



NOV 2022 ISSUE N 1



ACGL



# COMMUNICATOR

**BANG!**

*In the beginning was the Wor(L)d*

<https://www.acgl.online/>

# INTRODUCTION

*“Active valour may often be the present of nature; but such patient diligence can be the fruit only of habit and discipline.”<sup>1</sup>*

1 E. Gibbons Decline and fall of the Roman Empire



*Welcome traveler, to this issue no 1.*

*While doing some restyling to make sure that our viewer would not need a microscope to enjoy our publication, I started wondering... Everyone seems to be for modernization: even institutions that managed so far to be perceived as the Monolithic “unmoved movers” of our society! I guess we’ll see what is going to happen.*

*Times changed many times on our pale blue dot, do square compasses will need restyling too?*

*Sir Cello ALot.*

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# A Wor(L)d from:

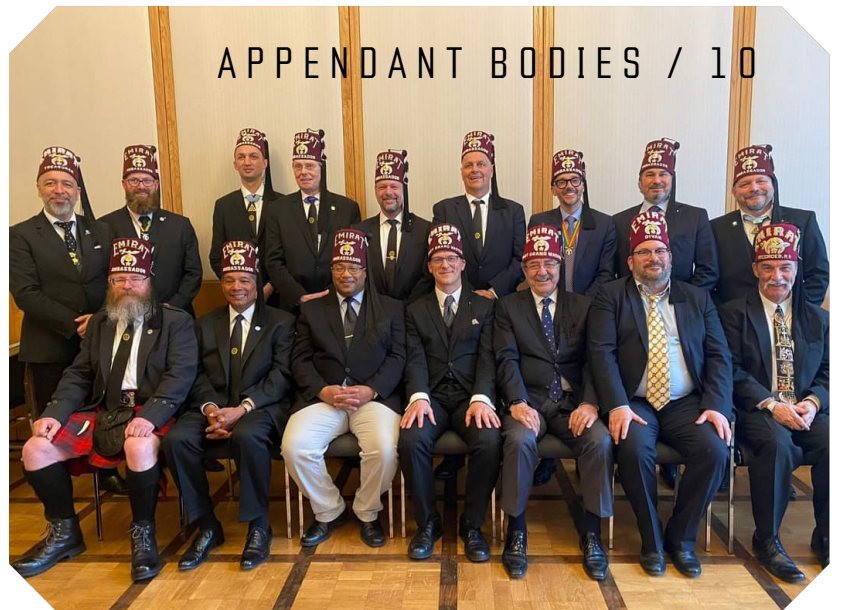
THE GRAND LINE / 03



DISTRICTS / 06



APPENDANT BODIES / 10



OUR WRITERS / 15





# THE EAST

THE CONFERENCE OF GRAND MASTERS OF MASONS IN NORTH AMERICA IS SCHEDULED TO BE HELD IN ALEXANDRIA/CRYSTAL CITY, IN FEBRUARY 2023. AS MANY OF US WILL BE IN ATTENDANCE, I WANTED TO SHARE SOME INTERESTING HISTORY AND ARCHITECTURAL INFORMATION ABOUT WASHINGTON DC, THE UNITED STATES CAPITAL.

Masons are very familiar with astrology, astronomy, and astrogeology. All the important commemorations, dedications, declarations, beginnings of works, grand openings, and other events that coincide with astrological phenomena are lined up. In the years following the revolution, Masonic fraternities held ceremonies for new bridges, exclusive universities, government buildings, state legislatures, monuments, and even churches. "These buildings were aligned with the stars and with the spirit beings who ruled the stars. In the first phase of the construction of Washington DC, reveals the importance of astrology, and in fact, confirms without a doubt that astrology played an important role in the early Masonic rites, the fundamentals of astrology were rarely discussed openly, even in Masonic documents. . The knowledge of the stars, the extent to which they were understood in Masonic circles, was preserved as secrets best left to people with specialized knowledge in these things."<sup>1</sup>



On August 7, 1880, at 10:59 am precisely the cornerstone of the Washington Monument obelisk was placed just as the sun passed over Sirius. The day the first stone of the White House was laid, around noon the Moon entered the same 23rd degree of Virgo as the node of the





## MORE FROM THE GRAND MASTER



Interview with our GM, MW Luis Baez Delgado

<https://www.youtube.com/watch?v=vP3tPt0iipI>

[OR CLICK HERE](#)



dragon's head. On the morning of September 18, 1793, the Sun also passed through this degree of Virgo when the Capitol building was founded. When the Library of Congress was founded the Sun and Saturn were in conjunction in Virgo. The Scottish Rite "House of The Temple", its first stone was laid on October 18, 1911, the Moon and Venus were in conjunction in Virgo.

The chances that the correspondence is mere coincidence are so remote that we must assume that whoever was directing the planning for Washington, DC, had not only considerable knowledge of astrology, but also a keen interest in facing the role of the sign of Virgo. Again and again, we will see that the knowledge of the stars plays an important role in all stages of the creative phases in the construction of the city.

Fraternally,

**BROTHER LUIS BAEZ-DELGADO GM**



# THE DEPUTY GRAND MASTER



Dear Brethren all,

*"IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD"*

This quote of Joh. 1,1 always reminds us to reflect ourselves and ask ourselves: „whence came I?“, „what I’m here supposed to do?“ and „where will I go, after lay-

ing down my worldly working tools?“.

Now, the answer to these questions is simple but its fulfilment not easy.

We all come from the same source: the omnipotent, omnipresent Great Architect Of The Universe. We are all part of the same link, leaves of the same tree - although sometimes of different branches.

Our task is to fulfill the purpose of life - to create a better world while being a good example to the rest of humanity: speaking with, taking care of, each other.

That’s to make this world as holy as that in heaven.

At the end, at a time only the Great Architect knows, - when the leaves will fall - we will go back to the well of the Father and work again with and for him.

**M**y brethren, in a few weeks, close to the time when the shortest day of the year appears and

many of us will Celebrate Christmas - let us not forget, that after the dark times, the good ones are coming - as promised in Gen 8,22:

*"WHILE THE EARTH REMAINS,  
SEEDTIME AND HARVEST,  
AND COLD AND HEAT,  
AND SUMMER AND WINTER,  
AND DAY AND NIGHT  
SHALL NOT CEASE."*

With this trust of holy words, let us stay together, take care for one another, reach out to all of us, who are on duty and cannot be at home and fulfill our task of the Great architect of the universe, with his everlasting assurance of a blessed immortality.

Fraternally,

**Thomas**





# THE WEST

On Saturday, the 8th of October, the 8th World Turkish and Turkish speaking Masons took place. This meeting has become a worldwide platform thanks to our Brothers from the United States of America, Canada, Germany, England, Belgium, Ukraine, Austria, Bulgaria, Romania, Israel, Azerbaijan and Turkey. Our Past Grandmaster Most Worshipful Tayfun Çilingir, the initiator of this platform and name-giver of the meeting, shared the short history of the platform and its program for the future on the day of the meeting as follows:

“ Our first meeting was organized by Türkiye Muhterem Lodge in Frankfurt Valley in 2009. We can list our Lodges that organized the following valleys and organizations as follows: 2010 Bucharest - Işık 2011 Frankfurt - Türkiye 2013 On the occasion of the 20th anniversary of the Lodge in Frankfurt - Türkiye 2016 Düsseldorf - Anadolu 2018 On the occasion of the 25th Anniversary of the Lodge Frankfurt - Türkiye 2019 Bucharest – Işık.

Today's meeting was originally scheduled for 2020. But the travel and meeting restrictions caused by the pandemic led to the postponement of the organization. As you know, these restrictions continued in the first half of the year. Finally, today, on October 8, 2022, we are holding the eighth edition of this important meeting on the 5th Anniversary of our Worshipful Mimar Sinan Lodge in Berlin.



We have met with lodge representatives and agreed that the World Turkish and Turkish Speaking Masons Meetings will be held every two years. Hosts and organizations thereof; Brussels - Anadolu in 2023 on the occasion of the 10th Anniversary of the Lodge, In 2025, on the occasion of the 40th Anniversary of the Lodge, Tel Aviv - Nur, In the year 2027, Washington D.C. USA - Nur will undertake and organize it in their respective district. In 2029, the meeting will be organized in Baku, Azerbaijan. In 2031, the event will be carried out by Worshipful Ayasofya Lodge in Paris, France where the Lodge is located.

Brothers, the name of our meetings has also changed this year. Our platform, which was called "European Turkish and Turkish Speaking Masons" or, in short, AvTürkMas, will now be known as the World Turkish and Turkish Speaking Masons Meeting, or "DünyaTürkMas", as it includes our Brothers in countries outside the European geography. As a result of the extraordinary efforts of Right Worshipful Brother Mustafa Cekiç, the Worshipful Master of the Mimar Sinan Lodge of Berlin, which is in our American Canadian Grand Lodge, his Line and Lodge Brethren, the 8th World Turkish and Turkish Speaking Masons Meeting was held with their 5th Anniversary and in a very successful manner. The Gala Dinner organized after



the meeting, with the participation of our Ladies and guests, once again demonstrated the strength of our fraternal chain. I would like to express my heartfelt thanks to all the members of our Fraternity who put their hard work and sweat into the "Communicator" channel and to all my Brothers who supported us with their participation."

At the Gala Night, we learned that our Brother Turgay Yıldız (March 3, 1965 - July 22, 2021) had written a poem for the Mimar Sinan Lodge entitled "A ROAD THAT GOES LONG", which was composed by Brother Deniz Tahbarer (Komische Oper Berlin). Together with Brother Deniz, Brother Atilla Aldemir (Mitteldeutschen Rundfunk Sinfonieorchester Leipzig), who is also a member of Mimar Sinan Lodge Berlin, his Lady Yoanna Bozhidarova-Aldemir, and the stringed instruments group consisting of the artist Elif Dimli, who named themselves Mimar Sinan Quartett for that night, performed this valuable work together with the soloist Merve Akyıldız in the last part of their concert that mesmerized all the participants. We sadly remembered our Brother Turgay, who passed away at a young age and whose works will never be forgotten, and all our Brothers and Ladies who have passed away. Nothing dies, everything lives!

Fraternally,

**Brothers Arda Çilingir (SGW) and Tarık Eker (JGW)**



# A ROAD THAT GOES LONG

TURGAY YILDIZ



Muh.: Mimar Sinan L.

CUMARTESİ

8  
2022

E K İ M

A PATH THAT GOES ON AND ON  
A PATH WE ARE SEEKING FOR  
A PATH THAT LADDER FROM LIGHT  
A PATH THAT RISES, IS OUR SONG

MİMAR SİNAN MİMAR SİNAN  
THE NAME OF MEASURE, FORM, AND  
BALANCE  
MİMAR SİNAN MİMAR SİNAN  
THE WING OF THE BIRD RESTS ON YOUR  
WALLS

WE EXIST FOR BROTHERHOOD, BROTH-  
ER TO BROTHER  
IT IS THE CHOICE OF THE CHOSEN,  
BROTHER TO BROTHER  
THE LIGHT IS FROM HIMSELF, THE  
LIGHT OF BROTHERHOOD  
WE DON'T NEED ANOTHER SUN

MİMAR SİNAN MİMAR SİNAN  
THE NAME OF MEASURE, FORM, AND  
BALANCE  
MİMAR SİNAN MİMAR SİNAN  
THE WING OF THE BIRD RESTS ON  
YOUR WALLS

BİR YOL Kİ UZAR GİDER  
BİR YOL Kİ ARADIĞIMIZ  
BİR YOL Kİ IŞIKTAN MERDİVENİ  
BİR YOL Kİ YÜKSELİR BİZİM ŞARKIMIZ

MİMAR SİNAN MİMAR SİNAN  
ÖLÇÜNÜN BİÇİNİN DENGENİN ADI  
MİMAR SİNAN MİMAR SİNAN  
DUVARLARINDA DİNLENİR KUŞUN KANADI

KARDEŞLİK İÇİN VARIZ, KARDEŞ KARDEŞE  
SEÇİLMİŞİN SEÇİMİDİR, KARDEŞ  
KARDEŞE  
NURU KENDİNDENDİR, KARDEŞLİK NURU  
GEREKSİNİM DUYMAYIZ BAŞKA GÜNEŞE

MİMAR SİNAN MİMAR SİNAN  
ÖLÇÜNÜN BİÇİNİN DENGENİN ADI  
MİMAR SİNAN MİMAR SİNAN  
DUVARLARINDA DİNLENİR KUŞUN KANADI

# THE SOUTH

## BACK TO WORK



**“In the Book of Genesis, God created as first thing the Light. “Let there be light, and there was Light.” In the Koran, “God is the Light of the Heavens and of the Earth.” It is, the Light, indeed a fundamental feature of nearly all founding myths. In Greek mythology, God of light Hyperion the Titan is the son of Gaia (Earth) and Ouranos (Heaven).”**

**D**ear Brethren all, when I was installed in the office of Junior Grand Warden, the question of the Junior Warden’s duties came to my mind, I would like here to reflect upon some of those responsibilities. During our Works, the Junior Warden calls the lodge from labor to refreshment when requested by the Worshipful Master. It is also the responsibility of the Junior Warden that the Brethren return to the Lodge “in due time” in accord with the request of the Master. The Junior Warden is entrusted with the superintendence of the Craft during the sojourn from labor and admonished to and charged with the duty of supervision “that the Brethren don’t pervert the means of the period of refreshment to excess or intemperance”. Clearly, an indication that any extremes of conduct or

drinking are not expected in a Lodge and must not be condoned or tolerated. In this respect, it should be borne in mind that during these ‘breaks’ the prudent thing to observe is avoidance of any consumption of alcoholic beverage until after the Lodge is regularly closed. Under no circumstances should alcoholic beverages be permitted within the Lodge room at any time during any Communication. The decorum and behavior of each member during such periods is directly the responsibility of the Junior Warden. While in the “break”, it also means temperance in all things, what we drink, and eat, and in actions, in words. The Brethren, and we all, should be temperate in what we



say of any Brother within or without the Fraternity because words spoken with intemperance spread like wildfire even among Masons.

