

# Lodge Waikato 475

December 2022



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## 'Our Team'

At the recent Grand Lodge Communication held in Wellington, new and previous Grand Lodge positions were recognised.

VWBro John Evered P.Dist GM  
WBro Andre Schenk Gr Steward  
WBro Darryl Gray Gr Steward  
Rt WBro Gary Salmon P.Div GM



## 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 0

### TREASURER

**V.WBro. Don Seath P.DGM**

14 Carnachan Street

Norfolk Downs, Cambridge.

### SECRETARY

**Rt.WBro. 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 8th December 2022 at 7:00pm**

**Ceremony: - Christmas evening and festivities - bring your partners**

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**

***Rt.WBro. Gary Salmon - Hon Secretary***

### Officers of the Lodge

I.P.M.- WBro. Andre Schenk **GS**

Sen. Deacon - Bro. Mark Bunting

Chaplain - WBro. Dennis Aplin **PGBB**

Organist - Bro. Norm Weir **OSM**

Dir.of Cere - WBro. Mike Tribe **GS**

Inner Guard -

Stewards - Bros. - Lowell Daquioag, Jomar Figuerres, Geoff Taylor,

Dep.Master - WBro. Dennis Aplin **PGBB**

Jnr. Deacon - Bro Jed Guinto

Almoner - WBro. Wally Lee **PGS**

Ass Secretary - V.WBro John Evered

Ass. D.O.C.- WBro. Kirk Spragg

Tyler - WBro. - Adrian de Bruin

**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 -**

**To be Passed to the Second Degree -** Bro Quintin Smith & Bro Patrick Salmon.

**To be Raised to the Third Degree -** Bro Mark Black & Bro Johnathan Gensik.

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. Rt.WBro. 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 5198. e-mail - mallah@xtra.co.nz**

**Lodge Waikato Monthly Diary - December 2022**

**Thursday, 1st December at 7:00pm - Management meeting .**

**Thursday, 8th December at 7:00pm - Lodge Regular Monthly meeting.**

**Thursday, 8th December at 7:00pm - Christmas fraternity night.**

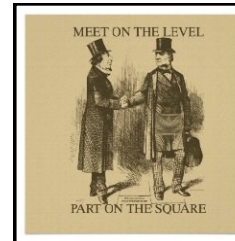
**Ladies/Partners welcome**

### **Lodge Waikato Brethren with Masonic birthdays in December 2022**

Knud Nielsen - 11/12/1975 (47yrs)  
Don McNaughton - 16/12/1975 (47yrs)  
Barry Langman - 8/12/1992 (30yrs)  
Bryan Dawson - 9/12/1003 (29yrs)  
Mark Namuag - 16/12/2021 (1yr)

### **Birthdays in January - 2023**

John Dickinson 12/01/1959 (64yrs)



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

*James R. Hill.*

Greeting brethren and seasons greetings,

Well where do I start with what's been happening in November? I have had a very full programme with 14 visits and masonic engagements In November.

We had a fantastic turnout for Johanthan Gensik for his second step at The Alpha lodge with a total of 14 of our Waikato brethren descend on Cambridge to support our candidate and he did his test questions word perfect and made us all very proud.



I had the absolute pleasure of attending the Grand instillation and look forward to the next three years as a grand steward.

My sincere thanks must go out to our very own John Evered who has served us as district Grand Master and worked like a trooper and we thank him for that.

The next big event was our very own Brother Geoff Taylor taking this third degree, In my humble unbiased opinion we performed an outstanding ceremony and I thank everyone who participated under the guide of W Bro Steve Weller who was the evenings Master.

Moving forward we have a great December meeting planned. We will open the lodge at 7pm, do our business and the close to join our partners and families in the refractory, and enjoy a light meal while we listen to a talk by a NZ Police operational dog handler, and speaking about his role as a sergeant .

Please note we have a guest speaker from the hospital speak to the partners and families about her role as a diabetes specialist and the signs to look for, while we conduct our business.

