

Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario

EDUCATION MONTHLY



February 2018

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Get Knowledge – Get Wisdom – Get Understanding

A Message from the Chairman



Brethren,

As Chairman, Masonic Education and Reflections Committee, I welcome you to our **Education Monthly** publication. We will include articles of an educational and historical nature or best practices from our jurisdiction and other jurisdictions in Canada and beyond.

I hope you will find the articles interesting, provoke discussion within your Lodges and certainly among your brethren. I would appreciate your feedback.

R.W. Bro. Leyland A. Muss, Chairman, Masonic Education and Reflections Committee

Publication Disclaimer:

Every attempt has been made to maintain the original content and writing style of the authors, keeping in mind that some papers have been written to present in Lodges, while others have been written for publication. This distinction may result in some minor editing prior to publication. Author's opinions do not necessarily reflect or represent those of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario, or the Masonic Education and Reflections Committee.

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“Effectiveness & Efficiency Going Forward”

The Worshipful Master

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From the Officers' Handbook
The Beaches Lodge No. 473 Toronto East District.

The jewel of your office is the square, the Emblem of Truth. As you employ and instruct the Brethren in Masonry you must try the square of truth on your own conduct to correct and harmonize it by the principles of morality and virtue. Likewise, you must try the work of the Brethren in your employ to ensure it conforms with the ancient usages and established customs of the Order.

The Worshipful Master sits in the East of the Lodge room, symbolic of the Rising Sun in the East. Even if the building faces a different direction, the Master is said to be "in the East".

Being elected as Worshipful Master is the highest honour The Beaches Lodge can bestow on any of its members, and the honour, reputation and usefulness of this Lodge will materially depend on the skills and ability with which you manage its affairs.

The conduct of the Worshipful Master sets the tone for the conduct of the Lodge. A Master who governs his actions responsibly and with the Lodge's best interests in mind can inspire like attitudes in the membership.

As you progressed through the chairs of The Beaches Lodge you were required to take on more responsibility with each new position, and to extend your memory work. The move from Senior Warden to Worshipful Master however will produce the most dramatic change in those responsibilities. Until this point you have been taking orders and carrying out instructions. Now the entire burden of Lodge management and government has been placed squarely on your shoulders. You will give the orders and instructions. You will be entirely in command of The Beaches Lodge; however, you must not forget that authority and responsibility are equal partners in any endeavor. The duty of the Worshipful Master is made up of two essential elements:

1. Being adept at the Degree work.
2. Being a leader and managing the administration of Lodge activities.

One who accepts the office of Master should be well versed in both the proper words of the Work as well as the meaning of the words and various symbols. Only then can he be considered competent in the Work.

The Master should be, in fact, Master of the Work, competent to render every part thereof, and therefore may be compared to the principal of a school. While he may not himself teach every candidate that comes into his Lodge, he must make certain that the education given each new Brother is a quality education.

The task of managing and administering is made more difficult by the fact that Masonry is a purely voluntary organization and neither threats nor coercion will achieve any objective. The Worshipful Master must accomplish his goals by setting an example, by his active direction, energy, planning and sincere enthusiasm.

You will have one year to accomplish the things you would like to accomplish to leave your mark on The Beaches Lodge in particular and Masonry in general. Preparation is essential to fulfilling your dreams and in order to leave a beneficial and worthy legacy to the Lodge.

Ensure that you have a thorough knowledge of the Book of Constitution (pay particular attention to sections 235-250, Duties of the Worshipful Master, and 266-297, Lodge Meetings) and of the Bylaws of The Beaches Lodge (pay particular attention to dates and times of meetings).