**T**he Junior Warden, in essence, oversees the Brethren through his mastery of the Plumb (Jewel of his office), rectitude of conduct and control over intemperance are his trademark. Furthermore, the Junior Warden is traditionally assigned the chairmanship of any committee established for the purpose of planning collations, social gatherings, banquets, table lodges, and similar. It is his duty to ensure proper arrangements are made for catering, invitations sent,

the printing of tickets and announcements accomplished in due time, and generally, he should supervise all the details associated with such affairs. As our Most Worshipful Grand Master said, "Back to Work"!

**T**o conclude: this 11th of November 2022, Veterans Day, please take the opportunity to thank and pray for the Veterans of US armed forces and for the families that have suffered the ultimate sorrow. Merry Christmas, a happy and healthy year 2023! Happy Hanukkah!  
Your Brother,

**Tarik Eker Junior Grand Warden**



# GRAND SECRETARY



***With the end of the year fast approaching it is time for the lodges to submit their end of year reports and make sure their entries on WebTools are up to date. This is most important as the Web Tools numbers will be used to calculate per capita...***

**A**n example of why you need to make sure web tools is up to date is, one lodge submitted their monthly report stating that they had 158 members, a check of Web Tools showed they had 220 members instead! Please make sure that your WebTools is up to date, again Web Tools will be used to calculate the per capita. While I am on the subject of monthly reports, some lodges are still not reporting, some late, only about 50% of the lodges report on time. I write about this every cycle, and it is not getting better. Although it is a requirement to send the

reports some lodges just refuse to send them. Please let's help each other out by all of us working together to get the reports in, on time. By the release of this edition of The Communicator the Semi Annual should be completed. I Hope those that attended find it informative and take the information back to their lodges. If you have constructive comments about the Annual or Semi-Annual please send them to me. We strive to have the events informative for you and act upon the constructive feedback we receive. One request that we have acted on was the request



from The ACGL Annual from the Masters of Lodges to be granted “read only” access to Web Tools so they could make sure reports are being uploaded. As of this writing, despite all Masters being notified that they have an account and to contact [ito@acgl.eu](mailto:ito@acgl.eu) for their log in and password, only a hand full of Masters have contacted the IT Team to get their account. Again, this was requested by the Masters and a lot of volunteer man hours were put in to make this possible and only a hand full Masters have taken advantage of it. If you are a Master of a Lodge you need to contact the IT Team and get your log in and password. We will hold a **Secretary’s Workshop via Zoom on 10 December 2022 from 13:00 to 15:00**, please mark your calendars. Some of the topics will be Web Tools, Monthly Reports, End of Year Reports and Secretaries Duties and Responsibilities.

From Marlene and me we hope you and your family had a Happy Thanksgiving and we wish you a Very Merry Christmas and a Happy and Prosperous New Year.

**Bro Paul M. Curran, PGM**



# SECRETARY WORKSHOP



## 10 DECEMBER 2022

13:00 to 15:00

**ZOOM LINK**

<https://us02web.zoom.us/j/83901205219>

## 10 DECEMBER 2022

13:00 to 15:00

**REGISTER HERE**

\*Registration is mandatory to grant everyone secure access to the meeting.

# GRAND TREASURER

**A**s I sit and write my thoughts about the history of communication and development of the Treasurer position, a few topics stand out in my mind. First being the bond between the Secretary and Treasurer – this is a core group that must work well together for the benefit of the Craft. The second point is the critical nature of the position essentially being the person with the firm hand and close eye on the finances. Since former times the duties of the Treasurer have not changed very much, if at all! One of the first key responsibilities or duty of the Treasurer is “to receive all moneys from the hands of the Secretary.” The Treasurer can be seen as the banker for the lodge, in the background ensuring money is moving, invoices being paid on time and collections accounted for. The responsibility to keep accurate accounts is another duty presented to the Treasurer and is of utmost importance. When he receives any amount of money from the Secretary, he should transfer the account of it to his ledger and deposit the money in the bank.

**B**eyond collecting money and managing the books, the Treasurer is also charged with the task to disburse funds on the behalf of the Lodge or Grand Lodge. He cannot, however, disburse any money without express permission of the WM in the lodge or the Grand Masters approval at the Grand Lodge Level. The Secretary and Treasurer act as checks and balances using the 4 eyes principle, and the safety net so to speak, to ensure the finances for the lodge and Grand Lodge are secured. In



the ACGL it's a proper 6 eyes principal, (Grand Master, Grand Secretary, & Grand Treasurer) I said all of that to say, understanding how the lodge operates is a vital part of being a Freemason. Outside of the degree work, which in some lodges happens only on the special meeting each month, we spend almost half our time on business at the stated meetings. For the new/younger Brothers, I encourage you to speak with your Lodge Treasurer and Secretary, learn what their duties and responsibilities are. As someday you may also receive the call to take on one of these key positions to ensure the sustainment and future success of your Lodge. If you have any questions, please feel free to reach out to me directly.

**T**oshia and I would like to wish you and your family a Merry Christmas and a Joyful and Healthy New Year.

Sincerely and fraternally,

**RW Brother Anthony Ward**



# YOUR DUTIES, GRAND HISTORIAN.

**I**t's a strange designation, Grand Historian, and one which is not easy to define as far as the Craft is concerned, but far easier when we look outside and into academia. A Historian is someone who studies history, in general or a specific period or movement, and either learns from the experience, or shares the learning through teaching and writing. In theory, then, a Grand Historian is someone who studies the history of Freemasonry, the Grand Lodge, and even individual Lodges to produce something which can be shared by all and preserved for the future. There is, however, no set definition as far as our Grand Lodge is concerned, and our history in Freemasonry is, to be honest, relatively short.

**T**his year we celebrated sixty years as a Grand Lodge, which is less than many of our Lodges might claim for their own histories. The way to Grand Lodge status in Germany has been amply recorded, by MW Bro. Jess Minton, but not in great detail, and so it is, perhaps, down to the present Grand Historians to begin the task of collecting information, memories and stories, and putting them together into a cohesive whole suitable for publication and passing on to future generations of Masons. There is, after all, no reason why we should not be proud of our history and put it on show now and then. There is, however, a slight problem. As one of the Grand Historians, I see my task to be that of passing information on to brethren, and to the brethren of the future, in as many forms as it is possible to do. What many will not know, though, is that our Grand Lodge is missing much of its history. The archives and collection which had formed a physical memory of the past years was destroyed in a fire some time ago, and it has not been possible to replace or replenish. That is something which should change, with your help. The Archive of the Grand Lodge, its physical history as much as its present presence, needs to be rebuilt. Several brethren have already made it clear that they wish to see this happen and have pledged books and memorabilia to begin the replenishment. The few cannot hope to cover what the many have done over the years, and so it behoves all of us to see what is available, what items can be donated, pledged, and purchased to benefit the archive in its fledgling state. Older documents, records, photographs, books, and pamphlets are all welcome, along with items returned to Lodges by those who have laid down their Working Tools, odds and ends, even Masonic regalia captures moments of our shared history.



**T**here is not, for example, a collection of all the Lodge Jewels at present. There is not a central list of all the Masters of Lodges, going back to individual Consecrations. There are no mementos of the sixty years of this Grand Lodge covering all the different stages of its growth, from the tenth anniversary to the present day, let alone that special day when our brethren travelled to Berlin and signed on to become a member of the United Grand Lodges of Germany. And there are few records showing the growth – including closures and amalgamations – of the Lodges which have formed this Grand Lodge, which make it what it is today.

**O**ur duty, as Grand Historians, is to revitalize the memory of the past as best we can. Our hope is that you, as members of our Grand Lodge, will search through the darkest corners of attics and cellars to find those things, which were once precious, and could be so again, and that you will help us rebuild the archive, the physical history of our Grand Lodge, in any way that you can.

**T**he rebuilding of our records and history cannot just concentrate itself with the past, but must also look into the future, and assess what the future needs of Lodges and Grand Historians may well be. To that end, as all District Deputy Grand Masters will have seen, and as all Lodges should have been informed, there is a relatively new report expected from each and every Lodge: The Annual Historical Report. With this report, the Grand Historians hope to be able to build up a living history of the Grand Lodge and each Lodge within it as that history is created, while it is still fresh in our memories. The Annual Historical Report is living history, in a manner of speaking, and will take the form of a diary or journal covering each month of the year – submitted annually by March of the following year – showing works highlights of Lodge life, charity events, publications, memorable anniversaries and achievements. Everything, in short, that a future historian – Lodge or Grand Lodge level – might need to write the history of their Lodge.

Adam An-tAthair-Síoraí P D D G M  
[ghist@acgl.eu](mailto:ghist@acgl.eu)



# IN MEMORIAM



## **MOST WORSHIPFUL DONALD (DON) LINDSEY MADDUX, PGM LAID DOWN HIS WORKING TOOLS AT THE AGE OF 80, 16 OCTOBER 2022**

MWB Don was born in Tallassee, Alabama to the late parents of Alvin and Sara Maddox. MW Don is survived by his wife, Adelheid Maddox, and his children.

MWB Don retired from the United States Army as a Command Sergeant Major and served as Department of Defense Army Civilian for over 44 years of federal service. He was buried with full military honors on Monday, on 7 November 2022 at the Kentucky Veterans Cemetery, Central, KY 40160. MWB Don served the Military for 22 years and was a

Vietnam veteran. His awards include the Bronze Star and the Silver Star, which is the third highest military decoration for valor in combat.

While serving as the Command Sergeant Major of a Tank Battalion, he joined North Sea Armed Forces, Lodge 829, in 1983 and became the 38th Grand Master for the American Canadian Grand Lodge in April 1999-2000. "Masonry From the Heart" became his theme during his term as Grand Master. He always exemplified his theme with a big heart and a great friendly smile and was very adamant on ritual proficiency of the officers in the

conferral of all degrees. Even after departing from Germany, MWB Don regularly attended the ACGL Annual Communications until a couple of years ago when his health would not allow him to travel anymore. He was also a very strong supporter of the youth programs, Demolay, Rainbow Girls and the Masonic Service Association Veterans Hospital Visitation Program. May MWB Don find eternal peace and rest in the hands of the Great Architect of the Universe.

*"Well done faithful servant."*



# GRAND CHAPLAIN

## FINDING THOSE THAT ARE LOST

Visiting is one of the great joys and privileges of a Master, sometimes extended to Fellow Crafts and Apprentices when tagging along with a Master Mason. It is one of the most efficient ways our order offers to continually broaden our horizons. Recently I paid a visit to Friendship Lodge n°4 (GL of Luxembourg). The Installation of the new Master was a brilliant display of Ritual excellence, yet it turned out that this was not to be the most important event of the evening. During the Festive Board, all the traditional toasts were given a good fire in very high spirits, until the Toast to **Absent Brethren**...

