

# VEASPERS

Edition 1  
Volume 2



*This month's features:*

*"Message from the East"*

*by W. Bro. David Brown*

*"Ésotérisme Et La Franc Maçonnerie"*

*by P.V.F. André Boivin*

*Palermo: La Chiesa Del Gesu' E La Tradizione*

*Emulation Della Copertura Della Loggia"*

*di Fr. : Fulvio Fiscaro*

*...and much more!!*

# TABULA SMARAGDINA HERMETIS.



## VERBA SECRETORUM HERMETIS.

It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below: to accomplish the one wonderful work. As all things are derived from the One Only Thing, by the will and by the word of the One Only One who created it in His Mind, so all things owe their existence to this Unity by the order of Nature, and can be improved by Adaptation to that Mind.

Its Father is the Sun; its Mother is the Moon; the Wind carries it in its womb; and its nurse is the Earth. This Thing is the Father of all perfect things in the world. Its power is most perfect when it has again been changed into Earth. Separate the Earth from the Fire, the subtle from the gross, but carefully and with great judgment and skill.

It ascends from earth to heaven, and descends again, new born, to the earth, taking unto itself thereby the power of the Above and the Below. Thus the splendor of the whole world will be thine, and all darkness shall flee from thee.

This is the strongest of all powers, the Force of all forces, for it overcometh all subtle things and can penetrate all that is solid. For thus was the world created, and rare combinations, and wonders of many kinds are wrought.

Hence I am called HERMES TRISMEGISTUS, having mastered the three parts of the wisdom of the whole world. What I have to say about the masterpiece of the alchemical art, the Solar Work, is now ended.

# VEASPERS

Volume 2, Ed. 1

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*Sunlight begins to melt the snow on olive trees in Cosenza, Calabria, Italy.*

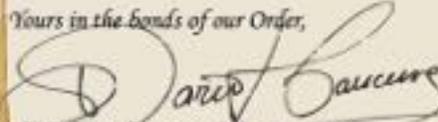
*\*\*Photo credit: Dino Mancuso*

Greetings fraters!!

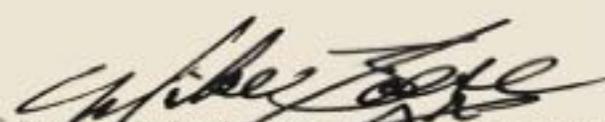
Welcome to January's issue of *Vespers!* Just as we move forward into a new year so too do we look forward to longer, warmer days ahead, the eventual return to normal masonic meetings and a renewal of our fraternal relationships. Adding to that theme of universal fraternity, we are happy to announce that masons in the Czech Republic, Spain and Trinidad are now receiving *Vespers* - bringing our total to 11 countries...and counting!

This month, in order to help you continue your search for "light," we are giving you a look into the esoteric aspects of masonry and masonic study. There is broad agreement among scholars as to which currents of thought can be placed within a category of "esotericism," ranging from ancient Gnosticism and Hermeticism through to Rosicrucianism and the Kabbalah and on to more recent phenomenon such as the New Age movement. Whatever your definition may be, a more in depth study into this topic will enlighten you to the signs and symbols - you may have previously been unaware of - that are all around you and will help to explain those "hidden mysteries of science and nature."

Yours in the bonds of our Order,

  
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## “Message from the East”

Brethren,

For most of the existence of mankind, humanity has fought against a lack of light at this time of year. In the Abrahamic religions we celebrate light during Christmas and Saint Lucy’s Day for Christians, Hanukkah for Jews. Eastern religions express joy through light during Diwali for Hinduism, Sikhism and Jainism. The Lantern Festival originated in Buddhism as in the Tazaungdaing Festival, a glorious festival of light!

As we are witnessed the Great Conjunction of the planet Jupiter and Saturn, two giant gaseous planets which appeared almost as one in the southwest sky, a wondrous star last seen in this conjunction in 1226 A.D. appeared and it is called the “Christmas Star.” Humankind finds many ways to push out darkness and embrace LIGHT!

By all accounts the year 2020 was a dark year. COVID-19 closed us down. People became sick from the virus, many died and the whole world suffered, financially and mentally! Covid snuffed out our Light, darkness visible gloomed our Lives! Many of us have suffered during this time, it has challenged our relationships, our finances, our health, both mentally and physically, our very existence! We seem to be holding on by our fingernails for salvation.

We as Masons learn:

‘The three Great Lights will guide our steps through life’s uncertain way,  
And bring us safe at length to see  
The bright eternal day.’ – *Anon* – “Level Steps”

That bright eternal day, our salvation has come from science! Vaccines have been developed and are now being deployed throughout the world! Light and Hope have come at the darkest hour, at the winter solstice, giving humankind, salvation.

We must, together, have patience until the vaccines are fully rolled out and all humankind is protected. Until then, we must keep ourselves safe by following all the guidelines laid down by the medical experts. Wash your hands, limit your travel, wear masks, all the mantra of 2020. We must be patient!

Back in April 2020 in my “Message from the East,” I quoted Zachary Shahan who said, ‘One thing to remember is that we are architects of our own destiny. We create positivity with positivity, we create fear with fear. We are – every single day – creating our future and influencing the future of the world. In times of disruption and change, we are more likely to

break out of habits of complacency and make more dramatic turns in one direction or another. If we focus on positive, evolutionary, uplifting actions, attitudes, and agendas, we are more likely to create a better world than the one that preceded this pandemic!’

I find that this message resonates more acutely now as we pass through this valley of darkness and gloom!

We see the hope through the vaccines providing a light at the end of this epic journey! Now is the time to think, focus on what we, each will change in ourselves to make life better for us and all humankind!

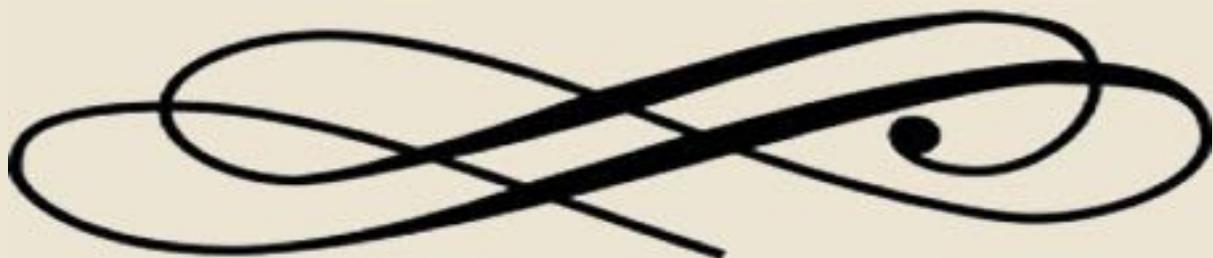
Always have FUN and spread happiness!

Make 2021 a Happy New Year!! A year of light!

Ultreya! Onwards!



David Garry Brown  
Worshipful Master  
Edinburgh Lodge No. 736



# “Ésotérisme Et La Franc Maçonnerie”

P.V.F. André Boivin - 7 décembre 2020

*“Considérez comme un devoir de faire chaque jour de nouveaux progrès dans la Science Maçonnique.”*

*“Il vous est permis d'étendre vos recherches jusqu'aux mystères cachés de la Nature et de la Science.”*



es expressions vous semblent-elles familières? Combien d'entre nous ont suivi cette voie vers l'illumination et la compréhension? Ce soir, je présenterai brièvement les similitudes entre la franc-maçonnerie et l'ésotérisme. Il s'agit d'un sujet très complexe et, dans le peu de temps dont je dispose, je ne serai en mesure de fournir qu'un aperçu sur ce qui est disponible à l'extérieur de notre fraternité. Je ne peux qu'espérer qu'il suscitera chez chacun de vous le désir de poursuivre vos recherches en

vue de mieux comprendre le sens de notre rituel mais, plus important encore, la connaissance de vous-mêmes et le rôle que vous jouez dans cet univers.

Qu'est-ce que l'ésotérisme et quel est son lien avec la franc-maçonnerie? Pour aborder cette question, nous devons d'abord comprendre le mot « ésotérisme ». Commençons par dire que les mots ésotérisme et occultisme étaient autrefois synonymes. Maintenant, ces mots ont développé une signification très différente en raison de l'ère des films et des écrivains d'Hollywood qui choisissent d'appliquer ces mots d'une manière qui maximise leurs profits. Aux fins de cette présentation, disons que l'ésotérisme est la connaissance qui n'est pas généralement connue ni facilement acquise ou qui est cachée à la vue. Ou plus précisément, comme l'explique le dictionnaire Oxford (ma traduction): Destiné ou susceptible d'être compris par un petit nombre de personnes ayant une connaissance ou un intérêt spécialisé. Donc, à partir de cette brève introduction, examinons maintenant le sujet de ce soir. Permettez-moi de commencer en disant que je suis loin d'être un expert en la matière et ce qui suit est strictement mon interprétation de la recherche et des lectures que j'ai menées dans ma carrière maçonnique jusqu'à présent.

Dans la franc-maçonnerie, on nous dit de faire un progrès quotidien dans la connaissance maçonnique. Ce qu'on ne nous dit pas, c'est où et quoi chercher, et encore moins sur la façon de l'atteindre, car c'est laissé à chaque individu de poursuivre cette recherche à sa façon. On nous donne une certaine orientation sous la forme des sept arts et sciences libéraux et du Volume de la Loi sacrée. À partir de là, c'est à vous de décider quelle approche serait la meilleure. Au cours des 28 dernières années, j'ai vu beaucoup de jeunes maçons se questionner avec cette approche. Pour la majorité des frères, ce n'est pas toujours clair. Sachez, que les sujets ésotériques sont une voie à l'illumination et que notre rituel y en fait de nombreuses références. Cela est encore plus évident lorsqu'on regarde nos fraternités des rites York et Écossais. Je vous encourage donc à participer soit aux rites de York ou Écossais ou



mieux encore, les deux, car ils formeront une base solide de toute recherche ou étude ésotérique future.

Il s'avère que cette compréhension n'est pas aussi cryptique qu'on pourrait l'imaginer. Comprendre notre rituel et l'appliquer dans notre vie quotidienne est le début d'un voyage qui durera toute notre vie. Nos connaissances et notre compréhension ne finissent pas après avoir reçu notre degré de Maître Maçon. Au contraire, la porte vous a été ouverte et c'est à vous de la franchir et de chercher les réponses aux questions que vous, en tant qu'individu et en tant que maçon, pouvez avoir. Plusieurs choisissent simplement d'appliquer les leçons morales du rituel tel qu'elle son présenté et de passer de la pierre brute à la pierre taillée sans jamais comprendre toutes les allégories et le symbolisme derrière notre rituel. Cette approche est parfaitement acceptable si le frère trouve tout ce qu'il recherche pour son cheminement personnel. Mais, en mon opinion, c'est à partir de cette compréhension initiale que le frère peu avancer ces connaissances et les liens possible avec d'autre fraternité de l'histoire. Si vous voulez vous épanouir ou si vous cherchez plus de lumière je vous encourage à poursuivre vos études des sujets ésotériques. Je crois fermement que vous trouverez ce que vous cherchez.

Ce soir je vous présente l'Ordre de la Rose Croix et ces liens possible avec la franc maçonnerie. Plusieurs nations et groupe ésotérique ont vu le jour et on disparut avec la perte de leur connaissance. Aujourd'hui, certaines organisations fraternelles prétendent avoir des liens avec ces cultures ou ces peuples anciens, tandis que d'autres se sont inspirées des connaissances qu'elles possédaient. Bien qu'il existe de nombreuses organisations de ce genre, je n'en nommerai que quelques-unes : nous avons les peuples Sumériens et les Esséniens, s'ajoute à ceux-ci les Kaballistes, l'Ordre Hermétique de l'Aube dorée, l'Ordo Templi Orientis, la Prieurie de Sion, les Wiccans, les Druides, les Martinistes et tant d'autres, mais je vous laisse le soin d'approfondir la recherche. Il convient également de mentionner qu'il existe maintenant des traditions ésotériques dans trois des grandes religions. Dans le catholicisme vous trouverez les jésuites avec leurs pratiques contemplatives, la foi juive a une branche nommée les kabbalistes orthodoxes de Chabad et dans la foi musulmane vous trouverez les soufis. Ce qui est important de garder à l'esprit est que la franc-maçonnerie et d'autres corps ésotériques ont les points suivants en commun;

- La plupart ont des rites initiatiques
- La plupart parlent de spiritualisme, de croissance personnelle et d'illumination
- La plupart ont des secrets et une exigence pour prendre un ou plusieurs serments
- La plupart utilisent des symboles dont certains sont communs à la franc-maçonnerie et aux groupes ésotériques
- La plupart ont l'obligation de croire en un être suprême ou d'adhérer à une religion ou à un système de croyances.