Plan degrees well in advance and ensure they are carried out properly and with dignity. Distribute the work (including banquet festivities) well ahead of the meeting date, ensuring all participants have adequate time to prepare. Use this opportunity to give small pieces of work to newer members to keep them engaged as well as to begin developing future Lodge officers. Schedule rehearsals to prepare for degrees and make certain the Candidate knows his work and is comfortable well before his Passing or Raising. Involve the Sponsors of the

"Effectiveness & Efficiency Going Forward"

Candidate by confirming they understand what memory work is necessary, that they are involved in their Candidate's education and that they ensure the Candidate is well looked after and involved in Lodge and District activities.

Good planning will result in a well-attended Lodge with a positive atmosphere. Have a back-up plan in case of illness of the candidate or members doing work.

You are not a "one man show". Delegate work to your Wardens but remember that ultimate authority and responsibility rests with the Worshipful Master. Work closely with the Secretary to ensure all reports, returns and remittances to Grand Lodge are submitted promptly and correctly. Involve your Past Masters, use their experience and keep them interested; they can be of great assistance to you. Use the Immediate Past Master as your prompter and advisor.

The summons is your responsibility and any errors will reflect on you. The Secretary will prepare much of the details of upcoming events, but your message should reflect your own personality. It is a personal note to each member of the Lodge, both attendees and non-attendees, within the length of their C.T. Give the members something to think about and perhaps stir in them motivation to enhance their Masonic journey in some regard. A copy of the summons must be sent to the District Deputy Grand Master and to the Grand Secretary. As a general practice, the Grand Master reads all Lodge summons.

Keep in regular communication with the membership. Call new members and Brothers who are ill. Call a Brother who has organized a special social/charity function and thank him for his work on behalf of the Lodge.

Arrive at Lodge at least an hour before the meeting to ensure the Lodge room is set up properly. Be knowledgeable of the correspondence and accounts before the meeting. Start the meeting on time, keep the business portion moving and end meetings on time.

Take time to greet every brother and shake his hand. Greet the visitors and make them feel welcome (be prepared to establish a Board of Trial for a visiting brother who cannot be vouched for).

Be familiar with the Senior Officers of Grand Lodge as well as the Grand Lodge Officers in your District. Be knowledgeable of Protocol and Etiquette. Offer the Grand Wardens their respective chairs on greeting them.

Make use of idle periods (Such as resuming comforts) for District announcements or Masonic Education. Avoid "Freedom of the Lodge" as it is an innovation.

Appoint an official prompter (usually the Assistant Secretary) and do not allow any other books to be open in Lodge. Confirm that the prompter is well versed in the proper wording.

Know your work proficiently and do not read any ritual. Speak clearly, slowly and loud enough that everyone in the room can hear you. Confirm with the Senior Warden that he can clearly hear and understand every word.

The Order of Business in Lodge is:

- Reading summons of meeting
- Reading and confirming minutes
- Business arising out of the Minutes
- Reports of committees
- Passing accounts
- Names of Brethren who are in sickness or distress
- Reading of correspondence, applications, etc.
- General Business
- Does any Brother know of any Brother in sickness or distress?
- Balloting
- Conferring degrees

You are also responsible for the chattels of The Beaches Lodge. After your election as, Worshipful Master you

will want to take an inventory of all Lodge items to confirm they are in good repair. You may wish to provide a current inventory to the Stewards which they can check against on a regular basis. If items have become misplaced you must undertake to recover them or have them replaced. Many items in the possession of The Beaches Lodge date from our early history and have immense sentimental value to the members of the Lodge. Utmost care must be taken to maintain and preserve these items for future generations of members.

At the beginning of your year as Master, request that the Secretary review the membership records to see if any Brother should be presented his 25 or 50-year pin, or any other recognition, and to make the appropriate application to Grand Lodge. You may wish to plan a special evening to recognize the long service of some of the Lodge members.

