

**SANDOVAL LODGE No. 76 AF&AM**

**OCTOBER**

# TRESTLEBOARD



**A:L:  
6024**

## 2024 LODGE OFFICERS

### **WORSHIPFUL MASTER**

WM DAVIN B. TEAGUE  
DTEAGUE505@GMAIL.COM  
CALL OR TEXT: (505) 804-1234

### **SENIOR WARDEN**

BRO. BURX NORROD  
BURXNORROD@GMAIL.COM  
CALL OR TEXT: (208)571-9705

### **JUNIOR WARDEN**

BRO. JOHN P. KEEL  
K\_JOHN87@YAHOO.COM  
CALL OR TEXT: (505) 358-6224

### **TREASURER**

RWB TIM DONOVAN  
TIM@TAXHELPRR.COM

### **SECRETARY**

WB EUGENE MORSE  
EUGENEMORSE46@GMAIL.COM  
CALL OR TEXT: (505)527-7998



**SANDOVAL LODGE No. 76**

**MEETS IN REGULAR  
COMMUNICATION**

**ON THE 2ND AND 4TH  
MONDAY OF EVERY MONTH**

**FESTIVEBOARD AT 6:00 PM**

**LODGE OPENS AT 7:00 PM**

**VISITORS: To RSVP, EMAIL  
BURXNORROD@GMAIL.COM**



## **SANDOVAL MASONIC LODGE: A SEASON OF RITUAL EXCELLENCE**

SANDOVAL LODGE No. 76 HAS BEEN HARD AT WORK IN THE QUARRIES OF MASONIC RITUAL PRACTICES. RECENTLY, OUR LODGE HAS HOSTED NUMEROUS DEGREES, AND THE DEDICATION AND PRECISION OF OUR RITUAL TEAM ARE EVIDENT IN THE EXCELLENCE OF THEIR WORK. THE COMMITMENT TO PERFECTING OUR RITUAL HAS SHONE THROUGH EACH DEGREE, SHOWCASING THE STRENGTH AND UNITY OF OUR BRETHREN.

WE RECOGNIZE THAT THIS DEDICATION REQUIRES A SACRIFICE OF TIME FROM OUR MEMBERS. THEIR WILLINGNESS TO BE PRESENT AND ACTIVELY PARTICIPATE IN THESE RITUALS IS SOMETHING WE ALL SINCERELY APPRECIATE. IT IS THIS COLLECTIVE EFFORT THAT UPHOLDS THE HIGH STANDARDS AND TRADITIONS OF OUR LODGE.

LOOKING AHEAD, THE LODGE IS SET TO CONTINUE ITS ACTIVE SCHEDULE IN THE COMING MONTHS. OCTOBER AND NOVEMBER PROMISE TO BE EQUALLY BUSY, WITH TWO ENTERED APPRENTICE DEGREES AND TWO MASTER MASON DEGREES ON THE CALENDAR. AS WE PREPARE TO WELCOME NEW BROTHERS AND ADVANCE OUR EXISTING ONES, WE REMAIN FOCUSED ON MAINTAINING THE EXCELLENCE THAT DEFINES SANDOVAL MASONIC LODGE.

TOGETHER, WE BUILD UPON THE FOUNDATION OF OUR CRAFT, STRENGTHENED BY THE SACRIFICE AND DEDICATION OF EACH BROTHER /G\

**SANDOVAL LODGE No. 76 AF&AM**

**OCTOBER**

# TRESTLEBOARD



**A:L:**

**6024**

**FROM THE EAST**

***“KNOWING IS NOT ENOUGH; WE MUST APPLY. WILLING IS NOT ENOUGH; WE MUST DO.”***

**BRO. JOHANN WOLFGANG VON GOETHE**

**GREETINGS BRETHREN,**

**WOW IT IS ALREADY OCTOBER. TIME IS FLYING AND THE END OF THE YEAR IS ALREADY UPON US. I AM THANKFUL FOR EVERYONE STICKING TOGETHER DURING THE ROUGH SEAS WE TRANSVERSED THIS YEAR, AND LET’S CONTINUE AND FINISH THE YEAR ON A HIGH NOTE.**

**WE HAVE A LOT OF DEGREES AND ACTIVITIES COMING UP SO PLEASE KEEP AN EYE OUT FOR THE EMAILS, AND PLEASE PARTICIPATE AND GET INVOLVED. BE SAFE AND LOOK OUT FOR EACH OTHER. REMEMBER THAT THESE GENEROUS PRINCIPLES ARE TO EXTEND FURTHER.**

**S&F,  
WM DAVIN**



**SANDOVAL LODGE No. 76 AF&AM**

**OCTOBER**

# TRESTLEBOARD



**A:L:  
6024**



## FROM THE WEST

### *A BUSY AND PRODUCTIVE YEAR AT SANDOVAL MASONIC LODGE*

SANDOVAL MASONIC LODGE HAS BEEN BUSTLING WITH ACTIVITY THIS YEAR, SHOWCASING OUR COMMITMENT TO GROWTH, EDUCATION, AND FELLOWSHIP. WE HAVE HELD NUMEROUS DEGREE CONFERRALS, PRACTICES, AND MONTHLY MASONIC EDUCATION NIGHTS, ALL OF WHICH HAVE ENRICHED OUR LODGE EXPERIENCE AND STRENGTHENED OUR BONDS AS BROTHERS.

IN ADDITION TO OUR REGULAR ACTIVITIES, WE'VE UNDERTAKEN EXCITING NEW PROJECTS AND TRADITIONS. OUR KITCHEN RENOVATION IS STILL IN PROGRESS, PROMISING AN IMPROVED

SPACE FOR FELLOWSHIP MEALS. WE HAVE ALSO INTRODUCED A CHAMBER OF REFLECTION, PROVIDING A SPACE FOR DEEP CONTEMPLATION AND INTROSPECTION. FURTHERMORE, THE CHAIN OF UNION—A RITUAL PROMOTING UNITY AND HARMONY—HAS BEEN PERFORMED SEVERAL TIMES AND WILL BECOME A CONSISTENT PRACTICE AT THE CONCLUSION OF OUR MEETINGS. FOR MORE INSIGHT, WB ANDREW HAMMER HAS WRITTEN A SHORT ARTICLE EXPLAINING THE CHAIN OF UNION, INCLUDED IN THIS ISSUE OF THE TRESTLEBOARD.

WE SINCERELY THANK EACH MEMBER FOR THEIR CONTRIBUTIONS, BE IT THEIR TIME, DEDICATION, OR SACRIFICES. YOUR EFFORTS ENSURE OUR RITUAL WORK REMAINS AS PRECISE AND MEANINGFUL AS POSSIBLE, PRESERVING THE INTEGRITY AND TRADITION OF OUR LODGE.