I ask that we all attend this meeting and please bring your families along to join is in our last meeting of the year.

My very best wishes to you all.

W Bro Darryl Gray  
Master

*Let every day be Christmas  
Christmas is forever, not for just one day,  
For loving, sharing, giving, are not put away  
like bells and lights and tinsel, in some box on a shelf.  
The good you do for others is good you do yourself,  
Anon*





## Merry Christmas

Yes it's that time of the year again, so let's celebrate.  
Lodge night on the 8th December will be Tyling at 7pm.

Partners will be very welcome.

We will be entertained by a special speaker and then  
Ham-on-the-bone, strawberries and ice-cream.

See you there - Ed.



## Remember It's Christmas

While we all gather and spend Xmas time with family, can we just give a thought to the ones we know who are not so well, and/or who have had a loss in their family.

We know of men in our Lodge such as Paul Sutcliffe, Murray Loft, Willy Willetts, Alan Harrop, Mike Tribe, Bob Ancell, Keith Buick, John Dickinson, Dick Morgan, Bill Newell, and I'm sure there are others I may not know about.

If you have a spare moment, or if you can visit or give a phone call,  
I'm sure the contact will be very much appreciated.

My best wishes - Ed.



Special - Bro Geoff Taylor being raised to Master Mason - *Congratulations*



**Grand Lodge Positions  
Appointed 12th November 2022**

**2022 - 2025 term**

**Our Master -**

WBro Darryl Gray  
Grand Steward  
(Counties-Hauraki District)

WBro David Shearer  
District Grand Director of Ceremony  
(Waikato District)



**Our Master with his Counties-Manukau Grand Lodge team -**

WBro James Brassell GS.  
VWBro Paul Larsen Dist GM

WBro Frank Reynolds Dist. GDC  
WBro Darryl Gray GS.

**' This is Your Lodge. '**

**While a good many of you come to the regular monthly Lodge meetings, it would be good if more of you also came to the regular management Meetings, which are held on the first Thursday of each month.**

**I point this out to you newer lodge members, in-particular, and invite you to come to these meetings, where your voice and opinion is always accepted.**

**'YOU are the future of the Lodge.'**

**It's at these meetings where decisions for the lodge and lodge brethren are made and where any progress is formulated and suggested.**

**Please know that you have every right to attend these meetings and I encourage you to do-so.**

**This is where you get to know each other away from the lodge meetings, and where you can stay and join in the practices for the next candidate.**

**This is where you learn to speak in the lodge, where you learn about the ritual, and where you learn to attain the confidence for yourself.**

**If you stay for the practice you may find they have you as the candidate and this is a very great learning curve, for both you and for them.**

**They may even invite you to learn one of the many charges.**

**Visiting -**

**During these past months Our Master has been visiting many other Lodges and several of our own brethren have been passed to higher degrees.**

**He has had very good numbers of brethren accompany him, which has made his visitations very worth-while.**

**These have been very enjoyable evenings and I comment here to suggest and encourage more of you to accompany the Master, you will find it most enjoyable. Transport is always available, just give the JW a ring.**

**Think on it - Ed.**

**So here it is - 'Christmas'**

**Another year gone, some members shifted to other places in New Zealand, others shifted overseas, and here we are at the end of another year.**

**Thank-you to those of you who have sent in articles for publication in the Plumline, it's certainly a great form of promoting Freemasonry, and it certainly now goes to a lot of people and a lot of places.**

**So I trust you all have a great Christmas with your families, and wish every one of you a very Merry Christmas, and have a great New Year.**

**- Ed.**

**Remember, there is no meeting in January,  
Our next regular Lodge meeting is 16th February 2023**

## **'Of Plants, Symbols and Freemasonry'**

*"We humans have an inborn ability to think in terms of symbols. This derives at the most fundamental level from a willingness to allow one thing to stand in for another. We see a picture and it stands in for a landscape or a face; we read words and they stand in for concepts. Without this facility we would never have invented either mathematics or language."*