Some final food for thought for your year in the East:

- Lodge committees work very well to establish, implement and monitor goals and solve problems.
- Accepting advice from members is not a form of weakness.
- Lodge is a membership-based organization. We are providing a product and membership satisfaction is of utmost importance.
- Appreciate the need that our members have to be given the opportunity to participate in governing the Lodge within their community.
- As a manager you have an obligation to train and develop members of the Lodge for their participation in succession plans.
- If you make a mistake, admit it and correct it quickly.
- Appreciate that what may seem to be a small matter to you may be an important issue to the member.
- Loyalty and respect have to be earned.
- Accept the premise that most members do a good job, are loyal, dedicated and deserve your trust.
- As Worshipful Master, accept responsibility for the actions of members and appreciate that you are ultimately accountable for any mismanagement.

The Temple and the Masonic Tradition

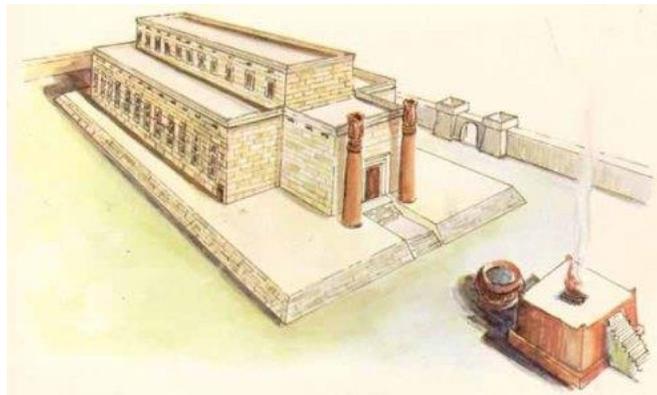
By Mike Lawrence

Based on an article by W. Bro. The Reverend Canon J. R. Prophet P.D.G. Chaplain

Freemasons' meeting places have traditionally been known as Temples, and although this is rather an archaic word, many still argue that its retention in our vocabulary is justified for three reasons. The first being that it is a reasonable name to apply to an institution and a place where the Great Architect of the Universe, is venerated. Secondly, as a continuing reference to King Solomon's Temple, the story of which has exercised such a considerable influence on Masonic ritual, symbolism and teaching. Thirdly, the Lodge room itself, is representative during the ceremonies, of King Solomon's Temple. The Worshipful Master's Chair affectionately known as the Chair of King Solomon.

However, there are those that consider the very term 'Temple', evokes thoughts of Freemasons making daily propitiations to an unseen Deity by way of worship, offerings and sacrifices. Therefore, one can find as many brethren in favour of the term, as against it. But that is a matter for personal choice and not the subject of this paper.

Our subject is the Temple of King Solomon and the Masonic tradition.



It was during the nomadic period of the Israelites, that the focus of their devotions was centered on the tabernacle, a portable tent which was erected and dismantled during their wanderings. When erected, it housed among other things, the Ark of the Covenant which represented the presence of God.

When David finally settled in Jerusalem, he wanted it to become the center of the people's religious life, so he ordered the Ark to be brought into the city to be given a permanent home in a building, i.e. a temple or house of God.

David's plans met with opposition from the prophet Nathan who announced that God never needed a temple when the tribes were wandering in the desert and he did not need one now and with regard to the building of a house to God. God in fact would establish a house of David, a dynasty from which the Messiah would come. But God's refusal was only temporary. David was not a suitable person to build a temple because he was a warrior king with blood on his hands, so he was only allowed to choose the site for the building. The honour of building the temple would belong to his son, Solomon.

Just north of Jerusalem, was a higher and taller summit known as Zion which belonged to a Jebusite named *Araunah*. During a plague which killed seventy thousand people in three days, an angel appeared to

David and stood on the threshing floor of *Araunah*, which was at the summit of the mount. David quickly recognised the fact that as well as using the threshing floors to separate the chaff from the wheat, the Jebusites used their threshing floors for prophetic divination, worship and appeasement of their storm god Baal. David therefore decided he must build an altar there, and by paying for the land, the altar, and the oxen to be sacrificed, he would in fact ensure that the sacrifice would be without obligation to anyone but “*Yahweh*”, his God. From that point on, the site of the Temple was clearly marked out.