This toast was left in the capable hands of the lodge chaplain, who took the opportunity to bring to our minds a “new” group of absent brethren. We always spare a thought for our brothers who are absent due to sickness, public or private imperatives, or the logistical impossibilities to attend. With the, not quite ended, sanitary crisis it would seem we must add to the reasons of absence the following one: habit of isolation. Mandatory lock downs, zoom meetings, social distancing, media coverage of conflicting analysis of the situation, all these numbed us for a while. We learned to get on with the new situation, and for most of us it would seem we clearly hoped and believed that this was just a temporary necessity. For those the return to a semblance of former normality was easy. However, for others this isolated, retracted, lonely situation, became the “new normal” so much so that now they are having a very hard time to readjust to the increasing renewal of social freedom and possibilities thereof. Our Grand Master, along with the Masters of our lodges, have been adamant and unwavering in the strength of their call for us all to get back to work. Yet for some this is easier said than done. Added to this the fact that despite our true claims to forward sincere brotherly love and affection, we forget that our Lodges are supposed to be safe spaces for our inner selves, and that we should each be the strongest and kindest support we are capable of being for our brothers, whether in or outside of the Temple. We are for the most part sadly incapable, unwilling, or worst ashamed, to admit our weaknesses, our fears, and to ask for help.



“Take care of yourselves, and remember to take care of each other”

One might think that this is a duty that falls on the Almoner. His role is, after all, vital in keeping in contact with all sick and distressed members of a lodge, however his function is first and foremost related to material assistance. This is not a message only to the chaplains of our lodges, but to each and every brother. Remembering our duties of moral, fraternal, and loving assistance, I would like to invite us all at our next meeting, when the secretary reads out the names of those brothers who are sick, distressed, and absent: to stop and think for a second... Which ones were always present before Covid and since are absent? Which ones have no temporary reason for their absence? Which ones when you call them to ask how they are doing, answer blandly that “They are fine...”? I would suggest and encourage you to go to those brothers and ask them truthfully what is upsetting them. You might not be the solution to their problems, but we all need a shoulder sometimes, and these new invisible brethren more than we have imagined so far.

Take care of yourselves, and remember to take care of each other...

**WB Thomas Parsons,  
Grand Chaplain**

# RAISING UNDER THE STARS



The Master and the Bretheren of  
**Münster Lodge No 831**

are happy to invite you to a Field Lodge with raising

**17 JUNE 2023**

if you want to know more

[jansavarino@posteo.de](mailto:jansavarino@posteo.de)

# WASHINGTON BALL



**Pullman Hotel Stuttgart Fontana**

Vollmoellerstraße 5, 70563 Stuttgart

**25 FEBRUARY 2023**

Registration open 19 December 2022

[REGISTER HERE](#)

[www.solomon-lodge-822.com](http://www.solomon-lodge-822.com)

Email: [GWB@solomon822.com](mailto:GWB@solomon822.com)

\*Registration ONLY accepted through the link above.

# LINKS AND EVENTS

# SEMI-ANNUAL REPORT



[CLICK HERE](#)

<https://www.acgl.online/images/2022/communicator/SemiAnnualSummary.pdf>



# THE DISTRICTS

## DISTRICT 5

VW Bro. Fabien Roget DDGM



**D**ear Brn, I hope this finds you and your family safe and secure. Let us continue, more than ever, to reinforce the fraternal links that unite us and that we might sometimes have thought had become distended, during the last great trials. We were pleased to note that no clusters were reported in our district, since the beginning of this year, thus attesting that the protective measures taken were effective. However, some of our brothers had to be supported financially during this period of forced inactivity. Of course, we could talk about our order and the idea of freedom today. Opposing different positions of thought to that of René Descartes, because « going against the notion of free choice », And to ask the question “But are we all reasonable”? And to quote Kant with « A free will and a will subject to the moral law are consequently one and the same thing », And to constrain absolute freedom, man has created laws.

**T**he restrictions placed on total freedom have humanized human beings and enabled them to live in society. In this respect, we can

think that when reason penetrates man's thought, it is voluntarily that he gives up part of the idea of what he thinks is his freedom, in order to move to the necessity of living in society. We will only recall that « in the pact that men make with each other, each one renounces his natural liberty in order to gain a civil liberty that guarantees the general interest in addition to the particular interest ». On a more positive note, the year 2022 is the 60th anniversary of the A.C.G.L.! So, on behalf of all the brothers, “Happy Birthday! In accordance with the charter of September 29, 1962 issued by the United Grand Lodges of Germany (VGL-vD), it has been sixty years since the American Canadian Grand Lodge has offered to each of its members the privilege of freeing themselves from professional, family, sentimental, cultural, sporting or other occupations during our Lodge meetings, in order to devote themselves totally to the inner blossoming that constitutes the true work in Lodge. The Freemasonry practiced in the ACGL is without doubt, in our modern world, one of the last places where spirituality can awaken and flourish without dogmatism. It

puts forward the values of work, faith, knowledge and a spirituality that awakens the being. During all these years, the ACGL has thus contributed to the influence of Freemasonry, and we thank it for this. Alongside this anniversary, the year 2022 is also the 10th anniversary of District 5. Indeed, on March 17, 2022, the Respectable Lodge Dominion 848 has celebrated its 10 years of reactivation of its fires, by French Brothers, marking the starting point of the creation of District 5 during the same year, with the creation of other Lodges. 10 years for a Lodge and a District is already a good age! With a regular evolution over the years, District 5 is now composed of about 200 brothers, with an average age of 59 years. The creation of this District was aimed at regrouping French speaking Lodges, and since its expansion, it has as a particularity and chance, the practice of 6 different rites, including the York Rite, the Past Master's Rite, the Ancient and Accepted Scottish Rite, the Emulation Rite, the Standard Rite of Scotland, and the French Rite. The symbolism of the rites practiced is consistent with the ancient origins of Freemasonry. These rites, kept in their integrity, link today's Freemasons to their illustrious predecessors in both a

spiritual and symbolic way. The Lodges forming the District are blessed with wonderful, committed and hardworking Masons. All the meetings are productive, and their support of great causes is reflected in many acts of charity. This happy state of affairs should not prevent us from remaining humble and modest, bearing in mind that the health of each lodge remains very fragile and depends only on the good harmony of spirit of its members. Such an anniversary gives us the opportunity to think of our successors who, each in their own way, will give the necessary energy so that these lodges and all the other lodges in the world will continue. In conclusion, allow me, on behalf of all of us, to express to our Grand Lodge and its Grand Master our most sincere wishes for the continued influence of our Order, both in Germany and abroad, in the decades to come. May brotherhood and benevolence enlighten our respectable Lodges.

May the Great Architect of the Universe bless the A.C.G.L.

**VW BRO. FABIEN ROGET**

DDGM District 5





## DISTRICT 3

# FIRST FIELD LODGE MÜNSTER LODGE 831 ULM



**M**y dear brothers in all ranks I would like to tell you about my experience and impressions from one of the most beautiful masonic meetings I could attend and actively participate to, of my career: The field lodge with Initiation of a now Br. of the Münster Lodge No. 831 in Ulm under the open sky of the Forggensee near Füssen in the Allgäu. A field lodge is a wandering Freemason's lodge, not bound to a fixed place. However similar, it differs from military or regimental lodges, that exists only during war and After its end, it does not continue to exist or becomes a regular, stationary institution.

**I**n 1732, the first charter of a field lodge was issued by the Grand Lodge of Ireland and enjoyed great popularity especially during the American Independence War.

**T**he best known among them was the "American Union No.1". At the Battle of Long Island: many of its members were killed or became prisoners of war. The remaining members saved the chests of ritual objects and took them with them on their campaigns. Shortly after, on the wake of the Battle of Cooch's Bridge at Delaware, the Lodge held its first Christmas party once again. George Washington himself, often attended meetings of American Union No.1 at the winter encampment at Valley Forge and the Brotherly sentiment transcended So much political affiliation that, when the English Field Lodge No.227 had to leave its constitution and lodge emblems behind on a retreat, George Washington himself had them brought back by an officer on honor guard.



Back to my report,

The Brethren of the Münster Lodge No. 831 in Ulm prepared this unique TA months and weeks ago with energy, vigor, and care for details. First and foremost, PGM, MWB Jan, Sitting Master WB Fabian, The WM of Solomon Lodge 822 in Ludwigsburg WB Cameron and apprentice Brother Max, thought of everything imaginable, from good drinks to marshmallows for the campfire. On Saturday morning the helpers met at the rented peninsula at the Forggensee. After a short briefing, the preparations began immediately: Vehicles were unloaded, tents were set up, the outdoor temple was erected (correctly aligned with a compass, of course). Due to the uncertain weather, a pavilion was stretched over the temple.

A dignified dark chamber was set up in the existing supply building with toilets, washrooms, and storage rooms, where the candidate had to wait. MWB Jan opened the event after all the visitors had arrived. All brothers were introduced and for the brothers of German Grand Lodges some peculiarities and rules of etiquette of ACGL Lodges were explained. Special mention deserves

the visitor that made the longest journey to be there: WB Jonathan, WM of San Diego Lodge No. 35 had traveled from California, 10,000 km to attend this event. He had previously met MWB Jan and Cornelius, the candidate, in San Diego, when they had been there in January and February of this year for a military exercise of the German Armed Forces. The best part of the story is that the candidate did not know of the presence of the American brother, so that he did not see him until he was accepted into the brotherhood.

The alchemical elements of the speculative Freemasons were our companions in the whole degree work, the neophyte, the tree trunks as tables for the Wardens and for the altar, the stone floor, the sky, the torches at the altar, up to the water of the Forggensee around us and above us the blessing rain. Another image that stayed in my heart from that evening is the dignified composure of WB Herbert guarding the gates of the temple until the end. Sword in hand, badge of the Tyler, despite the persistent rain; He was truly the rock upon we built our Lodge that evening. About the festive Board: after and before work, brothers Max and Johannes satiated and appeased the hungry brothers with the BBQ variety and drinks.





After the mouthwatering meal, MW Jan, together with WB Fabian, gave thanks to the visiting brothers and received greetings from the brothers present and their lodges. MW Jan presented the “Forget-Me-Not” pin and its history:



“For the first time the small blue Forget-Me-Not was used by the Grand Lodge “Zur Sonne” as a Masonic emblem in Bremen for the annual meeting in 1926. When the Nazis established the Winterhilfswerk in 1934, each donor received a badge that changed annually. In March 1938, the badge selected was the Forget-Me-Not - made by the same factory as the 1926 Masonic emblem, which allowed the Masons to use the Forget-Me-Not as a secret sign. After World War II, the Forget-Me-Not was used again in 1948 by the United Grand Lodges of Germany as the Masonic emblem at the first annual meeting. Even today, the emblem is worn by Masons as a sign of recognition and in remembrance of the Nazi era of darkness.”



Last chapter of the evening was the campfire and the stories shared by the Brn under the starry sky. Words of wisdom came before the night was over from MWB Jan, when the visitor’s question about saving the world came up.

***“Look here, so long are my arms, I can’t save the world and mankind at all, but I can save myself and those clinging around me, if everyone does the same, we can save the world and mankind together”.***

All proceeds from participant fees, collections and individual donations went to charity: the newly founded Füssen chapter of the German Lifesaving Society DLRG, run purely on a voluntary basis and relies on donations to fulfill its mission in the future: Swimming lessons, first aid courses, several water rescue bases at the numerous lakes in the Ostallgäu region, and the establishment and maintenance of rapid response groups with lifeguards, rescue divers, sniffer dogs and drones. These are partially funded by the state, but require a large amount of start-up capital. On this one day, approximately five hundred euros were raised.

**RW Tarik Eker , WB Fabian Gayer**

**MW Jan Savarino PGM**

**MARK YOUR CALENDARS FOR 17 JUNE, 2023 FOR A THIRD DEGREE AT THE SAME PLACE.  
INVITATION WILL FOLLOW!**

# DISTRICT 6



## 1000 € FOR A FAMILY IN NEED.

People seeking protection, having their homes snatched away, massively rising energy prices, inflation at record levels, and, at the same time, the increasingly tangible consequences of climate crisis.

These are challenges that more and more people are facing.

This is what happened to a family from Soest who lost their home in a fire this spring. Brother Frank Jungeblut brought attention to the need of the family.

**Star of Africa Solomon** dutifully

stepped up and after a short time, Brother Frank and Worshipful Master Brother Björn Zappe were able to hand over the collected donation of 1000 Euros to alleviate the family's acute need and offer additional help.

