

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

**CRAFT STEWARDSHIP COMMITTEE**



# Mentor Notes

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Produced by the Mentor Team of the Grand Lodge of Canada in the Province of Ontario  
for the benefit of Lodge Mentors and all Master Masons

# **TABLE OF CONTENT**

<b>MENTOR PROGRAM .....</b>	<b>3</b>
PURPOSE OF THE MENTOR PROGRAM .....	3
VISION STATEMENT .....	4
ROLES AND RESPONSIBILITIES .....	5
DUTIES OF SPONSORS, MENTORS AND CANDIDATES.....	6
QUALITIES OF AN EFFECTIVE MENTOR.....	7
GUIDELINES FOR EFFECTIVE MENTORING .....	8
OVERVIEW OF THE MENTOR PROGRAM AND ITS RESOURCES .....	9
SUGGESTED MENTOR SESSION OUTLINE.....	11
<b>MENTOR NOTES FOR THE E.A. DEGREE.....</b>	<b>13</b>
ADDITIONAL TOPICS OF DISCUSSION WITH THE NEW E.A. ....	21
EA DEGREE - MASTER REFERENCE .....	22
<b>MENTOR NOTES FOR THE F.C. DEGREE.....</b>	<b>24</b>
FC DEGREE - MASTER REFERENCE.....	29
<b>MENTOR NOTES FOR THE M.M. DEGREE.....</b>	<b>31</b>
MM DEGREE - MASTER REFERENCE .....	35
<b>ACKNOWLEDGEMENT .....</b>	<b>36</b>

# **MENTOR PROGRAM**

## **Purpose of the Mentor Program**

The purpose of the Mentor Program is to ensure that every Candidate accepted into the Craft is properly instructed in the fundamental principles of each Degree attained. Every man who joins our Fraternity has his own reason for doing so and is unique in that way. So, too, is the value that each Mason derives from his membership in his Lodge.

However, for every new Mason to quickly assimilate into our Fraternity and feel comfortable with his new brethren and surroundings, it is necessary that he is provided guidance, instruction and assistance until he is a Master Mason and, perhaps for some time after that. This is required not only for what he learns in each of our three degrees but also in how he can become a knowledgeable, active and participating member in his Lodge, his District and, in due course, his Grand Lodge. That involvement is not likely to occur if he does not attend Lodge because he is unsure of what he has learned or how he is to participate in Lodge.

As MW Bro. Raymond S.J. Daniels has said:

*“Freemasonry is first and foremost an initiatory order, in the business of transforming men’s lives through a progressive curriculum of self-discipline.*

- *Self-examination*
- *Self-discovery*
- *Self-analysis*
- *Self-realization*
- *Self-fulfillment*

*Every candidate at his initiation begins a life-long journey of discovery.”*

And, although this journey is the candidate’s alone, with everything being new and, perhaps, overwhelming for him, especially for the Entered Apprentice, an interested, supportive and effective guide on this journey would certainly be of great help. It is in the hope of assisting both the Mentor (the guide) and his candidate that these notes are provided.

## Vision Statement

The Grand Lodge Mentor program is designed to assist the brethren in our jurisdiction to become:

- **Comfortable** with the new knowledge, signs and other lessons of the degree just attained;
- **Confident** in being able to use what he has just learned; and
- **Competent** in all aspects of the degree just attained.

The first Mentor Program, released in 1986-1987, was designed to:

*“...carry the new candidate through the initial days of interest, through three degrees and then for a period of one year thereafter. The program [would] produce a lasting excitement in the Craft and develop an active, enlightened and participating brother.”*

*1987 Proceedings of Grand Lodge*

That original intent has remained the focus of the Mentor Program. However, we all recognize that things have changed in the past 25 years. Information about Masonry has exploded in print and on the internet. Life has become much more hectic and busy for society at large, and Masons find less available free time to devote to Masonry in general and mentoring in particular. It has become evident that “Lodge Mentors” require assistance to make their task less daunting, less time-consuming and more effective for the candidate.

These notes are an attempt to provide guidance and ready references for those more senior Masons who volunteer to “mentor” their more junior brethren. They are ***not intended to be read to the EA, FC or MM*** but are intended to help guide a Mentor in planning what information will best help and guide his candidate(s) in his Lodge. These notes are not prepared as a “cookie-cutter approach” or as a “recipe book” that has to be followed to the letter. They are, however, prepared from several well-known Masonic references to help provide some common answers and generally-accepted ideas about the various parts of the work that the new EA, FC or MM has recently been through.

With these notes and the recommended pamphlets/documents that are referenced in the notes, we hope that the brethren in your Lodge will quickly become active and participating members of the Craft. We believe that as they continue on their Masonic journey toward that “Perfect Ashlar”, a solid foundation of knowledge and understanding of the tenets and principles that they hear during their various degrees will provide for a more enjoyable and more rewarding voyage.

## **Roles and Responsibilities**

As stated in every opening of the Lodge, the duty of the WM is to “*employ and instruct the brethren in Masonry.*” It is, therefore, his **duty** and **responsibility** to ensure that all brethren become well-versed in not only our ritual but also the effective operation of the Lodge. However, the WM’s role is a busy one and helping newer brethren to become “*comfortable, confident and competent*” is often a role given to other members of the Lodge.

Where a Lodge has a number of candidates travelling through each of our three degrees, the WM will usually appoint a **Lodge Mentor Chairman** to co-ordinate the planning and implementation of the Lodge’s Mentor Program for its members. In Lodges where there may not be as many candidates going through their degrees, the WM may ask a member of the lodge to take on that responsibility for a new brother. Whether your Lodge has many candidates or just one, whether it has a number of Mentors with a Lodge Mentor Chairman co-ordinating everyone’s efforts or just one interested member of the Lodge working with his newer brethren, the Mentor Program needs to be considered, planned and implemented well for each new Mason to be given a sound foundation on which to build his Masonic journey.

There are many resources for the Lodge Mentor(s) to call upon should they need further guidance or help in providing an effective mentor program for the brethren of their Lodge.

Within the Lodge are experienced brethren who have assisted others throughout their years in the Craft. Whether a Past Master or a “well-travelled” Master Mason, these brethren can offer great advice and encouragement for an effective Mentor Program within your Lodge. Their experience can be a great asset for the newer member of the Craft and in most cases these “senior” brethren are most willing to help a new Mason on his journey. Just ask.

At the **District** there is usually a **Mentor Program Chairman** appointed by the DDGM or another chairman tasked with the Mentor Program as part of his portfolio. He is able to provide help as well as liaise with the Grand Lodge Mentor Program Team. The District Chair’s role is to keep apprised of changes to the Mentor Program and be available to work on the DDGM’s behalf to ensure that Lodges have the resources and information available to make their own Lodge Mentor Programs successful.

At **Grand Lodge**, the **Lodge Resources Committee** has several teams that work on a number of Grand Lodge Programs to assist brethren throughout our Grand Jurisdiction. One of these teams is the **Mentor Program Team** whose responsibility is to update the Mentor Program and to be a resource to the Districts so that their Mentor Programs can be effective and successful. If one of the Mentor Program Team members is not available on a given occasion, the other members of the extended Lodge Resources Committee are available to provide assistance to a District, given sufficient lead/travel time.