### **The new secret language of symbols by David Fontana**

Why Plants are used as symbols Plants have been held in high regard for many centuries by all cultures and were chosen as symbols or representatives for any number of diverse reasons. The sheer diversity of flora and fauna found throughout the world made it possible to find a plant or flower which would be a fitting figure for nearly any conceptual quality, condition or image. A plant might be chosen because of some handed down cultural myth associated with its origin, as is the case with the story in Greek mythology of Narcissus and the nymphs, a story of unreturned love. It may reflect a peculiar environment in which it thrived such as the orchid and the fungus. Its particular shape may evoke a significance image as with the passion flower or the Easter lily. Natural attributes such as leaf or flower brilliance or a distinctive fragrance such as the verbena or the sweet lavender may trigger collective cultural memories and bring to life ancient mysteries.

A plants flower colour and preserved form such as the everlasting flower or the growth pattern or unusual characteristics as the sunflower and heliotrope, have long been held sacred because of their affinity for the sun represent distinctive values within a certain culture or society.

The plant might also be considered worthy of veneration because from its crushed leaves, petals, stalks, or roots ancient and modern societies have extract healing essences, or drugs. A practice that still continues today as science searches for various cures. Plant extracts may provide human beings with mind altering drugs such as the poppy, marihuana and the ancient herbs of prophecy. At one time plants were regarded as useful in the cure of many diseases because its fruit, leaves, petals, or roots bore a resemblance in shape or color to parts or organs of the human body. It was considered reasonable that, for example, that the distilled juices of certain species of ferns, also the hairy moss growing upon oaks, and the thistledown were said to have the power of growing hair; the dentaria, which resembles a tooth in shape, was said to cure the toothache; and the Palma Christi plant, because of its shape, cured all afflictions of the hands.

The flower blossom and subsequent fruit is the means for plants to reproduce and consequently the reproductive system of the plant was regarded as the symbol of sexual purity--an unconditional requisite of the ancient Mysteries. Thus the flower signifies this ideal of beauty and regeneration which must ultimately take the place of lust and corruption of the human soul. There is no doubt that plants provided, in the ancient mysteries all opportunity, to conceptualize in a physical way ideals of morality, love, death, hope, despair and all the aspects and qualities of man's cultures and societies and come to represent them.



### **Employment of Plants in Freemasonry Lore**

Those plants, which we as Masons consciously or unconsciously attach meaning to, have become part of the fabric of Freemasonry life providing reminders of other times.

While some plants have more significance than others to the average Mason it is surprising the number, diversity and use all have played in our lore. .

#### **Acacia**

**“Having thus ascertained our Master’s fate, they re-covered the body with great reverence and in order to recognise the spot for the future labour they well knew would be required of them, they placed a Sprig of Acacia at the head of the grave.”**

Traditional History, Third Degree. There is no symbol more interesting or evocative to the average Mason than the Sprig of Acacia. The introduction of this idea which embraces the symbolism of the true sacred plant is intimately connected with the legend of the third Degree.

The term acacia stems from a Greek word meaning innocence or freedom from sin and refers to a genus of trees and shrubs that flourish in and around certain regions of Oceania, Africa, North and South America, Asia, and even Europe. It is pre-eminently the symbol of the immortality of the soul. It was for this very reason that it was planted by the Jews at the head of a grave. This symbolism is derived from its never-fading characteristic as an evergreen. It is also regarded as a symbol of innocence and of finally initiation.

At Masonic funerals we normally would choose an evergreen such as Wattle to symbolise the acacia and all it represents to a Mason. The sprig of acacia in its most ordinary meaning presents itself to the Master Mason as a symbol of the immortality of the soul which is to remind him of that better and spiritual part within us. By its evergreen and unchanging nature which is a gift from the Grand Architect of the Universe illustrates the point that as Masons our spirit/soul/essence will never die.

