



# Templum Sion on the Entered Apprentice Degree

June 2005

**Information Package for New Members©**

Prepared by the Education Committee of Templum Lodge  
for the general benefit of its members.



**Masonry offers to those capable to appreciate it a working philosophy and a practical rule of life. It discloses to us the scheme of the universe. It indicates our place, our purpose, and our destiny in that universe.**

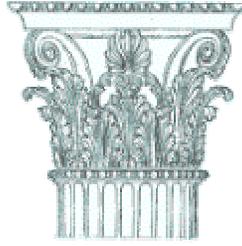
**Let us be careful not to cheapen the Order by failing to realize its meaning and by admitting to understand its import.**

**Look to find in it a living philosophy, a vital guide upon these matters, which of all others is the most sacred and the most urgent to our ultimate well-being.**

**Realize that its secrets and mysteries, which are many and invaluable, are not upon the surface; that they are not those of the tongue, but of the heart.**

**For whoever is carefully and deliberately "squaring his stone" is fitting himself for his place in the "intended structure."**

**Anonymous**



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## Welcome Brother

The members of Templum Sion Lodge, Manitoba's newest and most speculative Lodge in the Manitoba Freemasonic jurisdiction wish to welcome you. This is to be considered *your* Lodge and we hope you will feel welcome and anxious to be active in it. Templum Sion Lodge was formed with a single purpose –to bring the mysteries and the wonderous ancient knowledge to the forefront of a Freemasons experience. To explore ancient concepts and to bring a unique product and experience into the local community. Templum Sion values quality, knowledge and brotherhood among all else, and we feel that your experience with us will be a joyous one. If there is ever a time that we may help you please don't fail to ask your Brethren, consider that you have joined an extended family or private community of like minded individuals, welcome.



Above: The ancient Temple of Delphi in Greece, site of the ancient Mysteries.

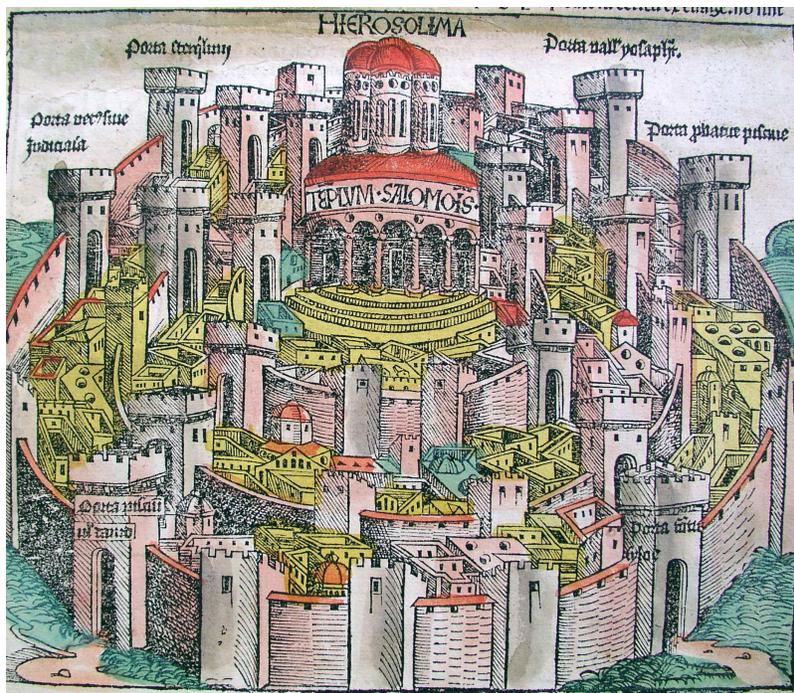
## What is the Purpose of Freemasonry?

So just what is this ancient Brotherhood called Freemasonry? What truly happened at your initiation? What have you become a part of? What can you expect? These are probably some of the questions you may have and in turn you probably have several more that need to be answered.

This elementary introduction will be able to answer some of your questions or fill in some gaps and will help you begin your journey in Freemasonry.

Freemasonry is the oldest and largest fraternity in the world. What does Freemasonry have that allows it to perpetuate? It has been stated that Freemasonry takes good men and makes them even better. Better at what? What does Freemasonry have that allows us to make this statement? What is the purpose of Freemasonry? Put very simply, the ancient Craft, which in its current form stems back almost 700 years, aims to develop and strengthen your relationship with your Creator and with humankind by helping you to build your own internal spiritual temple employing its metaphorical symbolism.

Seen below: A Medieval woodcut of Jerusalem and the Temple of Solomon



## The Grand Lodge of Manitoba's History & Organizational Principles

Freemasonry in Manitoba may be traced back to the earliest days of the Hudson Bays Company Trading Post and the Red River Settlement. The first "Lodges," or places of meeting for Masons, were founded by Americans and Masons from Ontario. Early Freemasons A.G.B Bannatyne, J.H. Ashdown, Dr. John Schultz, William Inkster helped to establish organized Freemasonry within the province in the mid to late 19<sup>th</sup> century. The Grand Lodge of Manitoba was founded in 1875 by early Freemasons who formed Lodges in Winnipeg and Selkirk- namely Prince Ruperts Lodge, Lisgar Lodge and Ancient Landmark Lodge (who meet in the Manitoba Masonic Centre today). The first act of Grand Lodge by Manitoba's First Grand Master Rev. Dr. W. C. Clarke was to issue dispensation for a new Lodge to be formed, St. John's Lodge #4 who also meet in the current Masonic Memorial Centre today. The first organized Masonic Lodge met close to where the Richardson Building is today and a bronze plaque affixed to the outside of the Union Trust Building may be found at the corner of Main and Lombard Street. The first permanent structure for Masons was formally erected in 1895 at the corner of Ellice and Donald (Mother Tuckers restaurant for many years) and used for many years until the new Masonic Memorial Centre was erected at "confusion corner" in 1969.

The Grand Lodge forms the administrative arm of the Craft in Manitoba and governs the operation and well-being of the Lodges and its members. The 4,000 members of the Craft today meet in the 54 Lodges spread out throughout Manitoba to: practice their ancient ritual, study the symbolic meaning and history of the Craft and meet to determine ways or means to improve themselves and contribute to their community. Some of the better known public initiatives within Manitoba are:

- [The Cancer Care Car programs](#)- a shuttle service for cancer patients established in Winnipeg and Brandon;
- [The Kids ID program](#)- helping parents ID their children;
- [The Masonic Foundation of Manitoba Charity](#) - which raises 50K annually for primarily new hospital equipment

## The Grand Lodge of Manitoba's Vision, Mission and Values

**Vision** -- How we see ourselves- future state?

Freemasonry in Manitoba will be the pre-eminent fraternal organization, committed to the improvement of good men through Leadership, fellowship and education.

**Mission** -- How will we achieve our vision?

We will teach and perpetuate a fraternal way of life of high moral standards, through self-improvement, brotherhood, charity, community involvement and benevolence.

**Values** -- What MB Masons value as behaviors?

We value truth, tolerance, brotherly-love, morality, leadership, virtue, commitment, and making a difference in the community.

### Contact information

Grand Lodge of Manitoba Office (open 8am -4:30 pm regular workdays) phone- 452-7410.

Grand Lodge of Manitoba Website may be found at <http://www.grandlodge.mb.ca/>

## Templum Sion Lodge

You have been welcomed into Manitoba's newest Lodge Templum Sion Lodge UD (Under Dispensation). It is a Lodge that is unique and one filled with mystery and allure.

It was so named to foster interest in the Temple thus the latin word *Templum*. It was said that in ancient days the Temple was a sacred place set apart from the normal activities of society. The Temple was usually built upon a *temenos* ...and that it was recognized where there was no Temple there could be no *contemplation* from which the word is based.

*Sion* is French for *Zion* or Mt. Zion, the holy mountain in Jerusalem which was considered the centre of the world and unique and sacred place "where God dwelled." Thus it was intended that Templum Sion be a unique place of contemplation, thoughtful discussion and inquiry into our ancient Mysteries and a place where men of equality and distinction could meet and operate. It is a place of sanctity and meaning.



Seen above an 18th century painting of a Viennese Lodge

## History, Symbolism & Philosophy- the deeper and esoteric roots

### The History of Freemasonry.

The origins of Freemasonry can be found in the 12<sup>th</sup> century medieval guilds and craft associations though traces of ritual and symbols appear to be far more ancient traced to ancient cultures in Greece, Egypt and Asia Minor.

Modern Freemasonry, approximately 800 years old evolved from the ancient architects & stonemasons who were operative and speculated or imbued early structures with biblical, symbolic and sacred geometric metaphors. Modern Freemasonry emerged in England and Scotland. In the course of the 18th century this newer form of Freemasonry spread across the world to all continents including Canada with approximately 5 million Freemasons globally today. Some of the earliest traces of Craft Freemasonry may be found in Eastern Canada and Quebec that date to 1600.