There is nothing better than helping people in need and giving them a smile of hope, especially as Freemasons.



# DISTRICT 6 AND 8

A Joint Districts Workshop

**It was good fun, and informative as well!**



VWB Frank of District 8 contacted me asking whether we should put our lodge portfolios together and have a joint workshop. Nice idea, obviously! Considering that our geographical spread at least makes some sense – a task to tackle one day in Grand Lodge I suppose – getting Brethren together and provide a mix of education, illustration and dedication was the mission.

We certainly covered all formally required points as per DDGM handbook. On top of things and by pioneering in this matter quite a bit, we covered special topics that were of cross-District and cross-lodge interest.

But first things first.

Host to the event was my home lodge North Sea Armed Forces #829 in Bremen. The lodge house is home to a couple of non-masonic fraternities which makes us enjoy a cosy atmosphere in a sought-after medieval age touristic quarter of Bremen, the so called “Schnoor”. (Here fishermen complained about their one-sided salmon diet... those were the

days!!)

Invitation went out with a broad outline for the day, also to Grand Line. We were to meet late morning on Saturday, 5 November 2022 at the lodge house for welcome and snacks. Recognizing all memberships we had representation from lodges from Hamburg, Gelsenkirchen, Berlin and Bremen. Our member Bro. Jan even made it from Palm Springs! We are sure, next time we will have further attendance as we all enjoyed the extended program and the get together. It was really a day to remember and to firm-up relationships between lodges and Brethren. Due to acute sicknesses, we were 13 Brethren finally. A nice size because we could comfortably accommodate everybody in our club room under the roof.

After welcoming, we had a successful raffle of some very good whiskey, generating €180 for charity immediately. This was accompanied by well-wishing toasts to the Grand Lodge and the program ahead. For lunch we had arranged to go to the Havanna Lounge, the private business and social club of



choice in Bremen where we have a couple of Brethren as members. Prawns (all you could eat) or Curry-wurst, any choice was a delight.

Getting to work afterwards, we chose to support ourselves with well-selected cigars, qualified drinks and snacks to ensure perseverance.

After addressing formal requirements, it was up to VWB Adam to give us a run-down of duties and mechanics of the lodge's secretary and the interaction with Grand Lodge. It is sometimes forgotten that we are in fact quite an organization that needs methods and procedures as any other. We therefore raised attention with all Brethren on the workload and everyone's contribution to regular lodge work through the secretary.

WB Björn of Star of Africa Salomon Lodge in Gelsenkirchen presented their candidate program. As our first duty is to look for any other suitable candidate to join our Brotherhood to further spread our ideals and values, it was very important to learn about this successful program. We certainly will discuss and adopt it in various lodges from now on.

In another presentation, we gained access to a world which is actually at quite a distance to most of us. VWB Ralph told us about joining and experiencing his Prince Hall membership. We are glad to have the privilege of Ralph being part of our NSAF lodge, because only due to his experience we can try to find an understanding of struggle in Masonry.

Particularly, the display of that specific consciousness of honor within Prince Hall to be a mason was conveyed rather uniquely by VWB Ralph.

We had some lively discussions around all topics. VWB Frank added some contribution "in writing" as we were running short of time, always a good sign.

During our EA ritual work afterwards conducted by WB Michael we saw a tremendous display of the Master Mason proficiency by Bro. Thomas Christoffel which made a few of us both proud and pale. It is certainly a result of VWB Jonny's relentless efforts in education yet also the result of Bro. Thomas' dedication to the craft. We are all motivated to work on our own skills by his spotless presentation.

The day was concluded with dinner at the NSAF's restaurant of choice, which we have been actively supporting, an Afghan emigrants' place showing unconditional effort to please and accommodate us. The records show no loss during the rest of the evening, so I not just assume all Brethren made it home safe and sound in due time and condition.

DDGM workshops can and should be serious, and also serious fun. That is very well in tune with what our late MWB and Past Master Don Maddox told us about Freemasonry. We are glad to have served his thoughts, we will aspire for more!

A big thank you to all attending and contributing Brethren! It is You who make the difference!

Let's have more workshops like this!

Fraternally Yours,

**VW Urs B. Beckmann**



# APPENDANT BODIES

## EMIRAT SHRINE AND SHRINERS INTERNATIONAL

Since this is Emirat Shrine's inaugural write up for The ACGL Communicator we want to use this to introduce the Shrine and Emirat Shrine, your Shrine Center in Europe to our readers.

### Shriners International

In 1870, a group of 13 Masons would regularly meet at the Knickerbocker Cottage in New York City. Often, discussion turned to forming a new fraternity for Masons, based on the tenets of Freemasonry but with the added elements of fun and fellowship.

Walter Fleming, M.D., and Billy Florence, an actor, were among the members of the group. Florence had been on tour in Europe and attended a party given by an Arabian diplomat. The exotic style, flavors and music of the Arabian-themed party led Florence to suggest this as the theme of the new fraternity, while Dr. Fleming and other members of the group then drafted the ritual, designed the emblem and costumes, formulated a salutation and declared that members would wear the red fez. The name of this new fraternity was the Ancient Arabic Order of the Nobles of the Mystic Shrine.

While the fraternity's first official meeting was in 1871 at the Knickerbocker Cottage, a meeting in 1872 established the first chapter, Mecca



Shriners, on September 26.

Founded as the Ancient Arabic Order of the Nobles of the Mystic Shrine, the organization has grown and evolved over the decades. In the late 1900s to early 2000s, the fraternity was referred to as Shriners of North America, given that chapters were in the U.S. and Canada. In 2010, a resolution was passed to replace the name with Shriners International, reflecting the fraternity's worldwide presence.

Who Are the Shriners And What Do They Believe?

Shriners International is a Masonic fraternity founded on fun, fellowship, and the teachings of brotherly love, relief, and honesty. Shriners, with nearly 201 local chapters and thousands of clubs around the world, are known for their fellowship, fraternity, and generosity.

This year is the 125th year of the Shrine.

Shriners Hospitals for Children, now called Shriners Children

When it comes to children in need of medical care, there are few places more trusted than Shriners Hospitals for Children. For more than a century, Shriners Hospitals have provided expert care to children with a wide range of conditions, free of

charge. But what many people don't know is that, for some patients, Shriners Hospitals are more than just a place to receive treatment – they're also a place to call home. Shriners Hospitals for Children is a network of 22 non-profit medical facilities across the United States. Shriners Hospitals provide specialized care for children with orthopedic conditions, burns, spinal cord injuries, and cleft lip and palate, regardless of the families' ability to pay. Shriners Hospitals for Children have treated over 1.3 million children free of charge.

This is the 100th year of Shriners Hospitals for Children.

### **EMIRAT SHRINE**

It all started in 1953 when the first Shrine Club was established in Heidelberg, Germany. Since then, a number of Freemasons from Europe and also from the Near East were initiated as Shriners.

On August 21, 2010, the inaugural meeting of the European Shrine Center took place in Ludwigshafen. 41 master masons (from Germany, USA, Italy, Romania & Turkey) came to Ludwigshafen to attend the "Foundation Meeting" of the Emirate Shrine.

In 2011 Shriners International handed over the certificate to the newly founded and first Shrine Temple in Europe with the name, "Emirat". Since their inception, Shriners active in Europe have already transported more than 100 children.

Emirat currently has 610 members in 11 different countries.

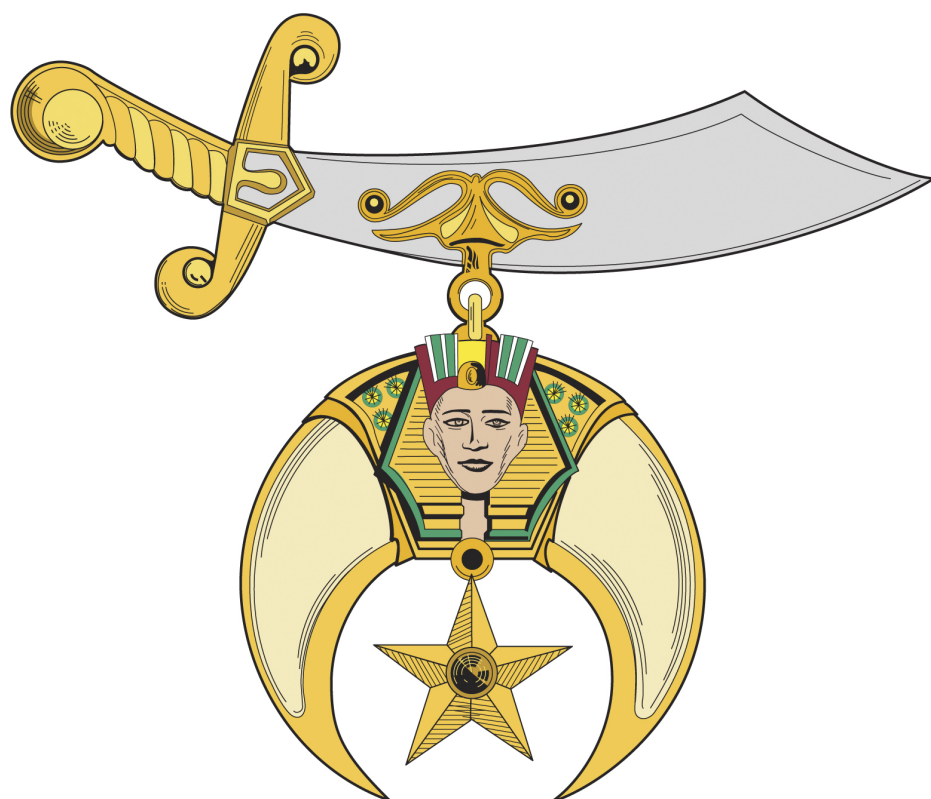
**MW Paul Curran PGM**

**FOR MORE INFORMATION ABOUT THE SHRINE OR EMIRAT SHRINE PLEASE SEE OUR WEB SITE**

**[HTTPS://WWW.EMIRATSHRINERS.COM/SHRINERS-IN-EUROPE](https://www.emiratshriners.com/shriners-in-europe)**

**OR SEND AN EMAIL TO [PGMACGL@ME.COM](mailto:PGMACGL@ME.COM)**

## **NO MAN STANDS SO TALL**



## **AS WHEN HE STOOPS TO HELP A CHILD.**





### International Order of DeMolay

“The Germany Chapter of the International Youth Organization “DeMolay” met last weekend (7-9. Oct.2022) in Darmstadt and accepted among others 3 new members into its ranks.

It was the 24th meeting since the resumption of regular work in 2012.

In the lodge house in the Kaiserstrasse in Frankfurt the young men participated on Saturday (08.10.) in the festive event of the lodge “Jacob DeMolay zum flammenden Stern”, which celebrated its 60th anniversary of foundation on this weekend.

The lodge received its patent on 29.Sept.1962 in the Frankfurt Paulskirche. The application for the foundation was made in May 1962 by active “DeMolays”. One of these young men, who was admitted on 29.Sept.1962 during the dedication, was present at the festivities and was honored for his 60 years of membership in the Lodge.

Thus, the weekend was a history-making and very emotional double-jubilee celebration. The youngest participant was 12, the oldest 82 years old, united under the same ethical values.”

**VW WARD WILLIAMSON PDDGM**

The Order of DeMolay is thankful for the support that we receive from the Brothers and their Lodges here in Germany. The Order of DeMolay is open to young men 12 to 20 years of age.

Contact is: [demolay.deutschland@demolay.de](mailto:demolay.deutschland@demolay.de)

# WOR(L)DS OF KNOWLEDGE AND WISDOM

## THE EMOTIONAL INTELLIGENCE OF A FREEMASON

FROM THE MOMENT OF OUR INITIATION INTO FREEMASONRY, WE ARE TAUGHT TO USE THE COMMON GAVEL AS A SYMBOLIC TOOL FOR A MORE NOBLE AND GLORIOUS PURPOSE THAT TRANSCENDS ITS OPERATIVE USE. THE OPERATIVE MASON USED THE COMMON GAVEL TO PERFECT ASHLARS FROM THE QUARRY BY BREAKING OFF ITS ROUGH EDGES, SO IT BETTER FIT HIS BUILDING NEEDS. AS SPECULATIVE MASON, WE USE IT TO PURGE OUR HEARTS AND CONSCIENCES OF ALL LIFE'S VICIS AND SUPERFLUITIES. WITH PROPER SELF-EXAMINATION, THE COMMON GAVEL IS THE SYMBOLIC TOOL EVERY FREEMASON USES TO CHIP AWAY THE ROUGH BEHAVIORS AND ACTIONS OF OUR DAILY LIFE WITH THE ULTIMATE GOAL OF BECOMING BETTER MEN THAN WE WERE YESTERDAY WHILE SIMULTANEOUSLY PREPARING OURSELVES TO MEET OUR HEAVENLY FATHER, THE G.A.O.T.U., WHEN THIS LIFE IS OVER.

