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TORONTO HUMBER VALLEY DISTRICT

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PROTOCOL &ETIQUETTE

This P&E article is the fifth in a series intended to enhance the brethren's understanding of the common protocols associated with almost every lodge meeting.

This article expands upon our protocols for INTRODUCING visitors . . .

In a recent article we discussed the difference between ANNOUNCEMENTS and INTRODUCTIONS. This month's issue is devoted solely to the topic of INTRODUCTIONS in general and for current **Grand Lodge visitors** in particular.

It should be the objective for all WMs and D of Cs that the reception of visitors be carried out in both an **efficient and a dignified manne**r. That will require some prior planning and preparation, particularly with respect to introductions when a large number of visitors are expected.

PROTOCOL & ETIQUETTE .....continued

Do not make this an “impromptu” exercise, especially if you will be the Director of Ceremonies. Please give some thought as to how you will carry out your duties, what assistance you may need, and what supplementary material will be required (e.g. your glasses, a pen, a yellow highlighter, a blank piece of paper for making notes, and the Grand Lodge *Order of Introduction List*).

It is highly recommended that all D of Cs read the P&E educational handout entitled “**The Reception of Grand Lodge Visitors and Banquet Hall Protocol**” prior to every major lodge event, such as Installations and Official Visits. This reference material is a detailed and comprehensive summary of the D of C’s role.

As mentioned in prior P&E articles, visitors should be generally be escorted into lodge in groups (and usually, the fewer the number of groups the better). On most occasions, the only group where everyone in the group is introduced is the one which consists of just current Grand Lodge Officers. So for the rest of this article, let’s just focus on this group.

Members of this group should be lined up in the vestibule IN THE ORDER IN WHICH THEY WILL BE EITHER “PRESENTED” OR “INTRODUCED” IN LODGE.

Our protocol is for all these introductions to be made in the same order as outlined in the annual **Order of Introduction List**. This List is typically created by the Grand Master every August and released by Grand Lodge to all lodges shortly thereafter. The List contains the name, rank and title of EVERY current GLO in the province, beginning with the most senior rank (i.e. the GM) and ending with the lowest rank (i.e. the Grand Piper).

Using the List as his guide, the Lodge Director of Ceremonies begins the “presentations” and/or “introductions” (know the difference) with the most senior ranking GLO present, (e.g. the GM). He then proceeds to the second most senior ranking GLO and continues introducing the remainder of the GLO visitors in descending order of their rank.

PROTOCOL & ETIQUETTE .....continued

Points to Remember:

1. Keep most introductions concise and to the point, (i.e. name, rank and title).

2. There is no need for the D of C to make any prolonged introductory or personal remarks unless the GLO(s) is a stranger to the WM. In such case, he would then only make sufficient comments to brief the WM.

3. Important: A man's name is his most personal and prized possession. Every effort should be made by the D of C to pronounce the visitors' names correctly and distinctly. If necessary, write them out phonetically in your notebook. Full names must be used - never use diminutives (e.g. Jim, Dave, Bill, or Bob for James, David, William, or Robert), and never use informal nicknames.

4. A William Mercer Wilson Medal Recipient is NOT a current GLO. Consequently, these distinguished brethren should enter lodge with the "General Visitors" and be introduced with the "General Visitors".

R.W. Bro. Gordon Crutcher

Assistant to The Custodian

THE CONCURRENCE

This month's consideration of a Famous Opinion

While we are speaking of a specific routine and exercises by means of which improvement in attunement with the Cosmic may be attained, we should bear in mind that the avenues for self-expression are many and varied. We are in no wise limited in the scope of of our experiences. Plotinus is summarized succinctly by Vaughan when he said:

> .....All that trends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; the devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul.
>
> - **Plotinus, c.205-270 A.D.**

Flattering as it may be to the human mind, and truly honourable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race.

- **George Washington**

BE A LITTLE KIND

Of all good things in Masonry,
The one great virtue, you'll agree,
From First degree to Thirty-three,
Is this, JUST BEING KIND.

The Working Tools we nightly use,
This virtue in us all infuse,
And thus we others do enthuse
To be A LITTLE KIND.

