



The

Ontario Masons

Magazine
OCTOBER 2023



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

From The Editor



V.W. Bro. Dan Dignard

Brethren,

So, Fall is upon us and Lodge meetings and other Masonic events are taking place all across the province.

I have a question for you. What are you going to do to continue your Masonic education journey?

Are you going to learn a piece of degree work and participate in a degree? Are you going to go traveling to another Lodge and meet some old friends or perhaps make some new ones? Are you going to assist the newly initiated brother in your Lodge by assisting with the mentoring of that brother?

Masonry always gives back to the giver more than they give. If you assist or contribute to the Lodge, you will get more out of your Masonic journey than you would if you just sat in Lodge and were silent.

What are you going to do differently this year? Where are you going to contribute to the Lodge? How will you make a difference this year? Masons are supposed to lead by example, what example are you going to provide to the new brethren in your Lodge?

What lasting impression will you make both in the Lodge and outside the Lodge this year?

Sincerely and fraternally,

V.W. Bro. Dan Dignard
Chairman
Ontario Masons Magazine.

The ONTARIO MASONS MAGAZINE

Published For:

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Canada in the Province of Ontario

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The factual accuracy of an article is the Contributor's responsibility. The opinions expressed by the authors do not necessarily reflect those of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario, or those of the Ontario Masons Team.

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Disclaimer:

The Ontario Masons Magazine advises that, while the greatest care has been taken in compiling the contents of The Ontario Masons Magazine (this "Publication"), the editor, designer, and publisher cannot accept any responsibility for any errors or omission.

Grand Master's Communique

My Brethren:

This month we are going to try and use a study first published in the Harvard Business Review as a Masonic learning moment.

Dr. Sunnie Giles entitled her Spring of 2016 study – The Most Important Leadership Competencies, According to Leaders Around the World – was to answer the question – What makes an effective leader? Many of our business students reading this will know Dr. Giles the organizational scientist, executive coach, and leadership development consultant as the creator of the Quantum Leadership Group.

Her extensive study involved 195 leaders in 15 countries and over 30 global organizations. Participants were asked to choose the 15 most important leadership competencies from a list of 74. She grouped the top five into major themes that suggest a set of priorities for leaders and leadership development programs. While some may not surprise you, they're all difficult to master; in part because embodying

them requires acting against our nature – we are not hardwired to relinquish control or be open to small failures. Yet 195 world leaders all agreed that the ability to actively improve these competencies should be a priority for leaders.

How can we translate this to help our Masonic leaders at HQ, our Districts and Lodges?

Five priorities of strong Masonic leaders should be:

1) High ethical standards and providing a safe environment:

According to Giles's findings, strong leaders create a safe and trusting environment. A leader with high ethical standards conveys a commitment to fairness, instilling confidence that both they and their employees will honour as rules of the game. When a Lodge Master is Installed, he is reminded of, and instilled with the rules and ethics that govern Freemasonry. To be 'right and true' is the value that Masonic leaders should reflect, exemplify and instill in their Lodges. By becoming an example of good ethical and moral behaviour, our leaders thus earn a trust, which creates a safe environment wherein ideas, views, and visions can be shared with self-assurance and confidence.

2) Empowering individuals to self-organize:

With trust and confidence comes empowerment to grow and share ideas that make an organization and individuals better. Providing clear direction for clearly identified work, and allowing good men to organize their own time, is an important leadership competency. Lodges prosper when leadership has a shared vision for its growth, so long as it's not egocentric or for self-grandeur. Many leaders struggle to let their people self-organize. They resist because they believe that power is a zero-sum game; they are reluctant to allow others to make mistakes; and they fear facing negative consequences from their subordinates' decisions. When their plan is for the growth and betterment of the whole, the planets align; and, in turn,



the universe conspires to see those plans into fruition.

3) Promoting connection and belonging:

Men are social beings, and our Lodges are, for the most part, social institutions. Developing an interpersonal connection with ALL members is an important skill effective leaders must possess. In any institution, it is the leaders' responsibility to create an atmosphere of belonging and mutual caring. Masonry is no different. A Lodge should become a family; or at least act like a family.

4) Open to new ideas and foster organizational learning:

Dr. Giles states that, "leaders must create a culture that supports risk-taking." Being open to new ideas and not fearing to fail, is another role of Masonic leadership. Listening to Brethren who are willing to roll up their sleeves and put in the work to improve the Lodge experience is imperative to a Lodge's evolution and growth. Now I caution you that this does not mean that every idea should get a green light; we are bound by the rules of our Constitution and Lodge By-laws, but as long as it does not get your Warrant suspended, or put the Lodge into bankruptcy, or burn the Lodge down – all ideas should be fair game; so long as they are willing to put in the effort necessary to accomplish the work.

5) Committed to professional and intellectual growth:

A desire to leave behind a legacy is inherent to our DNA. That is not ego speaking, it's plain human nature. Ego rules when our motivation is to make ourselves look better, expecting rewards for our efforts. However, building upon the prior legacies that were left to us, we can act with the sole intent of helping our Lodge flourish. If we, as leaders, are to inspire the best from our members – especially our line officers – we must encourage their ideas; advocate for them; support their training and promotion; and assist with their projects. It is not enough to just say 'go ahead and do it' – strong leaders will actually show up and assist.

As previously mentioned, these five competencies present significant challenges to leaders due to our natural responses, but with deep self-reflection and a shift in perspective, there are also enormous opportunities for improving everyone's performance by focusing on our own.

Thank you, Brethren.

If you would like to join the Grand Master in celebrating Masonry in Ontario during October, he will be in:

October 2 – Bath – Maple Leaf Lodge

October 10 – Peterborough – Otonabee Lodge 175th Anniversary

October 14 – North Bay Lodge Silver to Gold Ceremony

October 18 – Sutton – Malone Lodge – William Mercer Wilson Medal Presentation

October 21 – Drayton – Conestogo Lodge 150th Anniversary

October 23 – York – York and Harry L. Martyn Lodge Amalgamation

October 26 – Seeley's Bay – Leeds and Rideau Minden Lodge Amalgamation

October 27 – San Francisco – Annual Communication of the Grand Lodge of California

Deputy Grand Master's Communique

Brethren,

The month of October has arrived and so has the new edition of the Ontario Masons Magazine. Grand Lodge is so pleased with the product that this Committee is producing. V.W. Bro. Dan Dignard and his team have been working extremely hard on bringing the news of this Grand Jurisdiction to you, the membership. With the new technology that we are using now, Grand Lodge is able to send this electronic magazine directly into approximately 17000 email addresses. This publication allows the information from Grand Lodge to flow freely to you for your reading pleasure and the Grand Master and I are hoping that you are reading every page. Please feel free to let us know what you think of the new Ontario Masons Magazine thus far, if we can improve it, we would certainly like to consider your suggestions. I spoke in an earlier communique about a possible hard copy edition of this magazine, we haven't gotten there yet but it is still on the table for discussion.



I also want to ask you to reflect on what you have accomplished this summer and what you are planning to do this fall to help to get the Ontario Masons branding into the community. If you have pictures of social events, of charitable acts or donations and celebrations, please feel free to post it on our social media accounts for everyone to see and be proud of. You can post barbeques, upcoming events and car rallies for example. As long as our social media policy is adhered to and the Social Media Committee approves the submissions, I would like to see what the Lodges and Districts have been doing. Grand Lodge is encouraging activity in your community and we want like-minded men to be made aware of what is happening around them and the good things that we are doing. We want our membership to grow and we need our brotherhood to be recognized in a positive light. Let's put our Ontario Masons branding to work for us and let it be a beacon of inspiration and familiarity in every community like it once was. Together Brethren we can do this, we can stabilize our membership and we can do our part to help it to grow and plan for it to flourish again. We can do this together.

One of the ideas that Grand Lodge is working on this year is to stock the online store with items for you. Our online store is located on the Grand Lodge website and will be a place where you will be able to view our wares. It isn't only Grand Lodge publications that are available for purchase, it will be all kinds of Ontario Masons merchandise. I am so excited to see where this idea takes us, whether it's a key chain, a nice pen and pencil set or a set of beautiful whiskey glasses, it will be available in our store. The Public Awareness Committee has been tasked to come up with ideas that the membership would support and purchase. I would like to hear what your ideas are as well, what do you think we should have in our online store? From coffee cups to salt and pepper shakers, from floor mats to clocks, I would like you to let us know what you think. It would be great to have items that would be used every day, to items that we would be proud to donate or present to someone. We all have ideas that would be great in our store and I would very much like to hear your thoughts on this. Please feel free to contact me at the Grand Lodge Office with your "wish list".

I am going to leave it there for this month, I have offered you some homework and I'm hoping that you take my suggestions and run with them. I am eagerly awaiting the results of this Communique with regards to the OMM suggestions, social media submissions and ideas for our online store inventory.

Brethren, we are a great team together and I can't wait to hear from you.

In conclusion, as always my Brethren, let us rub and cherish our shiny penny, plan for a bright, safe and happy future, keep our Lodges vibrant and make someone smile today and tomorrow. Let us look ahead to this upcoming Masonic year with hope and determination and let us all inspire someone to do better !!! Remember Brethren, a cloudy day doesn't mean the sun isn't there.....let us all be the shining light to our friends and families, our Lodges and ourselves.

Thank you Brethren,
R.W. Bro. Jamie Ireland

Grand Chaplain's Communique

By the time you will have read this, the Jewish New Year of 5784 will have come and gone. This is a most solemn and important time of year for the Jewish community. But, if you examine our ritual, it should also be a special time of year for all Masons. Let me explain.

