

Nebraska Masonic Education Course

MASTER MASON

This manual does not disclose any of the esoteric portions of the ritual. The contents of this manual therefore may be discussed with, and read by, any person interested in acquiring knowledge about Freemasonry. This manual has been produced for use in the "Nebraska Masonic Education Course".

Introduction	5
Raised	6
Symbolism of the 3 ^o Degree	6
The Working Tools of a Master Mason	6
The Apron of a Master Mason	7
The Degree and The Lecture	7
Hiram Abiff	7
The Three Grand Masters	8
Traveling in Foreign Countries	8
High Twelve/Low Twelve	9
The Lion of the Tribe of Judah	9
The Wages of a Master Mason	9
The Lost Word	10
The Setting Maul	10
The Spring of Acacia	11
Hieroglyphical Emblems	11
Rights and Responsibilities	13
Lodge Attendance	14
The Master Mason as Mentor	14
Masonic Relief	15
Masonic Visitation	16
The Right to a Masonic Funeral	16
Balloting on New Members	16
Definitions of Non-Age, Dotage, a Madman and a Fool	17
Examining Visitors	18
Endorsing Petitioners For Membership	18
Investigating Petitioners	19
Financial Responsibilities	19
Lodge Membership	20
Un-Masonic Conduct	21
Entering Or Retiring From An Open Lodge	21
Department While In The Lodge	22
Masonic Dress Codes	22

Master Mason Proficiency	23
Officers Of A Masonic Lodge	27
Masonic Formation	27
The Grand Lodge Of California	28
The California Masonic Code	29
Annual Communication	29
The Grand Master	30
The Grand Secretary	31
The Grand Lecturer And Ritual Committee	31
Boards And Committees	32
Regularity And Recognition	33
Regularity Vs Recognition	33
Women And Freemasonry	34
Prince Hall Masonry	34
Appendant And Concordant Masonic Bodies	35
The Internet Or Masonry In Cyberspace	38
Recommended Reading	39
Glossary	40

INTRODUCTION

Congratulations, brother, on your preferment and upon your joining the ranks of Master Masons the world over. The third degree of Master Mason is the crown jewel of the ancient craft blue lodge. It is the culmination of all that has been taught and revealed to you, the candidate, in the two preceding degrees. As you began your Masonic journey, you were initiated into a new and unique philosophical life via the Entered Apprentice degree. After working to subdue your passions and learning silence and obedience and demonstrating your proficiency, you were passed to the degree of Fellow Craft. After having symbolically mastered the intellectual and philosophical arts and sciences and crossing the threshold from the outer to the inner, from the material to the intellectual and spiritual, you were considered by your brethren ready to be raised to the sublime degree of Master Mason.

Regardless of your pace through the degrees of Masonry, as a newly raised Master Mason, you should continually review your personal progress and take appropriate and positive action to improve yourself in Masonry. You should never be satisfied with simply taking the three degrees and then considering yourself to be a whole and complete Master Mason. Both operative and speculative Masonry are active, not passive activities.

Just as the master stonemasons of old continually searched for improved designs to put on their trestleboards, which resulted in the erection of some of the most beautiful buildings in the history of the world, so also must we, as speculative Masons, continually look for ways in our daily lives where we can positively apply the lessons taught us within Masonry and seek always to add to our knowledge of the craft.

RAISED

A candidate, upon receiving the third degree of Masonry, is said to have been "raised to the sublime degree of Master Mason." The term "raised" alludes to the candidate's experience of being physically lifted during the impressive ceremonies of the second section of the degree, when he took part in the representation of a Masonic tragedy, which tradition informs us took place when the Temple was nearing completion.

SYMBOLISM OF THE 3° DEGREE

Again, as in the previous degrees, the candidate enters a lodge of Master Masons in darkness, and while he has not witnessed the light of this degree before, the two preceding degrees have somewhat prepared him for this final ceremony to join his brothers as a fully qualified Master Mason.

After the ritual of the first section, which by now seems quite familiar, the candidate is poised to experience and participate in the central mystery of our Masonic order. In the second section, the lodge room becomes a representation of the Sanctum Sanctorum, or Holy of Holies, deep within King Solomon's Temple in Jerusalem, traditionally the meeting place of Master Masons and where our Grand Master Hiram Abiff repaired daily to inspect the work, pray for guidance, and thereafter draw designs upon his trestleboard whereby the craft might pursue their labors.

THE WORKING TOOLS OF A MASTER MASON

The working tools of a Master Mason are "all the instruments of Masonry." In the United States, the **trowel** is especially assigned to this degree. The Master Mason uses the trowel to apply the spiritual ties that tradition demands between Masons, and to spread the cement of brotherly love towards all mankind, but especially to one's brothers in Freemasonry. Although all the tools of the Entered Apprentice as well as the Fellow Craft are available to the Master Mason, it is the trowel with which he must now primarily work, and which he has been entrusted by the Worshipful Master to use wisely and well as Master Masons have done in all ages past.

THE APRON OF A MASTER MASON

The manner in which a Master Mason is taught to wear his lambskin apron is symbolic of the fact that he is now considered by his brothers to be a qualified supervisor of lesser craftsmen and apprentices, with much responsibility for both the quality of the work and for the training and deportment of those below him. The same thing applies to your new method of pedal advancement and the tokens, grips, signs, and modes of recognition conferred upon you during the ritual of your ceremonial raising from Fellow Craft Mason to the sublime degree of Master Mason. It is important for the newly raised Master Mason to remember that his public actions and deportment may very well be those upon which the whole of Freemasonry is judged.

THE DEGREE AND THE LECTURE

HIRAM ABIFF

The historical Hiram Abiff that is recorded in the King James Bible was a skilled artificer and the son of a widow of the Tribe of Naphtali. The earlier accounts of Hiram are recorded in I Kings 7:13–14. His coming to work on the temple at Jerusalem is mentioned in a letter written to King Solomon by Hiram, the king of Tyre, and recorded in II Chronicles 2:13–14. The word Abiff is variously translated, but can mean “his father,” and the name is often explained as “*Hiram, my father.*” In a certain sense, he was regarded as the father of the workmen on the Temple and their primary supervisor and chief architect of the work. Hiram in another sense may also be looked upon as the philosophical *father* of speculative Masonry, whom we strive to emulate in his morality, determination of character in keeping his obligations, and his unflagging loyalty to his fellow Masons.