**A**ccording to Daniel Goleman, the leading expert on Emotional Intelligence (EQ/EI), EQ is the capacity of recognizing our feelings and those of others, motivating ourselves, and managing emotions in ourselves as well as in our relationships. EQ is a critical aspect of managing our behavior, moving smoothly through social situations, and making critical choices in

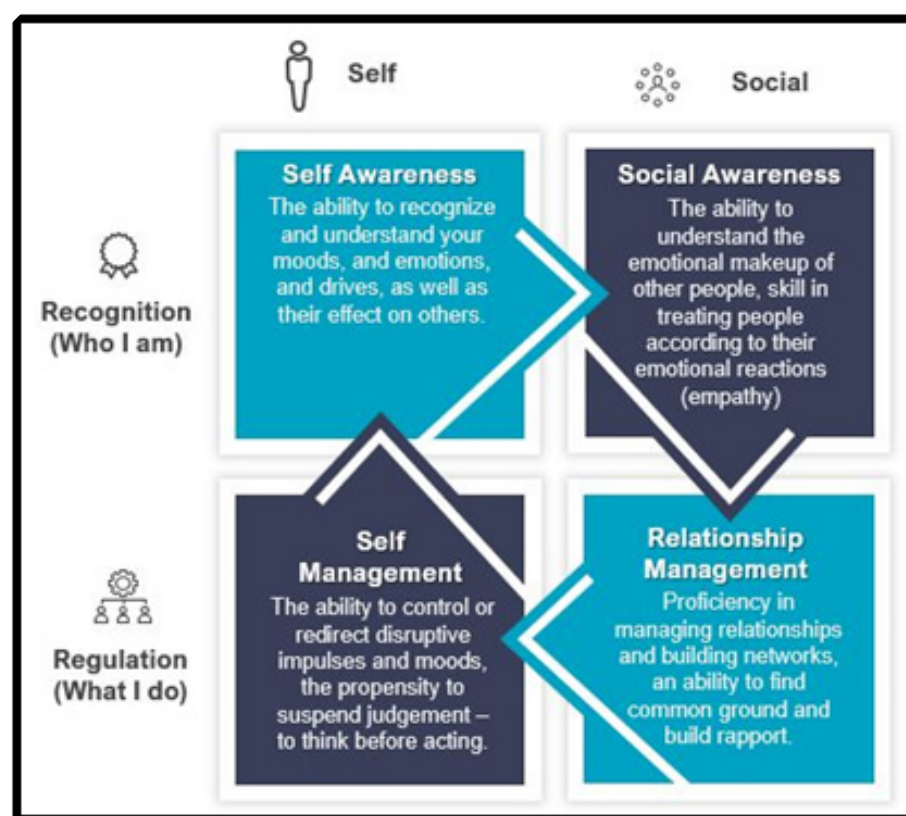
life. It further helps us recognize the biases in our thinking which lead to us to believe one choice is better than another. Furthermore, it defines our perception and provides clarity in differentiating within those biases to exercise clear and sound judgment. The four primary pillars of EQ are Self-Awareness, Self-Management, Social Awareness, and Relationship Management.



**“Self-awareness** means having a deep understanding of one’s emotions, as well as one’s strengths and limitations and one’s values and motives”<sup>2</sup>. It allows you to know what you are feeling and why, as well as how those feelings impact your behavior and overarching ability to achieve goals. Ultimately, we must control our emotions which requires the ability to navigate the things that cause emotional outburst. The value of being self-aware is that we are aware of our strengths and our areas for improvement and thus in a better position to make necessary adjustments in our behaviors.

### **Self - manage -**

**ment** is “the focused drive that all leaders need to achieve their goals”<sup>3</sup> and further help us to keep disruptive emotions and impulses under control. Self-management is a vital skill for Masons because we are always watched by non-Masons. Therefore, we make our greatest impact on society through the way we behave and conduct ourselves, especially in critical situations. Ultimately, it allows us to have a positive impact on society as well as Freemasonry.



**Social awareness** is accentually another way to say empathy and refers to the ability to empathize<sup>4</sup>. It indicates accuracy in reading and interpreting other people’s emotions, often through non-verbal cues. Socially aware people can relate to many different types of people, they listen attentively and communicate effectively. Social awareness or the ability to empathize is all about “perspective” and putting ourselves in other people’s shoes in a meaningful way. It is therefore another powerful skill that may help us to better understand not only the “what” but also the “why” behind other’s actions, behaviors, and choices. Lastly,

**Relationship management**, is the result of successfully employing the triad of self-awareness, self-management, and social awareness and is the “most visible tool of leadership-persuasion, conflict management, and collaboration among them”<sup>5</sup>. Furthermore, effective and authentic relationship management fosters trust. It is an interpersonal skill set that allows us to act in ways that motivate, inspire, and harmonize with others, while also maintaining important relationships.

While there are ultimately many soft skills for improving Emotional Intelligence, according to research, Emotional Intelligence consists of 4 key skills that fall under two primary ‘competencies’ (Bradberry, 2014) identified as personal competence and social competence. The skills that make up these competencies are portrayed in this graph with four separate quadrants.

The vertical direction of these quadrants is labeled as Recognition (who I am) and Regulation (what I do) while the horizontal identifies both a self and social concept. Self-awareness and self-management make up the ‘personal competence’ and focus more on the individual while social awareness and relationship management make up the ‘social competence’ and relate to our interactions with others. In this model, self-awareness looks at being aware of emotions as they happen and being able to perceive these emotions accurately. Self-management includes being able to apply an awareness of emotions to remain flexible and direct behavior positively. Social awareness is then associated with correctly perceiving and understanding emotions in other people. Lastly, relationship management taps into the ability to apply the awareness of the emotions being experienced by the self and others to successfully manage social interactions.



When identifying the “self” element (a personal competence), we refer to the areas that relate to how we manage ourselves. The “Recognition” element refers to the areas that relate to our awareness. It is also the element that highlights who we are. Then, the “Social” element (a social competence), refers to the areas that relate to how we handle relationships. Finally, the “Regulation” element, refers to the areas that relate to how we regulate ourselves. It is also the element that highlights what we do. Overall, this grid is an interesting graphical depiction and tool to highlight the dimensions and components of Emotional Intelligence because it provides a clear ‘snapshot’ of Emotional Intelligence at work. In essence, it portrays a somewhat complicated concept into an easy-to-understand form.

In closing, Emotional Intelligence truly is applicable in Freemasonry because it addresses one of our ultimate goals of becoming a better man than we were yesterday. Through the effective application of EQ and the competency graph, we are better prepared to navigate our journey with both personal and social competence which is a critical aspect of managing our behavior, moving smoothly through social situations, and making critical choices in life<sup>7</sup>.

**W Bro. Cameron Davis**



# THE PLAGUE OF THE CRAFT



In 1347 a merchant ship coming from the Orient, docked in the port of Genoa in modern day Italy carrying unfortunately, not only knowledge and spices. Hiding as stow-aways, on the backs of the inevitable rodent population of the ship, were also bacteria ridden fleas carrying the deadly “Yersinia Pestis” However it is not the pandemic which came to be known as Black Death that interests me here: its consequences, particularly on the building industry, are far more interesting. Sometimes whole settlements, even towns, were abandoned by folk who had decided (rightly so given the state of medical knowledge of the time) that getting away from crowds was perhaps the safest way to ward against infection. “Social distancing” takes on a whole new perspective when it means running literally for the hills!<sup>8</sup>

A vast number of civil and private construction sites were abandoned, while the God-fearing masses turned to ever more desperate measures to try and appease a vengeful omnipotence whom they assumed was clearly most displeased with them.

After a bit less than a decade, when “divine” anger somehow abated, it was time to pick up where everything had been left off. Among all the other human activities construction picked up again. Though not without some friction.

The death toll, between a third to half of the whole European population, hit the building corporations as hard as any other area of society. Now our operative forefathers, short-

handed and realizing that their work and skills were just as vital as before the pestilence, returned to work but only after demanding new and improved working conditions. These included a substantial increase in their wages. After a period of tension between clients and craftsmen, these demands were by and large met despite attempts by other authorities to freeze wages at pre-pandemic rates. The carpenters, quarriers, and masons enjoyed a new age of prosperity and a new measure of social emancipation that would prove instrumental in the long-term development of a “middle class”.

Now, let’s jump ahead nearly seven hundred years to the words of our Grand Master: “it is time to get back to work”. I thought it might be more useful, and at worst entertaining, to delve into the past in search of a way to do that. So firstly, how do we “get back to work”? Secondly will the “post pandemic” change our place in society and our practices in any tangible way?

It could easily be argued that as an initiatory fraternity our function is to resume initiating new members. Fine, that doesn’t seem too hard, does it? Yet two years of inactivity are terrible for memory. I pride myself on being a decent ritualist and yet the first Communication left me stuttering and bumbling through age old wordings that I thought I had down to near perfection. I had to learn anew all my ritual, perhaps I had gone so far as to forget the admonition made to the neophyte to “make a daily progress in

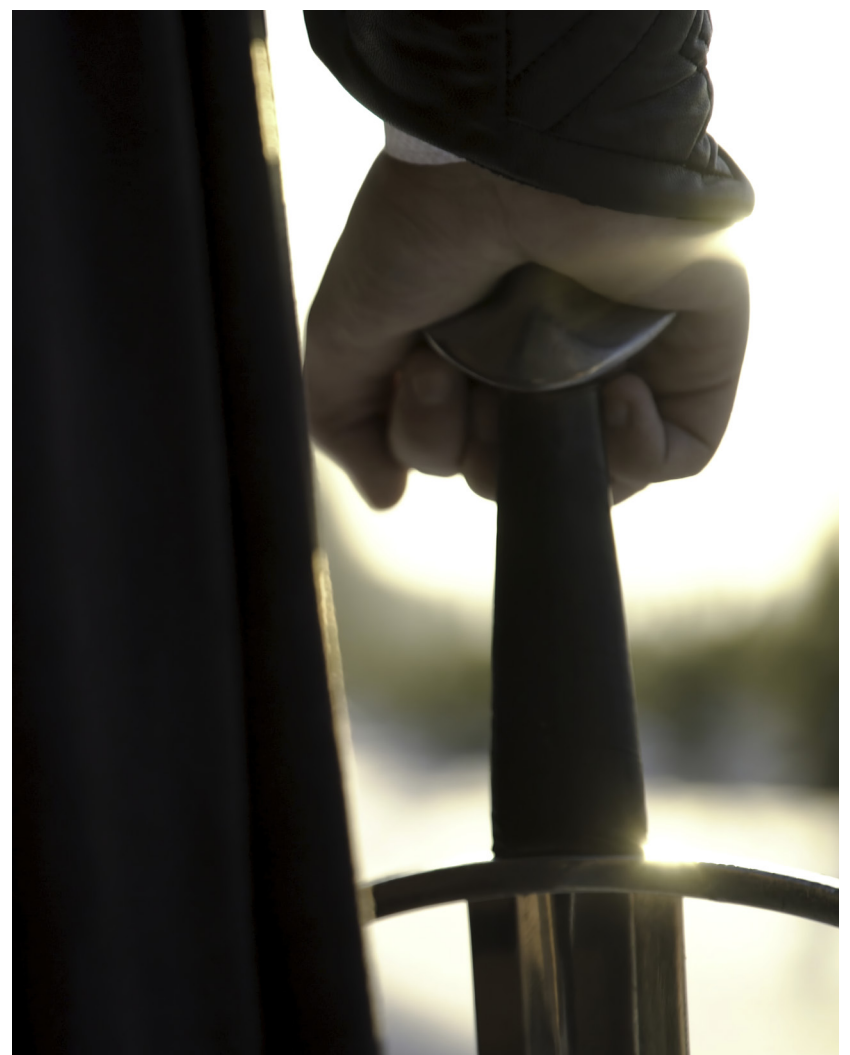
Masonry and the Art of Memory"... Inside the lodge "getting back to work" cannot only mean once again opening the doors to the brethren and enjoying each other's company (though that is an extremely important part of our living or masonry). "Getting back to work" could mean resuming our understanding of the content of our rituals, perfecting the delivery of whichever part is our current responsibility, and developing the skills to bring those words to life so that they leave the lasting mark they are meant to on the mind of candidates to the various degrees. "Getting back to work" means providing incentives, motivating each other to share our scraps of knowledge. Some lodges separate their activities between Stated Communications for the transaction of lodge business and Degree work, and lodges of instruction for the benefit of those brethren needing or desiring further light. Some lodges make a special place in their order of business to include a form of "Masonic education" in their Stated Communications. Others finally solely transact lodge business and perform Degree Work. I do not intend to pass judgement on one or the other form. I will, however, preach for a particular one of the three. I firmly believe that including "masonic education" in the order of business of a Stated Communication is one of the best ways to get our brethren back into the lodge. The possibility to present, debate, and develop thoughts and ideas in a completely safe environment is one of the hallmarks of our fraternity, one that made it so interesting and sought after when it became visible in the early XVIIIth c. My dear brethren: would you believe that such safe places are no more common today than they were three hundred years ago? I challenge you to discuss a potentially sensitive topic on any internet platform, among any group of friends, with any stranger or acquaintance out in the profane world. How long before the discussion turns to unproductive and base name calling? How long before the participants entrench themselves in their moral or intellectual positions and refuse to budge, attacking the person and not challenging the ideas put forth, without offering anything constructive in return? How often does anyone come away from such events with more bitterness than enjoyment and broadening of his or her horizon? If I were a betting man, I would put money on "often" concerning the latter.

