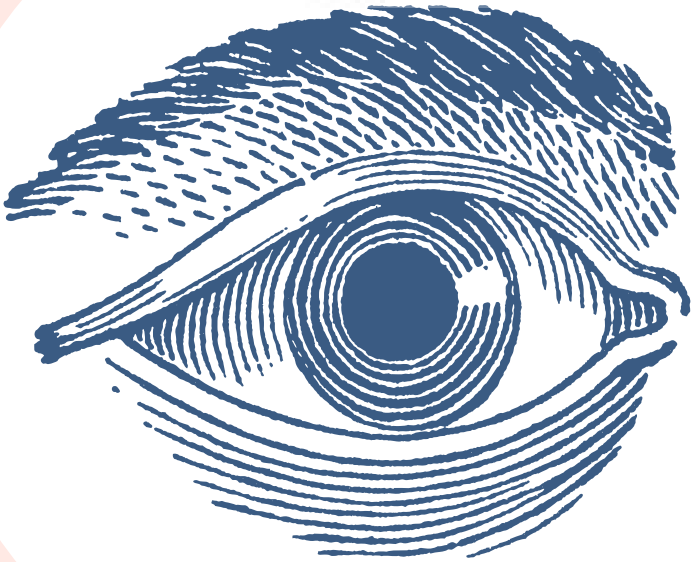
TORONTO HUMBER VALLEY

ABSTRAXTS
ABSTRAXTS



HISTORY. EDUCATION. EVENTS
OCTOBER 2018
SECOND EDITION DDGM YEAR
2018/2019

TONY FERNANDO, TEAM LEADER

TORONTO HUMBER VALLEY

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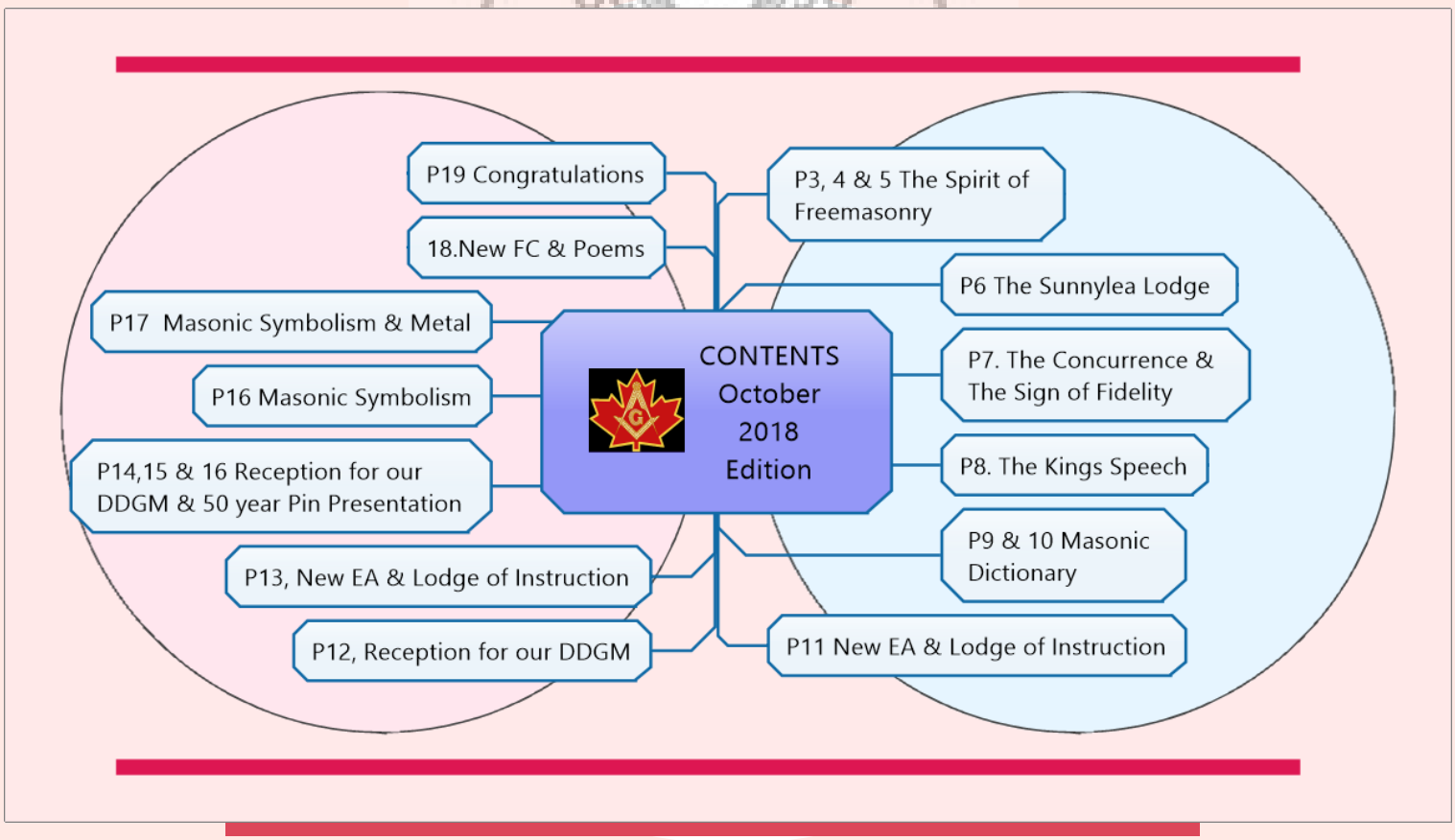