The Jewish New Year, known as Rosh Hashanah (Rosh = head; Ha = the; Shanah = year; hence, the Head or Beginning of the Year) begins on the first day of the Hebrew month of Tishrei. This year, that occurred on September 15 at sundown through September 17 at sundown. Recall that all Jewish holidays begin at sundown because the Torah (Old Testament) tells us in Genesis 1, "There was evening and there was morning ..." Recall, also, that the Hebrew calendar follows the moon and all months consist of 28-30 days and that we insert seven leap years over every 19 years in order to ensure that our holidays occur at the correct season. This particularly relates to offerings that were prescribed to be made at the Temple of Solomon in Jerusalem! With each leap year, an entire month is added. Rosh Hashanah typically falls anywhere between about the first of September to as late as the very beginning of October.

Rosh Hashanah opens a period of introspection that we call the Ten Days of Awe culminating with Yom Kippur (Day of Atonement). This year, it occurred from sundown on September 25 through sundown on September 26. During these ten days, we take much time looking inward at who we have been during the past year. You see, we believe that the Supreme Ruler of the Universe opens His Book of Life and determines who will live and who will die in the coming year. We take great pains to ensure that we are "inscribed" in the Book of Life by praying for forgiveness for all of our transgressions against God.

We begin this process at Rosh Hashanah and continue it right up to the final moment of Yom Kippur. However, for transgressions against another human being, we are obliged to ask for forgiveness directly from that person. Likewise, we offer forgiveness to those who have hurt us. It is, as noted, a most solemn period. Ancient prayers are invoked. The

Cantor sings his part in a most haunting and pleading manner unlike the more joyous type of prayer that one typically hears on the Sabbath (Shabbat). On behalf of the congregation assembled, the Cantor beseeches the Great Architect to save those of the community. One of the most powerful of these prayers is called Avinu Malkeinu (Our Father, Our King). This link of Barbra Streisand singing this prayer offers the translation of the Hebrew words and gives you a feel for the power of the day. <https://www.youtube.com/watch?v=qzaoOOgoXnM>

As I have said many times, I am fascinated by the fact that our founders chose such obvious Jewish icons to represent their new fraternal organization. How then do the Ten Days of Awe fit within our Masonic framework? At our Initiation, we are "admonished to observe that blameless purity of life and conduct which will enable us hereafter to stand before the G.A.O.T.U., unstained by vice and unspotted by sin". We talk about the "important duty you owe to God..." Later, we are further admonished to regulate our lives and actions "so as to render us acceptable to the Divine Being ... and to whom we must give an undisguised account of our lives and actions". All of this is suggested in order that "we hope to ascend to those immortal mansions ..."

Finally, we express our concern of the High Priest and his obligations of purification "against the great day of expiation of sins ..." Expiation is a rather odd word to be present in our ritual, is it not? It is a noun meaning "the act of making amends or reparation for guilt or wrongdoing; atonement". Wow, we Masons are admonished to live our lives in order to ascend to the Grand Lodge Above as long as we have lived such a life that it is found acceptable to the Supreme Being and we may need to atone in order to get there! Give that some thought,. Live a good life, atone for your transgressions against another and forgive those who have transgressed against you.

With sincere fraternal regards,
R.W. Bro. Michael A. Litvak
Grand Chaplainmichael@litvak.ca

About The Art and the Artist



137 And The Square and Compasses Combined

For this Autumn edition of The Ontario Mason, I made an image with a feeling of the fall. The world in the Northern Hemisphere sheds its cloak as we brace for the Winter months to come. It is harvest time, a time for celebration and gathering of loved ones. We reflect on the high times of summer and grow closer to each other for warmth and joy before the cold comes.

As an artist it is a choice when rendering the well-known symbol of Masonry to make an angle with the compasses. I always prefer to draw them at the angle of 47 Degrees. Oddly when set together with the Square at 90 Degrees it creates an allusion to an even greater number known in math and geometry. The number 137 has many interesting facets. 137 is the 33rd prime number. It is a Pythagorean prime: a prime number of the form $4n + 1$, where $n = 34$ ($137 = 4 \times 34 + 1$) or the sum of two squares $112 + 42$ ($121 + 16$). Using two radii to divide a circle according to the golden ratio yields sectors of approximately 137° (the golden angle) and 222° .

There are many other ideas revolving about the number 137 you may find interesting. Perhaps I am reaching, but I feel good about this idea of combining the Square and Compasses. Could it just be a coincidence?

I Am Brother Danny McLaughlin, Junior Warden of Otonabee Lodge No. 101, a full-time artist.

If you are an artist and work with Masonic themes or imagery and would like to provide art for future issues of the magazine please contact us at OMM@grandlodge.on.ca

As a Mason in Ontario, you will automatically receive the magazine each month in your email inbox. Your Lodge Secretary has updated your email address on the new Grand Lodge website database. Check with your Lodge secretary to make sure that your email is current and up to date.

For Masons who are from outside the jurisdiction of the Grand Lodge of Canada in the Province of Ontario, you will need to provide your name, Masonic rank, the Grand Lodge under whose jurisdiction you fall, your Lodge name and number, as well as your personal information.

Contact us at OMM@grandlodge.on.ca to subscribe.



Provide Greater Piece of Mind for Parents Conduct a MASONICH.I.P. Clinic in Your Community

MASONICH.I.P. Ontario is deemed “one of the most comprehensive child recovery and identification programs in the nation” by The National Center for Exploited and Missing Children.

Our Grand Master, M.W. Bro. Thomas W. Hogeboom and the Deputy Grand Master, R.W. Bro. Jamie R. Ireland, look to all Lodges and Districts to embrace this most worthwhile community-based Child ID program, by planning and conducting MASONICH.I.P. clinics in their communities this Fall.

Making a Difference in the Community is What Masons Do!

Build on the legacy Ontario Masons have created over the past 16 years.
75,000 child ID kits provided “**free of charge**” to families in Ontario

To learn more about MASONICH.I.P., you can go to our website:



www.masonichip.ca

For information on how to setup a Child ID Clinic, please contact
Zavar Byramjee, Program Director, info@masonichip.ca

Ontario Masons Helping You Protect the Ones You Love



Ontario Masons

OntarioMasons.ca is now Live!!!

FIRST TIME LOGIN TO: OntarioMasons.ca

- There **MUST** be a valid email associated with your account.
 - If you are receiving the monthly **Ontario Masons Magazine** email, this is the email associated with your account – it will be this email that the system will send the link to create your password.
 - **Contact your lodge secretary to add/update your email address or confirm your certificate number**
- Your Certificate Number is your default username.
 - You can change your username after first-time login – “My Account” – “Change Password” Tab

• To Sign-In

- Click “**Sign-In**” in the top right-hand corner of the Homepage
 - Your default Username is your certificate number
 - Click – “Forgot Password”
 - Check your email & follow the instructions
- Check your email – including your junk/spam folder for the email with the link to create/reset your password

Login Tips – OntarioMasons.ca

- Passwords must be a minimum of 7 characters and include at least 1 alpha and 1 numeric character.
- If you try to sign in with an invalid password 5 times or more, your account will be locked for security purposes. To have your account unlocked – Email Office@GrandLodge.On.Ca from the email associated with your account.
- Please use Google Chrome or Microsoft Edge as your internet browser as they provide the most consistent experience.



Ontario Masons



Ontario Masons

MENTORING MATTERS

GRAND LODGE OF A.F. & A.M. OF CANADA
IN THE PROVINCE OF ONTARIO



Ambiguity

A Play on Words - The Culture of Freemasonry

No Brethren, this is not the September AL 6023 Edition of Mentoring Matters, its something else! The next edition of Mentoring Matters, Vol 39, is still to come.

If the title of this article above intrigues you, then we are already part of the way to grabbing your interest in what is to follow by way of an important understanding of the unique Culture of Freemasonry. You are being led into an understanding of how you can Play your part

In selecting the title, the name of the Mentoring Matters Bulletins that been issued over the last three years, did anybody think about that name? Consider the Ambiguity.

Matters about Mentoring, or how Mentoring really Matters, simply a Play on words.

What was carefully considered in selecting the name was the thought that discerning Brethren would see the Ambiguity and buy into it. Clearly there are two quite different messages being communicated, two aspects of Masonic Culture. One is promoting the knowing of how to Engage, Involve and Nurture masonic brethren in the process of making masons.

The other is the High Importance of the Mentors, using their zeal and assiduity in inculcating the genuine tenets and principles of the Craft to their younger Brethren. Again, establishing for them the High Importance of Freemasonry itself. Some of you may recognize the words from the lecture to the North East and Lecture to the new Worshipful Master at his Installation. Again, there is a Play on Words, the importance of the Mentor to his Brethren and the Importance, the Dignity of the Craft itself.

A Play on Words could easily describe our unique, meaningful, and spiritual rituals, those beautiful Allegories used in our making of Masons. Yes, we Make Masons, don't we? Well what does that mean? Another Play on words. By the way, those ceremonies are our Mystery Plays?

Are you getting the picture? Oh yes, on the subject of pictures, as you all know, we have Tracing Boards that are the basis of lectures for concluding each of our Degree Ceremonies. We also have another Tracing Board for the Worshipful Master to lay lines and draw designs on. We certainly would not want our WMs defacing the former ones just mentioned above, not even in a speculative way.

So why also call them Tracing Boards? Yes. Another Play on Words. The Prestonian lectures, usually performed by the wardens were authored by

William Preston in the later part of the 18th century. They are part of a whole series of lectures that he titled Illustrations of Freemasonry. When the Lecture on the Tracing Board is delivered to the Fellowcraft, it is evident that it a lecture on the Tracing Board. The Senior Warden stands with the new FC and points to the elements in the picture as he proceeds.

But with the Entered Apprentice Lecture, it's usually a different picture (another ambiguity, of course it's a different picture). It's also a different picture because in many Lodges the Junior Warden never refers to the Tracing Board, he just goes galivanting around the Lodge room carefully explaining all that is there, and concludes with a brief summing up of "what is Freemasonry". Rarely has the candidate understood, either then or at any time later, the Lecture that was on the Tracing Board. Brethren do not see the Play on Words.

