

WINTER EDITION
2014

MASONRY *in* MANITOBA





he Church of the Holy Sepulchre is located in the Old City of Jerusalem. The site is venerated as Calvary (Golgotha) where Christ was crucified and also contains the tomb where he was buried. Since at least the fourth century it has been an important pilgrimage destination as the site of the resurrection of Jesus.

On this site Constantine and his mother St. Helena erected a stately church, one hundred paces long and sixty paces wide. Part of it covered the site of the crucifixion and also the tomb. The rock face around the tomb was removed so that the sepulchre stood some 20 feet above the floor of the church, like a grotto and was enclosed in a small building called in Latin the *Aedicule*. Directly above this was a superb cupola, supported on twelve columns, equal in number to the Lord's apostles. This magnificent structure was consecrated in 325 CE.

Of course over the many centuries it has been damaged by fire and earthquake and each time faithfully repaired. It has also been totally destroyed and subsequently rebuilt on at least two occasions. First in about 130 CE when the Romans, following decades of Jewish revolt, finally leveled the city and expelled the Jews and then again in 1009 when Fatimid Caliph Al-Hakim bi-Amr Allah ordered the destruction of the church as a part of a general campaign against Christian places of worship in both Palestine and Egypt. Negotiations were immediately begun by the Byzantine Empire and in 1027-8 an agreement was reached with the new caliph allowing the church to be rebuilt. Resources were few and construction was concentrated on the rotunda and the surrounding buildings while the great basilica remained in ruins, an open courtyard surrounded by five small chapels.

With the first crusade's success Godfrey de Bouillon declared himself not king but *Defender of the Holy Sepulchre*. About this time the Knights Templar were established. Excavating through the rubble they discovered part of the original ground level of Hadrian's temple and transformed this space into a chapel dedicated to St. Helena (*the Chapel of Saint Helena*). The crusaders refurbished the church in a Romanesque style, adding a bell tower. The area was again lost to Saladin in 1187 although by treaty the Christian pilgrims were allowed to continue to make pilgrimages to the site.

The Franciscan friars renovated it further in 1555. Yet another fire in 1808 caused the dome to collapse smashing the Aedicule's exterior decoration. Again it was rebuilt, this time in the then current Ottoman Baroque style. Extensive renovations have been ongoing since 1959 although there are problems in deciding what should be renovated and how. Today the primary custodians are the Eastern Orthodox, Armenian Apostolic, and Roman Catholic churches. Under an agreement designed to preserve the

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status-quo no part of what is designated as common territory may be done without the consent of all. This often leads to the neglect of much needed repairs. One indication of the scope of this agreement is exemplified by a small wooden ladder which was placed on a window ledge prior to 1852. It is now referred to as "*The Immovable Ladder*" and it remains to this day in exactly the same position because agreement to remove it cannot be secured. The main entrance is controlled by the Muslim Nuseibeh family who were assigned that responsibility by Saladin in 1192, and this commitment persists today. And we think Freemasons are resistant to change! .:



There is always one thing we can talk about and that is the weather, and Mother Nature is certainly providing a number of opportunities. I am writing this on a cold autumn (although it certainly feels much more like winter) morning with two massive sun dogs attesting to the briskness of the day! This year certainly has been anything but normal and that trend threatens to continue. It is some small comfort to realize that we are only about three weeks from the solstice and then we can watch the days lengthen and dream of gentle breezes, warm rains and green grass. (I was also thinking of mosquitoes but didn't want to break the spell!)



This is the time of year for us to gather together to celebrate the miracle of Christmas or perhaps Hanukkah. If however your beliefs do not encompass either of these areas then our wish will simply be for you to enjoy a happy holiday season. But for most of us it is the story of a baby, born just over 2000 years ago, whose birth, life, death, and resurrection would literally change the world that we celebrate. To some, or possibly most of us, miracles simply do not happen but there are things that do happen which defy explanation. True, many of the biblical stories are allegories but regardless of their historical accuracy the great truth they convey gives us cause to pause, reflect, and give thanks for the whole of creation.

Sharing gifts is a great way to celebrate the season and the annual snowflake appeal provides such an opportunity. Please take advantage of this to remember someone important in your life or perhaps in the life and history of your lodge. We already have a bit of a squall in front of the display cabinet in the foyer of MMC and a few more snowflakes could result in a true blizzard!

Our cover, the Church of the Holy Sepulchre does speak more to Christ's death and resurrection but our reason for selecting it is because it was the destination of the many thousands of Christian pilgrimages to the Holy Land and its destruction in 1009 was one of the catalysts which led to the Crusades. This leads us to another topic we wanted to explore in this issue which was the Knights Templar. Many of the concordant bodies reach their climax with the brothers being made knights and even our flag ceremony speaks about the eleven knightly virtues so this is an important part in the total picture of Freemasonry.