### ***CALLING ALL SANDOVAL LODGE MEMBERS: SHARE YOUR BUSINESS OR SERVICE***

I WILL BE COMPILING A LIST OF SANDOVAL LODGE MEMBERS WHO OWN BUSINESSES OR PROVIDE SERVICES THAT OUR BRETHREN MAY WISH TO SUPPORT. THIS INITIATIVE AIMS TO STRENGTHEN OUR MASONIC COMMUNITY BY FOSTERING CONNECTIONS AND OFFERING SUPPORT WITHIN OUR NETWORK.

IF YOU OWN A BUSINESS OR OFFER A SERVICE, PLEASE EMAIL ME AT [BURXNORROD@GMAIL.COM](mailto:BurxNorrod@gmail.com) THE DETAILS, INCLUDING YOUR CONTACT INFORMATION, A BRIEF DESCRIPTION OF WHAT YOU DO, AND, IF AVAILABLE, YOUR LOGO AND WEBSITE. THIS INFORMATION WILL BE FEATURED STARTING IN THE NOVEMBER ISSUE OF THE TRESTLEBOARD, PROVIDING A PLATFORM FOR BRETHREN TO CONNECT AND SUPPORT ONE ANOTHER /G\



SINCERELY & FRATEERNALLY,

**BURX NORROD**  
SENIOR WARDEN  
TRESTLEBOARD EDITOR



# TRESTLEBOARD



A:L:  
6024



## SUPPORT THE MASONIC SCHOOL FOR CHILDREN WITH LEARNING DISABILITIES (MSCLD)

THE MASONIC SCHOOL FOR CHILDREN WITH LEARNING DISABILITIES (MSCLD) IS DEDICATED TO PROVIDING ESSENTIAL EDUCATIONAL RESOURCES AND SUPPORT FOR CHILDREN WITH DYSLEXIA, HELPING THEM ACHIEVE THEIR FULL POTENTIAL IN A NURTURING ENVIRONMENT. AS A 501(C)(3) NON-PROFIT ORGANIZATION, MSCLD RELIES ON THE GENEROSITY OF DONORS TO CONTINUE ITS MISSION AND EXPAND ITS REACH TO MORE CHILDREN IN NEED.

WE ARE EXCITED TO ANNOUNCE THAT A BROTHER MASON HAS COMMITTED TO MATCHING DONATIONS UP TO \$500 PER

SANDOVAL LODGE MEMBER, WITH A TOTAL GOAL OF \$4,000. THIS MATCHING CAMPAIGN IS AN OPPORTUNITY FOR OUR COMMUNITY TO COME TOGETHER AND DOUBLE THE IMPACT OF EVERY DOLLAR DONATED.

YOUR CONTRIBUTION CAN HELP PROVIDE VITAL RESOURCES, SPECIALIZED PROGRAMS, AND INDIVIDUALIZED ATTENTION THAT THESE CHILDREN DESERVE. TO LEARN MORE ABOUT MSCLD AND HOW YOU CAN MAKE A DIFFERENCE, PLEASE VISIT OUR SOON-TO-BE-PUBLISHED WEBSITE AT [WWW.MSCLD.ORG](http://WWW.MSCLD.ORG)

EMAIL [BURXNORROD@GMAIL.COM](mailto:BURXNORROD@GMAIL.COM) FOR MORE INFORMATION ON HOW TO CONTRIBUTE IN THE MEANTIME, AS CHECKS, CASH, AND PAYPAL PAYMENTS WITH CREDIT CARDS ARE ACCEPTED (AND ANY OTHER FORM OF CURRENCY).

LET'S BUILD A BRIGHTER FUTURE TOGETHER—ONE CHILD AT A TIME.



A STUDENT WITH TEACHER MARCI EASTERBROOK DURING A SESSION



# TRESTLEBOARD



A:L:  
6024



## HERMETIC ALCHEMY AND THE SERVANTS OF LIGHT

BY BRO. BENJAMIN COTE

WRITTEN AUTUMN EQUINOX 6024 A.L.

*"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH.*

*AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.*

*AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT.*

*AND GOD SAW THE LIGHT, THAT IT WAS GOOD: AND GOD DIVIDED THE LIGHT FROM THE DARKNESS.*

*AND GOD CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY."*

-GENESIS 1:1-5 KJV

IN THE LAND OF KHEMET, ANCIENT EGYPT AS WE KNOW IT TODAY, THEY HAD AN ART. THIS ART WAS THE STUDY OF THE WORKINGS OF NATURE. THIS ART IS KNOWN AS ALCHEMY OR AL-KHEMET. THE ART OF THE LAND KNOWN AS KHEMET WITH THE FERTILE BLACK SANDS OF THE RIVER NILE, OF WHICH THEY MADE GREAT STUDY. THEY OBSERVED THE PATTERNS OF THE RIVER THROUGHOUT THE YEAR TO KNOW WHEN IT WOULD FLOOD AND UNDER WHAT STARS. THEY WERE OBSERVERS OF THE PASSING OF THE HOURS, THE WATCHERS OF HORUS AND THEY MADE A SOLAR PRIESTHOOD THAT TAUGHT THE HIDDEN MYSTERIES OF THE SECRETS OF NATURE THROUGH CAREFUL SCIENTIFIC OBSERVATION AND RELIGIOUS MEDITATION UPON THEIR DIVINE PRINCIPLES. AND WITH THIS THEY WERE ABLE TO BECOME SOVEREIGN OVER NOT ONLY THE RIVER VALLEY BUT THEIR OWN SOULS AND CREATED A GREAT CIVILIZATION THAT LASTED FOR THOUSANDS OF YEARS AND THEIR WISDOM STILL RINGS TO THIS DAY IN VARIOUS FORMS BOTH PUBLIC AND PRIVATE.



**ILLUSTRATION DEPICTING ANCIENT EGYPT (KHEMET) AND THEIR ALCHEMICAL PRACTICES. IT EMPHASIZES THE PRIESTS' OBSERVATIONS OF THE NILE AND THE STARS, BLENDING THE MYSTICAL AND SCIENTIFIC ASPECTS OF THEIR CIVILIZATION.**

(CONTINUED ON NEXT PAGE)

# TRESTLEBOARD



A:L:

6024

(CONTINUED FROM PREVIOUS PAGE)

ALCHEMY IS KNOWN TO HERMETICISTS AS THE MOTHER OF ALL SCIENCES BECAUSE ALL SCIENCES STEMMED FROM HER. THE SEED OF ALCHEMY, WE MIGHT SAY, INCORPORATES THE IDEA THAT AN ASSOCIATION CAN BE MADE BETWEEN OBSERVABLE PHENOMENA, A CAUSE TO AN EFFECT. PRIMITIVE MAN HAD THEIR SCIENCE AS WELL, POSITING THEIR OWN CONNECTIONS BETWEEN PHENOMENA WHETHER PHYSICAL OR SPIRITUAL IN NATURE AND THUS BOTH NATURAL SCIENCE AND NATURAL RELIGION AROSE TOGETHER. PHILOSOPHY BECOMES INTRINSICALLY LINKED TO BOTH SCIENCE AND RELIGION BY VIRTUE THAT THROUGH THE MEANS OF ABSTRACTION BY PHILOSOPHY WE CAN EXPLAIN ALL MANNER OF PHYSICAL, PSYCHOLOGICAL AND SPIRITUAL PHENOMENA. WE CAN DISCERN ALL MANNER OF THEOLOGY BY ABSTRACTING PHYSICAL NATURE AND THE MATHEMATICAL SCIENCES TO THE DIVINE REALM. THIS APPLIES TO PSYCHOLOGY AS WELL. THE THOUGHTS OF GOD WRITTEN INTO MATTER FOR THE ALCHEMIST, THE PHILOSOPHER OF NATURE, TO MAKE A STUDY OF AND INFINITE WISDOM TO BE ATTAINED THEREFROM.

