

Unity Lodge #58, A.F. & A.M. Thorndike, Maine



<<First Name>> <<Last Name>>

<<Address 1>>

<<Address 2>>

<<Town>> <<State>> <<Zip>>

Greetings Brother:

Coming events:

November 15, 2016: MM degree at Messalonskee Lodge in Oakland, 6:30 Supper, 7:30 Meeting.

November 16, 2016: Our stated communication. 6:30 Supper, 7:30 Meeting No degree work.

Nov. 23, Masters and Wardens Association Meeting, 7:30 pm, Location: Star in The West Lodge in Unity

Nov. 27 (second and fourth Sundays each month) Public breakfast at Seabasticook Lodge in Clinton, 7-10 am.

December 2 2016 Vassalboro Lodge MM Degree, 6:00 Supper, 7:00 Degree

December 3 2016 Seabasticook Lodge #146, Clinton, Installation of Officers 5:00pm - 9:00pm

December 15, Our annual meeting , election of officers for next year, and possibly Fellowcraft Degree for our newest Entered Apprentices.

<<Raised this month wording>>

2017 Dues Cards are available now, Our By-Laws: "Section 2. Every member of Unity Lodge, unless exempt, shall at or before each annual meeting in December pay to the Secretary Forty Dollars as dues plus any assessments that may have been approved for the ensuing year." Currently the assessment to cover Grand Lodge per capita tax is \$15 so most members owe \$55 per year.

At this time 3 members have not paid their 2015 or 2016 dues and will be suspended at the end of this year if they do not make payment by then. A notice was included in last months mailing to those with unpaid dues.

Thank you to those who have remitted payment.

I hope to see you soon.

Fraternally,

Bruce, Secretary

Stated meeting are on the third Wednesday of the month at 7:30 with a 6:30 supper
Bruce Hutchins, Secretary, 1053 Halldale Rd, Montville ME 04941. tel/fax 382-6226, email bruce@hutchinsbrothers.com

<http://unitylodge.hutchinsbrothers.com/>

District No. 12 District Calendar <http://east.our.calendars.net/glme/glmedist12>

District Officers:

District Deputy Grand Master: Kevin C. Maroon kevin_maroon@yahoo.com
District Educational Representative: Travis W. Wood theterrific12th@gmail.com
District Ritual Instructor: Steven W. Bucknam

Lodges:

Waterville #33, Waterville 2nd Mon
Central #45, China 1st Wed
Vassalboro #54, No. Vassalboro 2nd Tues
Unity #58, Thorndike 3rd Wed Link to Web Site <http://unitylodge.hutchinsbrothers.com/>
Star in the West #85, Unity 1st Tue
Siloam #92, Fairfield 1st Thurs
Messalonskee #113, Oakland 3rd Tue Link to Web Site <http://www.messalonskeelodge.org/>
Sebasticook #146, Clinton 3rd Thurs

Making the Most of the Masonic Catechism

from <http://www.thelaudablepursuit.com/articles/2016/4/21/making-the-most-of-the-masonic-catechism>
Bro. Chuck Dunning

In Bro. Robert Davis's recent TLP article, "What Came You Here to Do?," he reminded his readers of one of the first and most important questions and answers we encounter as Freemasons. Many of us have fond memories of learning the questions and answers required to prove our proficiency in one degree before moving on to the next – our Masonic catechism. At the very least, it provided opportunities for us to meet and sit with more experienced and knowledgeable brothers in the Craft. In most cases, these opportunities included taking time to learn more about each other, and even to bond as men with shared values and intentions. In somewhat fewer cases that I know of, these sessions involved discussions about the historical content and meaning of the questions and answers. In the rarest cases, teachers have actually challenged their students to think deeply about the symbolic and philosophical dimensions of the catechism, its allegorical allusions to the work of Masonry that we identify when we answer why we became Masons and what we came to do. This last way of working with the catechism is precisely what Bro. Davis demonstrated in his article. Yet the rarity of such contemplation actually occurring in our lodges begs some important questions.

1. Why isn't the catechism used as a platform for actually developing deeper insight into the teachings of Masonry, and the ways those teachings are meaningful to us as individuals?

One reason that seems obvious for this lacking is that the teachers simply haven't been taught to do it; it isn't part of the tradition of advancement in most lodges. Therefore, even if the idea of doing so occurs to anyone, it gets pushed aside because it is considered unnecessary to, or even distracting from, the new Mason's advancement to the next degree. Of course, this points to an underlying assumption of what it means to advance in Masonry, and that assumption is that it is mostly about getting through the degree ceremonies as quickly as possible in order to be a full member of our fraternity.