"EACH ONE - REACH ONE"

HISTORY. EDUCATION. EVENTS
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THE SPIRIT OF FREEMASONRY

The elusive spirit of Freemasonry is as varied as those who attend its meetings. Its goal is to form men into a cohesive brotherhood for the betterment of society, and to strengthen character.

With lectures, philosophy and symbolism, it appeals to the intellectual man, who has a deep rooted faith in a supreme being. The man who wishes to broaden his character through its teachings and help him think through life to a more hopeful vision. The greatest appeal is deep within a mans heart, where true issues of life and destiny lie.

In the end it is what a man feels in his heart, whether life is fulfilling or not, and whether he is a help or a curse to mankind.

Masonry is about relationships with the great architect of the universe, our family, friends, neighbours and fellow man. To be guided by his purpose and conscious of our fellowship with him - this is masonry on the spiritual side.

Then turning to your fellow man, friendship sums it all up. To be friends with all men no matter how they differ in creed, colour or station in life, can be the ultimate attainment of the wisest and best men. This is the spirit of Masonry and such its ideal. To realize this surely means that we must learn it, live it, love it, and make it come true.

The spirit of friendship is not a mere sympathetic sentiment of an unstable fraternity. No; it has roots deep in a profound philosophy which sees the world is friendly and that man must learn to be friends if they are to live in a world that can improve its destiny. For since we are born into this world by one high wisdom and one vast love, we are brothers to the last man, forever.

For better or worse, for richer or poorer, in sickness and in health, and even after death do us part. All men are held together by ties of a spiritual bond, sons of one supreme being. It is by this fact that the Masonic fraternity rests and which is the foundation of Masonry, not only for freedom, but for friendship among men.

continued .....

The spirit of friendship is a vast melting pot of concessions, which is in fact the foundation of the universe. Throughout the universe every living creature adapts to their surroundings. With love being the builder, and those who have laboured hard to establish this on earth, have been the men who have loved their fellow man. Once this spirit prevails, the feuding factions will be lost in the multitude of those who come to the aid of those in need. Ideally no man should ridicule the faith where his neighbour finds help for today and hope for tomorrow.

Masonry will teach him that God is found in many ways, by those who see him with honest hearts. If this spirit is the rule in everyday dealings, then the law of the jungle will cease and men will strive to build a social order in which all men may have the chance “to live and to live well”.

Throughout man’s history there has been a trail of self inflicted death and destruction. Society has slowly evolved from feud to friendship, through love and respect. From the beginning of time, every man lived for himself, where his heart was a haven of suspicion. Where every other man was his foe and therefore his prey.

Slowly there was the light of realization, in the truth that it is better to help than to hurt and he organized clans and tribes. But these too were divided by rivers and mountains and separate beliefs. Again there was war and sorrow. Great empires rose and fell, leaving a trail of destruction across the earth. But with this progress came greater mobility that brought men closer together. Men met and mingled and learned that human nature was the same everywhere, with hopes and fears the same. Still there were many things to divide and separate men from each other and there was plenty of bitterness. Now that the natural barriers had been conquered, men erected walls and barriers to exclude others.

