

Lodge Waikato 475

APRIL 2023



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'BALLOONS OVER WAIKATO'

Tico the Sloth and The Tiger.

Claudeland Showgrounds

March 2023



NOTICE PAPER



MASTER

WBro. Darryl Gray GS.

3 Wymer Terrace, Chartwell, Hamilton.

Ph 027 478 2574

SENIOR WARDEN

WBro. Alan Harrop

18 Cherrywood St.

Pukete, Hamilton

Ph 027 499 5733

JUNIOR WARDEN

Bro. Robin Dunmall

21 Keswick Place

Huntington, Hamilton.

Ph 027 479 1750

TREASURER

V.WBro. Don Seath P.DGM

14 Carnachan Street

Norfolk Downs, Cambridge.

Ph 027 497 5165

SECRETARY

RW.Bro. Gary Salmon P.DivGM

114 Briarwood Drive,

Flagstaff, Hamilton.

Ph 027 493 8709

Dear Brother,

You are hereby summoned to attend the Regular Monthly Meeting of Lodge Waikato, to be held in the Hamilton East Masonic Centre, 285 Grey St., Hamilton East, on Thursday 20th April 2023 at 7:30pm

Ceremony: - Lodge Harmony Night. - Guest speaker

- | | |
|---------------------------|----------------------------|
| 1. Confirmation of Minute | 2. Accounts payable |
| 3. Treasurer's report | 4. Correspondence |
| 5. Almoners Report | 6. Ballots |
| 7. General Business | 8. Notice of Motion |

Proposed Candidate -

Mr Sanjay Raj. Born in India, now residing in Hamilton East.

A network engineer for Spark - Aged 34yrs - Married with one child.

Proposed G.Salmon Seconded D.Gray

RW.Bro. Gary Salmon - Hon Secretary

Lodge contact address -

Lodge Secretary, - e-mail - lodge.waikato@gmail.com

Lodge Waikato 475 - PO Box 9502, Waikato Mail centre, Hamilton 3240

Lodge Rooms address, 285 Grey St. Hamilton East.

LODGE WAIKATO 475



To be Initiated - Mr Sanjay Raj.

To be Passed to the Second Degree - Bro Quintin Smith, Bro Patrick Salmon and Bro Benjamin Ansell.

To be Raised to the Third Degree -

Please contact the **Lodge Almoner**, - WBro. Wally Lee, in all cases of difficulty and where any help is needed. - **ph 07 824 4862. e-mail - wfnlee@gmail.com**

Please contact the **Secretary** to update any items. RW.Bro. Gary Salmon, **027 493 8709 - e-mail - lodge.waikato@gmail.com**

Chairman of Management Committee - WBro. Andre Schenk
Ph 027 578 4060 - e-mail - andreschenk@xtra.co.nz

Editor of the Plumline - WBro. Graham Hallam. RH.
Ph 027 855 5190. e-mail - mallah@xtra.co.nz

Lodge Waikato Monthly Diary - April 2023

Thursday, 6th April at 7:00pm - Management meeting .

Thursday, 13th April at 7:00pm - Lodge Practice meeting.

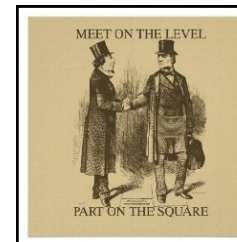
Thursday, 20th April at 7:30pm - Regular Lodge meeting night.

Lodge Waikato Brethren with Masonic Birthdays in April 2023

Frank Parsons - 1st April 1957 (66yrs)

Paul Sutcliffe - 18th April 1968 (55yrs)

Kirk Spragg - 6th April 1981 (42yrs)



Special Thanks —

Lodge Waikato 475 would like to thank most heartedly the following business for their continued support throughout the year.

James R. Hill. - 07 8555541

Hello Brethren,

Greeting to you all, hope your enjoying the sun and making the most of the warmer weather,
Given the feedback we have received from our Grand lodge visitors for the recent third degree for Bro Black we have clearly set a standard for other lodges to aspire too.

Our Divisional Grand Master called me and said he went home and was “buzzing” from our performance.

We will continue to perform at this level and with our Master-elect being a very good ritualist, we should be able to continue to perform to this standard, we should all be very proud of Waikato 475.