“KNOW THYSELF AND THOU SHALT KNOW THE UNIVERSE AND THE GODS” OR IN OTHER WORDS, THROUGH THE MEANS OF SELF-MASTERY, BECOMING SOVEREIGN OVER YOUR OWN PSYCHE, YOUR INTERNAL ENVIRONMENT, YOU HONE MASTERY OVER YOUR LIFE AND ITS ONLY A STEP AWAY FROM MASTERING THE EXTERNAL ENVIRONMENT AROUND YOU. THIS IS WHY ALCHEMY IS KNOWN AS ‘THE ROYAL ART’, THE ART OF KINGS AND PHARAOS, WHO REPRESENTED THE SOLAR AND DIVINE PRINCIPLE MANIFEST IN THEIR COMMUNITIES. IF WE ARE THE CHILDHOOD OF MEN UNDER THE FATHERHOOD OF GOD AND IF WE ARE THE DWELLERS OF THE EARTH UNDER THE GREAT SOURCE OF LIGHT AND LIFE ON THIS PLANET, THE SUN, THE MONARCHIC LEADER WAS MEANT TO EMBODY ALL THAT IS GOOD AND HOLY FOR THEIR KINGDOM AND TO DO THAT THEY NEEDED TO BE COMPLETE MASTERS OVER THEIR PSYCHIC, SPIRITUAL AND PHYSICAL NATURES TO REFLECT AS PERFECTLY AS THEY COULD MUSTER, THE DIVINE PRINCIPLE AND EACH ONE OF US IS THE REIGNING MONARCH OF OUR OWN MINDS, BODIES AND SPIRITS, SOVEREIGN OVER OUR OWN LIVES TO THE BEST OF OUR ABILITY. “AS ABOVE, SO BELOW; AS WITHIN, SO WITHOUT; AS THE UNIVERSE, SO THE SOUL.”



THIS IMAGE ILLUSTRATES THE MYSTICAL AND PHILOSOPHICAL ESSENCE OF HERMETIC ALCHEMY, SHOWING THE CONNECTION BETWEEN SCIENCES, NATURE, AND THE DIVINE REALM.



REPRESENTATION OF THE HERMETIC PRINCIPLE OF "KNOW THYSELF," EMPHASIZING SELF-MASTERY AND THE SYMBOLIC POWER OF THE MONARCH AS A REFLECTION OF DIVINE PRINCIPLES.



# TRESTLEBOARD



# A:L:

# 6024

(CONTINUED FROM PREVIOUS PAGE)

SO, LET THERE BE LIGHT. THE GREEK PHILOSOPHER, PLATO RECOGNIZED THREE TRANSCENDENTAL PRINCIPLES THAT WERE DIVINE. THESE ARE TRUTH, BEAUTY AND GOODNESS AND THEY ALL FEED INTO ONE ANOTHER AND SHARE A RELATIONSHIP WITH THE LIGHT, ALLEGORICALLY SPEAKING. TRUTH IS BOTH GOOD AND BEAUTIFUL; IT IS TRUE THAT BEAUTY IS GOOD AND GOODNESS IS TRULY BEAUTIFUL. WE LIKEN TRUTH TO THE LIGHT BECAUSE LIKE THE SUN SHINES UPON THE EARTHLY GARDEN FOR ALL TO SEE, SO TOO IS THE REALITY OF THE SITUATION SHOWN WHEN WE SPEAK THE TRUTH. THE SAME APPLIES WHEN BEING HONEST WITH OURSELVES AND OTHERS, WE SHINE A LIGHT ON OUR THOUGHTS, FEELINGS AND THE MOTIVATIONS BEHIND OUR BEHAVIORS. THE MORE WE SERVE AND DEDICATE OURSELVES TO TRUTH, BEAUTY AND GOODNESS, THE MORE WE CULTIVATE THE LIGHT WITHIN US AND BECOME CLOSER TO THE DIVINE OR THE IDEAL AND PERFECT FORMS OF TRUTH, GOODNESS AND BEAUTY THAT EXIST IN THE REALM OF ETERNAL REASON. THIS IS WHAT IT MEANS TO BE A SERVANT OF THE LIGHT AND A FRIEND OF GOD.

BUT LIGHT CASTS A SHADOW AS DAY HAS ITS NIGHT AND WE TEND TO REFER TO IT AS SPIRITUAL DARKNESS, DECAY, DEATH, SLEEP, CHAOS, CORRUPTION AND EVIL BUT WE MAY ALSO POSSESS THE WISDOM THAT RECOGNIZES THE RELATIONSHIP BETWEEN GOOD AND EVIL AS THE OPPOSING POLAR EXTREMITIES ON A SPECTRUM OF LIGHT AND SHADOW. THIS TOO APPLIES TO THE OTHER DIVINE ATTRIBUTES OF BEAUTY AND UGLINESS; TRUTH AND FALSEHOOD. AS ALCHEMISTS, WE WOULD THEN SEEK TO APPLY THIS TO THREE PRIMARY MATERIALS OF FOCUS; MIND, BODY AND SPIRIT.