In one of his books Dan Brown coined the phrase: "*Hidden in plain view*". Frank Albo copied it in his expose of the Manitoba Legislature where there are a multitude of Masonic symbols and all so obvious that previously no

one had even suspected their true meaning. In 2011 the Bruce County Museum opened a display created by the brethren of St. Lawrence Lodge No. 131, GRC. The Iceland Heritage Museum in Gimli will host this display, which is called *Freemasonry: A history hidden in plain view* from May to September 2015. Be certain to take it in.

We held quite a successful workshop on November 8th with 30 brethren in attendance and all reported a day well spent. The session began with a few words from the grand master and then R.W. Bro. Gord Fardoe gave us quite a thorough look into the duties of a committee of enquiry. Really these men are the ones who determine the future membership of a lodge and it is critical that they fully understand the scope of their responsibilities. We then had quite a good discussion on how to maintain a man's interest in the Craft. As we enjoyed dessert and coffee, V.W. Bro. Dan Garroni delivered his JRC Evans lecture. I have heard it several times and it gets smoother and improved with each presentation. Following lunch we studied the ritual in both established rites. The opening and closing in the Emulation work is now in a DVD format thanks to the expertise of W. Bro. Dan Freeman and the officers of Assiniboine Lodge No. 7. Certainly there were many retakes before we had a suitable finished product but it was very well received and is available for lodge and district use. Call the grand lodge office if you would like someone to bring it out and make the presentation. Immediately following that the brethren from Ancient Landmark Lodge No. 3 opened and closed the lodge in the Ancient York ritual and explained why some of the differences exist. All in all we enjoyed a very productive day.

For some time now grand lodge has been in a sort of *catch 22* situation. We lament the poor attendance at our annual communication yet hold it on a weekday when probably most of our members are at work. The Administration Committee of the Board of General Purposes was tasked to address this and several other issues that need to be resolved. The chairman, M.W. Bro. Ted Jones circulated a questionnaire at the September board meeting and perhaps surprisingly he received quite a number of responses with several novel suggestions. The committee has met several times since and presented a report at the November board meeting with a couple of recommendations. The most interesting one presented a timetable which would make it possible to conduct our annual communication with an awards banquet on Friday night, conduct our business on Saturday morning and then invite dignitaries and concordant bodies to attend the installation of officers on Saturday afternoon. The concept was well received and work will begin to see this become a reality in June of 2016. The evolution continues! ∴

very touching, moving dedication with many in attendance wiping a tear from their eye. The beautiful roses in the garden contributed to the wonderful afternoon as they were still blooming.

In October I travelled to Banff along with my wife Linda to attend the Western Canada Conference of Grand Lodges. I was accompanied by Deputy Grand Master R.W. Bro. Ron Church, Senior Grand Warden R.W. Bro. Stan Barclay and his wife Donna, and Junior Grand Warden R.W. Bro. Tom Love and his wife Donna. Since we all motored to Banff we were very fortunate to experience beautiful fall weather. This conference gives us the opportunity to meet and socialize with our counterparts from Saskatchewan, Alberta, and British Columbia and the Yukon as well as to find out how these jurisdictions are dealing with the opportunities and challenges we are all facing. Next year is an important one as the conference will celebrate its 75th anniversary. Manitoba is hosting with President Ron Church at the helm and because it is a special anniversary there will be an extra day added to the conference.

On October 3rd, my wife and I attended the potentate's reception and ball where I was extremely pleased to be presented with my grand master's fez. I would like to take this opportunity to thank Illustrious Sir Rick and his wife Lady Georgette for the hospitality shown and for a wonderful evening.

On Saturday, November 1st we travelled up to Dauphin for our annual *Hands Across the Border* meeting with our Saskatchewan brethren. The weather was great and the turnout was even greater. After the meeting we held a ladies table lodge. We thank the brethren from Vermilion Lodge No. 68 for all their hard work and effort to make this annual gathering the success it was. Next year will be Saskatchewan's turn.

A busy time for all is fast approaching. The Christmas reception sponsored by grand lodge will be held on December 14th at the Masonic Memorial Centre between 2:00 PM and 4:00 PM. All brethren and their family members are invited. Come out and enjoy refreshments and entertainment with us.

Along with my wife Linda and all our grand lodge officers, may I wish each and every one of you a happy holiday season filled with peace and contentment.