La franc-maçonnerie et la Rose Croix favorisent l'apprentissage, la recherche et le spiritualisme, ce qui nous conduit à une meilleure compréhension de la vie et de nous-mêmes par l'illumination. Tous deux favorisent la mort symbolique suivi d'une renaissance. Mais les résultats attendus diffèrent l'un de l'autre. Dans le



cas de la maçonnerie, nous espérons devenir de meilleurs hommes et membres de notre société, pour donner l'exemple afin que ceux qui observent notre vie et nos actions puissent nous connaître comme hommes justes et droits. Quant à la Rose Croix, qui date de l'année 1624, celle-ci représente un mouvement professant la sagesse ésotérique et occulte et qui vise la recherche du mysticisme et illumination spirituelle. Il est dit qu'ils sont en possession de secret des anciennes civilisations. Il poursuivre leurs études du système de philosophie fondé sur la Kabbale pour atteindre un niveau de spiritualité qui aidera à résoudre les grands problèmes de la Vie et à découvrir les mystères cachés de la Nature. Ceci nous rappelle les paroles partagés durant la lecture à l'angle S-E au 2<sup>e</sup> degré et je cite; « ...il vous est permis d'étendre vos recherches jusqu'aux mystères cachés de la Nature et de la Science.»

La plupart des frères appliquent nos enseignements pour corriger leurs faiblesses de caractère, nous rapprochant ainsi de la pierre taillée. Mais, pour vraiment obtenir une compréhension éclairée, il faut aussi se concentrer sur le développement de notre côté spirituel. C'est essentiel pour faire des progrès vers une amélioration de soi. Notre rituel y fait allusion de différentes façons à travers les trois degrés.

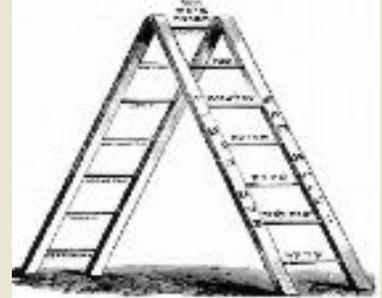
Dans les loges bleues comme ceux des rites York et Écossais, il y a de nombreux endroits où le symbolisme et les textes se réfèrent à l'ésotérisme ou à l'éveil spirituel. L'instruction de la Planche Tracée au premier degré fait référence à un voyage mystique et je cite « Ces voyages symboliques représentent donc le travail laborieux de l'humanité, pour quitter sa condition primitive d'ignorance et de barbarie et atteindre à la civilisation et au progrès intellectuel. Ainsi le (?), errant dans l'obscurité, par un sentier hérissé d'obstacles et de difficultés, est une image de la race humaine qui s'avance et s'élève péniblement et par degrés, des ténèbres et de la barbarie, vers la lumière, l'intelligence et le bien-être de la vie civilisée. » Au 2<sup>e</sup> degré l'Exhortation nous invite à cultiver l'intelligence et à orner l'esprit, celle des Arts Libéraux – spécialement la Géométrie. Mais c'est la Planche Tracée qui nous résume le but de ce degré et je cite « Ce 2<sup>e</sup> degré doit donc, par des emblèmes appropriés, représenter les luttes d'un esprit ardent pour atteindre à la vérité intellectuelle et morale, - vérité qui dépasse l'intelligence humaines. » En passant au 3<sup>e</sup> degré et ici je serai concis afin de ne pas dévoiler des secrets à nos Fr. A. ou C. Je cite ce passage « à méditer sur votre inéluctable destinée et diriger votre pensée vers la plus importante de toutes les études humaines, la connaissance de vous-même. » Ces déclarations nous informent qu'il y a un chemin progressif qui mène à l'illumination. La franc-maçonnerie touche à cela cependant l'ordre Rosicrucien plonge dans cet aspect même, celui de se connaître soi-même, d'atteindre la connaissance et la lumière et de d'unir notre âme spirituelle avec le GAOTU.

Les symboles sont également utilisés pour transmettre certains aspects qui nous mèneront à la connaissance que nous recherchons. Deux symboles viennent à l'esprit qui sont communs à la F.M. et à la Rose Croix. Notamment, l'échelle de Jacob qui en maçonnerie apparaît sur la Planche Tracée au 1<sup>e</sup> degré. Sur les échelons nous trouvons les mots Foi, Espérance et la Charité. L'échelle mystique décrit au 30<sup>ième</sup> degré du REAA nous informe que celle-ci est en forme d'escabeau de sept échelons. D'un côté on retrouve les sept sciences et arts libéraux de la franc maçonnerie. De

l'autre côté, Albert Pike, nous informe qu'on retrouve une représentation plus mystique ou ésotériques; les séphiroth de l'Arbre de Vie ainsi que les mots Foi, Bonté et Patience. Le deuxième symbole est la Rose et la Croix qu'on retrouve au 18<sup>ème</sup> en tant que symbole du degré. Pour l'Ordre de la Rose Croix il représente le symbole officiel de l'Ordre. Cependant, la présence de points communs ésotériques est également évidente et en abondance dans les Rites York et Écossais ou les degrés supérieurs.



Franc maçonnerie



Rose Croix

L'Arche royale est peut-être le corps maçonnique où le symbolisme ésotérique est le plus représenté. L'achèvement du Temple et le placement de l'Arche de l'Alliance figure dans le degré du Plus Excellent Maître et est étroitement liés aux enseignements ésotériques. Mais c'est au degré de l'Arche Royale où on retrouve plusieurs références symboliques qui sont aussi présent dans l'Ordre de la Rose Croix. En particulier, le symbolisme des chiffres trois et douze, la Parole révélée, les douze tribus d'Israël et les quatre divisions. À mesure que nous progressons dans le rite de York, nous continuons de voir des points communs dans les degrés du Conclave et des Templiers.

Dans le rite écossais ancien et accepté de nombreux degrés font des références aux écoles ésotériques. Les degrés suivants, les 17<sup>e</sup>, 18<sup>e</sup>, 28<sup>e</sup> et 30<sup>e</sup> sont le plus souvent présentés. Au dix-septième degré, nous sommes introduits dans une salle à sept côtés avec sept colonnes contenant certaines lettres samaritaines. La même salle à sept côtés peut être vue dans des images ou des descriptions de la crypte de Christian Rosenkrutz. Au dix-huitième degré, nous parlons de spiritualité comme une condition pour l'immortalité. C'est une référence tirée d'Albert Pike et l'immortalité est présente à la fois dans la maçonnerie et les écoles ésotériques comme cela a déjà été démontré. On nous présente aussi une planche sur le symbolisme de la Rose et de la Croix. Encore une fois, nous voyons des références aux symboles communs à l'ésotérisme. Le 28<sup>ème</sup> degré est probablement le degré qui a le lien le plus étroit avec l'ésotérisme puisqu'il touche la Kabbale, l'alchimie et la théorie des contraires dans la nature ou celle de l'attraction et de la résistance. Ce dernier exemple nous rappelle les couleurs noir et blanc qui sont représentées dans une loge comme le pavé mosaïque représentatif du rez-de-chaussée dans le temple du roi Salomon. Le trentième degré explique le placement des séphiroth sur l'échelle mystique.

J'ai essayé de montrer comment l'ésotérisme et la franc-maçonnerie ne sont pas si éloignés en ce qui concerne les symboles, l'amélioration de soi par la recherche ainsi que des références à la spiritualité. Ce dernier point est crucial pour le



développement d'un maçon et la réalisation de l'éveil spirituel. Je vais maintenant parler de cet aspect de notre fraternité.

Dans les trois premiers degrés de nombreuses références sont faites à Dieu, la religion et le volume de la Loi sacrée. L'Exhortation au premier degré nous offre ceci et je cite; « Comme FM je recommande à votre très sérieuse méditation le volume de la Sainte Loi. Considérez-le comme le guide infallible de la vérité et de la justice et réglez vos actions d'après les préceptes divins qu'il contient. » Dans la Planche tracée qui suis, on nous dit en outre que ses premières aspirations sont pour la lumière et je cite; « non pas cette lumière matérielle qui provient du grand astre du jour, mais cette lumière morale et intellectuelle qui émane de la source de toutes choses, le G A d l'U, le créateur du soleil et de tout ce qu'il éclaire. » Alors, pourquoi est-ce que je cite ces passages du premier degré? Je l'ai fait pour vous montrer la façon cryptique dont notre rituel nous présente l'enseignement. La référence à la lumière intellectuelle s'harmonise avec l'avancement quotidien dans l'apprentissage maçonnique. La recommandation d'étudier le volume de la Sainte Loi et de réguler nos actions selon ses préceptes fait allusion à notre devoir envers le G A d l'U par la pratique de nos propres croyances spirituelles. Tout cela fait allusion à notre propre spiritualité et à son développement. Tout commence par notre croyance en un être suprême car sans lui, atteindre l'illumination sera difficile sinon impossible.

Chercher à développer son être spirituel n'est pas pour tout le monde, mais pour ceux qui se soucient de l'explorer, il peut ouvrir une toute nouvelle voie d'étude. Cela peut aider à comprendre les aspects sur lesquels nous devons travailler pour passer de la pierre brute à la pierre taillée.

### Conclusion

En terminant, ce que j'ai essayé de décrire ce soir, c'est la nécessité de poursuivre continuellement notre apprentissage et notre compréhension de la franc-maçonnerie. Pour ce faire, il faut nécessairement regarder au-delà des limites de la franc maçonnerie et explorer des sujets qui peuvent fournir un aperçu de notre rituel. Il n'est pas nécessaire de regarder au-delà de la loge pour être un bon maçon mais, si la curiosité et la soif de connaissance et de compréhension est ce que vous cherchez alors commencez votre recherche et vous allez sûrement sentir une certaine satisfaction lorsque votre esprit commence à s'épanouir et que vous grandissez spirituellement comme individu. La littérature ésotérique est un début alors que vous empruntez cette voie vers l'illumination, mais elle peut être complétée par l'histoire, la religion, la science, etc. Rappelez-vous des deux énoncés de notre rituel mentionnés au début de cette présentation;

*“Considérez comme un devoir de faire chaque jour de nouveaux progrès dans la Science Maçonnique.”*

*“Il vous est permis d'étendre vos recherches jusqu'aux mystères cachés de la Nature et de la Science.”*

Ce ne sont pas de simples phrases insérées comme remplissage dans le rituel. Ils indiquent une direction que chaque maçon est encouragé à poursuivre, car si

on y donne suite, ils vous mèneront à une plus grande connaissance, illumination et compréhension de vous-même. Mes Frères, j'espère que cette courte présentation aux similitudes entre la Franc maçonnerie et les corps ésotériques aura suscité un intérêt pour vous. Je sais pour moi qu'il a conduit à une meilleure compréhension du rituel de la franc-maçonnerie et par conséquent comment l'appliquer à mon comportement pour finalement devenir cette pierre taillée. Je conclus en vous offrant ceci; pour ceux qui souhaitent poursuivre leur cheminement ésotérique, il y a un ordre auquel on peut se joindre mais vous devez être un maître maçon. Cet Ordre est connu sous le nom de SRIA ou Societas Rosicruciana in Anglia.

Je vous laisse maintenant avec cette citation de Coluche (Michel Colucci);

*"Les portes de l'avenir sont ouvertes à ceux qui savent les pousser"*

Merci et Bonne soirée.

P.V.F. André Boivin



**À propos de l'auteur:** Le Plus Vénérable Frère André Boivin est né à Ottawa le 18 mars 1956. Il a fréquenté diverses écoles graduant de l'école Américaine de Paris en 1974. Il a poursuivi ses études au Collège Américain de Paris et, de retour au Canada, il obtient un diplôme au Collège de police de l'Ontario. Au cours de sa carrière professionnelle, il a servi deux ans dans les Forces canadiennes, trois ans pour le corps policier de Vanier et 30 ans à la Chambre des communes où il a servi en tant que chef de veille et sous-sergent d'armes. Pendant sa carrière, on lui a remis la médaille de la bravoure du Gouverneur général ainsi que la Médaille du jubilé d'or de la reine. Le P.V.F. Boivin épousa Jovette Boucher à Saint-François, Nouveau-Brunswick, le 8 juin 1979. Ils ont une fille, Julie, et deux petit-fils, Tristan et Olivier.

P.V.F. Boivin a été initié à la loge King Solomon No. 69, le 10 novembre 1992. Il a servi la loge à titre de Maître à deux reprises, soit en 1997-1998 et 2000-2001. Il a été installé à titre de Député de District du Grand Maître en 2001 pour le district de Québec Ouest / Québec West. Il a été nommé Garant d'Amitié de la Grande Loge du Kentucky auprès de la Grande Loge du Québec en 2001 et de la Grande loge du Canada dans la Province d'Ontario en 2019. Il est actif à la Grande Loge ayant siégé sur plusieurs comités en tant que membre et ensuite directeur des comités suivants; Comité directeur du Conseil Général, le Conseil Général, le comité sur le Rite Écossais Rectifié et le comité de l'État de la maçonnerie. Il a aussi participé en tant que membre du comité des finances.