PSYCHOLOGICAL DARKNESS MANIFESTS IN THE SHADOW PERSONALITY. EVERYTHING WE DON'T LIKE ABOUT OURSELVES, OUR DARKER DEVILISH DESIRES, THE SINS AND TRAUMA OF OUR PAST, EVERYTHING WE INTENTIONALLY WISH TO REJECT IN ORDER TO PRESERVE THE GOOD REPUTATION OF OUR EGOS AND PERSONAL HISTORY IS BANISHED TO THE SHADOWS NEVER TO BE SEEN OR HEARD FROM. IN MOMENTS OF VULNERABILITY, WE MAY CONSTRUCT IMAGINED REALITIES ABOUT WHO WE ARE AND WHAT WE BELIEVE, RATHER THAN EMBRACING THE TRUTH OF OUR AUTHENTIC SELVES, AS FATHER OF PSYCHOANALYSIS, CARL JUNG MIGHT'VE SUGGESTED, WHICH OFTEN DEMANDS A DIFFICULT AND HONEST RECKONING. WE ALL MAKE MISTAKES AND OCCASIONALLY MISJUDGE SITUATIONS, BUT INSTEAD OF ALLOWING THESE EXPERIENCES TO TARNISH OUR SELF-IMAGE, WE MIGHT HIDE THEM IN THE SHADOWS, FEELING A SENSE OF SHAME TOWARDS THEM. HOWEVER, FEELING ASHAMED OF PAST BELIEFS AND BEHAVIORS CAN ACTUALLY BE A POSITIVE SIGN OF MATURITY AS IT REFLECTS AN UNDERSTANDING OF RIGHT FROM WRONG. THIS UNDERSTANDING ALLOWS US TO CHANGE POOR HABITS AND ASPECTS OF OUR PERSONALITY INTO BETTER ONES, LEADING TO PERSONAL GROWTH.



*IMAGE SYMBOLIZES PLATO'S TRANSCENDENTAL PRINCIPLES OF TRUTH, BEAUTY, AND GOODNESS, ALONG WITH THE BALANCE OF LIGHT AND SHADOW. IT CAPTURES THE JOURNEY OF SELF-DISCOVERY, PERSONAL GROWTH, AND THE PHILOSOPHICAL BALANCE BETWEEN LIGHT AND DARKNESS.*

(CONTINUED ON NEXT PAGE)





# A TEMPLE OF LIVING STONES: EXAMINING THE CONCEPT OF A CHAIN OF UNION

W.: B.: ANDREW HAMMER, PM  
ALBA LODGE N<sup>o</sup> 222

Many brothers reading this will already be familiar in some way with the Chain of Union, if they are not already using such a ceremony in their own lodge. A common misconception among some, however, is that the general concept of a Chain of Union, or even a closing charge itself, is an import from European Masonry, recently brought forth by a few American Masons who are seeking a more profound experience of bonding when closing their lodges. In fact, the idea need not be imported at all; it may be found right here in the United States, within the rituals of our own Grand Lodges.

How could Masons in a given jurisdiction not know about their own ceremonies? Very easily. Many of our lodges have a virtual attic of discarded ideas and practices that have been worn away by fear, lack of interest, or general laziness. In the same way that some Grand Lodges have done away with the penalties of the degrees, or allowed elements of Craft ritual to be removed away into appendant bodies, elements of lectures or charges that convey a special meaning or indicate a particular experience can find themselves lost before our very eyes. In some situations, we might find ourselves engaged in an activity that is clearly derived from a more specific point of origin, but those engaged in it are not aware of what precisely they are doing, or how it was meant to be done. This is the case with the Chain of Union.

A number of Grand Lodges in the United States, most of them east of the Mississippi, have in their work a *closing charge*, intended (as the name makes clear) to be used at the end of tyled meetings. In most cases, the charge is derived directly or taken as a whole from the charge composed in 1795 by Thaddeus Mason Harris, and later included in the exhaustively titled 1819 work, *Discourses Delivered On Public Occasions, Illustrating the Principles, Displaying the Tendency, and Vindicating the Design of Freemasonry*. Harris was the Grand Chaplain of the Grand Lodge of Massachusetts, at a time when a brother with such an office might very well be called upon to compose such a charge to the brethren. Over time this charge has become so well-known that it may even be found in the ritual books of some lodges in the British Isles.

For most of the Grand Lodges where this charge is made available to the brethren, the use of the charge is optional. Human nature being what it is, optional too often—unfortunately—translates to “feel free to ignore”. However, in a few Grand Lodges, a truncated version of this closing charge is a mandatory part of its ritual.

While its form varies slightly from jurisdiction to jurisdiction, the text is essentially some variation on the original, one example of which is as follows:

*Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this Lodge. Be, therefore, diligent, prudent, temperate, discreet. Remember also, that around this altar you have solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance: That you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid, favourable, and paliating circumstances, when his conduct is justly reprehended. That the world may observe how Masons love one another.*

*These generous principles are to extend farther. Every human being has a claim up on your kind offices. So that we enjoin it upon you "to do good unto all," while we recommend it more "especially to the household of the faithful."*

*By diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment, discover the beneficial and happy effects of this antient and honourable institution.*

*Let it not be supposed that you have here laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God.*

*Finally, brethren, farewell. Be ye all of one mind. Live in peace. And may the God of love and peace delight to dwell with and to bless you.*

This charge is given by the Master, after he has instructed the brethren to assemble about the altar, and in this act, the circle is formed which constitutes the chain of union by way of forming a temple of living stones. It is the custom to cross the arms and join hands, as well as joining the tips of the shoes. Depending on whether or not the charge is included in the ritual, the Master will either close the Lodge, or, if the ceremony comes after the Lodge is closed, he will dismiss the brethren by circumambulating out of the Lodge.

In any case, the actual joining of hands is not the measure by which such an assembly should be judged; the image of Stonehenge and the concept of a sacred circle points to the higher purpose of the chain therein created.

Some might point out that there is no reference to a chain in the charge quoted above. But interestingly enough, using language that is in part almost identical to that quoted above, the older Grand Lodge of Pennsylvania adds the following line:

*Remember always, Brethren, that these solemn rites of which you have been partakers, and your parts in them, are as binding on your conscience outside the lodge as within it. They are links in that chain made in life for eternity.*



Beyond that allusion to an actual chain, one should look closely at the words that are used throughout the charge. The purpose of a chain of union is to signify and validate the unbreakable oneness of the brethren by the bonds of the fraternity. In this particular charge, while the brethren are assembled, they are told that “around this sacred altar”—not *at*, when each man himself was obligated, but *around*, as a circle of brethren assembled in a chain of union—“you have solemnly bound yourselves” to each look after the other. At the end of the charge, an extraordinary line for an organisation of free-thinking individuals is uttered: “*be ye all of one mind*”. In this simple phrase, a psychological chain is formed to reinforce the physical one. Clearly, the brethren who composed and enacted this charge nearly 250 years ago knew the nature of what they were doing.

Considering the number of American Grand Lodges where this exact version of a closing charge—or a variation thereof—is “on the books”, it would behoove brethren to take a closer look at their respective rituals to see if they might find something in their history which would take them to their own native version of a chain of union.

The lesson to be learned from such an investigation is that often the things we think we need to improve our Craft are not necessarily to be found from without, but from within. In this case, the Chain of Union is something to be found within our own histories and rituals as American Masons. In putting this ceremony to use within those boundaries, we bring to life the notion of the “temple of living stones” alluded to in our ritual, and demonstrate a tangible meaning of that concept to every brother present.

As brothers consider how they might implement a Chain of Union in their lodges, it is apparent that far from being a “foreign innovation”, it is instead a forgotten treasure of our own Masonic history that merely need be restored.