The Five Great Points of Fellowship
Alone, or in relationship,
Bound together by one strong Grip,
Teach us TO BE KIND.

The lib'ral Arts teach us each day,
The Sciences our minds do sway,
We learn from them the perfect way,
The Art OF BEING KIND.

It isn't asking you too much,
To give this little friendly touch,
But oh, the joy it gives to such,
Of whom YOU'RE BEING KIND.

God this intended in His Plan,
When first He made His image, man,
Your fellow men then gently scan,
And be A LITTLE KIND.

- **Unknown Author**

RITUALS & MAN

As we contemplate the word ritual and its meanings, it becomes difficult not to think of man, and when we think of man it becomes difficult not to think of ritual. From time immemorial, man and rituals coexisted. Man is, in fact, a ritual being. One would then ask, what are these ceremonial acts and why are they an inherent part of our nature?

Stated simply, rituals convey meaningful symbolic and moral lessons, lessons about our strengths and weaknesses, high aspirations and basic flaws. Rituals arouse the inner nature of man and afford him opportunities to receive glimpses of his true self. These ceremonial acts, therefore, awaken within us emotions which are usually dormant and insights which are often shrouded.

From the very early stages of our realization of ourselves, we become aware that there is something outside of us which is much larger than ourselves. We realize that there is a macrocosmic world of which we are the microcosm and from which we cannot separate ourselves without hazarding great damage to our spiritual selves. In an attempt to connect and understand these two worlds, the macrocosmic and microcosmic, and his relation to it, man from the beginning of his existence has employed rituals.

As we look around and observe meaningful incidents, it becomes quite evident that rituals are constantly being used. There are rituals for birth, growing up and assuming adult responsibilities, graduation from schools, marriage, our demise, and many other occasions. Since rituals are such a necessary and paramount part of us, they must be accurately expressed.

To accomplish this, we use language, gestures, acts, symbols, and costumes. When these modes of expression are effectively applied, man's inner nature is aroused, and he glimpses the immortal and imperishable parts of his dual nature. He discovers the strengths which enable him to embark on the hero's journey, not as a courageous act, but as self-discovery. Through ritual, man finds within himself the sources of character to meet his destiny.

The origins of these ceremonial acts, their development and evolution, are difficult to discover and define despite the fact that the use of ritual is universal and immemorial. There is little doubt, however, that the earliest rituals evolved around the cycles of nature and man. They sought to explain the existence of the world, the sequence of seasons, the growth of crops, the nature of animals, human society, and man himself.

RITUALS & MAN ...CONTINUED

Indeed, every culture, nation, and institution has developed ritual forms to fit its reason for existence, its microcosm, into the larger macrocosm or reason for all existence. Ultimately, ritual provides a focus, a core, a reason for being, and such is the case with our own Fraternity, the august and noble Order of Freemasons.

Therefore, to think of Freemasonry is, forthwith, to contemplate ritual. To think about Freemasonry without at the same time thinking about ritual is like thinking about birds without wings or cars without wheels. Wings allow birds to fly; wheels enable cars to move. And so rituals inspire and teach us moral lessons and cause us to fly above, move around, and pass.

through the stale and negative episodes which confront us each day of our lives. Freemasonry without proper, effective, and emotionally moving rituals is not Freemasonry at all. It is true that rituals can become exoteric and dry. If rituals merely remind us of the opening and closing of Lodge or other routine ceremonies, then we have failed to grasp what rituals communicate to us.

What rituals rightly performed and executed accomplish is to resuscitate those dormant but divine qualities which are within us, thus enabling us to accomplish the task to which the Great Architect of the Universe has assigned us.

For ceremonial acts to be effective, they must evoke within us the utmost we are capable of accomplishing.

It therefore behooves us to pay very close attention to rituals and what they teach us. More importantly, we must make a whole-hearted effort to live a life in congruence with our Masonic rituals and the lessons they impart to us. There are many concerns expressed about the future of Freemasonry. My answer to these concerns is: more of us must make a true effort to apply at every opportunity the lessons we are continually taught by Masonic rituals. If and when we do, our non-Masonic friends and other associates will see Masonry's Light shining in us and will ask to share in it.