The men of one sect were sure that the men of all other sects were wrong. Therefore when real obstacles no longer divided man from man, mountains were made out of molehills. Mountains made by man out of misunderstanding that were not easily moved.

Barriers of race, creed, stature, habit, and interest, separate men today. It is as if some power is invoked separating man from man due to suspicion, indifference and hate.

Amid the centuries of feuds and factions, Masonry, the oldest and most widely spread order, champions the cause of friendship. Uniting men on the basis of meeting with dignity and decorum. Each lodge is a haven of equality and goodwill in a vast world of strife. Striving to bond man to the service of his fellow man. At its basis men meet brother to brother without vanity and pretense, without fear and without reproach.

The spirit of Masonry as always is to mould a man, to refine his thoughts, to stir his sympathy, to broaden his horizons, to raise his attitude, to strengthen his relationships through life.

Through its vast history and traditions, its simple faith and solemn rites, its freedom and friendship are dedicated to a high moral goal, of seeking to keep him within due bounds of all mankind and in obedience to the will of God.

continued .....

When the spirit of Masonry has won over man on earth, it will surely be a society of vast kindness and justice. With a system of human service, law a rule of charity and good will, and the temples of prayer dovetailed in simple faith.

Evil, injustice, greed and every vile propensity that degrades humanity will no longer be found in a wiser and merciful society.

Business will be upright, education prophetic and religion not a shadow, but a real presence.

The goal of Masonry toward a great friendship, is slowly evolving amid difficulties and delays. Through continual labour toward that day, when countries will revere freedom, have unstained leadership, and let no man trample the rights of others.

The spirit of Masonry will not falter until all the threads of human friendship are woven into one mystic cord, encircling the world and holding humanity in the bonds of friendship and brotherly love.

We leave you with this quote by Ralph Waldo Emerson, " What lies behind us and what lies before us are small matters to what lies within us".

The Sunnylea & Perfect Column Lodges Amalgation Reception

W. Bro. Jose Haddad
The Sunnylea & Perfect Column Lodges Amalgamation

The Sunnylea & Perfect Column Lodges Amalmagation..... and the beaming smile of a brother

"This may be ridiculous, but I have the belief that as long as we peer at the night sky, feel small, see the universe and say, 'Oh, wow, all that mystery,' then we'll drop some of our nearsighted hubris"

Caroline Paul

SEPTEMBER 2020, VOL. 3

The Concurrence

"Moreover, I saw and had cognizance of the whole Being in good and in evil - how each had its origin in the other, and how the Mother did bring forth ; - and this all moved me not merely to the height of wonder, but made me to rejoice exceedingly"
Jacob Boehme, 1575 - 1624

That evil is necessary to manifest good is the viewpoint gradually acquired by the aspiring student. The principle of duality, evidenced in all the experiences of his life, is seen in its universal application, and comes to know that divine unity in its manifestation or realization is dual.

It is because of the existence of darkness and evil that man struggles to be free of the absence of light and goodness. It is through the experience of all evil and the suffering that results that we learn to strengthen our characters and learn of the value of goodness. If we lived in light eternally, or in sunshine from day to day without any darkness whatsoever, we would soon lose all appreciation of light and would do nothing to maintain it, or to spread it, for there would be no need to spread that which exists everywhere all the time.

Perhaps, we can reflect on our initiation in the first Degree and contemplate on "DARKNESS!" and "LIGHT!"

The Sign of Fidelity

1. The Sign of Fidelity is one of the most misused signs in Masonry.
2. It is often used when neither called for, nor required.
3. The Sign has specific and limited use, namely:

It is used when the VOSL is being attended;
It is used during obligations;
It is given during ritual prayers, in ceremonies;
Including those in the Masonic Memorial Service in the Funeral Home, (when the W.M. says: “Let Us Pray”);
During the closing of lodge in the First Degree, when saying F.F.F.;
By the S.W. when presenting a candidate;
When receiving the Grand Honours, or when accompanying a brother who is receiving them;
As directed in the Installation Ceremony, when the Master Elect is assenting to the Ancient Charges.

4. The Sign is NOT given:
When you have completed an assigned piece of work;
In the Banquet Room;
When acknowledging greetings from the W.M.;
By the W.M. when receiving visitors.

5. Incidentally, in this Grand Jurisdiction, we do NOT bend or bow when the affirmation
“So mote it be” is said at the conclusion of any Prayers.