Trace is to copy. Trace is also to seek out, to find. We have both. The Tracing Board for the Worshipful Master to copy his plans on. "Trestle" Board? And the Tracing Board for the candidate to be able to Trace all of the contents of the Lodge in a picture form. For what its worth, these Tracing Boards were a long time development of the earlier 18th century practice of having the Tyler, draw the Lodge with chalk on the floor of the Lodge room in the tavern where they met. Why Lodge Room? The place where Operative Masons boarded/lodged. A play on words?

Preston **entitled** his lectures, we are **entitled** to use them!

Did we forget to discuss the Culture of Freemasonry?

"The customs, arts, social institutions and achievements of a particular group", Or alternatively "the scientific process of setting the conditions for observing and learning from the growth of a Culture". Strikes me that we as Freemasons could apply both widely diverging themes to our Craft.

Another Ambiguity. Another Play on Words. There is more to Freemasonry than Meets the "Eye".

Prosper the Art!

Stephen Maizels .:

mentorgrc@gmail.com

**Chairman - Mentoring Committee
Grand Lodge of A.F. & A.M. of Canada
in the Province of Ontario**



Ontario Masons

THE MENTORING COMMUNIQUE

COMING VERY SOON

THE REAL GOLDEN AGE OF FREEMASONRY

TURNING POINT 2023

For too many years now we have been bemoaning the loss of the Golden years of the Craft when our Lodges were bulging with membership, and all was truly the ideal of Freemasonry.

The fact of the matter is that for over one hundred years, since the huge influx of new Brethren into the Craft following the first World War, and the repeated, and even greater influx following the second World War, there never was a real "Golden Age" to celebrate.

From Carl Claudy that great Masonic writer in the 1920s, to that inspired Grand Master of Indiana, Dwight Smith in the 1940s, we were constantly warned that big numbers did not necessarily serve the best interests of the Craft. Quantity over Quality is never beneficial to any organization for very long. The great success of Freemasonry, as it was perceived at those times could not sustain because the Essence of Freemasonry, its true inherent value, had become sadly watered down.

But that is now long past and done with. Today we are on the cusp of embarking on a real Golden Age based on Restoring to our Lodges the genuine tenets and principles of Freemasonry, we are now going to refer back to the unique culture of Freemasonry as conceived and practiced by the early founders of Speculative Freemasonry well over three hundred years ago.

Of course, the times and society in general have dramatically changed, but people have not, and that is why the dramatic and inspired ceremonies that form the spine of our lodge practices have endured and will endure "until time shall be no more".

So, where is this taking us?

Turning Point 2023 is not about any changes to the Craft itself, but only the way in which we manage it. Resulting from ignoring the warnings from the past we now simply have to reverse the processes and implement a new structure that will enable us to Create A New Golden Age. But this time, a very real one that will endure from generation to generation.

That new structure is based on what is being described as REM-HUBs, central and permanent organic teams in each District, of enthusiastic Brethren, regardless of rank, it is their vocation, and hopefully their passion, to bring the excitement of Freemasonry to

all within their District, but more especially to be a happy gathering place for all of our newer Brethren, our Entered Apprentices, our Fellow Craft and our newer Master Masons. It will be the gathering place for all Brethren who want to bring to their Lodges the knowledge and skills that will reinvigorate their functioning, to bring to their Lodges the practices that represent Fraternity as it exists in no other than the oldest Fraternity in the world, the Fraternity of Freemasonry. A place to be happy and communicate happiness by seeing Freemasonry flourish throughout their Districts.

Turning Point 2023 is a new beginning, but also a Revival of that which was lost, and we will, yes, we really will be successful in our united endeavours.

Brethren, there will be a flurry of Turning Point 2023 activity starting now, but you do not have to sit back and wait.

For those of you Enthusiasts in every District who anxious to get a head start, you can register now.

Whether it is Ritual, Learning Performing or Understanding that you feel is your role. If it is in Grammar Rhetoric, Logic (public speaking, toasts, graces, prayers or educational pieces). If the Music of the Craft is your passion or the Social Activity of our Fraternity is where you see yourself. Whatever your interest, you do not have to be an expert or have years of experience, but you do have to care, truly care about Freemasonry, and seriously accept the charge to make:

A Daily Advancement in Freemasonry for yourself and your fraternal Brethren.

If you are simply passionate about being in your REM-HUB in the making of all of the Lodges in your District work as well as possible, and at the same time really enjoying the collective warmth of the Craft for yourself to the very UTMOST:

Then please email your name, rank, Lodge, and District and get yourself on the "Turning Point 2023 "Founder" list to start getting regular and interesting "updates".

Prosper the Craft!

Stephen Maizels .:

mentorgrc@gmail.com

Chairman - Mentoring Committee

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



Ontario Masons

The Grand Master's Travels



2023.09.06 - Belleville Moira Lodge No. 11 - William Mercer Wilson Medal and Grand Piper Regalia Presentations.



2023.09.06 - Belleville Moira Lodge No. 11 - R.W. Bro. Wayne McFaul (Prince Edward DDGM), W. Bro. Josh Fraser (Master), Bro. Stephen Shirk (William Mercer Wilson Medal Recipient) and the Grand Master.



2023.09.06 - Belleville Moira Lodge No. 11 - R.W. Bro. Wayne McFaul (Prince Edward DDGM), W. Bro. Josh Fraser (Master), the Grand Master and V.W. Bro. Don Greer (Grand Piper).



2023.09.07 - The Ancient St. John's No. 3, Kingston - 50 year service pin to V.W. Bro. Rollie Paddle and Grand Sword Bearer Regalia presentations to V.W. Bro. John Neal - both in the front row to the right of Master Scott Bates.



2023.09.08 - Frontenac Lodge No. 621, Sharbot Lake - Two 70 year pin presentations to Bro. Gary Hawley and W. Bro. Stan Mika, from left to right between Master Bill Bowick and the Grand Master.

CONESTOGO LODGE NO. 295

Drayton, Ontario

It is my pleasure to inform you that Conestogo Lodge No. 295 will be celebrating their 150th anniversary on October 21st. The actual anniversary was in March but our neighbours in Harriston were a year behind because of Covid so we said we would wait until fall.

On behalf of our Lodge members I would like to invite you to our Anniversary on this occasion. Our Lodge has a proud history over these many years highlighted by being the Mother Lodge of Two Grand Masters, M.W. Bro. Ronald E. Groshaw and M.W. Bro John C. Green. I know you get a number of requests to attend a number of functions but we would be honoured by your attendance.

Sincerely John C. Green PGM

**Ladies are most welcome.
Cost is \$50.00 per person.**

M.W. Bro. Thomas W. Hogeboom, Grand Master will be our guest

**At the PMD Community Complex 68 Main Street, West Drayton, Ontario
Refreshments at 5:00 PM
Dinner at 6:00 PM**

Make cheques payable to Conestogo Lodge No. 295

**Reply to: Ticket Chairman John C. Green
79 Wood Street, Drayton, Ontario NOG !PO**

Phone: 519-638-2126

Email: jcgreen@sympatico.ca

MASONIC FOUNDATION NEWS



The Masonic Foundation of Ontario is pleased to announce the election of a new President



Mr. Kenneth G. Brinston

On June 21st, 2023, at a Board of Directors meeting following the AGM of the Masonic Foundation of Ontario, Mr. Kenneth G. Brinston was elected as the new President of the Masonic Foundation of Ontario, following the retirement of Mr. Brian Koivu.

Brian Koivu served the Masonic Foundation for nineteen years, as a Director, Treasurer and then President. His dedication to this Foundation has known no bounds and we are most grateful to him for his significant contributions and service.

Ken Brinston joined the Board of the Masonic Foundation of Ontario in 2020 and has since served on both the Grant and Donations, and Audit Committees. Prior to being elected President, he also served as Vice-President of the Foundation.

R.W. Bro. Brinston was initiated in 1986 into Lodge Anik No. 1707, Scottish Constitution in Labrador City, Newfoundland and Labrador. He affiliated with Chaudiere Lodge No. 264 in 1989 and through amalgamation is now a member of The Builders' Lodge No. 177. He was District Deputy Grand Master of Ottawa District 2 in 2018-2019.

He is a member of Tunis Shriners and a 33^o member the Ottawa Valley of the Ancient and Accepted Scottish Rite, and Past Most Wise Sovereign of the Murray Chapter of Rose Croix.

He is a current member of the Board of the Ottawa Masonic Corporation where he serves as President of the Corporation.

He retired in 2017 after a 35-year career which included positions with Ontario Lottery Corporation, Canada Post, and Canada Mortgage and Housing Corporation.

He lives in Ottawa with his loving wife and best friend Ruth, and together they recently celebrated 35 years happily married.

To learn more about the Masonic Foundation of Ontario, please visit our website at www.masonicfoundation.on.ca



For the Cause of Good



MASONICH.I.P. NEWS

District Deputy Grand Masters...

Make MASONICH.I.P. Part of Your Plan

Community outreach and awareness about Freemasonry in the community, is important to our Lodges and Districts. District Deputy Grand Masters are reminded that conducting MASONICH.I.P. Child ID Clinics will not only provide a significant service to the community at large, it will also increase awareness about the Craft itself.

It is within this context that the District MASONICH.I.P. Chairman works, upon being appointed by the District Deputy Grand Master. His liaison work, directly with the Lodges in the District, and the MASONICH.I.P. Regional Coordinator will facilitate the establishment of Child ID clinics throughout the year.

