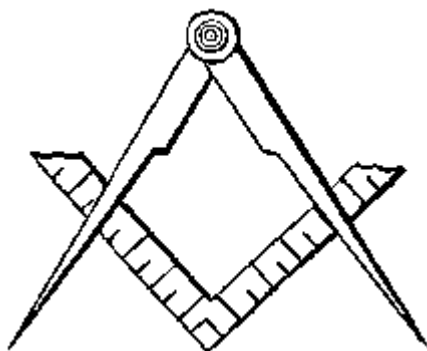


**The Most Worshipful Grand Lodge
Of
Free and Accepted Masons
Of
Utah**



**The Master Mason
Education Plan**

Presented to Brother

By

_____ Lodge, # _____ F&AM of Utah

Worshipful Master

Senior Warden

Junior Warden

The Master Mason

Brother, Congratulations on being Raised to the Sublime Degree of Master Mason. The Lodge & Grand Lodge of Utah is excited to see your progress and we look forward to many years of brotherhood with you. It is hoped that you will be an active member in your Lodge and be a true example of what Freemasonry is all about.

As before, we offer to you this handbook to help you in your continued Masonic education. Remember that your Masonic education is never ending; this is just a starting point.

Why the “Sublime Degree”?

It is called this not only for the solemnity of the ceremonies, but also for the profound lesson of wisdom it teaches. This Degree symbolizes the great lessons of the immortality of the soul. The Master Mason Degree differs in many ways from the previous two Degrees. Many of the symbols are the same, but they are interpreted differently. In other Degrees, the Lodge is a symbol of the world in which we live - trying to sustain life; striving to obtain knowledge; and becoming virtuous through wisdom.

In this Degree, the Lodge becomes a representation of the Sanctum Sanctorum, or Holy of Holies, of Solomon's great Temple at Jerusalem. This magnificent structure was a symbol of the abode of God to the Hebrew people. According to Scripture, Solomon built it as the dwelling place of Jehovah,

that he might be in the midst of his people, Israel. The Hebrew law of cleanliness was strictly enforced and nothing earthy or unclean was permitted to enter. When you attain the Sublime Degree of a Master Mason, you receive this most valuable lesson and truth - that having been faithful to your trust, you must at last die, in order to attain the ultimate reward of your fidelity and faith.

In this state of life, man is represented to have died; and then, he is raised from the grave to another and better place. Thus, these ceremonies of the Degree lead to the inevitable conclusion that youth, properly directed, leads to an honorable and virtuous maturity; and that, regulated by morality, faith and justice, life will be rewarded in its closing hours by the prospect of eternal bliss and immortality. However, it is important to the principles of Masonry, that each man shall seek his own method of achieving this goal. We hope that these lessons and meanings will lead to new and undiscovered inspirations each time you study them.

What is the significance of the Degree?

The significance can best be understood when we compare it to the Entered Apprentice and Fellow Craft Degrees. The first two Degrees center on the art of architecture. Their purpose is to teach you, in the first, to be a builder of yourself; in the second, a builder of society. The symbols in the Degree of Master Mason refer to life, its tragedy, and its ultimate triumph. Although its background continues to be architecture, and its action takes place in and about the Temple,

it is a spiritual symbol of life and death. Its principal teaching is immortality.

Dotage, Under Age, Atheist, Fool?

Dotage is a condition associated with old age, and is marked by juvenile desires, loss of memory and failure of judgment. Being old does not bar someone from seeking membership, but we require that he be mentally alert and mentally healthy. In Utah, under age is any male who has not reached the age of 18. A fool is a mature man without good sense. Legally, he is of age, but mentally he is retarded.

As you were instructed in the Entered Apprentice Degree, “No Atheist can be made a Mason”, our order requires the personal belief in a “Supreme Being”.

Why are Women not permitted to join?

The question of not allowing women to become Masons has arisen many times. When we were an Operative craft, the buildings were built by Operative Masons, who hired men who could carry large and heavy objects. Thus, it was a requirement that only men could become Operative Masons. This has continued down through the years to us, today; but, as you know, masonry embraces many organizations, which includes women.

What is the importance of the Signs, tokens, and words?