This piece of land where the Jebusites made sacrifices to the God Baal, now became the place where the Holy of Holies would be built, that innermost sanctum of the Temple on that great rock, which can still be seen today in the Dome of the Rock on Temple Mount.

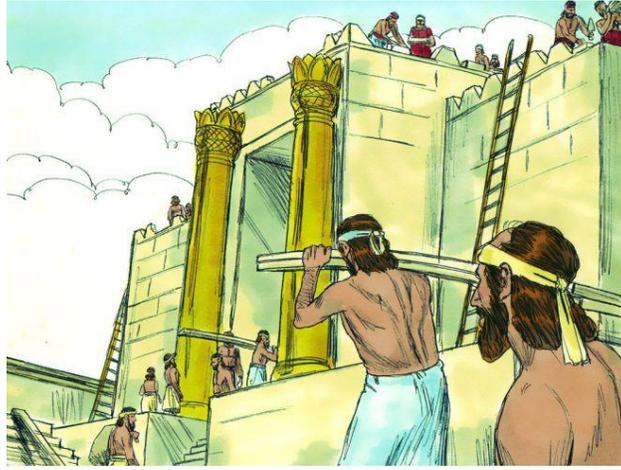


Muslims say it was this same spot where Mohammed ascended on his Night Journey to Paradise. Orthodox Jews claim it was where Abraham was commanded to sacrifice his son Isaac. It was also the place also where David ultimately brought the Ark of the Covenant.

Over the next few years, David consolidated his position. Having already combined the kingdoms of Judah and Israel, roughly where Israel stands today, he also subdued the kingdoms of Edom and Moab in the east and Damascus in the north. Today the areas of western Jordan, southern Lebanon, and central Syria were all once part of David’s empire but are now, countries in their own right.

King Solomon also extended the city of Jerusalem to include the holy mount and began a large and ambitious building program which included a palace complex, for his huge harem of 700 princesses, the 300 concubines, who were gifts from foreign rulers and a grand palace for his Egyptian wife. He built a large armory, a judgement hall and on the ancient threshing floor which once belonged to the old Jebusite, *Araunah*, he built the Temple.

Building the temple was no mean feat and the Bible tells us that Solomon ordered 30,000 Israelites to be divided into three groups of 10,000 and working in shifts they cut timber in Lebanon for a month, and then worked for two months in Jerusalem, while another 80,000 were sent into the mountains to quarry stone for the foundations as a further 70,000 porters carried the stone to the site.



There were 3,300 supervisors overseeing the building work. The construction which began in the fourth year of Solomon's reign, took seven years and five months to complete which would have been from about the spring of 958 BC to the autumn of 951 BC. The internal dimensions have been estimated to be no more than, 120ft by 30ft, and possibly having an Oriental appearance, shewing Phoenician or Egyptian influences.

It was constructed on lines which we would find very strange today, as it was not a building where priests and laity met together for worship. On the contrary, the Temple courts were all that the laity would ever see, not even the King himself could advance further than the porch or vestibule.

The Middle Chamber, (or shall we say the nave) contained the Altar of Incense, and was reserved for the offices of the priests, whilst the windowless Sanctum Sanctorum was a place which even the High Priest himself could enter but once a year.

Of all the work carried out in the Temple, nothing was more remarkable than the enormous basin known as the Sea of Bronze and the two huge bronze pillars named Jachin and Boaz. In those days, casting on such a large scale was both difficult and technically advanced and the man sent by King Hiram to carry out the work was described as being "*filled with wisdom and understanding*" and "*a widow's son*", better known to us in the Masonic setting as Hiram Abiff.

Although we never pretend that our traditional history of the fate of Hiram is anything but allegorical, it is good to be reassured that our story is built around a historical character, and one who furnished an essential link between the Scriptures and the Masonic craft and was capable of being regarded as the central focus around whom our ceremony of Raising could be constructed.