Should the Lodge be holding an Open House, be actively participating in an "open doors" event or community festival and celebration, give serious consideration to conducting a Child ID clinic in conjunction with such events. Think of it, what better place to conduct such a clinic, than our Masonic home.

Many Lodges work closely with the local Police and Fire Service, others work jointly with sports teams, skating clubs, local soccer and ball leagues, scouting groups and many more. Why not contact your local Police Service during Police Week to determine if you can conduct a clinic in conjunction with this event?

District Deputy Grand Masters are strongly encouraged to make MASONICH.I.P. part of your 2023-2024 plan and identify a MASONICH.I.P. Chairman on the Trestleboard.. These is no better way to grow Freemasonry than to offer a valuable service to the community and make the Lodges of the District more visible.

Ensure a District MASONICH.I.P. Chairman is Part of Your Plan

To learn more about MASONICH.I.P. go to our website at

www.masonichip.ca



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Submissions to The **Ontario Masons** Magazine

The factual accuracy of the article is the contributor's responsibility. The opinions expressed by the author do not necessarily reflect those of The Grand Lodge of A. F. & A. M. of Canada in the Province of Ontario, or the Ontario Masons Magazine Team.

POSTERS FOR EVENTS:

Event poster must be submitted as one of the following file types, Word(doc or docx) Adobe Illustrator(Ai) or Adobe Indeed(Indd), to allow for easy of placement and for clarity retention when the magazine is converted to a pdf at the publishing stage.

PHOTOS:

Any photos included must be sent as separate attachments from the article and of as large a file size(jpeg or jpg) as possible to reduce loss of resolution when converted into a pdf file at the publishing stage.

CAPTIONS FOR PHOTOS: All photos must have suggested captions of 50 words or less including correct names and Masonic ranks of everyone in the photo, as well as a suggested title that includes the name of the Lodge and District represented.

ALL ARTICLES MUST INCLUDE:

- Articles must be in the Word format and be sent as DOC or DOCX files, as PDF files are not easily edited, and will not be accepted.
- Author's name, Masonic rank and contact information must be included.
- A brief explanation of how the author is involved with the contents of the article.
- The article itself should be between 400 and 900 words, longer articles will also be accepted but may be edited for length.
- Suggested "pull quotes" from the article carefully chosen as eye catchers for the reader who will then be enticed into reading the article.

All submissions become the property of the Ontario Masons Magazine.

All submissions are subject to editing for content and length, and may be used in any manner the committee sees fit.

Articles may be submitted to : OMM@grandlodge.on.ca

The deadline for submissions is the 15th day of the month.

The Charles A. Sankey Lecture Series

Previous Guest Speakers:



Dr. Harland-Jacobs, 2011



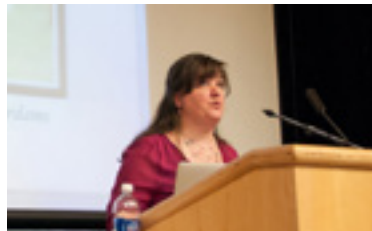
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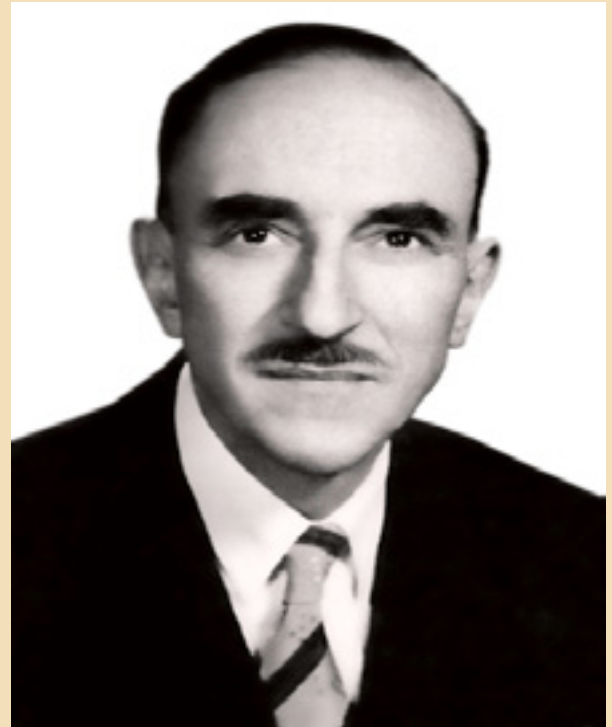
Dr. Aimee E. Newell, 2017



Professor William D. Moore 2018



Professor Chernoh M. Sesay Jr 2019



R.W. Bro. Charles A. Sankey

If you want to help and make a donation, please contact:

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



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Ontario Masons

Social Media Policy & Guidelines

SUMMARY

Social media platforms are a popular channel for communication in the 21st century. They provide ways to share content with a wide audience, and as such are excellent tools for sharing information about Freemasonry and Masonic activities. However, as with any tool, social media is to be used with caution, as incorrect use can have a damaging impact on Freemasonry. This document has been written to assist Masons to use these platforms effectively, confidently, and within the compass of propriety.

SCOPE

This policy applies to posts made on social media, public or private, made by Freemasons who represent themselves as Freemasons, directly or indirectly. The term 'post' refers to any action taken on social media, whether sharing original content, making a comment on content someone else has shared or re-sharing content to one's own connections.

While websites provide a one-way method for dissemination of information, social media platforms are by nature vehicles for conversations about any content shared. Anything posted to social media platforms can be commented on or re-shared to other members' networks. The purpose of this document is to emphasize the highly public nature of social media channels, and ensure Freemasons use these channels for public conversation in a responsible way.

INTRODUCTION TO SOCIAL MEDIA

Social media sources are online platforms for connecting to other people and institutions, and for sharing content with those to whom one is connected. They are typically accessed through a website and/or through an app on a mobile device, and can therefore be consumed anywhere, anytime, by anyone with an internet connection. Setting up an account on most social media platforms takes under five minutes and costs nothing. As such, in the past decade, social media has become an immensely powerful and increasingly popular tool for communication.

It should be noted from the outset that the responsible use of social media is encouraged (and practiced) by the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario (Ontario Masons) as these platforms provide an excellent way for Lodges, Districts and other Masonic entities (such as clubs, concordant bodies and charities) to share information about their work and learn from each other. However, the predominantly public nature of social media means all Freemasons should exercise caution when interacting with them. This section explains how best to engage with social media, so that the content one creates may help promote a positive image of Freemasonry within the digital world.

DIGITAL AMBASSADORSHIP



Ontario Masons

It is important to note that any interactions a Freemason has on social media may be visible to anyone in the world, for, while it is possible to restrict the audience of one's posts, it is not possible to control how someone will react to them. A private post can easily be shared and reposted publicly by anyone who has access to it. Even if an original post is deleted or edited, someone could already have shared it in its original form. As far as social media is concerned, everything one does or says is permanently recorded, and there is no such thing as a truly private post.

Therefore, acting as an ambassador for Freemasonry online is part of a Freemason's duty. Rules (civic and Masonic) and expectations that apply to one's daily conduct apply equally within the digital sphere, as comments may be taken out of context and used as representative of the views of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario. (Ontario Masons)

Here is a list of behaviours and topics to avoid when posting on social media. These apply to personal accounts, as well as to accounts that individual Freemasons may manage on behalf of a Lodge, District, Grand Lodge or other Masonic entity. They apply to any Freemason who has identified himself as a Freemason online, whether he is posting in Masonic or non-Masonic channels. This list is not comprehensive but is intended to act as an introductory guide to topics or behaviours that are considered inappropriate for posting to any audience on social media.

When posting on social media platforms, a Freemason must not:

- Produce, link to, or refer to any content that is illegal, defamatory, or violates the Constitution;
- Causes or contributes to any hostile arguments, or exercise any private piques or quarrels (good-natured debate is fine, but one should be prepared to abandon the exchange if it ceases to be friendly);
- Discuss or allude to any of the Masonic Signs, Tokens, Words or Ritual phrases;
- Claim to speak for any Masonic body (e.g., a Lodge, District or Grand Lodge) on whose behalf he is not expressly authorized to speak. It is best practice for a speaker to clarify and include a disclaimer when participating in a podcast or similar event/endeavour.
- Identify anyone else as a Freemason without his explicit consent;
- Contain any personal information about any Freemason without his explicit consent;
- Attempt to use Masonic channels as a vehicle for personal profit, or for any other form of self-promotion; or
- Criticize maliciously or disrespectfully the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario (Ontario Masons) or any other Masonic authority.

BEST PRACTICES

This section provides some guidance on the kinds of content to share using social media platforms. This is by no means an exhaustive list – rather, it is intended to stimulate the mind to consider what other types of



Ontario Masons

content might be interesting to one's social media audience. That is to say, a Freemason may share content or participate in conversations online as long as the content or conversation presents Freemasonry in a positive light, does not contravene any of the principles outlined in the Digital Ambassadorship section above, is relevant to the channel in which it is being posted and is not in contravention of the Constitution of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario.

SUBJECT MATTER

A Freemason may publicly share any Masonic content that contributes to a positive public image of Freemasonry, such as charitable work and events, good causes supported by Freemasons, and information about Masonic history.

Social media channels can also be used to share information relevant only to Freemasons, but care should be exercised to use a more restricted channel, such as a closed or secret Facebook group.

Topics that might be discussed here include:

- Discussions about Masonic allegory and symbolism (if there is no mention of any Masonic Signs, Tokens, Words or Ritual);
- Background information about other Masonic Orders (if it does not ruin the experience for those who are not members);
- Unusual visits to other Lodges (e.g. for a special ceremony, or because a group of members of a Lodge or District have travelled a long distance to visit another Lodge).

WHY TO USE SOCIAL MEDIA

There are several benefits to using social media in a Masonic context. Broadly speaking, these fall into two main categories: fostering greater communication between Freemasons, and engaging a broader (including non-Masonic) audience.

