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# THE BEACON

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

June 2018

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## Tidings From the East

Brothers of Union No. 3

I've been told by more than one Brother over my many years as a Master Mason that I take

things from the ritual to literally.

I have said to many Brothers over a cup of joe or a cold pint that I truly think that some Brothers took a different obligation west of the altar than I did.

As your Worshipful Master I am to manage and lead our honorable lodge through highs and lows.

We have had our lows for sure.

We are in control of our future highs!

But,.... Brothers you must be involved.

This also means I am ultimately responsible for the education of all Brothers of Union No. 3.

I take this educating very seriously.

My lessons to any Brother that will get close enough to me to listen is always how "The Obligation, your obligation" are not just words that are given during your degrees but rules to live by for all Freemason's.

These words are tools that if not used will inevitably be placed in a drawer and forgotten.

The words of our obligation can't be written but all Freemason's who paid a little bit of attention west of the altar will know one thing.

Never wrong a Brother or Lodge of any Degree.

We as Freemason's aid and assist ...

The rest of my message is a bit rough around the edges and is not directed to anyone specific nor am I in any way try to cause disharmony.

I am only saying what I believe is true as an educating point.

Lodge meetings are a Summons from your Worshipful Master.

You took this in your oath. "Attend all...."

Masonic Work for the benefit of our Lodge Charities is exactly that, Masonic Work.

Charities were part of your lessons and we can not accomplish our goals of charity without all Brothers on deck grabbing a rope.

Come to the aid of our Brothers and their wives and children.

How can you fulfill this obligation if you do not attend lodge to hear reports during lodge business.

In closing I ask you my Brothers a question:

Does our obligation to our Brothers stop when they pass away?

Do we stop reaching out to their widows?

Absolutely not.

We are there for our widows and we do as much as we can for them.

I will share how I interpret my obligation that I took west of the altar 18 + years ago.

I will always do what I can for my Brothers of the Ancient Craft and their widows and children.

I will never wrong a Brother or Lodge of all of the 3 Degrees of Freemasonry.

That includes our deceased Brothers and their families who are buried in our two cemeteries.

Gone but not forgotten.

I take care of these cemeteries not because it has to be done but it is how I have interpreted the meanings of my Obligations.

Brothers our monthly meetings are a Summons and we are all required to follow our obligations.

I follow them literally. Day in and day out.

“All in or all out.”

Fraternally,

Johnny J. Edwards  
Worshipful Master  
Union No. 3



## Tidings from the West

Welcome to June, Craftsmen!  
This month, we will continue our exploration of Buddhism by examining the 2<sup>nd</sup> Noble Truth – the concept that Truth is the Cause of Suffering.

The “Truth of the Cause of Suffering” asserts that ignorance and karma are the reasons for suffering. In other words, with a recognition that “cause and effect” operate in the universe, it is possible to see that suffering (an effect) is brought about through the things we each think, say and do (the causes).

The analogy might be made to a foolish person who scatters seeds everywhere through thought, word and deed and who is then shocked – even frightened – by what grows as a result. In contrast, the wise person sows seeds very carefully and in consequence is not shocked and not frightened by the outcome.

We might then argue that the reason we “suffer” – for example when we are ill – is because we unreasonably expected not to become ill and to live a life free of physical pain. It is the unreasonable expectation that leads to suffering – our desires, which are so rarely fulfilled, are the things that cause us to suffer.

In summary, we might observe the causes of suffering:

- Ignorance and karma
- Craving for gratification
- Suffering is caused by desire

As you may recall, last month I introduced (to some of you, anyway) the concept of the Buddhist koan – which is a story that is meant to cause the audience think or meditate on a particular concept. These stories are often intentionally confusing or surprising. As this is the second month of our discussion of Buddhism, there is a koan about the 2<sup>nd</sup> Noble Truth of Buddhism:

*Once when Hyakujo delivered some Zen lectures an old man attended them, unseen by the monks. At the end of each talk when the monks left so did he. But one day he remained after the had gone, and Hyakujo asked him: `Who are you?`*

*The old man replied: `I am not a human being, but I was a human being when the Kashapa Buddha preached in this world. I was a Zen master and lived on this mountain. At that time one of my students asked me whether the enlightened man is subject to the law of causation. I answered him: `The enlightened man is not subject to the law of causation.` For this answer evidencing a clinging to absoluteness, I became a fox for five hundred rebirths, and I am still a fox.`*

You need to understand that a fox spirit in ancient China is a very bad thing, a malevolent being, very dangerous. Big-time bad karma.