We have Lodge Piako Instillation coming up on April 5th, and our secretary will keep you all updated with what visits I plan on attending.

April we will have a guest speaker in our refectory and take a bit of a break from degree workings, we will have performed four third degrees since November.

We will have a few ‘one up rehearsals’ for the next team coming through.

Thanks again to all of the brethren that gave charges and made it look seamless,

Kind wishes Darryl



*Only Air, Rain and Sunshine are free,
The rest you have to work for - !!*

Tibet proverb

Initiation is ‘a once-in-a-lifetime’ event.

When a man becomes a Mason, something very special happens and a new dimension is added to his life. The ancient rite of Initiation binds Masons together in a way that cannot be described or explained in words. To be understood and appreciated Freemasonry must be experienced. For many, the centuries old ceremony is perplexing and the complex ritual bewildering. So much information is imparted during Initiation, that the experience can be overwhelming in its intensity. So how can the new Mason answer the questions that he will inevitably be asked?

*“Without neglecting the ordinary duties of your station.
Endeavour to make a daily advancement in Masinc knowledge.”*

**Lodge Waikato No 475
Monthly planner**

Proposal for Lodge Work for 2023

The following is a proposed schedule for ceremonies for the coming months.
This proposed programme is based on the monthly meeting that is normally
on the third Thursday of each month.

Month	Date	Proposed ceremony	Brother/Brethren
April	20	Harmony Night - Bring a friend	Guest speaker
May	18	TBA	
June	15	TBA	
July	20	Installation	W.Bro Dennis Mead

SLIPSHOD

Within the workings of our ritual the commonplace word 'slipshod' is understood.

The dictionary definition is interesting and worth reproducing -

"may imply an acceptance of the shabby, worn out, and imperfect.

Something unsound inexact that had the conscientious craftsman's contempt."

If that is the case - then the term and practice is singularly inappropriate.

Actually, the terminology is at fault here. In many constitutions the term used is 'the rite of discalceation' from the Latin discalceatus, meaning "unshod" or "barefooted."

A candidate for Initiation into a Freemasons Lodge often finds odd those requirements that he must fulfill in order to do as all good brethren have before him. Indeed, that preparation may often remain a puzzle to him.

Not always does the new-made brother, bewildered by the new world into which he is thrust, investigate further to learn a deeper meaning to the ceremony through which he has just passed. In our ritual we quote from the 3rd chapter of Exodus, "put off thy shoes from off thy feet, for the place wheron thou standest is Holy Ground."

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: Therefore, the kinsman said unto Boaz, buy it for thee. - So he drew off his shoe."

'Redeeming' here means the taking back or the recovery of land or property pledged as a debt. 'Charging' refers to the transfer of ownership.

As both were then, as now, matters of importance, it is evident that the act of plucking off a shoe was a pledge of honour and fair dealing, was of equal importance, compared with our practice today with our swearing to our signature to documents before a Commissioner for Oaths.

Greetings to you all,

You may think I sit around doing nothing, well, from time-to-time that may happen. But I do spend quite a bit of time looking up suitable articles to go in the Plumblin that may be of interest to many of you. (hopefully)

Part of these happenings are when some of you send me articles for print, and recently I was in touch with Murray Loft who has sent to me some very interesting detail of which I am going to share with you all. These details submitted are available to us all, I doubt whether many of you are aware of them. I have also heard from Warren Merrilees who has sent to me very good articles via the Lodge of Research.

So, today I am printing about happenings, the do's and don'ts, and the general discipline in the Lodge room, more especially for our newer brethren, with the idea that answers may be written here. Hopefully the reading will be enjoyed by you all.

So thanks to Murray and Warren for some of the articles for reading this month.

It is my intention to spread these newsy items over the next few months.

Remember brethren, the Plumblin magazine is always in the foyer of the Lodge room, in the book stand, and it is there for you to freely take and read. - Ed.