THREE GRAND MASTERS

The Three Grand Masters mentioned in our ritual concerning the building of the Temple are: *Solomon*, king of Israel; *Hiram*, king of Tyre; and *Hiram Abiff*, the widow’s son. The secrets known only to these three Grand Masters symbolically represent divine truth, which was known only to God, and was not to be communicated to any man until he had completed his own spiritual temple and proved himself worthy of receiving it. Once these secrets were attained, a man could rightfully claim the rewards of a well-spent and honorable life, and travel in security to that unknown country toward which all of us mortals are bound and from which none of us will return.

TRAVELING IN FOREIGN COUNTRIES

The goal of our ancient operative brethren was to become master stonemasons, engineers, and architects, so they might possess those secrets of the craft (geometry, etc.) which would enable them to practice the art of the engineer/architect no matter where they traveled, even in foreign countries, thus providing a secure livelihood for their wives and families.

The term “foreign countries” is used symbolically in speculative Masonry, and is not meant to refer to a certain geographical location but rather to freedom of the intellect. Freemasonry itself is a foreign country to those not properly initiated into its rites and traditions. To fully appreciate and enjoy the unique privileges of the craft, the newly raised Master Mason must become familiar with the *terra incognita* of Freemasonry by learning its language, customs, and history.

Once raised, all Freemasons are expected to make use of all the symbolic tools and opportunities provided them by their fellows to complete the journey to discover the innermost secrets of the craft and continue to search for light and truth

wherever it may be found. A "rusty trowel" is evidence that a Master Mason has not properly continued his lifelong work in preparing himself as a "living stone" for use by a Supreme Being in "*building that house not built with hands, eternal in the heavens.*"

HIGH TWELVE/LOW TWELVE

High twelve corresponds to noon, with the sun at its zenith on the meridian at any particular latitude, while low twelve denotes midnight, the blackest time of the night from which point it begins to become lighter with the rotation of the earth towards the east and the rising of the sun.

THE LION OF THE TRIBE OF JUDAH

The lion is an ancient symbol of royalty found in many cultures. Mesopotamian, Ethiopian, Persian, Egyptian, Greek, and Roman civilizations all venerated the lion. Due to its demonstrated majesty and power, it has long been considered the "king" of beasts. Its likeness is commonly found on the thrones and palaces of rulers from time immemorial. The male lion was also associated with the sun because of its great flowing mane.

The lion was the sign, or symbol, on the banner of the Tribe of Judah, because this was the royal tribe of the Hebrew nation from which its kings and princes were chosen. All the kings of Judah were called the "Lion of the Tribe of Judah" and this appellation was, therefore, one of the more important titles of Solomon as king of Israel.

Speculative Masons now make use of the legendary strength and courage of the lion in facing difficult moral decisions and in protecting the secrets of our craft from the profane and the coven. We also venerate the lion symbolically when formally greeting another Master Mason.

THE WAGES OF A MASTER MASON

Our ancient, operative brethren performed manual and technical labor and received wages, which would contribute to their physical welfare and that of their families. These nominal wages were corn (wheat), wine, and oil or their equivalent in the specie of the day, usually silver or bronze coinage. The wages of a modern speculative Mason, however, must come from within, as he is concerned more with moral, rather than physical, labor. The intangible but ever so valuable rewards of love, compassion, respect, friendship, and brotherhood are the wages of today's Master Mason. Not everyone works hard enough to earn them, however, which is why the senior warden in the opening of the lodge declares: "To pay the craft their wages, *if ought be due*"

THE LOST WORD

The search for "*that which was lost*" is not for a particular word, as you already know. Our Masonic search is rather an allegory for our sense of loss, or self-imposed exile, from our true selves. The search is ultimately for personal enlightenment to enable us to determine our appropriate place in the universe.

The book of Genesis gives us a clue to the tremendous power of the word, or speech. In Genesis, we learn that the first act of creation occurred when "*God said.*" The utterance of the Word is also closely connected with the idea of light, and therefore, knowledge. Having the power of speech is perhaps the noblest attribute of man, because he can therefore communicate his thoughts to his fellows. Thus, the *Word* has been carried down through the ages as being synonymous with every manifestation of greater power and truth. We must always search diligently for truth, and never permit prejudice, passions, or conflicts of interest to hinder us in that search. We must keep our minds and hearts open to receiving truth from any source.

In our craft lodges, there is a substitute for the true Word, which you were taught along with the proper form of its utterance between Master Masons when occasion demands. Each Master Mason, however, must ultimately seek out and find the true Word(s) for himself, through his own individual travels along his personal Masonic journey—that particular and unique pathway which will lead him to a greater understanding of himself, the craft, the world, and his purpose within it.

THE SETTING MAUL

This was a wooden instrument used by operative masons to set polished stones firmly into a wall without damage to their surface finish. The setting maul, because of its size and hardness, has been portrayed as a symbol of destruction from pre-historic times and is shown often in mythology in this capacity. There is a physical difference between a setting maul and a gavel. Usually, the two wardens use the round setting maul with a sounding block as part of their accouterments, while the master uses a modified gavel. In some Masonic jurisdictions, the master of the lodge may use a setting maul as well in place of the more traditional gavel. The setting maul, of course, is notorious in Freemasonry as the instrument with which Grand Master Hiram Abiff was slain.

THE SPRIG OF ACACIA

Acacia is a genus of shrubs and trees belonging to the subfamily Mimosoideae of the family Fabaceae, first described in Africa by the Swedish botanist Linnaeus in 1773. Acacias are also known as thorn trees or wattles. There are over 1,300 species of acacia worldwide, most of them native to Australia, with the remainder spread around Africa, southern Asia, and the Americas, notably in the arid western deserts of the United States and Mexico. The acacia abounds in the Middle East as

well. Both the Jews and Egyptians believed that because of its hardness, its ever-green nature, and its durability, the acacia signified immortality. Ancient Hebrew people traditionally planted a sprig of acacia at the head of a grave to mark its location and to show their belief in an afterlife.

It is believed by some Masonic scholars that acacia wood was used to construct most of the furniture and the tabernacle in King Solomon's Temple.

HIEROGLYPHICAL EMBLEMS

In *The Three Pillars* we illustrate and honor the Three Great Supports of Masonry—Wisdom, Strength, and Beauty. The Three Steps remind us of how youth, manhood, and old age are each an entity in itself, each possessing its own particular duties, privileges, and problems, and each calling for its own unique philosophy.

The *pot of incense* teaches us to be pure and blameless in our inner lives so that the perfume of our lives, rising toward heaven, might be pleasing to God. It is also a symbol of prayer, sacrifice, and meditation.