However, the responsibilities for anyone involved in the Mentor Program “chain”, whether in a Lodge, a District or at the Grand Lodge committee level remain the same: to provide guidance, support and resources that will help to ensure that the newly-initiated, passed or raised brother in any Lodge quickly becomes well-versed and competent in the degree which he has just attained.

## **Duties of Sponsors, Mentors and Candidates**

Sponsors and Mentors perform two separate, though complementary, functions within a Lodge. While these functions are distinct, depending upon the size of the Lodge, availability of resources and numbers of candidates proceeding through their degrees, in some Lodges one or more brethren may take on these two roles at the same time. Where resources allow, separate brethren will perform the role of “Sponsor” and others will perform the role of “Mentor”.

Generally, the **SPONSOR** prepares the candidate for his initiation into Masonry and ensures that he is ready and prepared on the night (or day) that he is admitted to the Fraternity through his Ceremony of Initiation. His role continues with the new EA as he works with him to help him prepare for his next degree by studying the necessary questions, practicing his Obligation and being able to prove himself to the Wardens at the appropriate time. Thus, the SPONSOR is working with the candidate *to look forward* and *to help him prepare* for a night (or day) *in the future* when he will take his next step in Masonry. This approach is the same as the brother proceeds from the 2<sup>nd</sup> to his 3<sup>rd</sup> Degree and also when he prepares to prove his proficiency in the 3<sup>rd</sup> Degree.

The **MENTOR**, on the other hand, is responsible for helping the candidate understand the degree that he has just completed so that he is comfortable with what he has learned and is competent to perform the various activities that relate to that degree. His role with an EA is to help him build a solid foundation of understanding so that when he is ready to proceed, he understands what he has learned to date and is ready to add to that knowledge.

The Mentor’s role is extremely valuable in every lodge because a new Mason is generally very unaware about the Fraternity that he has joined. While some may have done some research or may have family members who are “in the Craft”, it is almost a certainty that every new brother will face some feeling of “unease” because everything is so new to him: the lodge room, the banquet room, the members of a particular Lodge, the ritual and how he is received into the Craft, etc. Add to this the wealth of sources from which he may have solicited information (and 100% of that is not factual!!) and you start to see just how important a good Mentor can be to the new brother.

Also, as each degree is “navigated” first-hand the candidate does not really have any time to assimilate what he is experiencing. Indeed, it is often said that a candidate needs to attend one or more degrees that he has just experienced for him to fully appreciate what it means. This, then, is the Mentor’s true role:

- To assist the brother to understand what he has just experienced,
- To provide context and guidance to the various lessons contained within the degree, and
- To help him perform the various actions he has learned in that degree.

For the new Mason, there are a great many other areas where guidance and instruction can be useful in helping him to become quickly “at ease” in his “new home” among “his new brethren”. Some of those areas are detailed later in these notes.

Finally, let’s mention the **CANDIDATE**, for he also has some responsibilities in his successful mentoring. Since his Masonic journey is his alone, he needs to take an active part in it. He should make time available to meet with his Mentor and to pursue the admonition in the Final Charge of his First Degree: “*to make a daily advancement in ...ic knowledge.*” Each candidate is unique in terms of his education, background, knowledge of Masonry, time constraints, etc. However, these comments also apply to his Mentor. Accordingly, for the Mentor to be effective in his role, the candidate needs to participate in this learning endeavour. He needs to work with his Mentor so that he can be ready to progress in Masonry based upon a solid foundation of his Masonic knowledge as well as a good understanding of how his Lodge and District operate.

## **Qualities of an Effective Mentor**

The “*Working Party Report on Mentoring*” published in December 2007 by the UGLE contained many ideas for a successful Mentor Program that also have value in our own Grand Jurisdiction. Among them, the committee noted what it felt were the qualities of an effective Mentor. As these would equally apply to Mentors in our Lodges, the list is included for consideration. The combined qualities might appear daunting, but an effective Mentor is someone who:

- Has stimulating ideas,
- Is interested in discussing the ideas of others,
- Has skills to exchange,
- Is supportive of change - personal, institutional, educational,
- Is able to adapt to change in time to influence and control future developments,
- Is able and willing to give time to the relationship to allow it to develop,
- Is ready to share concerns with other Mentors,
- Is a coach rather than a counselor,

- Is open, inspires trust and confidentiality,
- Is encouraging, helping Candidates to value their own work and development,
- Is focused in approach, sharing clear aims, goals or objectives,
- Is able to inspire confidence,
- Deserves respect, but does not demand respect, and
- Is knowledgeable, but not overbearing or pedantic.

While all of these characteristics are worthwhile, all Mentors may not possess each and every one. However, by caring about the candidate and helping him gain a solid foundation about the Craft, consistent with his level within it, the Lodge Mentor will be exhibiting most, if not all of those skills or qualities listed above. He might even begin to build on some of those “less-developed” characteristics himself.

## **Guidelines for Effective Mentoring**

Who should a WM consider to be one of the Lodge’s Mentors? A successful Mentor might be:

- Someone not currently holding an office in the Lodge, or at least not an onerous one demanding their presence during the meeting or at the meal afterwards. It is beneficial if the Mentor can retire with the candidate when working in degrees which the candidate has not yet attained;
- Someone not likely to be encumbered with a time-consuming office for some years to come, as mentoring may be required for a relatively prolonged period;
- A member who regularly attends lodge meetings and rehearsals, with sufficient spare time outside of normal Lodge attendance to meet with the new brother regularly;
- Someone who lives not too far from the brother for whom he is a Mentor; living nearby makes it easier to meet and forge a friendship outside, as well as inside, the Lodge;
- A member with an outgoing and friendly personality;
- Someone with a proven track record of being helpful to new and inexperienced brethren;
- A Master Mason who is enthusiastic about his own journey in Freemasonry; or
- Someone who is a good communicator.

As well, a number of interpersonal skills will help the brother chosen as a Lodge Mentor to be more effective in his work with his more junior brother/brethren. It is beyond the scope of these notes to provide a detailed commentary on these skills; however, the ability to use the following skills will greatly assist not only the Mentor, but the brother/brethren with whom he is working:

- Active listening skills;
- Effective questioning skills;
- Observational skills; and Planning and organizational skills.



## Overview of the Mentor Program and its Resources

The Grand Lodge Mentor Program is designed as a series of meetings the Mentor has with the candidate where he reviews with the candidate various parts of our ceremonies and the philosophical meanings that are the underpinnings of the Ritual. In some Lodges this will be done in a one-on-one fashion. In others, one Mentor may review this material with several brethren who have recently gone through a particular degree. And, in still others, several Lodges may get together with several Mentors involved in the process with a larger number of candidates of a particular degree.

However these mentoring sessions are planned, coordinated and implemented, similar steps are required:

- Planning
  - Who will attend?
  - What logistical support (lodge?, furniture?, refreshments?, etc.) will be required?
  - Who is responsible for what part of the meeting?
  - Is dispensation needed and, if so, has it been applied for and received?
- Tracking of each Lodge member's progress up to, and including, proving himself in the MM degree;
- Co-ordinating the efforts of the Lodge Mentor team with the WM and his plans.