Man is ethical in potentiality even if, unfortunately, not in actuality. His capacity for ethical judgment alike his capacity for reason and the other unique characteristics of the human being is based upon the consciousness which rituals evoke within him. If we practice the lessons of Freemasonry, I assure you our lives will be resplendent and the future of our Fraternity will be secured, for the basic step in achieving inward freedom is to apply the insights imparted to us through our Masonic rituals.

- Julian H. Cambridge, 32 Degree

ORDER OF THE AMARANTH

An organization instituted by Queen Christina of Sweden in 1653 and numbering thirty-one members, there being fifteen knights and fifteen ladies, and the Queen officiating as Grand Mistress. The insignia consisted two letters A interlaced, one being inverted, within a laurel crown, and bearing the motto Dolce nella memoria, these Words being the Italian for Sweet to the memory. The annual festival of this equestrian and chivalric Order was held at the Epiphany. A society of a similar name was arranged by J. B. Taylor at Newark, New Jersey, and was developed by Robert Macoy of New York City in 1883. A Supreme Council was organized June 14, 1883 with Brother Robert Macoy as Supreme Patron and Dr. Rob Morris as Supreme Recorder. In 1887 he published the Rite of Adoption containing the standard ritual of Degrees of the Eastern Star, the Queen of the South, and the Amaranth. Brother Willis D. Engle, in his History of the Order of the Eastern Star (page 135), says that the Amaranth was intended by Brother Macoy as the Third and Highest Degree in his revised system of Adoptive Masonry.

The ritualistic ceremonies planned by Brother Macoy were changed in 1915. The work is military in character. The object of the instruction is charity.

The organization has been incorporated, owns its own ritual and emblem, and has Courts in the several States of the Union, and in Canada, British Columbia, and the Philippines. The membership comprises Master Masons and their Wives, Mothers, Sisters, Widows, and Daughters.

- Freemasonry Encyclopedia

THE COLOUR BLUE

Blue is the symbol of truth and universality, and we have seen how it was therefore much used by Divine command, and in the vestments of the Jewish priests. It is the colour appropriate to the First Three Degrees, or Ancient Craft Masonry, and the curtains, cushions, etc. of a Lodge are therefore blue. This colour naturally suggests the thoughts of the blue sky and the blue sea; of their vast extent, their profound depths, those of the sky being absolutely without limit; of their changelessness throughout the lapse of ages, though clouds may sometimes for a while obscure the sky, and the storms agitate the surface of the sea. There is much to engage the mind and much to affect the heart in the thought of the perfect stillness of the ocean depths, to which the power of the most fearful storms never reaches; and of the ever unbroken repose of the illimitable space beyond the clouds, where the orbs of heaven always shine in pure and serene majesty.

THE COLOUR BLUE ...CONTINUED

Such thoughts carry away the mind from the world and its vicissitudes and cares to the better country. Nor is this all. The colour that symbolizes truth and universality teaches us to maintain truth in our relations to God Himself and to our fellow man, and it teaches us that our charity ought to be extended to the entire human race. Truth in our relation to God is, in other words, sincerity and earnestness in religion, implying a continual cultivation of its graces, and a constant endeavor to discharge all its duties. Truth, in relation to our fellow-men, implies nor only the avoidance of all falsehood in speech, but of all that savors of deceit in our conduct, uprightness in all our dealings, a perfect and unimpeachable honesty, such that our own conscience may have nothing of which to accuse us, even in transactions the true character of which only God and ourselves can discern.

-Source: Wm. W. VickersThe Canadian Craftsman, June 1898

FORGIVENESS IS POWER

Don't do it for them. Do it for yourself.

It's normal to feel anger and resentment towards the people who wrong us. But when those negative haunt our thoughts and influence our behaviour, it means we're only operating through the pain they caused. You can break the chain by offering forgiveness instead of wasting time thinking about justice and revenge.

Compassionate insight and effective coping allow us to take the power back into our own hands. Think of it as a positive power play. By extending grace to someone who hurt you, you free yourself to move on with your life.