©2012 - Andrew Hammer, revised in 2020

This document may be freely distributed, with proper attribution.

*Observing the Craft: The Pursuit of Excellence in Masonic Labour and Observance*  
is available from [observingthecraft.com](http://observingthecraft.com), and [amazon.com](http://amazon.com)



**THE MONTH OF TISHREI AND  
ITS RELATIONSHIP TO FREEMASONRY  
BY BRO. BURX NORROD**

IF YOU'RE A SCOTTISH RITE MASON, YOU MAY BE FAMILIAR WITH THE 'FEAST OF TISHRI,' AN OBSERVANCE OR AN ACTUAL FEAST CELEBRATED BASED ON THE TRADITIONS OF EACH SCOTTISH RITE VALLEY. FOR INSTANCE, THE VALLEY OF ALEXANDRIA IN VIRGINIA WHERE I'VE BEEN A MEMBER HOSTS A TRADITIONAL FEAST OF THE SEASON. AT THE SANTA FE VALLEY, AN ANNUAL 'FEAST OF TISHRI' WAS

OBSERVED AT THE LAST COMMUNICATION ON SEPTEMBER 23RD.

TISHREI, THE SEVENTH MONTH OF THE JEWISH CALENDAR (IN SEPTEMBER & OCTOBER), IS A TIME OF SPIRITUAL SIGNIFICANCE AND RENEWAL. IT MARKS THE BEGINNING OF THE JEWISH HIGH HOLIDAYS, INCLUDING ROSH HASHANAH (THE JEWISH NEW YEAR), YOM KIPPUR (THE DAY OF ATONEMENT), AND SUKKOT (THE FEAST OF TABERNACLES). IN FREEMASONRY, WHERE SYMBOLS, ALLEGORY, AND RITUAL ARE INTEGRAL TO UNDERSTANDING DEEPER TRUTHS, THE THEMES OF TISHREI HOLD PROFOUND CONNECTIONS. THIS ARTICLE EXPLORES HOW THE SYMBOLISM AND TRADITIONS OF TISHREI RELATE TO MASONIC TEACHINGS, EMPHASIZING REFLECTION, RENEWAL, BALANCE, AND BUILDING A SACRED SPACE WITHIN.

**TISHREI: A MONTH OF REFLECTION AND RENEWAL**

TISHREI IS A TIME WHEN INDIVIDUALS ARE ENCOURAGED TO ENGAGE IN SELF-REFLECTION, REPENTANCE, AND RENEWAL. ROSH HASHANAH MARKS THE BEGINNING OF THE YEAR, A TIME TO TAKE STOCK OF ONE'S ACTIONS, SET INTENTIONS FOR PERSONAL GROWTH, AND SEEK FORGIVENESS. IN FREEMASONRY, THE EMPHASIS ON SELF-IMPROVEMENT AND MORAL DEVELOPMENT IS AT THE HEART OF THE CRAFT. JUST AS MASONS ARE ENCOURAGED TO BUILD THEMSELVES AS BETTER MEN AND REFINE THEIR CHARACTER, TISHREI REPRESENTS A SACRED OPPORTUNITY TO RENEW ONE'S SPIRITUAL AND MORAL COMMITMENTS.

FREEMASONRY TEACHES THAT ONE MUST CONTINUALLY WORK TO BECOME A BETTER PERSON, AN IDEA MIRRORED IN THE JEWISH TRADITION OF TISHREI. BOTH MASONS AND THOSE OBSERVING TISHREI ARE ENCOURAGED TO REFLECT ON THEIR DEEDS, SEEK FORGIVENESS WHERE NECESSARY, AND COMMIT THEMSELVES TO LIVING A LIFE ALIGNED WITH THE VIRTUES OF JUSTICE, CHARITY, AND TRUTH.

**THE SYMBOLISM OF ROSH HASHANAH: THE BEGINNING OF A NEW CYCLE**

ROSH HASHANAH, WHICH MEANS "HEAD OF THE YEAR," IS THE JEWISH NEW YEAR AND MARKS THE START OF A NEW CYCLE. THIS CONCEPT OF RENEWAL AND FRESH BEGINNINGS RESONATES WITH MASONIC TEACHINGS. IN THE MASONIC JOURNEY, EACH DEGREE REPRESENTS A NEW STAGE OF PERSONAL AND SPIRITUAL DEVELOPMENT, SYMBOLIZING GROWTH AND A FRESH START. THE MASONIC QUEST FOR LIGHT, WISDOM, AND SELF-IMPROVEMENT IS A CONTINUAL PROCESS, AND THE SPIRIT OF ROSH HASHANAH, WITH ITS FOCUS ON INTROSPECTION AND RENEWAL, ECHOES THIS ONGOING PURSUIT OF ENLIGHTENMENT.

(CONTINUED ON NEXT PAGE)

# TRESTLEBOARD



# A:L: 6024

## YOM KIPPUR: THE DAY OF ATONEMENT AND MASONIC ACCOUNTABILITY

YOM KIPPUR, THE DAY OF ATONEMENT, IS A TIME FOR SEEKING FORGIVENESS, ATONING FOR ONE'S SINS, AND MAKING AMENDS WITH OTHERS. THIS THEME OF ACCOUNTABILITY AND PURIFICATION ALIGNS CLOSELY WITH MASONIC TEACHINGS. FREEMASONRY EMPHASIZES THAT A MASON MUST HOLD HIMSELF ACCOUNTABLE FOR HIS ACTIONS, AIMING TO LIVE A LIFE OF INTEGRITY AND RIGHTEOUSNESS. THE LESSONS OF YOM KIPPUR, WHICH FOCUS ON THE CLEANSING OF ONE'S SPIRIT AND THE RESOLVE TO IMPROVE, ARE SIMILAR TO THE MASONIC PRACTICE OF PURIFYING ONE'S CHARACTER.

THE FREEMASON'S JOURNEY INVOLVES THE CONTINUOUS PROCESS OF EXAMINING ONE'S ACTIONS AND MOTIVES, MUCH LIKE THE INTENSE INTROSPECTION ENCOURAGED DURING YOM KIPPUR. JUST AS MASONS WORK TO REMOVE THE VICIES AND SUPERFLUITIES OF LIFE, THE OBSERVANCE OF YOM KIPPUR IS ABOUT CLEANSING ONESELF OF PAST MISTAKES AND STRIVING FOR A MORE VIRTUOUS PATH. IN BOTH TRADITIONS, THE AIM IS NOT ONLY TO SEEK FORGIVENESS BUT ALSO TO MAKE A RENEWED COMMITMENT TO A LIFE OF HONOR, INTEGRITY, AND MORAL EXCELLENCE.