### Masonic Landmarks

Freemasonry honours the term "landmarks" to impress upon its adherents certain principles, boundaries, practises, traditions or uses of law which cannot be changed by any one Mason, Lodge or Grand Lodge throughout the world. Freemasonry contains within it a certain character or nature of its own, some things can be abolished, changed or modified while others cannot as Freemasonry would cease to have its own identity and simply become something else. Thus the essential landmarks are related to its essential identity and while it might be impossible to list all the Masonic landmarks there are some very definitive landmarks that we may draw attention to. Secrecy is one, deemed sacred to membership. Not so much a theatric pose to gratify a desire for mystification but rather an orientation towards privacy. Initiation and the various progressive degrees or rites are another landmark. If we were to eliminate initiation or its degrees the system of Masonry would not retain its character or its relationship to ancient times. The ritual with its various important symbols, emblems and associated allegories are still another example of an essential landmark. Belief in a Supreme Being, however it may be defined, and in something after this life are still other examples. Freemasonry thus demands certain recognition and understanding to its teachings and principles to ensure the ancient landmarks are preserved.

### Masonic Tenets

The principal or chief tenets of Freemasonry are brotherly love, relief and truth. Tenet refers to an overarching principal or self-evident truth.

What is brotherly love but that we place the highest value on another man as companion, associate or neighbour. To spend time with him, share ideas or knowledge with him, to have the privilege of working with him in some endeavour is all we ask. We do not ask from this relationship we will make money or derive some benefit or gain. Rather the relationship itself is the benefit with its own justification and reward. Without brotherly love life may be a lonely and unhappy affair and Freemasonry provides the platform for opportunity to meet and understand one another.

Relief, is one of many forms of charity, as pointed to in the Entered Apprentice ritual. The Masonic conception of relief is different however from the granting of charity in the classic sense, rather by relief is meant for each of us to extend a helping hand, aid or assist in some way. If we are going to have a brotherhood we must expect that a free or cordial spirit of helpfulness be part of it.

Truth, the third tenet is meant more than search for truth in the intellectual sense. By truth is meant that if we are to have a permanent brotherhood, its members must be truthful in character and habit, dependable, men of honesty and integrity, men whom we can rely upon to be true and

faithful freinds. If there can be no truth among brethren how can there be fundational trust? And without this brotherhood is vacant.

## Masonic Symbolism

**This article has been shortened by the author from the original published in *Heredom*, Vol. 5, 1996. Bro. and Author W. Kirk MacNulty. His published work includes: *Freemasonry: A Journey Through Ritual and Symbol* and *The Way of the Craftsman*.**

The symbols used in 18th-century Masonic tracing boards are references to the vast body of literature and philosophy which documents Renaissance thought.

Masonic Tracing Boards are training devices. In the earliest days of speculative Masonry, the Master would sketch designs on the floor of the Lodge using chalk. Then he would talk about the drawing during the meeting. During the course of the 18th century, the drawings were transferred to "Tracing Boards" which are pictures, one per Degree, that encapsulate the symbols of each of the Degrees. The Boards to which we will refer are English.



Above- The three degree tracing boards of St. Andrews Lodge, Scotland.

Speculative Masonry started in the 1600s, and its symbols are references to that vast body of literature and philosophy which documents Renaissance thought. In the Renaissance, the dominant metaphysic was Judeo-Christian monotheism with an admixture of Classical thinking. Renaissance philosophers incorporated many Greek (particularly neo-Platonic) and Jewish mystical ideas into their orthodox Christianity. Some of these influences came from the Hermetica which had, itself, been a substantial influence in the formation of early Christian doctrines. Others came from Kabbalah, the mystical tradition of Judaism. This fusion of classical and Jewish philosophy is called the "Hermetic/Kabbalistic Tradition"; and after it had been interpreted in the context of orthodox Christian doctrine, it became the basis of Renaissance thinking. Speculative Masonry dates from the end of the Renaissance (the mid-17th century), and it is no surprise that Masonic symbolism reflects this tradition.

The First degree tracing board, which looks at first glance like a collection of heterogeneous objects, is, I think, a representation of the entire Universe. It is also a picture of a human being standing in a landscape. Neither of these images is immediately obvious, but I think the ideas will become clear.

The central idea of Renaissance thought was the unity of the Universe and the consequent omnipresence of the Deity. This idea is represented by the "Ornaments of the Lodge." The fact that Masonry has gathered these three objects into a single group suggests that we consider them together. The Ornaments of the Lodge are the Blazing Star or Glory, the Checkered Pavement, and the Indented, Tessellated Border; all refer to the Deity. The Blazing Star or Glory is found in the Heavens at the center of the picture. It is a straightforward heraldic representation of the Deity. Look at the Great Seal of the United States on a dollar bill, and you will see the Deity represented there in the same manner. The Checkered Pavement represents the Deity as perceived in ordinary life. The light and dark squares represent paired opposites, a mixture of mercy and justice, reward and punishment, passion and analysis, vengeance and loving kindness. They also represent the human experience of life, light and dark, good and evil, ease and difficulty. But that is only how it is perceived. The squares are not the symbol; the Pavement is the symbol. The light and dark squares fit together with exact nicety to form the Pavement, a single thing, a unity. The whole is surrounded by the Tessellated Border which binds it into a single symbol. The Border binds not simply the squares, but the entire picture, into a unity.

The idea of duality occurs throughout the Board: from the black and white squares at the bottom to the Sun and Moon at the top. In the central area of the Board, duality is represented by two of the three columns; but here the third column introduces a new idea. The striking thing about these columns is that each is from a different Order of Architecture. In Masonic symbolism, they are assigned names: Wisdom to the Ionic Column in the middle, Strength to the Doric Column on the left, and Beauty to the Corinthian Column on the right. How shall we interpret these Columns and their names?

One of the major components of Renaissance thought was Kabbalah. The principal diagram which is used by Kabbalists to communicate their ideas is the "Tree of Life." The column on the right is called the "Column of Mercy," the active column. That on the left is called the "Column of Severity," the passive column. The central column is called the "Column of Consciousness." It is the column of equilibrium with the role of keeping the other two in balance. The three columns all terminate in (depend on) Divinity at the top of the central column. Referring to the columns on the First Degree Tracing Board, note that the Corinthian Pillar of Beauty is on the right; in the classical world the Corinthian Order was used for buildings dedicated to vigorous, expansive activities. The Doric Pillar of Strength is on the left; the Doric Order was used for buildings housing activities in which discipline, restraint, and stability were important. The Ionic Pillar of Wisdom is in the middle. The Ionic Order is recognized as an intermediate between the other two and was used for Temples to the rulers of the gods who coordinated the activities of the pantheon. The Three Pillars, like the Tree of Life, speak of a universe in which expansive and constraining forces are held in balance by a coordinating agency.

The Universe of the Renaissance philosophers consisted of "four worlds." The Kabbalistic representation of this idea is shown in the figure above by the four large circles denoting four "worlds." They are the "elemental" or physical world, the "celestial" world of the psyche or soul, the "supercelestial" world or spirit, and the Divine world. These same levels are represented on the First Degree tracing board pictured on the front inside cover of this issue. The Pavement represents the "elemental," physical world; the central part of the Board, including the columns and most of the symbols, represents the "celestial" world of the psyche or soul; the Heavens represent the "supercelestial" world of the spirit; and the Glory represents Divinity.

These ideas describe the "landscape." Where is the man?

Another important Renaissance concept was that of a Macrocosm (the universe as a whole) and a corresponding Microcosm (the human individual). The idea is that the universe and human beings are structured using the same principles (both being made "in the image of God"). Consider the Ladder. It extends from the Scripture on the Altar to the Glory which represents the

Deity; and in the Masonic symbolism, it is said to be Jacob's Ladder. We consider the ladder together with another symbol, the point within a Circle Bounded by Two Parallel Lines, which is shown on the face of the Altar.

These symbols are discussed together because in many early Masonic drawings they appear together as if they have some connection. (See the illustration from *Masonic Miscellanies*, 1797, at the head of this article.) Consider the Two Parallel Lines first. They, like the Doric and Corinthian columns, represent paired opposites, active and passive qualities. In Masonic symbolism, they are associated with the Saints John; the Baptist's Day is mid-summer, the Evangelist's is mid-winter.

Now, this Point-within-a-Circle-Bounded-by-Two-Parallel-Lines, together with the Ladder and its three levels, reveals a pattern very similar to the three columns. There are three verticals, two of which, the Lines, relate to active and passive functions while the third, the Ladder between them, reaches to the heavens and provides the means "by which we hope to arrive there." The ladder has "three principal rounds" or levels, represented by Faith, Hope and Charity, which correspond to the three lower levels of the four-level Universe we observed earlier.

Both the Macrocosmic "Landscape" and the Microcosmic "Man" share the fourth level of Divinity, represented by the Blazing Star, or Glory. Taken together the Ladder and the Point-within-a-Circle-Bounded-by-Two-Parallel-Lines represent the human individual made "in the image of God," according to the same principles on which the Universe is based.

A Mason is sometimes called "a traveling man." One of the Masonic catechisms gives us an insight into this term. "Q. - Did you ever Travel? A. - My forefathers did. Q. - Where did they travel? A. - Due East and West. Q. - What was the object of their travels? A. - They traveled East in search of instruction, and West to propagate the knowledge they had gained." Notice the cardinal points of the compass on the Border of this Tracing Board; they define the East-West direction in Masonic terms, and, in doing so, they describe the nature of the journey to which the new Mason apprentices himself. That journey from West to East is represented, symbolically, by the progress through the Masonic Degrees; and it is, in fact, the ascent up Jacob's Ladder—one of the "Principal Rounds" for each Degree.