The King's Speech.....The Movie

To influence without authority, we need to establish trust

Lionel Logue says at the beginning of the movie, when future George VI is still PRINCE Albert, the Duke of YORK, that the Duke needs to trust him. But, of course trust cannot be dictated. It has to be built. And it doesn't happen right away either in the movie or in real life.

Two components of trust, courage and competence, have to be established. In the movie, Mr Logue has to demonstrate his courage and prove his competency by getting results.

An example of Logue's courage occurs towards the beginning of the movie. When the therapy begins, Logue insists on equality during the therapy sessions. Albert has to agree to the therapy at Logue's home, not at one of the royal palaces. Surprisingly, the Duke agrees, although not without loud and vociferous protestations. In another example, Logue insists calling the Duke "Bertie" and in turn being called Lionel, a familiarity unheard of. Logue knows that unless they are partners during the therapy, it will not be successful, and a true partnership requires equality.

To influence without authority, we need to support the decison-makers with our advice

Although Logue insists on parameters, the decision whether or not to continue the therapy always lies with the king. The therapist recommends, the king decides. From time to time the king decides not to continue the therapy. He simply walks away. However, Logue's techniques prove successful, so the separation is not permanent. It is clear throughout that Logue's advice is always given unselfishly and always for the good of the king and country, not his own ego or pocketbook, which we believe is a key factor in the successful outcome.

Respect, authencity, and empathy help us to influence without authority

In real life, Lionel Logue was aid to be successful because of his "superhuman sympathy." In the movie Logue treats the Duke and his disability with total dignity, his empathy and concern apparent throughout. Showing neither embarrassment nor condescension as the king stutters through practice readings. Logue listens intently and offers workarounds to help the king through trouble spots. He does unseemly vocal exercises with the king, as though these are the most natural activities for a king and commoner to engage in.

In any organization, we have a greater chance of influencing when our approach is respectful, authentic and empathetic. "The world today requires spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a part in this vital need." — HM King George VI, Nov. 5, 1951

Masonic Dictionary

Apprentice: Entered
The first degree of Craft Masonry, the Entered Apprentice Degree is symbolic of birth. The candidate in a state of darkness is brought into the lodge not knowing what will follow but trusting in his guide to lead him along the way in his quest for light (knowledge). While little of an historical sense is revealed to him, he is instructed about the inner workings and principles of the craft and during the Junior Warden's lecture is taught the antiquity of the society as well as the symbolism of King Solomon's Temple and its building, completion and dedication.

Allegory
The Greeks called a place of public assembly agora; from this they built the word agoreuein, meaning speak, in the sense of ad-dressing a public.
When to this is added alias, meaning another, the compound gives us our "allegory," which is the speaking about one thing in the terms of something else.
In Masonry we have the allegory of Solomon's Temple, of a journey, of the legend of a martyr builder, etc., in each case the acting and describing of one thing being intended to refer to some other thing.
For example, the building of Solomon's Temple is described, not for the purpose of telling how that structure was erected, but to suggest boxy men may work together in brotherliness at a common task

Altar
The place where the sacred offerings were presented to God.
The proper form of the altar should be a cube about three feet in height, and having placed upon it the open Bible, Square and Compasses, while around it in triangular form are placed the three lesser lights.

Arithmetic
That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the remotest ages of the world.
In the lecture of the degree of Grand Master Architect, the application of this science to Freemasonry is made to consist in its reminding the Freemason that he is continually to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolence to his fellow creatures, and to divide his means with a suffering Brother.

Arts: The Seven Liberal Arts & Sciences
Every Fellowcraft Mason learns of the importance of the liberal arts and sciences, of which he is instructed they are seven; namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Unfortunately few Freemasons today take this instruction with any degree of seriousness and make no further effort to examine the nature of these arts.

Like much of Freemasonry, the liberal arts and sciences come to us from the Medieval

continued .....

period, when they were believed to be the sum total of all knowledge that was worth while to a complete education. They were known as "artes liberales" from the Latin "liber" meaning Free. In this sense they were the subjects available to free men and were a contrast from the "artes illiberales", which were taught for purely economic reasons that a man may earn a living. These arts were the operative arts of the workmen and were considered less desirable educational pursuits. While we have adopted the seven liberal arts and sciences from the Medieval era, they were known in the Pythagorean and Platonic eras.

The seven liberal arts and sciences were broken into two groups. One concerning language and the other concerning mathematics.