Faternally,

M.W. Bro. Stano Spina
Grand Master ∴

Proposal - Grand Communication



he attendance at our annual grand communication has long been a subject of some concern and several solutions have been suggested. At the last board of general purposes meeting a recommendation to amend the format of our annual communication was presented and approved in principle. This will be effective June 2016.

The proposed format is as follows:



FRIDAY

- 3:00 PM Registration
- 6:00 PM Grand Master's Banquet
Grand Master's Awards
Hospitality to Follow

SATURDAY

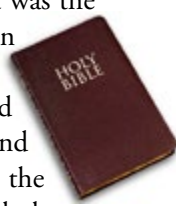
- 8:30 AM Opening of Grand Lodge - Masons Only
Introduce Past Grand Masters
Introduce visiting Grand Masters
Business meeting
Reports
Finance
Amendments
- 10:30 AM Coffee break
- 10:45 AM Open session (or closed session)
Memorial Service
Presentation "Brotherhood Gavel"
Other Presentations/Items
- 12:00 PM Lunch
- 1:00 PM Grand Master opens lodge to the Public Opening
Invited dignitaries, invited guests, Masonic family members - bring greetings
Grand Master's final speech
- 2:00 PM Gavel turned over to the Installing Officer
Coffee Break
- 2:30 PM Installation of Officers
Grand Master's Address
Presentations
Business Items
Closing of Grand Lodge ∴

The Volumes of the Sacred Law

As recently as September 7th, 1949 the United Grand Lodge of England reaffirmed its *Aims and Relationships of the Craft* originally issued in 1938 which in part states: “*The first condition of admission into and membership of the Order is the belief in the Supreme Being. This is essential and admits of no compromise*”. It is generally considered that the Holy Bible is the book referred to as the Volume of the Sacred Law however that statement does not declare or confirm which other volumes such as the Bhagavad Gita, the Quran, the Torah, the Guru Granth Sahib, or the Zend Avesta may be used by brethren of those respective faiths.

Religious texts are a good way to learn about the faith and beliefs of the many differing religions and it opens a window into their practices and ideas. Through these writings we discover the various concepts linked by the term “*Ultimate Truth*”, the way various religions are able to connect with the Divine, their various rituals and ceremonies, and see books that can be either authoritative or sacred. They outline ritual, ceremony, ecclesiastical practices, the definition of sacred space and ethical codes. Advantages of studying these texts are many: they are readily accessible, online in many instances, they represent centrality, communicating core values even though the denomination may contain several splinter groups. They offer comparability as the oral traditions are transcribed into written form they display remarkable variety. They offer wisdom, combining beauty, wisdom, and awe in inspiring perspectives. While we expect them to all have a common thread this is not necessarily the case as there are fundamental differences between the major religions. What we do though is marvel at the variety and creativity of the human species.

There is no doubt that in early days admission into Freemasonry was restricted to Christians and it was the Holy Bible that lay open on the altar and upon which candidates for admission were obligated. The Bible is a collection of texts sacred in Christianity. There is no single bible and there are many variations depending upon the translation used. The Protestant canon includes 66 books while the Ethiopian Orthodox Church has 81 books. The Catholic and Eastern Christian church's version contains both the Old and New Testaments and also certain deuterocanonical books and passages which are referred to as the *Apocrypha*. This opens an interesting study as the term may apply to certain writings which were kept secret because they were the vehicles of esoteric knowledge considered too profound or too sacred to be disclosed to anyone other than the initiated.



The union of the two grand lodges in 1813 provided the perfect opportunity to revise many of the rules and regulations and all references to the Christian faith were removed in agreement to one of the Ancient Charges which states: “*Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth and practices the sacred duties of morality*”. With the growth of a multi-ethnic population we may well have candidates of many different faiths and it is important that we not only ascertain the appropriate Volume of the Sacred Law but understand the protocol to be observed while working with these holy books of different faiths.



Rather than a single holy book, Hindu's have literally hundreds of sacred texts. The main distinction are the Shruti (what is heard) and Smirti (what is remembered). Their holiest compositions, the Vedas, were considered too sacred to be written and so were committed to memory by the Brahman priests and passed on orally to their disciples (what is heard). However, as astonishing as we may find it, they do not convey much cognitive information, in fact they are normally chanted in Sanskrit, an ancient language which even the priests probably did not speak nor comprehend.

Reincarnation or samsara is a key concept. People are re-born into better or worse situations, not randomly but as determined by their actions (karma) as judged against their duty (dharma). The ultimate aim is not to be reincarnated but to free themselves from desire and gain immortality by merging with the infinite. They see four modes or levels of consciousness: conscious wakefulness, dreaming, dreamless sleep, and pure consciousness which is beyond the other three and one in which one merges with Brahman, which forms the ultimate.