As we age, we collect emotional souvenirs. Without reflection, these can become burdens and grudges. Since we can't control what other people do, there's no point in waiting around for them to apologize or make things right. Forgiveness is something you can accomplish on your own.

- Unknown

RESPECT

In a class on negotiations and the impact of power, two students in a mock group negotiation exercise willingly walked out of a profitable deal just so that a stronger member of the group could be taught a lesson and be left with nothing. When asked in the debriefing session as to the reason, the response that came was that the man in power was asserting his authority over the less powerful groups and constantly showed an arrogant attitude. The lack of respect given was enough for them to accept losses, provided that the student with power lost face in front of others.

Another group in the same class walked in with extremely different results. The outcome was more equally distributed. In this case, the person in power was asked for the reason. His reasoning was: 'I know I have power; but I don't need to show it. I have to build relationships with these other players, so it is important I treat them with respect. For it is these small relationships that will help me in the future.'

What is Respect?

Every human being and nation, irrespective of their power or strength, has the right to be respected. "Respect is an unassuming resounding force, the stuff that equity and justice are made of."[1] It means being treated with consideration and esteem and to be willing to treat people similarly.. It means to have a regard for other peoples' feelings,[2] listening to people and hearing them, i.e. giving them one's full attention. Even more importantly, respect means treating one with dignity. Respect is the opposite of humiliation and contempt. So where the latter can be a cause of conflict, the former and its opposite can help transform it. As William Ury writes in his book The Third Side: "Human beings have a host of emotional needs- for love and recognition, for belonging and identity, for purpose and meaning to lives. If all these needs had to be subsumed in one word, it might be respect"[3].

Importance of Respect in Peacebuilding and Conflict Transformation

Respect is the first positive step in building a relationship and relationships are central to conflict transformation.[4] One does not have to like a person or understand his viewpoint to accord him respect. ....continued on page 13

RESPECT..CONTINUED

Respect comes with the belief that a person or culture can have beliefs contradictory to ours and we should still honour them, as basic respect is a fundamental right of all human beings. In addition, goals and concessions become easier to attain when the element of respect is present As Bill Richardson, the US permanent representative to the UN put it. "You have to be a human being. You cannot be arrogant..... If you treat each individual with respect, each nation with dignity, you can get a lot further than trying to muscle them"[5]Many of these projects are self perpetuating thus the term "Institutionalized Charity". The same programs come back year after year demanding more time and more money.

A case example is that of John Kamm, the founder of Dui Hua Foundation. Kamm has been successful in persuading the Chinese government to release political prisoners, when many others have failed. He has found that approaching the Chinese "with dignity and respect facilitated their response to his inquiries and uncovered a wealth of information regarding the status and well being of thousands of political prisoners.[6]"

Peacebuilding and conflict transformation strongly emphasize the human relationship aspect. Therefore, for peacebuilding to succeed, the element of respect is essential.

Respect plays an important role in a number of ways.

1. Respect allows one to build trust with "the other."
2. Respect allows one to build and rebuild relationships.
3. It provides one with "an entry," into the other side
4. Those who are respected within the community are most likely to be able to bring or encourage peace.
5. In addition, according respect can make the key difference in the direction of the conflict[7].
6. Its presence can lead to a positive change, while its absence may lead to even more destruction.

The presence of respect can therefore create opportunities. It is then up to the peace builder to act upon them.

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RESPECT..CONTINUED

Thus, for a peacebuilder, it is important to look at respect from different angles. First is the importance of treating parties to a conflict with civility and honour. Once people are accorded respect, they are more willing to make compromises which are long term and sustainable, rather than those that are made under duress. Second, peacebuilders and "outsider neutral" mediators need to look for links within conflicted society and community that have the respect of the people, such as professors, elders, religious leaders etc. Through these people, the mediators and peacebuilders can build networks and contacts. And through their help, peacebuilders and mediators can begin to build rapport with the conflicting parties.

What Happens in the Absence of Respect?

