

“BOODLEFIGHT!”

By Bro Bugs San Juan

The “boodlefight” is a traditional Philippine military lunch, wherein viands and steamed rice are served on top of banana leaves, spread on a long table. The participants then line up on both sides of the table and, on cue, “fight” for the food with their bare hands. Though often misinterpreted as a loss of civility, on the contrary, the activity is disciplined and orderly. A much relished military practice, every participant put themselves in equal footing. In essence, the “fight” for food or “boodle” is not necessarily the activity’s ultimate goal. In meeting on the level and accepting equality with others, a certain bond

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Members of Marikina Lodge and guests after the boodlefight

WB Romulo Ignacio (second from left) was installed as the Grand Lodge Inspector for Marikina Lodge No. 119, in a simple but solemn ceremony held during the Lodge’s stated meeting last June 3. Bro. Romulo is the Immediate Past Master of Ang Tipolo Lodge No. 334.





A Time for Self Appraisal

By Very Worshipful Edgar B. Tolentino, DDGM

Owing to its fine performance, the skill and dedication exhibited by its members, Marikina Lodge No. 119 is widely regarded as a strong and one of the most vibrant in the country today. I owe its master and the editor of its well-made newsletter a debt of gratitude for the space they have kindly saved for me. Their innate courtesy has given me this opportunity to dwell once more on our main thrust and direction for Masonic Year 2006-2007.

To think, speak, and act as a Mason – the Grand Master’s chosen theme for the year – is not an easy task. This may mean going back to the origins of the Brotherhood, emulating the characters and virtues of our leading lights, past and present. This likewise refers to the task of reforming ourselves in the deepest sense of the word, if we have not yet gone through the process. To be a Mason in thought, in deed, and in creed, poses a daunting challenge to each of us especially to the uninitiated. For many, it would entail a thorough re-examination of their actions, a fine adjustment in response to stimulus, and the result, will be nothing short of startling, a revelation that hardly needs an explanation.

Of course, the qualities we are after already exists in our make-up as true believers, these are all enshrined in the system our beliefs that had survived the ages and still serve as indispensable guide to maintaining productive and peaceful life. They only need to be developed further and brought to perfection through sustained application. In due time they will all come together if we take them to heart and let the spirit of brotherly love work within us.

I have called for a deepening of brotherly love in our district because it is the one admirable characteristic of our organization that makes us strong and invincible through the ages, a quality which we most esteem and which others desperately try to replicate. I believe this is a good starting point towards achieving the goals we have set for ourselves, including the loftiest of all – becoming an exemplary Mason.

If in our lifetime we were able to acquire only a few of the traits needed to become one, then all our efforts would have been amply rewarded. As Professor Dewey, who saw growth as the finest of all things, once wrote, “Not perfection as a final goal, but the ever-enduring process of perfecting, maturing, refining, is the aim in living... The bad man is the man who, no matter how good he has been, is beginning to deteriorate, to grow less good. The good man who, no matter how morally unworthy he has been, is moving to become better.”

Welcome to our stated meeting for the

We have once again been brought together to fulfill our duty as members of the Craft. I welcome you all to this meeting, and greet you with love. I hope that all is well with each one of you today. I shall begin by congratulating Worshipful Brother Romulo Ignacio for having been appointed Grand Lodge Inspector for Marikina Lodge. Congratulations, Kuya Romy. We wish you a happy time fulfilling your duties as Grand Lodge Inspector.

Secondly, I would like to thank all our members and guests for the biggest attendance we had last meeting. According to Deputy Grand Master Ed Tolentino, it was the largest attendance in the whole district. My heart is filled with gratitude for your support and cooperation. Hopefully, our Lodge will consistently receive the same kind of support which you have unselfishly given for the last meeting. Your goodwill and sincere efforts will sustain us in all our activities. I can see the trend, and I am very grateful.