A later Upanishad analyses the sacred syllable *om*, as composed of three letters: a, u and m, each of which represents the first three modes of consciousness and the silence that follows is a manifestation of Brahman, the oneness of the universe, a mystical vibration of ultimate reality, in fact that mantra is considered by many to be the creative fiat. The basic underlying theme is: “lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality! This all makes up what is referred to as Shruti (what is heard).

For most Hindus however the Bhagavad Gita is the book of choice. Here we find a practical handbook of instruction on how best we can re-organize our inner ways of thinking, feeling and acting in our everyday life and draw from ourselves a larger gush of productivity to en-

rich the life around us and to emblazon the subjective life within us.

For Muslims the Quran is the holy book. It is composed of 114 Suras or steps. Muslims believe that this is the word of Allah as revealed to the prophet Mohammed by the angel Gabriel over a period of approximately 23 years from December 22, 609 and concluding in 632, which was the year of his death. Muslims regard the Quran as the most important miracle of Muhammad and a proof of his prophethood. He was not a learned man and so incapable of producing a body of work such as the Quran. This is considered proof that it is the word of Allah. They consider it to be the only revealed book that is free from distortion or corruption. The scriptures preach monotheism, strict obedience to Allah and His Word or the Quran. There are many parallels to the Old and New testaments. It acknowledges Abraham, Isaac, Moses, and Jesus as prophets however it states that there is no God but Allah and Muhammad is his prophet.

The language of the Quran has been described as 'rhymed prose' as it partakes of both poetry and prose. The Holy Quran which is being used as a Volume of the Sacred Law should be in the original Arabic text as translations do not convey the allusions that are clear to Muslims who are fluent in Arabic.

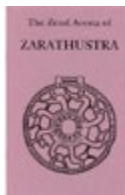


The Torah consists of the story of the Jewish people, their adoption by God, their trials and tribulations, and their covenant with their God, Yahweh. According to rabbinic tradition, all of the teachings found in the Torah, both written and oral were given by God to Moses, some of them at Mount Sinai and others in the Tabernacle and all of these teachings were written by Moses which results in the Torah we have today. The proper book should be in Hebrew and not an English translation. Most of us think that the Torah and the Old Testament are the same, but this is not so. For this reason it is better to have a Torah in Hebrew for a devout and practicing Jew.



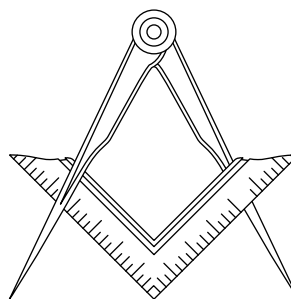
The holy book of the Sikhs is the Guru Granth Sahib. It contains the teachings of the founder and is considered to be a spiritual guide not only for Sikhs but for all of mankind. It plays a central role in guiding the Sikhs' way of life. Its place in their devotional life is based upon two fundamental principles; that the text is the living Guru and that all answers regarding religion and morality can be discovered within it. It is highly revered by Sikhs and if it is open in any

room then one can enter only with his or her head covered. It is also veiled unless it is being recited or read by a Gnani or devotee. People of this faith could not seal their obligation by kissing the book as that would be a sign of disrespect. Instead it should be touched by the forehead, signifying his obedience to its divine teachings and his submission to the obligation as a divine command, binding on him so long as he shall live.



The Zend Avesta is the sacred book of Zoroastrianism. The existing Avesta is but a portion of a much larger body of scripture which it is believed was destroyed during Alexander the Great's conquest of Persia. It contained their cosmogony or creative theory, laws and liturgy or ritual and relates to the power and strength of Ahuramazda, the Lord of the whole universe. The oldest and most sacred portion is believed to have been composed by Zoroaster himself. The term derives from a Persian word which can be translated as praise and *zend* literally means to interpret. The various texts were transmitted orally for centuries before they were written in the 3rd century under the direction of the Sassanian Emperor Ardashir I. This book, now known as the *Sassanian Archetype* was lost over the centuries but all texts today are based upon that book. They consist only of those parts of the text that are used liturgically and so survived in the memory of the priests. In this sense the Avesta is more properly a prayer book rather than a bible. There are other holy books which outline their views on death, salvation, and life in the hereafter.

