

WM Johnny J. Edwards -
971-241-5355
SW Matthew Gerbrandt -
503-508-5893
JW Scott Rassbach -
503-208-6029
Secretary John Porter -
360-589-8692
Lodge Office (Leave Message) -
503-472-2341
Email Address -
unionlodge@onlinenw.com
Website -
http://www.unionlodge3.com



THE BEACON

The monthly Trestleboard of Union Lodge #3, A.F. & A.M

February 2018

Table of Contents

[Tidings From the East](#)
[Tidings From the West](#)
[Tidings From the South](#)
[From the Secretary](#)
[From a Mason Abroad](#)
[More from the WM](#)
[Lodge Calendar](#)



Tidings From the East

Brothers of Union No. 3,
I have a belief structure that I
would like to share that some
have said to me is a little off,
but I honestly believe what I am
about to share with you.

Everything, I mean everything that myself and everyone in the world does every day has a meaning.

Everything that each of us does daily affects so many other people and depending on how the meeting goes will follow through as a ripple does in water in a positive or negative way.

We might not understand what is occurring right now but if allowed to play out the direction is usually the direct and most easy path to clarity and peace.

The Ancient Craft as I have mentioned more than one time in my opinion is a philosophy whether one wants to admit it or not. It guides us, directs us, points us in the correct direction of least resistance if we the Freemason allow it to do so.

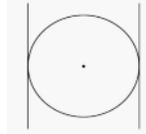
We are given the tools through out our degree work and further while we walk in light until our last days.

If we do not use the tools that were provided to us than our temple will never stand on its own.

The inevitable is man will fall because his temple within was not built correctly.

All of us needs to have with us every day the tools we were given. If you can not bring them with you for whatever reason there is only one thing you

need to remember, and it will guide you through all rough waters and direct you to the light of gnosis.

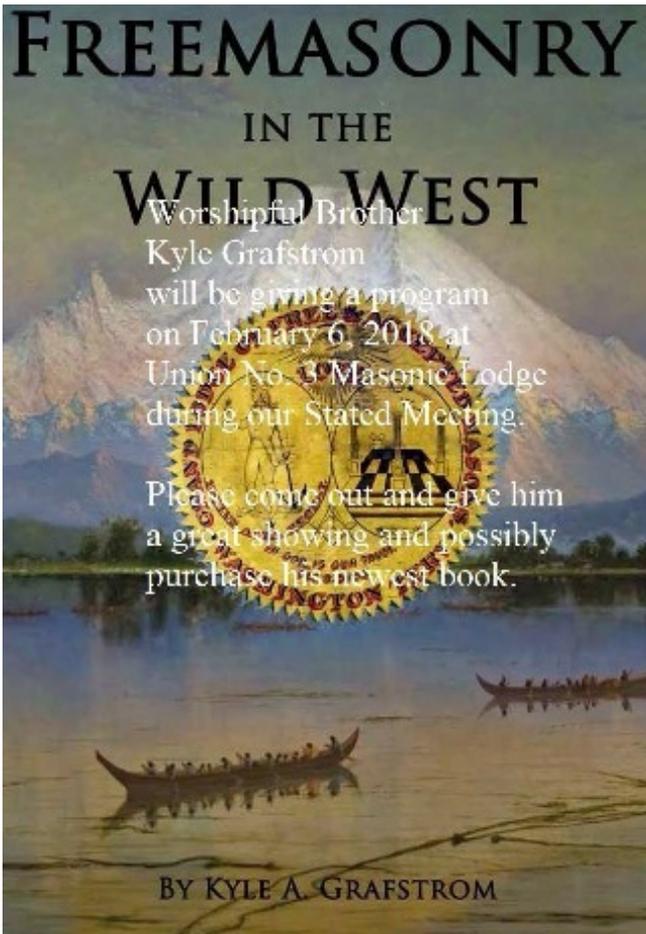


See you at the February Stated Meeting.

Remember we are having a speaker so please come out and listen to WB Kyle Grafstrom share some light upon the topic of his book, "Freemasonry in the Old West." (See flyer on the next page.)

February 10, 2018, we will be having our annual Sweet Hearts Dinner. Please come out for a fine dinner by our cook WB Rod Brown. Remember your lady eats free.

Johnny J. Edwards
Worshipful Master



Brothers of Oregon and Washington,

You are invited to Union Lodge #3 on Tuesday, February 6th, to hear our speaker, WB Kyle Grafstrom from the Grand Jurisdiction of Washington State. He will be sharing with us his new book, "Freemasonry in the Wild West." Please come on out and be a part of what should be a most interesting night.