*“Will you save me from this condition with your Zen words and let me get out of a fox's body? Now may I ask you: Is the enlightened man subject to the law of causation?”*

*Hyakujo said: `The enlightened man is one with the law of causation.`*

*At the words of Hyakujo the old man was enlightened. `I am emancipated,` he said, paying homage with a deep bow. `I am no more a fox, but I have to leave my body in my dwelling place behind this mountain. Please perform my funeral as a monk.` Then, he disappeared.*

*The next day Hyakujo gave an order through the chief monk to prepare to attend the funeral of a monk. `No one was sick in the infirmary,` wondered the monks. `What does our teacher mean?`*

*After dinner Hyakujo led the monks out and around the mountain. In a cave, with his staff he poked out*

the corpse of an old fox and then performed the ceremony of cremation.

That evening Hyakujo gave a talk to the monks and told this story about the law of causation.

Obaku, upon hearing this story, asked Hyakujo: 'I understand that a long time ago because a certain person gave a wrong Zen answer he became a fox for five hundred rebirths. Now I was to ask: If some modern master is asked many questions, and he always gives the right answer, what will become of him?'

Hyakujo said: 'You come here near me and I will tell you.'

Obaku went near Hyakujo and slapped the teacher's face with this hand, for he knew this was the answer his teacher intended to give him.

Truth was, indeed, the cause of suffering.

Fraternally,  
WB Matt Gerbrandt, Senior Warden



## Tidings from the South

I'm seeing double.

Our perceptions don't always tell us what is actually going on, and one familiar example of this is the idea of 'seeing double'.

This phenomenon can be caused by many things: drunkenness, exhaustion, or a blow to the head. However, it is a fairly common and easily understandable of the idea that we are not directly in contact with reality, but always experience it through a filter.

Sometimes a person sees double and it is actually part of reality, as in the case of identical twins. And the Twins are our astrological sign for the end of May and early June. They relate to the Greek myth of Castor and Pollox:

According to the Greek poet Homer, Castor and Pollux were the sons of Tyndareus and Leda, the king and queen of Sparta. For this reason, they are sometimes called the Tyn-daridae (sons of Tyndareus). Another account identifies the twins as the sons of Leda and Zeus, from whom they received the name *Dioscuri* (sons of Zeus). Still another

legend says that Castor was the son of Leda and Tyndareus—and therefore a human—while Pollux was the son of Zeus—and therefore a god.



This difference became significant later in their lives. All tales about the twins agree in portraying Castor as a skilled horse trainer and Pollux as an expert boxer.

Inseparable, the brothers always acted together. In one of the earliest myths about the twins, Castor and

Pollux rescued their sister Helen after she had been kidnapped by Theseus, king of Attica. Helen would later gain fame as the person who caused the Trojan War. The twins also accompanied Jason and the Argonauts on their voyage in search of the Golden Fleece. During that expedition, Pollux demonstrated his boxing skills by killing the king of the Beryces. When a storm arose on the voyage, the Argonaut Orpheus prayed to the gods and played his harp. The storm immediately ceased, and stars appeared on the heads of the twins. It is because of this myth that Castor and Pollux came to be recognized as the patrons of sailors.

Another story concerns the death of Castor. According to one account, the twins wanted to marry their cousins Phoebe and Hilaria. However, the women were already promised to two other cousins, Idas and Lynceus. Castor and Pollux carried the women away to Sparta, pursued by their male cousins. In the fight that followed, the twins succeeded in killing both Idas and Lynceus, but Castor was fatally wounded.

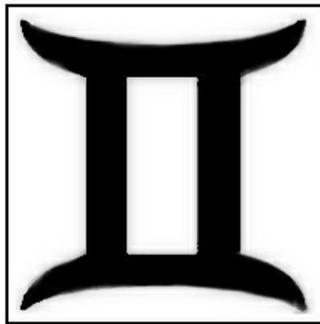
Castor's spirit went to Hades, the place of the dead, because he was a human. Pollux, who was a god, was so devastated at being separated from his brother that he offered to share his **immortality** with Castor or to give it up so that he could join his brother in Hades. Most versions of the myth say that Zeus placed the brothers in the heavens as part of the constel-

lation Gemini, the twins. Today the brightest stars in the constellation Gemini are named Castor and Pollux.

What does this have to do with Freemasonry? Well, we have our own twin myth, the myths of Hiram Abiff and Hiram of Tyre, the two 'Hirams'.