The altar in a Freemason's lodge is unique as on it any one of these and possibly several other holy books can and do lay open while the brethren are at labour. There is no other place in the world where we set aside our personal religious beliefs and under the guidance of the Great Architect of the Universe join together in the pursuit of brotherly love, in spreading benevolence and relief to those in distress and in searching for the universal and timeless truth, the very nature of the divine. ∴



60 Year Bar

At a regular meeting of Starbuck Lodge No. 160 on March 12th W. Bro. Ernest B. Smith was presented with a 60 year bar to his 50 year medal. The presentation was made by the grand master, M.W. Bro. Doug Webster and assisted by the worshipful master, W. Bro. Geoff Stewart. W. Bro. Ernie was initiated into the Craft in The Pas Lodge No. 124 on February 4th, 1953 and affiliated with Starbuck Lodge No. 160 in 2004. He has served as worshipful master for both lodges, The Pas in 1980 and Starbuck in 2009. Congratulations W. Bro. Smith! .:



Apron Finds Its Way Home

Bro. John Duff had been given an apron by a neighbour who requested that John try to return it to his dad's mother lodge. The apron belonged to Bro. Frederick Clarence McCourt whose mother lodge was Victory Lodge No. 144 in Saskatoon. It dates back to the 1930s.

The Hands Across the Border meeting in Dauphin was the perfect occasion to formally present the apron to the grand master of the Grand Lodge of Saskatchewan, M.W. Bro. John Leyson of Swift Current who accepted the apron and passed it on to their grand junior warden, R.W. Bro. Randy Sherstobitoff who hails from Saskatoon and promised to see the apron returned to its home. .:



Shown left to right are: R.W. Bro. Ron Church, Bro. John Drew, M.W. Bro. Stano Spina, M.W. Bro. John Leyson, and R.W. Bro. Randy Sherstobitoff.

WW I Vet Remembered

Submitted by R.W. Bro. Stan Barclay

Bro. Harold Morris was initiated into the Craft in St. John's Lodge No. 4 on February 5, 1908 at 21 years of age. His occupation is shown as a clerk.

He enlisted in the 144th Battalion, Canadian Expeditionary Force on January 8th, 1916. He was transferred to the 8th Battalion and served in France where he was wounded on June 19, 1917 and returned to hospital in Winnipeg. At the time Winnipeg was the headquarters of No. 10 Military District and operated six military hospitals, containing 972 beds. He passed to the Grand Lodge Above on October 23, 1918.



He is not buried in the military section but with his parents, Robinson who died a week later and his mother Mary who died in 1941. His headstone shows him as a private however his records show he had been promoted to the rank of sergeant. .:

Giving Hope For the Future

Bro. Randy Belmore, a member of the RCMP advised the brethren of Doric Lodge No. 36 of a baby daughter, Kynley, who was born to Blair Kristinnson and Jody Schweitzer with a very serious heart condition. She had only one ventricle instead of the normal two and would require many delicate surgeries to correct the situation. The lodge appealed to the Benevolent Committee of Grand Lodge and some assistance was forthcoming. Doric Lodge also committed to support the family who will be facing ongoing travel, lodging, and many other expenses in the years ahead. On December the 8th they took Kynley to Edmonton for yet another open heart surgery, this time they hope to correct the blood flow between her heart and lungs. They will have to wait until she is older to perform more corrective surgeries.



Shown left to right are: R.W. Bro. Burt Chambers, R.W. Bro. Clayton Fisher (secretary), dad Blair Kristinnson, baby Kynley, mom Jody Schweitzer, and Bro. Randy Belmore.

We applaud Doric Lodge No. 36 for their initiative in this case and wish Baby Kynley success with her future surgeries and a long and healthy life. .:



ll. Bro. John Clive Allenby was born and raised in Winnipeg. He commenced his Masonic journey by joining the Order of De Molay and was awarded their Legion of Honour. He was initiated into the Craft in 1965 in Sherwood Lodge No. 214, GRS and affiliated with Northern Lights Lodge, later Northern Lights Prince Rupert's Lodge No. 1.

He became a member of the Valley of Winnipeg, Ancient and Accepted Scottish Rite in 1974 and served as thrice puissant grand master in 1984–85. The valley awarded him their Walter C. MacDonald Meritorious Service Award in 1992. He was a highly skilled actor with the Scottish Rite, performing many of the big important roles and putting his own stamp on them.



Bro. Jack lived and worked his entire life as a Freemason. His honesty, devotion, and dedication to our fraternal organization was always very much in evidence. The principles and tenets of Freemasonry overlapped his business, personal, and family life. He passed to the Grand Lodge Above on November 18, 2009 after a courageous battle with cancer.

As a token of their esteem and affection for our departed brother the Scottish Rite named their recent field day in his honour.