Il est un membre actif de la plupart des organismes du Rite York, ayant servi à titre de Grand Premier Principal du Grand Chapitre de l'Arche Royale du Québec en 2011-2012. Par la suite, il est devenu membre du « Order of the High Priesthood » et de la Maçonnerie Cryptique. Il est un précepteur de la Commanderie de l'Ordre du Temple d'Ottawa et siège présentement sur le Grand Conseil du Grand Prieuré Souverain du Canada. Il est aussi membre de l'Ordre de la Croix Rouge de Constantin et passé gouverneur de son Collège du Rite York. En 2017, il a été avisé que son nom avait été retenu pour le plus haut honneur du Rite York soit l'ordre du « Order of the Purple Cross ». Il recevait cet honneur au mois d'août 2018. Il participe également du côté ésotérique de la franc maçonnerie au sein du SRIA « Societas Rosicruciana in Anglia » et l'Ordre Martiniste ainsi que le Rite Ecossais Rectifié.

Le P.V.F. Boivin est membre actif et officier du « Royal Order of Scotland » depuis 2005 et un maçon du Rite Écossais Ancien et Accepté au 32° degré. En 2016, il a été initié au « Tunis Shrine » à Ottawa. De plus, au mois d'avril 2017, il a été élu président du « All Canada Conference of Grand Masters » pour la conférence annuelle de 2018.

**Franc maçonnerie & l'Ésotérisme**  
**Points en Commun**

<p align="center"><b>LOGE BLEU</b> <b>1717</b></p>	<p align="center"><b>ARCHE ROYALE</b> <b>(RITE YORK)</b> <b>1740</b></p>	<p align="center"><b>RITE ÉCOSSAIS ANCIENS ET</b> <b>ACCEPTÉS - 1801</b></p>	<p align="center"><b>ORDRE DE LA ROSE CROIX</b> <b>1624</b></p>
<p>Le premier degré nous fait découvrir l'aspect mystique et la naissance de la lumière intellectuelle.</p> <p><b>Planche Tracée - 1<sup>e</sup> degré</b></p> <p>... ses premières aspirations sont pour la lumière non pas cette lumière matérielle qui provient du grand astre du jour, mais cette lumière morale et intellectuelle qui émane de la source de toutes choses, le G A d l'U...</p> <p>... comme Ms symboliques nous devons nous efforcer d'élever notre édifice moral d'après les plans tracés pour nous par le G A d l'U dans le livre de la nature et de la révélation, qui sont nos planches m'ques, morales et spirituelles...</p> <p>L'É de J est composé de plusieurs échelons représentant des vertus morales.</p>	<p><b>Degré de l'Arche Royale</b></p> <ul style="list-style-type: none"> <li>- Le chapitre révèle le mot ineffable</li> <li>- Les trois officiers principaux représentent le coté spirituel</li> <li>- Les trois Séjournant représentent le coté psychique</li> <li>- Les quatre bannières représentant l'évolution de l'âme de la bête à la spiritualité</li> <li>- L'Arche de l'Alliance</li> <li>- Les douze tribus d'Israël</li> </ul>	<p><b>Chapitre de la Rose Croix</b></p> <ul style="list-style-type: none"> <li>- la rose &amp; la croix sont des symboles du 18ème degré</li> <li>- La chambre à sept côtés au 17ème degré se trouve également dans l'Ordre de la Rose Croix</li> <li>- Le 18ème degré révèle la signification des lettres INRI. L'Ordre Rosicrucien utilise également ces lettres dans leur enseignement.</li> <li>- Au 28ème degré nous parlons de la Kabbale, alchimie et la philosophie hermétique</li> <li>- Nous voyons aussi des références à l'Arche Royale</li> </ul>	<ul style="list-style-type: none"> <li>- La Rose et la Croix sont des symboles représentant cet ordre</li> <li>- La crypte de C.R. est une salle à sept côtés</li> <li>- La Kabbale, l'alchimie, la théurgie, la magie, l'astronomie, le Tarot, etc. sont tous des sujets d'étude pour l'éveil intellectuel</li> </ul> <p>Ordre Christique Arche de l'Alliance La Rose de Shannon Échelle de Jacob Douze grandes religions Douze signes zodiacaux</p>
<p><b>Exhortation au 2e degré</b></p> <ul style="list-style-type: none"> <li>- Le deuxième degré vise l'obtention de la Vérité Intellectuel et Morale</li> <li>- de nos connaissances des 7 Arts Libéraux et Science.</li> </ul>		<p><b>Consistoire</b></p> <p>Le degré du chevalier Kadosh nous explique l'échelle mystique ou ésotérique. D'un côté, les 7 arts et sciences libéraux et de l'autre, nous avons le séphiroth de l'arbre de vie.</p>	<ul style="list-style-type: none"> <li>- Échelle mystique avec la représentation du séphiroth</li> </ul>
<p>« ...à méditer sur votre inéluctable destinée et diriger votre pensée vers la plus importante de toutes les études humaines, la connaissance de vous-même. »</p>		<p>L'immortalité est mentionnée à plusieurs reprises dans les divers degrés</p>	<p>La mort et l'immortalité font partie des croyances rosicruciennes</p>

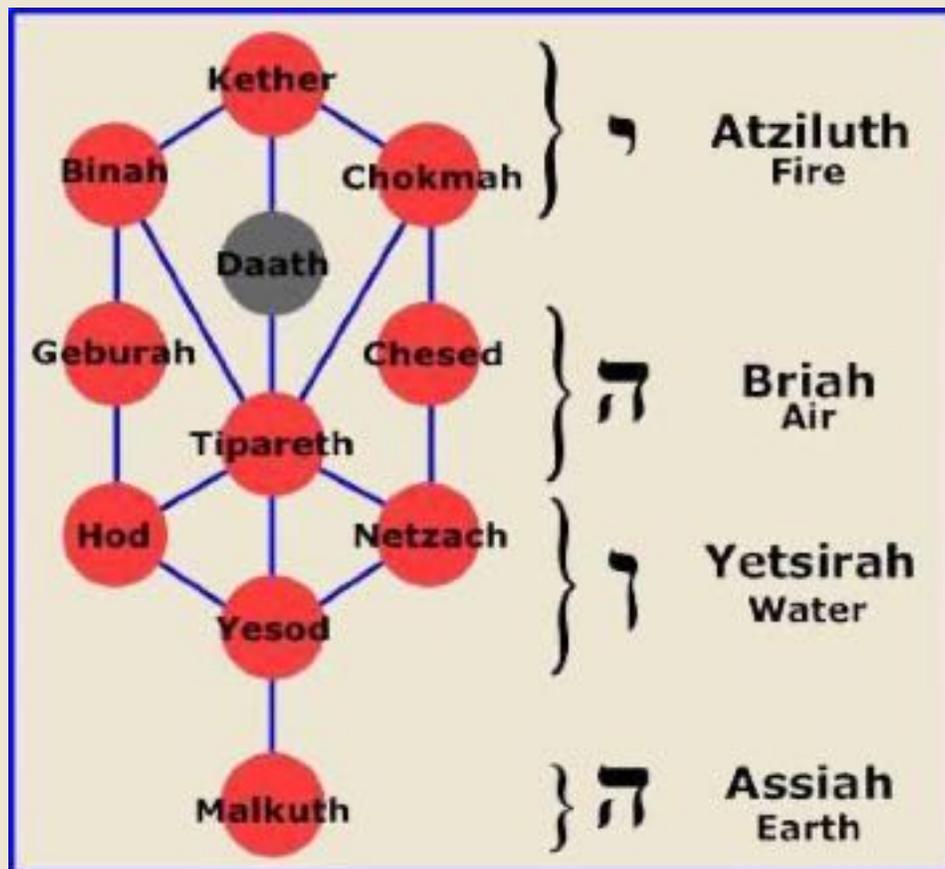
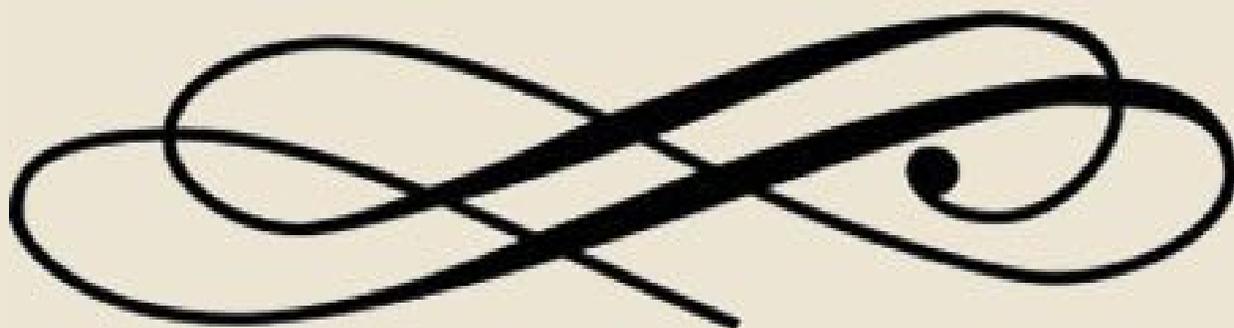


Figure 5 - The Four Worlds of the Sephiroth. Note that each triad in the first nine Sephira and the final Sephira Malkuth forms a world and each world has an association with one of the four elements. Note that not all paths are shown in this figure.



# “Freemasonry & Esotericism”

by M.W. Bro. André Boivin

(from a lecture delivered on December 14, 2020)

*“Consider yourselves called upon to make a daily advancement  
in masonic knowledge.”*

*“To explore the hidden mysteries of science and nature.”*



Do these phrases sound familiar? How many of us have pursued this path to enlightenment and understanding? This evening, I will *briefly* present the similarities of freemasonry and esotericism. This is a very complex subject and in the short time provided I will only be able to provide a window to what is available outside of the craft. I can only hope that it will instill in each of you a desire to continue your researches with a view to better understanding the meaning of our craft ritual but more importantly, the knowledge of yourselves and the part you play in this universe.

What is Esotericism and how does it relate to freemasonry? In order to approach this question, we must first understand the word “Esotericism”. Let’s just say that the words esotericism and occultism were once synonymous. Now days these words have developed a very different meaning due to the era of Hollywood films and writers who choose to apply these words in a way that maximizes their profits. For the purposes of this presentation let’s say that esotericism is the knowledge which is not generally known nor easily acquired or what is hidden from sight. Or more pointedly, as the Oxford dictionary explains it, “Intended for or likely to be understood by only a small number of people with a specialized knowledge or interest”. So, from this brief introduction let us now consider tonight’s topic. Let me begin by saying that I am far from being an expert in the subject matter and what follows is strictly my interpretation of research and readings I have conducted in my masonic career thus far.

In freemasonry we are told to make a daily advancement in masonic knowledge. What we aren’t told is where and what to seek and even less on how to attain it as this is left to the individual to pursue in his own way. We are given some direction in the form of the seven liberal arts and sciences and the Volume of the Sacred Law. From there it’s really up to you to decide what approach would be best. Over the past 28 years I have seen many young masons struggle with this. The answer is not always clear for Masons. Let me say the following, esoteric subjects are one avenue to enlightenment as our ritual makes many references to esoteric thought. This is even more pronounced when looking at our concordant bodies in the York and Scottish rites. I would encourage you to participate in either the York or Scottish rites or better still both of them as they will form a strong base of any future esoteric research or study.

As it turns out this understanding is not as cryptic as one might imagine. Understanding our ritual and applying it in our daily lives is the start of a journey that will last a lifetime. Our knowledge and understanding don’t end following our raising



as a Master Mason. Our raising is but a door that has been opened and it is up to you to step through that door and seek answers to those questions that you, as an individual and a mason, may have. Many choose to simply apply the moral lessons of the ritual as presented and moving from that rough to the polished ashlar without ever understanding all the meanings of the allegory and symbolism behind our ritual. This is fine if that is all you are looking for but, if you are curious as to what is out there or seek more light then I encourage you to pursue your studies. I strongly believe that you will find it most interesting.