The *beehive* recommends the virtue of industry and teaches us that we should never rest while our fellow creatures are in need of assistance. In addition, it reminds us that by working together, we are greater than the sum of our parts.

The *Book of Constitutions guarded by The Tyler's Sword* is the emblem of law and order, and reminds us that our moral and spiritual character is grounded in law and morality as much as in government and nature. It teaches that no man can live a satisfactory life who lives lawlessly.

The *Sword Pointing to a Naked Heart* symbolizes that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out.

The *All Seeing Eye* shows that we live and move and have our being in God—that we are constantly in His presence, wherever or whatever we are doing, and we should act appropriately.

The *Anchor and Ark* represents the sense of security and stability of a life grounded in truth and faith, without which sense there can be no happiness.

The *Forty-Seventh Problem of Euclid, or the Pythagorean Theorem*, is an important geometrical equation. Pythagoras was an intellectual who traveled far and wide to seek out new wisdom and additional enlightenment, just as we should symbolically travel *our* personal journey seeking similar enlightenment.

In the *Hourglass*, we have the emblem symbolizing the fleeting quality of life.

The *Scythe* reminds us that the passing of time must in the future end our lives as well as our work, and if ever we are to become what we ought to be, we must be faithful, work diligently, and not delay, for "time and tide wait for no man."

Tempus fugit is not an idle comment in Masonry. The expression was first used by the Roman poet Virgil: *Sed fugit interea fugit irreparabile tempus*, which means "But it flees in the meantime: Irretrievable time flees," expressing concern that one's limited time is being consumed by some unimportant occupation or endeavor which may have little intrinsic value or importance at that moment. Remember the lesson of the twenty-four-inch gauge that was exemplified in the degree of the Entered Apprentice Mason. Time is indeed a precious commodity.

There are several other emblems that were explained to you in the course of your raising to the sublime degree of Master Mason and to which you are to pay particular attention, as they have specific references to your own mortality.

RIGHTS & RESPONSIBILITIES OF A MASTER MASON

The constant and incontrovertible duty of every Master Mason is "to preserve the reputation of the fraternity unsullied." Leading a good life is the best means of carrying through the individual Mason's responsibility to his lodge and the craft. The conduct of each Master Mason is his own responsibility, and he must always strive to choose that course of moral action, which will bring credit to himself and honor to the fraternity.

In his actions toward his fellow brothers, Master Masons must always practice brotherly love. If your brother in Freemasonry should stumble or slip, offer your hand to him without judgment or harsh criticism, and remember that if tempted in the same way, you yourself might have fallen.

A Master Mason is also responsible to educate, guide, and mentor his Fellow Craft and Entered Apprentice brothers in the ways of the craft. Traditionally, the master always taught and supervised his younger, less-skilled guild members, teaching and guiding them to maturity as master craftsmen worthy of the name. Without a master, no student can learn correctly and much valuable time will be wasted on trial and error. In speculative Masonry, Master Masons are expected to be exemplars to the younger brethren in both an ethical as well as a moral sense.

One great benefit of teaching is that the teacher very often learns as much or more as the student from the unique synergy of the student/ teacher relationship. Master Masons are expected to provide the same moral and ethical leadership in their families, their communities, and to the nation.

LODGE ATTENDANCE

There are no mandatory attendance requirements as there were in ancient craft lodges and no specific penalty for not attending (short of ignoring a formal summons from the master as you swore to observe in your various obligations). However, every Master Mason has a moral obligation to be loyal to, and support by his active participation, the lodge which gave him Masonic light and all the other benefits, which came with his membership in the fraternity.

You should attend your lodge as often as possible and join in the fellowship that is a significant part of Freemasonry. One extremely important part of Freemasonry is your participation in the degree work of the lodge. Many Master Masons seem to believe that if they are not a part of the actual degree team their presence is unimportant on degree nights. Nothing could be further from the truth! Having a large number of brethren on the sidelines to witness and assist in the initiation, passing, and raising of new Masons makes the experience all the more meaningful for them. Every eligible Mason should make it a point to attend as many degree nights as possible. You will find that experiencing a degree from either the sidelines or as a member of the degree team has its own rewards as time goes on, and that each degree attended opens up new avenues of knowledge and appreciation of our ancient ritual and its valuable lessons.

THE MASTER MASON AS MENTOR

In Greek mythology, **Mentor** was an old and honored friend of Odysseus. When Odysseus left for the Trojan War, he placed Mentor in charge of the education and welfare of his young son, Telemachus. You can read the story of their relationship in "The Odyssey" by Homer.

Since that time, the term mentor has come to signify one who teaches and guides the younger person along the correct paths of morals, ethics, and philosophical knowledge. Aristotle, for example, was mentor to Alexander the Great. In modern terms, a mentor is defined as a trusted friend, counselor, or teacher, usually a more experienced person in both knowledge and experience who is charged with conveying this knowledge via good examples and advice to the student. In Masonry, the vital role of the mentor cannot be overemphasized. Master Masons **MUST** assume the responsibility for training the next generation of our fellows in the ways of the craft. This training includes not only the ritual and ceremonies but also, more importantly, the moral and ethical considerations of Masonry. If you, as a Master Mason, are asked to mentor a younger brother, accept the position, not as a burden but as an honor—for you are truly building the future of Freemasonry by your efforts.

MASONIC RELIEF

Masonic Relief in time of need may be applied for by any Master Mason—either

to his own lodge, or to an individual Master Mason. In every case, the individual asked has the right to determine the worthiness of the request and whether such aid can be granted without material injury to his family. Relief is a voluntary function of both the lodge and the individual. If the lodge's financial condition will not allow it to help, he can apply to the Grand Lodge of his Masonic jurisdiction for help. In order to be eligible for Masonic Relief, the brother must not have been suspended in the past five years, and there can be no Masonic charges pending against him at the time of application. The widow or orphans of a Master Mason who was a member of the lodge at the time of his death is/are entitled to consideration if they apply for assistance. The same conditions as to worthiness and the ability and willingness of the lodge apply in these cases. The Grand Lodge of Nebraska maintains one facility, in Plattsmouth, which is supported by Master Masons via donations, bequests, and investments and which provide excellent and complete care for the widows and orphans of Nebraska Masons. Your master or secretary can provide you with more information on the Masonic Home.

MASONIC VISITATION

Visitation to other lodges is one of the great privileges of being a Master Mason. Before you can sit in another lodge, however, you must prove yourself to be a Mason in good standing and have permission from the master of the lodge to enter. In order to attend another lodge, it is important to learn the memory work and modes of recognition in each degree, and have your paid-up dues card with you. You can gain admission to another lodge in one of two ways—examination or avouchment by a brother who has sat in lodge with you previously. One way to keep the modes of recognition fresh in your mind is to regularly attend the various degrees and participate in the work. This will keep your "trowel" from becoming rusty from lack of use.