A number of enquiries regarding a wish to experience the teachings of the Scottish Rite by those who reside a distance from Winnipeg and for whom the requirement to attend, without fail, the regular monthly meetings for the entire year while progressing through the 32 degrees were daunting, resulted in the decision to hold a field day for the three bodies which comprise the Ancient and Accepted Scottish Rite of Freemasonry. Accordingly the date of November 15th was set for the Lodge of Perfection to confer and communicate all the degrees up to and including the 14th degree. There were also a number of brethren residing within the city who also because of work commitments and a variety of other reasons were unable to commit to the rigid schedule of meetings, even though they were most interested in learning the mysteries concealed within the teachings of this prestigious arm of Freemasonry. Albert Pike, who developed the ritual for the Scottish Rite degrees, explains: *"To attain the truth and to serve our fellows, our country and mankind—this is the noblest destiny of man."*

As the plans were being finalized the names started coming in, some from Dryden, ON, some from Thompson and some from within the city and they just kept coming in. On the morning of Saturday, November 15th there were 29 candidates seated in the north of the Canada Room.

The Scottish Rite acknowledges the supremacy of the Craft lodges over the first three degrees and so they begin

with the 4th degree which is the Secret Master. The traditional and symbolic history of this degree is that the *Secret Masters* originated as a group appointed by King Solomon, immediately after the death of Master Hiram, to divide the superintendence of the labour on the uncompleted temple, the superintendence entrusted in the first instance to that illustrious builder alone. As vacancies subsequently occurred, by advancement of changes in assignment, others were selected to fill the places vacated and thus the degree was perpetuated. The lessons in this degree are secrecy, obedience, and fidelity and that our duty as Freemasons is to serve our fellows, our country and ultimately mankind. Such a commitment is a vital first step as we, each of us individually, set out on our journey in search of perfection.

The next degree which was conferred was the seventh degree, that of Provost and Judge. The history of this degree relates that it was founded by King Solomon to strengthen his means of preserving order amongst the vast number of craftsmen engaged in the construction of the temple and to provide for a fair and equitable settlement of complaints, disputes and differences that might arise among the workmen. The lesson inculcated in this degree is justice, which relates to equity in decisions of judgment and in dealing with one's fellow man. In rendering judgment in an issue of life one must avoid personal considerations of interest, refuse bribes, and not be erroneously influenced by appeals for sympathy.

There was an explanation for each of the degrees not conferred and the sessions concluded with the 14th degree, that of the Grand, Elect, Perfect, and Sublime Mason. This degree, as concluding all of the references to the first temple has been called the ultimate degree of Ancient Masonry. It is the last of what are technically styled the *ineffable degrees* because their instructions relate to the ineffable word, that given by God to Moses and hinted at, albeit obliquely, with the Sign of Supplication in the Fellowcraft Degree. The philosophy of this degree is based upon the premise that God has created this glorious but perplexing world with a purpose and a plan. He holds that every great and good man possesses some portion of God's truth. In a true and simple sense it suggests that the pure, wise and intellectual are inspired for the instruction, advancement and elevation of mankind. That inspiration is co-extensive with the race and is as wide as the world and as common as God. Let us remember that the only question for us to ask is: "What does duty require?" and not: "What will be the reward if we do our duty."

The full day concluded with a banquet at MMC which presented the opportunity to visit with our new brothers and their ladies and reflect upon a day which had presented many opportunities. ∴



he importance of Jerusalem to the Israelites cannot be overstated as it is prominent in their oldest legends. It was there that Abraham was prepared to offer his only son, Isaac as a burnt sacrifice. This was the rock that Jacob used as a pillow and had his vision of a ladder extending up into the heavens with angels both ascending and descending. This was the site that King David selected as a capitol for the Israelites and where his son Solomon would build the fabled Temple, an earthly dwelling place for the Jewish God Yahweh.

This is the background to the ritual of the Craft Lodge, for it was at the building of King Solomon's Temple that the chief architect chose honour over life thereby demonstrating his faith in the immortality of the soul. Let's look at the history of the city of Jerusalem as it was shaped by the three great Abrahamic religions. Some 400 years later, in about 586 BCE Nebuchadnezzar, king of Babylon captured the city, destroyed the temple and carried the nobility into exile in Babylon. Some 70 years later, in 538 BCE the Persians took control of Babylon and Cyrus issued a proclamation which we refer to in several of our concordant bodies: *"Thus saith Cyrus, king of Persia; the Lord God of Heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem..."* Zerubbabel, a Prince of the house of Judah, then led his people back and under constant threat from the Samaritans, they rebuilt the temple, upon the site of the former. It was far inferior to the previous temple, being without many of the furnishings of pure gold and especially missing the Ark of the Covenant. There is no trace of either of these edifices as they were engulfed below the much more grandiose structure of Herod the Great with the exception of a portion of the ancient wall which surrounded the courtyard of the temple which today is known as the *Wailing Wall* and is arguably the most sacred site recognized by the Jewish faith outside of the Temple Mount itself.