Brethren, herewith, your reading this month -

'The Workings of the Lodge

- 1....There is only ONE Worshipful Master in the Lodge room.
- 2....The Lodge should always be opened at the hour named in the Summons. Officers should therefore be punctual, and thus show a good example to the other Brethren.
- 3....No Brother is admitted on an incorrect report or while the minutes are being read, a ballot taken or a ceremony in progress.
- 4....A report is "taken" when it is announced by the IG except where the Working of the Lodge Ritual otherwise prescribes, the JW replies: "Bro. IG, you will enquire the cause of the report," or he may give one k..., which is taken to carry the same meaning. If the moment is inopportune, he makes no reply. If, in order to avoid interrupting the business, the IG has delayed announcing a report, the JW, when the time is convenient, may sign to the IG to do so, or say: "Bro. IG, you will now take the report," and the IG announces it in the customary form.
- 5....Brethren must ask and obtain permission from the WM before leaving the Lodge.
- 6....All business should, in general, be conducted in the First Degree, except such ceremonial as requires the Lodge to be opened in a superior Degree.
- 7....The Mosaic Pavement should never be trodden upon unless a ceremonial demands it.
- 8....No applause is proper in open Lodge except striking the apron once with the gloved hand. Applause must not be given in any circumstances during ceremonial work.
- 9....Except when the Deacons are in charge of a Candidate, strict compliance is not always necessary or advisable with the rules as to sunwise movement and the squaring of the Lodge. A reasonable discretion should be exercised; for instance, a Brother going from the S.E. to the N.E. may go by way of the E.
- 10....If a separate copy of V.S.L. is used for Ob. and afterwards presented to the Candidate, the presentation should be made briefly, a long address being avoided.

11....A Tracing Board may be placed in any convenient and prominent part of the Lodge. It is exhibited and concealed at the proper times by the DC, Deacon, or some other Brother as convenience may dictate, according to its position. No express direction from the WM is required, except in case of omission. No Tracing Board is ever exhibited that belongs to a higher Degree than the Degree in which the Lodge is open.

12....Before the Lodge is closed the "Good of Freemasonry" is called three separate times, the Master rising at each call. This does not apply to a Lodge of Sorrow or Remembrance, nor to emergency meetings (except when the Good of Freemasonry is stated on the Summons as a purpose of the meeting). At the First Time of Asking, Officers of Grand Lodge who are officially present convey greetings; at the Second Time, Officers of Provincial and District Grand Lodges of Sister Constitutions; and at the Third Time, Masters of Lodges and other visiting Brethren authorised to convey greetings.

The officers of the Lodge

13....The Master of the Lodge, or any Brother filling the Master's chair, is addressed only as "Worshipful Master" and not as "Worshipful Sir," or by any other form of address. The Master does not refer to himself as "Worshipful."

14...When a Brother is referred to by the name of the office he holds, whether in the course of a ceremony or on any other occasion, the name of the office is given at length, and never by initials.

15....A Brother holding rank entitling him to a prefix such as "Right Worshipful" or "Very Worshipful," if elected to the Master's Chair, is nevertheless addressed only as "Worshipful Master" while acting in that capacity.

16....Similarly, a Brother acting as Warden, Deacon, or Inner Guard is addressed only as "Brother Senior Warden," or, as the case may be, without prefix. A Chaplain, Treasurer, Secretary, or DC is, however, addressed with the prefix to which his personal rank entitles him. This rule does not apply when Officers of Grand Lodge are in charge of the Lodge.

17....When, in the absence of the Brother who has been invested with any office in the Lodge, that office is filled by a Brother for the time being not so invested, he is nevertheless addressed by the usual title of the office, without any such term as "acting."

18....Should a Warden leave his chair for any purpose connected with a ceremony, but without leaving the Lodge, his chair is not filled. Should he be called from the Lodge, the WM directs another Brother of the Lodge temporarily to fill the chair. A Warden, being a Warden of his own Lodge only, has no authority to occupy that office in another Lodge during the temporary absence from his chair of the regular Warden of the Lodge.

19....The WM's gavel should always be responded to by the Wardens.

20....The WM stands when the Lodge is called to order, when he communicates the s...s, or when he explains the Working Tools. He removes his gloves in communicating t...s, giving Obs., and raising a Candidate on f.p.o.f.

21....The WM is not required to return salutes, but may acknowledge them by inclination of the head

22....The WM and the Wardens leave their chairs by the left and return by the right side.