## SUKKOT: BUILDING THE SPIRITUAL TEMPLE

FOLLOWING YOM KIPPUR, THE FESTIVAL OF SUKKOT IS CELEBRATED. SUKKOT, OR THE FEAST OF TABERNACLES, COMMEMORATES THE ISRAELITES' JOURNEY THROUGH THE DESERT AND THE TEMPORARY SHELTERS (SUKKAHS) THEY LIVED IN DURING THAT TIME. THE HOLIDAY IS MARKED BY BUILDING AND DWELLING IN SUKKAHS, SYMBOLIC OF BOTH PHYSICAL AND SPIRITUAL IMPERMANENCE AND THE NEED FOR DIVINE PROTECTION.

IN FREEMASONRY, THE CONCEPT OF BUILDING IS CENTRAL, PARTICULARLY THE BUILDING OF KING SOLOMON'S TEMPLE, WHICH REPRESENTS THE MORAL AND SPIRITUAL DEVELOPMENT OF THE INDIVIDUAL. MASONS ARE TAUGHT TO BUILD THEIR SPIRITUAL TEMPLE—ONE NOT MADE WITH HANDS BUT WITH THE VIRTUES OF CHARITY, TRUTH, AND BROTHERLY LOVE. THE TEMPORARY NATURE OF THE SUKKAH DURING SUKKOT REMINDS MASONS THAT, WHILE THEY ARE CALLED TO BUILD, THEIR PHYSICAL EFFORTS ARE BUT A REFLECTION OF THE SPIRITUAL WORK THEY MUST UNDERTAKE WITHIN. THE SUKKAH SERVES AS A SYMBOL OF HUMILITY, A REMINDER THAT OUR SPIRITUAL TEMPLE MUST BE BUILT WITH CARE, INTENTION, AND REVERENCE.

THE THEMES OF SUKKOT—GRATITUDE, BUILDING, AND THE TRANSITORY NATURE OF LIFE—RESONATE DEEPLY WITH MASONIC PHILOSOPHY. IN BOTH TRADITIONS, THE FOCUS IS ON CONSTRUCTING SOMETHING MEANINGFUL AND SPIRITUAL WITHIN THE CONFINES OF PHYSICAL EXISTENCE, EMPHASIZING THAT OUR TRUE BUILDING IS IN THE CULTIVATION OF THE SOUL AND CHARACTER.



CONCEPT OF BUILDING ONE'S SPIRITUAL TEMPLE, INSPIRED BY KING SOLOMON'S TEMPLE AND THE SYMBOLISM OF THE SUKKAH.



# TRESTLEBOARD



# A:L: 6024

## *THE BALANCE OF JUSTICE AND MERCY*

ANOTHER CENTRAL THEME OF TISHREI IS THE BALANCE BETWEEN JUSTICE (DIN) AND MERCY (RACHAMIM). THIS BALANCE IS REFLECTED IN THE MASONIC TEACHINGS OF DUALITY, WHERE THE BALANCE BETWEEN OPPOSITES IS ESSENTIAL FOR HARMONY. FREEMASONRY USES SYMBOLS SUCH AS THE SQUARE AND COMPASS, THE PLUMB AND LEVEL, TO TEACH THE IMPORTANCE OF EQUILIBRIUM. THE AUTUMN EQUINOX, WHICH OFTEN COINCIDES WITH TISHREI, ALSO SYMBOLIZES BALANCE—AN EQUAL DIVISION BETWEEN DAY AND NIGHT, LIGHT AND DARKNESS.

IN FREEMASONRY, JUSTICE IS ONE OF THE CARDINAL VIRTUES, URGING MASONS TO ACT FAIRLY AND IMPARTIALLY IN THEIR DEALINGS WITH OTHERS. YOM KIPPUR AND THE DAYS OF AWE LEADING UP TO IT ARE A TIME FOR MASONS TO REFLECT ON HOW THEY HAVE BALANCED JUSTICE AND MERCY IN THEIR OWN LIVES, MAKING AMENDS WHERE NECESSARY. THE PRINCIPLES OF TISHREI ENCOURAGE AN UNDERSTANDING THAT WHILE JUSTICE IS ESSENTIAL, MERCY AND COMPASSION ARE EQUALLY IMPORTANT TO MAINTAINING THE BALANCE OF LIFE AND RELATIONSHIPS.

## *THE PATH OF ILLUMINATION AND SPIRITUAL ASCENT*

TISHREI IS OFTEN DESCRIBED AS THE "MONTH OF THE SCALES," REPRESENTING THE SPIRITUAL AND MORAL ASSESSMENT THAT TAKES PLACE DURING THIS TIME. THE WEIGHING OF DEEDS AND THE CALL TO PERSONAL IMPROVEMENT DURING TISHREI PARALLEL THE MASONIC PURSUIT OF ILLUMINATION AND SELF-IMPROVEMENT. FREEMASONRY TEACHES THAT THE QUEST FOR LIGHT IS A PATH OF CONTINUOUS LEARNING, WHERE THE MASON MUST SEEK KNOWLEDGE, BALANCE, AND MORAL FORTITUDE.

THE SPIRITUAL ASCENT SOUGHT DURING THE RITUALS OF YOM KIPPUR AND SUKKOT MIRRORS THE MASONIC JOURNEY THROUGH THE DEGREES AND THE QUEST FOR ENLIGHTENMENT. JUST AS ONE STRIVES TO ASCEND SPIRITUALLY DURING THE MONTH OF TISHREI, THE MASON, TOO, ASCENDS THROUGH THE SYMBOLIC STEPS OF KNOWLEDGE AND VIRTUE, ALWAYS SEEKING TO BUILD A CLOSER CONNECTION WITH THE DIVINE PRINCIPLES OF TRUTH, BEAUTY, AND GOODNESS.



SANDOVAL LODGE No. 76 AF&AM

OCTOBER

# TRESTLEBOARD



A:L:

6024

## TISHREI'S RESONANCE WITH MASONIC IDEALS

THE MONTH OF TISHREI, WITH ITS EMPHASIS ON REFLECTION, ATONEMENT, AND SPIRITUAL RENEWAL, OFFERS PROFOUND CONNECTIONS TO MASONIC TEACHINGS. BOTH TISHREI AND FREEMASONRY ENCOURAGE A JOURNEY OF SELF-IMPROVEMENT, THE BUILDING OF A SPIRITUAL TEMPLE, AND THE PURSUIT OF BALANCE AND VIRTUE IN ONE'S LIFE.

FOR FREEMASONS, THE THEMES OF TISHREI SERVE AS A REMINDER THAT THE MASONIC PATH IS ONE OF CONTINUAL REFINEMENT, SELF-EXAMINATION, AND ALIGNMENT WITH HIGHER MORAL AND SPIRITUAL PRINCIPLES. WHETHER THROUGH THE TRADITIONS OF ROSH HASHANAH, YOM KIPPUR, OR SUKKOT, THE LESSONS OF TISHREI RESONATE WITH THE MASONIC CALL TO BUILD, RENEW, AND ENLIGHTEN. AS MASONS REFLECT ON THE SYMBOLIC JOURNEY OF THE MONTH OF TISHREI, THEY ARE ENCOURAGED TO TAKE ITS LESSONS TO HEART, RENEWING THEIR COMMITMENT TO THE IDEALS OF BROTHERHOOD, CHARITY, AND TRUTH /G\

SHANAH TOVAH!