The first was the "Trivium" or road of three paths and included grammar, rhetoric and logic. Grammar is that portion of language that allows us to fine tune our speech like the ashlars and remove all barbarous expressions. Rhetoric is the art, which allows us to persuade and have an effect upon the listener. The last and perhaps most important art of the Trivium is logic, which permits us the gift of reasoning. In a purely Masonic sense it allows us to understand our duties to God and towards each other.

The second was the "Quadrivium" or path of four roads and included arithmetic, geometry, music and astronomy. Arithmetic is the process by which we are able to calculate all weights and measures, but in a speculative and philosophical sense can be best summed up by the following quotation:

"For the Freemason, the application of this science is that he is continually to add to his knowledge, never to subtract anything from the character of his neighbor, to multiply his benevolence to his fellow-creatures, and to divide his means with those in need."

Ashlar
The Latin assis was a board or plank; in the diminutive form, assula, it meant a small board, like a shingle, or a chip. In this connection it is interesting to note that our "axle" and' "axis" were derived from it. In early English this became asheler and was used to denote a stone in the rough as it came from the quarries. The Operative Masons called such a stone a "rough ashlar," and when it had been shaped and finished for its place in the wall they called it a "perfect ashlar." An Apprentice is a rough ashlar, because unfinished, whereas a Master Mason is a perfect ashlar, because he has been shaped for his place in the organization of the Craft.

Ballot Box
The box in which the ballots or little balls or cubes used in voting for a candidate are deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is shielded by a partition provided with an aperture, to receive the ball that is to be deposited.

Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That which has been most in use in the United States is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

Congratulations to Bro. Burak Karahan, New Entered Apprentice at Humber Lodge

Congratulations to Bro. Armin Ali-Zadeh, New Master Mason at Zeta Shamrock Lodge

The Master Mason is commended for his advancement and tied more closely to the Craft. His charges include duty, honor, gratitude, dignity, and guardianship. In addition to benevolence, regularity of conduct, our preservation of the landmarks, and customs, are added overall character. These bring together the binding of the candidate to the Brethren and the Craft.

"Friendship is born at the moment when one person says to another: "What? You too? I thought I was the only one." - C.S. Lewis
Quoted by Aniela Gregorek

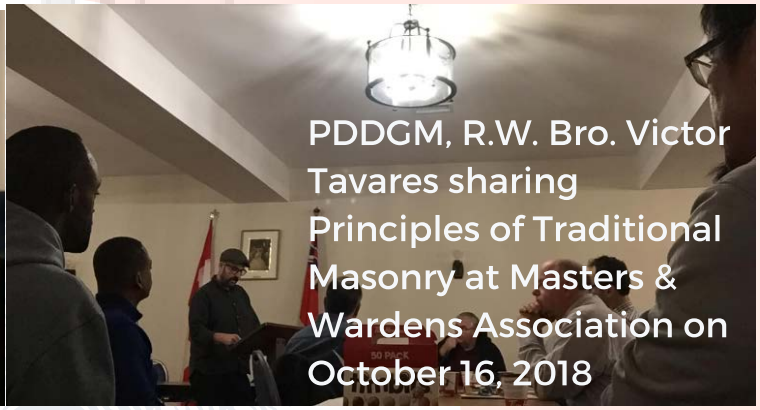
Reception for R.W. Bro. Hansara, DDGM

Reception for R.W. Bro. Hansara, DDGM

Reception for R.W. Bro. Hansara, DDGM

Congratulations to Bro. Jason Silvera, new Entered Apprentice at Astra Mount Dennis Lodge

Visitors at Astra Mount Dennis Lodge



PDDGM, R.W. Bro. Victor Tavares sharing Principles of Traditional Masonry at Masters & Wardens Association on October 16, 2018

Lodge of Instruction at Brampton Masonic Centre on October, 29, 2018

Reception for R.W. Bro. Harry Ansara, DDGM

Reception for R.W. Bro. Harry Ansara, DDGM

THE SUNNYLEA LODGE

A.F. & A.M., No. 510, G.R.C.
Toronto Humber Valley District
ETOBICOKE MASONIC TEMPLE ~ 596 RENFORTH DRIVE, ETOBICOKE, ONTARIO, M9C 2N5
Perpetuating Perfect Column Lodge No. 510
Perpetuating The Sunny Lodge No. 664

Emergent Meeting #1

Following the Amalgamation of Perfect Column Lodge #510 and The Sunnylea Lodge #664 on October 10, 2018, an Emergent Meeting the first for the new The Sunnylea Lodge #510 was held at the Etobicoke Masonic Centre on October 18th, a reception for the D.D.G.M R.W. Bro. Harry Ansara of T.H.V. District. The evening also celebrated a Masonic Milestone as W. Bro. Larry Aldebert was presented his 50 Year A Mason pin and Veterans Jubilee Medal.