The notion of a "mystical ascent" was part and parcel of the Hermetic/Kabbalistic Tradition. It is a devotional exercise during which the individual rises through the worlds of the soul and the spirit and at last finds himself experiencing the presence of Deity. Some of these ascents are deeply Christian in their character. In *De Occulta Philosophia*, Agrippa "rises through the three worlds, the elemental world, the celestial world, the supercelestial world...where he is in contact with angels, where the Trinity is proved, ... the Hebrew names of God are listed, though the Name of Jesus is now the most powerful of all Names." (Frances A. Yates, *The Occult Philosophy in the Elizabethan Age*, London, RKP, 1979, p.63)

The Second degree tracing board shows a familiar pattern: two columns which have opposite characteristics, and between them a staircase, a form of ladder. We cannot investigate this symbol here because of space limitations (see *Heredom*, Vol. 5, 1996, for a fuller explication), but we know we are to climb this staircase. The picture summarizes the Renaissance idea of the approach to Deity as an interior journey.

On the Third degree tracing board, the grave probably does not refer to physical death. During the Renaissance there was much discussion about "the Fall of man" and its effect. "The Fall" seems to refer to some event by which human beings, who were at one time conscious of the Divine Presence, lost that consciousness. After "the Fall," ordinary human life, as we live it on a day-to-day basis, is "like death" when compared to human potential and to a life lived in the conscious awareness of Divine presence. The grave suggests such a "death" to be our present state. The acacia growing at the top of the grave suggests that there is a spark of life which can be encouraged to grow and refers to the possibility of regaining our original Divine connection.

The view of the Temple in the center of the Third Degree Board shows "King Solomon's Porch," the entrance to the "Holy of Holies." The veil is drawn back a little offering a glimpse into that chamber where the Deity was said to reside. This suggests that at the end of the journey from West to East some process analogous to death enables the individual to experience the Divine presence. After this process has occurred, he lives once more at his full potential. Again, I think that this refers neither to a resurrection after physical death nor to a life after physical death; both of which are the domain of religion, not Masonry. Rather, it refers to a psychological/spiritual process which can occur, if it be God's will, within any devout individual who seeks it earnestly and which I believe it to be the business of Freemasonry to encourage. After all, we claim to be Freemasons, and this is that Truth, the knowing of which "make[s] you free."

## **Sacred Space- the Significance of the Lodge Room**

**Excerpt from a paper by Bro. Kenneth Sweet, Sturgeon Creek Lodge #174**

The building you are now seated in is called the Manitoba Masonic Centre and this is referred to as a Lodge Room. The word temple comes from the Latin "templum" signifying a Holy enclosure, a building screened from the eyes of the profane. In later times a Temple simply became a place where people worshipped.

Esoterically the Temple symbolises the receptacle in which divine revelation is received. The word esoteric means hidden or philosophical teachings intended only for the initiated only for the initiated. The true Temple is one in which its deeper teaching respects the purity of the primordial wisdom handed down by the initiates. The first temples were not erected on flood plains but on energy vortexes where contact could be made with higher intelligences. "Masonry initiates men into the mysteries of life itself and with the assistance of the compass and square, the tenets and principles helps them to build their Temple within so that they may become better able to honour their creator.

The Temple is an environment created where one can RE-Member who he is and his relation to his God. This space is created so that when we enter we become aware of the interdependence of all life and the connection with all creation. The Lodge Room or Temple is also a space of specific dimensions to represent a sacred space where Masons prepare themselves to be worthy to dispense **Light** and **Knowledge** to the World and this they do by their life and actions. The placement of all ornaments, movable and immovable jewels, furniture music and the invocations are all part of making the Temple a sanctuary in which to do the "**Work**". The placement according to ancient tradition and our own awareness of their meaning are instrumental in creating the space sacred. All signs and symbols carry and energy. The symbols are not sacred (cross) but feeling, the deep RE-Membering within us that is created sacred.

The Temple is a space created by the invocations, prayers, singing and the opening of the VOTSL God has been invited into our presence and his guidance requested. The Temple is guarded to keep out all those who have not committed themselves to the path of making themselves as pure as they can, free from all actions and thoughts that separate them from their creator. The Temple is also a symbol of every Man.

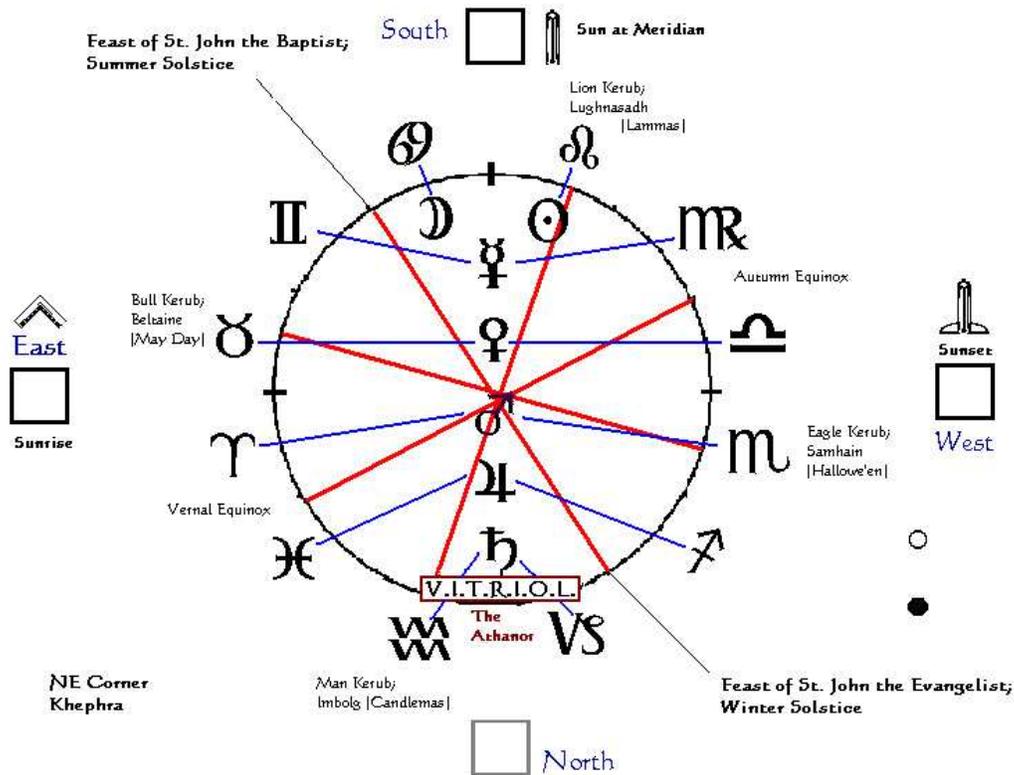
The **outer guard** represents the need for man to guard against all the outer or negative influences of society and those beliefs that keep him separated from the **G.A.O.T.U.**

The **inner guard** represents the need for man to guard against all the negative thoughts and actions of the mind and personality – that which we created. I speak of judgement, anger, jealousy, murder, treason and all offences contrary to the laws of God and man. The ashlar: Just as the rough ashlar was unfit for the building so are we unfit in our present state to be received into the Grand Lodge above but as the diamond becomes of value with polishing, so, we too will become of value by doing the **Work** and shall receive our wages as promised.

The Temple or Lodge room is a Sanctuary to do this **Work** in. If you are not free to give to others what you have learned in your meditation and contemplation, in a secure environment how are you going to understand that which you have experienced is real.

The Lodge room is a place of learning. For example: How does light affect the Body? How does vibration affect the body and what is the value of music, singing and chanting. Every single light ray is broken into 7 colours. Every colour has a wave length which has a sound. There are 7 energy centres on the human body (chakras) and each one is represented by a colour, red, orange, yellow, green, blue, indigo and violet. What is the significance of all of this? This is not new age it is thousands of years old. As an example let us look at judgement. We know we are not to judge others lest we be judged. Did you also know that when you judge it says nothing about whom you judged but it does say a whole lot about you who did the judging. If you are raising yourself up by putting someone else down you are sadly mistaken. You are simply showing the low self-esteem you have in yourself. We must see and value the Temple for what it is. The Temple is a place of teaching and of learning. The initiates are you and me and it is here that we are to prepare ourselves, to build that Temple within, to be as pure as possible when we are called to the Grand Lodge above. You now belong to a group of men whose teachings will change your life. You will begin to see yourself as you truly are; and experience life as you have only dreamed it.

Seen below- the esoteric aspects of the Masonic Lodge in terms of the cardinal points, astrological symbols and Christian symbolism.



## Symbolic Ignorance to Enlightenment

Excerpt *Darkness to Light* by Bro. Kenneth Sweet, Sturgeon Creek Lodge #174

This is a familiar phrase you will hear during your life as a Freemason. When you entered the Lodge Room you were led blindfolded (in darkness) and after being received (blessings were asked for you) and being led around the Lodge to show that you were a candidate properly prepared to be made a Freemason you arrived at the alter where your blindfold was removed and you were given light.

This is a very literal meaning of the word and as **Masonry is always veiled, we are taught to look for more**. You are admonished to make a daily advancement in Masonic knowledge.