Ultimately, some 400 years later this wonderful building lay waste and looted by Nebuchadnezzar who made the people captive. It was eventually restored by Zerubbabel but by this time the Ark of the Covenant had disappeared.

After many vicissitudes, this Temple in its turn was finally demolished by Herod who was hated by Jews for his pro-Roman attitude to regain their favour by rearing an even mightier edifice in Graeco-Roman style. This last Temple had but a short span of existence and in the great Jewish insurrection of AD 70, it was completely destroyed by the Roman armies.

Thus, the only remaining fragment now known to man of these successive buildings is part of the huge stone retaining wall which formerly banked up the Temple platform from the valley on the West, known as the 'Wailing Wall'.



We can speculate as to the origins of that other part of our ceremonial based on the Temple structure, that of the Middle Chamber. It would have been quite reasonable during the period before dedication whilst building operations proceeded, for part of the structure to have been temporarily used as a wages office and this might well have been that portion of the main building just inside the porchway later to be reserved for the offices of the priests. However, this seems doubtful when considering the sheer volume of the workforce, the size of that vestibule, the winding staircase and the Middle Chamber itself.

But regardless of this, it adds to the colorful story of our ritual.

On the matter of the two Great Pillars, archeological research lends itself firmly in support of the view that there were two great free-standing columns, and moreover that our Masonic names are not only correct historically, but more or less correct in their interpretation, for though the writings on the one began with something like 'God will establish thy throne for ever', whilst those on the other begun with ' In the strength of God shall the King rejoice'.

I think we understand that whilst some of our mental and visionary conceptions of the Temple now appears to be misconceived and based on misunderstandings, at the same time many of our earlier doubts about the validity of Old Testament references have in great measure been resolved, and it is on these evidences that the main substance of our Masonic tradition was founded.

While archeological research has improved our historical and theological knowledge and thrown more light on the Jerusalem Temple, nothing has transpired in the least to threaten our confidence in the allegorical and symbolical uses we make of it for our mutual moral benefit, or to make us think of abandoning any element of the progressive science of Freemasonry, to which we as brethren owe so much.

“JOB’S DAUGHTERS AND MASONRY”

Elizabeth Meldrum is Miss Job's Daughter of Virginia, 2016-2017. Her address before the Grand Lodge of Virginia was talked about for days after by those in attendance.

- - -Editor

I joined Job's Daughters in 2010 but was involved pretty much before I was born. My mother's side of my family has a long history of Masonic involvement starting with my great-great-grandfather, and my grandfather. Many of my relatives are members of the Eastern Star, Amaranth, Daughters of the Nile, DeMolay, and of course, Job's Daughters.

Job's Daughters was started 97 years ago in Nebraska for the daughters of Master Masons to learn some of the same values taught in Masonry. Job's Daughters teaches leadership and public speaking, organizational and life skills and can create lifelong friendships. All of this is very good information about Job's Daughters.

But I want to talk to you today about the relationship between Job's Daughters and Masons. Job's Daughters wouldn't exist without you! We visit you every now and then, maybe serve you some food, sell lots of stuff you probably don't need, and sometimes pitch in and clean your buildings. We are blessed to be able to visit you and feel welcome!

But we desperately need more from you. We need you to visit our meetings and be on our Council, it's only two meetings a month! In 2017, in Virginia, we have 17 Bethels. In 1987, there were about 55 Bethels. That's just been thirty years and it's a 69% decrease in membership. Has your membership decreased also?

Why should we work together to make our organizations grow? Why would you consider helping us out? What could teenage girls do to help out a bunch of grown men? I know of two reasons:

1. The most obvious — Teenage girls have fathers. Masonic organizations used to be the social gathering spots. Many families have grandfathers and great-uncles who are Masons, but this generation is not involved. If the Job's Daughter is interested in becoming a better girl, maybe her father is interested in becoming a better man?