THE RIGHT TO A MASONIC FUNERAL

The Masonic funeral service is conducted only at the request of a brother or member of his immediate family. The choice always belongs to the family, not to the lodge. This service can be held in a church, the lodge room, mortuary chapel, or gravesite. It is a beautiful and solemn ceremony and, like Masonry itself, does not conflict with a man's personal religious beliefs. Master Masons are encouraged to qualify themselves to be able to perform the Masonic funeral if called upon to do so. It is considered an honor to be able to present these last Masonic rites to a brother whom a Supreme Being has called from labor to his celestial reward. Your district inspector is charged with the responsibility of qualifying you to conduct the service and with issuing your warrant so stating that privilege.

BALLOTING ON NEW MEMBERS

Only Master Masons in good standing have a right to vote. No member present can be excused from balloting on any petitioner before the lodge. No member will be permitted to retire from the lodge to avoid casting his ballot and the lodge room will be sealed from the start of the balloting until the ballot box is cleared by the master and the decision announced. In Nebraska, the white ball indicates an affirmative, or favorable, ballot, and the black cube indicates a negative, or unfavorable, ballot. If there is no reason to believe otherwise, the report of the investigating committee is usually accepted, and a favorable ballot is cast on a petition for membership.

If there is an objection to an applicant, it should be raised *before* the ballot is taken. Every Freemason has the right to speak to the master privately and express any concerns or objections he may have about an applicant. If there is some legitimate reason to indicate that the petitioner is unworthy, for strictly Masonic—*not personal*—reasons, a black cube may be cast to protect the lodge from an undesirable member. As you approach the ballot box, examine your motives and be sure that the ballot you are about to cast will do justice to both the candidate and to Freemasonry. The right to secrecy of the ballot is guaranteed by Masonic law, and custom allows each member to have full freedom in balloting on petitioners without undue influence or prejudice. No brother should disclose how he voted and no brother should inquire into how another brother voted on a particular candidate. The tradition of the secret ballot comes down to us from the original constitutions of the Grand Lodge of England published in 1717 and is one of Freemasonry's oldest landmarks.

DEFINITIONS OF NON-AGE, DOTAGE, A MADMAN AND A FOOL

In the Masonic jurisdiction of Nebraska, *non-age* refers to a male who is not yet 18 years of age. *Dotage* is a condition associated with old age, and is marked by juvenile desires, loss of memory, inappropriate behaviors, and failure of judgment. Simply being elderly, however, does not bar someone from seeking membership, but it is required that he be mentally alert and healthy. A *fool* is a grown man lacking good sense and judgment. Legally, he may be of age, but mentally, he is incapable of the kind of cognitive reasoning and understanding required to be successful in Freemasonry. A *madman* is someone who is legally insane and therefore incapable of making appropriate moral or ethical decisions.

EXAMINING VISITORS

The responsibility for examining Masonic visitors is delegated by the Worshipful Master to a committee of brethren who must satisfy themselves that the visitor is indeed a Master Mason in good standing in a regular lodge, recognized by the Grand Lodge of Nebraska. The Worshipful Master may call upon any member of the

lodge to serve on the examining committee. Kindness and courtesy should be shown to all visitors, Masonic and otherwise, at all times. If you are asked to serve on an examining committee, do so with respect to the visitor and with due knowledge of the fact that if you do not conduct a proper examination, a coven or profane may be granted admission to the lodge.

ENDORISING PETITIONERS FOR MEMBERSHIP

Before endorsing the membership petition of *anyone* for initiation into the Masonic order, it is necessary to determine the applicant's true motives for initiation, his expectations of the craft, and the quality of his character. A man must be of good moral character and show himself to be capable and desirous of intellectual and philosophical growth. He should be responsible fiscally to the degree of his station in life, and he should be in reasonable health and be capable of participating physically in the ritual and memorization work of the fraternity. Provisions can be made for those men with some physical or mental disabilities to partake of the benefits of Freemasonry, and your master should be consulted if this situation arises *before* a petition for membership is accepted. Remember that the avowed purpose of Freemasonry is to "make good men better," not repair or resurrect bad ones. Not everyone is qualified by background or temperament to become a Freemason. Like the United States Marine Corps, we are indeed *looking for a few good men*.

Signing the petition of a man who wishes to become a Freemason is a significant responsibility, and by doing so, be aware you are committing yourself to assist and guide him as he grows in Freemasonry.

INVESTIGATING PETITIONERS

This very serious responsibility belongs to every Master Mason of the lodge and should never be taken lightly. Serving on an investigating committee should be regarded as a mark of special trust by the master of your lodge. It is a solemn responsibility. Only those who can be counted on to make a complete and impartial inquiry into the petitioner's character and determine his worthiness to become a Freemason should be selected. The members of the investigating committee are known only to the petitioner and to the Worshipful Master who appoints them. The formal reports of these members are likewise known only to the master and are destroyed after a candidate is voted upon. Three favorable independent reports are required for the master to announce to the lodge membership that a *full and favorable* report has been returned. In some instances, only two of the three reports will be returned to the master. In that case, he will announce only that a *favorable* report has been received. If *any* of the reports are returned NOT recommending the candidate, his application shall be returned without action and his application fees returned.

FINANCIAL RESPONSIBILITIES

Your financial responsibilities as a Master Mason are twofold. First is the mandatory payment of annual dues. Second are voluntary but very vital support contributions to certain charities, distressed worthy brothers, and other Masonic organizations, as you desire. By paying dues, each brother carries his share of the expenses to run the lodge and pays a portion of the expenses of Grand Lodge. Regarding voluntary financial support, you alone must determine the extent of your participation, measuring the need against your financial ability. Remember the lecture on faith, hope, and charity—"and the greatest of these is charity." Finally, a Mason failing to pay his dues for a period of more than twelve months is subject to suspension after appropriate notification by the lodge secretary.

There is no reason, however, that a brother should be suspended for nonpayment of dues. Not being able to pay one's dues can be handled easily and without embarrassment. No lodge desires to suspend a brother who is financially unable to continue payment of dues. A distressed brother should privately inform the Worshipful Master or the secretary of his situation. One of these officers will take care of the situation so no record is shown on the books and no debt is accumulated. This is not Masonic charity, but rather, brotherly love. In all cases, the other brethren in the lodge will know nothing about the situation.