This evening we will look at one area of the esoteric movement that being the Order of the Rose Croix or Rosicrucians which is a Christian order. There have been many esoteric bodies that have come and gone and others that are still with us today. Now days, many fraternal organizations claim links to these Orders or Ancient Cultures while others simply take inspiration from the knowledge they possessed. Many ancient cultures and orders/fraternities have or still exist, to name a few; we have the ancient cultures known as the Sumerians and the Essenes, to these we can add the following groups, the Kaballists, the Hermetic Order of the Golden Dawn, the Ordo Templi Orientis, the Priory of Sion, the Wiccans, the Druids, the Martinists and so many others, but I will leave it to you to research it further. I should also mention that there are now esoteric traditions in three of the great religions. In Christianity you will find the Jesuits with their contemplative practices, a branch of the Jewish faith in the orthodox Chabad Kabbalists and in the Muslim faith you find the Sufi's. Tonight, I have chosen to speak to one as time will not permit me to expand on other schools of esoteric thought. At the outset, it's important to understand that freemasonry and esoteric schools have the following points in common;

- Most have initiatory rites
- Most speak of spiritualism, personal growth and enlightenment
- Most have secrets and requirements to take vows
- Most use symbols some of which are common to both freemasonry and esoteric groups, and
- Most have a requirement to have a belief in a supreme being or to adhere to a religion or belief system

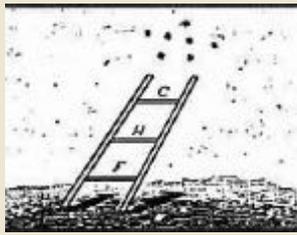
Freemasonry and Rosicrucianism both promote learning, research and spiritualism leading us to a better understanding of life and ourselves through enlightenment. This in turn leads to tolerance and respect. Both promote the symbolic death of our old self and a rebirth. But the results expected differ from one to the other. In the case of masonry, we hope to become better men and members of society, to set the example so that those who observe our life and actions may know us to be just and upright men. As for the Rose Croix, which dates to circa 1624, the study of the system of philosophy founded upon the Kabbalah aims to awaken our spirituality leading to mental enlightenment thereby assisting in working out the great problems of Life and to discover the hidden mysteries of Nature. Looking at the lecture in the South East angle in the second degree we are told and I quote, "you are now permitted to extend your researches into the hidden mysteries of science and nature."



Most brethren will apply our teachings to address the failings or weaknesses in their character thereby moving them closer to the polished ashlar. But, to truly get an enlightened understanding one must focus on the development of our spiritual side. This is essential to making any progress toward self-improvement. Our ritual alludes to this in different ways throughout the three degrees.

In the craft or blue lodge as well as the concordant bodies there are many places where symbolism and texts refer to esoterica or enlightenment. In the 1<sup>st</sup> degree lecture on the tracing board there is a reference to a mystic journey and I quote “this mystic journey primarily represented the toilsome progress of humanity, from its primitive condition of ignorance and barbarism to a state of civilisation and mental enlightenment.” It goes on say “is a type of human race struggling onward and upward by devious stages from the gloom and darkness of the savage state to the light, intelligence and comfort of civilized life.” In the Charge of the second degree, we are informed of the following and I quote; “The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration - especially Geometry”. However, it is in the Lecture of this degree that we find the following and again I quote; “This second D, therefore, by fitting emblems, is intended to typify the struggles of the ardent mind for the attainment of truth, moral and intellectual truth, the comprehension of which surpasseth human understanding”. Moving to our 3<sup>rd</sup> degree and here I will be concise so as not to unveil any secrets to our E.A. and F.C. Masons. I quote this passage “to contemplate your inevitable destiny, and guide your reflections to that most important of all human studies, the knowledge of yourself.” These statements inform us that there is a progressive path that leads to mental enlightenment. True knowledge of our own self is required if we are to progress towards that polished ashlar and mental enlightenment. How else can we correct our deficiencies? Freemasonry touches on this, however the Rosicrucian order delves into this very aspect, that of knowing thyself, attaining knowledge and light and connecting our spiritual soul with the GAOTU.

Symbols are also used to impart certain aspects that will lead us to the knowledge we seek. Two symbols come to mind that are common to F.M. and the Rose Croix. The first symbol, Jacob’s ladder which in masonry appears on the tracing board of the 1<sup>st</sup> degree. We find the words Faith, Hope & Charity on the staves of the ladder. The mystic ladder which appears in the 30<sup>th</sup> degree of the AASR, is described as being a step ladder comprised of seven staves. On one side we find, on the staves, the seven liberal arts and sciences of freemasonry. On the other side we are told by Albert Pike that the representation is more mystical or esoteric in nature. Specifically, the sephiroth of the Tree of Life as well as the Faith, Kindliness and Patience. The second symbol which comes to mind is the Cross and Red Rose that we find in the 18<sup>th</sup> degree of the AASR. These same symbols are the official ones for the Order of the Rose Croix. However, where the presence of esoteric commonality is evident and in abundance is in our concordant bodies or higher degrees.



Freemasonry



Rose Croix

Stave on the Ladder	Craft Lodge	Rosicrucians
1	Grammar	Intelligence & Understanding 3 <sup>rd</sup> sephira
2	Rhetoric	Patience
3	Logic	Victory & Glory 7 <sup>th</sup> & 8 <sup>th</sup> sephiroth
4	Arithmetic	Kindliness
5	Geometry	Faith
6	Music	Benignity 5 <sup>th</sup> sephira
7	Astronomy	Justice 4 <sup>th</sup> sephira

In the Chapter of the Holy Royal Arch the Ark of the Covenant appears in the Most Excellent Master degree with a close link to esoteric teachings. But it is in the Royal Arch Mason degree that we find many symbols in common with the Rose Croix. Specifically, the symbolism of the numbers three and twelve, the revealed ineffable word, the twelve tribes of Israel and the four divisions. As we progress through the York rite, we continue to see areas of commonality such as in the Red Cross of Constantine and the Knights Templar Order.

In the Ancient and Accepted Scottish Rite several degrees make reference to esoteric schools of thought, to name a few the 17<sup>th</sup>, 18<sup>th</sup>, 28<sup>th</sup> and 30<sup>th</sup> degrees. In the seventeenth degree we are introduced to a seven-sided room with seven columns containing certain Samaritan letters. This is a direct link to Rose Croix where we find the hidden seven-sided crypt of its founder, Christian Rosenkreutz. In the eighteenth degree we speak of spirituality as a condition for immortality. This is taken from Albert Pike and immortality is present in both masonry and esoteric schools of thought as has already been demonstrated. We are also given a lecture on the symbolism of the Rose and the Cross. Again, we see references to symbols common to both Orders. The 28<sup>th</sup> degree is quite possibly the degree which has the closest link to esoteric thought as it touches on the Kabbalah, Alchemy and the theory of opposites in nature or that of attraction and resistance. The example given refers to the colours black and white which is depicted in a lodge as the mosaic pavement representative of the ground floor in King Solomon's temple. The thirtieth degree explains the placement of the sephiroth on the mystic ladder. I have attempted to show how esoteric orders and freemasonry are not so far apart as regards symbols, self-improvement through continued research as well as references to spirituality. This latter point is crucial to a mason's development



and attainment of knowledge and enlightenment. I will now speak to this aspect of the craft.

In the craft degrees many references are made to God, religion and the Volume of the Sacred Law. The Charge in the 1<sup>st</sup> degree tells us that “As a F.M. I would first recommend to your most serious contemplation the Volume of the Sacred Law charging you to consider it the unerring standard of Truth & Justice and to regulate our actions by the divine precepts it contains.” In the ensuing lecture, we are further told that the EA is craving for light “not that physical light which springs from that great orb of day as its fountain but that moral & intellectual light which emanates from the primal source of all things – from TGAOTU the creator of the sun and of all that it illuminates.” So, why am I quoting these passages from the first degree? This should impress upon your mind the cryptic way our ritual provides information. The reference to intellectual light dovetails with the daily advancement in masonic learning. That pertaining to the VSL and the recommendation to regulate our actions according to its precepts alludes to our duty to God through the practice of our own spiritual beliefs. All of this alludes to our own spirituality and the development of it. It all begins with a belief in a supreme being for without it attainment of enlightenment will be difficult if not impossible.

Seeking to connect with the spiritual side of our being is not necessary but for those who care to explore it, it can open up a whole new avenue of study. It can assist in understanding what aspects we need to work on to pass from that rough ashlar to the perfect one.

### Conclusion

In closing, what I have attempted to portray this evening is the need to continually pursue our learning and understanding of freemasonry. To do so, one must of necessity look outside the boundaries of the craft and explore topics that may provide insight into our ritual. It is not necessary to look beyond the lodge in order to be a good mason but, if curiosity and thirst for knowledge and understanding is what you seek, then begin your search and you will find a certain satisfaction as your mind opens up and as you grow as a spiritual being. Esoteric literature is a beginning as you proceed down this path to enlightenment but it can be supplemented with history, religion, science, etc. Remember the two statements from our ritual mentioned at the beginning of this presentation;

*“Consider yourselves called upon to make a daily advancement in masonic knowledge.”*

*“To explore the hidden mysteries of science and nature.”*

These are not simple phrases inserted as filler in the ritual. They point to a direction that every mason is encouraged to pursue for if acted upon they will lead you to greater knowledge, enlightenment and understanding of yourself. Brethren, I hope that this introduction to the similarities between the craft and esoteric bodies will have sparked an interest in you. I know for me it has led to a better understanding of the ritual of freemasonry and consequently how to apply it to my inner self to eventually become that polished ashlar. Those of you here this evening, by your presence, have

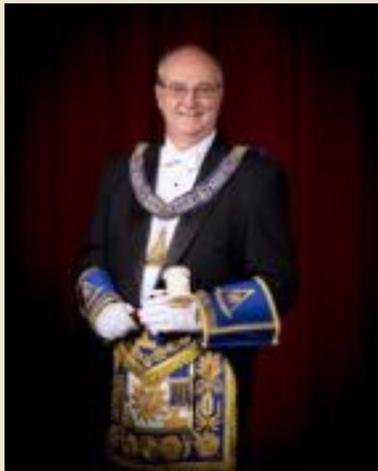
demonstrated an interest in expanding your own knowledge. If you are inclined to pursue your esoteric researches you may wish to look at joining an Order dedicated to secret teachings. One such Order and there are many, is the Societas Rosicruciana in Anglia or more commonly referred to as SRIA (soon to be SRIK). This body requires that you be a Master Mason to join and there is currently only one body in Quebec located in Gatineau.

I leave you with this quote from the 30<sup>th</sup> degree of the Scottish Rite;

*“Masonry like the field of the husbandman,  
will yield up her treasures only to the persevering  
laborer who earns them by diligent toil.”*

Thank you Brethren.

M.W.Bro. Andre Boivin



**About the author:** Most Worshipful Brother Boivin was born in Ottawa on the March 18, 1956. He attended various schools graduating from the American School in Paris in 1974. He attended the American College in Paris and subsequently returned to Canada to pursue his studies at the Ontario Police College receiving his diploma in 1979. His professional career included two years serving with the Canadian military, three years with the Vanier Police Force followed by a 30 year career at the House of Commons where he served as Watch Commander and Deputy Sergeant-at-Arms. During his career he was awarded the Governor General's medal of Bravery as well as the Queen's Golden Jubilee medal. M.W. Bro. Boivin married Jovette Boucher in Saint-François, New Brunswick on June 8, 1979. They have one daughter, Julie and two grandsons, Tristan and Olivier.

M.W. Bro. Boivin was initiated at King Solomon Lodge No. 69 on November 10, 1992. He served as Master of his lodge twice, in 1997-98 and again in 2000-01. He was installed as District Deputy Grand Master in 2001 for the district of Quebec West / Québec Ouest. He was appointed the Grand Representative of the Grand Lodge of Kentucky near the Grand Lodge of Quebec in 2001 and the Grand Lodge of Canada in the Province of Ontario in 2019. He has served on several committees of Grand Lodge namely; the Steering committee, the Finance committee, the Board of General Purposes and the State of Masonry committee. He later served as chairman of the Steering committee, the State of Masonry committee, the Board of General Purposes as well as the committee on the establishment of the Rectified Scottish Rite.

He is an active member in most York Rite bodies having served as Grand First Principal of the Grand Chapter of Royal Arch Masons of Quebec in 2011-12, a member of the Order of the High Priesthood and Cryptic Rite. He is a member of the Order of the Temple having served as Preceptor of Ottawa Preceptory and he is currently serving on Grand Council of the Sovereign Great Priory of Canada. He is also a member of the Red Cross of Constantine and is a Past Governor of his York Rite College. He was informed in 2017 that he would be receiving the highest honour in the York Rite, the Order of the Purple Cross. He received this award in August 2018 from the York Rite Sovereign College of North America. M.W. Bro. Boivin is also active on the esoteric side of masonry being a Past Celebrant of the Societas Rosicruciana in Anglia (SRIA), the Matinist Order as well as the Rectified Scottish Rite.

M.W. Bro. Boivin is an active member and officer since 2005 of the Royal Order of Scotland and a 32<sup>nd</sup> degree Ancient & Accepted Scottish Rite mason. In 2016 he was initiated into Tunis Shrine of Ottawa and in April 2017, he was elected President of the All Canada Conference of Grand Masters for 2018.