SW John, JW Bugs and Bro. Edwin Balles attended the stated meeting of St. Augustine Lodge No. 300 in Tanza, Cavite last Saturday, June 23, in preparation for the signing of a twinning or sisterhood agreement between Marikina Lodge and St. Augustine Lodge. Worshipful Master Rudy Masidido, the officers and members of St. Augustine Lodge approved the resolution unanimously.

A boodle fight/brotherhood lunch was held at Camp Aguinaldo, sponsored by brethren from Logistics Command last June 10. My heartfelt thanks to Bro. Ed Pasco for allowing us to use his office as a venue. The next boodle fight will be held at the Local Water Utility Administration, to be sponsored by brethren from LWUA. This will be a regular monthly affair to foster brotherhood and camaraderie.

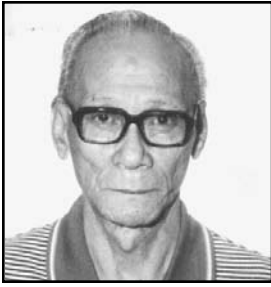
Last but not the least in my report is with regards to the Independence Day celebration. It will be noted that on Independence Day, only two wreaths are allowed to be placed at the foot of Bro. Jose Rizal's monument: one from the President of the Republic, and one from the Masons. This makes me realize how special our organization is. Truly, we are Masons in Deed and in Creed!

Fraternally and sincerely,

Bro. Miguelito M. Cruz

Worshipful Master, 2006





OUR MASONIC APRON

*by Bro. B.J. Torres, P.A.G.S. (147)
Researcher/Compiler*

Our Monitor informs us that the lambskin apron is an emblem of innocence and the badge of a Mason, because the lamb in all ages has been deemed an emblem of innocence. It also implies Purity and Honor.

The use of the apron is extremely old, as with the operative masons as a protection of clothing and body against tools and stones but as a badge of distinction. As a badge of antiquity, the apron puts emphasis on the value of the past, and its contribution to the present and future happiness of man.

As a badge of distinction it was used by the priests of Israel, by candidates for the Mysteries of Mithras in Persia, by the ancient Japanese in religious worships. And Egypt and Ethiopia also knew the apron. In all times and climes it has been a badge of honor and it is as such that Masons wear it, for he who wears the lambskin apron is continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above where the Supreme Architect of the Universe presides.

The Masonic apron, significantly, is the “first gift” which the aspirant receives, one of the first symbols in which he is taught, and hence been appropriately termed as “badge of a Mason”. The reward is done through the Rite of Investiture, one of the several ritualistic symbolism of the Craft, which is now referred to in common language as the ceremony of clothing.

Some earlier Masonic books picture ancient aprons as one piece, wider in the lower or bottom part, and gradually narrowed in the upper part, with a cord attached to it to tie it around the neck, and another two cords in the middle with which it could be girded around the waist. With the advent of time, the design intentionally or not changed gradually, until the present time with the apron having two geometrical figures, a triangle on the top and a square for the bottom.

Most Lodges at present, for obvious reasons, make use of white linen to represent the lambskin apron, but its multiple significance esoterically remains, due mostly to the geometrical figures, the triangle and the square, and two cords in the middle to grid it around the waist. With such a design, whether intentional or by Divine intervention is rich with significant symbolism.

The top as an equilateral triangle symbolizes the Kingship of God to our lives, that we must govern the one wearing the apron as symbolized by the perfect square underneath the equilateral triangle and the Supreme Architect being considered as the Master of one’s conduct to attain moral life.

The two cords are symbols of Faith and Love which bind mankind into a

brotherhood which cannot be broken, similar to the symbolism of the Cable tow.

The top as an equilateral triangle has three equal sides significantly emblematic of the Three Principal Tenets of Freemasonry, Brotherly Love, Relief and Truth; while the Three Corners or Angles symbolically refer to the Three Great Pillars denominated Wisdom, Strength and Beauty, it being necessary that there should be wisdom to contrive, strength to support and beauty to adorn all great and important undertakings.