The evening began with W.M. Bro. Jose Hadad opening the Lodge at 7:30 pm. After receiving many visitors, the Director of Ceremony's Presented under the wands The D.D.G.M. R.W. Bro. Harry Ansara and other Grand Lodge Officers, Grand Honours were given to the D.D.G.M., following which he took his position in the East.

The evening continued with W. Bro. Larry Aldebert recognized for his 50 Years A Mason. The Director of Ceremonies conducted Larry to the Alter and he was given Grand Honours. W. Bro. Aldebert took a seat in the East. The formal proceedings in Lodge being concluded the Lodge was closed.

Family and friends of both the D.D.G.M, R.W. Bro. Harry Ansara and W. Bro. Larry Aldebert were then invited into the Lodge Room. Extra chairs were required to handle the numbers present.

The D.D.G.M. introduced his family including his wife Nora and two sons, one of whom being unable to attend due to living in Calgary.

R.W. Bro. Terry McLean spoke on both the Masonic career and personal life of Harry. The D.D.G.M. was presented with a Montreal Canadian sweater, with his name on the back with the number 18 to represent his year as D.D.G.M. It had a "C" on the front to indicate him as the Captain of the T.H.V. District.

Harry's wife Nora and sister both spoke about the life of Harry... Nora presented Harry with a rare Gold Coin which was her Grandmothers as a remembrance of the night.
Harry presented flowers to both his wife Nora and the District Secretary Rob Foote's significant other Lynn to thank them for the many nights they have cheerfully allowed the boys to be out at Lodge events. The W.M. Jose Hadad then presented flowers to Nora on behalf of the Lodge.

V.W. Bro. Jim Seckington filling in for an ailing R.W. Bro. Clark Winter proceeded with the Veterans Jubilee Medal presentation to W. Bro. Larry Aldebert W. Bro. Aldebert introduced his wife Eloise and friends attending from Georgetown... V.W. Bro. Jim Seckington read a brief Masonic History and words about Larry. The D.D.G.M. Bro. Harry Ansara accompanied by the W.M. Bro. Jose Hadad and P.G.M., M.W. Bro. Ronald Growshaw present Larry with his

continued.....

Veterans Jubilee Medal and 50 Years Mason pin.

W. Bro. Aldebert spoke on his 50 years at Sunnylea Lodge and had several pieces of Lodge History he showed and left them with the Lodge Historian. The W.M. Bro. Jose Hadad presented flowers to Larry's wife Eloise.

The D.D.G.M. and W.M. then presented V.W. Bro. Jim Seckington with his 25 Year Mason pin as well as presenting Bro.Anand Sookwah with his Grand Lodge certificate.

Following Tributes to Grand Lodge, The Visitors and Grace by the Chaplain, the evening in the Lodge Room concluded with the singing of O Canada. The evening moved downstairs to the Banquet Hall for a wonderful buffet dinner.and social.

The evening was attended by almost 100 Masons and close to 135 including family and friends.

A Great Evening and start for the new, The Sunnylea Lodge #510.

V.W. Bro. James Seckington
The Sunnylea Lodge Secretary

MASONIC SYMBOLISM OF THE ARITHMETICAL NUMBER FIVE AND ITS PLANE GEOMETRIC CONSTRUCT THE PENTAGRAM AND SOLID GEOMETRIC CONSTRUCT THE DODECAHEDRON by Stanley Bansgrove

The number five [1] and its byproduct, the pentagram, have symbolic prominence and have been attributed extraordinary qualities. Possibly before ancient Sumerian astronomers observed the curious natural phenomena that of the seven visible planets, only Venus traced a regular geometric pattern, a pentagram in eight-year cycles, this number and figure may have already achieved symbolic import. We can confirm at least that what was observed above, was repeated by man here below. In examining remaining monuments of this distant past we find evidence that in fact the symmetry of the pentagram was utilized in mans most important architectural edifices. We may also interpret the stone work of this initiatic tradition in light of literary references to such western traditions such as those of the Pythagoreans, Jewish, Christians, Druids, as well as the Lataif of Sufi tradition, and Hindu Tattwas.