We feel they are very important because they provide modes of recognition. Also, each Sign, Token and Word has a symbolic meaning which serves to enrich the mind and improve our lives as Masons. You should know how to properly execute all signs at all times, in order to properly show your respect for the dignity of our ceremonies.

Additionally, when visiting other Lodges you will be required to give the signs, tokens, and words as part of your examination to prove yourself qualified and worthy for admittance.

What are the Working Tools of a Master Mason?

The working tools of a Master Mason are all the instruments of Masonry. In the United States, the Trowel is especially assigned to this Degree. The Master Mason uses the Trowel to cement ties between Masons, and to spread Brotherly Love.

Where does the ledged of Hiram Abif come from?

Hiram Abif, the skilled artificer, was the son of a widow of the Tribe of Naphtali. The earlier accounts of Hiram are recorded in the 1st Book of Kings, Chapter 7, Verses 13 & 14. His coming to work on the great Temple at Jerusalem is mentioned in a letter written to King Solomon by Hiram, the King of Tyre, and recorded in II Chronicles, Chapter 2, Verses 13 & 14. The word Abif means “his father”, and the name is

translated to “Hiram, my father”. He was regarded as the father of all his workmen on the Temple. By using the legend of Hiram Abif, we are taught the magnificent lessons of fidelity.

Where was Solomon’s Temple?

This magnificent structure was located on Mount Moriah, at Jerusalem. It was near the place where Abraham was about to offer up his son, Isaac. David, King of Israel, purchased the site for it was here that the hand of the Destroying Angel was stayed after David had repented. The incident is recorded in II Samuel, Chapter 24, Verses 15 through 25; and I Chronicles, Chapter 21, Verses 14 through 30. The building of the Temple was begun around 967 B.C., or as others say about 1012 B.C., and finished almost eight years later, around 960 B.C., or as given by the chronology of some, about 1005 B.C. It was about 480 years after the people of Israel came out of Egypt as a band of refugees. The people lost their sense of spiritual direction destiny, so Nebuchadnezzar destroyed their Temple in the year 586 B.C.

What is the symbolism of Solomon’s Temple?

The chief purpose of Solomon's Temple was to provide a dwelling place for God in the midst of his people, Israel. In those days, people thought that God dwelled with man and this should be a fundamental human thought today. Some people of that day claim this was the most perfect building ever erected by man. Whether it was, or not, is open to conjecture, but perfection was certainly the goal of both David and Solomon.

The symbol of the Temple for each of us is founded upon the idea that man himself is a living Temple where God desires to reside. Freemasonry tries to undertake the task of helping each of its members build a statelier mansion within themselves where God can reside. Each of us should be aware of the fact that we are a symbolic Temple and that we should work toward the same type of perfection in our own Temple as that sought for in the Temple in Jerusalem. Our Individual temples are mental, physical and spiritual, and our work on these temples should not be inferior.

Who was King Solomon?

Solomon was the son of David and Bathsheba. He was born about 992 B.C., or according to the chronology of others, about 1036 B.C.. He became King at the age of 20 and reigned 40 years. During Solomon's reign, Israel had its greatest power, prosperity and recognition. The name Solomon means peaceful, and his reign was one of peace.

Who was Hiram, King of Tyre?

Hiram was a friend of King David, and became both ally and friend of King Solomon. According to the Biblical accounts, he assisted Solomon by supplying certain materials for the construction of the Temple; and, in return, received a gift from Solomon of ten cities.

Who was Hiram Abif?

Hiram Abif was the son of a man of Tyre, and his mother was one of the daughters of the Tribe of Dan. Masonic tradition teaches us that he was sent by King Hiram to assist King Solomon in building the Temple.

What does it mean “to travel in foreign countries”?

The ultimate goal of our ancient Operative Brothers was to become Masters so they might possess secrets and knowledge that would enable them to practice the arts of building no matter where they traveled, even in foreign countries. “Foreign countries” as used in Freemasonry, is a symbolic place and is not meant to refer to a certain geographical location. Freemasonry, it self, is a foreign country to every new member. If he is to travel in it, if he is to earn Master's wages, he must learn its language; understand its customs; and study its history. He must become a part of it to fully appreciate and enjoy its privileges and pleasures. We, as Speculative Masons, still desire to travel in foreign countries; and some of us feel the urge strongly enough to diligently study Masonry, so we may receive proper instructions and be permitted to travel in foreign countries in Freemasonry. All you have to do is learn the work and keep yourself in good standing, in order to find Lodges everywhere open to you. By studying the writings of Freemasonry, you will find pleasant traveling. These areas include history, philosophy, and many other areas, leading to countless treasures, which you must discover for yourself. These are some of the rewards of each Master Mason who travels in foreign countries.