In the third degree we experience the candidate’s life rising out of the grave to be re-born into some greater manifestation of him. Secondly the acacia is a symbol of innocence.

In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts, have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example. Exodus Chapters 37 and 38 show that Acacia wood was used to construct the Ark of the Covenant and its poles, the table of showbread and its poles, the brazen altar and its poles, the incense altar and its poles, and all the poles for the hanging of the curtains as well as the supports. In short, all the structural load-bearing features of the Tabernacle were constructed using constructed of Acacia wood.

Lastly the acacia is to be considered as the symbol of initiation. This is by far the most interesting of its interpretations from its constant and symbolic usage in the ceremonies of initiation. The candidate is pulled figuratively from the grave in a state of rebirth with all previous spiritualities washed away and now he is able to find the path on his Masonic journey that will make him the best possible person. The symbolic lifting from the grave is regarded in many ways as the beginning of his true Masonic journey, a journey which will eventually lead to his initiation into the ethereal plane. .

..... *To be continued*

## **The Meaning of the Mosaic Pavement (Checkered Tile) In Freemasonry**

***What exactly does the Mosaic Pavement represent in Masonry ?***

***In short, it represents the moral fallibility of mankind.***

When given tours in many Masonic Lodges around the world, some people will notice the Mosaic pavement on the floor and wonder what it means. ? In many such Lodges, it will be found in the very centre of the floor of the Lodge room.

### **The History of the Mosaic Pavement -**

In his *Encyclopædia of Freemasonry*, Dr. Albert Mackey provides us with the following historical explanation in his entry "Mosaic Pavement":

"Mosaic work consists properly of many little stones of different colours united together in patterns to imitate a painting. It was much practiced among the Romans, who called it *musivum*, whence the Italians get their *musaico*, the French their *mosaique*, and we our *mosaic*. The idea that the work is derived from the fact that Moses used a pavement of coloured stones in the tabernacle has been long since [explored] by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. "There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the conclave where the Grand Sanhedrim held its sessions.

"By a little torsion of historical accuracy, the Masons have asserted that the ground floor of the Temple was a mosaic pavement, and hence, as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern. ..."

The Mosaic Pavement can be found in most (if not all) regular lodges throughout the world, it is probable, because of the variation of ritual (and therefore of Lodge requirements) that a few exceptions exist and that the requirement is not as widespread in other countries.

However, this does not in any way, shape, or form take away from the universality of the principle that this symbol represents in Freemasonry

### **The Meaning & Significance of The Checkered Tile -**

In completion of the above-referenced entry, Mackey explains the purpose behind the symbol, what type of symbol it is, and what other symbols accompany it: "The mosaic pavement is an old symbol of the Order. It is met with in the earliest rituals of the last century. It is classed among the ornaments of the Lodge in combination with the indented tessel and the blazing star. Its party-coloured stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life."

Given that Freemasonry is a system of morals, it is fitting, therefore, that it should have a symbol that illustrates the fallible, imperfect nature of mankind, which nature results in us all being subject to committing moral error.

We all make bad decisions and exercise poor judgment at some point in our lives. When we focus on living a morally straight life, the likelihood of making such decisions decreases.

#### **How Is This “Symbol” Used in Freemasonry?**

Just as with any other symbol, I come across this one fairly often in my daily life, especially outside of Masonic environments. Having grown up in Indiana, I saw the checkered flag and finish line quite often at NASCAR events.

In addition to seeing it regularly at my local lodge, I occasionally see the pattern on the ball cap, shirt, or shoes of a passerby as well as in the tiled floors of some other buildings.

#### **Each time, It reminded of the following things:**

- I am imperfect.
- It is okay that I am imperfect.
- I should strive to be morally straight.
- When I find that I have fallen short in this regard, I should:
  - Make restitution to the best of my ability.
  - Move on and try not to repeat this error.
  - I should replace bad habits with good ones

#### **Conclusion -**

The Mosaic Pavement may not have been a literal, historical part of King Solomon’s Temple; it may only be a relatively recent Masonic tradition.