The pentagram served the Pythagoreans as a salutation and a symbol of health. Medieval masons considered it a (symbol of deep wisdom and integrated its proportions continued.....

Lodge of Instruction at Brampton Masonic Centre

proportions in ecclesiastical edifices. In recent times, professor Matila Gyrka called the pentagram the "gateway to absolute independence;" "symbol of deep wisdom;" and an "ideal archetype of dynamic growth." It is not surprising that we find such symbolism reoccurring in speculative Masonry and Masonic Rosicrusianism.

AS A MASONIC SYMBOL by Stanley Bansgrove

The number five and the pentagram are prominent symbols in speculative Masonry, and its concordant bodies. They appear in both patent and latent forms. This trestleboard will explore where the number five occurs in the three degrees, and will attempt to explain why they have been and remain such potent symbols.

In Masonry, the pentagram first appears in the monitorial section of the first degree. It appears as the blazing star on the checkered pavement. In the second degree the symbolism of five becomes most prevalent. We find that a lodge of fellowcrafts is composed of five officers (two masters and three fellowcrafts). [2] In due-form, the candidate's arms and legs form four right angles in different planes inside a fifth right angle.[3] Our attention is drawn to the five senses, and the five orders of architecture. Our attention is particularly drawn to the fifth liberal art, geometry. In some countries rather than the letter "G" the candidate is introduced to a blazing star suspended in the East. Another symbol that has become obsolete in American Masonry is the broached thurnel also known as the pointed cubical stone. [4] A fellowcraft is said to have attained the age of five years. In the third degree, the speculative mason is introduced to the five points of fellowship, which on some Masonic charts is represented as a star inscribed with clasped hands. [5] We might also see in the three interlaced triangles that make up a pentagram a demonstration of the intimate connection between the three ancient grand masters. [6]

This tri-part relationship becomes even more apparent in the symbolism of certain supernumerary degree

METAL

Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow-beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is the MAN that is received into Freemasonry, and not his rank or riches.--Gadicke.

"The single most important distinction in life ..... is to distinguish between an opportunity to be seized and a temptation to be resisted."
Rabbi Lord Jonathan Sacks

Congratulations to New Fellowcraft,
Bro. Michael Ventura of Trillium Lodge

Apprentice Degree
The Travel

Through midnight dark I feebly grope my way
Oppressed with fear;
I dread to go, and yet I dare not stay
With danger near;
Eternal Father! guide my feet aright,
And lead me, step by step, up to the Light.

I do not know the secret path I tread
Thro' scenes unknown,
I humbly wander whither I am led
Thy power I own;
Eternal Father! guide me through this night,
And lead me, -step by step, up to the Light.

The World, its pride and passions, wealth and power,
All, all are gone;
Blind, poor, and weak I trust, in this dread hour,
On Thee alone;
Eternal Father! guide me in Thy Might,
And lead me, step by step, up to the Light.

Fellowcraft Degree
The Travel

Onward moves the whole Creation,
Working out tile eternal plan;
Sun and planet, stream and ocean,
Flower and forest, beast and man,
Never resting, ever going
Forward on their destined way;
Spring to Summer-glory growing,
Morn merging into Day.

Forward, Brother, then be going,
To the might of manhood move;
And thy going be 't in growing,
And thy growing be 't in love.

CONGRATULATIONS TO New:

Worshipful Masters

W. Bro. Romeo Ignacious, Ashlar St. Clair Lodge
W. Bro. Orient Lodge..... to be included in the next edition
W. Bro. Jose Haddad, The Sunnylea Lodge

Entered Apprentices

Bro. Burak Karahan - Humber Lodge

Fellowcrafts

Bro. Michael Ventura - Trillium Lodge
Bro. Jason Silvera - Astra Mount Dennis Lodge

Master Masons

Bro. Armin Ali-Zadeh - Zeta Shamrock Lodge

District Pictures

Many thanks to our Bro. Michael Sealey, THV District Photographer

Sincerely & fraternally
Tony Fernando
E.& O.E.

"Happy is the man who has sown in his breast the seeds of benevolence; the produce thereof shall be charity and love
From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind
He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men"
UNTO THEE I GRANT - 1760