A second reason is undoubtedly that many teachers don't feel prepared to facilitate such a process. To begin with, they have no personal experience of it from their own advancement. In addition, they may not understand the value or the methods of encouraging others to think about symbolism and philosophy. Similarly, they may

also be uncomfortable with a process that is actually more about helping a brother explore and clarify his own questions and understandings than simply memorizing the right words. These issues indicate that, all too often, the highest aims of Masonry taught in our rituals aren't the actual priorities of the way Masonry is practiced in our lodges. In short, our behavior suggests that we aren't primarily concerned with transforming ourselves and each other into more intellectually, emotionally, and behaviorally virtuous men.

2. What is being missed by not using the catechism in this way?

Perhaps by now it is obvious that the shortest and most direct answer to this question is that we are missing out on Masonry itself! We aren't really doing Masonry, not really being or even becoming Masons, craftsmen of Wisdom, Strength, and Beauty. We're just talking about these things in very grandiose and flowery ways, almost as if the whole thing is a big joke, a farcical façade over less noble, less demanding, and less rewarding purposes. If we want to get more specific, all we have to do is review our rituals and catechisms, taking note of all the personal, moral, social, and spiritual benefits they literally and figuratively suggest. The less we do Masonry, the less we unfold everything it holds in waiting.

3. What can we do to encourage getting the most out of the catechism?

To begin with, individual Masons must recognize the opportunities provided by the catechism. Next, they must understand the value of those opportunities. Then they must commit to take advantage of those opportunities for themselves and ensure them for their brethren. Enough brothers making such a commitment can change the culture of a lodge, a district, or even an entire jurisdiction.

In a culture that makes the most of the catechism, brothers talk to each other about the important opportunities it provides for attaining deeper insight into ourselves, our fraternity, and our lives outside the lodge. We emphasize, celebrate, and reward the depth of one's catechism experience rather than the speed and accuracy with which one performs rote memorization. Every question, every answer, no matter how simple it seems, is actually taken as a veil that conceals as well as reveals Masonic light. We seek and exchange practical tips on how to facilitate such processes instead of simply providing lecture and repetition of the questions and answers. We support our brothers in exploring the very poignant questions and possibilities raised by the words of our rituals. We bare our souls and listen carefully to each other, and share our struggles and our successes in becoming more virtuous men.

4. When will we start doing it?

Yes, when?

The Cable Tow

As explained by John L. Cook, Jr., Grand Master of Masons, Minnesota, in his message of January/February 2011, the word Cable Tow is unknown outside of Masonry.

Further, the earliest allusion to a rope as a piece of equipment used in the preparation of a Masonic candidate is in a document dated about 1710, well within the "speculative" era. Even then, it was not described as a "Cable Tow" for another fifty years, or so. All this suggests that the expression was introduced to Freemasonry's vocabulary by the Speculative Masons as they gradually, but steadily, clothed the Speculative Science with symbols and terminology of the stone-cutters.

The cable tow, then, is the outward and visible symbol of a vow in which a man has pledged his life, or has pledged himself to save another life at the risk of his own. Its length and strength are measured by the ability of the man to fulfill his obligation and his sense of the moral sanctity of his obligation—a test, that is, both of his capacity and his character.

If a lodge is a symbol of the world, and initiation is our birth into the world of Masonry, the cable tow is not unlike the cord which unites a child to its mother at birth; and so it is usually interpreted. Just as the physical cord when cut, is replaced by a tie of love and obligation between mother and child.

When the cable tow is removed the brother, by his oath, is bound by a tie stronger than any physical constraint. That is to say, force is replaced by love—outer authority by inner obligation – and that is the secret of security and the only basis of brotherhood.

But let us remember that a cable tow has two ends. If it binds a Mason to the Fraternity, by the same fact it binds the Fraternity to each man in it. The one obligation needs to be emphasized as much as the other. We then begin to see the other side of the obligation, that the Fraternity is under vows to its members to guide, instruct and train them for the effective service of the Craft and of humanity.

THE ENTERED APPRENTICE.

Author: Rob Morris

[Part of the “Ladder of Nine Rounds” series.]

Where two or three assemble round

In work the Lord approves,
His spirit with the group is found
For ‘tis the place He loves:
Be now all hearts to friendship given,
For we, the Sons of Light, are seven.

Bring here the Gavel and the Gauge,
Those implements renowned;
And from each conscience disengage
The faults that there abound:
Be now afar each folly driven,
For we, the Sons of Light, are seven.

Display the Law, the volume grace
With Compass and with Square;
Illumine the tapers in their place,
And all for work prepare:
We’ll please our Master well this even,
For we, the Sons of Light, are seven.

Spread o’er us yon rich Canopy,
Set up the Ladder high,
That angel-visitants may see
And from their stations fly:
Where Faith, Hope, Charity have striven,
And we, the Sons of Light, are seven.

A man is walking through the recreation ground of his local park when he notices a huge fight in full fury on the football pitch he is passing.

“What’s going on?,” he asks a spectator watching from the side-lines.

The other replies “It’s a match between the Masons and the Knights of St Columbus.”

“What’s the score?” asks the first man.

“I don’t know, it’s a secret.”