**I**n our XXIst c. of over exposure of our lives and minds (the all-pervasive and intrusive social media), our lodges offer something unique: a space for true freedom of thought as well as that of speech. I am not going to detail how we manage this: recall your rituals and oaths, everything is in there. So "getting back to work" could, perhaps should, also mean this resuming of constructive

sharing and debating of ideas using our working tools to render our presentations appropriate to- the place in which this happens. I will leave this consideration, and you, with that thought and move on to the next, though this is not the last you will read on the subject.

Surely, we recall having heard the stories of brethren long gone to the Eternal East who made a change to the world through, or because of, their belonging to our Order. By this I mean to draw our minds back to words that we have all heard, and hopefully have not forgotten: "that by our labors and demeanor we may live respected and die regretted". Our belonging to this, the oldest still extant fraternity in the world, does not give us as individuals any value. I realize I might ruffle some feathers in writing this. However, it cannot be otherwise as each of us has the potential to participate in keeping and making our Order ever brighter or plunging it into darkness in the eyes of the world. The value of our actions is the value we bring to the fraternity and make it a worthwhile entity in the present, as the actions of our predecessors made it a worthy entity in the past, to the extent that each of us wanted to join this fraternity that we saw as having value.

I am not advocating that we barge into the profane sphere with a "holier than thou" attitude. Yet in connection with my previous point on safe spaces for debate, I am advocating that we resume our share of responsibilities on





topics of society. The better to be equipped individually to understand them and should any one of us be in a position to actively participate in the decision-making process on any given topic, to be better enabled to offer the soundest possible decision. In this fashion our Order would reclaim one of its greatest strengths with regards to the profane world: it would indeed “make good men better” and “useful members of society”. Which leads me to my last point, the spurious comparison between the rise in labor costs in the XIVth c. and how we might interpret this for us today.

**I**n the final moments of opening the lodge we are reminded of one of the roles or functions of the Worshipful Master: “[...] to employ and instruct the brethren in Masonry [...]”. Continuing with my analogy, the Worshipful Master, as the employer, has a greater cost to bear than the other brethren present. For arguments sake I am likening the cause of the rising labor cost- the diminishing number of workers- to our noted diminishing membership. We have reached a consensus as to the basic causes of this situation: we are less attractive to the profane, and we are less skilled at retaining those who were originally attracted. You have no doubt understood that in this piece I intend to tackle the retaining of younger members, attracting them will have to wait.

I could be immediately opposed with the argument that the rewards we receive from our masonic activities are personal and internal and that therefore the only way we as an entity can reward members is by ensuring that they do indeed receive the quality of Degree Work that will help generate these spiritual and intellectual rewards. Now far from me to argue against practicing ritual to the highest level possible, however is this the only source of rewards available to us? I believe not, there are other ways to do so which should not be overlooked, and as the “employer” a lot of these do indeed fall first and foremost on the shoulders of the Worshipful Master.

I will attempt to explain this with an example in connection with my hopes for a boost in our masonic presentations in lodges:

Once a brother has graced the lodge with a presentation into which he has put no small amount of effort, the Worshipful Master opens the discussion. The first reward the presenting brother may receive is an interaction with the brethren. This shows him not only that his presentation was interesting and informative enough to retain the attention of all, but moreover the discussion is proof that he is capable to encourage and motivate a thought process in his brethren and this reminds him of his creative (demiurgic even) potential. Truly I wish for every brother to experience this feeling... The conclusion of this reward obviously falls on the Worshipful Master genuinely thanking and congratulating the presenter and those having involved themselves

in the exchange. Now comes what I see as the Worshipful Masters vital intervention: giving out further topics to the brethren.

An old adage goes: “the reward for good work is more work.” In applying this the Worshipful Master is instrumental in retaining younger members: by giving an Entered Apprentice, or a Fellow Craft a subject to sink their intellectual and emotional teeth into the WM is showing the lodges’ faith that these brothers have something to bring to the lodge. This recognition is, in itself, another form of reward.

What about the Master Masons? Among other things they are of a rank that means they can be elected to officer positions in the lodge. Being elected is a mark of trust, and the feeling of trust is a tangible reward when impressed as such. Yet that is not all. Master Masons are charged to afford assistance to their brethren in the inferior degrees: how about giving an E.: A.: or F.:C.: a topic and pairing him with a Master Mason to assist him? Not only will the younger brother feel better supported and embraced by his lodge, the older brother will see his sense of duty re-kindled and, if he is not currently an officer, he will possibly feel a stronger sense of purpose within his lodge. Of course, this does not exclude Master Masons from offering work of their own to the lodge. In fact, this should be encouraged just as much as for the younger brethren.

All this contributes to making the lodges’ calendar of Communications interesting, stimulating, worthwhile, and attractive (there I’ve said it despite not wanting to broach that subject this time...). Faced with the prospect of such an evening, who wouldn’t be looking forward to attend? To have the opportunity to learn, share, participate in one of the safest places the world at large can still offer a free mind, or at least a mind still actively searching for that freedom, is I firmly believe one of the greatest rewards our Order has to offer.

Roughly around 1356, the great plague that swept through Europe receded. Episodes of plagues continued to make appearances throughout the centuries, yet none with so dire consequences.

One of our skills, as humans, is to be able to draw lessons and analogies from the past. I hope that we as an Order may also draw lessons from analogies such as the ones, I have put forward here. With this in mind I hope that what I have developed here may contribute to fighting the drop in membership that plagues our worthy Fraternity.

**Br.: T. Parsons (Eifel Lodge 855)**

# THE RITE EMULATION

On 19 January 2022, our DDGM, Brother Fabien ROGET and the Brothers of the Respectable Lodge UNION FRATERNELLE N°1062, represented by its W.M. Pascal Combette, visited our Respectable Lodge LES DOUZE ETOILES N°1049 in Lahr, in what was to be the first official visit of the year, for our DDGM and also our first initiation for some time. It was truly a superb assembly, which will be remembered by all.



One of the particularities of District 5 is to group together French-speaking Lodges, practising different rites. For our part, our Respectable Lodge LES DOUZE ETOILES N°1049, works in the Emulation Rite, which we will present to you.

The Emulation Rite or English Emulation Rite or Union Rite is a Masonic rite formed by the United Grand Lodge of England in 1813-1816.

The Rite appeared at the time as a response to the quarrel between the “Ancients” and the “Moderns”. The history of the Rite is deeply embedded in that of English Masonry. This rite is the symbol of the reconciliation of the “Ancients” and the “Moderns”.

There is often a tendency to believe that the Grand Lodge of London, created in 1717, very quickly federated all English Masonic practices around it. This is not the case. Although this new “Masonic Body” grew rapidly and was well attended, other Masonic practices flourished outside its circle, even in London itself.

In 1751, an autonomous and rival Grand Lodge was formed, which took the name of Grand Lodge of the Antients. In opposition and mockery, this Grand Lodge of the Antients called the other Grand Lodge the “Moderns”, a name that would remain with it thereafter.

The confrontation between the two Grand Lodges was to be severe and uncompromising. The Antients vehemently reproached the Moderns for having modified the ritual and the ancient practices of which they, the Antients, were the sole depositories. The Moderns dispute these accusations and also claim to be the only guarantors of the true practice.

This Grand Lodge of the Antients was also to be successful. It would have constitutions equal to those of its competitor, but it also understood that, in order to compete

with it, it would need to be able to count on the protection and patronage of high-ranking nobles. She found the protectors she needed in the Dukes of Atholl.

It is necessary to underline here to what extent the incessant quarrels between the two Grand Lodges will sow confusion among the Masons not only in England, but also throughout the world. This important episode is however often ignored by European Masons, even if it saw two rival Grand Lodges in England confront each other for more than sixty years.

The rituals of the two Grand Lodges were quite different and it was therefore not without difficulty that a common ritual was developed, acceptable to both parties. Moreover, the Royal Arch, a practice specific to the Antients, posed an almost insoluble problem: the Antients considered the Royal Arch to be the crowning achievement of Masonic practice, while the Moderns categorically refused to add a fourth grade to the three already existing. No one wanted to give in, so they resolved to agree on a formulation that was, to say the least, astonishing and which will undoubtedly remain one of the finest examples of Masonic pragmatism: “Masonry consists of three grades and three grades only, including the Royal Arch”.

After many contacts and negotiations, the union finally took place on 27 December 1813. Care had been taken beforehand to install the Duke of Kent in the chair of the Grand Master of the Grand Lodge of the Antients and his brother the Duke of Sussex in that of the Grand Lodge of the Moderns. The Duke of Sussex was undoubtedly one of the main architects of this reconciliation, but also of a certain movement to de-Christianise the ritual. He remained at the head of the United Grand Lodge of England for thirty years.

A Lodge of Promulgation was formed as early as 1809 by the Moderns to review the ritual and make recommendations. From 1813 to 1816, a Lodge of Reconciliation, composed



equally of Antients and Moderns, was created by the new United Grand Lodge. Its mission was to finalise a common ritual and demonstrate it to the Lodges. When its mission was completed, it was dissolved.

In 1823, one of the fruits of this union was the creation of instruction lodges exclusively for masters, the "Emulation Lodge of Improvement", which gave its name to the rite, created in its original version in English the same year. The mission of these lodges was to practice the ritual in its greatest rigour in order to train the masters of other lodges who would in turn teach it to other brethren. The Emulation Lodge of Improvement is still in operation today. It is numbered 256 and meets every Friday from October to June at 6.15pm at the Freemason's Hall in London. It is open only to Master Masons and continues its work of instruction. Its history is deeply embedded in that of English Masonry. This rite, which was the symbol of the reconciliation of the "Antients" and the "Moderns", marks a transition between operative and speculative masonry.

The Emulation Rite is an oral Masonic rite whose particularities are to gravitate towards the universal references of the profession, to exclude any idea of discourse that would valorise certain "brothers", and to practice the ceremonies entirely by heart.

The English Emulation Style Rite is not only the most widely practised rite in England, it is also the most widespread throughout the world. However, it is very little present in continental Europe, even if it has recently become increasingly popular. This is undoubtedly due to the strength of its content and the new perspectives it offers to Masons.

Those who referred to the practices of the Emulation Lodge of Improvement claimed to have an Emulation working, an Emulation style, an Emulation practice. But Emulation is not the only working practised today in Britain and elsewhere. There is also what is known as Stability working and other workings such as the Oxford, the Standard, the Taylor... The differences between these workings are minimal, but they exist.

The United Grand Lodge of England never published a standard ritual, leaving it to the lodges to pass on the practice. Over time, slight differences were perpetuated. The oldest rituals have not survived. Indeed, for the operative mason, any written or drawn allusion to the technical secrets of the art of building or to the modes of recognition between workers was a sort of violation of professional secrecy. The transmission could and should only take place orally. When it became speculative, Freemasonry, in its initiation rites, retained and even aggravated by the addition of symbolic suppositions any transmission of secrets that was not strictly oral.