LODGE MEMBERSHIP

Although Entered Apprentices are considered Masons, in Nebraska one does not become a dues-paying member of a lodge until after being raised to the sublime degree of Master Mason. Termination of membership can occur in one of four ways: *dimit*, *suspension*, *expulsion*, or *death*. A Master Mason can apply for a dimit (or transfer to another lodge) if his dues are currently paid up and he is otherwise in good Masonic standing. A Master Mason can also hold plural or dual membership in multiple lodges. This sometimes occurs when one lodge raises a candidate who then moves to another area and wants to become active in a new lodge yet maintain his membership in what he considers his *home* lodge. Plural membership refers to being a member of more than one lodge in this jurisdiction (Nebraska), while dual membership refers to being simultaneously a member in this jurisdiction and in a lodge of another jurisdiction. The secretary of each lodge should have access to the necessary paperwork.

A Mason can be suspended for nonpayment of dues or "un-Masonic conduct." If suspended for nonpayment of dues, it is possible to apply for reinstatement. At any time, back dues for the year of nonpayment plus the current year must be paid. If suspended for un-Masonic conduct, it is possible to be reinstated by following certain procedures. If convicted of un-Masonic conduct by a Masonic trial, the trial

board may direct expulsion from the Masonic order. The verdict can be appealed to the Grand Lodge. A Mason suspended or expelled from a lodge will thereby lose his membership in all Nebraska Masonic organizations.

UN-MASONIC CONDUCT

Un-Masonic conduct is not a subject any Mason likes to talk about, but the sad fact is that occasionally it does occur. Un-Masonic conduct is defined as any behavior which is calculated to bring discredit upon the lodge in particular or upon the fraternity in general. This behavior includes actions which damage another brother in his person or good name, criminal acts and convictions involving moral turpitude, and high crimes and misdemeanors of a similar nature. The proper procedure to follow if you suspect that a brother may be guilty of un-Masonic conduct is to talk privately and confidentially with the junior warden, whose responsibility it is to investigate your suspicions and if found to be substantiated, so inform the Worshipful Master, who will take action to convene a Masonic trial. The entire procedure is contained in the Grand Lodge By-Laws and should be consulted prior to filing or making an accusation of un-Masonic conduct, as it is a very serious matter not to be taken lightly.

ENTERING OR RETIRING FROM AN OPEN LODGE

Courtesy dictates that Freemasons should always arrive at lodge or other venue before a meeting is scheduled to begin. This also allows sharing of fellowship, meeting any visitors who may be arriving, and so on.

If you arrive after a meeting has begun, you should clothe yourself properly, inform the tiler, and ask to be admitted. The tiler will inform the junior deacon, who will then request permission from the master that you be admitted. The junior deacon will notify you when it is appropriate to enter and of the degree in which work is taking place.

When permitted to enter, proceed west of the altar, give the due guard and sign of the degree, and take a seat. Retiring from an open lodge is accomplished in much the same way. Move west of the altar, give the appropriate due guard and sign, and then leave.

DEPORTMENT WHILE IN THE LODGE

Your deportment while the lodge is open and working should always be governed by good taste, due order, and propriety. You should not engage in private conversations, nor through any other action disrupt the business of the lodge. Discussions in the lodge are always a healthy sign and promote the interest of the lodge, if properly conducted. If you wish to speak, rise and, after being recognized,

give the due guard and sign, and then make your remarks. Always address the Worshipful Master, even if you are responding to a direct question from another brother.

When finished, you may then be seated. Religion, partisan politics, and any other subject which might disrupt the peace and harmony of the lodge should not be discussed in lodge. Voting on routine matters is usually conducted through a voice ballot. The Worshipful Master is the final arbiter of any matters occurring while the lodge is open. His decisions are final.

MASONIC DRESS CODES

Courtesy dictates that you dress appropriately and tastefully when attending your own lodge and most especially when visiting another lodge in this or any other jurisdiction. While old-time Masons almost always wore a dark suit, white shirt, and tie, in today's busy world, it is recognized that occasionally some brothers may come straight from a job at which it is not practical to wear a suit and tie. On those occasions, it is more important the brother attend than that he be dressed more formally. In any event, any clothing worn to the lodge should be clean, in good repair, and not garish or flamboyant. In the final analysis, the Worshipful Master is responsible for determining the appropriate dress code for his individual lodge depending upon circumstances and his best judgment as to what best serves the lodge and the fraternity.

On degree nights, it is traditional in Nebraska that all the degree team members wear dark suits with white shirts and ties. Sideliners, as a mark of respect to the candidate, should also wear suits if possible.

MASTER MASON PROFICIENCY

After attaining the sublime status of Master Mason, every Mason in Nebraska must be able to answer certain questions and reach a required level of proficiency in the work of the Master Mason degree. The questions will be answered in written form, and though it is highly encouraged to read any essay answers in open lodge in the form of a brief presentation, this is not mandatory. The Mason will also perform the *short* or *long form* proficiency in open lodge, typically using the question – and-answer format.

Upon completing his Master Mason's proficiency, the new Master Mason will be provided with a wallet-sized card certifying that he has met the statutory requirements and is entitled to all the privileges of a Master Mason. This card is especially handy when traveling to other lodges or jurisdictions, as it helps to immediately establish your Masonic credentials. The fact that you have done the Master Mason proficiency is also recorded in your Grand Lodge personnel file for posterity.

CANDIDATE'S QUESTIONS

- 1) Where is the traditional meeting place of a Master Mason?
 - a) Sanctum Sanctorum
 - b) The steps of Solomon's Temple
 - c) Harold's Temple
- 2) What are the working tools of this degree?
 - a) Square, setting maul, plumb, level
 - b) Square, level, and especially the trowel
 - c) All tools
- 3) The three Grand Masters mentioned in our ritual are:
 - a) Solomon, king of Israel; Hiram, king of Tyre; Harold, king of Syria
 - b) Solomon, king of Israel; Hiram, king of Tyre; and Hiram Abiff
 - c) Solomon, king of Israel; Hiram, king of Tyre; and Hiram, king of Egypt
- 4) What is the meaning of the phrase "Low Twelve"?
 - a) Midnight
 - b) Morning
 - c) Afternoon
 - d) Dusk
 - e) Noon
- 5) Name the three hieroglyphic emblems of this degree:
 - a) All Seeing Eye, camera, square
 - b) All Seeing Eye, Anchor and Ark, the 47th Problem of Euclid
 - c) All Seeing Eye, setting maul, and birch tree
- 6) How often should a Master Mason attend lodge?
 - a) Monthly
 - b) Bimonthly
 - c) Annually
 - d) As often as possible
- 7) Name one of the privileges of being a Master Mason:
 - a) Attend stated meetings
 - b) Visit other lodges
 - c) Both a and b
- 8) Name one of our greatest responsibilities as a Master Mason:
 - a) Voting
 - b) Balloting on new members
 - c) Attending social functions

d) Both a and b

9) As a Master Mason, what office of the lodge can you hold, if any?

a) Chaplin or marshal only

b) Junior deacon or senior deacon only

c) Any office of the lodge so long as you are qualified and are elected or appointed as required

10) Mentor is defined as:

a) Trusted Master Mason

b) Friend

c) Masonic buddy

d) Teacher

ESSAY QUESTION:

Recalling what you have learned so far, describe the meaning of "The Lost Master's Word."