I shall now proceed to give you an explanation of darkness and light and the process of moving from one to the other.

Darkness in Masonry is a synonym for Ignorance.

Light in Masonry is a synonym for Knowledge.

DARKNESS (Ignorance)	KNOWLEDGE
FEAR – ASSUMPTIONS	UNDERSTANDING
JUDGEMENTS	COMPASSION
ANGER	LOVE
KILLING OR HARM	CHARITY & ASSISTANCE
ETERNAL DARKNESS	LIGHT

Out of all DARKNESS comes fear and this you have experienced from a small child. We know how insecure we feel when the lights and power go off and we do not have the control to put them back on. When this is in the form of circumstances or ignorance of others not only do we fear but we form assumptions from those fears in the form of judgments. From judgment comes anger and from anger comes the willingness to harm. It is written that “thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:” and also “Whosoever is angry with his brother without cause shall be in danger of the judgment:” This is telling you that anger is as serious as the killing as the anger precedes the killing. You have begun in ignorance or darkness and you will remain in eternal darkness if you do not gain knowledge.

If you are to move to light you must first begin to act and speak from a place of knowledge. When you have the required knowledge you can replace fear with understanding. From Understanding comes compassion and this will replace judging. To act from Compassion allows you to give love and not to react with anger and create yourself as the 2<sup>nd</sup> enemy. Knowledge will never allow you to bring harm to others but will have you to offer charity or assistance to those in need. It is then that you will live in the LIGHT that shines from the eternal heavens above.

REMEMBER – Darkness is not in and of itself. DARKNESS is only the absence of LIGHT

## Why Ritual? Deeper Aspects.

*Merriam-Webster Dictionary* describes ritual as being:

*1: a prescribed form or manner governing the words or actions for a ceremony; 2: the ceremonial practices of a church or group of churches; 3 : a ceremonial act or action*

Ritual has existed in our culture for thousands of years. Evidence of ritual can be found in our everyday activities and our not-so-everyday activities as well. But what is ritual?

Ritual is a sequence of events aimed at reaching a certain goal. To go a little further, one could add that it is a sequence of events aimed at reaching a certain goal a certain way. The act of ritual is a highly personalized venture. Not everybody does the same things in the same manner that another does them. Because of this, there exist many methods by which one may reach the same objective.

Within a Masonic Lodge, virtually all of the things that occur during “The Work” have a deep symbolical, allegorical, or esoteric meaning attached to it. That there are differences of opinion in the interpretations is normal. It really is for each man to determine the meanings of ceremonies in their own mind. That is not to say that there are not some guidelines you should follow.

## Why do Freemasons “Do” Ritual?

**Excerpt from *Ritual- It's Importance & Meaning* By Bro Victor G. Popow**

Ritual is basic to Freemasonry. When it is conducted with understanding and precision it has the power to hold and build the close attention and interest of our members. Without ritual and its distinctive lessons, we are just another philanthropy or club- and we are neither. When it is presented as it should be, it impresses our moral teachings and philosophies, not only at that particular moment but the impression tends to expand into our everyday life and actions.

Over the years, many Masonic writers and members have lamented the loss of the secrets of Masonry; I'm not convinced they are lost, just purposely hidden, waiting to be probed and then 'discovered' by the enlightened Brother. Our Freemasonic ritual conveys important truths and is a rich and a valuable portion of every Mason's journey toward light. The value of exploring the universal nature of ritual and its relevance to our Craft is not so much what we learn, as what we *become* by exposure to it -- A true evolutionary path, which cannot be understated.

Just how important is symbolic Masonic ritual to the well being of the individual and to the Craft indeed to society itself? Why do we, as intelligent and rational people submit to arcane, and perhaps what some may view as out dated or obtuse actions? What significance if any do they hold?

In the ancient world, in Persia, Egypt and Greece, the Lesser and Greater Mysteries were bestowed upon the candidates through secret language, rituals of initiation, passing and raising. Ritual was considered holy and the primary way that communication between humans and powers beyond immediate human existence- the transcendent were conducted. *One did not approach the transcendental powers casually, but through careful preparation, purification, special clothing, ritual movements and gestures, speech, visual representations and group interaction. Initiates were passed into a world unlike anything formerly known, a new sphere of existence, to a new dimension of awareness.*

Ritual should be a positive experience, which reflects the harmony and unifying principles of nature and of the Great Architect. Ritual provides us with purpose and meaning in all that we think, speak and do. Initiation as we see from descriptions from both Asian and Western tradition alludes not to knowledge but to a particular state of grace! To be initiated is to be introduced, to receive what rational thought may not understand. One may be in a state of grace and be thoroughly unfamiliar with theology. It is to be united and linked with primeval or natural forces, thus to be religious in the proper sense of the word (religion Latin '*religare*', meaning to *rebind*) is to be imbued with spirit.

How does Freemasonry make a good man better? I would venture to say through one avenue, it is ritual, which is a pathway to inner growth, to self-knowledge. "God said let there be light" and we find in our degrees that phrase which presupposes the expansion of the light of consciousness.

Masonic ritual must be probed and understood from a psychological and historical point of view in order to understand or appreciate its vast dimensions and great depths. It is very interesting to find the emphasis on memorization as a communication method being as important and pervasive today as it was in the remote past. Memorization as a vehicle or characteristic of ritual as one of the seven liberal arts and sciences can be recognized as a technique being used to improve the capacity of one's memory.

In ancient Greece the application of the art of memory was found to be of "particular value to orators and lawyers in memorizing long speeches, but was also seen as being of much wider application in the ages before printing, and indeed before widespread and cheap availability of a medium on which to write; a capacious and well organized memory was regarded as central to education and culture."<sup>1</sup>

"In the ancient world the art of memory was classified as an aspect of Rhetoric but Cicero himself an advocate of the art- classified memory as one of the three parts of the virtue of Prudence (the others being intelligence and foresight). In the long term this had great significance for the art of memory, for the virtues defined by Cicero (Prudence, Justice, Fortitude and Temperance) became accepted in the Middle Ages as the four cardinal virtues (and having fashionable prominence in operative and/or speculative Masonry-author's note). Thus in time the art of memory, identified with prudence, came to be regarded as an aspect of ethics. The work of St. Augustine added further significance to memory, for he regarded it as one of the three parts of the soul (the others being understanding and will), and taught that through exploring the memory men could find a memory image of God embedded in their own souls.

*What had begun as utilitarian technique for improving the memory had come to be seen as being of importance in religion not just as a valuable method of imprinting religious truths on the mind, but also as something that in itself had moral value and would lead to a knowledge of God.*

Freemasonry it is stated "is a beautiful system of morality, veiled in allegory and illustrated by symbols." What does this mean? There is no one answer. It is up to each of us to discover the secrets for ourselves but not *by ourselves*. Discussion and study with our Brethren will lead us to our own truth.

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<sup>1</sup> Renaissance Historian and Fellow of the Royal Society of Literature Francis E. Yates coined the term, the art of memory- the application of mnemonic devices as a practical methodology. Introduced in her remarkable book *The Art of Memory* Yates focused on the occult developments of the art of memory during the sixteenth century. A subject she considered completely neglected.

Freemasonry is a progressive science. The more you learn the more you learn. The sum of the whole is greater than the total of its parts and as we heard earlier ritual and symbology lead us closer to our God.

The Entered Apprentice Degree was recited to you by a team of Masons. You listened to the content of what was being said. These were spiritual lessons given with great dignity. Let us discuss some of fundamentals of the Entered Apprentice Degree to give us a grounding for further study.

## **The Entered Apprentice Degree & The Book of Ruth** **From *Slipshod* – a paper by Bro. Kenneth Sweet**

The VOTSL is opened to the book of Ruth IV vs VII -- Now this was the manner in former times in Israel concerning redeeming and concerning changing for to confirm all things a man plucked off his shoe and gave it to his neighbour: And this was a testimony in Israel.

Why was this passage chosen and how does it relate to your initiation?

First you must understand the Book of Ruth. Who among you has done a study or read the book of Ruth and would like to give us your understanding of what is being given to us.

The Book of Ruth is the story of ELIMELECH and NAOMI who had 2 sons and who sold their property in Israel and went to live in MOAB, a country which Israel had been at war with numerous times, but was at this time in a period of calm. Naomi 's two sons married Moabites. Over a period of time both sons die as does ELIMELECH and she, NAOMI, is left with her two daughters in law, one being Ruth. Naomi decides that she is going back to Israel and that the wives should return to their families where they will be cared for and remarry for security. Ruth refuses vowing to take care of Naomi and also to embrace Naomi's people and Naomi's God.

Tradition stated that if you sold your land you retained the right of first redemption. If you purchased the land of another you must reinstate the name of the original owner and if you purchased land on another's behalf you must reinstate the family name and should there be a son through the original family, then ownership would move to that son.

Ruth and Naomi settle in Bethlehem and Ruth goes into the fields to glean after the reapers (pick up what is left after the harvesters). The field Ruth chose was one that belonged to Boaz whom she found out later from Naomi was a Kinsman. Naomi saw this as divine providence. According to custom Ruth would follow after the one in the field whom she was attracted to and this would signify her choice. Boaz hearing of how Ruth had unselfishly given to care for the old Naomi, giving up her country her people and the chance to remarry instructed no one to approach her and to leave extra harvest behind.