Brethren taking part in a ceremony should be ready for their work at the right moment.

When necessary, the proper direction is: "WBro. A (or, Bro., naming him by his office only), will you address the Candidate?"

To be continued.....

History of the Table Lodge

Back in the ages, when existence was perilous and life severe, and when Man was seeking some noble purpose to pursue, feasting became a major diversion.

Its origin was in the demands of the physical body, but its prevalence was due to the social desires of his soul. First there were family feasts, then religious feasts, then national feasts, and finally fraternal feasts. The feasts that are probably the oldest of all fraternal feasts, are the feasts of the "Mysteries" of Ancient Egypt, the so called "Sons of Light".

The oldest feasts of Masonic origin, of which we have any record, were the feasts upon being "entered," and being "passed to a Fellow of the Craft." How old these are, we cannot say, but they go back far beyond the records of organized Masonry. In 1717, in order to revitalize the Lodges in and around London, a Grand Lodge was organized.

The reason given was: "To cement under a Grand Master as the centre of union and harmony," and "to revive the Quarterly Communication and hold the Annual Feast."

The latter was the most important, and Masonic historians are pretty well agreed, that the move was especially designed to improve the "feast, fun and fellowship" of the Craft.

A few years later, at the direction of the Grand Master, there was installed the "old regular and peculiar Toasts and Health's of Freemasons."

In 1723 there was published "The Constitutions," in which feasts were further encouraged, and the rules and regulations which controlled them were in detail. Lawrence Dermott, one of the leaders of early Masonry and the author of the first "Ahiman Rezon," remarked: "It was thought expedient to abolish the old custom of studying geometry in the Lodge, and some younger Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper materials, would give greater satisfaction and add more to the conviviality of the Lodge than the best scale and compasses in Europe." From the idea of the feast, and the desire to promote a greater degree of fellowship and kinship in Masonry, was born the Table Lodge. Both the affection of friends and love for the Fraternity flourished within its walls. Its meetings were more like a reunion than a regular Lodge, and it became a centre of relaxation, celebration and inspiration in Freemasonry.

The Table Lodge had a most unusual pattern. Its entire meeting was conducted around the table, and the helpings of food and beverage were served in such a way they did not interfere with the other concerns of the Lodge.

The arrangement of tables resembled a giant horseshoe, with the Worshipful Master in the East, at the centre, and both Wardens in the West, at the opposite ends. The Lodge was opened with an invocation and closed with a song.

At first, there was an address, followed by many toasts and songs, but as time went by the lecture was omitted and the number of toasts and songs decreased. The final figure that was set for the toasts was seven, and in some Jurisdictions that number is still retained today.

The Table Lodge is a tyled Entered Apprentice Masons Lodge. This had several advantages. One, it permitted the attendance of Entered Apprentice and Fellowcraft, and thus promoted their early fellowship in the Lodge. The other was, it provided waiters to serve the food during the progress of the meeting. They were obtained from the Entered Apprentice and Fellowcraft who were present, a procedure which was in accord with the ancient custom, that initiates serve in that capacity during the period of "refreshment" in the Lodge.

In the U.S.A. Colonial days, the Table Lodge was Freemasonry's greatest asset. It buoyed up the spirit of the Brethren when the spirit of the colonists was low. The repast may have been limited under these conditions, bread, cheese and wine perhaps, but the fervour was there. The moment the Table Lodge opened, there was added to the speech of those present an assortment of military terms.

Under its skilful formula the names of objects in the room were changed.

The table was the Trestle Board, the cloth—the Standard, the food —the materials, the glasses became cannons, the beverage—powder, the bottles—casks, the napkin a flag, forks were pickaxes, knives were swords, and spoons were trowels.

To fill the glass was to "charge" it, and to drink it was to "fire." It is not what the glass contains, but the concept that it offers. That is the major idea behind every toast.

Our Ancient Brethren recognized this fact, even in the early Table Lodge, for they approved of the use of water when a participant was so disposed. There is an old Masonic poem, entitled, "Come Quaff the Mason's Bowl," published in 1847, when wine was the custom. It emphasizes symbolism of the Cup in Freemasonry.

The Table Lodge is a heritage of our past. It has been stated that "the Table Lodge is the summary of Masonic doctrine." It prescribed reverence for Divinity and moral law.