The main body of the apron which is the Perfect Square with its four corners or right angles represent the foundation of morality which are Purity, Truth, Honesty and Sincerity. The four equal sides on the other hand represent the Four Cardinal Virtues, that Masons may have Temperance in words and deeds; Fortitude in a noble purpose; Prudence in judging wisely; and Justice to the humblest and the greatest alike.

The two cords representing Faith and Love, when tied around the waist of the one wearing it, form a Circle to symbolize the Spirit of God. Because a Circle appropriately is a symbol of God because He is a Circle whose center is everywhere and whose circumference is nowhere. A Circle has no beginning nor ending to symbolizing God's omnipresence (all powerful), omniscience (ever knowledgeable), and infinite (no ending). Thus the Circle teaches all these things to remind Masons wearing the apron of the ever-living God in his daily life.

All Masons, therefore, should always be wearing his spiritual apron when outside the Lodge to remind them of the noble teachings the Fraternity that they may never err in their daily life.

The Masonic apron derives its significance, originally from two sources – from its color and its material. Since the material is no commonly available, the linen apron has been accepted, but with the color which should be “unspotted white”.

It is not proper, therefore, to have the number or even the name of the Lodge printed on the apron. And at times, during district conventions, said affair is also printed on the apron. This practice should be stopped so as not to destroy its significance.

NO RIVER IS TOO WIDE TO CROSS

Assistance Extended to Pangasinan

By Bro Bugs San Juan

In the onset of June 2006, Marikina Lodge No. 119 extended imperative assistance to WB Roldan Deliso, the incumbent Worshipful Master of Urdaneta Lodge No. 302. WB Deliso sought assistance in the transport of his brother's cadaver from a transient venue in Manila to the interment location in Pangasinan. For and on behalf of the Lodge, three brethren – VW Greg Mendoza, VW Macky Macatangay and Bro Ed Pasco – quickly took the initiative; providing an Elf truck, a driver, petrol and cash to accomplish the endeavor. Fratres, salutant! Indeed, Wages and Mages come in threes.

Boodleflight

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Of esprit d corps is developed. On 10 July 2006, as the Sun was at meridian height, the brethren of Marikina Lodge No. 119, led by WM Mike Cruz, successfully conducted the first of its Monthly From-Labor-To-Refreshment Project. The maiden activity – held at THU, GHQ & HSC (formerly TSU, LOGCOM), CGEA, QC – was hosted by the CO, Bro Ed Pasco; and attended by brethren from Marikina and other Lodges: VW Greg Mendoza, VW Macky Macatangay, VW Ronald Fabian, VW Ric Valdez, VW Rey Cadiz al Haj, WB Dante Ypil, WB Paul Fernandez, WB Rudy Masiddo, SW John Briones, Bro George Catameo, Bro. Freddie Baldonado, Bro Neil Valenzuela, Bro Ed Umali, Bro Jun Camilet, Bro Dexter Macasaset, Bro Mel Rivera, Bro Gug Lorenzo, Bro Val Cartajenas, Bro Lynart Castisimo, Bro Majid Benito al Haj, Bro Nick Failoga, Bro Rey Cabauatan, Bro Jim Cabauatan, Bro Joe Gamos, and, from the South, yours fraternally. Veiled underneath the “boodleflight” is a shared experience, only a participant can truly cherish; evoking the trust, camaraderie and exuberance built during the activity. Together



OF SHOES AND SAINTS

By Bro Bugs San Juan

On 24 June 2006, the Three Lights of Marikina Lodge No. 119, WM Miguelito Cruz, SW John Briones and yours truly, together with Bro Edwin Balles, attended the stated meeting of Saint Augustine Lodge No. 300, at Tanza, Cavite. The four Marikeños were cordially welcomed by WM Rodolfo Masiddo and Tanza Mayor Raymundo Del Rosario, the Lodge SW. Among the Cavite brethren met thereat were VW Jaime Bantolo, VW Medardo Cambaliza, Bro Jorge Duyungco and Bro Joey Quiriones. Topics extensively discussed by WMs Mike and Rudy included the proposed Lodge Twinning and a Caviteño sojourn to the nation’s Shoe Capital. On the whole, the lodge visitation yielded results, mutually beneficial to both Lodges. Momentous peculiarities marked the day and added special meaning to the occasion: as drenched street revelers celebrate the feast day of Saint John the Baptist – a patron of the Craft; Masonic history laud the 289th anniversary of Modern Freemasonry, when four lodges in England united in the year 1717 to form a Grand Lodge. Truly inspiring!