Communications Between Freemasons

Social media platforms provide a simple way for Masons to connect regardless of geographical location, thus making it much easier to find out about Masonic events (e.g. Lodge meetings) and endeavours at a local, national, and international level. They also make it possible to engage in discussion about Masonic topics with Freemasons anywhere in the world, thus enabling Masons to make their daily advancement by learning from a far larger community.

Social media also provides an excellent way to engage younger members, most of whom will already use these platforms in their personal and professional lives. In this sense, they can help Freemasonry remain relevant and accessible to young Masons, who will derive great value from being able to access a wide variety of Masonic content, and interact with other Masons like themselves, through the same channels that they already use daily.



Ontario Masons

Engaging a Broader Audience

As well as allowing Freemasons to communicate with each other, social media platforms also make it easy to engage non-Masons. This makes social media platforms excellent for increasing awareness and attracting potential new members, as shared content will be surfaced to anyone searching for Masonic keywords (active candidates who are trying to learn more), but can also be discovered organically through one's other connections (passive candidates who may have no prior knowledge of Freemasonry). Someone who is connected to a Freemason on social media may see something Masonic they have shared, which may prompt them to learn more about Freemasonry and perhaps enquire about membership.

In addition to attracting the interest of potential new members, social media also provides an ideal platform for Masonic publicity in general, i.e. as a way of informing non-Masons about what Freemasonry is and what contributions Freemasons make to society. This is especially valuable, as they can help dispel common myths about Freemasonry as a 'secret society', by enabling anyone who wants to learn more to do so quickly and easily.

Errors happen when putting such a large document together. If you would like to let us know about those errors you have found while looking through this publication please contact the magazine at OMM@grandlodge.on.ca.

Navigating a Political System While Avoiding Political Discussions

by Bro. Edouard Al-chami
General Mercer Lodge No. 548
Toronto

I vividly remember a moment during my initiation into Freemasonry, when the Senior Warden approached me to deliver a speech that I now recognize as “the charge”. Within this charge, a particular passage resonated deeply: “...**by abstaining from every topic of religious or political discussion while in the Lodge...**”.

This mandate stuck with me because, while on an intuitive level, I do understand the benefits of avoiding controversial and divisive topics in lodge, on a practical level, freemasonry is embedded in politics, which sounds like a paradox. Recently, during a gathering of brethren from different lodges, this question resurfaced when a brother asked, “How come we have elections, yet we must abstain from discussing politics?”. It became evident to me at that moment that I’m not the only one reflecting on this question. In this essay I try to provide some answers to this conundrum.

Imagine you're visiting a park and observing people; what do you see? I'm sure you'll notice some people sitting, others running, and still others playing with their dogs, to name just a few activities. In such a scenario, people at the park are said to be gathering randomly without any common purpose or shared objective.

When people are gathering in an **unorganized** manner, a political system doesn't get created. In contrast, when **two or more people** are gathering in an **organized** manner, a political system that specifies who does what, when and how will inevitably be created; there is no way around it. Within the masonic context, we are well aware it requires at least seven brethren to convene and conduct Lodge affairs. Furthermore, our meetings are meticulously organized, each serving a specific purpose.

Therefore, the two required conditions, of having two or more people and of being organized, are satisfied, and as a result, a political system will materialize.

Within the realm of political systems, there exist a multitude of variations. Let us examine the intricacies of the political framework unique to Freemasonry. As depicted in the Figure below, our political system has a hierarchal structure, commencing with prospective candidates at the base and culminating with the worshipful master at the top. This hierarchy becomes obvious to every initiated brother.

The question thus becomes: How can an individual gain entry into this structure, and once admitted, how can one advance through its rank? We are all familiar with Freemasonry's selection and admission process, all of which we individually experienced. Furthermore, a system of rewards and penalties guides each brother's progress, offering a clear path for advancement. To emphasize the enforcement of discipline, at our recent annual meeting, the grand master enacted a ban on certain members, barring them from ever rejoining a lodge. To complete the political system, a legal aspect is required, fulfilled by each Lodge's by-laws and the overarching constitution.

Decisions-making predominantly rests at the upper ranks, and, yes, we conduct elections!

Hence, Freemasonry has a very well-established political system.

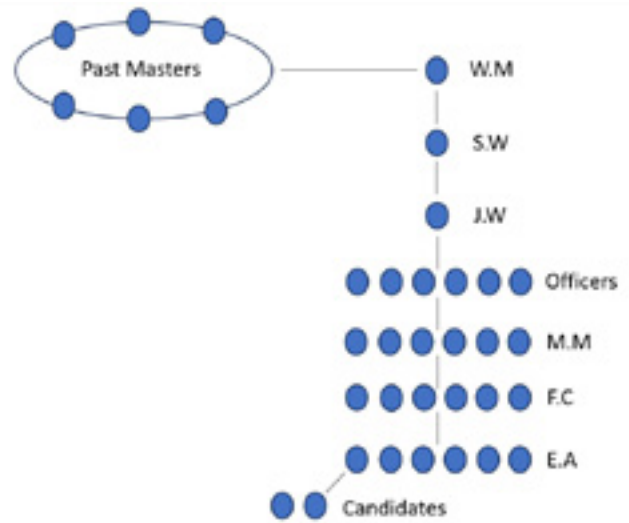


Figure: Formal political structure of a craft Lodge.

This raises the central question: How can we engage in elections while simultaneously avoiding discussions on politics? To answer this somewhat rhetorical question, a crucial and subtle distinction must be made. It is necessary to differentiate between an **internal political system** that invariably arises when organized gatherings occur and **external political topics** for which no definitive solution exists.

Knowledge can be divided into two distinct categories: matter amenable to scientific analysis, leading to precise or approximate solutions, and those that defy such empirical scrutiny. Consider the topic of abortion as an exemplar of political discussion. Let's imagine a scenario where scientists discovered that an embryo attains "life" at four weeks in utero. In such a case, it is reasonable to assert that abortion is permissible before this timeframe and prohibited thereafter. However, the problem arises when science can't provide an answer. The historical abortion debate has shifted its focal point over time, reflecting societal changes in values and beliefs. In the past, the primary argument revolved around abortion as a sin, but with the rise of atheism, the conversation evolved to contemplate the definition of life itself. More recently, feminism has assumed a prominent role in the discourse, with slogans like "my body, my choice" reflecting contemporary sentiments.

When science falls short in providing concrete answers, these topics become arenas for opinion, driven by the trends and fashions of society. Engaging in debates where no definitive answers can be derived may ultimately prove futile and potentially divisive. Furthermore, the challenge is exacerbated by the existence of two distinct personality types: those who engage in religious and political discussions to flex their intellectual muscles, and those who are closed-minded and adhere to dogmatic and irrational viewpoints. While fruitful discussions are **theoretically possible** when approached with open-mindedness and genuine curiosity, the reality often diverges from this ideal. It is all too common for such dialogues to conclude with discord and disappointment.

In conclusion, political systems are the product of organized human gatherings just like heat is the product of fire.

No reasonable person would expect fire without heat, and it is equally unrealistic to expect an assembly of individuals, united by a shared purpose, to remain devoid of political dynamics. While various forms of political systems exist, Freemasonry's system aims to achieve harmony instead of tension and division. I hope I was able to illustrate how you can become aware and navigate a certain political system whether at home, at work, or at the Lodge while avoiding outside political discussions.

Membership Pillar News

Cornerstone, Why We Should Engage!

As a young boy at Sunday School, I was taught the parable of the Wise Man and the Foolish Man who would build their houses on rock and sand respectively. The heavy rains came and the floods rose. The Wise Man's house stood still and remained strong. The Foolish Man's house however was washed away due to the lack of foundation.

In Masonry we reference the Cornerstone in the very first lecture presented to the newly initiated Mason. The Cornerstone is key to the rest of the building. Every other stone is placed/built from that stone. Therefore, if that stone or foundation is not correctly placed, not square, uneven or broken; Then the proceeding structure is failing before it even begins.

Such is the importance of the Cornerstone Program to the foundation of Masonry and the development of Standards that we should strive to maintain.

We are often asked "why should we be involved in this? We already do this."

To understand the Why, you must first engage in the process. The self-evaluation aspect of Cornerstone allows the lodge to review, correct and accomplish the Lodge's operations and maintain a greater standard of proficiency.

What is The Cornerstone Program?

- Cornerstone is a self-administered program, completed by the lodge (and its members) and reviewed by the DDGM or his Designate
- A working tool to enable Lodges to evaluate their proficiency in their Lodge Activities/Business
- A self evaluation, discovery, and accomplishment process
- An effective TEAM building process
- Can be used as a template to help struggling Lodges improve their viability, engage the members, becoming known and valued in the community and generally creating a happy and healthy environment for the brethren

Cornerstone, a Designation or Working Tool?

- **Primarily, the purpose of the Cornerstone Program is a Working Tool to engage the Lodge and (most importantly) its brethren through meaningful, standard setting activities. This is the fundamental focus of Cornerstone**
- Cornerstone **Designation**, on the other hand, is achieved on completion of **ALL** selected Standards and Elements within the program
- It is our hope that your Lodge will, when ready, achieve that Cornerstone Designation
- NEVER confuse the two, the importance of participation, brethren working together for a united goal and creating an enjoyable and productive environment **MUST** be the primary goal



Membership Pillar News

How does the Cornerstone Journey benefit a Lodge?

- You will have achieved great things in your endeavours, through increased Brethren participation.
- Your Lodge will become MORE active with greater purpose, renewed energy.
- Your community will be more aware of the Lodge and value and admire its members.
- Your Lodge (more importantly) now has a greater focus on the future as opposed to simply maintaining the status quo.