The Mentor Program consists of the following materials:

Item	For the Mentor	For the Candidate
<b>Before Application to Lodge</b>	<i>The Mentor(s) should know what material is available for those interested in Masonry so that they are aware of what the candidate may already have read/learned about our fraternity</i>	<i>The Public section of the Grand Lodge website offers a wealth of information and materials for a man interested in Masonry</i>
<b>After Balloting but Before Initiation</b>	<i>This is an important time for the <b>Sponsors</b> to be actively involved with the candidate to ensure that he has no unanswered questions, is looking forward to joining the Lodge and will attend the meeting for his Initiation, on time and properly prepared.</i>	

Item	For the Mentor	For the Candidate
<b>After Initiation</b>	Mentor Notes (Pages 10-19) <ul style="list-style-type: none"> <li>• Review with the candidate, preferably in the lodge room, within 2-6 weeks after Initiation</li> </ul>	The following documents should be provided immediately after the Ceremony of Initiation and the candidate asked to read them before meeting with his Mentor <ul style="list-style-type: none"> <li>• <i>“Contemplating the Entered Apprentice Mason Degree” (2013)</i></li> <li>• <i>“I Am a New Mason! Now What?” (2013)</i></li> <li>• <i>“To a Mason’s Family” Pamphlet</i></li> <li>• <i>Ritual Booklet for EA’s</i></li> <li>• <i>Book of Constitution</i></li> <li>• <i>“The Masonic Family Welcomes Your Family to Freemasonry” Pamphlet</i></li> </ul>
<b>After Passing</b>	Mentor Notes (Pages 20-26) <ul style="list-style-type: none"> <li>• Review with the candidate, preferably in the lodge room, within 2-6 weeks after Passing</li> </ul>	The following booklets should be provided immediately after the candidate is Passed and the candidate asked to read them before meeting with his Mentor <ul style="list-style-type: none"> <li>• <i>“Contemplating the Fellow Craft Degree” (2013)</i></li> <li>• <i>“I Am a Fellow Craft! Now What?” (2013)</i></li> <li>• <i>Ritual Booklet for FC’s</i></li> </ul>
<b>After Being Raised</b>	Mentor Notes (Pages 27-32) <ul style="list-style-type: none"> <li>• Review with the candidate, preferably in the lodge room, within 2-6 weeks after Raising</li> </ul>	The following booklets should be provided immediately after the candidate is Raised and the candidate asked to read them before meeting with his Mentor: <ul style="list-style-type: none"> <li>• <i>“Contemplating the Master Mason Degree” (2013)</i></li> <li>• <i>“I Am a Master MAsOn! Now What?” (2013)</i></li> <li>• <i>Book of the Work (2012)</i></li> <li>• <i>“A Guideline on Discussing Membership in Masonry”</i></li> </ul>

## Suggested Mentor Session Outline

As stated earlier, each candidate is unique in terms of what will assist him along his Masonic journey. However, as a general guideline, the following outline is provided to help Mentors plan for their time with their candidate so that they can be better able to answer each candidate's specific queries and concerns. While each journey is the candidate's, sometimes further areas of study and discussion become evident when a particular topic is provided for consideration of which the candidate was not aware at the outset.

The following "template" is a *suggestion* for each Mentor to consider following any degree, based upon his knowledge of, and discussion with, each candidate. The Mentor could use the materials provided to the candidate at the end of the degree to guide his discussions and supplement those materials with comments from relevant sections of these Mentor notes.

*Please remember that these notes are not to be given to the candidate for him to read but are intended to help the Mentor lead a discussion of relevant material with the candidate.*

Each topic below is an opportunity to help the candidate see how the concepts and/or precepts can be applied daily in life; they are not just applicable when on the floor of the lodge:

- Prior preparation and linking with
  - Becoming a candidate (for EA),
  - Earlier degree (for FC and MM);
- Preparation before entering the Lodge;
- Reception into the Lodge;
- The Invocation;
- The circumambulation in each degree;
- Approaching the altar in each degree;
- Preparing for the OB, the OB itself and any comments by WM;
- Key lessons and symbolism
  - OB,
  - Apron Charge,
  - Working Tools,
  - Warden's Lecture,
  - Final Charge;
- Signs, tokens and words
  - Practice for each,
  - Use in openings and closings; and
- Elements important to the candidate's progress but not related to the ritual; such as lodge operations or district initiatives.

The remaining detailed notes are provided for each of the three degrees. Remember, they are intended to provide guidance to the Lodge Mentor to help his candidate quickly assimilate what he has been through so that he not only understands the actions of the degree but also the meanings of the parts of each degree.

## **Mentor Notes for the E.A. Degree**

### **General symbolism:**

- The First Degree is symbolic to birth. It is the “Birth” of a Mason.

### **Mode of preparation:**

- The J.S. prepares the (?); the S.S. prepares the [].
- The J.D. guides the (?) through the ceremony.

### **Deprived of all M.**

The (?) is deprived of all M. for several reasons, among them:

- As all people are born with nothing, in this “birth” as well you come with nothing;
- To teach him to consider others in need (see charity lecture);
- To show that the (?) has no weapon on him that may destroy the Lodge harmony (see apron charge);
- No M. tools were allowed on site during the building of K.S.T. (Exodus 20:25, 1 Kings 6:7)
  - In 1Kings 6:7 it is stated: *“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.”*;
  - The phrase *“stone made ready before it was brought thither”* when considered with the new initiate’s answer to where he was first prepared to be a Mason (*“in my heart”*) implies that a candidate for Freemasonry must be prepared in his heart and mind, to offer himself as a good man, seriously willing to work at making himself a better man guided by the precepts of morality and virtue that he will be taught as a Freemason.

### **H.W.**

The (?) is H.W. for several reasons, among them:

- The whole ceremony of initiation is a journey from darkness into light; a symbolic birth;
- If anything goes wrong (e.g. the (?) is unwilling to take the OB.) the (?) may be taken out without having seen anything;
- Reminding him that as he came in darkness, to keep others in the dark regarding the Ss. and Ms. of ..... (See OB., receiving on S.I., H. sign.).

### **C.T. around the N.**

The C.T. is placed for several reasons, among them:

- To prevent the (?) from retreating (see Work after OB.);
- As in birth, representing the umbilical cord, reminding the (?) of his total dependence on his guide and representing their connection;
- The candidate is not yet free from the outside world which the C.T. symbolizes.

### **R.A. Made B.**

- To show the (?) has no concealed weapon as the right arm is normally where a weapon is carried.

### **L.B. Made B.**

- For being received on a S.I. and to expose his heart, thereby indicating his trust and sincerity in what he is about to undertake;
- Evidence that the (?) is a man;
- Symbolically to bare his soul.

### **L.K. Made B.**

- The left side of the body has always been considered weaker than the right;
- To allow to be “on my L.K. B. and B.” (before OB.) so that while the OB will be taken kneeling on the left knee, the weaker side, he will be counterbalanced by the right hand resting on the V.O.S.L.

### **R.H.S.S.**

The (?) R.H.S.S. for several reasons, among them:

- Alluding to an ancient Eastern custom of removing the shoe as a pledge of fidelity (Ruth 4:7, note V.O.S.L. is opened to this passage during first degree opening);
- As stated in the Lecture our [][] stand on holy ground, which during biblical time required removing the shoes (Exodus 3:5, Joshua 5:15).

### **Questions in the West (Questions before OB):**

The (?) confirms:

- He comes of his own F.W. and A;
- Out of a desire for knowledge and will to serve others (not himself!);
- Is willing to persevere in order to obtain that knowledge.