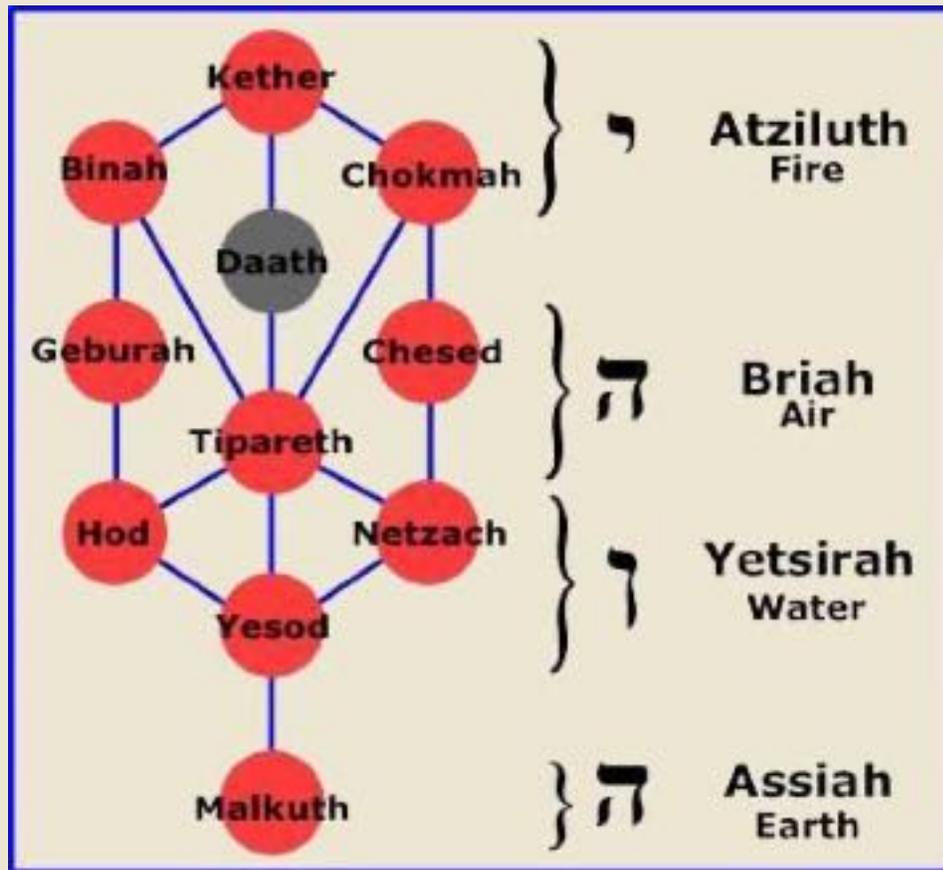


Figure 5 - The Four Worlds of the Sephiroth. Note that each triad in the first nine Sephira and the final Sephira Malkuth forms a world and each world has an association with one of the four elements. Note that not all paths are shown in this figure.

### Freemasonry & Esotericism Points in Common

BLUE OR CRAFT LODGE 1717	YORK RITE (Royal Arch) 1740	ANCIENT & ACCEPTED SCOTTISH RITE 1801	ORDER OF THE ROSE & CROSS 1624
<p>The 1st degree we discover the mystical aspects of the craft and the birth of “intellectual” light.</p> <p><b>Lecture in the 1<sup>st</sup> degree</b></p> <p>“... his first craving is for light – not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal source</p>	<p><b>Royal Arch degree</b></p> <ul style="list-style-type: none"> <li>- Chapter reveals the ineffable word</li> <li>- The three Principal officers represent the spiritual</li> <li>- Three Sojourners representing the psychic</li> <li>- The four banners representing the soul’s evolution from beast to soaring spirituality (Eagle)</li> <li>- The Ark of the Covenant</li> </ul>	<p><b>Rose Croix degrees</b></p> <ul style="list-style-type: none"> <li>-the rose &amp; the cross are symbols of the 18<sup>th</sup> degree</li> <li>-The seven-sided chamber is taken from the Rose Croix in the 17<sup>th</sup> degree</li> <li>- The 18<sup>th</sup> degree reveals the meaning of INRI. The Rosicrucian Order also uses the letters in its ritual.</li> <li>- In the 28<sup>th</sup> degree we speak of the Kabbalah, alchemy &amp; hermetic philosophy</li> <li>- We also see references to the Royal Arch</li> </ul>	<ul style="list-style-type: none"> <li>- The Rose &amp; Cross are symbols representing this Order</li> <li>- The C.R. crypt is a seven-sided room</li> <li>- The Kabbalah, alchemy, theurgy, magic, astronomy, Tarot, etc. are all subjects of study</li> </ul> <p>Christian Order Ark of the Covenant The Rose of Shannon Jacob’s Ladder Twelve great Religions Twelve Zodiacal Signs</p>

<p>of all things - the GAOTU...”  ... as speculative masons, ever endeavor to erect our spiritual building in accordance with the designs laid down by the GAOTU in the books of nature and revelation, which are our spiritual, moral, and M..c tracing board.  - Jacob’s ladder is composed of several staves representing Moral Virtues</p>	<p>- Twelve tribes of Israel  * Saint John states  “There are three that bear record in heaven, and these three are one. And there are three that bear witness in earth, and these three agree in one.”</p>		
<p><b><u>Lecture in the 2<sup>nd</sup> degree</u></b>  - “...intended to typify the struggles of the ardent mind for the attainment of truth, moral and intellectual truth, the comprehension of which surpasseth human understanding...”  - de nos connaissances des 7 Arts Libéraux et Science.</p>		<p><b><u>Consistory</u></b>  - Knight Kadosh explains the Mystic ladder. On one side the 7 Liberal Arts &amp; Sciences and on the other we have the sephiroth of the tree of life</p>	<p>- Mystic ladder with the representation of the sephiroth</p>
<p>“Let the emblems of mortality which lie before you, lead you to contemplate your inevitable destiny, and guide your reflections to that most important of all human studies, the knowledge of yourself.”</p>		<p>- Immortality is repeatedly mentioned in the various degrees</p>	<p>- Death &amp; Immortality are part of Rosicrucian beliefs</p>

## “Palermo: La Chiesa Del Gesu’ E La Tradizione Emulation Della Copertura Della Loggia”

di Fr.: Fulvio Fisticaro



osa sia la Loggia per ognuno di noi è un mistero racchiuso in ciascuno, ma esistono molte antiche tradizioni sulla sua simbologia. La Loggia si trasfigura in luogo mistico, Terra Sacra, Terra Santa; la Valle di Giosafat, su cui per antica tradizione si erge, ne svela una simbologia escatologica (*Gioele, Convocazione dei Popoli; 4, 9-14*).

La Loggia non è tempio o luogo di culto ove essa si tiene fisicamente. La sua sacralità è insita nella sua stessa natura di Loggia regolarmente costituita. Il tempio serve ad esprimerne la simbologia. Le sue dimensioni fisiche si trasformano. La Loggia mistica diviene parte dell’Universo e lo contiene allo stesso tempo. Il tempio fisico ristretto si dilata nel cosmo, tendendo all’infinito. La copertura della Loggia mistica è un particolare di questa tradizione.

Nella Spiegazione della Tavola di Tracciamento di Primo Grado e nella Quarta Sezione della Prima Lettura secondo la tradizione *Emulation*, la copertura della Loggia è *a celestial canopy of divers colours even the Heavens*, una volta celestiale di diversi colori fino ai Cieli. Si ritrova la stessa descrizione anche nei catechismi svelati da Samuel Prichard in *Masonry Dissected* del 1730.

*What covering have you to the Lodge?*

Che cosa ricopre la Vostra Loggia?

*A clouded Canopy of diverse colours (or the Clouds).*

Un drappo di nubi di diversi colori (o le Nubi).

Il visitatore della Chiesa del Gesù a Palermo resta folgorato nel trovare traccia di questa parti - colare tradizione. Nel 1552, tre anni dopo il loro arrivo a Palermo, ai Gesuiti viene assegnata l’Abbazia di Santa Maria della Grotta, sorgente su un rialzo il cui sottosuolo era fitto di caverne già utilizzate per il culto di Mitra e poi come catacombe paleocristiane. Sul piccolo pianoro, i secoli

avevano accumulato ben cinque chiese, che vengono tutte conglobate nella nuova Chiesa del Gesù, la cui costruzione viene ultimata tra il 1564 e il 1578. Nel XVII Secolo, la chiesa viene progressivamente modificata. Nell'ultimo ventennio del secolo, Baldassare Pampillonia e Giovan Battista Ferrera, sotto la direzione del gesuita Lorenzo Cipri († 1702), decorano con simbologia massonica il IV pilastro dell'abside, completato nel 1673: un'immagine antropomorfa dell'Essere Supremo, intento a donare all'umanità precipitandoli dall'alto strumenti di lavoro muratorio, tra i quali si distinguono chiaramente una squadra, un filo a piombo e una livella; la figura poggia proprio su *a celestial canopy of divers colours*. Il lavoro degli artisti richiama sorprendentemente la tradizione *Emulation*, in un tempo ancora troppo distante da qualsiasi congettura storica. Non è azzardato affermare che l'esistenza in terra di Sicilia di simili vestigia manifesta la presenza di tale tradizione sin dalla fine del XVII Secolo, agevolmente collegabile allo strumento rituale derivato dalla Loggia di Riconciliazione e approvato nel 1816, oggi in uso anche presso il Grande Oriente.

**Fr .: Fulvio Fisticaro**



Particolare della Chiesa del Gesù di Casa professa a Palermo – Il G.A.D.U. con Squadra e Regolo.



Particolare della Chiesa del Gesù di Casa Professa a Palermo – Gli angeli con la Spada fiammeggiante.



Chiesa del Gesù di Casa Professa a Palermo.



**Circa L'autore:** Fulvio Fisticaro è nato a Palermo nel 1958. Iniziato dalla RL *Emulation* n.ro 1047 all'Oriente di Palermo del Grande Oriente d'Italia, è stato Maestro Venerabile negli anni 2011 e 2012. Oggi è Segretario di Loggia. Dal 2013, è Bibliotecario dell'Oriente di Palermo. È in via di ultimazione una sua traduzione in italiano del Rituale *Emulation*.

## “Palermo: The Church Of Jesus And The Emulation Tradition Of The Lodge”

by Br. Fulvio Fisicaro



hat the Lodge is for each of us is a mystery enclosed in each individual one, but there are many ancient traditions about its symbolism. The Lodge is transfigured into a mystical place, sacred ground, Holy ground; the Valley of Giosafat, on which by ancient tradition it stands, reveals an eschatological symbolism (Joel, Convocation of the Peoples; 4, 9-14).

The Lodge is not a temple or place of worship where it is itself physically held. Its sacredness is inherent in its very nature as a regularly constituted lodge. The temple serves to express its symbolism. Its physical dimensions are transformed. The mystical Lodge becomes part of the Universe and contains it at the same time. The restricted physical temple expands into the cosmos, tending towards infinity. The covering of the Mystical Lodge is an element of this tradition.

In the “Explanation of the First Degree Tracing Table and in the Fourth Section of the First Reading” according to the Emulation tradition, the coverage of the Lodge is a ‘celestial canopy of diverse colours even the Heavens,’ a celestial vault of different colours up to the Heavens. The same description is also found in the catechisms unveiled by Samuel Prichard in *Masonry Dissected*, of 1730:

*What covering have you to the Lodge?*

*Che cosa ricopre la Vostra Loggia?*

*A clouded Canopy of diverse colours (or the Clouds).*

*Un drappo di nubi di diversi colori (o le Nubi).*

The visitor to the Church of the Gesù in Palermo is struck by the traces of this particular tradition. In 1552, three years after their arrival in Palermo, the Jesuits were assigned the Abbey of Santa Maria della Grotta, erected on a rise

whose subsoil was full of caves already used for the cult of Mithras and then as early Christian catacombs. On the small plateau, the centuries had accumulated five churches, all of which are incorporated into the new Church of the Gesù, whose construction was completed between 1564 and 1578. In the 17th century, the church was gradually modified. In the last twenty years of the century, Baldassare Pampillonia and Giovan Battista Ferrera, under the direction of the Jesuit Lorenzo Cipri († 1702), decorated the fourth pillar of the apse, completed in 1673, with Masonic symbolism: an anthropomorphic image of the Supreme Being, intent on donating to humanity by precipitating other masonry tools, among which a square, a plumb line and a level are clearly distinguished; the figure rests precisely on a celestial canopy of diverse colours. The artists' work surprisingly recalls the Emulation tradition, in a time still too distant from any historical conjecture. It is not risky to say that the existence in Sicily of similar vestiges shows the presence of this tradition since the end of the seventeenth century, easily connected to the instruments of the ritual derived from the Loggia of Reconciliation and approved in 1816, now also in use by the Grand Orient.

**Br. Fulvio Fisicaro**



Detail of the Church of the Gesù di Casa Professa in Palermo - The G.A.D.U. with Squadra and Regolo.



Detail of the Church of the Gesù di Casa Professa in Palermo.  
The angels with the flaming sword.



Church of the Gesù di Casa Professa in Palermo.