Contempt and humiliation are the absence of respect, as are a sense of being unheard or not understood. The absence of respect or a perceived lack of respect often leads to conflict at an individual, family and societal level. Since the first key step to building strong relationships is respect, the absence of respect or the breakdown of respect are also key factors in the breakdown of relationships and in the occurrence of conflict. Relationships and contacts that are built without the presence of respect are seldom long term or sustainable.

Creating Respect

1. It is created when people treat others as they want to be treated. This brings us to the famous quotation from the Bible. "Do unto others as you would others do unto you". This also brings the element of circularity to it. That is, things are connected and in relationship. So the growth of something, such as respect, often nourishes itself from its own process and dynamics[8]. Be the first to accord respect, and with time, it will develop among all the conflicting parties.

2. Avoid insulting people or their culture; instead try to understand them. Many disastrous interactions are characterized by attitudes such as arrogance, disdain, fear of difference, etc.[9] To avoid this, it helps to contact people who are familiar with the unfamiliar culture and can give the peacebuilder guidelines of how to best adapt to the culture.

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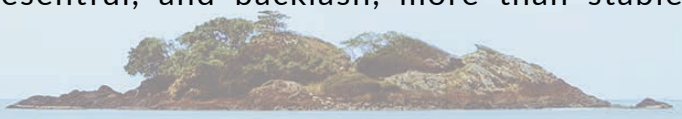
RESPECT..CONTINUED

3. Be courteous. Listen to what others have tosay[10]. Treat people fairly. All the basic elements "that we learned in Kindergarten" will go a long way to creating an atmosphere of trust and respect.[11]

4 Apart from the above, when already involved in a conflict, ‘separating the people from the problem[12]' also allows one to treat the other side with honour. Recognizing that the issue is the problem at hand and not the people can also help create respect.

Conclusion

Thus the presence of respect can help transform conflicts, by providing opportunities that did not exist before. At the same time, the absence of respect can lead to conflict. What makes men like Bill Richardson and John Kamm succeed in negotiations and dialogue where many other fail, especially in their dealings with cultures other than our own? What makes them different from others? Both cite respect to be their main secret. Recognize respect to be a basic human right, treat individuals and states with dignity, and you will receive a more sustainable response. The relationships so established will be based on mutual trust and respect, and hence is likely to last. In contrast, if you browbeat your enemies (or both sides if you are the mediator) then even though the goal may be attained, the relationship will be resentful, and backlash, more than stable peace is the more likely outcome.



-Farid

MASONIC LIGHT

Are you a source of light, or of darkness? We create our own reality. What we expect from life is what we receive. If we expect and look for the trouble, disagreement, and negativity in situations that is what we are sure to find. If however, we expect and look for the good, cooperative, and positive outcomes in situations that is what we will experience. Life cannot, and does not always go smoothly. We cannot appreciate the good times and the joys that life brings without the rough times and the sadness that must cross our path on occasion. It is our response to these times that defines who we are. Brothers, I am guilty of being a source of darkness. That is, in seeing and focusing only on the problems in lodge that I perceive need to be corrected. And in being privy to, and a part of, the occasional personality conflicts that are destined to arise in any group. Yes, there are problems in every lodge. Yes, we do not always agree with, or get along with each other. This has always been, and always will be. But we cannot be negative about these difficulties. Our negative thoughts are like a cancer which spreads and weakens us, and those around us, emotionally, physically, and spiritually.It is easy to fall into the trap of negativity or darkness. But, with effort on our part, and the assistance of the G.A.O.T.U., we can instead choose to open our eyes to the light. My Brothers, that light is Brotherly love. Love is being positive and expecting the best life has to offer. Love is knowing that, although our human frailties will result in disagreement, where there is hope and understanding there can be the peace and harmony to work together towards a common goal. So, for the sake of the Fraternity and your well-being, I urge you to make the commitment to change your life, to become a source of Masonic Light, that, like the Sun in the heavens, all the world can see.