The next player in the history of Jerusalem was Alexander the Great, king of the ancient Greek kingdom of Macedonia whose domain extended all the way from Greece, into Egypt and stretching east into northwest ancient India. Upon his death one of his generals, Ptolemy ruled over the area and made its capitol at Alexandria, which was an important site of ancient wisdom. In 198 BCE it became a part of the Seleucid Empire of Syria but they were guaranteed the right to live according to their ancestral customs which of course included making sacrifices in the Temple of Jerusalem. The *Tobiads*, who were a Hellenizing factor were expelled and they lobbied Antiochus IV Epiphanes to recapture Jerusalem. They took the city by force, plundered the inhabitants without mercy and despoiled the temple by erecting an altar to Zeus and

sacrificed pigs upon it. These actions provoked a large scale revolt, led by Judah the Maccabee who is acknowledged as one of the greatest warriors of Jewish history, for against overwhelming odds they were successful, the temple was liberated and rededicated. The miracle of the lights or the festival of Hanukkah is celebrated in remembrance of this event. This year it occurs from sunset of December 16th until nightfall on December 24th.

Next Rome would play its part in the long and bloody history of the Holy Land. In 63 BCE Pompey captured Jerusalem and Herod was appointed governor of Galilee. Herod was an obsessive builder and he completely rebuilt Zerubbabel's Temple. Following Herod's death his son succeeded the post but proved completely incompetent and in 6 CE Judaea would become a Roman province. In 66 the Jews rebelled against this new ruler and in retaliation Titus almost wholly destroyed the city, reducing the temple to rubble. By 130 the Jews again unsuccessfully rebelled against Rome and this time the city was totally devastated with the holy sites buried under rubble and the Jews expelled from the city. Over the site of the holy sepulchre a temple to their goddess Venus was erected.

In 326 St. Helena, mother of Constantine the Great made a pilgrimage to the Holy Land in search of the sepulchre. The Temple to Venus was destroyed, the rubble cleared away by Constantine's soldiers and there she discovered not only the Holy Sepulchre but also the True Cross, which had borne the body of Jesus Christ. Over this spot they erected a stately church, one hundred paces long and sixty paces wide. Part of it covered the site of the crucifixion and the hills were levelled so that the sepulchre stood some 20 feet above the floor of the church, like a grotto. Directly above this was a superb cupola, supported on twelve columns, equal in number to the Lord's apostles.

The site of the Temple Mount had been left in ruins for centuries. It was from this rocky outcropping that Mohammed made his famous Night Journey to heaven. Following the Persian invasion of 614 the impressive *Dome of the Rock* was constructed between 689-691 CE. It was intended to compete with the many fine buildings of worship of other religions, the dome approximating the measurements of that of the Church of the Holy Sepulchre.

For centuries Christian pilgrims were able to visit Jerusalem and one of the areas of chief interest would undoubtedly have been the Church of the Holy Sepulchre. In 1009 this church was destroyed as a part of a general campaign against Christian places of worship which action in part led to the Crusades and subsequently the formation of the Knights Templar. ∴

The Masonic Foundation of Manitoba / Grand Lodge of Manitoba

Snowflake Appeal



A snowflake can be very special. In its own unique way it can bring happiness to so many people. As Freemasons we are always trying to make the world a little nicer place to live in and bring happiness to our community in our unique way.

It is in this tradition we hope you will please support our Snowflake Appeal for Masonic charities & special projects.

With each \$20 donation, a personalized snowflake will be placed in the Masonic Memorial Centre over the holiday season.

Each snowflake will bear the name of your lodge, a special individual, a Masonic mentor, or loved one.

Why not start a new holiday tradition and send a snowflake from your family to convey your warmest holiday greetings?

Your generous gift will enhance our tradition of Masonic charity, and brighten the holidays with a sky of snowflakes in the lobby of the Masonic Memorial Centre.

Please complete the form (found on this issue of Masonry in Manitoba's flysheet) and send it, phone, or drop it off to the Masonic Foundation of Manitoba at the grand lodge office. Every contribution helps and all donations will be issued receipts for income tax purposes.

Please help us create a tradition in the spirit of the holiday season. Thank you for your generous support of the 2014 Snowflake Appeal.