***About the author:*** Fulvio Fiscaro was born in Palermo in 1958. Initiated by RL Emulation No. 1047 in the East of Palermo in the Grand Orient of Italy, he was Venerable Master in the years 2011 and 2012. Today he is the Secretary of the Lodge. Since 2013, he has been the Librarian of the Orient of Palermo.

# “Freemasonry: The Fulfilment of Duty”

by Bro. Martiall A. Pitts

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**“Your first duty to God, to yourself, and to the world is to make yourself as great a personality, in every way, as you possibly can.” - Wallace D. Wattles**

## Duty

/'d(y)oodē/

noun

*a moral or legal obligation; a responsibility*



e men are called to duty; duty to our country, our spouse, our children, our employers. As patriots, husbands, fathers, employees, we endeavour to ever improve in our performance, hoping to impart those values we hold most dearly. But, where do these notions of duty come from? I would argue they are God-given, as duty lies in the heart of morality. Of course, we are now faced with the question, “where do morals come from?” For the purposes of this paper, we will assume that they too, are God-given, as asserted by Mark Clark in his book, *The Problem of God*. In this book, Clark argues that morality transcending time, culture, age, or any other divisions of men, is evidence for God-given morality.<sup>1</sup>

If duty lay at the heart of morality, and morality at the heart of God, what then? What of the centre where these lines intersect? If all duty is God-given, then all duty must ultimately be *to* God. I am of the firm belief that *God* is the centre of this intersection. As Freemasons, we are taught that the centre is the point from which one cannot err.<sup>2</sup> We are also taught that our duties as Freemasons take their root in our core tenets; Brotherly Love, Relief, and Truth, and that these are best performed from the centre. Therefore, one could argue that Freemasonry (when lived out properly), is the ultimate fulfilment of our duty to our Creator; and that is what I hope to do in this paper.

As most men will admit, they need some form of scrutiny to ensure their endeavours come to fruition. C.S. Lewis writes, “It looks, in fact, very much as if both parties had in mind some kind of Law or Rule of fair play or decent behaviour or morality or whatever you like to call it.”<sup>3</sup> I contend that we, as Freemasons, find this “rule of fair play” or morality in our Volume of the Sacred Law,<sup>4</sup> and therefore, it will serve as the check and balance for this paper. Of course, there are many Volumes of

<sup>1</sup> Clark, M. A. *“The Problem of God: Answering a Skeptics Challenges to Christianity.”* Grand Rapids, MI: Zondervan. (pp 43-51). (2017)

<sup>2</sup> The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 12)

<sup>3</sup> Lewis, C. S. *“In Right and Wrong As A Clue to the Meaning of the Universe.”* *Mere Christianity* (Vol. 1, p 4). New York: HarperSanFrancisco. (2001).

<sup>4</sup> “In this sense, the S. points out to us that straight and undeviating line of conduct laid down for our guidance in the V. of the S.L.” The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 101)



Sacred Law we could reference. For this paper, we will focus on the volumes from the three major monotheistic religions: Christianity, Islam, and Judaism.

### *On Brotherly Love*

I remember having conversations with friends, asking why I wanted become a Mason. My initial answer was that I had no real male role models, and truthfully; was most likely looking for a “father figure.”

I also remember having conversations with those same friends after having become a Mason, saying “I’m not sure what I’ve gotten myself into, I don’t know if this whole ‘brotherhood’ thing is going to work out... I don’t think I can connect with any of these guys.” It was not until my Fellow Craft degree that I felt like I truly belonged.

More often than not, when speaking with my Brother Masons, I hear the same adage: “The Fellow Craft is the degree I don’t remember a lot of.” I used to be in that same boat, but in preparation for this paper, I revisited this degree repeatedly, and have come to a conclusion: there is a reason that this was the point in time when I felt like a Brother.

As Fellow Crafts, our working tools, by way of the Level, teach us that “we all spring from the same stock, partake of the same nature, and share in the same hope.” The Level communicates to us the importance of *affection, equality, humility, peace, and compassion* for our fellow man, who are ultimately, our brothers. It reminds us that our time here on this plain of existence is finite and unspecified, and thus, we must walk in level steps, to honour the Great Architect.<sup>5</sup>

As men of faith, we are constantly admonished in our walks with the Creator, through meditation on and the reading of our Volume of the Sacred Law, to love, honour, and cherish our fellow man. We are expected to love one another and show honour.<sup>6</sup> We’re taught that by having humility, gentleness and patience, we can bear with one another in love.<sup>7</sup> The Great Architect of the Universe speaks to us through his various scriptures, and teaches us that we are all but one brotherhood,<sup>8</sup> and are all equal in that brotherhood.<sup>9</sup> As brothers, we are inevitably encouraged to follow our paths,<sup>10</sup> and respect those of our brethren with grace and a tender heart.<sup>11</sup>

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<sup>5</sup> “The Level demonstrates that we all spring from the same stock, partake of the same nature, and share in the same hope; and although distinctions among men are necessary to preserve subordination and to reward merit and ability, yet no eminence of station in life should make us forget that we are brothers, ... save those of goodness and virtue shall cease, and death, the grand leveler of human greatness, shall reduce us all to the same level” - The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 69).

<sup>6</sup> “Love one another with brotherly affection. Outdo one another in showing honor” - Rom 12:10 ESV

<sup>7</sup> “With all humility and gentleness, with patience, bearing with one another in love” - Eph 4:2

<sup>8</sup> “Humanity is but a single brotherhood: so make peace with your brethren” - Quran 49:10

<sup>9</sup> “The rich and poor meet together: the LORD is the maker of them all.” - Mishlei 22:2

<sup>10</sup> “For you is your religion, and for me is my religion.” - Quran 109:6. “A wise son heareth his father's instruction: but a scorner heareth not rebuke.” Mishlei 12:1

<sup>11</sup> “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.” - Eph 4:32



Therefore I submit that when bearing the Level in mind, we endeavour to create not only lodges, but societies where we are “*happy to meet, sorry to part, happy to meet again.*”<sup>12</sup> Thus, by living out this Masonic grand principle, we fulfil this duty of friendship and brotherly love to our brethren, and ultimately honour our Creator.

### *On Relief*

One of the most memorable nights of a Mason’s life is the night he was initiated into our great Order. I can clearly remember standing in the N.E. angle of the lodge, receiving a lecture. To be frank, I didn’t retain a lot of it, my head still swimming from the experience of the night. I do however, distinctly remember that moment when I was asked to give to the cause of Charity, only to realize that they’d taken literally everything of remote value from me.<sup>13</sup> My face glowing warm and red, my eyes frantically darting around the lodge, back to my lecturer, to my Junior Deacon guide; “no,” I answered.

After being explained to me, that this moment was not to embarrass me, (but to cement within me a peculiar moment in which I was poor and penniless, so that I may be moved to contribute to a brother in distress in the future),<sup>14</sup> my heart sighed relief; I was among like minded men.

Indeed, within each of our own hearts, we have resolved to do for the least, that which we’d do for the greatest.<sup>15</sup> We have made the conscious decision to have compassionate hearts, as this is pleasing to our Creator.<sup>16</sup> We recognize that what we cannot possibly receive the Most High’s favour (by way of our Brethren) in times of distress, if we do not show favour to our brethren in their distress.<sup>17</sup>

I am constantly reminded by that third of the Five Points of Fellowship; to keep our brethren in our prayers, that the Almighty may deliver them from suffering, and relieve necessities, through us if it be His will.<sup>18</sup> All men, of all faiths, exercising charity and relief, by way of their piety, and living out Masonic duty.

<sup>12</sup> The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 19)

<sup>13</sup> “Indeed, I shall immediately put your principles in some measure to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Fm’s heart; I mean Charity. ... Anything therefore, that you may feel disposed to give, you will deposit with the J.D., and no matter how small the amount, it will be thankfully received and faithfully applied. J.D. - Have you on your person any money to give in the cause of Charity?” The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 35-36).

<sup>14</sup> “Would you have given if it had been in your power? ... I congratulate you on the honourable sentiments by which you are actuated, and likewise on your present inability to gratify them. ... as a warning to your own heart, that should you at any future period meet a bro. in circumstances of distress who claims your assistance, you may recollect the peculiar moment in which you were received into Fy., poor and penniless, neither naked nor clothed, neither barefoot nor shod; and you will then cheerfully embrace the opportunity of practicing that virtue you now profess to admire.” - The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 36-37).

<sup>15</sup> “And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’” - Matt 25:40

<sup>16</sup> “Verily, God is Compassionate and is fond of compassion, and He gives to the compassionate what He does not give to the harsh.” - The Prophet Muhammed

<sup>17</sup> “Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.” - Mishlei 21:13

<sup>18</sup> “K. to K.; the posture of my daily supplications shall remind me of your wants, and dispose my heart to soothe your afflictions and relieve your necessities.” - The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 9).

## On Truth

When looking at truth, I suppose there are two avenues we can venture down; that of being *factual and honest*, and that of being *accurate* to the best of your knowledge.

As children, we are taught it's wrong to lie. As we age, we begin to play with those boundaries, ever so slightly, telling what's commonly referred to as "a lie by omission." It is factual to say you were at the movies, it is not honest to omit that you were there with someone you should not have been with.

As Masons, we put a great deal of stock in factual honesty. Indeed, we are reminded every time we see the Plumb-rule, that Heaven and Earth are connected via rectitude and truth, and to walk uprightly, and with humility before God.<sup>19</sup> This small working tool reminds us of scriptures commanding us to be men of integrity,<sup>20</sup> to abhor oppression,<sup>21</sup> and to remember that not only is lying wrong, but is of grave offence to the Almighty.<sup>22</sup>

Our creator not only *expects*, but *rewards* just and upright behaviour;<sup>23</sup> He wrote it on our hearts as our guide<sup>24</sup> in his righteous ways,<sup>25</sup> so that we may one day ascend to his ethereal mansion, just and perfect.<sup>26</sup>

But what of accuracy? What of the curiosity that leads us to discover more *accurate* truths? What of the truths that lay just beyond our grasp? The answer? *Gnostic inquiry*. The pursuit of esoteric mystical knowledge is one of the greatest gifts given us from the Great Architect. The insatiable craving we have to learn all that is true and good in the world, can only be assuaged by venturing into the great unknown; being determined to discover some nugget, no matter how small it may seem.

In Masonry, this is known as "Light", and whether this is taken as the rays of Heaven enlightening us in the paths of virtue and science,<sup>27</sup> or the very first thing a newly obligated brother asks for,<sup>28</sup> there is no question; Light is *good*.

<sup>19</sup> "The infallible Plumb-rule, which, like Jacob's ladder, connects Heaven and Earth, and is the criterion of rectitude and truth, teaches us that to walk uprightly and with humility before God, turning neither to the right nor left from the path of virtue, is a duty incumbent upon every Freemason." The M.W. Grand Lodge of British Columbia (1983). The British Columbia "Canadian Work" (pp 9).

<sup>20</sup> "Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity," – Titus 2:7

<sup>21</sup> "Allah orders justice, kindness and good conduct. He forbids injustice, immorality and oppression" - Quran 16:90

<sup>22</sup> "Lying lips are abomination to the LORD: but they that deal truly are his delight." - Mishlei 12:22

<sup>23</sup> "That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance" - Quran 33:24

<sup>24</sup> "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." – Mishlei 11:3

<sup>25</sup> "The path of the righteous is level; you make level the way of the righteous." - Isa 26:7

<sup>26</sup> "Thus, my bro., the working tools of M.M. teach us to bear in mind, and act according to the laws of the Divine Creator, so that when we are summoned from the sublunary abode, we may ascend to the G.L. above, where the world's Great Architect lives and reigns for ever and ever..." The M.W. Grand Lodge of British Columbia (1983). The British Columbia "Canadian Work" (pp 101).

<sup>27</sup> "W.M. - The L. Being thus duly formed, before I declare it open, let us supplicate a blessing from the Grand G.O.T.U. ... May the rays of Heaven shed their benign influence upon us, and enlighten us in the paths of virtue and science." - The M.W. Grand Lodge of British Columbia (1983). The British Columbia "Canadian Work" (pp 9).

<sup>28</sup> "W.M. - As you have been kept for a considerable time in a state of D., what at the present moment do you most desire? C. - Light. W.M. - Bro. J.D., at the proper time let that blessing be restored to the C." - The M.W. Grand Lodge of British Columbia (1983). The British Columbia "Canadian Work" (pp 28).



Our Creator *tells* us his Light is good.<sup>29</sup> He sanctions, encourages, and yes, even rewards the pursuit of Light.<sup>30</sup> He warns against the rejection of his favour, should you become complacent in your lack of knowledge,<sup>31</sup> and the life that awaits should you heed more.<sup>32</sup> The Most High *wants* you to *crave* instruction.<sup>33</sup>

Thus, we are reminded of our Charge as Fellow Crafts; that “the study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the minds, is earnestly recommended to [our] consideration; especially the science of geometry which is established as the basis of our art. Geometry, or Freemasonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.”<sup>34</sup>

### *In Closing*

This paper initially was an endeavour to prove to myself that by opening my heart, mind, and soul to Masonry and all its glory, that I was not shirking my responsibilities to my friends, family, or faith. I believe, in my own heart, that I’ve done just this. I, myself, have noticed a great difference in my performance of my duties to my kith and kin, as well as my relationship with them, since having been admitted into our Order.