Lodge starts 7:30 PM. This is a Tyled event.

For further incormation, contact WB Johnny J. Edwards 971-241-5355

Lodge is located at 235 NE 3rd Street.

Remember, parking lot is located behind the Masonic Building.

Take the elevator to the 3rd floor.



Sweethearts Dinner



The Brothers of Union No. 3 invite you to our Annual Sweethearts Dinner.

The meal is free for the ladies and \$10.00 for the men.

***February 10th, 2018
@ 6:00 p.m.***

Menu:

Chicken Cordon Bleu,
Steamed broccoli with brown sugar cashew sauce,
Salad,
Cheese Cake.

Location:

Union No. 3 Masonic Lodge
McMinnville Oregon
Elevator is behind the masonic building.

If you need a ride to the dinner, please call Johnny.

Please **RSVP** by contacting
Johnny J. Edwards
johnny6_28_66@yahoo.com
503-883-9081



Tidings from the West

Greetings, Craftsmen and welcome to February! One of the most fascinating things about Freemasonry is that it pulls from a wide range of symbolism and philosophies from throughout human history. Of these various influences on Masonic thought, Alchemy and Hermeticism have played very prominent roles. However, understanding alchemical symbolism is rarely possible without some amount of study.

The language and symbolism of Alchemy have been veiled in secrecy since it's beginnings in ancient Egypt. The priests of alchemy from long ago believed that these special teachings were so powerful that they should not be shared with the general public, for fear that the knowledge could be abused. The meaning of these symbols was often so well concealed that misunderstandings of Alchemical symbols have spawned countless books of complete nonsense by authors who were either intentionally or unintentionally misleading their readers.

The Complete Idiot's Guide to Alchemy by Dennis Hauck does an excellent job of lifting this veil of secrecy and providing clear, detailed information. Hauck starts with an overview of Alchemy's origins in Egypt and goes on give well thought out and explained information related to spiritual Alchemy and laboratory Alchemy.

Fraternally,
WB Matt Gerbrandt
Senior Warden



Tidings from the South

Let's talk about the Holy Grail.

The month of February is astrologically represented by Aquarius, the Water-bearer. Aquarius has been represented from ancient times, by the Babylonians as an overflowing urn due to the rains that fall in February, and by the Egyptians by Hopi, God of the Nile.

In Greek mythology, Aquarius is associated with Ganymede, the cupbearer of Zeus. Ganymede is represented by a youth, riding an eagle, bearing a golden cup, following the King of the Gods on his adventures.

What does the Holy Grail have to do with Freemasonry?

There are several connections, none of which are historical but several of which are fascinating. In French, the Holy Grail is called 'Sangreal' which can be translated as both Holy Grail (*San Greal*) and Royal Blood (*Sang Real*). This leads to long story about the Merovingian kings of France being descended King David of Israel via Mary Magdalene and Jesus, and Mary being brought into either France or England by Joseph of Arimathea, a rich man who was either a follower of or related to Jesus.

The Order of the Knights of the Temple was started by french gentlemen who seem to have a line on this Holy Blood, or upon the secret teachings brought with Mary Magdalene and Joseph of Arimathea. It is said that they worked with Operative masons in Jerusalem during the crusades, looking for the Ark of the Covenant, the Tablet of Testimony, and other artifacts. When they were destroyed in France, the order is said to have moved underground and into the society of builders, the Masonic guilds, who already had secrets they were

protecting. This is a VERY short summary of the whole story, and if you're interested I suggest reading *Holy Blood, Holy Grail*, *The Bloodline of the Holy Grail*, and *Excavations of Jerusalem* by Charles Wilson.

This story is a fascinating one, but it does stretch credulity. I prefer to take a more symbolic tack with the Holy Grail: It is a vessel of wisdom, which when found, should be poured out in order to heal those around it. I think that Freemasonry itself is this vessel, and I hope we seek to pour out our wisdom, strength, and beauty to make our world a better place.