**SANDOVAL LODGE No. 76 AF&AM**

**OCTOBER**

# TRESTLEBOARD



**A.:L.:**

**6024**



**BRETHREN,**

**IF ANYONE IS INTERESTED IN A MASONIC NAME BADGE THAT GOES INTO YOUR FRONT JACKET POCKET, PLEASE LET ME KNOW, AND I'LL PLACE THE ORDER FOR YOU. THE COST IS \$13, SHIPPING INCLUDED. IF YOU DON'T HOLD AN OFFICER POSITION, THE TITLE WILL READ EITHER "MASTER MASON" OR "PAST MASTER."**

**EMAIL ME AT [BURXNORROD@GMAIL.COM](mailto:BURXNORROD@GMAIL.COM) IF INTERESTED.**

**SINCERELY & FRATEERNALLY,  
BURX NORROD**





**THE IMPORTANCE OF LEARNING MASONIC RITUAL AND OVERCOMING VICES FOR EFFECTIVE MEMORY WORK**

BY BRO. BURX NORROD

LEARNING AND PRACTICING MASONIC RITUAL IS FUNDAMENTAL TO THE CRAFT. IT IS A LIVING TRADITION PASSED DOWN THROUGH CENTURIES, NOT MERELY FOR THE SAKE OF PRESERVATION BUT FOR THE PURPOSE OF SELF-IMPROVEMENT, BUILDING FRATERNAL BONDS, AND CONVEYING PROFOUND MORAL AND PHILOSOPHICAL TEACHINGS. THIS ARTICLE EXPLORES WHY LEARNING MASONIC RITUAL IS ESSENTIAL AND OFFERS GUIDANCE ON OVERCOMING PERSONAL VICIES TO DEDICATE TIME EFFECTIVELY TO MEMORY WORK.

**THE IMPORTANCE OF MASONIC RITUAL**

- 1. PRESERVING TRADITION:** MASONIC RITUAL IS AN ANCIENT AND UNBROKEN CHAIN CONNECTING MODERN FREEMASONS WITH OUR FOREBEARS. IT CONTAINS SYMBOLS, ALLEGORIES, AND TEACHINGS THAT HAVE REMAINED UNCHANGED FOR GENERATIONS. BY LEARNING AND PRACTICING THESE RITUALS, WE HONOR THE LEGACY OF THOSE WHO CAME BEFORE US AND CONTRIBUTE TO THE CONTINUITY OF THIS NOBLE TRADITION.
- 2. PERSONAL GROWTH AND SELF-DISCIPLINE:** LEARNING RITUAL REQUIRES DISCIPLINE, FOCUS, AND DEDICATION. THE EFFORT IT TAKES TO MEMORIZE AND DELIVER RITUAL ACCURATELY IS A TRANSFORMATIVE PROCESS THAT CULTIVATES A SENSE OF PERSEVERANCE AND SELF-CONTROL. THIS JOURNEY MIRRORS THE MASONIC AIM OF SELF-IMPROVEMENT—THROUGH THE ACT OF MASTERING RITUAL, A MASON LEARNS TO MASTER HIMSELF.
- 3. DEEPENING UNDERSTANDING:** MASONIC RITUAL IS NOT MERELY A SET OF WORDS TO BE MEMORIZED; IT IS AN INTRICATE TAPESTRY OF SYMBOLISM AND PHILOSOPHY. AS A MASON DELVES INTO THE RITUAL, HE GAINS DEEPER INSIGHTS INTO ITS MEANINGS, WHICH IN TURN ENHANCES HIS UNDERSTANDING OF THE CRAFT. EACH DEGREE OFFERS NEW LAYERS OF WISDOM, AND BY LEARNING IT WELL, A MASON UNLOCKS THOSE TEACHINGS AND INTEGRATES THEM INTO HIS LIFE.
- 4. STRENGTHENING FRATERNAL BONDS:** WHEN A LODGE PERFORMS RITUAL TOGETHER, THE BRETHREN EXPERIENCE A SENSE OF UNITY AND PURPOSE. WORKING TOGETHER TO EXECUTE THE RITUAL FLAWLESSLY FOSTERS TEAMWORK AND MUTUAL RESPECT. THE SHARED EXPERIENCE OF PRACTICING AND PERFECTING RITUAL STRENGTHENS THE BONDS BETWEEN BRETHREN, CREATING A MORE COHESIVE AND HARMONIOUS LODGE.



f7c bh]bi YX'cb 'bYl h'dUJ YL



**OVERCOMING VICES TO DEDICATE TIME TO RITUAL WORK**

**DEDICATING TIME TO LEARN MASONIC RITUAL CAN BE CHALLENGING, PARTICULARLY WHEN LIFE'S DISTRACTIONS AND PERSONAL HABITS INTERFERE. TO MAKE THE TIME AND SPACE NECESSARY FOR THIS IMPORTANT WORK, IT IS ESSENTIAL TO CONFRONT AND OVERCOME PERSONAL VICICES. BELOW ARE SOME STRATEGIES THAT CAN HELP.**

**1. IDENTIFY AND PRIORITIZE: THE FIRST STEP TO OVERCOMING VICICES IS RECOGNIZING THEM. A VICICE COULD BE ANYTHING THAT CONSUMES TIME OR DISTRACTS ATTENTION FROM MEANINGFUL PURSUITS—SUCH AS EXCESSIVE SCREEN TIME, PROCRASTINATION, OR POOR TIME MANAGEMENT. IDENTIFY WHAT TAKES UP YOUR TIME AND ENERGY WITHOUT OFFERING LASTING VALUE, AND PRIORITIZE MASONIC WORK AS A MEANS OF PERSONAL DEVELOPMENT.**

**2. SET CLEAR GOALS: ESTABLISH SPECIFIC, ACHIEVABLE GOALS FOR YOUR MEMORY WORK. BREAK DOWN THE RITUAL INTO MANAGEABLE SECTIONS AND SET DEADLINES FOR LEARNING EACH PART. THIS STRUCTURED APPROACH HELPS YOU STAY FOCUSED AND MOTIVATED, REDUCING THE TEMPTATION TO INDULGE IN UNPRODUCTIVE HABITS.**

**3. CREATE A ROUTINE: DEVELOP A DAILY OR WEEKLY ROUTINE DEDICATED TO MEMORY WORK. SET ASIDE A QUIET TIME AND PLACE, FREE FROM DISTRACTIONS, WHERE YOU CAN CONCENTRATE ON THE RITUAL. BY MAKING THIS A CONSISTENT PRACTICE, YOU BUILD A HABIT THAT BECOMES PART OF YOUR LIFESTYLE. THIS DISCIPLINE REPLACES THE TIME THAT MIGHT OTHERWISE BE LOST TO VICICES.**