The real specificity of Emulation lies in the importance given to gestures. The ceremonies are set up "like music paper", and the ritual must be integrated in such a way as to liberate

the officiant and allow him/her to live the ritual "from within". Gestures play an important role in the evocative power of Emulation. Every gesture counts and every detail is significant, both for the performer and for the viewer.

To find out what a square can mean, you can look for its symbolism, make boards and boards, intellectualise to the point of gloss. This is one way. But for the person who forms the square with his body and who lives the square internally through his practice, simply by realising its sign of order perfectly, by deeply feeling its meaning, talking becomes useless and reductive. This is the way proposed by Emulation. Rigour then becomes an asceticism that brings the Emulation mason closer to the right act and thus to a better understanding of his art, from within. Directly, without the need for intellectualisation.

Emulation may bring to mind the katas of martial arts, the fundamental movements of aikido, judo or kendo that are repeated tirelessly until they are perfectly mastered.

To conclude, it is important to understand that the Emulation rite is the one that most faithfully perpetuates the tradition by oral transmission, by taking up the work as it was practised in the 18th century, when no boards were presented, even if today manuals are made available, in principle only to come to the rescue of failing memories.

The practice of this orality and "rote" could be interpreted in a negative way on a purely intellectual level. This would be to misunderstand the importance of our rite, which seeks above all to preserve unity and harmony within the lodge, and to help the brethren, through perfect practice of the ritual, to become imbued with its quintessence and its symbols in order to draw from it the deepest possible teachings it contains.

The regular FM defines itself as a "particular system of morality". In this sense, it is not a school of thought, but a school of morals, in other words an asceticism.

The purpose of Freemasonry, through its rites, is to help the Mason to develop personally, morally, ethically, socially and spiritually, and not to provide a forum for him to expound his individual ideas on this or that phenomenon of society to his brethren, and even less to enable him to force their admiration by displaying his erudition.

Each stone, taken individually, is of little interest. It is only when it is joined to other stones that are similar in every way to itself that it can become a cathedral.

The value of the Freemason does not lie in his knowledge, nor even in his intelligence, but in his moral qualities and in his will to perfect them unceasingly with the aim of participating, by his example, in the construction of a better humanity We said.

**Jean Marc Becker and Christian Noiriel**



## **Invitation to All Recognized Master Masons who are American Citizens holding an American Passport in Europe.**

GENOA, ITALY, 2023

The Scottish Rite is an appendant body of Freemasonry which offers a Master Mason who has completed the first three degrees in a Blue Lodge the opportunity to advance to the 32nd Degree. Master Masons holding membership in good standing in a recognized Blue Lodge may petition for the degrees, and membership in the Scottish Rite Valley of Washington, Orient of the District of Columbia. Which confers the degrees annually at a Fall "Reunion" in Italy. Please submit a petition now, to be considered as a candidate for the next class.

The Scottish Rite Class for 2023 will be held 6/7 October in Genoa, Italy.

### **Preliminary schedule of events**

Friday 6 October 2023 13:00-18:00 sign in at the registration desk followed by a no host social for all participants and family members. A Friday night icebreaker and opening of the class will include a dinner à la Carte. (Location TBD)

06:00-07:15 - Breakfast

07:00-07:15 - KCCH capping ceremony

07:30- Initiation Ceremony/Scottish Rite Class (Casual dress, shirt with collar)

Saturday 8 October – TBD: Family Member Excursion -

16:45-17:30 - Induction into the EMIRATE SHRINERS (Cold Sands) To join the Shriners, the cost is 300 euros. For a petition or more information, please contact MWB Paul Curran P.P. at [pgmacgl@me.com](mailto:pgmacgl@me.com) or go to [www.emiratshriners.com](http://www.emiratshriners.com)

19:30-??: ?? Capping Ceremony, Banquet and Raffle.

For a petition, or questions about Membership please contact Illustrious Brother James Barrett 33°, Personal Representative, Valley of Washington, D.C. for Germany, at [amsrb-nato@outlook.com](mailto:amsrb-nato@outlook.com), or Illustrious Brother Ron Reynolds 33°, Personal Representative, Valley of Washington, D.C. for Italy, at [ron.reynolds67@yahoo.com](mailto:ron.reynolds67@yahoo.com)

Looking forward to your participation,

Sincerely and Fraternally,

**Ill Brother James Barrett 33°**

AMSRB-NATO, Secretary

**For more information about the AMSRB visit**

<https://www.amsrb-nato.com/>

<https://www.dcsr.org>



# A GENTLEMAN

Greetings Brethren all,

In addition to my preliminary Invitation to the next AMSRB-NATO Scottish Rite reunion. I came upon this short piece of literature, that I thought flows right along the lines of who we, as Masons, should find interesting.

There have been many definitions of “gentlemen,” but wise old Confucius condensed into one sentence a definition which should be applicable for all time. “A gentleman,” said-the sage, ‘Tis a man bent on shaping his mind to give happiness to others.” No matter how social customs might change, if the spirit of that definition is lived up to, one should be considered a gentleman.

Confucius enlarged upon his definition from time to time. “A gentleman’s life leads upwards; he cherishes worth; he is fair, broad, calm, spacious; his own life is modest; he puts deeds before words; he helps the needy; he considers what is right, not what will pay; he trusts in justice, not in favor; he is consistent, not changeless; he is firm, not quarrelsome; he is a friend,

not a partisan.” In addition to that Confucius outlined nine aims of a gentleman: “To see clearly; “To understand what he hears; “To be warm in manner; “Dignified in bearing; “Faithful in speech; “Painstaking at work; “To ask when in doubt; “In anger, to think of difficulties; in sight of gain “To remember what is right.”<sup>9</sup>

I wish everyone an interesting and enjoyable Semi-Annual.

**MW James Barrett PGM**



# IT'S LITTERALLY "A KIND OF MAGIC".

While I was looking for something to start a little "book of the month" section and I stumbled into "**Die Macht der Geheim Bünde**" (The Power of the Secret Societies). This book, edited by Riva (German only) is becoming quickly the "little secret" that many inside and outside the craft are enjoying discussing about. The cherry on top? Mr Kohlmaier happens to be a very good friend of yours truly. I am very thankful he agreed to concede us a little interview.



**Buy Now**  
at **amazon.com**.

## So... Who are you, good Sir?

Hannes Kohlmaier, 52 years old, I live with my wife and daughter close to Munich, I am a journalist and author.

## How did you get interested in secret societies? Are you a Freemason?

I was a member of a blue lodge in Nuremberg for 14 years. I resigned when my book was published in the spring. On the one hand, because I wanted to keep my journalistic independence and I didn't want the book to be understood as PR work for Freemasonry. On the other hand, because despite all my love for Freemasonry, I also deal with it critically, which in my opinion can be the only credible approach of such a book in times of flaring belief in conspiracies.

## Has FM influenced your personal life?

Absolutely. I even married my wife in a Masonic ceremony in 2008. Freemasonry has influenced my thinking, improved my ability to control, made me a serious conversationalist for my daughter as well. Children sometimes ask questions that adults often avoid. For example, the question asked by a then 6-year-old after the death of her grandmother: "Dad, do I have to die, too?"

## Has Freemasonry influenced your professional career?

Not in the sense of a career-promoting network, like the Rotarians or Lyon's club folks are supposed to be. Until my book was published, only a few colleagues knew about my membership in the lodge.

But my job as a daily newspaper journalist is a very fast-paced one, and today's story is tomorrow's wrapping paper. Years of research, which only began in 2017 for a video documentation from my publisher, and the book,

which still needs a lot of maintenance, have created something very lasting in my professional life.

## When you talk about FM, you always have to mention art. In fact, I know for sure that you are also into the "magical arts" and are a puppeteer. Do you think you see these art forms differently than the uninitiated would?

Absolutely. In my work I have also demonstrated the affinity of Freemasonry to both magic and its enlightened variant, sorcery. The modern magician, who does not let his audience believe that he is working miracles, can only really understand his work as an art form as a Freemason. I prove this in the book with the list of great American magicians, almost all of whom were also Freemasons. The best known is certainly Houdini, about whom there are also many Masonic anecdotes in the book. And to this day there is a worldwide association, the "Invisible Lodge", which only accepts Master Masons who are



also magicians. In my former Nuremberg lodge alone, we were five brothers who were more or less engaged in magic.

And children's puppetry is much more magic than magic. The children experience the puppet as a living being, a homunculus, although they know that it consists only of dead material, guided by the puppeteer's invisible hand.

**Everyone is always talking about "secrets" and "grades" in Freemasonry, an institution that has been active for at least 300 years. How is it possible for anyone to grasp this vast cultural baggage in its entirety?**

It can only function as a report by a hiker who verifies what he sees and has experts to classify it. My book is not an encyclopedia of Freemasonry, such books have existed for a long time. It is a thoroughly journalistic product that uncovers parallels between various associations (which usually have no contact with each other), researches the background, debunks founding myths and, in places, critically comments on them. But never condescending, always respectful, like a naturalist examining a rare insect under a magnifier without crushing it.

**Your book is about secret societies in general and Freemasonry in particular. What would you say they all have in common?**

The esoteric approach is the same for all. Kabbalists, Rose-crucians, Pagan Druids and Freemasons. But while some maintain their esoteric roots, be it as a world view or only - in an enlightened variant - as a basis for meditation, the Freemasons are almost embarrassed about their alchemical references and have partially reinterpreted them. That's what's actually bizarre: Freemasons regularly pick up magical objects

without knowing it. This is also a form of immaturity or even a prejudice, just because a few hundred years ago the federation used to fool magical rascals like Schrepfer (magician!), Cagliostro (magician!), Bardon ("Frabato", magician!) as gone. Read about it in my book.

**You left Freemasonry to "freely express your point of view"? Do you think this is coherent?**

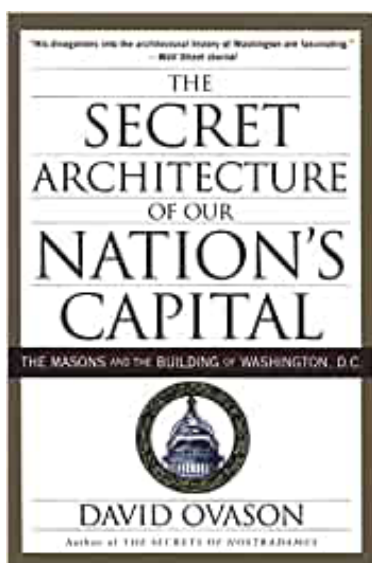
From my point of view as a journalist, absolutely.

**Is there anything that you think is missing from your book that you would like to add here?**

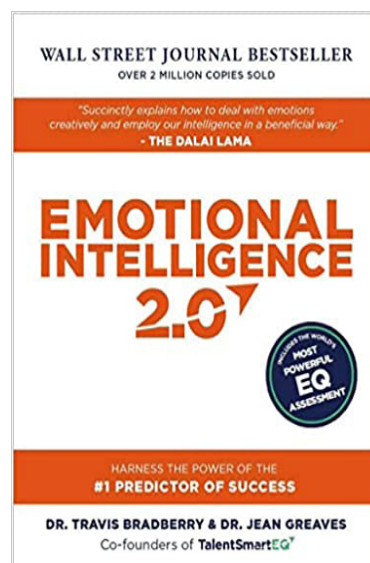
Much more important would be the question of whether there is something in the meantime that I would like to delete. I often read my book myself because it summarizes the most important things I have learned. And because it entertains me, the author, through the storytelling style. Humanity called it the most entertaining thing to come out on the subject in years. With the exception of the more demanding chapter on the cult of Isis, which is simply important for understanding many covenants, including the Catholic Church, it reads in one go and is therefore perfect for laypeople, seekers and old masters.

And there is a secret code hidden in the text of the book that only magicians can grasp i.e., an invisible temple door that remains closed even to Freemasons. Some magicians perform the trick I developed with my book in their shows. It's a mental trick I call "God's work and the devil's contribution." The book was already the subject of a large magic congress with almost 1000 participants. Here, too, I have succeeded in bringing two related arts together even more.