Though this paper was written from a Monotheistic, Abrahamic faith point of view, I would welcome the discussion from those brethren whose faith in the Most High does not subscribe to these. As part of my own Gnostic inquiry, I fully intend to revisit this paper from multiple points of view, be they animistic, shamanistic, polytheistic, deistic, philosophic, or otherwise.

My brethren, I leave you with the closing of a Fellow Craft; “let us remember that wherever we are and whatever we do, His all-seeing eye beholds us; and while we continue to act towards each other as true and faithful Fellow Crafts, let us never fail to discharge our duty towards Him with fervency and zeal.”<sup>35</sup>

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<sup>29</sup> “And God said, “Let there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness.” - Genesis 1:3-4. “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.” - Quran 24:35. “And G-d said: ‘Let there be light’ And there was light. And G-d saw the light, that it was good; and G-d divided the light from the darkness.” - Bereishit 1:3-4

<sup>30</sup> “Read! In the Name of your Lord, Who has created” - Quran 96:1

<sup>31</sup> “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” - Hoshea 4:6

<sup>32</sup> “Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.” - Pro 10:17

<sup>33</sup> “O my Lord! Increase me in my knowledge!” - Quran 20:114. “Shew me thy ways O, LORD; teach me thy paths.” - Tehillim 25:4. “Your word is a lamp to my feet and a light to my path.” - Psalm 119:105.

<sup>34</sup> The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 74-75).

<sup>35</sup> The M.W. Grand Lodge of British Columbia (1983). The British Columbia “Canadian Work” (pp 17).

## “Memento Mori” / “Ricorda la morte”

di Fr. Steve Young



Quando Marco Aurelio fu incoronato imperatore di Roma (anno lucius 4161), mentre procedeva lungo il viale sul suo cocchio, due schiavi furono posizionati sui suoi fianchi per sussurrargli continuamente all'orecchio che un giorno anche lui sarebbe morto. Aurelio non ha mai voluto essere imperatore. Era un filosofo e uno stoico. Lo Stoicismo, fondato da Zenone di Cilio ad Atene circa 700 anni dopo il completamento del Tempio di Re Salomone, prese il nome dal famoso Stoa Pokile, o portico dipinto, dove gli intellettuali si riunivano per

scambiarsi idee. Lo stoicismo enfatizzava l'etica come obiettivo principale della conoscenza umana.

Uno dei principi fondamentali era un promemoria quotidiano dell'inevitabile fatto che tutti noi un giorno moriremo - memento mori. E così, nonostante avesse raggiunto l'apice del potere a Roma, Marco Aurelio desiderava essere costantemente ricordato del suo inevitabile destino.

Il rituale quotidiano di un filosofo stoico consisteva nel ricordare a sé stesso ogni mattina che questo potrebbe essere il suo ultimo giorno sulla Terra, e quindi trarne beneficio al meglio delle sue capacità. Ogni sera, prima di ritirarsi, doveva ricordare che forse non si sarebbe svegliato dal sonno, e quindi essere grato per tutto ciò che nella sua vita fino ad oggi. Marco Aurelio credeva inoltre nel fare tre cose ogni mattina, che chiamerò le tre "M":

Movimento: muoviti, fai qualcosa. Rifatti il letto, fai una passeggiata, fai qualcosa in casa; qualsiasi cosa per iniziare prima del previsto.

Meticolosità: Consapevolezza di concentrati sul presente. Sii qui, ora, in questo momento e assaporalo. Non preoccuparti di ciò che non puoi controllare; invece, preoccupati di ciò che puoi controllare, ora, oggi, in questo momento.

Maestria: diventa bravo in qualcosa. Fai un progresso quotidiano in qualcosa che ti interessa e fallo al mattino per darti quel senso di realizzazione nelle prime ore della giornata.



Inoltre, lo stoicismo insegna a concentrarsi su ciò che può essere controllato e a non preoccuparsi di ciò che non può. Anche in una brutta situazione, possiamo sempre concentrarci su come ci sentiamo riguardo alla situazione piuttosto che sulla situazione stessa. Parole davvero sagge.

Aurelio è particolarmente importante in questo periodo di pandemia: fu imperatore di Roma durante la peste antonina, una piaga che uccise 5 milioni di persone e devastò le potenti legioni romane. Si dice che la peste sia arrivata dalla Cina, ma sicuramente proveniva dall'Oriente. Si diffuse rapidamente, infettando la maggior parte prima dei portatori anche prima che sapessero di essere malati, è devastando l'economia.

Costretto a mettere da parte le sue riflessioni, Aurelio chiese la migliore esperienza che poteva trovare nel regno. Il famoso medico e filosofo naturale (cioè scienziato) Galeno fu incaricato di affrontare la malattia. Una volta risolta la questione, Aurelio si concentrò sul rilancio dell'economia, in un caso dando l'esempio vendendo all'asta gli effetti personali della propria famiglia. Quando alla fine lui stesso fu infettato, Aurelio si concentrò sull'organizzazione della sua successione per garantire che la risposta alla pandemia non sarebbe stata influenzata negativamente. Nel libro *Meditazioni*, pubblicato dopo la sua morte, Aurelio è citato come dicendo: "Una malattia come la peste, 'può solo minacciare la tua vita', ma il male, l'egoismo, l'orgoglio, l'ipocrisia, la paura - queste cose 'attaccano la nostra umanità.'"

È discutibile se esista un collegamento diretto tra massoneria e stoicismo; tuttavia, è chiaro che gli autori dei nostri primi rituali erano ben versati nei classici. Al minimo indispensabile, le congetture esistono. Credo che ci sia almeno un frammento di filosofia stoica all'interno del rituale per ciascuno, e probabilmente molto, molto di più.

Recentemente ho scoperto in un articolo su un approccio psicoterapeutico a coloro che soffrono di stress associato a COVID-19. L'approccio, denominato Rational Emotive Behaviour Therapy (REBT), che prevede una tecnica chiamata *Premeditatio Malorum* "male premeditato" cioè prepararsi mentalmente a ciò che può verificarsi di una brutta situazione. La tecnica è un promemoria per concentrarti su ciò che puoi controllare e non su ciò che non puoi, e che l'accettazione è strumentale nel creare sane reazioni emotive di fronte alla realtà dolorosa. Leggendo questo articolo, mi è subito venuta in mente la Preghiera della Serenità: "Dio, concedimi la Serenità per accettare le cose che non posso cambiare, il Coraggio per cambiare le cose che posso e la Saggezza per conoscere la differenza."



**Sopra:** Marco Aurelio che distribuisce il pane alla gente durante la pandemia.  
(Joseph-Marie Vien, 1765)

In sintesi, proprio come a Marco Aurelio ricordava la sua mortalità, e così come gli stoici non si preoccupavano di ciò che era al di fuori del loro controllo, anche noi possiamo trarre conforto dal fatto che noi, conoscendo già il nostro inevitabile destino, possiamo sfruttare al massimo il tempo che abbiamo.

Mille grazie a “The Daily Stoic” ([www.dailystoic.com](http://www.dailystoic.com)) per il loro continuo lavoro nel far rivivere il movimento stoico e per molte delle idee contenute in questo articolo.

Fr ∴ Steve Young



**Circa L'autore:** Brother Steve Young is the Junior Warden of St. Andrew's Lodge No. 560 and 1<sup>st</sup> Principal of Maple Granite Chapter No. 61. He is also a member of Order of the Secret Monitor, Order of the High Priesthood, and a Sir Kt. with Ottawa Preceptory No. 32.

## *“Memento Mori”*

by Bro. Steve Young



When Marcus Aurelius was crowned Emperor of Rome (*anno lucius 4161*), as he proceeded down the avenue in his chariot, two slaves were positioned on his flanks to continually whisper into his ear that one day he too would die.

Aurelius never wanted to be emperor. He was a philosopher and a Stoic. Stoicism, founded by Zeno of Cilium in Athens approximately 700 years after the completion of King Solomon's Temple, was named after the famous *Stoa Pokile*, or painted porch, where intellectuals gathered to exchange ideas. Stoicism emphasized ethics as the main focus of human knowledge. One of the key tenets was a daily reminder of the inevitable fact that all of us will one day die - *memento mori*. And so, despite having reached the pinnacle of power in Rome, Marcus Aurelius wished to be constantly reminded of his inevitable fate.

The daily ritual of a stoic philosopher was to remind himself each morning that this may be his last day on Earth, and therefore to benefit from it to the best of his ability. Each evening, before retiring, he was to remember that he may not wake from his sleep, and therefore to be thankful for everything in his life to date. Furthermore, Marcus Aurelius believed in doing three things each morning, which I will call the three "M"s:

Motion: get moving, do something. Make your bed, take a walk, do something around the house; anything to get going early.

Mindfulness: focus on the present. Be here, now, in this moment and savour it. Do not worry about what you cannot control; instead, worry about what you can control, now, today, in this moment.

Mastery: Become good at something. Make a daily advancement in something that interests you, and do it in the morning to give you that sense of achievement early on in the day.

Furthermore, stoicism teaches to focus on what can be controlled and not to worry about what cannot. Even in a bad situation, we can always focus on how we feel about the situation rather than on the situation itself. Wise words indeed.

Aurelius is particularly important in this time of pandemic: he was Emperor of Rome in during the Antonine plague, a plague that killed 5 million people and devastated the once-powerful Roman Legions. It is said that the plague may have

arrived from China, but it certainly came from the East. It spread quickly, infecting most before the carriers even knew they were sick. And it wreaked havoc on the economy.

Forced to put his reflections aside, Aurelius called for the best expertise he could find in the realm. The renowned physician and natural philosopher (*i.e.*, scientist) Galen was put in charge of confronting the disease. Once that issue was in hand, Aurelius focused on reviving the economy, in one case leading by example by auctioning off the belongings of his own household. When he himself eventually became infected, Aurelius focused on organizing his succession to ensure that the response to the pandemic would not be adversely affected. In the book “Meditations,” published after his death, Aurelius is quoted as saying, “A disease like the plague, can only threaten your life, but evil, selfishness, pride, hypocrisy, fear - these things attack our humanity.”

It is debatable whether there is a direct link between freemasonry and stoicism; however, it is clear that the authors of our early rituals were well versed in the classics. At the bare minimum, the inferences exist. I believe that there is at least a snippet of stoic philosophy within the ritual for each, and likely much, much more.

I recently came across an article about a psycho-therapeutic approach to those experiencing stress associated with COVID-19. The approach, called “Rational Emotive Behaviour Therapy” (REBT), envisages a technique called *Premeditatio Malorum*: preparing mentally for the occurrence of a bad situation. The technique is a reminder to focus on what you can control and not on what you cannot, and that acceptance is instrumental in creating healthy emotional reactions in the face of a painful reality. On reading this article, I was immediately reminded of the Prayer of Serenity: “God, grant me the Serenity to accept the things I cannot change, Courage to change the things that I can and the Wisdom to know the difference.”

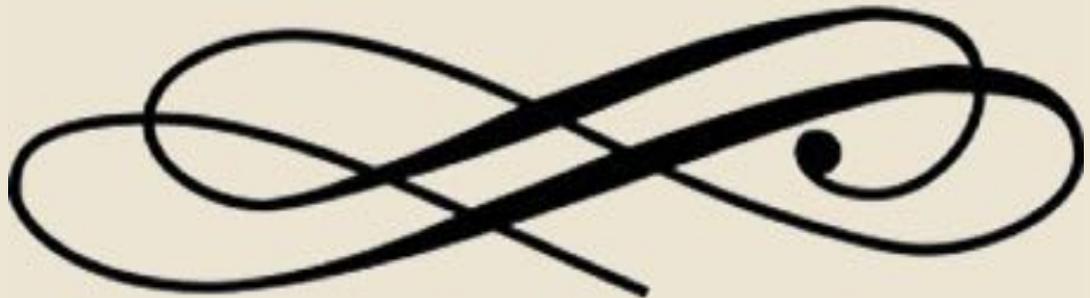


**Above:** Marcus Aurelius distributing bread to the people during the pandemic.  
(Joseph-Marie Vien, 1765)

In summary, just as Marcus Aurelius was reminded of his mortality, and just as the stoics did not worry about that which was beyond their control, we too, can take comfort from the fact that we, already knowing our inevitable fate, can make the most of the time we have.

Many thanks to “The Daily Stoic” ([www.dailystoic.com](http://www.dailystoic.com)) for their continued work in reviving the Stoic movement, and for many of the ideas contained in this article.