### **Approaching the A.:**

The (?) approaches the A. by three steps of 15, 12 and 9 inches for several reasons, among them:

- Emulating the unsure and uneven paces of those who walk in darkness (as the (?) is still H.W.);
- 15, 12, 9 are multiples of 3, which is a very important Masonic number (see Beyond the Pillars for more info). The multipliers of 3 are of 5, 4, 3 which are the first Pythagorean triple creating a right angle triangle and alluding to the Masonic square;
- Showing that the (?) is nearing the light, and therefore needs to take shorter paces;
- The number 15 is emblematic of the Hebrew characters “יה” which is one of the names of God (i.e. Jah in Hallelujah, see Psalm 135:3). So the first step to approach Masonic knowledge starts with T.G.A.O.T.U.

## **OB.**

### **OB Language Elements:**

- Worshipful – implying dignity with authority;
- Warranted – has a warrant from Grand Lodge;
- Assembled – refers to Calling together of members by the W.M. (e.g. via Summons);
- Dedicated – The Lodge was consecrated;
- Hele – Cover, Conceal;
- Just – A Lodge is just because the V.O.S.L. is present;
- Perfect – A Lodge is perfect when at least seven members of the appropriate rank are present (see J.W. Lecture – seven stars);
- Regular – Lodge is regular when it is on the register of an accepted Grand Lodge.

### **Main points**

- Keep the Ss. And Ms. of .... safe and secure;
- An indication about the nature of the order: Society of Men who prize (i.e. value) honour and virtue above the external advantages of rank and fortune.

### **Traditional Penalty**

- Much has been made by our detractors of the “bloody oaths” contained in the traditional penalties of Masonic Obligations. However, we must remember that the *Obligations* we take are real, literal and binding while the *Penalties*, the consequences we offer to undergo if we break those Obligations, are symbolic;
- During the times our Ritual was being shaped by mediaeval guilds, these penalties were in common use as forms of capital punishment;
- It might be noted that the Obligation in the First Degree binds the candidate to confidentiality. The traditional Penalty is related to the part of the body that is responsible for breaking that confidentiality.

### **Light**

- After the OB. is given the candidate is asked for his predominant wish. He replies “Light”. Light is symbolic for knowledge, which the candidate is seeking to learn. Now that he has taken the OB. he is entitled to see the Masonic light and the first thing he sees when he is restored to light is the V.O.S.L. As fitting to a metaphoric birth, Genesis 1:1-3 is recited which tells the birth of Light by T.G.A.O.T.U.

### **Three Great Lights**

- V.O.S.L. (governs our faith), S. (regulates our actions), Cs. (keep us in due bounds). The Great Lights are at the centre of the Lodge and are sometimes referred to as “the point within the circle” (see “Penetrating the Veil”, Chapter 8, pp. 44-45).

### **Three Lesser Lights**

- (These refer to the lights above the columns around the altar, not the ones at the Wardens' stations). They are called Lesser Lights as they allow us to “see” (with our eyes, and understand with our mind) the Great Lights. The Three Lesser Lights represent:
  1. The S.;
  2. The M.; and
  3. The M. of the [];
- The first two lights are physical lights created by T.G.A.O.T.U. to rule the day and night (Genesis 1:16);
- The third light refers to the W.M, who represents wisdom, the third “Light” that enlightens our mind and helps us to understand the teachings of Masonry.

### **Language:**

- Rectitude = moral integrity, righteousness

### **Secrets**

- **General note to the mentor:**  
Go over the details in the ceremony with the new EA and show and explain the secrets of the degree.
- The Mentor might consider sharing the gist of the following comments about our “secrets” by MW Bro. Raymond S.J. Daniels:

*It might be informative to define what we mean by “secrets”. Most Grand Lodges define “secrets” as the traditional modes of recognition – grips, tokens and words – exchanged between operative Masons in an age before trade school licences, college diplomas and union cards were available to indicate the qualification, the skill and experience of the members of the guilds.*

*Every individual, family, society, corporation and government has certain private matters that are restricted to its members. Freemasonry is NOT a “secret society” but we do have a real “secret” – a secret because it can never be expressed or explained in words, but must be experienced to be understood. It is a bond of friendship and fraternal affection – the Mystic Tie – that we share in the universal brotherhood of man.*

### **Examination by Wardens**

- It is interesting to note that to pass the JW all that is needed is to go through the motions, while the examination by the SW requires the candidate also to explain the origins and meanings.



## Apron

- An Apron is a very old form of garment. The Bible notes it as the first garment ever worn. Right after eating from the tree of knowledge Adam and Eve clothe themselves in aprons made from fig leaves (Genesis 3:7). Similarly, the newly-initiated Mason puts on an apron immediately after his eyes are open to the knowledge of Masonry;
- The apron is the distinguishing badge of a Mason, and reminds us of the aprons worn by operative masons. It illustrates the progress you have made in your Masonic journey (see aprons & ranks description in “*I am a new Mason*”);
- The EA apron, made from lamb skin, reminds us of the pure yearling lambs offered to T.G.A.O.T.U. at King Solomon’s Temple (Numbers 28:3). As the EA represents a newborn and is new to Masonry, he is clothed with a clean, white apron symbolically indicating the clean slate of a newborn. He is reminded to keep that “pure” moral conduct and avoid the stains of immoral behavior and sin;
- The Apron charge also stresses the importance of proper conduct. We are encouraged to settle our disagreements amicably, treat others with respect even when we disagree, be constructive in our comments and build harmony with others. If we find we cannot do that, we need to step out of the Lodge and not disturb others.

## Language:

- Admonish = Advise or urge (someone) earnestly

## Charity Lecture

- The candidate is placed at the N.E. angle (the meeting place of dark and light) to start his masonic journey and build his own masonic structure.
- Charity is undoubtedly ***the primary teaching*** of the E.A. degree. It is mentioned several times during the degree:
  - During the Charity lecture,
  - The [ ]’s vast extent show that our charity knows no bounds (within reason),
  - The highest round of Jacob’s Ladder, which teaches us that possession of this virtue is considered the summit of .....ry;
- The test at the N.E. corner is expected to leave a lasting impression on the newly-initiated E.A.;
- The purpose of the test is to open the (?’s) eyes to see the needs of others. All major religions teach us to love our neighbours as we love ourselves. The ability to see the needs of others is at the centre of all morality. Finally, seeing how it feels to have nothing will prompt the (?) to give to others in their time of need;
- In addition you are also exposed to the amazing fact that Charity and Mercy benefit both the giver and the receiver. In this sense to give is truly to receive.

## WT

- The WT of the EA are all *tools of action*. After seeing the light and learning the teachings of the first degree the EA is expected to act accordingly, and apply the WT on himself to become a better person;
- **24IG:** teaches proper time management. This WT teaches that as we need to allocate time for our physical endeavors (L., R., and S.) we also need to allocate time for our soul (P.). It is highly recommended that you also regularly allocate time for Masonry, as the more you put into Masonry the more you will receive out of it;
- **C.G.:** Teaches the importance of actual action. The teachings of Masonry are of little avail if they are not practiced regularly, every day, in real life;
- **C.:** Teaches that we need to be patient. It is a lifelong journey to become a better person. We need to continuously work on it, and not expect a change overnight.