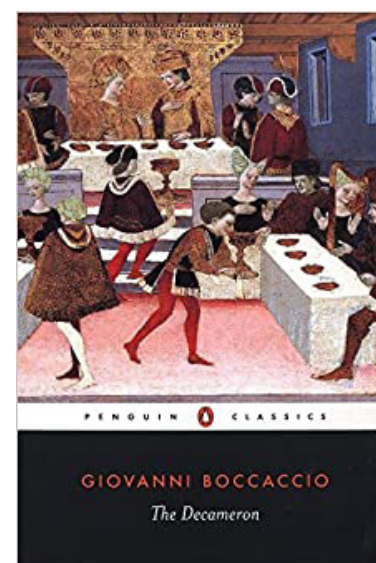
I am very happy, the result surprised even me!



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BOOK CLUB



### ***Veteran ´s Day***

***While some continue to serve today, many others have chosen to leave the Armed Forces. When they transition to a job, or start their own business, or work in public service, or volunteer in their community, they show future generations that the military can be more than a good place to be; it's also a good place to be from. I'm old enough to remember a time when it was different, and I'm so proud today that employers and citizens all over the world recognize what spectacular contributors veterans are. So today, we honor Veterans, and now that's a wider group, everyone who has stepped forward to serve.***

***Security at home and in the world is like oxygen, when you have enough of it, you pay no attention to it. But when you don't have it, you can think of nothing else. Service members have long provided the oxygen, the security that allows millions and millions of people, not just in America, but in so much of the world to be safe, to raise their children, to dream their dreams, to live lives that are full, and to leave behind a better world. In each challenge, and at a time of great change and competition in the world, Veterans continue to provide that oxygen.***

***Whether they've served years ago, serving right now, or are just joining what will be our force of the future, I couldn't be prouder of the men and women for what they do every day and for what they have done for us. Their excellence is unparalleled. Their service is invaluable and their sacrifices will never be forgotten.***

***May God bless the men and woman in the Military, our Families and our Fraternity.***

***Thank for what you do,***

***Luis A. Baez-Delgado  
Grand Master***



# MARINE TO MASON

I recently attended a friend's initiation, which officially began his journey as a Freemason. Days before the event, while preparing for the ceremony, I had a discussion with the Brothers of the Lodge that made me reflect on "From whence I came" before being made a Freemason myself on November 16, 2017.

Having been Medically Retired from the United States Marine Corps after 10 years of active-duty service, with nearly six of those years being a Recon Marine and later, after Force Recon became Marine Special operations Command (MARSOC), I spent my final four years as a Critical Skills Operator (CSO) in the unit that is now known as 2nd Marine Raider Battalion. I loved my job and all that it entailed, but even more than that, I loved the camaraderie amongst those other poor souls that were suffering with me during each of the separate difficult stages scattered throughout the duration of my career. From the strong bonds shared between me and the other men who were seeking further fulfillment than the standard front line missions that the Marine Corps normally offers, by sacrificing ourselves to the torturous training involved in earning such specialties as Recon Marine, and Critical Skills Operator. To the men I bled alongside in battle, including those whose lives I would hold a key role in protecting and saving as an acting medic on my Raider team, when filling such a billet was necessary.

My career ended with the simple push of a button on 15 August 2009. The trigger man who was responsible for the blast, I was told months later, was found amongst the corpses of enemy combatants who were killed during the two-hour gun fight that ensued as a result of the ambush that the explosion was used to initiate. Having lost all memories from 1 August to 31 October 2009, I was informed of all the details of that fateful morning at various later dates...

While returning from a successful building take-down that led to the capture of several high value enemy combatants, I'm told, I was manning a mounted machine gun in the bed of our Ground Mobility Vehicle (GMV), which is basically a "tricked out" Humm-



vee that is used during special operations missions. The Improvised Explosive Device (IED) that would come to end my military service sent my vehicle reeling in a flame engulfed fireball over 21 and a half meters. Two teammates on the driver side of the vehicle died immediately and my Team Chief who was riding in the rear passenger seat manning the computer and radios that rode on the front passenger seat would die of his horrendously tragic injuries years later on 20 December 2015<sup>10</sup>. I was lucky enough to survive the incident, but only after over 50 days in a coma with many broken bones down the right side of, and several torn nerves down the left side of, my face and body, torn right ACL and PCL, two bruised lungs, and a very severe Traumatic Brain Injury (TBI). Needless to say, I was a mess, and I was given a 0% chance of survival by the doctors at the Regional Medical Center in Landstuhl, Germany after my head had destabilized on two attempts to fly me back to America, forcing the plane to land and return me to the hospital. After these failed attempts my family was flown in from Buffalo, New York, to be at my side as I would unquestionably succumb to death. After only 10 days of having my family by my side, it was decided that my head was stable enough to attempt a third flight, but with my brother flying with me, as I would most likely die in the Trans-Atlantic flight. My brother is afraid of flying and the humor of seeing him flying in a military C-17 is something I'm sorry that I had to miss.



Spoiler Alert... I didn't die! I made it to the Naval Hospital in Bethesda, Maryland. The Medical staff worked on bringing me out of my coma for 29 days. After those 29 days they told my family that nothing more could be done for me medically, I would never wake up from the coma, and I should be put into a rest home so that I could drift to death in peace. Instead, my family brought me to another hospital just outside of Philadelphia, Pennsylvania called Moss Rehab where I woke up from the coma after 11 days. During the next 67 days of "inpatient" rehab and therapy post coma, I had to relearn to walk, talk, write, basically everything about life all over again. Until finally I was discharged from the hospital and walked out the front door unassisted on 12 December 2009. Although I had defied all scientific expectations and not only lived, but woke up from the coma, then on top of that, was able to walk, talk and eat on my own, I was still deemed, "too injured to continue serving." Thus, against all my attempts to stay active duty and continue deploying to the war zones as a CSO, I was medically retired on 28 February 2012.







Shortly after retiring, I moved back home to Boston, New York (a very tiny suburb of Buffalo, NY) to begin a new chapter of my life. Retiring at 27 years old, could easily be seen as a blessing, sure, but with so much life left to live (I hope anyway), I knew I must find ways of filling my time with more meaningful actions than just traveling the world and partying every chance that I got. And while partaking in such activities was quite fun for a young immature guy with a pension ensuring financial security, I felt deep down that there is more to life than the material pleasures involved with such things. I eventually found myself returning to my life long predominant personality trait that is the need to provide help to those unable to help themselves. So, I set forth in volunteering to help physically and mentally handicapped children get out on the snow, be it in a sit ski, with the assistance of a ski slider, with verbal cues for blind skiers, or with any other necessary adaptations required to allow someone to fully enjoy the snowy hillside beneath them. Later the years of volunteering would culminate in me becoming an Adaptive Ski Instructor through the Professional Ski Instructors of America (PSIA). During the summers of this work, I would become a Volunteer Firefighter which would provide me another way of protecting others from some of the dangers involved with living in this world.

One day, while enjoying some time off at my favorite local bar, I overheard a gentleman speaking about the help he and his brother Shriners provided to the children of the community. Naturally this piqued my interest, and I began a conversation with him discussing what the Shriners do and for whom, and how I might get involved and help those local families in need. He offered to bring me to a luncheon at the local Shrine (Ismailia Shrine in Buffalo, NY) and I gladly went with him. Almost immediately I began feeling a sort of “rekindling” of the brotherhood that had been lacking since departing the Marine Corps a few years prior. I would continue to attend these weekly luncheons and enjoy the company of the Shriners, cheesy Dad jokes and all! After several of these lunches, one of the Shriners would joke to me and say, “You know John, you have to become a Freemason so that you can join the Shrine officially then stop coming to these lunches for free and



start paying your dues!” We laughed and I told him that I really did want to, and that way I could help in the community and start driving children in need to the hospital for them to receive the care that they deserve. It was a relatively short time after meeting these Shriners that I started learning what was required to enter into the fraternal order and thus, I kicked off my life as a Freemason. To be one, all I had to do is, as it’s often said, ask one!



I still joke to this day, that, while only a Freemason can become a Shriner, I joined the Fraternity in reverse... “I was a Shriner that later became a Freemason”. I joke of course, as literally doing so would be impossible, but I am very happy that I was introduced this way. It showed me early the many many layers of this onion that we call Freemasonry, which has led me to meeting so many new brothers around the world, and even many close to home, who I would most likely never have met without taking these further steps toward light in Masonry. The brotherhood that has been formed while taking the steps of Freemasonry has unquestionably filled the void of brotherhood that has been missing in my life that I was forced to leave behind when I had been retired from the Marine Corps. And on top of that, the good work that I now help our Fraternity to carry out, definitely answers any questions of doubt that I might have had about whether or not I am making a positive impact in the world for future generations.

While introducing my in-laws in Bavaria, Germany to our perfect baby girl, I researched lodges in the area that I’d be able to visit. One can try to imagine how excited I was when the Grand Secretary gave me the contact to an American Canadian Grand Lodge (ACGL) in Munich, it being an English-speak- ing one to boot! “What luck!” I thought, as, although I’ve been married to a Bavarian “Mädel” for several years, I still cannot speak Deutsch very well. Difficulty learning new languages is one of the

many complications caused by my TBI. However, I have no doubt that, even if only German was spoken that night at the lodge, the amazing brothers who I met there, would have unquestionably, Brought me to Light, so to speak.

I’d like to take this opportunity to send out a big Thank you to all my Brothers! Not just to the Brothers at the Lodge to which I belong, Livingstone Lodge # 255, and to the equally great Brothers of the lodges to which I have traveled, but to everyone involved in Freemasonry in any way, for providing me (and every other man who was willing to take the necessary steps), with the amazing opportunities that have ensured that I have a great and completely fulfilled life! A life that I am able to use to ensure that other people’s lives are at least equally fulfilled, hopefully even more so than my own!

Fraternally,

**Bro. Johnny Stanz**





## ENDNOTES

- 1 “David Ovason,” Secret Architecture of the Capital of the Nation “
- 2 (Goleman, Boyatzis, & McKee, 2015, loc. 810)
- 3 (Goleman et al., 2015, loc. 898)
- 4 (Goleman et al., 2015, loc. 949)
- 5 (Goleman et al., 2015, loc. 996)
- 6 (Bradberry, 2014)
- 7 References: Bradberry, T. (2014). Emotional Intelligence – EQ. Forbes. Retrieved from  
<https://www.forbes.com/sites/travisbradberry/2014/01/09/emotional-intelligence/#3919f8be1ac0>  
Goleman, D., Boyatzis, R. E., & McKee, A. (2015). Primal leadership: Unleashing the power of emotional intelligence (1st ed.). Boston, MA: Harvard Business Review Press. [Kindle DX version]. Retrieved from Amazon.com  
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Papadogiannis, P. K., Logan, D., & Sitarenios, G. (2009). An ability model of emotional intelligence: A rationale, description, and application of the Mayer Salovey Caruso Emotional Intelligence Test (MSCEIT). In C. Stough, D. H. Saklofske, & J. D. A. Parker (editors), Assessing emotional intelligence: Theory, Research, and applications (pp. 9-40). New York: Springer. Doi:10.1007/978-0-387-88370-0\_3
- 8 The whole premise of Boccaccio’s “Decameron” comes to mind (Ed.)
- 9 A. Magazet
- 10 MSgt. Eden “Mosh Pit” Pearl USMC  
<https://www.washingtonpost.com/news/checkpoint/wp/2015/12/23/the-marines-just-lost-a-viking-warrior-his-friends-wont-forget-him/>  
[https://buffalonews.com/obituaries/eden-pearl-suffered-injuries-in-afghanistan-war/article\\_1565c77f-8a8a-5693-9233-59f3953ebe05.html?fbclid=IwAR0JbhPF4pDvnnz24Ry651TshortchtvgbJO3tpqyJXHRrRvSryC6xtwk1s](https://buffalonews.com/obituaries/eden-pearl-suffered-injuries-in-afghanistan-war/article_1565c77f-8a8a-5693-9233-59f3953ebe05.html?fbclid=IwAR0JbhPF4pDvnnz24Ry651TshortchtvgbJO3tpqyJXHRrRvSryC6xtwk1s)

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# ANNUAL COMMUNICATION

## 13 - 16 APRIL 2023

**Pullman Hotel Stuttgart Fontana**

Vollmoellerstraße 5, 70563 Stuttgart

### MORE INFO SOON

*Thanks to all the members of the Lodge services and PR Committee and, since we all agreed not to use titles between us here are their names:*

*Herbert "Eagle Eye" Hall, Fabian "the quote machine" Geyer, Daniel "Chaplin" Jap Lim, Thomas "the new guy" Parson, Jan "mon Colonel" Savarino, Harald "smiley" Thieme and (I just knighted myself) Sir CelloALot.*

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