It strengthened the devotion that Masons held for Lodge and Country.

It increased the unity and fellowship of the Craft.

From the Edition of the "Ashlar" , UGL Queensland. (via the Lodge of Research No.445)



Great Night for 3rd degree working

Having Rt.W Bro Gary Salmon in the Chair for the Ceremony, and visiting GL Brethren involved as well, the 3rd degree ceremony proved a great night for the Lodge and for the candidate Bro Mark Black. Pictured here with VW Bro Andrew Alexander, Dist GM. Auckland. and VW Bro Len Jeffries, Dist GM. Waikato.

Also pictured is RW.Bro John Lukaszewicz presenting RW.Bro Gary Salmon with an extremely colourful Jacket, to be worn on those special occasions.



GRAND LODGE

OF NEW ZEALAND

INSTALLATION CEREMONY



His Excellency
General Sir Charles Fergusson,

Bar.
LL.D. G.C.M.G. K.C.B. D.S.O. M.V.O.

AS
GRAND MASTER
OF N.Z.



Wellington, 1926



General Sir Charles Fergusson

General Sir Charles Fergusson 7th Baronet GCB, GCMG, DSO, MVO (17 January 1865 – 20 February 1951) was a British Army officer and the third Governor-General of New Zealand.

Sir Charles was the son of Sir James Fergusson, the 6th Governor of New Zealand. He was educated at Eton and Sandhurst before joining the Grenadier Guards in 1883. He served in Sudan from 1896 to 1898 becoming Commanding Officer of the 15th Sudanese Regiment in 1899 and Commander of the Omdurman District in 1900. He was made Adjutant General of the Egyptian Army 1901 and Commanding Officer of 3rd Bn Grenadier Guards in 1904 before becoming a Brigadier-General on the staff of the Irish Command in 1907. He was appointed Inspector of Infantry in 1909 and General Officer Commanding 5th Division in Ireland in 1913 – in this capacity he played a key role during the Curragh incident ensuring his officers remained loyal to the King.

He took the 5th Division to France in August 1914 at the start of World War I and then briefly took command of 9th (Scottish) Division from October to December 1914.

He commanded II Corps from January 1915 of which he led until the end of the War. After the War he was a Military Governor of Cologne before he retired in 1922.

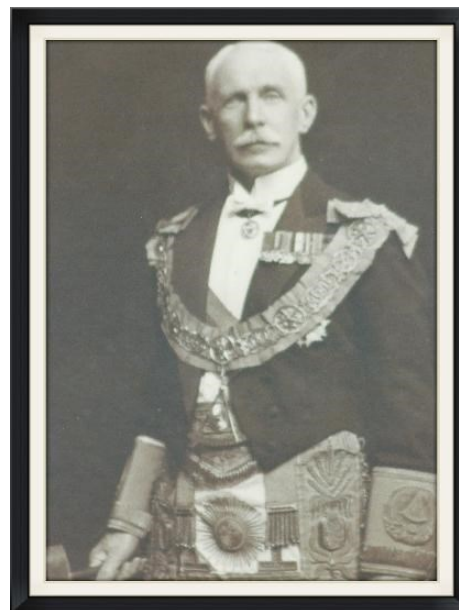
He was appointed Governor General of New Zealand in 1924 serving until 1930.

Sir Charles' father Sir James Fergusson 14-3-1832 / 14-1-1907, was Governor-General of New Zealand (1873-1874) and his son Sir Bernard Fergusson 6-5-1911 / 28-11-1980, was the 10th British appointed Governor-General (1962-1967).

On 20 June 1929 Sir Charles was involved in a railway accident following the 1929 Murchison earthquake. Departing the National Dairy Show at Palmerston North with 200 passengers on board, the Vice Regal Carriage was attached to the rear of the train with their excellencies, Sir Charles and Lady Alice and other members of the Vice Regal party. The train hit a slip between Paekakariki and Pukerua Bay, with the locomotive falling down a steep bank and injuring the driver. The first three carriages of the train also left the rails, but the Vice Regal carriage remained on the tracks and the Governor-General and his party only suffered minor cuts and bruises.