After all, the account of the construction of King Solomon’s Temple is only used in Masonry as the setting for its moral allegory (much of which allegory seems also to have been invented).

This all stated and as is the case with many other symbols, I am grateful to have this consistent reminder in my life.

The endeavor to become a better person necessitates the knowledge we are all, in one way or another, subject to committing moral error—but capable of refining our respective moral characters by the application of various working tools (or moral principles).

The value of Masonry’s interpretation of this symbol and use as its ornament, however, is very real.

Each of us has the responsibility to advance the moral standards of our species by endeavouring to practice every commendable virtue; such is especially our engagement as Masons.

***WM Brandon Cole - Masonic Find.***



## **An Introduction To Masonic Protocol and Etiquette**

To understand the need, significance, and use of Masonic protocols and etiquette in our lodges and on Grand Lodge occasions, it is necessary to understand the role that protocol and etiquette play in not only our lodge but in our everyday lives.

### **The Origins of the Word Protocol**

The term *protocol* is derived from the Greek word *protokollan* (first glue).

This comes from the act of gluing a sheet of paper to the front of a document to preserve it when it was sealed, which imparted additional authenticity to it.

In the beginning, the term protocol related to the various forms of interaction observed in official correspondence between constitutions which were often elaborate in nature.

Over time, however, it has come to cover a much wider range of international relations and a greater significance.

For Masons, there are really two meanings of the word *protocol* that interest us.

In the legal sense, it is defined as an international agreement that supplements or amends a treaty. In the diplomatic sense, the term refers to the set of rules, procedures, conventions and ceremonies that relate to relations between constitutions.

In general, protocol represents the recognized and generally accepted system of international courtesy and a code of conduct and behaviour governing diplomacy and affairs of the country. It enfold a set of rules, forms, ceremonies, and procedures adhered to and adopted by diplomatic and government officials.

Protocols, therefore, facilitate the smooth interaction between officials of organizations, diplomats and countries throughout the world with the ultimate aim to avoid unnecessary confrontation or disharmony.

Examples of such rules include the manner in which diplomatic ceremonies are conducted, demonstrating the correct respect to a head of state and such others.

This represents one interpretation of Protocol.

The term Protocol also has a legal connotation. Thus, legally, it refers to an international agreement that amends or supplements a treaty; the term is also used to denote the first draft of a treaty or other diplomatic document.

In our lodges and on Grand Lodge occasions, this adopted characterization of codes of conduct and ceremonies has been defined and refined through many generations of Masonic tradition and history dating back to the Operative lodges. The significance of which cannot be underestimated for its contribution to the stability and success of the Craft.

### **What is Etiquette?**

The term Etiquette is derived from the French language and is defined as the expected code of polite behaviour or the existing conventions, forms, manners, rules, or ceremonies governing social behaviour.

It also includes the set of norms and ethics governing the behaviour of professional bodies such as the medical and legal profession. This code or set of conventions and manners are recognized as acceptable and required in societal relations.

Such rules or norms are not limited to society's interactions but also include relations within a social or professional group. These days good Etiquette behaviour is very important to many, many professional, civil, business, and community organizations.

The underlying objective of Etiquette is to produce polite, respectful people who demonstrate behaviour that is kind, polite, ethical, dignified, and respectful. In particular, Etiquette seeks to ensure that people are treated with, and are shown, respect. An example of this is a conversation between two people. Etiquette requires that you wait till a person finishes his/her explanation, narration or expression of a view before expressing your own thoughts or opinion on that matter. Interrupting a person while he/she is still talking, in a rude manner, is not an accepted norm of Etiquette.