## Lecture

- The book “*Beyond the Pillars*” provides a very detailed commentary on the lecture;
- Some key Points from the lecture:
  - The [] is situated due E. and W. and is shaped like a rectangular cube (like a brick);
  - The [] represents King Solomon’s Temple and its ground is considered holy. The three grand offerings all took place on mount Moriah (on which K.S.T. was built). (Genesis 22:2, 1 Chronicles 21:18-26, 2 Chronicles 3:1).

## **Three great Ps.**

<i>Attribute</i>	<i>Position</i>	<i>Represent</i>	<i>Order of Architecture</i>
W.	E.	S.K.I	Ionic (scrolls on top)
S.	W.	H.K.T.	Doric (plain)
B.	S.	H.A.	Corinthian (leaves pattern)

## **J.L.**

- Rests on the V.O.S.L;
- Rounds: Faith, Hope and Charity.

## **7 Stars**

- Represent the sky separating the Earth from the Heaven. Seven is also the number of Masons that make the Lodge perfect (see OB.).

### Ornaments:

- **Mosaic Pavement:** the uncertainty of life; one may suddenly lose his fortune (see Charity lecture). Prompts us to cultivate harmony, practice charity and live in peace with all people;
- **Indented Skirting:** represents the Hope of receiving T.G.A.O.T.U.'s blessings (see JL - hope). The skirting is made of triangles (the triangle is an old emblem representing God). It surrounds the Pavement which represents the world, as T.G.A.O.T.U. surrounds the entire physical world;
- **Star in the centre of the Mosaic Pavement:** represents divine providence or the care over the universe exercised by T.G.A.O.T.U.

### Furniture:

- **V.O.S.L.** – To rule and govern our faith. Each Mason can choose *his own religion's sacred text* to represent this, and ask to be obligated on his own book of faith. This may be: The Bible, The Torah, The Qur'an, The Vedas, The Kitab-i-Aqdas, etc.;
- **Square & Compasses:** When united they regulate our lives and actions and keep us within due bounds with all mankind. The Square belongs to all Masons; the Compasses are for the Grand Master to guide the entire craft.

### Movable Jewels

- These are the jewels on the collars of the W.M. (S.), S.W (L.) and J.W. (PR.).

### Immovable Jewels

- **RA:** Represents the imperfect man who tries to better himself. This immovable jewel is for the EA to apply his WT on. Some may note that a PA is already situated inside the RA, only needing the application of WT to be revealed;
- **PA:** Represents the perfect, divine standard of morality. This immovable jewel is for the FC to test his WT against;
- **TB:** Represents our plan to become better people, and the WM's plan for his []. For applying the MM WT on.

### Four Tassels

- Represent the four cardinal virtues:
  - **Temperance (Restraint):** practicing self-control and moderation,
  - **Fortitude (Courage):** ability to confront fear and uncertainty, or intimidation,
  - **Prudence:** ability to judge between actions with regard to appropriateness at a given time,
  - **Justice:** proper moderation between self-interest and the rights and needs of others;
- It is interesting to note that the EA has exhibited Temperance and Fortitude when entering the Lodge (with SI and CT) when he avoided fear on the one hand and rashness on the other.

### **Distinguishing Characteristics of Masons**

- **Virtue:** moral excellence;
- **Honour:** worthiness and respectability; and
- **Mercy:** benevolence, forgiveness and kindness.

### **Fundamental Principles**

- **Brotherly Love:** love of all people regardless of status, wealth, religion and other external distinctions; the great fraternal relationship between all Masons;
- **Relief:** our Masonic duty to deliver charity and act in mercy; and
- **Truth:** our quest for knowledge to become better people.

### **Final Charge - Main Points:**

- Masonry's foundation is the practice of social and moral virtue;
- V.O.S.L.'s importance as a guide and standard for truth and justice, and should be studied (each Mason chooses per his faith; see *furniture*);
- Treat God with reverence;
- Treat your neighbours with respect and be helpful to them;
- Learn in order to better yourself;
- Be a good, civic-law-abiding citizen;
- Follow the four cardinal virtues as well as benevolence and charity;
- Maintain secrecy (OB.), fidelity and obedience (to the Masonic constitution);
- Refrain from political or religious discussion when in Lodge (to preserve its harmony);
- Make daily advancement in Masonic knowledge;
- Our sacred duties: Truth, Honour, Virtue.

It is also recommended to review with the new EA the “Summary of the Ancient Charges and Regulation” from the “*Book of Constitution*” (Grand Lodge, 2011, Part VI Charges, pp. 173 – 175).

## **Additional Topics of discussion with the new E.A.**

Topics for discussion with the newly-initiated brother/brethren should also include:

- **People in the Lodge**
  - Officers and their general duties,
  - Lodge committees, and
  - Planned social activities in the Lodge and the District;
  
- **Lodge Etiquette**
  - General etiquette during business and lodge meetings,
  - What to wear to a lodge meeting,
  - Entering and leaving lodge,
  - Sign of Fidelity—appropriate uses,
  - Grand Honours, and
  - Voting and balloting—what they are and how it is done;
  
- **Visitations**
  - What they are and their benefits,
  - Non-MM's need to travel with a MM for purposes of vouching,
  - Boards of Trial—what to expect, and
  - Annual Communication of Grand Lodge;
  
- **Educational Tools**
  - Suggested readings from the Grand Lodge publication list,
  - Masonic books or booklets found useful by lodge brethren,
  - Lodges of Instruction, as appropriate, and
  - Mechanics of the Work sessions, where offered.

## EA Degree - Master Reference

Section	The Work 2012	Booklet 1 (2010)	Mentor Notes	Beyond the Pillars (1973)	Penetrating the Veil (1997)
General Introduction		Introduction, Apprentice, Symbol and allegory (pp. 1-3)	General symbolism	Chapter 10 (the Entered Apprentice Degree) - Introduction (pp. 95-96)	Chapter 1 – preview (pp. 1-3)
Question before entering	Do you...to man? (pp. 42-43)	Questions (p. 3)			
Preparation in Anteroom	p. 45	Preparation (pp. 4-5)	Mode of preparation	Chapter 10 – Preparation in the Anteroom (pp. 96-97)	The entry, SS-HW-CT, deprived of (pp. 22-25)
Mode of Receiving	Who Comes...is received (pp. 46-49)	Reception (pp. 5-6)		Chapter 10 – Reception (p. 97)	F.W. and A., T. of G. R. (pp. 25-26)
Invocation	Mr., as no...will ensue (pp. 49-50)				
Circumambulation	The brethren...properly prepared to be made (pp. 51-544)			Circumambulation (p.86)	
Questions in the West	Do you...I do (pp. 55-56)	Questions in the West (p. 6)	Questions in the West	Chapter 10 – Questions in the West (pp. 97-98)	
Approaching the A.	pp.55=56		Approaching the A.	Chapter 10 –At the A. (pp. 98-99)	
OB.	Repeat after me...Rise newly (pp. 58-63)	OB. (pp.7-8)	OB.	Chapter 10 –At the A., the LL (pp. 98-100)	Chapter 8 (pp. 44-47)
Secrets	By your...of the D. (pp.64-69)	Ss., T. and W. (pp.8-9)	Secrets		
Apron Investiture	By command ...disgrace you (p.76)	Investiture (pp.9-10)	Apron	Chapter 10 –The Apron (pp. 100-101)	Chapter 10: golden Fleece...order of the garter (pp.56-58)
Apron Charge	I must add...by sin (pp.77-79)	Investiture (pp.9-10)	Apron	Chapter 10 –The Apron (pp. 100-101)	