Sir Charles was a freemason. (St. James Lodge No 566) During his term as Governor-General (1925-1928), he was also Grand Master of the Grand Lodge of New Zealand.

After his term in New Zealand, he was chairman of the West Indies Union Commission and was Lord Lieutenant of Ayrshire from 1937 until his death on 20 February 1951.



“THE WIDOW’S SON”

Who was the “Widow’s Son”?

The answer might seem easily answered, but when one reads of legends, scripture writings, the Apocrypha and other historical documents it becomes apparent that perhaps we cannot answer this question so easily. In the writings of Masonic scholars we learn of Hiram Abiff, “The Widow’s Son”. There are others referred to as “The Widow’s Son”. It seems this is a title to which more than one can be named. The use of the title is actually traced back to the Grail lore traditions which speak of a descended blood line and specifically reference Ruth. Ruth, a woman of the Moabite tribe, was married to Boaz, and she was a heroine of the Old Testament. She was also the Great Grandmother of King David. That King David, the father of King Solomon, who built the Temple? Ruth became pregnant, and married Boaz. He was quite a bit older being 80, while Ruth was 40. The book says that Boaz dies the next day.

From this point on, all the descendants of Ruth, were known simply as “Sons of the Widow”. A genetic title if you will. A genealogy can be traced. Ruth gives birth to the first “Son of the Widow”, Obed, who grows up and bears his son Jesse, who bears his son David who bears his sons Solomon and Nathan. Using the lineage given in the Gospels of the Christian Bible, Jesus the Nazarene is a descendant of Ruth, making him also, a “Son of the Widow” or “Widow’s Son”. There are forty-five generations from Ruth to Jesus.

This leaves an interesting problem for us as Masons. Nowhere in the lineage mentioned in the Bible does it refer to Hiram Abiff. Knowing this, it seems the trail grows cold in the search for Hiram Abiff’s title of “The Widow’s Son”.

Determining that the term “Widow’s Son,” a flip flop of the term “Sons of the Widow,” was not actually meant to refer to a man whose father had passed, but rather the epithet given to the offspring and lineage of Ruth, heroine of “The Book of Ruth” or “Scroll of Ruth” presented in the Old Testament.

When Hiram Abiff is referenced as being a “Widow’s Son”, it is implied that he was of the line of Ruth, who was married to Boaz and from them, according to Luke, a continued line to King David, King Solomon and eventually to Jesus the Nazarene. The problem here is that nowhere in the lineages mentioned in Luke or Mathew does Hiram show up.

Was he a distant relative or cousin? King Solomon was also a “Widow’s Son” in the sense of being of the lineage of Ruth. Is this why King Solomon called for a Tyrian which was hand-picked to be the architect of the Jewish Temple of the God of Israel? Could Solomon have hired Hiram since they were family?

The lineage of Jacob is vital to this story. Twelve generations prior to the time of King Solomon, and eight generations prior to the time of Boaz, the twelve sons of Jacob were the founders of the twelve tribes of Israel. The fourth son of Jacob, Judah, was of the line that included the wise King, and extended through him to Jesus the Nazarene. The sixth son, Naphtali, was the founder of the line that included Hiram Abiff. It is elementary to suggest that at the time of Jacob the designation of “Widow’s Son” had not yet been used, however, in his offspring, through time until we reach the time of Ruth, and from then on, it is not so unthinkable that the lineage would have used this epithet when speaking of their heritage or when scholars were recording the history of the time or even the Gospels. What is it about this lineage which draws the title to it? **What was so special?**

The three largest monotheistic religions, Judaism, Christianity and Islam all regard it with reverence. After all, this lineage contains Adam, Enoch, Noah, that the lineage would have Shem, Abraham, David, Solomon, Nathan, Zerubbabel and Jesus the Nazarene.