In some forms of Gnosticism, one of the ideas of the soul contains the thought that there are two selves, a false self called an eidolon, and the true, higher spiritual self, sometimes called a daemon (which in greek is 'daimon', a household god or protective spirit). The spirit had to undergo anastasis, or resurrection, and the eidolon had to die in order for the new spiritual life to be awakened. This is represented in the Christian story by doubting Thomas (Thomas means Twin), who is the false self that is only truly awakened when it is confronted with the higher, spiritual self.

In the Master Mason degree, the two Hiram's are the twins, one of whom has a symbolic death (the eidolon) only to be raised to the higher self (Hiram of Tyre) with the aid of King Solomon (who represents the supreme being). This motif can also be seen in the Knights Templar rituals, the symbol of which is two knights riding on one horse.



Freemasonry also ties in with the twins in the form of the twin pillars, which is both an important symbol in Freemasonry, and the sigil for the sign of Gemini. As we move through the sign of the twins, let's keep hold of the idea that we have a higher and lower nature, and to keep our thoughts and actions in the mode of the higher supporting the lower.

Read more: <http://www.mythencyclopedia.com/Ca-Cr/Castor-and-Pollux.html#ixzz5GuSM18nB>

<http://freemasoninformation.com/2009/07/gnostic-reflections-in-freemasonry/>

<https://esotericastrologer.org/newsletters/gemini-the-twins-relationships-masonry-and-avatars/>

Fraternally,  
Scott Rassbach  
Junior Warden



## From the Secretary's Desk

"I Love writing. What I can't stand is the paperwork."

-Peter De Vries, American Satirist

I thought this month I'd try something a little different and talk about one of the reports that we have to send in to Grand Lodge each month. There are a handful of these, but none is more enigmatic than the Volunteer Report.

Say you are a Lodge Secretary, and oddly enough you want to do a good job. So when

you run across this report you crack open the Secretary's Handbook to see what it is all about—and find the form number. That's it. Looking for what it's actually supposed to be reporting? On that issue you will find nothing. Zip. Zilch. Nada. Bupkis. As founts of information go, the NSA is more forthcoming.

So what's a curious paper-pusher to do? Well, one thing that has worked well in the past is to reach out to another curious paper-pusher. So I approached a past Grand Secretary with this stunningly erudite question: "What the heck are we supposed to do with this?" And he kindly filled me in what was actually supposed to go on the form.

So now I am reaching out to you, the kind reader, for your assistance. Because it turns out that there's a whole lot of stuff that should be on here that we've never really passed along. As it happens, the form is meant to report anything that is done as a volunteer in relation to the Lodge, outside of the normal duties of one's office.

Presided over a Stated Communication as the elected Worshipful Master? Doesn't need to go on



the form. Came in to fix the bloody mic on your podium afterwards? That would go on the form. Scored points with your Lady by actually taking out the trash for a change? Good for you, but we don't need to report it. Showed up early to cook something for Agape when you're not a Steward? You've got it—that goes on the form. Shared a story with the Brothers about your Guinness record-breaking navel lint collection? Yikes, TMI dude. Spent a few hours reading to kids at the local grade school whilst wearing your Lodge t-shirt? Yup, that would be a great thing to report.

So obviously, for a fairly active Lodge like ours there is a lot going on that should be making its way onto this report. Does anyone actually read these things? Well, let's put it this way. There are 107 Lodges in our Grand Jurisdiction. And everyone I talked to before the past Grand Secretary said they just fill in "Nothing to report." That's a whole lot of nothing to report. And I must admit that I don't get any warm fuzzy feelings from the fact that the Secretaries Manual doesn't even mention what the report is about.

But you never know! There could be some ink-covered scribe deep in the bowels of Grand Lodge who pours over these things each month, wishing that somebody somewhere would actually do something worth reporting. Scanning from form to form, bleakly noting yet another field that says "Nothing to Report." The sheer drudgery. Our humanity calls out to us to help this poor wretch out. Giving them something, anything, to relieve the tedious monotony.

In this issue of the Beacon you will find my e-mail address. You know what to do.

If you drop by the Lodge to work on something, drop me a note. Helped the Brothers mow at the cemetery? Flipped pancakes at the Lodge for a fund-raiser? Shoot me a line. Help out in the community whilst showing the colors by wearing a Masonic shirt or cap? Keep me in the know. We'll be able to do this thing up proper. And you might even gain the thanks of some ink-covered scribe up at Grand Lodge. Wouldn't that be nice?

Walk in Light, my Brothers.



## The Adventures of a Country Master Mason Abroad

"The fact is, the king was a good deal more than a king, he was a man; and when a man is a man, you can't knock it out of him."