### **The Difference Between Protocol and Etiquette?**

Together, the terms Etiquette and Protocol refer to a set of rules, conventions, and norms that govern people's behaviour in general and in certain situations. They differ in terms of their sphere and scope of influence and nature of the rules. Protocol sets the rules of official conduct and etiquette the behaviour that is within those rules.

### **Protocol in Our Daily Life**

You use protocol in your daily life all the time. These are the strict rules which govern the relationship and interaction between us and the government or a government appointed body. Think of the first time you applied for a passport and all the rules and procedures and expense you had to comply with. It made no difference how polite you are and how you interact with the government officials if the procedures or protocol is not followed precisely then ultimately you are not successful. Think of the last time you went to the airport to fly to another city or country. Think of all the steps you had to comply with to be cleared to finally board a plane and take your seat. If you did not comply with all of those steps in the correct order, you may not make it aboard an aircraft. Think of the steps or protocol involved in applying for and finally being offered a job. The protocol concerning parent participation in teaching your son or daughter in a community sport has certainly changed in recent years. The steps, interactions and relationships with our society are governed by certain rules or protocols that must be adhered to or you will not be successful.

### **Etiquette in Our Daily Life**

Etiquette is merely considered "good manners" which nearly all of us take for granted from our background. Of course, all our backgrounds are different and unique and so we had to learn to comply with social expectations of our behavior. Not only our actions towards each other but towards society in general. Our behaviour in society is judged on how we use the expected norms of anticipated words and action. We all know what the rules both written and unwritten are, and we act accordingly. People that do not comply or meet with cultural or societal expectations of behaviour may be labelled as "anti-social", "unsociable" or "unfriendly" Standing in line waiting for a bus, for example. Etiquette and behavioural expectations change throughout the world from culture to culture and it always pays to study a little bit of the culture you are visiting to avoid insulting people through your ignorance.

- Waiting for someone to finish speaking before you speak is considered a good social etiquette conversation.
- Remembering to say “please” and “thank you” are behaviours that have been drilled into us by our parents.
- Holding the door open for someone is considered a very courteous gesture, and social etiquette includes.

### **Masonic Protocol & Etiquette**

“Masonic etiquette, like social etiquette is generally a matter of good manners and good behaviour. As such, therefore, it is not just a matter of keeping within the written and unwritten laws of the rules but it is a matter of doing what is considered “good form” or appropriate, dependent upon the context and acceptable behaviour.

Conversely “bad form” or inappropriate behaviour in social or Masonic situations is a deliberate “flouting” of the continuing conventions.

“The word “Etiquette” is intended to be understood, not only in its general-although somewhat restricted-signification, namely,” The social observances required by good breeding,” but also in its wider and more comprehensive meaning as “Regulations as to behaviour, dress etc, to be observed by particular persons upon particular occasions, forms which are observed in particular places. .

Masonic Protocol has been described as the rules which guide how a Masonic activity will be conducted within the lodge room, Grand Lodge occasions, and the festive board.

These traditions and landmarks have been passed down through generation upon generation of Masons. Protocol encompasses standards for conducting Lodge business and maintaining a level of dignity and decorum, which ultimately promotes harmony and respect within the Lodge.

It is important to understand that rules of Protocol represent standards of behaviour within our jurisdiction. .

They include such items as an officer and member attire within the Lodge, the wearing of aprons and jewels, how officers and members are addressed during meetings, and how the Master is regarded when Masons enter and leave the Lodge.

They are particularly apparent when the Grand Master is visiting either the lodge room or the festive board banquet. Strict adherence to protocol is necessary to regard and enhance the dignity of the office of the Grand Master, the officers of Grand Lodge, the officers of the Craft Lodge and all brethren everywhere.

**It is important that all Masons should know** and observe the rules of proper Masonic protocol and indeed attention to proper protocol and etiquette is a considered a defining characteristic of Freemasonry and Masonic meetings.

By following proper protocol and etiquette you are showing the proper respect to the Brethren and to the Fraternity. and, as such, should be practiced and encouraged by the Master at all times.