White or Black Ball

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tigating Committee; (2) personal circumstances of petitioner as read; (3) a brother's personal knowledge of petitioner's merits, character, background, nature of his work, past records, deficiencies, and unworthiness; and (4) information received and verified as to petitioner's failure to meet the needed requirements.

A brother's ballot, white or black, has to be respected and honored. Respected for it is a brother's personal choice. Honored because it reflects his wisdom. Whether a white ball or a black ball, however, care has to be observed and exercised. With either, we accept or reject a worthy or unworthy petitioner.

We have to prevent the advent of circumstances, when a petitioner who is unworthy, is admitted due to 'palakasan' (pull/influence), or rejected because petitioner was vouched by a brother or clique who does not see eye to eye with another. It is condemnable and unmasonic to deprive a petitioner who is worthy of membership simply because of the undoings or misdoings of brothers who vouched for the said petitioner.

A white ball cast in favor of a deserving and worthy petitioner enriches, while a black ball protects and saves the lodge and the fraternity from an unworthy one. But ballots decided on the basis of whims, caprices, prejudices, jests, or vindictiveness leads to and indicates sterility of the mind and heart.

As a brother stands under the due guard and sign of a master mason before the open Volume of the Sacred laws, the square and compass on the Altar, to drop his ballot for or against the admission of a petitioner, the brother must remember that in his fingertips is the future of a prospective brother or an unwanted man. While we take extra care in dropping a white ball, we should observe caution that a personal history of petitioner.

Let us observe and obey the admonition and injunction of the Worshipful master;

“Remembers that white balls elect and black balls reject. Be careful how you vote”.

*An excerpt from 'Reflections on Masonic Values'
By VW Mabini G. Hernandez, PDDGM*



White Or Black Ball

by VW Greg Mendoza

Every time before we ballot a candidate for admission into Fraternity, we hear the following charge from the Worshipful Master to wit;



“One of your important privileges as a Mason is that of accepting or rejecting all who may apply for the degree or for membership. I wish to impress upon your mind the immense power for good or evil with which are entrusted. The white ball, secretly cast by you, signifies your approbation of any candidate who may apply, while the black one, when cast by you, signifies that the candidate is unworthy for some reasons known to you and will have the same effect as though each member of this lodge were to cast one of them. Hence, how important it is that you should be extremely careful in depositing your ballot, always remembering that white balls elect and black reject. The ballot, my brother, is inviolably secret, and you are cautioned that to discuss or make known your ballot is one of the greatest of Masonic offences. The ballot is never the proper place to exhibit petty spite toward any individual within or without the lodge, and the ceremony attending the casting of a ballot is equivalent to a sacred promise to cast it in accordance with your obligation.” (*Edict No. 83, August 24, 1984, Puno.*)

Whenever present, it is a Master Mason’s duty, obligation and responsibility to cast his ballots on the basis of (1) the recommendation of the Inves

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Marikina Lodge No. 119 would like to express its deepest sympathy to Bro. Ed Pasco and his family for the death of his father, Mr. Restituto Pasco.

THE RIVER DELTA

WM Mike Cruz
Publisher

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Greg Mendoza
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Send materials to lathala@gmail.com

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VW GREG MENDOZA

***Birthday celebrants
for the month of JULY
HAPPY BIRTHDAY!!***

Bro. Gregorio Alvarez (3)

Bro. Dexter Macasaet (5)

Bro. Cesar Abaya (11)

VW Rolly Ubaldo (27)

Bro. Polding Romero (28)

Bro. Chino Sn. Vicente (30)