Section	The Work 2012	Booklet 1 (2010)	Mentor Notes	Beyond the Pillars (1973)	Penetrating the Veil (1997)
Lecture in N.E.	Bro. it is customary...to admire (pp.79-84)	The N.E (pp.10-11)	Charity Lecture	Chapter 10 –The lecture in the N.E (pp. 101-102)	
W.T.	I now present...of science(pp.84-87)	The WT (p.12)	WT	Chapter 10 –WT (p.102)	WT (pp.35-39)
Charter	As you have...thereto (pp.87-88)	Book of Constitution and Lodge bylaw (p.13)			
Lecture: EAD	The usages...and truth (pp.90-101)	Lecture on the Tracing Board (pp.14-15)	Lecture	Chapter 10 – Lecture in the South (pp. 102-105) Chapter 10 –Thee Numeral Three (pp. 105-107)	JL (pp.28-30) Ch5 (pp.31-34) Ch6 (pp.35-41) Ch7 (pp.42-43) Ch9- three pillars (p.49) Mosaic Pavement, orders of Architectures (pp.51-53) Ch10 (pp.54-59) ch11 –p.60,62
Charge to the EA	As you...of virtue (pp.102-109)	Charge (pp.15-16)	Final Charge	Chapter 10 –the Charge... (pp. 105)	
Ex. B. P.	(pp.110-114)	Questions and Answers (p.16)			

## **Mentor Notes for the F.C. Degree**

### **General symbolism:**

- In the EA degree the (?) prepares his heart to receive the truth and wisdom of the G.A.O.T.U. and opens his heart to see the needs of others and to learn to provide relief (Charity and Mercy) to them;
- In the FC degree the (?) works using his intellect (mind). The (?) explores the arts and sciences so he can contribute to the happiness of all mankind;
- The FC degree is called “Passing” as it marks the passing of the child, who relies on his heart, to become the man, who relies on his intellect. Many cultures hold a “rite of passage” to mark this transformation from childhood to maturity; the FC degree is the masonic “rite of passage” for the (?).

### **Mode of preparation:**

- Opposite to the EA: the S.S. Prepares the (?) the J.S. prepares the [];
- The higher ranking S.D. guides the (?) through the ceremony (in EA it is the J.D.);
- The mode of preparation is a mirrored opposite to the mode of preparation for the EA degree. As the Mind (relying on intellect) is the mirror opposite to the heart (relying on feelings);
- The candidate’s preparation being “neither naked nor clothed” shows he is again in transition from one state to the other (this time from childhood to manhood). The LHSS is again due to walking on holy ground.

### **T.G.G.O.T.U. vs. T.G.A.O.T.U.**

- In the EA degree we refer to T.G.A.O.T.U. This alludes to his role as the creator of all things (fitting to the EA degree that is emblematic of birth);
- In the FC degree we refer to T.G.G.O.T.U. This alludes to His role in keeping the universe in order and harmony. The ideal for the FC (who enters manhood) is to lead a well-ordered life.

### **Mode of receiving**

- As the (?) steps into manhood he is reminded of his duty to S. his action with all mankind.

### **Test by Wardens**

- This is needed to show that the (?’s) knowledge in the previous degree is firm before introducing new learning.



## Approaching the A.

- **Approaching the A. with 5 steps as if ascending a W.S.**
  - W.S. as well as the significance of the number 5 is explained in the Lecture;
  - The (?) walks a quarter of a circle which is a S. (which is the essence of the FC degree).

## OB

### **Main points:**

- Keep secret the teachings of the FC degree;
- Keep the S. the guide of your conduct (see mode of receiving, WT). The second line details the four points for leading a calm, steady and successful life: “square”, “act”, “answer and obey” and “maintain”;
- Obey all lawful Ss. and Ss;
- Maintain the principles taught in the previous degree.
  
- Interesting reference: Take a look at Ezekiel 39:4.

## Secrets

- **General note to the mentor:**

Go over the details in the ceremony with the new FC and show and explain the secrets of the degree;
- **3FS**
  - **S. of F.** alludes to
    - Your humbleness before T.G.G.O.T.U. and having God in your heart,
    - Keeping the secrets of Masonry safe and secure;
- **Cowan:**
  - The origin is unknown, but it may be from early Scotland. It was used for a man who practiced Masonry, usually of the roughest character as in the building of walls, who had not been regularly trained and initiated, corresponding in some sense to "scab workers" as used by labour unions. If a man has learned the work by some illegal method he is a cowan;  
*(Source: 100 Words in Masonry <http://www.masonicdictionary.com/cowan.html>)*
- **Hailing S. or S. of Sup.**
  - R.H. represents our devotion to God (having him in our H.);
  - L.H. uprightness and prayer to T.G.G.O.T.U. for his blessing;
  - Ensure the (?) understands the difference between “heling” (first degree) and “hailing” (second degree) as these are often confused;
  - The stories accompanying the sign teach us that when a man asks for God’s help from an upright and honest position he will be answered.

- ***Last part***
  - This alludes to the P. in the OB;
  - Show him the picture of the ear of corn near a stream of water;
  - “Corn” here means a cereal grain, most likely wheat or barley, since Maize is native to the Americas;
  - Forty and two thousand – the number is 42,000 not 2,040.

### **Bible references**

There are several biblical references made in the degree:

- Joshua in battle: Joshua 10;
- Moses’ hands: Exodus 17;
- Jephthah: Judges 12.

### **Apron Charge**

- Study the liberal arts and sciences to perform your duties as FC and observe the wonders of T.G.G.O.T.U.’s work.

### **S.E Angle**

- Progress (move from NE to SE) by the (?) has occurred and is shown visibly by moving from the NE to the SE corners of the [];
- Be just and upright;
- EA acquaints himself with principles of moral truth and virtue; FC can extend his research to the hidden mysteries of nature and science;
- The PA is before the (?). As told in the EA lecture it is there to “try (i.e. test, calibrate) their jewels”. It represents the perfect standard of morality of T.G.G.O.T.U., something that we all aspire to achieve.

### **W.T.**

- The WT were already presented in the EA degree as the movable jewels. The WT are tools of assessment and alignment; they help the FC align himself with the perfect standards of morality (the PA).
  - **S:** teaches morality: regulate our actions by masonic rule, match our conduct with the principals of morality and virtue;
  - **L:** teaches equality: regard all people evenly no matter their status in life. (reminder: Masonry regards the internal qualities not the external ones);
  - **PR:** teaches justness and uprightness:
    - Refrain from extremism,
    - Avoid selfishness,
    - Maintain morality and not give in to our passions as a high degree of perfection ,
    - To walk uprightly with humility before God is the duty of all Masons.

- **L + PR:**
  - Find the golden mean: between greed (not giving enough) and excessive charity (giving beyond prudence), between excessive behavior and valid pleasure, between prejudice and duty.

### **Language:**

- Incumbent = imposed as an obligation or duty;
- Enthusiast = in this text refers to a radical or an extremist;
- Avarice = greed;
- Propensity = tendency;
- Rectitude = morality;
- Profusion = being bountiful (e.g. giving a lot of charity);
- Intemperance = lack of moderation (e.g. excessive drinking).