Although not all the rules of Masonic etiquette for the Grand Lodge may be written as official requirements, yet they do exist and have been transmitted from the past and accepted as the rules of polite manners and correct behaviour, to be exercised while we are engaged in Masonic activities.

Protocol guarantees equality in the treatment of its members so that each person is treated with the same courtesy as every other and etiquette helps bind us together by good manners and good graces.

The object of Protocol and Etiquette within Freemasonry is to set some simple “rules of the game” based on common courtesy, common custom, and, above all common sense. When all the players know and play by the same basic rules, the game can be enjoyed and everyone wins. Protocol and etiquette enable us to feel comfortable on formal occasions because we know how to act without hesitancy, awkwardness or self-consciousness. In short we know what is expected of us in lodge or on more formal occasions. Subsequently we as Masons will be more confident in our behaviour and more relaxed in our attitudes making our meetings much more enjoyable. “Harmony is the first law of the Lodge. Where discord enters, Freemasonry leaves. For one man to live in unity with another is the very essence of the Craft.

**It is hard to imagine where we would be today if our predecessors had not established Masonic Protocol and etiquette.**

Imagine the situation if Masons were to act upon hunches, whims or prejudices. Imagine the state of our Craft if the poor were slighted by the rich, the barely literate by the well-educated, and the individual by the whole. . The Craft that we all love could devolve into chaos and be lost. The maintaining of harmony amongst the members of our Craft is of paramount importance. Any act of Masonic etiquette within our lodges encompasses some part of our past. An action, courteous gesture or speech performed at a given time and place, in a certain manner, and according to protocol reinforces the ties we have with our past Masonic history and traditions. Anytime this is done it strengthens our ties with our traditions and landmarks.

Since the rules are for the good of the Craft as a whole, it affects each member. An organization such as ours adopts these rules because we need them to carry out our fine work in an atmosphere of harmony. They are not empty and meaningless, arbitrarily enacted and imposed for the mere sake of performing them, they have provided over many, many years the basis and means for brethren to come together in a state of peace and brotherly love. Protocol and Etiquette within the jurisdiction of the Grand Lodge of new Zealand can be found in such publications as the Lodge ByLaws and the Book of Constitutions and other publications on its website.

Within the book of Constitutions of Grand lodge, the protocol is established for many of the activities within the jurisdiction from Grand Lodge itself to the local Craft lodge..

**This article sourced from several articles and collated by the Editor.**





*A Freemason's Christmas Wish*

*By Brother Andrew Bradley*

*It is the time of year when the Brethren rejoice,  
and sing carols of praise in resounding voice.  
Days of merriment and long nights of cheer,  
as we all await the "Happy New Year!"  
It is a time of family and life long friends,  
a time of happiness and to make amends.  
Roast turkey and baubles and the Nutcracker Suite,  
we each have our own way to make Christmas complete.*

*As we stroll through this happy month of December  
find time to pause and take time to remember  
that distinguishing sign of a Freemason's heart -  
those acts of Charity. How great they are.  
As your family gathers 'round your Christmas tree,  
and the children play with giggles of glee,  
spare a thought for the poor, the man with no shoes,  
whose daily meal is less than your dues.*

*Remember also the Grand Lodge above,  
and the Supreme Great Architect's act of love.  
And practise those virtues we hold so true.  
Have some fun! But let Temperance chasten you.  
And during this season of peace and joy  
look well to our future - the girl and boy.  
Then wonder what lessons you may them teach,  
and with your guidance what heights they may reach.*

*So, to all of my Brethren from far and wide,  
whether your Christmas be snow, or hot and dry,  
may the Architect grant his celestial boon  
and keep your good health 'til we meet again soon.  
Take care of yourself and those you find dear.  
Keep this festive spirit throughout the next year.  
Look toward your next date with our happy band.  
Til our next merry meeting. Apron, heart, and hand.*