When the harvest was through Ruth was instructed by Naomi to go to the thrashing floor and lay at the feet of Boaz, which was also a custom of choosing. Boaz being struck with all the compassion Ruth had shown stated that she had proved herself to be a true daughter of Israel. That she would choose him in the latter half of his life, and not one of the younger men moved him deeply and reminded him of his obligation.

He then calls the only known Kinsman of Naomi to the gate and asks him to redeem the land. The Kinsman takes off his shoe but after being reminded of his obligations by Boaz and unwilling to meet them takes back his shoe. Boaz then states he the next Kinsman- redeemer will claim it and he will honor the traditions:

In this time as a Kinsman you were obliged to look after your relatives in hardship, seek them from being a prisoner, to avenge their enemies and to see your brother's wife had a male child to carry on the name.

This means that should a son be born through the line of Naomi then the land would become the son's. Boaz took Ruth and she bore a Son and this assured that Naomi would be cared for. To seal this BOAZ takes off **his** shoe and in the presence of ten others gives it to the neighbour as a testimony.

How does this relate to you?

### **Symbolically**

You, upon entering Freemasonry, came slipshod to show that you are willing to abide by all the traditions of the order just as Boaz was when giving his shoe accepted all that was entailed. Boaz, in doing so, committed himself to supporting all his Kinsmen and those who were on the land he purchased. You came slipshod to the door just as BOAZ sat at the gate and in a similar manner stated that you will support all brethren and abide by all rules and regulations.

You have also entered into the unknown much like Ruth who gave up her way of life and accepted another based on the kindness and compassion of her Mother in Law. In a similar manner you were questioned as to the reason you applied and your response was on a good word of the order, the example of known Brethren and a desire to learn.

### **Historically**

Slipshod is in the story of Ruth itself.

You now see the significance of the Word **Boaz**.

You now know that Ruth was the G. Grandmother of David

### **Spiritually**

- That love is rewarded with love
- That compassion is rewarded with compassion
- That selfless devotion exemplifies the true love of the almighty and that to reflect God's love-such lives are blessed and are made a blessing
- That to move toward enlightenment we must let go of attachments and be willing to embrace a new way of thinking

## The Entered Apprentice Lectures

The Lectures given to the candidate by the Worshipful Master are intended to elaborate certain phases of the ritual, giving a broader explanation of the ceremonies in order for the candidate to understand the lessons of Freemasonry. The four cardinal virtues of Temperance, Fortitude, Prudence and Justice are explained here as well as the three tenets of Brotherly Love, Relief and Truth.

The lodge is dedicated to Saint John the Baptist and Saint John the Evangelist. Freemasonry long ago chose as its patron saints John the Baptist and John the Evangelist. By doing this, the Brethren arrived at the conclusion that their patron saints belonged to a Lodge and that it must have been in the city in which they lived - Jerusalem. By this tradition, all Lodges symbolically come from one at Jerusalem. By tradition, also, every Mason hails from such a Lodge. By claiming to come from this mythical Lodge, he proves that he hails from a "just and legally constituted Lodge."

The form of a Lodge is an oblong square, or a rectangle. It extends from East to West (horizon to horizon) and between North and South. The covering of the Lodge is the canopy of heaven. It is not a coincidence that the two major patrons of the Masonic Lodge have their birthdays near the Summer and Winter solstices where the sun reaches its most northern and southern limits. The East in the Lodge is the station of the Worshipful Master whence he dispenses light and instruction to all his brethren.

Further instruction is given in the long form of the lecture regarding the Supports of the Lodge: the three pillars of Wisdom, Strength and Beauty, which also relate to the three immovable Jewels of the Lodge: the Square, Plumb and Level, which still further relate to the three principal Officers and three Lesser Lights of the Lodge.

The three movable Jewels of the Lodge consist of the Rough and Perfect Ashlar and the Trestle board. The Rough and Perfect Ashlars are precise symbols of the process of initiation. In a Hermetic sense, the Rough Ashlar is the *prima materia*, while the Perfect Ashlar is the Philosopher's Stone. The Ornaments of the Lodge consist of the Mosaic Pavement, the Indented Tessel, and the Blazing Star. We walk in a world of opposites: good and evil, night and day, hot and cold, love and hate. The Mosaic Pavement symbolizes this fact. Again, all of these symbols should be studied further to find out what they conceal and what they reveal.

## The Entered Apprentice Charge

As you have now passed through the ceremony of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable society. Ancient, as having substituted from time immemorial, and honourable because by a natural tendency it conduces to make all those honourable who are strictly obedient to its precepts. Indeed no institution can boast a more solid foundation than that on which F...ry rests – the practice of every moral and social virtue; and to so high an eminence has its credit been advanced, that in every age monarchs themselves have been promoters of the art; have not though it derogatory from their dignity to exchange the sceptre for the gavel; have patronized our mysteries and joined our assemblies.

As a Freemason, I would first recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it the unerring standard of truth and justice, to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duties you owe to God, by never mentioning His name but with that awe and reverence which are due from the creature to the Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support; to your neighbour by acting with

him on the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as in similar cases you would wish he should do unto you; and to yourself, by such a prudent and well regulated course of discipline as may best conduce the preservation of your corporeal and mental faculties in their fullest energies; thereby enabling you to exert those talents wherewith God has blest you, as well to His glory as to the welfare of your fellow creatures.

As a citizen I am next to enjoin you to be exemplary in the discharge of your civil duties. Loyalty may be defined as a lively sense of the value of the institutions of one's country and of one's fellow citizens together with an earnest will and endeavour to preserve the one and serve the other. Let me remind of the duties you owe to Queen and Country and of the rights and privileges secured to us as citizens of Canada. You must pay due obedience to the laws of our country and indeed of any state which may for a time become the place of your residence or afford you its protection. You must never propose or at all countenance any act that may have a tendency to subvert the peace and good order of society.

As an individual I am further to recommend the practice of every domestic as well as public virtue; Let prudence direct you; temperance chasten you; fortitude support you; and justice be the guide of all your actions, and especially careful to maintain in their fullest splendor those truly Masonic ornaments, "secrecy, fidelity and obedience".

Still, however, as a Freemason, there are other excellences of character to which your attention may be particularly and forcibly directed; among the foremost of these are, "secrecy, fidelity and obedience".

"Secrecy," may be said to consist in the inviolable adherence to the obligations you have entered into, never improperly to reveal any of those Masonic secrets which have now been, or may at any future time be entrusted to your keeping, and cautiously to shun all occasions which might inadvertently lead you to do so.

Your, "Fidelity," must be exemplified by a strict observance of the Constitution of the fraternity; by adhering to the ancient landmarks of the order; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining from recommending any one to participation of our secrets, unless you have strong ground to believe that, by a similar fidelity, he will ultimately reflect honour on our choice.

So must your, "obedience," be proved by a close conformity to all our laws and regulations, by prompt attention to all signs and summonses: by modest and correct demeanour, by abstaining from every topic of religious or political discussion, by ready acquiescence in all votes and resolutions duly passed by the brethren, and by a perfect submission to the Master and his Wardens whilst acting in the discharge of their respective duties.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to retain respect in your rank in life, be useful to mankind, and an ornament to the society of which you have been this day admitted a member; to devote your leisure hours more especially to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, to consider yourself called upon to make daily advancement in Masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred duties of, "truth, of honour, and of virtue."

## The Lodge Protocols/ Officers Roles & Responsibilities- operations

### Arriving Late to Lodge or Leaving Early

In 21<sup>st</sup> century Canada it is no understatement that people live very busy lives. Circumstances may present themselves that your arrival for a Templum Sion meeting may be delayed, perhaps 15, 20, or even 30 minutes late. So you ask yourself,

*“Should I even bother going, or just turn around and go home?”*

Does it matter if it's a Lodge visitation, or just arriving late to Templum Lodge? Not at all! Do you remember the saying *“Better late than never?”* – That is how you should view your attendance to Templum Sion Lodge. We definitely expect your attendance and if you cannot make it advise the Master or Secretary if possible in advance.

So just what is proper if you are late? If visiting, present your current dues card to the Tyler and indicate that you are part of the visiting contingent, or, that you are a casual visitor who was unavoidably delayed. If it is your own Lodge, the Tyler should know who you are.

When you enter the Lodge – approach the Altar properly and salute the WM. Introduce yourself and offer your apology to the WM for being late – you don't have to go into great detail if you don't want to a simple apology is sufficient and the WM will direct you to sit.

Sometimes, personal situations may require that you must leave Lodge early. If that is something that you know in advance, it would be best if you speak with the WM prior to the meeting and advise him of your circumstance. Then, at the appropriate time, stand up, address the WM appropriately, and ask to be excused, approach the altar, salute and leave.

If you suddenly take ill, i.e.; the flu, diarrhea, nausea, etc – just stand and address the WM and indicate that you must leave the Lodge as you feel ill, approach the altar, salute and leave.

In all cases, you should salute the WM properly and then approach the Altar and salute prior to leaving. If you are ill, and must leave immediately – just salute and leave.

You will not be criticized by anyone because you are ill.