The Standards

There are 3 Standards within which, there are various achievable Elements to complete. They are:

- Mandatory Standards-1 of 4 Elements
- Major Standards-5 of 15 Elements
- Basic Standards-6 of 16 Elements

Qualification Period

- Two Year Program
- Dates to be decided/set by the Lodge to suit their agenda
- Dates **MUST** be over a 2-year period. E.g., June 1st 2023 thru May 31st 2025 **or whichever dates the lodge may feel suits their operations**

Designation and Certificate

- Designation is based on your 2-year completion dates. You will be designated a Cornerstone Lodge for the 2-year period subsequent to your completion date.
- This means if you chose June 1st 2023 thru May 31st 2025 you will be designated from June 1st 2025 thru May 31st 2027.
- You now have that 2-year period of 2025 thru 2027 to maintain your designation.
- Once you have completed all selected Standards/Elements and been reviewed/approved, the DDGM will create the Certificate from the Grand Lodge template, print, frame and **personally present to the Lodge**

The Process

- The Lodge convenes a Cornerstone Committee.
- That Committee reviews the Standards (available on Grand Lodge Website).
- That committee selects the Standards and Elements they wish to participate in, assign brethren to assist in the completion of those Standards (**Team Building**) and set the dates for participation.



Membership Pillar News

- **This is not a one-man operation but is essential the brethren work as a TEAM towards achieving their goals.**
- The Lodge Cornerstone Chairman contacts the DDGM or his Designate and informs him of the Lodge's intent to proceed with the program and the dates they will operate within.
- The Lodge is now ready to proceed.
- The DDGM/Designate MUST record this information and inform the Membership Pillar through the Cornerstone Committee that the Lodge is now enrolled.
- The Lodge will now Work/Complete the Standards/Elements (**Remember that some Elements require completion in both years**).
- As each individual Element is achieved. An email including the Standard Workbook, the Report Card and any proof, as required, is communicated with the DDGM/Designate.
- The DDGM/Designate will either approve, seek more information or reject this submission based on the Standards Criteria.
- If approved the DDGM/Designate shall inform the Lodge as soon as possible.
- This process is repeated until all Standards are achieved.

It has been proven since the inception of Cornerstone and now through data within the Condition of Masonry, that Lodges who engage in this program have continued success and in general maintain a healthy Lodge status. Cornerstone is the foundation of your success!

Should you require any further information in regards The Cornerstone Program, feel free to contact RW Bro Graham Tait at glcornerstoneinfo@gmail.com

To access all relevant documents for The Cornerstone Program, visit the Grand Lodge website at ontariomasons.ca>members >membership pillar>Cornerstone and download applicable files.

Current list of Cornerstone Documents.

1. Cornerstone Standards and Guidance (April2023)
 2. Cornerstone Report Card package (Lodge and DDGM use)
 3. Mandatory Workbook (Lodge use)
 4. Major Workbook (Lodge use)
 5. Basic Workbook (Lodge use)
- DDGM 20 Lodge Tally Sheet (DDGM use only)



Bruce District Cheque Presentation



R.W. Bro. Brad D. Burnett, District Deputy Grand Master, Bruce District 2023/24, presenting a cheque for \$5700 to Emmaline Drewett, Fundraising Coordinator, for Wes For Youth On Line.

The Charity provides on line counselling and support to individuals, mainly youths in crisis. The monies were raised from donations from 11 Lodges in Bruce District over a 2 year period.



Fall Assembly

Donald H Mumby Lecture Series

This Lecture Series is dedicated to his legacy as one who exemplified the fundamental tenets of Freemasonry: **Brotherly Love, Relief and Truth**

Special Guest Speaker

MW Bro David J Cameron PGM



MW Bro David J Cameron PGM

Dr David J Cameron has spoken at Masonic events in Canada, the US & Europe, including the 14th World Conference of Regular Masonic Grand Lodges. He is a Director of The Masonic Restoration Foundation. As Grand Master of our Grand Lodge in 2019-22, he expanded on the project started by M.W. Bro. Raymond S. J. Daniels with University Partnerships Committee.

Bro. Cameron was initiated in Grand River Lodge No. 151 Kitchener-Waterloo in 1991. He was appointed Ass't Grand Chaplain in 2005, elected to the Board of General Purposes in 2007, served Masonic Education, Lodge Resources, Management Committees, and Director of the Masonic Foundation of Ontario.

Read more here about our Brother:
www.ottawamasonicassociation.com/events.html

MW Bro Donald H Mumby PGM

Donald Herbert Mumby served the RCMP for 35 years, nationally and internationally, retiring as Chief Superintendent. Awarded Long Service and Good Conduct Medals and Canada 125 Medal for community service. He is graduate of Carleton University (BA, Political Science), the National Defence College, Kingston and the Canadian Police College Executive Development. Most Worshipful Brother Mumby was initiated into Dalhousie Lodge 52, Ottawa.

He was elected Deputy Grand Master in July 2001 and Grand Master 2003-04. Among his many accomplishments, he authorized full recognition and reciprocal visitation between Prince Hall Masons and our Grand Lodge.

Read more here about our Brother:
www.ottawamasonicassociation.com/events.html

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Include in the Comments area of your E-Transfer:
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Inquiries to OMA Secretary, RW Bro Charles Singh gc64.singh@gmail.com

Saturday November 25th, 2023
Social @ 6:00PM
Banquet @ 7:00PM

2140 Walkley Road
Ottawa, Ontario
K1G 3V3

www.ottawamasonicassociation.com



Prepared by R.W. Bro. James Broomhead, R.W. Bro. James Wark, V.W. Bro. Don Jones, V.W. Bro. Garry Perkins
R.W. Bro. Matthew McLaren, W. Bro. Dave Humphrey, and R.W. Bro. Brent Derochie.

Masonic Education Committee

October 2023

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What is the Function of Freemasonry? What Do Freemasons Think They Are Doing?

These questions are often asked by non-Masons, and even by Masons themselves, and various answers may be given. Let me try to respond. In the first place, Freemasonry explicitly defines itself as a “system of morality” and says that its meetings are intended “to induce the habit of virtue”. Perhaps the two-sided question sums it up well – “Are they good because they are Masons, or are they Masons because they are good people?”.

Secondly, it is also the happy means of developing friendships amongst those who must otherwise have remained at a distance, and Masonry is shown in its true light when its meetings are “blended with social mirth, and a mutual interchange of fraternal feelings” that is, it is an affinity group of men who enjoy each other’s company.

Thirdly, it encourages its members to contemplate the intellectual faculties and exhorts them to make a daily advancement in Masonic knowledge, “the cultivation and improvement of the human mind”. The study of the Liberal Arts and Sciences, and the research into the greater or lesser lights of Freemasonry, the working tools, the rough and perfect ashlar can be intellectually stimulating and richly rewarding in our search for truth.

Fourthly, it patiently ministers to the relief of want

and sorrow and calls upon its members to “exercise that virtue” which Masons “profess to admire”, that is to say charity; it instructs them to extend “relief and consolation to their fellow creatures in the hour of affliction”. The Masonic Foundation, our District Charities and our Grand Lodge Bursaries are but single examples of our attempts at assistance.

Thus, we have four basic functions or purpose of Freemasonry...to some extent related but still distinct: teaching virtue, encouraging friendship, fostering education, and prompting benevolence. Certainly, much can be said about each of them—indeed these four functions of Masonry will be the primary focus of my presentations as chairman of the Grand Lodge Masonic Education Committee.

In 1977, M.W. Bro. Eric W. Nancekivell announced that he had received the great honour of being elected to serve as Chairman of the Conference of Grand Masters of North America. He spoke wisely about the need for training.

“The past is secure...but what of the future Joseph Fort Newton, the great Masonic scholar, wrote fifty years ago ‘to go on making men Masons... without giving them an intelligent and authentic knowledge of what Masonry is...is for Masonry to lose, by ignorance or neglect, what has been

distinctive in its history and genesis, and invite degeneration, if not disaster.’

It is, therefore, important that in our Lodges and in Grand Lodge we stress proper, efficient, and knowledgeable Masonic Education so that our time is devoted, to a great extent, to teaching the great and moral precepts of Masonry and not just to the usual and sometimes only activity of Initiating, Passing, and Raising. Entire meetings could and should be devoted to Masonic teachings.”

I therefore wrap up this message with a simple question to which I will provide my own answer. Are we, in this Grand Jurisdiction, focusing our efforts and achieving success in each of the four basic functions of Masonry?” My answer is YES, we are, and we should be very proud of it. Could we do more---most certainly! But let’s not hide our candle behind or under a bushel basket...Let it shine, let it shine, let it shine.

May your light and leadership continue to shine in your community and unite with that of other Lodges in our Grand Jurisdiction in “making good men better” and this world of ours “a better place in which to live”.

As always brethren - take care, stay safe and always be kind.

R.W. Bro. Edward F. (Ted) Dunsmore
Chairman, Masonic Education Committee

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The Cardinal Virtues in Freemasonry: A Legacy from Stoicism

W. Bro. Sean Clark, Fairbank Lodge No. 592

Introduction

As Freemasons, we embark on a remarkable journey, one that weaves together rich threads of tradition, morality, and philosophical thought spanning centuries. The cardinal virtues of prudence, fortitude, justice, and temperance are seen directly derived from and deeply rooted in

Stoic philosophy, which serve us as guiding stars. This foundation upholds the Craft while steering personal transformation to become better men. This brief essay explores the essence of these virtues and illustrates their pivotal role in bringing Stoicism and Freemasonry, urging us to integrate them into our lives. It serves to demonstrate a source for further examination that may not have been previously considered, and perhaps to delve deeper into this ancient philosophy to broaden our understanding of ourselves.