**4. PRACTICE MINDFULNESS AND SELF-REFLECTION: PART OF OVERCOMING VICICES INVOLVES BEING MINDFUL OF HOW YOU SPEND YOUR TIME AND REFLECTING ON WHETHER YOUR ACTIONS ALIGN WITH YOUR GOALS. THE MASONIC JOURNEY ENCOURAGES SELF-REFLECTION, AND APPLYING THIS PRACTICE CAN HELP YOU RECOGNIZE MOMENTS WHEN YOU MIGHT BE TEMPTED TO STRAY FROM YOUR COMMITMENT TO RITUAL WORK.**

**5. REPLACE VICICES WITH CONSTRUCTIVE HABITS: IF YOU FIND YOURSELF SPENDING TOO MUCH TIME ON NON-CONSTRUCTIVE ACTIVITIES, LOOK FOR WAYS TO REPLACE THESE HABITS WITH BENEFICIAL ONES. FOR EXAMPLE, INSTEAD OF WATCHING TV FOR AN HOUR, DEDICATE THAT TIME TO LEARNING A SECTION OF THE RITUAL. INSTEAD OF BROWSING SOCIAL MEDIA, USE THAT TIME FOR MEDITATION OR REFLECTION ON THE LESSONS WITHIN THE RITUAL.**

**6. ENGAGE WITH FELLOW BRETHREN: THE FRATERNAL ASPECT OF FREEMASONRY IS A POWERFUL MOTIVATOR. PRACTICE RITUAL WITH OTHER LODGE MEMBERS, EITHER IN PERSON OR VIRTUALLY. WORKING TOGETHER REINFORCES ACCOUNTABILITY, AND THE SUPPORT FROM BRETHREN CAN HELP OVERCOME ANY RELUCTANCE OR RESISTANCE. THE SHARED EXPERIENCE ALSO ADDS DEPTH TO THE PROCESS, MAKING IT MORE MEANINGFUL AND REWARDING.**

**MASONIC RITUAL IS AN ESSENTIAL ASPECT OF OUR CRAFT, OFFERING A PATHWAY TO SELF-IMPROVEMENT, FRATERNAL UNITY, AND A DEEPER UNDERSTANDING OF MASONIC TEACHINGS. HOWEVER, THE DEDICATION REQUIRED TO LEARN AND MASTER RITUAL NECESSITATES A CONSCIOUS EFFORT TO OVERCOME VICICES AND PRIORITIZE THIS IMPORTANT WORK. BY IDENTIFYING PERSONAL HABITS THAT MAY IMPEDE PROGRESS AND REPLACING THEM WITH CONSTRUCTIVE PRACTICES, ANY MASON CAN MAKE TIME FOR MEMORY WORK, THEREBY ENHANCING BOTH HIS OWN EXPERIENCE AND THE STRENGTH OF HIS LODGE. THROUGH COMMITMENT AND DISCIPLINE, EACH BROTHER CONTRIBUTES TO THE LIVING TRADITION OF FREEMASONRY, ENSURING ITS TEACHINGS ENDURE FOR FUTURE GENERATIONS /G\**

**SANDOVAL LODGE No. 76 AF&AM**

**OCTOBER**

**TRESTLEBOARD**



**A.:L.:  
6024**

**SANDOVAL MASONIC LODGE – OCTOBER EVENTS**

**OCTOBER 13: ENTERED APPRENTICE DEGREE PRACTICE & PRACTICE FOR MM DEGREE STEP UP NIGHT**

**DESCRIPTION:** JOIN US FOR AN EA DEGREE RITUAL PRACTICE, WHETHER OR NOT YOU'RE LISTED ON THE DEGREE TEAM, AS WE ALWAYS NEED BRETHREN WHO CAN STEP UP.

**TIME:** 6 PM - 7:30 PMISH

**DATE:** SUNDAY, OCTOBER 13

**DRESS:** CASUAL

**OCTOBER 14: 1ST STATED COMMUNICATIONS OF OCTOBER & EA DEGREE!**

**DESCRIPTION:** ALL MASONS ARE REQUESTED TO ATTEND, TO WELCOME A NEW MASON WITH ADVANCING WITH HIS FIRST STEPS IN THE CRAFT.

**TIME:** 7:00 PM - 9:30 PMISH

**FESTIVEBOARD:** 6:00PM, \$10 CASH OR \$11 CARD

**DRESS:** SUIT & TIE

**OCTOBER 20: MASONIC EDUCATION NIGHT - ESOTERIKA (SECTION 5 OF 7)**

**DESCRIPTION:** \* MASTER MASONS ONLY \* JOIN US AS WE CONTINUE ON WITH THE BOOK ESOTERIKA, COVERING THE SQUARE & COMPASSES, AND WEAPONS AND BLOWS OF THE ASSASSINS.

**TIME:** 6PM - 7:30PM

**DRESS:** CASUAL

**OCTOBER 21: PRACTICE FOR MASTER MASON DEGREE & STEP UP NIGHT**

**ALL MASTER MASONS ARE REQUESTED TO ATTEND, WHETHER OR NOT YOU'RE ON THE DEGREE TEAM, AS WE ALWAYS NEED BRETHREN WHO CAN STEP UP. NO BETTER WAY TO LEARN THAN BY PARTICIPATING!**

**TIME:** 6:00 PM - 8:00 PM

**DRESS:** CASUAL

**OCTOBER 27: PRACTICE FOR MASTER MASON DEGREE & STEP UP NIGHT**

**ALL MASTER MASONS ARE REQUESTED TO ATTEND, WHETHER OR NOT YOU'RE ON THE DEGREE TEAM, AS WE ALWAYS NEED BRETHREN WHO CAN STEP UP. NO BETTER WAY TO LEARN THAN BY PARTICIPATING!**

**TIME:** 6:00 PM - 8:00 PM

**DRESS:** CASUAL

**OCTOBER 28: OCTOBER 2ND STATED & MASTER MASON DEGREE & STEP UP NIGHT!**

**ALL MASTER MASONS ARE REQUESTED TO ATTEND, AND HELP RAISE A BROTHER FELLOWCRAFT TO THE SUBLIME DEGREE OF MASTER MASON. WB BERT DALTON IN ATTENDANCE TO BRING OUR LODGE TO LIFE WITH HIS MUSICAL GIFT! OPENING AND CLOSING OF DEGREE DONE VIA OFFICER STEP UP.**

**TIME:** 7:00PM - 10:00PM

**FESTIVEBOARD:** 6:00PM, \$10 CASH, \$11 CARD

**DRESS:** SUIT & TIE (WHITE GLOVES FOR OFFICERS)