Fraternally,
Scott Rassbach
Junior Warden



From the Secretary's Desk

I was sitting down today, thinking of what I could add to the Trestleboard. What pearls of wisdom I could share, or at least pass along. So I sought for inspiration in some of the notes I had made before, and came across the following. It references issues and conflicts that are now mostly forgotten, but it makes a point that I think bears repeating. Here it is, as jotted down back in November of 2011:

I talked earlier today with an older Brother who stated that some Masons in this jurisdiction feel that the Grand Lodge was the worst thing to happen to Masonry. He felt that it was unfortunate that some Masons could let their feelings over a single issue or two come between themselves and their fellows, that they were wrong in thinking so ill of the Grand Lodge. And I agree with him, it is truly sad when we get so worked up over a single issue that we start to think the worst of those whose views oppose ours.

But I also find that, to a degree, I can sympathize with the other fellows' point.

Not necessarily about this Grand Lodge, as I didn't come from this jurisdiction. To be clear, I started Masonry in another Grand Lodge. I watched that Grand Lodge, over the years, gradually erode the independence of the individual Lodges. I watched them take for themselves powers over the Lodges

that had belonged to the individual Lodges since the founding of that jurisdiction. I watched a Grand Master remove a Worshipful Master from his position for not complying with an order, when the WM in question had the papers showing that he had complied in his hand—the GM never looked at them. I watched the Grand Lodge suspend a Lodge officer who had been accused of embezzlement, and refuse to reinstate him when a later audit cleared him of those charges. And I was told that the Grand Lodge had ordered an incorporated Lodge to modify their incorporation documents—threatening to remove their charter if they so much as contacted a lawyer.

In short, I have watched a Grand Lodge break the law. And fail in their Masonic duties. Repeatedly.

So to an extent, I can see both viewpoints. And that is why I wanted to put these thoughts down. Because, as so often in life, each side of the issue is in its' own way right. And each side wrong.

Being a Mason is one of the greatest honors in life. Not because of the titles, or some perceived ability to decide great issues. Not for the power or prestige (though I must admit I haven't seen much of either). It is an honor because, as you come into the fraternity, you come into a Brotherhood that stretches across the globe and back into the pages of history. You know that no matter what, your Brothers will always be there. As they expect you to always be there for them.

You may be called upon to serve, for a season, in the East. You may someday wear the purple. You will, as is the nature of things, repeatedly come into conflict with other Brothers on issues that you feel strongly about. And be opposed by other Brothers who feel just as strongly from the other side. And it is at that time, when it is hardest, that we need to remember our promise. Our promise to come to the aid of a Brother, to remind him in the most gentle manner of his faults, and to defend his character. It is at that time, when we are the most angry, the most irritated, the most polarized and unwilling to compromise—that we must rise above the conflict and be Masons.

It has been noted that, while History does not necessarily repeat itself, it does tend to rhyme. There will always be conflicts that draw us in, issues that bring us into contention with other people and oth-

er Masons. It is worth remembering that every one of us is the hero in their own story. Being able to work in harmony, even with those with whom we disagree, is one of our greatest strengths.

Walk in Light, my Brothers.



The Adventures of a Country Master Mason Abroad

Fraternal greetings again from the Province of Bristol in the Grand Jurisdiction of the Provincial Grand Lodge of Bristol and the United Grand Lodge of England!

Installations of officers for the new Masonic year complete at Cabot Lodge #3884. As I have said about many things here – it was very, very different. The Bristol Work for installations is no exception, maybe even more so than other things. There were about 80 people there, including 48 or 50 sitting and Past Masters, myself included, who participated specifically in one part that is not emulated back home. Installations are a “black-tie” affair – tux and tails all ‘round. Having no tuxedo, I donned the formal Scottish (photographic evidence provided – including one with Past Master’s collar and apron.)

The “after-meeting” (Festive Board) was excellent, both in victuals and conviviality, and the energy of the work and the dinner afters was quite good. They do two things that I like a lot.

One that I've mentioned before is the integration of music into the Lodge, ritual, and after-meeting. Lodge has an opening hymn and a closing hymn; certain common phrases are sung, rather than spoken. In the after-meeting, there are a couple songs regularly sung, including the first verse of the national anthem of the Commonwealth (“God Save the Queen”) and the “The Song for Absent Brethren” after the so-called “Nine O’Clock Toast” (the toast to absent brethren.) For installation evenings, only, “The Master’s Song” by Richard Rome Bealey (1866) is sung after the toast to the newly installed Worshipful Master. (Not to be confused with “The Master’s Song” from Anderson’s Constitutions (1723). Nobody has enough time for that.)