If you would like to participate, please provide the following information to grand lodge, in person, by mail (address below), or e-mail: reception@grandlodge.mb.ca

Masonic Foundation of Manitoba

420 Corydon Avenue, Winnipeg, MB R3L 0N8

Snowflake Appeal

Charitable Reg. No. BN 11903 4502 RR0001

Yes, I will support the Freemasons' Snowflake Appeal in support of Masonic charities & special projects.

I would like to hang _____ snowflakes in the Masonic Memorial Centre. Total: \$ _____

PLEASE MAKE CHEQUE PAYABLE TO THE MASONIC FOUNDATION OF MANITOBA

Please make my snowflake in honour of: _____

or place the following greeting: _____

Make Tax Receipt Payable To: _____

The first Crusade was successful in recapturing Jerusalem and although until fairly recently Christians had been permitted to visit the Holy Land, this new freedom to make a pilgrimage to Jerusalem inspired many of the faithful to make the trip. Although the city was secure, the roads from the seaport of Jaffa were not and the pilgrims were routinely robbed and even killed. In 1920 Hughes de Payens suggested establishing a monastic order to protect these pilgrims. Probably at the Council of Nablus in 1290 the order was formed and they were housed in the captured Al-Aqsa Mosque on Temple Mount. Because this was above the fabled Temple of King Solomon they became the “Templar” Knights. Initially they had virtually no resources and their emblem of two knights astride one horse emphasized their poverty. This however was not to last as a powerful advocate, Saint Bernard of Clairvaux, advocated their cause at the Council of Troyes in 1129 and the new order was endorsed by the church. They now became a favourite charity and received gifts of money, land, businesses and noble born sons, eager to assist in the fight for the Holy Land. Their success escalated when Pope Innocent II’s papal bull in 1139 exempted them from compliance with all local laws; they were not required to pay any taxes and were exempt from all authority save that of the pope.

At their peak their strength was from 15,000 to 20,000 members, with only 10% of them knights. The second class was Sergeants and the third class was the Chaplains. The Knights Templar were equipped as heavy cavalry with each knight having three or four horses and was attended by one or two squires who were not members of the order. They wore the famous white mantles, signifying their purity and chastity decorated with their red cross pattee. The next class of the order, the sergeants supplied the necessary skills such as blacksmithing and building. The third class, the Chaplains, were ordained priests who attended to the Templar’s spiritual needs.

Their reputation on the battle field was that of total fearlessness for they were secure on every side, their soul protected by their faith and their body protected by the armour of steel. They served as advance troops in many of the key battles. In tight formation they would gallop up to and indeed through the front line of the opposition thus allowing their infantry to penetrate and destroy the enemy forces. They had many legendary victories such as the Battle of Mont-

gisard, where 500 Templar knights and a few thousand infantry troops defeated Saladin’s army of more than 26,000 contributed to their reputation. They also were forbidden to retreat unless outnumbered by three to one and so often faced almost certain death with courage and defiance.

As their wealth grew they began generating letters of credit for pilgrims journeying to the Holy Land which developed into an established financial network extending across Europe and the Middle East; they bought and managed farms and vineyards, built churches, castles and cathedrals, were involved in manufacture, import and export business and even had their own fleet of ships. In reality they qualified as the world’s first multinational corporation.

In the mid 12th century the Crusades began to lose momentum. The Knights Templar were involved in several unsuccessful campaigns, they recaptured Jerusalem in 1229 but lost it in 1244 and it did not return to Western control until 1917 when the British freed it from the Ottoman Turks in World War One. The Templars were forced to retreat and by 1303 they lost their last foothold in the Holy Land.

In 1305 Pope Clement suggested the merger of the Knights Templar and the Knights Hospitaller. About this time Philip IV, king of France who was deeply in debt to the Templars ordered De Molay and scores of other French Templars arrested under a series of trumped up charges. Many confessed under torture. On November 22nd Pope Clement issued a papal bull instructing that all Templars be arrested and their assets seized. This interval of just over a month enabled many Templars and much of their assets to simply disappear.

The last grand master, Jacques De Molay who had confessed under torture retracted his confession as did Geoffroi de Charney, preceptor of Normandy. They were burned at the stake on March 18, 1314. From the flames De Molay challenged Clement and Philip to meet with him before God. Both were dead within the year.

In Sept 2001 a document known as the Chinon Parchment dated August 1308 was discovered. It is a record of the trial and shows that Clement had absolved the Templars of all heresies in 1308 before disbanding the order. The current position of the Roman Catholic Church is that the medieval persecution of the Knights Templar was unjust and that nothing was inherently wrong with the Order. ∴