Prudence: The Compass of Wisdom

Prudence, equivalent to Stoic wisdom, signifies the virtue of discernment. It empowers us to distinguish between what lies within our control--and what does not--external circumstances. As Masons, prudence beckons us to employ reason to navigate our decisions, embodying wisdom in interpreting Masonic symbols, rituals, and teachings. This convergence of Stoic and Masonic principles foster discernment, facilitating a harmonious balance among personal aspirations, fraternal duties, and social needs. Let prudence, our compass of wisdom, light our Masonic path, ushering enlightenment through knowledge and understanding.

Fortitude: The Bulwark of Resilience

The Stoics revered fortitude; a virtue Freemasonry echoes. While courage often symbolizes heroism, fortitude encompasses a wider range--resilience, endurance, and moral bravery. As Masons, we are encouraged to display fortitude, maintain a steadfast spirit in adversity’s face. This virtue requires us to uphold Masonic values amid challenges or popular dissent, mirroring the Stoic ethos of calmly enduring life’s trials. Let fortitude serve as our bulwark, enabling us to confront difficulties with active, dignified acceptance, enriching both our personal character and our fraternity.

Justice: The Scale of Harmony

Justice, in both Stoic philosophy and Freemasonry, advocates fairness, respect, and equality in all interactions. As Masons, we are duty-bound to

uphold justice, recognizing the inherent dignity of every individual. Justice manifest in honest dealings, unbiased judgements, and the fulfillment of duties to family, fraternity, and society. It also anchors our fraternity's harmony and unity, reflecting the Stoic ideal of treating all with fairness, irrespective of social status. Strive for justice in every action, crafting a harmonious balance that respects both individual and collective rights.

Temperance: The Path of the Golden Mean

Temperance, the virtue of moderation, resonates deeply with both Stoicism and Freemasonry. It does not advocate abstaining from pleasure but urges us to discern when enough, a pursuit of the 'Golden Mean'. As Masons, practicing temperance entails managing impulses, cultivating patience, and aligning our desires with reason, mirroring the Stoic vision of harmonizing the soul's conflicting elements. Let temperance guide us, enabling conscious, deliberate action, and ensuring we partake in life's pleasures without overstepping the bounds of reason.

Conclusion

Whether we are embarking or advancing on our Masonic journey, the cardinal virtues of prudence, fortitude, justice, and temperance become our guiding beacon. They intertwine the threads of Stoic philosophy and Masonic virtues, molding our path towards personal growth and the fraternity's broader ideals. Embodying these virtues enhances our lives, broadens our understanding of self and others, and lays the groundwork for a rewarding Masonic journey. As we progress and aid others in their progress, these virtues light our path, revealing how the rich heritage of Stoicism and the fraternity of Freemasonry together guide us towards the most refined version of ourselves.

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Question: What are the criteria enabling an applicant to receive a Grant of Benevolence?

Answer: Grants of benevolence by Grand Lodge

to a brother, or to dependent relatives of a living or deceased brother, are to be considered as supplementary assistance to that given by the lodge recommending the application.

No grants of benevolence may be made to an unaffiliated Mason, nor to dependent relatives of a deceased brother who, at the time of his death, was an unaffiliated Mason.

It shall be the duty of the Committee on Benevolence to make recommendations to the Board of General Purposes for enactment of regulations which appear to be desirable in governing benevolence.

Book of Constitution, Part V, Grants of Benevolence, Sections 428, 429, 430.

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Ritual...

Education...

Mentoring

65 Years a Mason

On the evening of August 1, 2023, the brethren of Ivy Lodge No. 115 made a surprise visit to Bro. Rudy Schindel by paying tribute to him on the anniversary of being initiated on August 1, 1958. It was a beautiful evening. Bro. Schindel was most surprised and made mention of the fact that his grandson, Bro. Fraser Martin, could hold a secret from him.



Niagara A District photo

Left to Right: RW Bro. Bruce McLennan, Bro. Brian Wintermute, W. Bro. Andrew Dempsey, Bro. Adam Alhstedt, W. Bro. Tom Ziemkiewicz (WM), W. Bro. Kevin Haner, RW Bro. Norm McLean, Bro. Rudy Schindel, Bro. Jon Williams, Bro. Fraser Martin, R.W. Bro. James M. Harper (DDGM, Niagara A), W. Bro. Larry Moore, VW Bro. Doug Pollard.

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The History of Thanksgiving In Canada

Where did that tradition come from?

Thanksgiving weekend. For many, this long weekend really kicks off the autumn season. People across the country will spend it raking leaves, harvesting, shutting down the family cabin, and hopefully eating a delicious meal surrounded by friends and family. But where did this tradition come from?

In 1621, the pilgrims at Plymouth Plantation, Massachusetts, held the first Thanksgiving in North America, giving thanks for the end to a drought and a bountiful harvest. Without the help of the

Wampanoag, who shared planting, hunting, and fishing knowledge and techniques, the pilgrims would have died. Some records say the first official Thanksgiving likely predates this event by around fourteen years.

But let's try again – we're thinking of our neighbors to the south.

Believe it or not, Thanksgiving in Canada, or at least the land that would become Canada, has its own history, separate from our American counterparts.

Traditions of giving thanks long predate the arrival of European settlers in North America. First Nations across Turtle Island have traditions of thanksgiving

for surviving winter and for receiving crops and game as a reward for their hard work. These traditions may include feasting, prayer, dance, potlatch, and other ceremonies, depending on the people's giving thanks.

When it comes to European thanksgivings in Canada, we have a few tales to tell. As the story goes, in 1578, English explorer Martin Frobisher and his crew gave thanks and communion was observed, either on land at Frobisher Bay, in present day Nunavut, or onboard a ship anchored there. The explorers dined on salt beef, biscuits, and mushy peas and gave thanks through Communion for their safe arrival in then Newfoundland. This is now accepted as the first "Canadian" Thanksgiving, forty-three years before the first "American" Thanksgiving.

Forty-eight years later on November 14, 1606, inhabitants of New France under Samuel de Champlain held huge feasts of thanksgiving between local Mi'kmaq and the French. Though not known at the time by the settlers, cranberries, rich in Vitamin C, are credited with helping avoid scurvy. The neighboring Mi'kmaq likely introduced the French to cranberries, or as they called them, **petites pommes rouges** (little red apples).

Champlain's feasts were more than an annual affair. To prevent the scurvy epidemic that had eliminated the settlement at Ile Sainte-Croix in past winters, the **Ordre de Bon Temps** (Order of Good Cheer) were founded, offering festive meals every few weeks. Medical treaties recommended better nutrition (more food) and entertainment to combat scurvy.

However, despite this history of uniquely Canadian thanksgivings, our modern concepts of Thanksgiving were influenced by our American neighbors. Foods that are associated with a "traditional" Thanksgiving, such as North American turkey, squash, and pumpkin, were introduced to citizens of Halifax in the 1750's by the United Empire Loyalists, who continued to spread this "traditional" fare to other parts of the country.

Today, Canadian Thanksgiving is held on the second Monday of October every year, or at least it has been since Canadian Parliament declared it so on January

31, 1957. Before this, Thanksgiving in Canada had been held sporadically, often coinciding with other events and anniversaries.

In 1879, Thanksgiving was officially declared a national holiday to be held on November 6th.

The most recent change to the second Monday in October was largely a result of the first and second world wars, which we officially remember each year on November 11, Remembrance Day. This was so the two holidays would not fall on the same weekend. As Thanksgiving in Canada has historically been celebrated on several different dates, it is fitting that, even though it is observed on Monday, families are equally as likely to celebrate on Saturday or Sunday. Most Canadians embraced the change of date to October, since that period better coincides with the actual completion of harvest in much of the country.

Parliament officially declares Thanksgiving as "a day of general thanksgiving to almighty God for the bountiful harvest with which Canada has been blessed." While this mandate for Thanksgiving may not be observed by all Canadians in its entirety, the idea of being thankful, of spending time with family, and sharing a delicious meal still remains.

Written by Allison Nagy
<https://www.canadashistory.ca>

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Catechism

Q: Where were you first prepared to be made a Mason?

A: In my own heart.

Q: Where were you next prepared?

A: In a convenient room adjoining the bathroom.

Satisfied

A candidate had just been initiated and had given the customary undertaking that he was uninfluenced by mercenary or other unworthy motives, yet, in reply to the toast of the Initiates, he said, "Thank God, my wife and children are provided for."

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THE CABLE TOW

The cable tow symbolizes the tie you have to your new world. It can be visualized as not unlike the cord which unites the unborn child to its mother. Just as this cord is cut, to be replaced by love and care, so is the masonic cord replaced by a stronger bond – the Mystic Tie of Brotherly Love. With the removal of the cable tow you have placed yourself under an obligation to Freemasonry. At the same time, because the rope has two ends, the Fraternity has placed itself under obligation to you. It has promised to train, teach, guide, and instruct you to be more service to your fellowman as well as the Craft.

Something similar to a cable tow has been used in initiations as far back as recorded history goes. That a cord had a deep meaning is attested to by the Holy Bible. In 1 Kings 20:31-32, we learn that the King of Syria had been defeated in battle by Israelitish forces. The servants of the king “put ropes on their heads” and went before Ahab, King of Israel, to plead for the life of Ben-hadad. Their voluntary action and their pleas for mercy brought clemency for the vanquished king of Syria.

The cable tow functioned as an outward, a visible pledge of submission and fidelity. It is the symbol of a vow to assist another, even at the risk of our lives. Its strength and length depend upon a man’s ability to fulfill his obligations. It is a test of his character and his capacity to love.

How long is a cable tow? It’s as long as you want it to be. It will reach as far as your moral principles go, or your material conditions will allow. But each man must be his own judge of the length of his cabletow. But if the cord of each Freemason were tied around the world, no earthly power could break the bond of brotherhood. It is truly the **Mystic Tie** that binds Craftsmen together. This tie keeps Freemasonry a house undivided.