The other is specifically the “Nine O’Clock Toast” and song for absent Brethren - those who are ill, traveling for work, or away for family obligations. In conversation with the new WM in the bar at the

"after-after-meeting", he mentioned that just knowing that there's a specific time in the evening (more or less) when your Brethren are thinking about you, specifically (they name names in the toast), can be a really magical, special thing; specially uplifting, if you need, and just a support. That's a custom that I'd like to see imported at non-Tyled functions - pre-Stated dinners, after-Stated Agapes, Table Lodges, and/or Festive Boards, depending on the circumstance. Would be better if they were more frequent, but there you go.

My petition having successfully been balloted while I was in the hospital last month, I was welcomed as a "joining" member of Cabot Lodge tonight (affiliated.) That meant that when Lodge was opened, I waited in the Tyler's room until I was summoned, escorted, formally introduced and welcomed by the Master, and signed the membership rolls. Some of that wouldn't be unusual elsewhere, but the manner and decorum and specialness of the occasion, one that is often an administrative detail, was a nice touch.

It was a festive occasion but a little bittersweet at times. I found myself missing my Brethren from Union Lodge #3. I've always felt that we have a great group of Brethren and immensely enjoyed my various talks with all of you. McMinnville being a small place it was easy to be social with one another - at Lodge, before, during and after Lodge, at the agapes, while perched on a mower at the cemetery. I fondly remember hours-long conversations with potential petitioners over coffee or while giving "the nickel tour." Bristol is bigger than McMinnville and I'm not yet fully integrated in the fabric of the Lodge; consequently, my mind goes often to the missing parts like your tongue can't help finding the chip in your tooth or errant popcorn husk. Fortunately, that was salvaged a little by a truly wonderful conversation with Brethren after dinner in the club. It reminded me of many I've had with so many of you. It was almost like WB Johnny and I had been talking last week, took a break, and then met up at McMenamin's to continue the discussion into the small hours in good fellowship (or standing around the parking lot behind Lodge in all weather.) It wasn't McMenamin's, but it did get into the small hours and it was definitely good fellowship. And it's gratifying to know that many of our old "whittling chair" conversations are broadly universal or at least common here, too.

Freemasonry has been in the news here in the UK recently and, sadly, not in a good way. Much like some sectors and periods of our own history, English Freemasonry has had some historical problems with being used as a cover for activities that circumvent legal and democratic processes. It's one thing entirely to rely on the bonds of Brotherhood to establish a "set level" of integrity and expectations in a Brother, wholly another to have someone in, say, law enforcement exploit that relationship and the atmosphere of Fraternal trust in the Fraternity to make "side deals" and come to "understandings" that have real consequences on trust by the public and the rule of law. Measures have been adopted here and across Europe, both internal to the Fraternity and legislatively, to try to address some of those problems. For example, one that I don't agree with is a requirement to disclose membership in the Fraternity when becoming a police officer and several other, public-sector professions. My sense is that the most recent "news-worthy" publications have been more to create points of leverage to undermine the police union's negotiating position. But, it's a sour note nationwide. And in Italy there have been articles in the news lately about Mafiosi joining the Fraternity to use as a cover for their dealings, both with government and law enforcement and amongst themselves. Taken together, I'm treating both of these as a reminder that the West Gate should always be strongly guarded.

In more pleasant news, I've attached a few pictures of Temple Church (or Holy Cross Church) and Bristol Cathedral (formerly the Abbey of St. Augustine.) Both were once in a positions of prominence close to the Anglo-Saxon and medieval heart of Bristol.



Temple Church is an early-mid 14th and 15th century, English Gothic construction that sits atop the ruins of the round church of the Knights Templar that once stood on that spot.

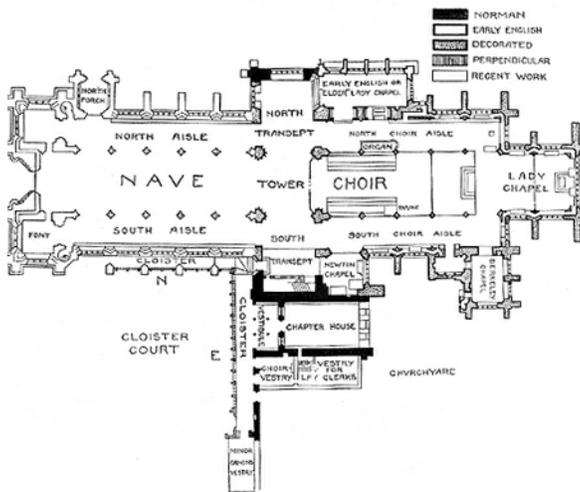
The foundations of that round church are marked by a circular path on the grounds, mostly within the wall boundaries of the later church building. Temple Church was in use up until World War II but, unfortunately, was heavily bombed during the "Bristol Blitz" of November, 1940 and all that remains is the shell, small sections of boundary walls, and one

gate. The bell tower has decided (probably 3-4 degree) lean to it which has been that way since it was built between 1440 and 1460. The masons working on it tried to correct for the lean of the lower two stories by changing the angle of the upper story and bell housing. (It didn't work.)