— Mark Twain, *A Connecticut Yankee in King Arthur's Court*

Fraternal Greetings from across the pond!

As I mentioned last month, Cabot Lodge (and most the Bristol Lodges) are dark during the summer. Typically, they meet only seven times per year, taking May, June, July, August, and September off. Special Communications are only called for emergency business directly related to the Lodge; they don't typically call Special's to confer degrees – those happen on monthly Stated Communications.

That being said, there are goings-on. This is Cabot Lodge #3884's centennial so there are several events this summer related to that. Friday, May 18<sup>th</sup> Kathleen and I will be joining Brothers from Cabot and their families for dinner and a cruise around Bristol harbor on a replica of "The Mathew", John Cabot's ship in which he sailed from Bristol in 1497 and ended up "discovering" Nova Scotia (and the rich fisheries there.) Later in the summer there's a garden party/pig roast and in September a black-tie gala dinner which is the culmination of the year's celebratory activities.

One of the other big "off season" goings on was Provincial Grand Lodge for the Masonic Province of Bristol which was held on Saturday, May 12<sup>th</sup> here in Bristol at St. George's Hall, a large meeting and concert venue just a few blocks away from the Masonic center. Provincial Grand Lodge communications are held every year but this year was special in that a new Provincial Grand Master was installed. While most of the Grand Lodges in North America install a new Grand Master and a new slate of officers every year and there is an expectation of advancing through the chairs, that's not the case here. Many of the senior positions in Grand Lodge and Provincial Grand Lodge have no set term – they serve either at the will of the Grand Master or Provincial Grand Master or until they "retire" in the case of the Grand Masters themselves. The Grand Master of UGLE, HRH Prince Edward the Duke of Kent, is essentially a lifetime, elected position (he has been Grand Master since his election in 1967.) The most recent Provincial Grand Master

was in that position for ten years. While it certainly helps to “grease the skids” there is no assumption that the Deputy Provincial Grand Master is elevated on the retirement of the Grand Master. In this particular case, the Deputy Grand Master was promoted.

The ceremony itself had all the pomp and circumstance you might expect. Banners for each of the Lodge arrayed around the hall. We all got a good workout – between standing, sitting, and giving honors (which are more involved than the Oregon Grand Honors of either type.) Nearly everyone of any import had an escort, each with a “wand” – like the staves of the Deacons and Stewards but thinner and typically without an office emblem cap.

Once the Provincial Grand Lodge was opened, it was taken over and presided over by the Deputy Grand Master of UGLE and an array of Grand Lodge officers. Once the Provincial Grand Master was installed, he continued with appointing his slate of officers. There were only three elections – Provincial Grand Treasurer and two Brethren to be auditors for the next year. Once the PGM was installed and those elections held, the PGM declared all Provincial Grand Lodge offices vacant and then proceeded to appoint and invest his slate of officers – all 69 of them; there were 4-5 who were unavoidably absent.

There was one piece of legislation and one resolution which were voted upon by the assembled membership (MMs only) by the usual voting sign (which is different to Oregon, I might add.) One of the more interesting parts was the reading of the PGM-Elect’s patent of credential for the position, issued by the Grand Master, which includes his appointment. Also, unlike Oregon, Provincial Grand Lodge was over in about 90 minutes, maybe a little more. Without elections, committee reports, and the like it breezed by.

I’ve talked a lot about the Province of Bristol and the Provincial Grand Lodges. UGLE has 48 Provinces, each with a Provincial Grand Master and Grand Officer slate and each covering an area about the size of a county in the States. Many of them are organized by county, sometimes two combined. Bristol is both a city and a county (by charter issued in 1381 by Edward III.) Technically, in order to be a member of a Province of Bristol Lodge you have to live within the bounds of that 1381 charter – it doesn’t extend into some of the more modern, far-

flung suburbs. Those 48 Provinces of UGLE are mostly sovereign; certain actions of the PGM have to be approved by the Grand Master. 17 of the Provinces had representatives at Bristol’s Provincial Grand Lodge on May 12<sup>th</sup>. Those Provinces represent another layer between Grand Lodge and Craft Lodge that we don’t typically have in the States. All within a country and territory roughly half the size of California (by land mass.) For comparison, if each of the Districts in Oregon had a District Grand Master and the related structure, it would be near to the same scale. And, to make things interesting, UGLE has Districts, too. They’re usually reserved for collections of Lodges and territories chartered overseas. Some of them have District Grand Masters and associated structure. While I’m on the subject of the Grand Master (of UGLE), there are three other assistants to the GM at that level who preside over Grand Lodge business – Pro Grand Master, Deputy Grand Master, and Assistant Grand Master.