### **Lecture**

- Paid in specie = in coins;
  - Note that the word is “*specie*” and not “*species*” which conveys a completely different meaning;
- Positions of the P’s. On the tracing board, take the direction (L/R) from the perspective of the person shown standing between them looking out;
- Cubit = any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (46 centimeters) (Miriam Webster Dictionary);
- Chapters include:
  - Network (chains) = unity,
  - Lily-work = purity,
  - Pomegranates = plenty;
- The miraculous fire and cloud refer to Exodus 13:21.
- **W.S.**
  - No mention of the WS and the number of steps is made in the Bible but it figures highly in Masonic Ritual. The WS brings us to the centre: figuratively the centre of KST, but symbolically the centre of ourselves;
  - **3 steps:**
    - The number 3 is a symbol for deity (T.G.G.O.T.U.). It refers to the three that rule a lodge: WM + Wardens. WM is emblematic to SKI, SW emblematic to HKT and JW emblematic to HA;

- **5 steps:**
  - The number 5 is symbolic of life and the five senses. They allude to the five orders of architecture: Ionic, Doric, Corinthian (from EA lecture) plus two Roman orders: Tuscan and Composite;
- **7 steps:**
  - The number 7 is a symbol of perfection. They represent the seven liberal arts and sciences which were the basis of education for free men throughout the middle ages (only free men were educated). The term “liberal” comes from the Latin “liber” meaning free;
- **The letter G:** placed in the center of the [] alludes to God. It is emblematic of the sacred characters in the middle chamber of KST.

### **Final Charge – Main Points**

- Practice every virtue;
- Continue to study;
- Judge with candor, admonish with friendship and reprehend with mercy;
- Encourage industry and reward merit;
- Supply the wants and relieve the necessities of others;
- Don't harm others or let them be harmed;
- View the interests of others as your own.

### **EX. B. R.**

#### **Language:**

- Scruples = mental reservation ; an ethical consideration or principle that inhibits action
- Diffidence = Being hesitant

#### **Origin of the word SCRUPLE:**

Middle English *scripil*, *scrupill*, from Anglo-French *scruble*, from Latin *scrupulus*, diminutive of *scrupus* source of uneasiness, literally, sharp stone

Source: Miriam Webster online dictionary (<http://www.merriam-webster.com/dictionary/scruples>)

## FC Degree - Master Reference

Section	The Work 2012	Booklet 2 (2010)	Mentor Notes	Beyond the Pillars (1973)	Penetrating the Veil (1997)
General Introduction		Introduction, Fellowcraft, Passed, The setting for the degree (pp.1-5)	General symbolism	Chapter 11 (the Fellow-craft Degree) – Passing to the second Degree (pp. 109-110)	
Preparation in Anteroom	p.116	Preparation (p.5)	Mode of preparation		
Mode of Receiving	Who comes...is received (pp. 117-120)	Admission and Reception (p.6)	TGGOTU vs. TGAOTU, Mode of receiving	Chapter 11 – Admission (pp. 110-111)	
Invocation	We supplicate...holy precepts (p.121)				
Circumambulation & Test by Wardens	The brethren... Pass Brother (pp. 122-129)		Test by Wardens		
Approaching the A.	The way... W.S. (pp.130-131)	Approaching the A. and OB. (pp.6-7)	Approaching the A.		
OB.	Brother...rise newly OB. F.C. (pp. 131-134)		OB.		
Secrets	As you have...denotes S. (pp. 134-142)	Floor work (p.7)	Secrets	Chapter 11 – Emphasis on the VOSL... Workmen and wages (pp. 111-114)	Ch11-E.of.C. (pp. 61-62)
Proof by Wardens	I present...Pass Brother (pp. 143-150)				
Apron Investiture	By command... former D. (p.151)				
Apron Charge	I must add...the Almighty (pp.151-152)		Apron Charge		
Lecture in S.E.	When you...nature and science (pp. 152-153)		S.E Corner		
W.T.	I now...goodness emanates (pp. 154-158)	WT (pp.7-8)	W.T.	Chapter 11 – WT (p.114)	

<b>Section</b>	<b>The Work 2012</b>	<b>Booklet 2 (2010)</b>	<b>Mentor Notes</b>	<b>Beyond the Pillars (1973)</b>	<b>Penetrating the Veil (1997)</b>
Lecture: FC	pp.160-164	The SW Lecture (pp.8-11)	Lecture	Chapter 11 – The Ps...The Liberal arts and sciences (pp. 115-121)	Ch9 - Two Ps. (pp.48-49) the WS (pp.50-51) Orders of Architecture (pp.52-53) Ch11-Letter G p.61
Charge to the FC	pp.164-169	The charge... Conclusion (pp.11-14)	Charge	Chapter 11 – The Charge... retrospect (pp. 121-123)	
Ex. B. R.	pp.170-172	Q&A p.14			

## **Mentor Notes for the M.M. Degree**

### **General symbolism:**

- As you already know, the EA degree represents birth, and the FC degree represents adulthood. The purpose of the MM degree is to help the (?) learn to deal with the greatest terror of any human being - the terror of death. Humans have struggled with their own mortality for eons and dealing with death has been at the centre of all religions;
- The degree teaches us the following truths:
  - Death is only transcendence from this physical world to the heavenly mansions, which Masons refer to as “The Grand Lodge Above”;
  - The fear of death should never stop us from doing the rightful, moral thing that we know we must do: “to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour”;
  - Even when we walk in the valley of the shadow of death we should avoid fear and always remember that the M.H. is with us and we should draw strength from his moral guidance and support (Psalm 23) .

### **Mode of preparation**

- As in the EA degree, the J.S. Prepares the (?) and the S.S. prepares the [];
- The mode of preparation is a combination of the mode of preparation for both the EA and FC degrees. Both the S.D. and J.D. guide the (?) through the ceremony;
- The candidate’s preparation, “neither naked nor clothed”, shows he is again in transition from one state to the other (this time from manhood to preparation for immortality). BHSS is again a reminder that he is walking on holy ground.

### **Mode of receiving**

- In the EA degree the (?) comes from D. into L. symbolizing birth; in the MM degree the (?) comes from L. into D. symbolizing the end of life completing his entire cycle of life;
- The (?) is received on the Ps. of the Cs. Between them you will find V., M. and B.L. as you learned in the EA degree. We are taught that the Cs. keep us in due bound with all mankind so this reception again reminds us that a Mason’s conduct should always remain within the bounds of V., M. and B.L.

### **Prayer**

- Transgression = Violation of a law;
- Tomb of transgression = alludes to the tomb of H.A. from which the (?) will rise to shine forever and ever.

### **Approaching the A.**

- Approaching the A. with 7 steps. The first 3 as if stepping over an OG and 4 steps past;
- In the EA degree the (?) approaches the A. by 3 steps, in the FC by 5 steps and in the MM by 7. The total number of steps is 15, which symbolizes the M.H. and in the EA degree the first step was of 15 inches, also symbolizing the M.H. So like a person's journey that starts from the M.H. and ends with the M.H. so does the journey of a Mason.

### **OB – Main Point**

- Keep the Ss. of MM;
- Strictly adhere to the principles of S. (see FC) and Cs. (See receiving into []);
- Obey all lawful Ss. sent from a MM. [] within the Length of my C.T. (i.e. if within my ability to make it. Some people estimate it as 50KM);
- Uphold the F.P. of F.