2. Another slightly less obvious reason — teenage girls usually grow up and get married. Do you think their husbands will share the same values as our teenage girls? Most likely! If Job's Daughters helped make her a better girl, don't you think she might want her husband to be a better man? Wives usually have some pretty fierce influence over their husbands!

Now those are reasons we should work together to benefit both of our organizations. What about some reasons that benefit both the girls and the men? Now, these reasons get a little personal but I don't know how else to convey to you how important you could be in the life of a Job's Daughter.

Friendship - We can all use more friends. But wouldn't it be great to have a friend that is of a different generation than you? or with a bit of a different perspective? To a teenager, you can provide wisdom and guidance about your experiences. You can help with job and career advice, how to deal with their first car, or encourage them to try something new, and we can help you with your new iPhone!

Some of my very favorite people are Masons. They tell me how bad the boys are, talk to me about what college I want to go to and ask about my volleyball and rugby games. They are my friends!

Humor - They say being with younger people keeps you young yourself. I think it's because the differences in our generations are funny. You think our clothes and our music are sometimes funny. You laugh at the pink stripes in our hair.

Our innocence reminds you of some of the silly things you did “way back when”. You laugh at, or with, us. And we laugh at how slow you drive and how you dance. There are many Masons who laugh with me.

They make fun of my clumsiness. They call me Lizard and Trouble. They tease me if I go on a date. I laugh at their hair styles and their silly jokes. We laugh a LOT!

Trust - Teenage girls are learning about so many things in the world. New experiences, new people, new challenges. Who can we turn to for help? Sometimes it's embarrassing to talk to a teacher, or maybe we don't want to stress our mom out. If you are our friend, and we can trust you, our confidence soars. We believe it when you say we should go for it when trying out for a play at school. We listen when you say we probably should get started on that book report for school — since we don't really listen to our parents when they say that!

Sometimes hearing a good message from someone other than our parents carries a little more weight, and you can trust us when we say you probably shouldn't wear those plaid pants!

Hope - Hope for the future. Hope for a better world for all of us. We have joined Job's Daughters because we, and our family, want us to live a better life. We share the same values as you do. There are lots of activities for teenagers these days. But do they have the same values and teachings that Masonry does? Job's Daughters, Rainbow for Girls and DeMolay have the same values and teachings. We want to be better people. We want to make the world better. Please help us. I promise that if you become involved with my friends in these Masonic youth organizations you will feel that hope. You will see talent, compassion, intelligence and love. Please share your talents, compassion, intelligence and love with us.

The last reason I have for you is very personal. It comes from a story that I remember overhearing my mother tell lots of times. It is faith. Faith in our values and teachings. The last and most important reason to work with Job's Daughters is Faith.

When I was nine years old, my dad committed suicide. My mother called my grandfather to come get me and my brother out of our house while the many police and rescue people were there. My grandmother came over too and helped my mom. My mom was scared, angry and sad, as you can imagine. Most of all mom was worried. Worried about me and my brother, worried about the future, worried about everything. My grandmother made her go sit in the living room and get a drink of water. Then a big detective came in to talk to her. Mom was pretty nervous about that. He started talking and she was probably crying a little. Then she looked at his hand and he was wearing a Masonic ring.

She said at that moment she knew everything would be OK and that maybe God had put this particular detective in her path for that very reason. I will never forget this story. In this horrible, scary time the thing that gave my mother faith was the Square and Compasses.

My dad wasn't a Mason, but my grandfather was, and lots of the significant people in my mom's life growing up were Masons. These men interacted with her as a teenager in Job's Daughters and gave her faith. Faith to believe that she could trust a Mason, that they were her friend and gave her hope that everything would be okay.

I know that's a pretty extreme example of the good things Masons can do for Job's Daughters.

But what if that one girl that you talk to after visiting a Job's Daughter meeting ends up with a story like my Mother's?

Don't you want to be one of the reasons she has that Faith?

Thank you.