But, for all the differences, the message of the Provincial Grand Master’s address struck notes that would be familiar to Oregon Brethren and probably Brethren worldwide: recruitment, engagement, and maintaining quality – quality of work and quality of the men being initiated into the Ancient Craft.

Frarnally,  
-Frank



## Some Thoughts from WB Johnny Edwards

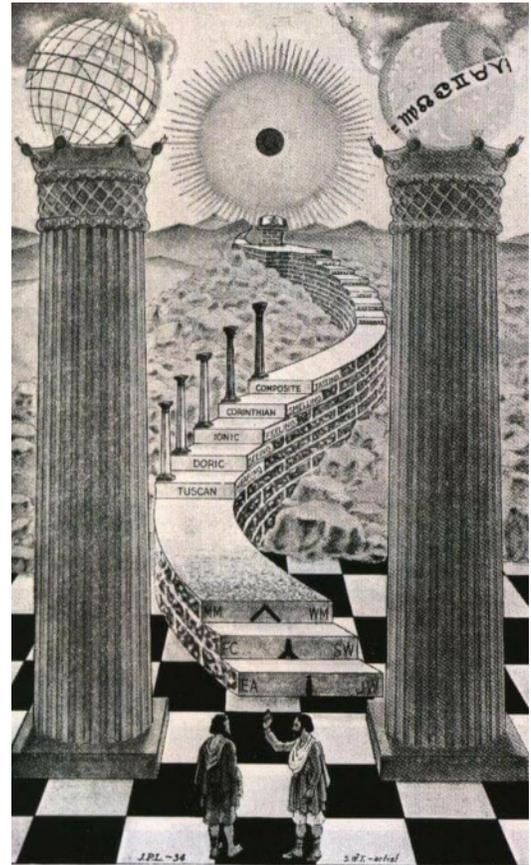
Our Brother, Jared Brandon-Flande was named best director of a feature film at the 2018 Oregon Documentary Film Festival.

Jared’s film, “The Half-Life of Genius: Physicist Raemer Schreiber,” competed against more than 16 other films. CONGRATULATIONS, Brother Jared.





Origin. Not known at this time.



### Here are some UPCOMING MASONIC EVENTS

Masonic Grand Lodge of Oregon in Salem, OR. Opening ceremonies at 8 AM on June 7. ALL Master Masons are Welcome to attend.

Sat June 30, the District 11 Outdoor Entered Apprentice degree at the Myles Mcmillan ranch will be early this year due to commitments...

Degree at 5 pm with BBQ steak dinner after first section

For only \$5.00\*\*\*\*\*

Sat July 21, Outdoor Master Mason Degree at the Turner Ranch outside of Dallas... First Section at 4 PM ... see your Lodge officers and DD's for further information ..

#### District Picnic.

It will be July 14th from 4 to 7 at Shute Park picnic area C in Hillsboro. There will be parking at the main entrance and additional parking on 8th Avenue behind the senior center.

[Click Here](#) for a large selection of Papers and Dissertations from the Masons of Minnesota. These will keep you busy.

Brothers the instructional degree chart or tracing board in the next column is a new find. I found it floating around in a message board and I knew I had not seen this particular one before. After sharing this with a few other Brothers with like interests they agreed with me. They had never seen this before.

The Brothers of Union Lodge are encouraged to submit articles for the The Beacon. Submissions should be in Microsoft Word documents. Please email your articles to Tom Gardner at [gardner\\_t@onlinenw.com](mailto:gardner_t@onlinenw.com) by the 15th of the month for inclusion in the following month's edition of The Beacon.

Be sure to keep up with Lodge activities between editions of the Beacon by checking our website <http://www.unionlodge3.com>

or



[Visit Union Lodge # 3 on Facebook and be sure to Like us.](#)

**June/July Calendar on next page.**

## June/July 2018 Calendar

- June 2** - Tuality # 7 - Stated 10:00 am
- June 5** - Union # 3 = Stated 7:30 pm
- June 5** - Holbrook # 30 - Stated 7:30 pm
- June 6** - Rickreall # 110 - Stated 7:30 pm
- June 6-8** - Grand Lodge convenes in Salem
- June 7**- Newberg # 104 - Stated 7:30 pm
- June 13** - Sheridan-Dayton # 64 - Stated 7:00 pm
- June 26** - Union # 3 - Trustees Meeting 6:30 pm  
Officers meeting 7:30 pm
- July 3** - Union # 3 Stated Meeting - 7:30 pm