OFFICERS OF A MASONIC LODGE

Now that you are a Master Mason, you are entitled to be elected or appointed as an officer in your lodge. There are five elected officers of a Masonic lodge: the Worshipful Master, senior warden, junior warden, treasurer, and secretary. The master appoints the chaplain, senior deacon, junior deacon, marshal, senior steward, junior steward, tiler, and organist. Any qualified member may be elected by the lodge to hold office.

THE GRAND LODGE OF Nebraska

Now that you are a Master Mason, you are automatically a part (although a non-voting part) of the Grand Lodge of Nebraska. Your Grand Lodge is composed of elective and appointive Grand Lodge officers, past grand officers, the masters and wardens of each lodge in the state, and the past masters of all lodges in this jurisdiction. The Grand Lodge officer line is a progressive one with the line of progression starting with the Junior Grand Warden and ending with the Grand Master.

THE GRAND LODGE CONSTITUTION AND BY-LAWS

Nebraska Masonic law is codified in two documents, the Constitution and the By-Laws. Every member of a lodge and every Masonic organization in this jurisdiction must adhere to the rules and regulations of these documents. Failure to do so may be grounds for disciplinary action ranging from censure to expulsion. Every Nebraska Freemason is encouraged to become familiar with these documents. Your lodge master and the lodge secretary have copies of them and they are available through the Grand Lodge office at **www.glna.org**.

ANNUAL COMMUNICATION

Each year during the Annual Communication (usually in late January or early February), the members of Grand Lodge meet at in central Nebraska and conduct the business of the Grand Lodge. During Annual Communication, resolutions are presented and voted on by the Grand Lodge. Each member of Grand Lodge has one vote, except the Grand Tiler, who has no vote, and past masters of each lodge, who have one collective vote for their whole lodge. Thus, each lodge in this jurisdiction has four votes total: one for the master, one for each of the wardens, and one for its past masters as a group. All Master Masons in good standing are permitted to attend these sessions but may not vote unless they are members of Grand Lodge as defined above.

Resolutions introduced by California Masons before the Grand Lodge must receive a 5/6 affirmative vote for adoption. Legislation receiving less than 5/6 but greater than a majority of the ballots is carried over to the next year's session, where it must receive a 2/3 affirmative vote for passage. Resolutions receiving less than 1/2

fail. The Grand Master is permitted to make *recommendations and decisions*, which are special kinds of legislation. Masonic legislation which passes is adopted as part of the Grand Lodge By-Laws). Every year, the results of the Annual Communication are recorded in the Grand Lodge Proceedings.

THE GRAND MASTER

The Grand Master of Masons of Nebraska is elected for a one-year term by the members of the Grand Lodge. Almost without exception, he has served the prior three years as Junior Grand Warden, Senior Grand Warden, and then Deputy Grand Master. The Grand Master is the chief executive officer of this jurisdiction, and his powers and responsibilities are wide and varied. In brief, he may grant dispensations, convene and preside over any lodge, arrest (take up) the charter or dispensation of any lodge, suspend or remove the master of any lodge from the exercise of his powers and duties, and officiate at the laying of cornerstones. The Grand Master also acts on behalf of the Grand Lodge when it is not in session.

During his term, the Grand Master is sometimes called upon to interpret the Grand Lodge By-Laws. He may consult with the Jurisprudence Committee on the matter, but the final determination is his alone to make. This interpretation of the By-Laws is called a Grand Master's decision. At the following Annual Communication, all Grand Master decisions are voted on by the Grand Lodge. They must receive a simple majority vote for passage. The Grand Master may also offer his recommendations to the Grand Lodge. These are treated like any normal resolution brought before the Grand Lodge, except that the recommendation of a Grand Master often carries notable influence.

The Executive Committee consists of the Grand Master, the Deputy Grand Master, and the Senior and Junior Grand Wardens. In the absence of the Grand Master, one of these other officers presides on his behalf.

THE GRAND SECRETARY

The Grand Secretary is the chief administrative officer of the Grand Lodge. He has many responsibilities, most especially managing the staff and day-to-day operations of the Grand Lodge office. He is also responsible for serving as secretary for various Grand Lodge boards and committees, recording all transactions of the Grand Lodge proper to be written, maintaining important documents and papers of the Grand Lodge, and conducting the correspondence of the Grand Lodge. He also receives resolutions, decisions, and recommendations presented to the Grand Lodge for Annual Communication, maintains membership statistics, and more.

BOARDS AND COMMITTEES

The Grand Lodge maintains a number of boards and committees, each of which has a specific responsibility within the overall structure of the Grand Lodge. Boards and standing committees are mandated by the By-Laws. The Grand Master may also convene any number of special committees at his pleasure. All members of Grand Lodge boards and committees are appointed by the Grand Master and are usually past masters, but a limited number of Master Masons may be appointed as well. Members may serve for only nine years, with five of those as president or chairman, unless the Grand Master feels that circumstances warrant a longer term.

Every Grand Lodge presides over one Masonic jurisdiction. It is the supreme Masonic authority within that jurisdiction. Its authority extends not just to the lodges under its control, but also to each of the appendant and concordant bodies within its confines.

Jurisdictions vary in size and composition. In countries around the world that have Freemasonry, there is usually a single Grand Lodge for the entire country. The United States and some other countries have multiple Grand Lodges, but each has a certain exclusive territory within which it operates. Still other jurisdictions have multiple Grand Lodges acting within the same territory, each responsible for its own lodges.

Currently, there are 51 Grand Lodges in this country—one each in all 50 states and the District of Columbia.