The Christian Bible does not specifically make any magnificent claims to what Adam had ever built, however several other men in this lineage in fact are great builders. Enoch was the builder of the mythological underground temple consisting of nine vaults with an altar where on the "Stone of Creation" and the Tetragrammaton were said to have been hidden. These legends are featured in the York and Scottish Rites namely the 7th degree in the York Rite called "The Holy Royal Arch" and the 13th degree of the Scottish Rite Southern Jurisdiction, called the "Royal Arch of Solomon". In recent years it has even been suggested that Enoch was the builder of the Great Pyramid at Giza. The ancient Egyptians are said to have known the Great Pyramid as "The Pillar of Enoch". A somewhat obscure reference to that is found in the Bible, *"In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt..." Isaiah 19:19.*

Noah of course built the mythological Ark to house all of the creations of God that were spared in the legend of the great flood. Abraham and his son Ishmael are purported to have built the Kaaba, a cube shaped building in Arabia which is one of the holiest sites for Brothers of the Muslim faith

King David built a city and his palace and had sons, one of whom was King Solomon, who was responsible for the Temple of Solomon, which we all know is at the centre of the teachings of our noble craft. These builders in the original line or "Alpha Lineage" the line that according to Luke starts with God and leads to Jesus the Nazarene go on and on with fantastic accomplishments. Let us not forget however that there is the allusion to the building of the spiritual temple, a spiritual artificer which Jesus the Nazarene seemed to personify and ages before then the character Freemasonry calls its patron, Hiram Abiff. The handpicked chief architect of the Temple of God. A man to emulate in his duty and fealty to his brothers, both Hiram of Tyre and King Solomon, this is the man we learn about in our degrees and indeed try to emulate. The "Alpha Line" is synonymous with "The Widow's Son".

In the end, we will never know if Adam, Jesus the Nazarene or Hiram were truly related, however it is clear that The Widows Son is a title given to the offspring of Ruth and her descendants. It is also clear that Freemasonry calls its patron Saint Hiram Abiff a "Widow's Son", who was a builder and that the lessons taught philosophically within our Masonic system have much to do with building as well, the main difference is that we are building our spiritual temples.

In the Masonic system we follow in the footsteps of Hiram Abiff but we not only represent him, we physically become him in the degrees and in the end we all end up a "Widow's Son". Becoming a Master Mason we all end up being builders of fantastic edifices of hearts, minds and souls. So brethren, I ask you, "Who is the Widow's Son?" Look in the mirror brothers and you will surely see him.

By Robert H. Johnson originally published in 'The Working Tools' Magazine , 2013.

'The Templars' The Crusades and Freemasonry.

There are some members of the craft who are of the belief that Freemasonry started with the Knights Templar.

The Crusades have no relation to Freemasonry, even though there are other orders which base their rituals on the Crusades and have taken the name of original Crusaders, the Knights Templar. Among the historic Crusaders, there were in fact two groups, first being The Religious Order of the Hospital of Saint John of Jerusalem, and later the Order of the Knights Templar. In the area of discipline and administration, both orders were military.

The Religious Order of the Hospital of Saint John of Jerusalem started with the establishment of a small hospital or hospice in Jerusalem, to treat pilgrims visiting the holy city, early in the 6th century A.D. This hospice existed for 400 years until it was destroyed by Caliph Al Hakim. His method of converting Christians to the Muslim faith was by the sword.

With the help of pious merchants the hospice was rebuilt. The new hospital was served by a body of men who formed themselves into a brotherhood pledged to protect the poor, the infirm and the stricken; this brotherhood was to become known as the Religious Order of the Hospital of Saint John. It had only been established a few years when the Turkomans occupied Jerusalem and barred the pilgrims from the Holy Sepulchre and treated them with great cruelty. This led to the beginning of the Crusades and the recapture of the City on July 12, 1099.

Twenty years after the fall of Jerusalem a small group of Knights set themselves the task of defending the routes taken by the pilgrims leading from Jaffa to Jerusalem. They formed themselves into a new religious fraternity and, forsaking the world of knightly chivalry, (of which human favour and not Jesus Christ was the cause) they bound themselves to the rules of the Benedictines. Initially they were known as the 'Poor fellow soldiers of Jesus Christ,' and in consequence of the service they rendered to Christians, King Baldwin II allocated them part of the Royal Palace, south of the Temple of the Lord and the large Courtyard between that and the former site of the Temple of King Solomon. Thence forth the order was known as the 'Knighthood of the Temple of King Solomon' or the 'Knights Templar.'