The Craft and Its Symbols – Roberts

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Question: What is the purpose of a Masonic Bureau and how is it financed? How are its members selected?

Answer: A Masonic Bureau is established by a vote of the majority of the lodges having a concurrent jurisdiction in any city or district. All applications for initiation and affiliation, all demits issued to members, whether in arrears of dues or not, and all suspensions and restorations are reported to the Bureau. Annually, each lodge must elect by open vote one representative to the Bureau. These representatives have the power to elect officers, frame bylaws and rules for proper government of the Bureau, and for the orderly discharge of its duties. A copy of all such bylaws, rules and amendments thereof shall be sent to the Grand Secretary for approval by the Grand Master. The cost of the operation is covered by a per capita assessment imposed on each lodge where the Bureau is established. The Secretary of the Bureau shall maintain a record of all the information supplied by the lodges, and should his records show that an applicant has been rejected by any lodge, he shall immediately notify the Secretary of the lodge concerned. The Secretary of the Bureau shall also send a statement once every four months to the Secretary of each lodge of all rejections, suspensions and restorations that have been reported to him. The receipt of the statement shall be reported in open lodge by the lodge Secretary. It is compulsory where a Bureau has been established to become members thereof.

**Book of Constitution-Sections 324 through 333
Masonic Manual (2014)-page 22
Towards the Square (2015)-pages 41 and 42**

**CORONATION LODGE NO. 466
ANNUAL VISITATION OF GRAND LODGE OFFICERS**



EFD photo

On the evening of August 23, 2023, a team of current and past Grand Lodge officers landed in the Town of Elmvale in order to pay a fraternal visit to Coronation Lodge No. 466, Georgian North District. Following a casual dinner held at the Elmvale Heritage Park, the lodge was opened, and Mr. William Edward Jones was admitted into the mysteries and privileges of ancient freemasonry.

R.W. Bro. Jim Stiles escorted all visitors into the lodge room. Leading the escort and received under the Deacon's wands were R.W. Bro. Jamie R. Ireland, Deputy Grand Master, along with R.W. Bro. Frederick J. Aldred, District Deputy Grand Master, Georgian North District.

Many thanks to all who attended and assisted in executing the degree.



M. Eid photo

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Dear Brethren of the Mystic Tie, the night is waning fast,
Our duty's done, our feast is o'er, this toast must be our last.
"Good night" - "Good night" - once more, once more repeat the
farewell strain,
Happy to meet, sorry to part, happy to meet again!

The Grumpy Past Master

by V.W. Bro. Dan Dignard



"You know, the new line of officers isn't half bad."

"Nope, they're ALL bad!"

When I was working my way through the chairs in the Lodge and progressing towards the East, I had the benefit of many past Masters to assist me on that journey and to provide me with advice whether I wanted it or not.

What I could never understand, though, is why were they always so grumpy. I found out why they were grumpy once I became the immediate past master, and I have continued to gain more knowledge and understanding of the role they play in the Lodge as I have become grumpier.

The past master is there to provide context both historical and Masonic regarding the work and traditions of the Lodge. When officers start to move away from those traditions, or when the quality of the work starts to fall below the Lodge standard, then those past masters get grumpy.

They are the grumpy mentors to all of the current officers of the Lodge, and they have a role to play by helping the Lodge achieve its potential.

The brethren of **Leeds Lodge, No. 201** and **Rideau Minden Lodge No. 253** invite you to attend

Amalgamation Ceremony of our
two lodges into **Three Pillars**
Lodge No. 201

With our Guest of Honour

M.W. Bro. Thomas W. Hogeboom
Grand Master
October 26, 2023

Banquet: Seeley's Bay Legion 116 Bay St. Social: 5:30 pm

Lodge: 108 Adelaide St. 7:30 pm

Tickets are limited and can be purchased through
Eventbrite at:

<https://www.eventbrite.ca/e/amalgamation-of-leeds-lodge-201-rideau-minden-253-tickets-723723465367?aff=oddtcreator>



September 11, 2023

Toronto East District Freemasons
Attention: Mr. Robert Kliaman
District Deputy Grand Master
3000 Langstaff Road, Unit 14
Concord, ON L4K 4R7

Dear Mr. Kliaman:

I'm thrilled to have taken on the role of President & CEO of SickKids Foundation effective April 2023 and lead an organization that is tied to our national identity as leaders in healthcare and philanthropy.

From the bottom of my heart, a huge thank you to you and the Toronto East District Freemasons for your contribution of \$37,500 for the highest priority needs at SickKids. I am in awe of the passion and dedication you and your district members show in support of our hospital.

You're helping us build a new SickKids, enabling us to translate research discoveries into patient care, and supporting our child health partnerships in Canada and around the world.

You inspire us to keep up the fight for *Healthier Children. A Better World.*

Sincerely,

A handwritten signature in blue ink that reads 'Jennifer Bernard'.

Jennifer Bernard, CFRE
President & CEO

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525 University Ave Suite 835
Toronto ON M5G 2L3
Phone: 416.813.6166
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Toll Free: 800.661.1083

www.sickkidsfoundation.com

Canada Revenue Agency
Charitable Business Number:
10808 4419 RR0001

Thoughts about the Ritual

By R.W. Bro. Garnet Schenk, F.C.F.

The Ritual in Freemasonry is not merely a medium of communication.

More fundamentally, it is a language that embraces the dynamics of the Divine creation and is thereby a link by which the Mason connects with his God in which he believes. It addresses the nature of God. The language of the ritual helps the human mind reflect the mind of God. It teaches us the nature of the task that has been entrusted to us.

Freemasonry is not a religion, it is a tool that helps us on the path of self-actualization and spiritual development. The ritual is more a language the heart because we profess to believe in the Supreme Being. It is not an external set of rules and regulations, it is something that we should carry in the safe repository of hearts in all our daily activities.

The ritual is peculiar thing, badly done it is worse the useless, on the one hand. On the other hand, well done ritual seems, not to be enough. Understanding its meaning is more than rote memorization. It must flow from the heart and connect with another heart to convey the true meaning which is implied by the ritual symbols

Understanding the ritual is enriched by daily practicing the opening and closing and then contemplating the meaning of each step. The reason for going over the opening closing is that for many of us the Lodge is model of the individual psyche. Doing so, and paying careful attention to it shows a Mason, to have at his center, contact with the Divinity. Opening and closing the lodge represents the opening of the consciousness to that Divine center and closing it again with awe and reverence that should at all times be due to the Creator. Every part of the ritual has a hidden meaning if we but open ourselves up and see the connection and let it speak to us. As an example, think for a moment, what can be the meaning of the words “keep off all cowans and intruders.” Is it only to keep out cowans, intruders or non-Masons or does it have something to say to us personally? Does possibly mean keeping a guard against our attitudes and thoughts and actions that are not consistent with the teachings of Freemasonry.

The reason for personal practice of the opening and closing is that the responses made for each position in the lodge has something to teach us for our own journey life. The more we contemplate those responses for each position, the more we uncover a deep spirituality resonating in the answer.

The ritual provides the context and the subject matter to think about and to meditate upon. The ritual provides us with a powerful dramatic representation of the dynamics of the individual psyche and spirit. In addition, the tracing board, lectures and prayers give us a rich source of ideas to think about and contemplate upon. In a sense, it is the starting point of the concept of Masonic labour. That labour includes gaining wisdom, understanding and knowledge for the ongoing action of silently building that temple not made hands. Our temple building is always a work in progress. By calling the lodge into consciousness and contemplating the lessons it teaches, one invests psychological energy in the process of building and by doing so we become more skill at it. If one follows the Masonic mode of the psyche as a way of personal growth, he comes to know these ideas, first as intellectual concepts and then with practice he becomes aware of their reality in his experiences in the course of his day-to-day activities in the physical world.

During the initiation ceremony, the candidate is told “without neglecting the ordinary duties of your station in life, you are expected to make a daily advancement in Masonic knowledge.” The instruction

is given to each one of us when we are initiated and is repeated every time we witness an initiation. The question is what do we do about that daily advancement or are the just idle words? I believe action is clearly expected from us.

It seems to me that practicing the opening and closing of the lodge also represents opening our consciousness to that Divine center which will enable us to make that daily advancement in knowledge. We can also make that daily advancement by familiarizing ourselves with the lectures and the material found within the ritual. Studying the ritual on a regular basis gives us in important insight into the philosophical turn of mind held by the early practitioners of the Craft.

Another useful way to make that daily advancement is to carefully study the emblems and symbols on the tracing board. Tracing boards are the visual means by which attention is drawn to the Masonic symbols identified in the ritual. By studying these images and symbols we can transpose them into a figurative insight for our lives. Careful study of the will take us beneath the surface level of the Masonic ritual, to that beautiful system of morality, veiled allegory and illustrated by symbols. In earlier times the tracing boards were laid out on the floor of the lodge and erased at the close of the evening. Many useful books are available for us to study and interpret them in light of the ritual.

The student who only reads about Freemasonry without in depth study is at the same level of understanding as the member who attends lodge and only watches the ritual being performed without thinking about what it really means. The real secret of Freemasonry becomes opened up to a member when he engages in making that daily advancement throughout his personal Masonic journey.

Using the ritual as guide to make that daily advancement in Masonic knowledge for your journey in Masonry, you will see the dynamics of Divine Creation. You will be directed on a pathway of engagement with the God in which you believe and through that engagement the symbols and images will speak to the heart.

The ritual points us toward seeking wisdom, understanding and knowledge. The Volume of the Sacred Law instructs us that, "Wisdom is the Principal; therefore, get wisdom; for in all your getting get understanding." The language of the ritual helps us embrace the dynamic of the Divine Creator and thereby helps the human mind reflect the mind of God.

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