A Grand Lodge serves as the administrative center for a Masonic jurisdiction. It sets policies and procedures, ensures that rules and regulations are being followed, maintains the quality and purity of the esoteric work according to the ancient usages and landmarks, charters new lodges, provides information and assistance to its constituent lodges, and so on.

Constituent, or local, lodges are responsible for paying per capita (per head) fees to the Grand Lodge for its upkeep and maintenance. This money comes from the annual dues of the membership of each of the individual lodges within the Grand Lodge jurisdiction. Each lodge must also adhere to all of the rules and regulations adopted by the Grand Lodge. However, the authority of the Grand Lodge is derived from the lodges. Individual lodges might exist without a Grand Lodge, but a Grand Lodge cannot exist without lodges.

REGULARITY AND Recognition

One of the most complicated areas of Masonic jurisprudence, or law, relates to

the standards a Grand Lodge must follow in order to be considered regular. Each Grand Lodge has its own set of standards, and since there is no central governing authority within Freemasonry, determining regularity is difficult and subjective. Space does not permit a comprehensive list of all the issues associated with standards of regularity, but some examples include: acceptance of candidates irrespective of their personal religious beliefs; the Holy Bible, square, and compass displayed upon the altar at all times; the acceptance of men only; the Hiram legend as an integral part of the third degree; and so on.

In the late nineteenth century, Masonic historian Albert G. Mackey published a list of 25 ancient landmarks of Freemasonry. A landmark is supposed to be an integral part of the craft and can never be changed. Mackey's list has served as the basis of regularity since its publication, but confusion arises because each Grand Lodge determines its own set of landmarks. Some jurisdictions use all 25 landmarks as presented by Mackey. Others have a shorter list. Still others, like Nebraska, refer to the ancient landmarks but do not define them.

Regularity is, therefore, a *subjective* term. It depends on the perspective of the one making the determination, and a particular Grand Lodge may be considered regular by one jurisdiction and irregular by another.

REGULARITY VS Recognition

In contrast to *regularity*, the concept of *recognition* is purely *objective*. Recognition refers to the state of amity between two Masonic Grand Lodges. The relationship is similar to that between nation-states, and since each Grand Lodge is sovereign, it decides for itself which Grand Lodges it will recognize and which it will not.

When two Grand Lodges share recognition, their members are permitted to visit one another and, in most cases, hold membership in lodges of both jurisdictions if they so desire. The only brethren permitted to visit our lodges are those from Masonic jurisdictions recognized by the Grand Lodge of Nebraska. It is the responsibility of the master, or his designee, to make this determination and to ensure that all visiting Masons are from a lodge under a recognized Grand Lodge.

The "List of Lodges Masonic" is a volume published annually and includes a comprehensive list of every Grand Lodge and their constituent lodges recognized by the Grand Lodge of Nebraska. Every lodge secretary should have a copy of this book in his office.

WOMEN AND FREEMASONRY

When Masonry was operative, stonemasons were all men, and, over time, as the

craft became a fraternity, its membership continued to be exclusively male. This practice has continued down through the years.

Some Masonic organizations, such as co-Masonry lodges, do admit women, but they are not recognized by the Grand Lodge of Nebraska. In Nebraska, women are welcomed to the family of recognized Freemasonry through concordant bodies, such as the Order of the Eastern Star, and others.

PRINCE HALL MASONRY

In 1783, a free black man named Prince Hall was made a Mason in Massachusetts by a traveling Irish military lodge. Hall wished to form a lodge but was denied dispensation by the Grand Lodge of Massachusetts. He sent his petition to the Grand Lodge of England, and after 12 years, he received a charter for African Lodge No. 459 on their rolls.

This lodge eventually led to the first Prince Hall Grand Lodge. Since that time, Prince Hall Grand Lodges have spread across this country, much like mainstream Grand Lodges. For 200 years, these Grand Lodges were unrecognized and considered irregular. It was only very recently that Prince Hall Masonry started to be accepted by the mainstream.

It should be understood that the separation between Prince Hall Masonry and mainstream Masonry was not entirely one-sided. Prince Hall Masons are justifiably proud of their Masonic heritage, and there was some concern on their part that recognition would lead to problems for their jurisdictions. However, there can be no doubt that racism played a large part in the gulf between mainstream Freemasonry and Prince Hall Freemasonry.

In 1989, the United Grand Lodge of England extended recognition to the Prince Hall Grand Lodge of Massachusetts. Connecticut and Massachusetts soon followed with recognition of their own. Since that time, many Prince Hall and mainstream Grand Lodges have extended recognition to one another. As of 2005, 32 of 51 mainstream Grand Lodges were in fraternal accord with their Prince Hall counterparts.

The Grand Lodge of Nebraska recognized the Prince Hall Grand Lodge of Nebraska at its 1995 Annual Communication. We are permitted to visit their lodges, and they are permitted to visit ours, without restriction. Dual membership is not permitted, however, because Prince Hall Masonic Code expressly prohibits their members from joining lodges outside their jurisdiction.

APPENDANT AND CONCORDANT MASONIC BODIES

After being raised, a Master Mason may choose to join any number of Masonic appendant bodies. The two most common appendant orders are known as the Scottish Rite and the York Rite. It is highly recommended that the newly raised Master

Mason wait for an appropriate period and concentrate on perfecting his blue lodge skills prior to joining one or more of the appendant or concordant bodies, but there is no rule or regulation to prevent him from doing so immediately upon being raised.

Every lodge usually has members of all the appendant and concordant bodies who can answer your specific questions about their meeting times, ritual, membership requirements, etc. Ask any Master Mason and they will no doubt direct you to the appropriate person to satisfy your curiosity.

SCOTTISH RITE - The Ancient & Accepted Scottish Rite (AASR) is an additional system of degrees dating to the 19th century which are designed to add further light to one's ancient craft blue lodge experience. The Scottish Rite is divided into four interrelated bodies, each of which deals with the recovery and meaning of the true Word of a Master Mason. The Scottish Rite system progresses through 33°, but it is accepted that the highest degree in Masonry is and will always remain the third degree. Thus, the Scottish Rite degrees are properly called additional degrees, rather than higher degrees.

YORK RITE - The York Rite is a confederation of three independent Masonic bodies: the *Royal Arch Chapter*, the *Cryptic Council*, and the *Knights Templar Commandery*. The Royal Arch deals with the recovery and meaning of the true Word of a Master Mason. The Chapter confers four degrees.