### Communications Devices- Cell-Phones & Pagers

We all live in busy times and we all have required responsibilities. Templum Sion asks its members to place their cell-phones and pagers on vibrate during regular meetings. We do not take calls in Lodge Meetings unless it is an emergency or expected serious issues are involved. If you are to be in a conversation remove yourself from Lodge. During the conferring of degrees at no time are there to be any distractions.

### Ritual

**Gavel Knocks and Degree Identifiers-** The WM is in control of his Lodge at all times and on occasion, uses the gavel to gain the attention of the brethren.

**One Knock** – usually used at the start of the meeting to gain the attention of the brethren that the WM is about to commence the meeting. The WM's knock should be returned by the Senior and Junior Warden in turn. Brethren should then cease conversations, or gain their seats and await the WM to open the Lodge.

One gavel knock is also used to “close” various orders of business, or when the WM decides that whatever is being discussed has run its course. It is also used to seat the brethren when “work” has been completed.

It is also used by the WM when “calling off” the Lodge for a short break. Explain “calling off.”

One knock is also the final “closing bell” if you will, signifying that the Lodge is closed. The WM, when finished the closing ceremony will **knock** and state: “*Unclothe, Untile*” which means members can now remove their regalia, and, the door to the lodge is opened.

**Two Knocks** – used by the WM in the opening or closing of the Lodge to get the officers of the Lodge to stand at the ready for ceremony.

**Three Knocks** – the WM is now calling upon the brethren of the Lodge to stand. Each degree within the “Canadian Work” (different from the American or York Rite Work) is identified by distinct “knocks” done by the principal officers, the Tyler, and the inner guard.

**The Floorwork in a Freemasons Lodge** -One of the unique identifiers of Masons that is not generally discussed is floorwork. Work done properly and smartly demonstrates to visitors in your Lodge, or when you are visiting that you have pride in your Masonic affiliation and that you have been properly instructed. Always strive to respect yourself and others by doing your floorwork properly. Good floorwork is particularly important when you become an officer.

This includes saluting the WM when you rise to speak, approaching the Altar when visiting or late, or moving around the Lodge generally as part of ceremony. NEVER pass between the Altar and the East unless you are part of a degree, or have been specifically directed to do so by the WM.

**The First Regular Step-** When you are standing open, or your feet are visible to others, this is the expected position for your feet to be in when saluting the WM. No Exceptions.

You are also told in the initiation that “*it is in this position that the secrets of this degree are communicated*” and you were given the secrets of the degree.

**Heiling Sign-** The sign is derived from the position in which you hands were placed on the VOTSL at the time of your initiation. It is also one of the “hidden” ways in which to identify yourself as a Mason. In Ancient York Rite work, it is also the “due guard” and must be given anytime you address the WM.

**Sign of Fidelity-** This sign is used during the ceremonial for prayer, and in all cases where we are showing respect to the Almighty.

This could also be one of those signs by which someone might discover that you are a Mason, however, it is also widely used in the USA during the national anthem or during the Pledge of Allegiance – so the chances that it might be picked up as being a Masonically unique identifier are remote.

**Masonic Grand Honors-** Is the way to honor visiting guests and individuals that deserve special recognition.

- **Nine Times** for the Grand Master or Past Grand Master.
- **Seven Times** for the Deputy Grand Master, P.D.G.M., District Deputy Grand Master or P.D.D.G.M.
- **Five Times** for all other elected Grand Lodge officers, present and past.

- **Three Times** for all other distinguished brethren.

(Grand Honors can and should be given for deserving brethren for special occasions, i.e., 25 year pins, 50 year medals, exemplary service to your Lodge in recognition – three times.)

## A Lodge's Officers and their Role & Responsibilities

Most Lodge's in Manitoba have two meetings a month. The business of Lodges are usually conducted at the General Purposes meetings and ratified at a Regular Stated Lodge Meeting. In addition to ratification of business conducted at the General Purposes meetings, Masonic Education and Degree work is conducted at Lodge Meetings.

The officers play a role in the conferral and exemplification of degrees. In addition to degree work the officers have additional responsibilities. Some of which are listed here.

### Senior Officers

#### **Worshipful Master:**

The Worshipful Master is similar to the President of an organization. In addition to operating the Lodge the Worshipful Master is responsible for the social, intellectual and spiritual well being of the brethren during his term in office. He is required to:

- Control and direct the activities of the Lodge and its officers.
- Convene Lodge and preside at its meetings.
- Confer or exemplify the degree of E.A., F.C. or M.M.
- See that the Grand Lodge Constitution and Regulations and the By-Laws of the Lodge are Followed.

#### **The Immediate Past Master:**

The Immediate Past Master is similar to a Past President. He is required to:

- Be familiar with the Work and act as a prompter to the Worshipful Master when necessary.
- Assist the Worshipful Master in the well running of the Lodge. The IPM's experience and knowledge can be invaluable to him. It is important for the IPM to remember however, that he is no longer the Worshipful Master now and the Master's decision is the final.

#### **The Senior Warden:**

The Senior Warden is similar to a Vice-President of an organization and assists the Worshipful Master with the operations of the Lodge. He is required to:

- Act as Chairman of the General Purposes meetings.
- Prepares to assume the duties and responsibilities of Worshipful Master. Consult the Worshipful Master and Past Masters for guidance
- Ensure that all visitors are properly vouched for.

#### **The Junior Warden**

The Junior Warden is similar to a second Vice-President and assists the W.M. and S.W. in operating Lodge. He is also responsible for:

- Taking minutes at the General Purposes meeting.
- The Junior Warden is often the chair of the social and entertainment committee.

## **Junior Officers**

The Junior Officers assist the Senior Officers in the operation of the Lodge and the conferral or exemplification of degrees.

### **The Senior Deacon**

In ancient times the Senior Deacon was a messenger and carried the Worshipful Masters instructions to the Senior Warden. In Lodges today he:

- Conducts the candidate(s) through the F.C. degree and with the assistance of the Junior Deacon in the M.M. degree.
- Prepares the Ballot Box and announce all members prior to casting their ballot.
- Escorting visitors into the Lodge room.

### **The Junior Deacon**

In ancient times the Junior Deacon was a messenger and carried the Worshipful Masters instructions from the Senior Warden to the Junior Warden. In Lodges today he:

- Conducts the candidate(s) through the E.A. degree and assists the Senior Deacon in the M.M. degree.
- Assist the Senior Deacon with balloting.
- Escorting visitors into the Lodge room.

### **The Senior Steward**

- Work with Junior Steward and assistants at the refreshment hour.
- The Senior Steward is responsible to see that the candidates are properly dressed.
- Guard the Ballot Box as directed.
- Escorting visitors into the Lodge room.

### **The Junior Steward**

- Work with the Senior Steward and assistants at the refreshment hour and during formal sit-down occasions, serve tables.
- The Junior Steward prepares the Lodge room for degrees.
- Guards the ballot box.
- Escorting visitors.

### **The Inner Guard (Canadian Work)**

(The duties of the Inner Guard are carried out by the Junior Deacon in the Ancient York Rite.)

- Collect the password and grip from all entering once the Lodge has been opened in the F.C. or M.M. degree.
- Announce all alarms to the Junior Warden.
- Receiving Candidates in due form.

### **The Tyler or Outer Guard**

- Ensure that all that enter the Lodge are properly dressed and have signed the register prior to the start of the meeting.
- Ensure that all visitors are vouched for, and if not, notify the Senior Warden that a board of trial should be convened.
- After the Lodge is opened, be prepared to answer all knocks from within.
- Ensure that candidates for admission are properly prepared.

- Ensure that anyone seeking admission after the Lodge has been opened, is a member in good standing or a properly vouched for visitor before giving appropriate knocks to seek admission.

### **Other Officers**

These positions are usually held by a Past Master or some other experienced brother.

#### **The Director of Ceremonies**

- Ensures that the members of the Lodge are proficient in ritual, Masonic etiquette and protocol.
- In conjunction with the Master of the work, oversee all Lodge rehearsals acting as coach.
- Leads the Lodge in giving Grand Honors:

#### **The Secretary**

- Normal duties of a secretary of an organization.
- Acts as prompter during conferral or exemplification of degrees and during opening and closing of Lodge.
- Be familiar with the Grand Lodge Constitution, the Folio of Directives and the Book of Ceremonials as well as the Lodge's Bylaws.

#### **The Treasurer**

- Keeps financial records and prepares reports as required by the W.M. and the Lodge.
- Conducts the banking of the Lodge
- Corresponds with the Auditor on behalf of the Lodge.

#### **The Chaplain**

- To provide and conduct prayers at all Masonic meetings and functions as required.

## Glossary

**Altar:** The central piece of furniture in the Lodge is the Altar. The Altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact. Its location in the center of the Lodge also symbolizes the place which God has in Masonry, and which he should have in every Mason's life. It is also a symbol of worship and faith. The candidate approaches the Altar in search of light and assumes his obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The Altar is the point on which life in our Masonic Lodges is focused and it should be accorded the highest respect.

The wisdom of the Master is said to flow from his station in the East to the Altar. Thus, one should never cross between the Master's Station and the Altar when a Lodge is in session.

**Apron:** The Lambskin Apron is at once an emblem of innocence and the badge of a Mason. By innocence is meant clean thinking and clean living, a loyal obedience to the laws of the Craft and sincere good will to one's Brethren. The Badge of a Mason signifies, among other things, that Masons are workers and builders.