### **The legend of H.A.**

- The legend puts the (?) in the place of H.A.;
- The dramatic tale teaches the (?) that virtuous death is better than shameful existence in this world;
- The ringing of twelve bells reminds the (?) of his impending death (as H.A. who died at high twelve, i.e. noon).
- The use of a dramatic legend is in order to leave a lasting impression on the (?) so he will carry this experience with him for the rest of his life and be inspired by it to emulate the noble ideals exhibited by H.A.

### **Ecclesiastes 12**

This beautiful passage describes the demise of man from youth and virility to the old leaf of old age and death. The passage teaches us 2 very important things:

- To keep the M.H. in our mind all our life, especially during our younger days.
- Remember that we are but dust that returns to the earth, while our soul will return to the M.H who created it. It is the reminder that worldly things such as rank and fortune are temporary, while internal values such as morality are truly eternal (“The internal and not external qualities of a man are what ...ry regards” – F.C. Charge)



## Secrets

- **General note to the mentor:**

Go over the details in the ceremony with the new FC and show and explain the secrets of the degree; Ensure that the new MM is *thoroughly comfortable* in the actions required to go from the FC degree to the MM degree, i.e. being able to open in the third degree.

Practice with him so that he will not feel awkward or embarrassed when required to do this in open Lodge;

- The step of the degree: note that prior to making the EA step your feet were in the same position they find themselves in this degree. This once again alludes to the circular nature of life and death;
- Note that the origin of the P.W. is not given. The (?), as a MM, is expected to look for it, in his search for that which was lost. You may find it in Ch. 4 of the book mentioned in the Ritual.

## F.P. of F.

- **H. to H.:** welcome, greeting;
- **F. to F.:** support your lawful activities;
- **K. to K.:** remember your wants and needs during my daily prayer and prompt me to soothe them; the K. reminds us of our position during prayer (the (?) is asked to K. before invocations in all degrees)
- **B. to B.:** keep your lawful secrets safe; be a trustworthy confidant;
- **H.O.B.:** support your good name in your absence (“I’ve got your back”).

## Language:

Supplications = Prayer

## Apron Charge

- Reminds the (?) of his duty to instruct the brethren of the inferior Ds;
- **Acacia:** an evergreen plant that represents immortality.

## Ornaments of a MM []

- **Porch:** The entrance to the T. (where H.A was killed);
- **Dormer:** A ceiling window, it is emblematic of the light of the M.H;
- **The Pavement:** As in the EA lecture, it is emblematic of this world of light and darkness we all walk in.

## WT

- The WT of the MM are all tools of *planning*, once again highlighting his progress in Masonry.
  - **S.:** Straight conduct;
  - **P.:** Our actions are recorded by the M.H;
  - **Cs.:** See receiving into [].

### Exemplification

- **General note to the Mentor:**  
Go over the details in the ceremony with the new MM and show and explain the secrets of the degree, especially the proper mode during opening/closing of the third degree. *(This can be a very confusing set of actions to those unfamiliar with them. Not completing them comfortably may be one of the reasons that so many MM's become Rusty Masons and do not attend lodge!);*
- The Mentor should also review the Grand and Royal Sign with the new MM and remind him when it is used.
- **GHS of D:** TWS – refers to H.A. (1 Kings 7:13-14)

### Final Charge – Main Points

- He is now responsible for others besides himself. He is to:
  - Correct the errors of less experienced Masons,
  - Improve the morals and correct the manners of **all men** in society,
  - Teach others the importance of universal benevolence by frequent examples of your own actions,
  - Preserve the ancient landmarks (i.e. the principles of the Order, e.g. belief in a Supreme Being); for more details on the Landmarks see “*Beyond the Pillars*” - Chapter 6,
  - Keep Duty and Honour, emulating the great example of H.A,
  - Do masonry proud by your conduct;
- **Language**
  - Inculcate = teach by frequent repetition,
  - Swerve = to turn aside abruptly from a straight line or course.

### Closing remarks

- There are two interesting concepts one may contemplate on regarding the third degree:
  - The notion of the “**centre**” – a place where a Mason can do no wrong. This is the desire of all Masons: to achieve a perfect position of balance, harmony and virtue. It reminds us of the perfect ashlar that we strive to achieve through improving ourselves during our lives.
  - The notion that the genuine Ss. of masonry were lost with the untimely demise of H.A. This is a call for every MM to continue his study in the search of these Ss. Each MM is expected to continue with his “*daily advancement in ...ic knowledge*” that was initiated at the end of his EA degree. The MM degree is not the end, but rather only the beginning, of a lifelong search for knowledge, meaning and true morality.

## MM Degree - Master Reference

Section	The Work 2012	Booklet 3 (2010)	Mentor Notes	Beyond the Pillars (1973)	Penetrating the Veil (1997)
General Introduction		Introduction (p.1)	General symbolism	Chapter 12 (the Master Mason Degree) – The setting for the degree (pp. 125-126)	
Preparation in Anteroom	p.173	The First part of the Degree (pp.1-3)	Mode of preparation		
Mode of Receiving	Who comes...is received (pp. 176-179)		Mode of receiving		
Invocation	Almighty and eternal...forever and ever (pp.179-180)		Prayer		
Circumambulation & Test by Wardens	The brethren... Pass Brother (pp. 181-190)				
Approaching the A.	The way...to the A. (p.191)		Approaching the A.		
OB.	Brother...rise newly OB. M.M. (pp. 192-197)		OB.	Chapter 12 – The M.M.'s OB. And the FPOF (pp. 126-130)	
Dark Work	Having Taken...assist me (pp. 197-202)			Chapter 12 – The Legend of HAB (pp. 131-132)	
Legend	Fifteen...last (pp. 202-207)	The Legend of the third degree (pp.3-6)	The legend of H.A.	Chapter 12 – Dramatization of the Legend (pp. 132-133)	
Ecclesiastes	Remember... who gave it (pp.207-209)	The latter part of the ceremony (pp.6-7)	Ec. 12	Chapter 12 – Ecclesiastes 12 (pp. 133-134)	
Raising	The brethren... human race (pp.209-213)			Chapter 12 – Forefancy Your Deathbed (pp. 134-136)	H.A (p.59)
Secrets	Let me...and in a W. (pp. 213-216)	Floor work (p.7)	Ss. of the degree		
Apron Investiture	By command... science. (pp.218-219)				

<b>Section</b>	<b>The Work 2012</b>	<b>Booklet 3 (2010)</b>	<b>Mentor Notes</b>	<b>Beyond the Pillars (1973)</b>	<b>Penetrating the Veil (1997)</b>
Apron Charge	I must add...Inferior Ds. (p.219)		Apron Charge		
Traditional History	Before you...to walk on. (pp.220-228)		Ornaments of a MM []	Chapter 12 –the conclusion of the traditional history (pp. 136-137)	Porch, dormer and Square Pavement (p.61)
WT	I now present... forever and ever (pp.228-230)			Chapter 12 –WT (pp. 137-138)	
Exemplification	In the course... we bend (pp.230-234)		Exemplification		
Charge to the MM	pp.235-236	Privileges... Conclusion (pp.7-11)	Charge, closing remarks	Chapter 12 –The Charge to the newly raised (pp. 138-139) Chapter 6 – The Landmarks (pp. 57-62)	
Ex. A. R.	pp.237-241	Q&A p.11			

## **ACKNOWLEDGEMENT**

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