- R**ev. Dr. James M. Floyd, Jr.**

ECCLESIASTES-EXPLANATION

(1) Many young and middle aged people overlook there surroundings and God, but as old age comes to them they start to become concerned with how they have arrived at where they are and now try to play caught up. (2) When your body and mind don't work the way they did in youth. (3) Your time and years are drawing to a close. (4) When you can't do that which took no effort in youth to do, and now all you can do is sit and watch, or have someone else do it for you. (5) When death finally prevails and you are no longer part of the wonders of life and nature. (6) Rains created new growth and life, a fresh start. And the sun or the stars once again appear. (7) The keepers or the house are the hands, the arms, and legs, the trembling comes with the feebleness of old age. (8) When they become stooped over, or bow legged, no longer able to stand erect. (9) The grinders are the teeth, which were usually very few, (in old age), if you were fortunate enough to have any. (10) The windows are the eyes. Failing sight is a trait common to old age. (11) The doors are the lips, the streets are the mouth by which nourishment enters, and the sound of the grinding is the human voice. In old age when the teeth are lost, mumbling is a very common attribute. (12) The birds is the crowing cock. In old age mankind is more restless in his slumbers, and early rising is a habit with many. (13) The daughters of music is the ears. The voice loses its strength and hearing becomes less acute in the aged. (14)In the declining years, men fear to scale the heights which in their prime they ascended with ease. (15) Timidity is a common. Fault of older people. They are filled with apprehension at the first sign of danger. (16) It refers to the white flower of that tree and the allegorical significance is to old age, when the hair of the head shall become white or gray. (17) To the weakness of old age, even the weight of so small a thing as a grasshopper, is a burden, or a pest. (18) The appetites and desires of youth cease in the declining years. (19) Because man goes to his long home, Literally to his grave. Or to that undiscovered country from whose bourne no traveler returns. (20) This refers to the original custom of having official mourners, who make public lamentations for the dead. (21) The silver cord is that spiritual cord which connects man to his God the same way an umbilical cord connects the baby to its mother. (22) The skull is called the golden bowl, from it's yellow color.

ECCLESIATIS-EXPLANATION. ..CONTINUED

(23) The pitcher is the great vein which carries the blood to the ventricle of the heart, here called the fountain. (24) The wheel represents the aorta or great artery which receives the blood from the ventricle of the heart or the cistern and distributes it through the body. (25) Upon decomposition the body will return to mother earth from where it first originated, and the spirit shall return unto God who gave it.

- **W. Bro. William C. Bell**

UP IN THE WORLD

The lodge with the highest meeting place on the globe is Roof of the World Lodge No. 1094, of Oroya, Peru. The elevation of the lodge room in the Andes Mountains is 14,167 above see level. The closet competitor in the United States is Corinthian Lodge No. 35 at Leadsville, Colorado elevation about 10,200 feet.

MUSIC FOR OUR NATIONAL ANTHEM

John Stafford Smith (1750-1836), a member of Royakl Somerset House and Inverness Lodge No. 4, London, wrote the music which became our national anthem. Its original use is not known, but at an early date it was use by an Irish Masonic orphans' Home as its song. when Francis Scott Key utilized this music for the Stat Spangled Banner, it was a popular drinking song known as To Anacreon in heaven.

QUICK CHANGES OF MIND

Alexander I, Czar of Russia form 1801 to 1825, banned the Craft in Russia in 1801. He rescinded the order in 1803 and became a Freemason, probably for political reasons; but in 1822 he again banned Freemasonry in Russia.

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" Just one [trapeze] class made me realize that underneath my mind's chatter, my body has everything under control if I'm willing to take the plunge and fly"

SOMAN CHAINANI

ABSTRAXTS 2

editor: tonyfernando
E &O.E.

THE CONTENTS OF THIS NEWSLETTER DO NOT REPRESENT THE VIEWS OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO OR ANY OTHER MASONIC BODY

"HAPPY IS THE MAN WHO HAS SOWN IN HIS BREAST THE SEEDS OF BENEVOLENCE; THE PRODUCE THEREOF SHALL BE CHARITY & LOVE. FROM THE FOUNTAIN OF HIS HEART SHALL RISE RIVERS OF GOODNESS; AND THE STREAMS SHALL OVERFLOW FOR THE BENEFIT OF MANKIND" - **UNTO THE I GRANT 1760**