Hugh de Payens was chosen first Master of the Templars and in 1127 he journeyed to Europe and secured the support of St. Bernard, Abbot of Clairvaux, who prepared a code of statutes for the proper government and control of the military and religious activities of the Templar Order. The Order prospered and grew in strength and after confirmation of their statutes by Papal Bull, they developed into a rich and widely known international Order.

It was wealth that brought the end of the Knights Templar. King Phillip of France coveted the riches and land of the Knights Templar, and to obtain them, he conducted a campaign of rumors and accusations against Jacques de Morlay who was the Grand Master, and his Officers. After a cruel inquisition, those who had survived it so far, along with Jacques de Morlay were burnt at the stake and the Order was disbanded by the Pope after an existence of less than 100 years.

The Order of Saint John of Jerusalem prospered and grew. The Knights moved from Palestine to Cyprus, were chased out of Cyprus and went to Rhodes. They were again beaten by the Turks and were without a home until the Pope used his influence to persuade the German Emperor, Charles V, to transfer the Island of Malta to the Order. There they remained until Malta was overrun by Napoleon.

The Order of the Hospital of Saint John of Jerusalem was disbanded in England by Henry VIII. 300 years later, Queen Victoria restored it under the name of the 'Most Venerable Order of the Hospital of Saint John of Jerusalem,' of which Queen Elizabeth II is the present Sovereign Head. The ideals nurtured by the Knights of old are as fresh today as then, for the men and women of St. John Ambulance Brigade, a foundation of the Order which came into being in 1877, are indeed as dedicated to the care of the sick and injured as were the Hospitallers of former times.

It was Malta where many Knights were Initiated into Freemasonry. In an endeavor to stop the spread of Freemasonry in Malta, the Grand Master of the Order, banned six Knights from the island but meetings were known to have still taken place. Even though the Knights of St. John continued to patronize Masonry, no proof exists that the Order was in any way connected with Freemasonry.

"A Lodge"

A Lodge is not a building; it is the Men that form it.

The lodge is the basic unit in Masonry. A man becomes a Mason by joining a lodge to which he pays annual dues to maintain good standing. Lodges are located in every city, most towns and many villages throughout the country. Most lodges meet once a month on a stated day, and take a recess during the summer months, although there are exceptions. Meetings are conducted in private to which members only are admitted. However, Masonry is a family affair and there are many social events, special occasions, and 'open house' presentations when family, friends and the public are invited. Many lodges hold annual ladies' nights, barbecues, and picnics.

Any of the senior members of the lodge will be happy to answer any further questions you might have and would welcome the opportunity to explain the history and philosophy of our fraternity. Each lodge works under the authority of the Grand Lodge Ancient, Free and Accepted Masons. presided over by the Grand Master and that particular Constitution, and are organized geographically into Districts or provinces, each of which is supervised by a Provincial or District Grand Master acting as the personal representative of the Grand Master.

Actions speak louder than words. Every Mason is someone's idea of Freemasonry.

In summary, Freemasonry teaches a man to be honest, truthful and trustworthy, to be courteous, considerate and respectful to others. When a man puts the timeless precepts and time-honoured principles of Freemasonry into practice, the world will indeed be a better place.



April 2023 (New Zealand)

May 2023

S	M	T	W	T	F	S
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26	27	28	29	30	31	1 April Fools
2	3	4	5 Visit Lodge Piako Installation 7pm Morrinsville	6 Management meeting and practice. 7pm	7	8 Holy Saturday
9 Easter Sunday	10 Easter Monday	11	12	13 Practice night 7pm	14	15
16	17	18	19	20 Monthly meeting Harmony night 7:30pm	21	22
23	24	25 ANZAC Day	26	27	28	29
30	1	2	3	4	5	6 The Coronation of King Charles III



YOU, YOUR FAMILY, Your Community



May 2023 (New Zealand)

June 2023

S	M	T	W	T	F	S
		1	2	3		
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	1	2	3	4 Management meeting and practice. 7pm	5	6 The Coronation of King Charles III
7	8	9 Visit The Alpha Lodge Installation 7pm Cambridge	10	11 Practice night 7pm	12	13
14 Mother's Day	15	16	17	18 Monthly meeting 7:30pm	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3

• Federal Holidays • Local Holidays • Multiple Events



Speak - up - Step - up - Show - up