St. Augustine's Abbey (Anglican Cathedral of Bristol) is a beautiful place and we actually know the names of some of the Master Masons involved in the construction of it.



Adam Locke, the Master Mason in charge of work at Wells Cathedral in Somerset from 1192-1230, designed and supervised the building of the "Elder Lady Chapel." Many post-Norman large churches, cathedrals, and abbey churches have "Lady Chapels" – dedicated to devotion of the Blessed Virgin. Usually they form the far Eastern end of the nave (the central section) of the church. Bristol has two – one in the usual location and the "Elder Lady Chapel" east of the North transept. (I've also included a floor-plan of Bristol Cathedral with helpful, architectural terms for the parts of a large church.)



The Eastern window in that chapel was designed and supervised by William the Geometer about 1280. While not proven, there's some evidence that Michael of Canterbury was involved in the first set of renovations in the early 14th c. One thing that can be deduced is that the Master Masons who worked with Adam Locke on the Elder Lady Chapel had a thing for monkeys and comic scenes – there are carvings of them everywhere. Also housed there are icons of St. Augustine of Canter-

bury and St Jordan of Bristol. St. Augustine of Canterbury is said to have made a visit to the Bristol area with St. Jordan as his companion. St. Jordan died here and was buried beneath a small shrine in one corner of College Green just outside the present cathedral. Because Bristol was a place of pilgrimage for centuries related to St. Augustine's visit and St. Jordan's burial, St. Augustine was chosen as the patron of the Abbey when it was commissioned to be built by Robert Fitzharding in 1140.

It's about time for me to sign off. Until next month, Brethren!

-Frank



Some Thoughts from WB Johnny Edwards

Brothers of Union No. 3,

Please find the below link for the download of the new Union No. 3 History Book 2018.

At the end of every year I will publish the new years addendum to the history book and have the link for download placed in the "Beacon."

I will on my end add the yearly addendum to the end of the history book and print out these pages and place them in a 3 ring binder in the library next to the current history book 2018.

At least that is my goal.

I hope you enjoy the book.

Faternally,

Johnny J. Edwards

[CLICK HERE](#) to view the Lodge History.

The ongoing History Project for the lodge is exactly that, ongoing. I doubt it will ever stop with its surprises.

I would like to give an update as to what has been going on with the project in these last several months. In the years 2012-2014 all records were placed in the history cabinets within the lodge. These records stayed there with no activity for a couple of years and then in 2017 the Minutes Scanning Project began.

The scanning of 95 years of minutes was finished in December 2017. These are in 10-year bundles and saved as searchable PDF files.

There are several minutes in ledger books that still need to be photographed and placed in pdf files and then the project will be finished.

When the project is completed I will add all the minutes onto one disk and place this disk in the library to be checked out for Brothers who are interested in the historical record of the Union Masonic Lodge.

The next big project that will occur probably in 2019 will be scanning Lafayette 3, and Joppa Lodge minutes.

Stay tuned...

Be sure to visit the Union Lodge website at <http://www.unionlodge3.com>

and also



Visit Union Lodge # 3 on Facebook and be sure to Like us.

February/March 2018 Calendar

- Feb 1** - Newberg # 104 - Stated 7:30 pm
- Feb 3** - Tuality # 7 - Stated 10:00 am
- Feb 6** - Union # 3 Stated Meeting - 7:30 pm
- Feb 6** - Holbrook # 30 - Stated 7:30 pm
- Feb 7** - Rickreall # 110 - Stated 7:30 pm
- Feb 10** - Union Lodge Sweethearts Dinner - 6:00 pm
- Feb 14** - Sheridan-Dayton # 64 - Stated 7:00 pm
- Feb 27** - Union # 3 - Trustees Meeting 6:30 pm
Officers meeting 7:30 pm
- Mar 6** - Corned Beef and Cabbage Dinner - 6:00 pm
Union # 3 Stated Meeting - 7:30 pm