The degree of Royal Arch Mason is often described as the most spiritual and mystical of all the degrees of Freemasonry. The Royal Arch is also known as a "gateway" degree, and membership entitles one to join certain smaller rites and orders, such as the Allied Masonic Degrees, Knights Masons USA, Red Cross of Constantine, and so on. The Cryptic Council confers three degrees, which help explain how the true secrets of a Master Mason were safeguarded until the time when future ages should discover the light. The Knights Templar Commandery is the third body of the York Rite. It is Christian in character and content, and describes the passage of pilgrims on their way to Jerusalem during the Crusades.

SHRINE (AAONMS) - Master Masons are also eligible to join the Ancient Arabic Order, Nobles of the Mystic Shrine, more commonly known as the Shrine, a benevolent and social organization. The Shrine is particularly well known for the many hospitals it maintains for the care of children. This care is offered to all children in need at no cost to them or their families. It is supported entirely from the donations of members of that body.

OTHER MASONIC BODIES - There are other rites, degrees, and organizations one may join or be invited to join upon becoming a Master Mason, depending on one's interests in charity, fellowship, or further light in Masonry.

National Sojourners is a Masonic club consisting mostly of active and prior-

service military personnel, although non-prior-service Master Masons may be permitted as a small percentage of the total membership. Their purpose is social and patriotic, geared toward supporting our nation and its military establishment. National Sojourners presently confers only a single degree, that of **Hero of Seventy-Six**.

The Order of the Eastern Star, Order of the Amaranth, and the **White Shrine of Jerusalem** are popular concordant bodies which admit both men and women. Often, they provide the opportunity for a husband and wife to share in the fraternal experience together. There are a number of other Masonic organizations and clubs, but the new Mason is cautioned to make certain that they are recognized and approved by Grand Lodge before joining them, as some are defined as "irregular" or "clandestine," and membership in them could jeopardize your Masonic status.

MASONIC YOUTH ORGANIZATIONS - There are also three Masonic youth orders in California, which include boys and girls (and young men and young women) in the family of Freemasonry: **DeMolay International, Job's Daughters International,** and **Rainbow for Girls**.

THE INTERNET OR MASONRY IN CYBERSPACE

The Internet is a wonderful source for information both highly accurate and totally inaccurate and misleading. The new Master Mason is cautioned that all it takes to be a so-called "expert" in these times of instant electronic communications—e-mail, blogs, Web sites, etc.—is a computer, an Internet connection, and a good imagination. As a familiar admonition goes, "Be careful how you vote," so also *be careful what you take for absolute truth* when it come to articles and information on Freemasonry found on the Internet. These sources will vary from excellent to horrible, so keep your wits about you and your finger on the *delete* key. Several Web sites are recommended to the new Mason as a starting point for his cyberspace education in Freemasonry.

<http://www.masonicrenewal.org/>
<http://www.freemasons-freemasonry.com/>
<http://www.freemasoninformation.com/>
<http://www.phoenixmasonry.org/>
<http://www.nebraskamasoniceducation.com/>
<http://www.masonicdictionary.com/>

RECOMMENDED READING

Freemasonry for Dummies; Christopher Hodapp
ISBN 0-7645-9796-5

Born in Blood; John J. Robinson
ISBN 0-87131-602-1

A Pilgrim's Path; John J. Robinson
ISBN 0-87131-732-X

Is It True What They Say About Freemasonry?; Art deHoyos & S. Brent Morris
Masonic Information Center; <http://www.msana.com/pubmic.asp>

The Freemasons; Jasper Ridley
ISBN 1-55970-601-5

Black Square and Compass; Joseph A. Walkes, Jr.
ISBN0-88053-061-8

Philosophy for Dummies; Tom Morris, Ph.D.
ISBN 0-7645-5153-1

The Mystic Tie; Allen E. Roberts
ISBN0-88053-086-3

The Art of Memory; Frances A. Yates
ISBN 0-7126-5545-X

Living the Enlightenment; Margaret C. Jacob
ISBN 0-19-507051-8

Freemasonry and the Birth of Modern Science; Robert Lomas
ISBN 1-59233-064-9

Revolutionary Brotherhood; Steven C. Bullock
ISBN 0-8078-4750-X

GLOSSARY

APPROBATION - approval, commendation, or praise; a formal or official act of approval.

BRUTE - creation animals at their birth; anything non-human in its infancy.

BALLOT - a secret vote by balls and cubes or in writing.

CLANDESTINE - not recognized by the Grand Lodge of California.

CLEAVES - comes apart from; separates into distinct parts; divides; to part or split specially along a natural line or division.

CONSTITUENT LODGE - chartered by, or under dispensation from, a Grand Lodge.

DIMIT - a document, bearing the seal of a lodge and attested to by the Secretary, terminating membership.

DOTAGE - a decline of mental faculties associated with old age; a state or period of senile decay marked by decline of mental poise and alertness.

EMULATION - ambitious rivalry; ambition or desire to equal or excel others in achievement.

FIAT - an authoritative decree, sanction, or order; a command or act of will that creates something without, or as if without, further effort; an arbitrary decree or order.

FRATERNAL INTERCOURSE - activities that promote fraternalism in constituent lodges or Masonic youth orders and which are not prohibited by this code.

HECATOMB - 100 oxen or cattle (in ancient Greece a public sacrifice of 100 oxen to the gods in thanks for some great discovery, event, or victory).

IMBRUE - stain; soak; drench.

IN GOOD STANDING - when dues are current.

INJUNCTION - a warning, order, direction, or instruction.

MASONIC ASSOCIATION - a group of Masons with common employment or profession and with a membership of not less than 25 Master Masons of this jurisdiction; in good standing.

MASONIC CLOTHING - white aprons.

MASONIC INTERCOURSE - any communication involving the esoteric or secret portion of the Ritual.

MASONIC ORGANIZATIONS - any group, chapter, order, club, association, or organization requiring Masonic affiliation as a prerequisite to membership, except Masonic lodges.

MASONIC REGALIA - aprons, jewels, implements, and hats appropriate to one's station or office.

NOTICE - a call issued by the Secretary, by order of the lodge or Master, or by other competent authority to attend or perform as specified.

SERAPH - an order of angels; one of the 6-winged angels standing in the presence of God.

SPECULATIVE - theoretical rather than practical; involving, or based on, intellectual questioning and curiosity; marked by meditating or pondering on a subject.

SUBLIME - lofty, grand, or exalted in thought, expression, or manner; of outstanding spiritual, intellectual, or moral worth; tending to inspire awe.

SUMMONS - an imperative order issued by the Master, and attested to by the Secretary or by other competent authority, to appear as specified; a trial summons is one issued for the purpose of answering Masonic charges.

ZEAL - enthusiasm; diligence; eagerness and great interest in.