Other aspects of this most visible vesture of our Fraternity should be mentioned. The apron as a mark of distinction has been found in many similar organizations of initiatory nature including the Essenes and the Mythraic Mysteries, and has been conspicuous on statues of some Egyptian and Greek deities. The lamb has always been a symbol of innocence and sacrifice. There are two senses in which innocence is being used here. Innocence in one sense is free from moral defect. The other sense used is that of being new born.

Another consideration of the white lambskin apron is that the Sign of the Ram begins at the Spring Equinox – the time of year that life is renewed.

The Masonic Apron is made up of two parts: a square and a triangle, representing four and three respectively. The symbolism of these numbers, as well as their sum, should be studied in connection with the form of the apron in the different degrees. Finally, it should be mentioned that the word candidate comes from the Latin *candidatus* which means, "clothed in white."

**Brotherly Love, Relief and Truth:** These are the three principal tenets of Freemasonry and shape the way Masons should act in their relationships with others.

**Cable-Tow:** The Cable-Tow is a rope such as would be used to tow or restrain. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store. To many, the Cable-Tow is symbolic of the umbilical cord, which is necessary to begin life; but is severed when love and care replace it, and the individual grows on his own. The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the new Brethren do not understand its meaning. Formerly, a Cable-Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In California this is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines his ability will permit. One may also consider the idea of the silver cord (Ecclesiastes 12:6) and the Cable-Tow.

The length of a Cable-Tow also refers to an individual's skills, ability and intelligence. While all masons are equal under the eyes of God we all have a responsibility to God, ourselves and others based on the length of our own Cable-Tow's.

**Charge of the Entered Apprentice Degree:** At the end of the ceremony and instruction in each degree, the candidate is charged to perform his Masonic duties. The Charge given him explains these duties especially in their relation to the particular Degree. These Charges should not be ignored as mere conventionalities.

**Circumambulation:** Circumambulation means to walk around some central point or object. In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from East to West, by way of the South. The candidate's journey around the Altar also enables the brethren to observe that he is properly prepared. Circumambulation is an ancient practice found all over the world. Much the same idea as the labyrinth, it portrays the path of initiation as that of a journey. In another sense, it symbolically aligns one to a proper relationship with the order of the universe. There are references to circuitous routes in *Psalms 26:6* and *Job 22:14*.

**Duly and Truly Prepared:** Being duly and truly prepared refers to the wearing of special garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing these garments, the candidate signifies the sincerity of his intentions. The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the soul descended through the planetary spheres and vested itself with the qualities attributed to each sphere before birth. Each planetary quality corresponds to a specific metal. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While this symbolism may no longer have an astrological character, the old point about excluding disturbing influences remains. The candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our Order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you."

There are other factors involved in the preparation of the candidate that are addressed in the next degree.

**East:** The East in a Masonic Lodge does not necessarily mean the actual point of the compass. The East in the Lodge is the station of the Worshipful Master from which he dispenses light and knowledge to all his brethren. The other points, West, South, and North are located in proper relation to the station of the Master.

**Entering the Lodge:** As an Entered Apprentice takes his first step into the Lodge room, he enters into a New World: the world of Masonry. He leaves the darkness, destitution and helplessness of the world for the light and warmth of this new existence. It is not an idle formality, but a genuine experience, the beginning of a new career in which duties, rights and privileges are real. If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Members are called craftsmen because they are workmen. Lodges are quarries because they are scenes of toil. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. Once the step is taken, it may well change the course of a man's life.

**Form of a Lodge:** The form of a Lodge is an oblong square, or a rectangle. It extends in length from East to West and in breadth from North to South, in depth from the surface of the earth unto its centre and even as high as the heavens. A Masonic Lodge is of this vast extent to teach us that a Free Masons charity should know no bounds save that of prudence.

**Heart:** The heart is the centre of man's affections and desires. If he is clean within, his life will reflect that condition, but the reverse is also true. We are concerned with the building of character in your life.

Working towards this goal must begin within your heart for, if your heart is not ready, Freemasonry cannot expect to make an impression on your mind. Therefore, each candidate, who comes seeking light, must be prepared in his heart.

**Hoodwink:** The symbolism of the hoodwink is twofold: first, it emphasizes the veil of secrecy and silence surrounding the mysteries of Freemasonry; secondly, it represents the mystical darkness, or ignorance, of the uninitiated. It is removed at the appropriate time; that is, when the candidate is in the proper attitude to receive Light.

**Jacob's Ladder:** The ladder is a symbol of faith, hope and charity or love. The extension of love beyond the grave, into eternity, is both beautiful and very Masonic since brotherly love is one of the great teachings of Freemasonry.

**King Solomon's Temple:** The frequent reference to King Solomon's Temple in this and other Degrees can lead to the false conclusion that the Fraternity was founded by King Solomon. Modern tradition claims that Freemasonry became an organized craft many years after the reign of Solomon. (New research and discovery of ancient degrees and text indicate that Freemasonry may be much older than has been traditionally believed.) Our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem which has helped enrich the symbolism. The building of the Temple represents the building of ones character. As you continue your journey in freemasonry you will be able to construct your stately and superb edifice.

**Northeast Corner:** The Northeast Corner is traditionally the place where the cornerstone (the first stone) of a building is laid. The Apprentice is thus placed, because from here he will erect his own temple by the principles of Freemasonry.

Other considerations on the northeast corner are the following. The north in Masonry is attributed to darkness and the east to light. Therefore, the northeast is a place midway between darkness and light. Being midway, it is also symbolic of equilibrium. Furthermore, this spot representing equal light and darkness corresponds with the point of the Spring Equinox when the nighttime is equal to the daytime. There is some evidence that the lambskin apron was presented to the candidate at one time in the northeast corner of the lodge.

It needs to be mentioned that there is a seeming contradiction of this symbolism with physical reality. If we imagine the lodge's boundaries to be the eastern and western horizons, with the north and south walls being the Tropic of Cancer and Capricorn (where the sun reaches it northern and southern limits), then the day that the sun rises in the northeast corner of the "lodge" is the Summer Solstice near St. John the Baptist's Day. Sometimes symbolism overlaps, but in many cases it is a hint at a deeper meaning.

**Obligation:** The Obligation is the heart of the Degree; for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life. The taking of the Obligation is visible and audible evidence of the candidate's sincerity of purpose. The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against someone revealing the

modes of recognition and symbolic instruction. The candidate should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret.

Like much in the Fraternity, the roots of this practice are ancient. Making vows was a common practice in the Mysteries and was even a form of personal religion to the general populace. In many ways the vow defined their relationship with the deities of their homeland. Many vows were expressed in terms such as promises to a deity in return for safe voyages, successful crops, healing and so on. Although the nature of making vows and obligations has changed in modern times, it remains a very powerful method for setting direction in one's life and the building of character. The Latin *obligato* literally signifies a tying or binding. The relationship between the Cable Tow and the Obligation, along with the changing nature of this relationship as the candidate progresses, should not go unnoticed.

**Penalties:** The physical penalties incurred for willful violation of the Masonic Obligation are purely symbolic. And they are very old.

The Mason who violates his Obligation will submit himself to Masonic discipline which could include the loss of membership in the Lodge and the Fraternity, either by suspension or expulsion. He will also lose the respect of other Masons.

The above mentioned penalties are retained in the ritual to impress upon the mind of each Brother how seriously a violation is regarded by the members of the Fraternity. The Entered Apprentice is placed midway between the darkness of the North and the light of the East, to signify that he has begun his Masonic life. He has left the darkness of the North which symbolizes lack of knowledge of the Masonic life, and is moving towards the light of knowledge which comes from the East. Thus the Entered Apprentice has laid the foundation stone of his Masonic life and must now build his character from the light of the teachings which abound in the East...

**Prayer in Lodge:** No Lodge can be opened or be closed without prayer, which is offered by the Master or Chaplain. The prayer is universal in nature, and not peculiar to any one religion or faith. But the act of invoking the blessings of Deity is a central Masonic practice.

**Preparation for Initiation:** Ideally, the candidate should find his way to the door of Freemasonry on his own. If a man senses the stirrings in his heart for a deeper understanding of life than that he has heretofore found, he will seek until he finds the Fraternity. This turning of the heart is really the beginning of his initiation. Therefore, each candidate who comes seeking light is said to be first prepared in his heart.

While Freemasonry is not a religion, its ceremonies are of a serious nature, dignified in their presentation and impart teachings that, if properly understood, obligate a man to lead a better life. To get the greatest good from the ceremonies, a candidate should first prepare his mind to understand and absorb these teachings. The candidate should pay strict attention to every part of the ceremony, in order that he may gain some understanding of the teachings of Freemasonry. The methods we use in teaching may be new and unusual to the candidate, but these methods have been used for many centuries and have not changed significantly since they originated. Finally, he should remember that every Mason in the Lodge room is his friend and brother.

**Proficiency:** The Proficiency is a series of questions and answers which the candidate is required to commit to memory prior to being advanced to the next degree. Among other things, it is intended to:

- Teach each candidate the language of Freemasonry.
- Fix in his memory the teachings and structure of the Degree.
- Impress upon his consciousness the different points of the Obligation.
- Give each candidate an ancient method to contemplate the meanings behind the degree.
- Give the new candidate a point of contact with an established member.