Bro. Steve Young



**About the author:** Brother Steve Young is the Junior Warden of St. Andrew’s Lodge No. 560 and 1<sup>st</sup> Principal of Maple Granite Chapter No. 61. He is also a member of Order of the Secret Monitor, Order of the High Priesthood, and a Sir Kt. with Ottawa Preceptory No. 32.

# The Donald A. King Memorial Award

by R.Em.Kt. David Hickman, K.C.T.



his Award was established by M.Em.Kt. Donald A. King, G.C.T. in 1985 under the title of the “Best Uniform Turn-out of Preceptors.” The change to its present title reflects the esteem held by Great Priory for the late M.Em.Kt. Donald A. King.

This Award has but one purpose which is “to generate interest and enthusiasm; to motivate each Preceptory to honour our distinguished Order with proper uniformed turn-out, in accordance with our Statutes.”

The Award is presented annually to the one Preceptory in Canada which best exemplifies Statute compliance, enthusiasm, dignity and acceptance of the challenge of Knightly competition. The selection of the Preceptory deemed worthy of the Award is determined by a Committee appointed for that purpose by the Supreme Grand Master.

## Procedure

On the evening of the Provincial Grand Prior's official visit of inspection he pays particular attention to the Preceptors compliance to the Statutes as they relate to “Full dress uniform.” The Provincial Grand Prior also takes group photographs of the Preceptors for future reference.

On completion of all his official visits of inspection in his District the Provincial Grand Prior reviews his notes and photographs relating to the Award and selects just the one Preceptory in his District which he deems best to represent the District for the Award. The Provincial Grand Prior then submits his report with photographs naming his selection to the Donald A. King Memorial Award Committee.

The Committee reviews all submissions received from the fifteen Districts across Canada and selects the one Preceptory it considers worthy of the Award and issues its written report to the Supreme Grand Master.

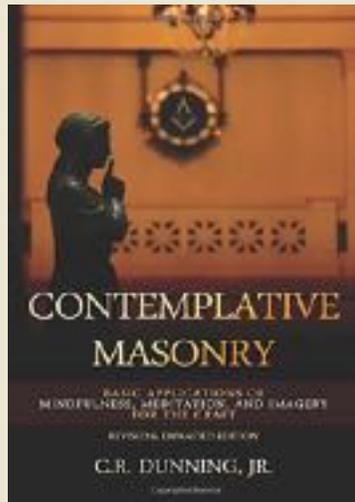
The Supreme Grand Master announces the recipient of the Award at the Annual Assembly of the Sovereign Great Priory of Canada and presents it to the members of the Preceptory present.

## The 2020/21 Donald A. King Memorial Award Committee:

R.Em.Kt. David W. Hickman, K.C.T. (Chairman)

R.Em.Kt. James O'Halloran

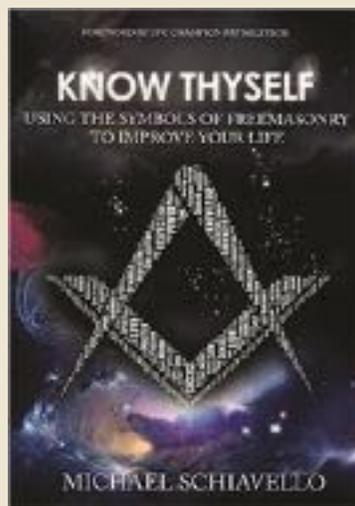
## *Book selections for January*



Part of the work that has become *Contemplative Masonry* first appeared on the internet in 2000 as an anonymously authored guide to the exploration of Freemasonry through contemplative practices like prayer, meditation, breath work, chanting, and visualization. Sixteen years later, the original author of that material, C.R. “Chuck” Dunning, Jr., has come forward with a substantially expanded edition for those seeking to utilize Masonic symbolism and teachings in a way that is practical, accessible, inspiring, and profoundly transformative. *Contemplative Masonry* is a much-needed resource for Masons seeking to undertake the challenging and rewarding work of deep self-knowledge and self-improvement. Brother Dunning provides Freemasons with a unique system of practices derived directly from the Degrees of Craft Masonry, without reliance upon other religious, spiritual, or esoteric traditions. He also shares the valuable wisdom and insights that come from decades of personal experience with contemplative practices.

### *About the author:*

Chuck Dunning has been a Master Mason since 1988, is a member of Blue Lodges and Scottish Rite Valleys in both Texas and Oklahoma, and also belongs to a number of Masonic research societies. In the Scottish Rite, Chuck is a Knight Commander of the Court of Honor, Director of Education for the Guthrie Valley in Oklahoma, and a Class Director for the Fort Worth Valley in Texas. In 2012 he became the founding Superintendent of the Academy of Reflection, which is a chartered organization for Scottish Rite Masons wanting to integrate contemplative practice with their Masonic experience. Chuck has been engaged in various forms of contemplative practice for over three decades. In his career in higher education and mental health, in Masonry, and with other groups and individuals, he facilitates and teaches mindfulness, meditation, and imagery to enhance their experiences of life in many ways. Chuck holds a master’s degree in counselor education and a bachelor’s degree in psychology, both from the University of North Texas.



There is a system of teaching that traces its roots to pre-Biblical times and counts Pythagoras, Aristotle, Plato and Socrates among its forefathers. Some of the most successful people in history, from Mozart to Churchill, George Washington to Walt Disney, Cecille B. DeMille, Henry Ford, Ty Cobb, John Wayne, Buzz Aldrin, Mark Twain, Arnold Palmer, John Elway and Clark Gable used it to improve their lives and enable their success. The system of teaching is Freemasonry. Now you can learn how to use the symbols of Freemasonry to improve your life. Discover why generations of successful individuals, from billionaires to astronauts, and presidents to pop stars have long-coveted this information. Through understanding Masonic symbolism, you will begin to:

- Expand your mind
- Achieve self-mastery
- Attract success
- \* Take control of your life
- \* Ignite your divine spark
- \* Master your emotions

This ages-old system of self-knowledge, long shrouded in mystery and secrecy, is now in your hands.

#### **About the author:**

Michael Schiavello is a best-selling author, international television broadcaster and award-winning writer. He is a 32nd Degree Mason of the Scottish Rite and a recipient of the degrees of the York Rite, including Mark Mason, Holy Royal Arch and Knights Templar Degrees. Michael is the author of the 1999 non-fiction best seller, "Bouncer! Real Life Stories" (Lothian Books). He is the former editor of Australasia's largest sports and lifestyle publishing house (Blitz Publications), and he has been published in more than 50 magazines worldwide.

A long-serving television sports broadcaster, Michael commentated the 2006 Commonwealth Games and the Beijing Olympic Games in 2008. He has commentated sports events in over 20 countries and the host of The Voice Versus CableFax Award nominated show on American cable network, AXS TV.

Michael holds a Certificate in Masonic Education from the Victorian Lodge of Research. Michael has been profiled in Freemasonry Victoria magazine (article entitled "The Voice of Freemasonry," June 2014 edition). His Masonic writing has featured in various Masonic Trestle Boards and he has delivered lectures on topics of Masonic symbolism at lodges in Australia and the United States. He is the Worshipful Master of Daylite Lodge No. 44 in Las Vegas, USA.

## News & Announcements

- *A hearty congratulations to the following frater celebrating his anniversary as a KT this month:*
  - *Sir Kt. Winston Kinnaird. – Ottawa Preceptory No. 32 – 33 years*
- *Congratulations to Bro. Bob Albert on his receipt of the Knights Templar Charitable Foundation (KTCF) Divinity Student Bursary award in support of his continued religious studies. We wish him every success in the future and look forward to his ordination.*

*Remember to advertise your future news and anniversaries with*  
*VESPERS!!*



*Grffiti in Zedekiah's Cave, Jerusalem.  
\*\* Photo credit: Mike Boese (Israel, 2016)*

Summa Summarum: This is the final conclusion: Hidden in these two proverbs is everything within the heavenly and earthly light, and he that rightly understandeth these proverbs in eternity and time is a right and true Theosophus, Cabalist, Magus and Philosophus and he that knoweth how to interpret these two proverbs according to the Alpha and Omega is a man well to be trusted and believed. And also thou canst test anybody who can thus do this, and weigh him on the R. C. scale.

Mark this well!

1.

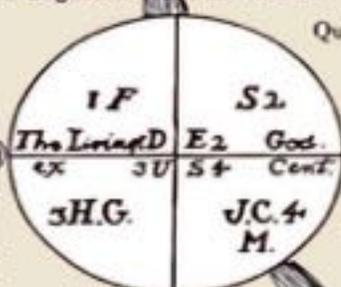
In Christ, the visible, understandable God and Man, dwelleth the entire heavenly invisible divine nature of the holy Trinity, that is: God, Father, Son and Holy Ghost.

bodily Col. 2.

The Sun of Justice, Mal. 4. the inconceivable Son of God, a Spirit, Life, Light and Fire, and a likeness of the visible eternal God. That is: The word became flesh and a bodily man.

I.C. INVI SIBIL.

God hath begotten God. Psalm 2



VISIBIL.

Heavenly Natural  
Quinta-Essentia. Quinta-Essentia.



And God said: let there be light. God is a Spirit. John 4, 21. and G. becomes G. body.

Whatever lives is more noble than a dead body

Spiritus.

IN HOC. ⊕

The heaven of the great

⊕ SIGN. VINC.

world and of all creatures.



One bodily  
SU

inconceivable  
N

Father and Mother as long as the world stands.

O! Fili chare, noli nimis alte volare  
Si nimis alte volas, poteris comburere pennas.

Let this be a warning to those that always want to be Know-alls.

O Man, how long wilt thou lack Knowledge, how long wilt thou not even Know Thyself?

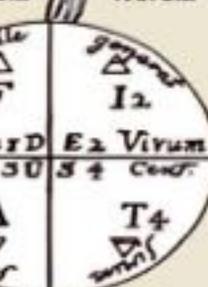
2.

In the visible, understandable, beautiful Gold, dwelleth the created invisible earthly, perfected nature, the earthly natural Trinity, that is: Sulphur, Mercurius and Sal, bodily.

The natural Sun of the Philosophers, a Spirit, Life, Light and Fire, and a shadow of the eternal Sun, emerges from his CHAOS and becomes a body in the small world.

INVI SIBIL.

Aurum Aurum generat.



VISIBIL.

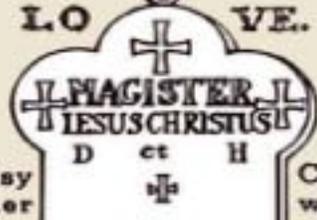
2 Macc. 1, 20, 21. Without this water the Laborants could achieve nothing.

The beautiful glimmer of the Gold maketh fools out of many men, therefore Δ Δ Δ must become a stone of Gold for the fool.

Sulphur purgatum  
Mercurium que lavatum.

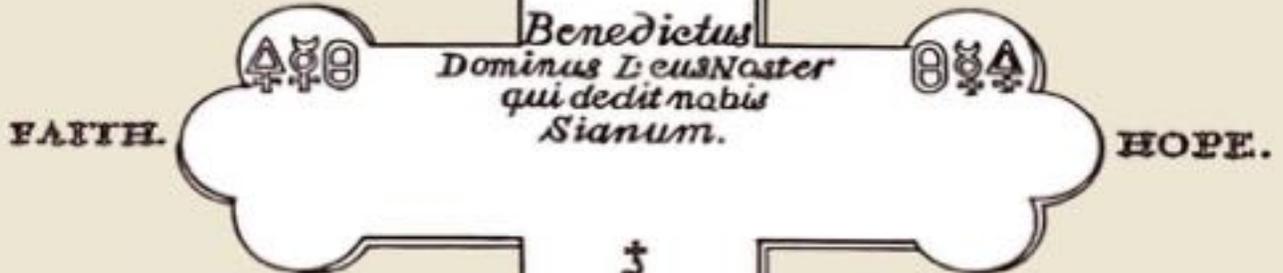
Woe, woe to all heretics and sophists belittling this G. rock and this G. stone and do not want to recognise them.

# M Y S T E R I U M M A G I C U M S T U D I U M U N I V E R S A L I.



This is the Golden and Rosy which every Brother

Cross, made of pure Gold, wears on his Breast.



Hear, O my Son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in the right paths. When thou goest thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her for she is thy life. Prov. IV.v.10.



The doctrine of Jesus Christ surpasses the doctrine of all the Holy Ones, and the brothers who have God's Spirit, find therein the secret Manna and the Philosopher's Stone. It happens however that many people as soon as they hear the Gospel and the speech of the Wise, derive no inspiration therefrom. Therefore they have not the Spirit of Christ. But whosoever would understand the words of Christ and fathom His wise sayings, must so conduct his entire life that he may become Christ-like himself.

And I will show you great and mighty things. Jerem. XXXIII.



\*Photo credit: Mike Boese (Israel, 2016)