Currently, a candidate must only demonstrate proficiency in the Obligation and Modes of Recognition of each degree. Templum Sion encourages candidates to move ahead into the degrees at their own pace rather in most Lodges that schedule degrees and the pace of achieving them.

**Reception of the Candidate:** The reception of the candidate into the Lodge room is intended to symbolize the fact that our rituals are serious and confidential and that there are consequences for violating this confidence. It also reminds a man that his every act has a consequence, either in the form of a reward or a penalty. The method of reception also points out the value of a certain virtue needed to gain admission into the mysteries of Masonry.

**Responsibilities of an Entered Apprentice Mason:** The EA must;

- i. Keep secret everything Entrusted to him;
- ii. Conduct himself with proper decorum; and
- iii. Try to learn as much about Freemasonry as possible.

**Rough Ashlar:** The ashlar is a stone used in Masonry for building. During your initiation you were asked to stand by a rough ashlar with your feet forming a square on the sides. By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by virtuous education, our own endeavors and the blessing of Deity; and as the operative workman erects his temporal building in accordance with designs laid down on the Trestle-board by the master workman, so should we, both operative and speculative, Endeavour to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board.

**Subjects not proper for discussion in the Lodge:** Sectarian religion and politics should not be addressed in Lodge, and there are good reasons for this. When Freemasons meet in a Lodge, we are all on a common level, and are not subject to the classes and distinctions of the outside world. Each Brother is entitled to his own beliefs and convictions. Our objective is to unite men, not to divide them. These subjects create honest differences of opinion that might well cause friction between brethren. There will also be subjects concerning the Lodge's business that should not be discussed. All deliberations should be kept within the bounds of propriety and everyone should show tolerance for the opinion of others. Every Master wants harmony in his Lodge. Once a matter has been put to vote in the Lodge and a decision is made, all members, regardless of how they voted, should accept the decision. We try to teach every Mason to be a good citizen and to perform his civic duties. We do not try to keep anyone from expressing his opinion or from serving his city, province, or nation, in an honorable manner. Anyone who serves in political office should not act politically as a Freemason, nor use the name of Freemasonry in exercising his political rights, such as showing affiliation with any Lodge in his campaign advertising.

**So mote it be!** At the end of prayer, each member responds with the words "So Mote it Be", which means in Modern English, "So may it ever be".

**Symbols of Freemasonry:** Freemasonry teaches by symbols. Each has a meaning and purpose in the ritual. None of these are for, "window dressing," but as teaching tools to help the new Mason better understand the lessons Masonry has to teach.

**Three Great Lights of Freemasonry:** The Three Great Lights of Masonry are the Holy Bible, Square and Compass. The Volume of the Sacred Law (no matter what religion) is an indispensable part of a Lodge. The Grand Lodges of the United States use the Holy Bible as the V.S.L. on their Altars. In our jurisdiction, a candidate may request to have his own sacred book present on the Altar with the Bible during his degree ceremonies. In Lodges in other countries, other sacred texts are placed on the Altar in place of the Holy Bible. The open Bible signifies that we should regulate our conduct according to its teachings because it is the rule and guide of our faith and is a symbol of man's acknowledgment of his relation to Deity. The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compass signifies the propitious use of action and is a symbol of restraint, skill and knowledge. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy. The Square and Compass are recognized by the general public as the symbol of Freemasonry.

The symbolism of the square and compass is seen in many ancient carvings and artwork. A stonecutter's square has been seen to represent the earth, while the compass has related to the arc of heaven. Thus their union has represented the union of heaven and earth. The Volume of Sacred Law can also represent God's communication to man through scripture and inspired writings. The triple symbol can also be seen as representing God's expression through the creation of heaven and earth.

The Three Great Lights are also consistent with the three tier system of Blue Lodge Masonry. One way of interpreting the triple symbolism is seeing human nature as divided into three parts – body, mind, and soul with a Degree for each part. In the same way, the Three Great Lights are the guiding principals of the three natures: the Square to the body, the Compass to the mind, and the Volume of Sacred Law for the soul.

**Trestle-Board:** In operative masonry, the master builder uses a trestle-board to prepare and review plans. In Freemasonry, the Worshipful Master symbolically lays lines and draws designs on the trestle-board as he employs and instructs his brethren in Freemasonry.

**Working Tools of an Entered Apprentice:** The Working Tools presented to the candidate were those used by the ancient operative craftsman in the erection of the building on which he was working. To the Speculative Mason, these represent the moral habits and forces by which man shapes and reshapes the essence of his human nature. By these symbolic tools, he also fits his own behavior to society and community. While they do not contain the whole philosophy of Masonry, the various Working Tools allocated to the three degrees, by their very presence, declare that there is constructive work to be done; and by their nature, indicate the direction this work is to take.

The Working Tools of this degree are specified as the twenty-four inch gauge and the common gavel. The symbolic description of these tools is provided in the ritual and the *Monitor*, so there is no need to repeat that here. It is interesting that one tool (gauge) is used passively and the other (gavel) is used actively. One is a tool of measurement and calculation, while the other is one of force. One tool decides what to keep, while the other gets rid of the rest.

The three parts may also be seen to represent the tripartite nature of the soul defined by Plato: the desirous, emotional, and mental. When properly cultivated, they embody the virtues temperance, fortitude, and prudence. These three virtues combined in proper order promote the supreme virtue of the whole self: equilibrium or justice.

## Additional Resources, Reading, Websites

This handout is meant to be an introduction to Free Masonry, Templum Sion Lodge and the E A Degree. We have provided you with a brief overview of numerous aspects of the Lodge and the Craft with particular attention to the Entered Apprentice Degree.

As we have seen the secrets of Free Masonry are up to the individual to discover for himself. He is not alone and should feel free to discuss the ritual with any Mason that has achieved the appropriate rank. Together Masons can discover the truth for themselves.

## The Manitoba Masonic Study Group

**What is the Study Group?** Conceived and founded in 1972 the Study Group is the province's best kept secret. Meeting the last Wednesday, 7:30 PM four times per year in the months of Sept/Nov/March and May at the MMC the Group typically presents papers at every meeting and meets informally to discuss various topics of interest. Topics have included: Multiple Intelligences, Masonry in the 21st Century; Freemasonry in Chile, France and Germany; Rosicrucianism; Sacred Geometry and Architecture; Freemasonry in WWII, Freemasonry in art and politics, and even Freemasonry, UFO's and Global Conspiracies.

**What do you 'get' if you join?** Access to like minded people and information such that you won't find anywhere else! It is an opportunity to join and to learn and to share and to grow. We encourage you to write and present papers. You will receive copies of the *Manitoba Masonic Study Group Newsletter* four times per year along with the accompanying paper presented at the last regular meeting.

**Cost?** \$15.00 per year to cover postage if you do not have on-line capability.

## The New Masonic Resource Centre

**Bro. Victor G. Popow, Past Grand Librarian.**

You should know and take advantage of the New Masonic Resource Centre which was opened on March 30, 2004 the date of which was unique and symbolic in itself. The Centre marks a watershed moment signifying change and improvement for Freemasonry in Manitoba. With the help and support of many Brethren, Lodges and groups more than 47K was raised and with the express intention and forward thinking of M.W Grand Master Bro. Ken Thomas the facility was transformed into a vibrant, useful and modern facility.

The new facilities purpose is to support Masonic activities within this provincial jurisdiction in the widest sense for the benefit of Freemasons, associated groups and the non-Masonic community. The vision is for this facility to be:

- 1) A cultural centre that celebrates all of humanities diversity;
- 2) Learning centre which devotes time and attention to exploring the traditional Masonic seven liberal arts and sciences;
- 3) A social centre for meeting and greeting;
- 4) As well as a sacred place of solitude for meditation and reflection.

This unique and sacred place is dedicated to God and to knowledge and will further advance the strategic interests of the Masonic community well into the future.

#### **Masonic Resource Centre Innovations-**

- New and added content- science, art & architecture, sacred geometry, Knights Templar, Rosicrucian, business and leadership development, comparative religions, mysticism/esotericism, ancient Egypt;
- DVD's and videotape collection has been expanded;
- Display area;
- New seating with food preparation;
- Wireless access for laptop users;
- LCD projector & audio/video equipment available for use;
- STACKS inventory software/ bar coding for all inventory.
- Web site access, information, distance request and mailing.

The Resource Centre is open daily from 11:00 am to 1:30 pm and on Saturdays from 12 noon to 3 pm. The Resource centre will be available to Temple Sion members for use after regular Lodge meetings.

### **Suggested Reading & Websites**

*Freemasonry- A journey through ritual and symbol* by W. Kirk MacNulty

*The Meaning of Masonry* by W. L. Wilmshurst- a basic overview of the philosophy and meaning of the Craft, its degrees, symbols and allegories. Available in the Resource Centre.

*The Temple & the Lodge* by Michael Baigent & Richard Leigh- the history of freemasonry and the its birth through the survival of the Knights Templar.

*The Hiram Key* by - a more fictionalized treatment of the Craft nonetheless the reader is made aware of some other streams of thought and history albeit not too accurate.

**The Cornerstone Society**- excellent website in the UK by Brothers.

<http://www.cornerstonesociety.com/>