What are the Wages of a Master Mason?

Our ancient, Operative Brethren performed manual labor and received wages that would contribute to their physical welfare. These nominal wages were Corn, Wine and Oil. The wages of a Speculative Mason must come from within, as he is concerned with the moral, rather than the physical, labor. The wages of a Master are different for each brother; each asks what he will and receives that for which he labors.

The intangibles of love, friendship, respect, opportunity, happy labor, and association, are the wages of a Master Mason who earns them. Not everyone earns them; and that is why the Senior Warden, in the opening of the Lodge, declares: “To pay the Craft their wages, if aught be due...”.

What is the significance of the Three Ruffians?

There are many symbolic explanations for the appearance of these three ruffians in our ritualistic work. Their attempt to obtain the secrets not rightfully theirs, and the dire consequences of their acts, are symbolic of many things. Trying to obtain knowledge of Divine Truth by some means other than a reward for faithfulness makes the culprit both a thief and a murderer. Each of us is reminded that rewards must be earned, rather than obtained by violence or devious means. The Ruffians are also symbols of the enemies we, each one, have within us our own ignorance, passions and attitudes, which we have “come here to control and subdue”. There is another symbolism that can be applied to today's world. When

man is enslaved, the first of his privileges to be denied or curtailed is that of free speech and unrestricted communication with his fellow man. Man's affection is the next area attacked; for, those who control a people also force the families to comply with their orders. Finally man's reason is attacked; because your enemies will always seek to destroy your mind, as the final step to enslavement.

What is High Twelve & Low Twelve?

In ancient symbolism, the number twelve denotes completion. We are not sure whether this sign arose from the twelve signs of the Zodiac, or the twelve edges of the cube, which is the most stable geometric figure. The number twelve did denote fulfillment of a deed, and was, therefore, an emblem of human life. High Twelve denoted noon, with the sun at its highest; while, Low Twelve, denoted midnight, the blackest time of the night.

What is the Lost Masters word?

In reality, we are not searching for a particular word. What we are searching for is Divine Truth, which should be the ultimate goal of all men and Masons. Having the power of speech is perhaps the noblest attribute of man, because he can communicate his thoughts to his fellows - no other animal has this power. Thus, the word has been carried down over the ages as synonymous with every manifestation of Divine Power and truth. The Masonic search for the Word symbolizes the search for truth, more particularly, Divine Truth. We must always search diligently for truth, and never permit prejudice,

passions, or conflicts of interest, to hinder us in our search. We must keep our minds open to receiving truth from any source. Thus, Masons are devoted to freedom of thought, of speech and of action. In Freemasonry, we do not teach the true Word, but rather, a substitute. Thus, we are reminded that, in this life, we may approach an approximation of truth. Each man must seek the True Word through his own individual chosen faith.

What is the Sprig of Acacia?

Hebrew people used to plant a sprig of acacia at the head of a grave for two purposes - to mark the location of the grave, and to show their belief in immortality. Because of its evergreen nature, they believed it to be an emblem of both immortality and innocence. The true acacia is a thorny plant, which abounds in Palestine. Both Jews and Egyptians believed that, because of its hardness; its evergreen nature; and its ability to live in the face of despair; it signified immortality. It is believed that the acacia was used to construct most of the furniture and the tabernacle in the Temple.

What does it mean to be “Raised”?

Most people do not understand what being “raised to the Sublime Degree of a Master Mason” means. This Degree is the sublime climax of Symbolic Freemasonry. If you learn only that living, dying and raising of a Master is a drama, designed to teach the virtues of fidelity, faith and fortitude, you have received only partial light and have seen nothing but a drama and a moral. This Degree seeks to answer the age-old question put forth by Job - “If a man die, shall he live again?”.

The Degree delves into the deepest recesses of man's nature. While it leads the initiate into the Sanctum Sanctorum of the Temple, it probes into the Holy of Holies in his heart. As a whole, the Degree is symbolic of that old age and by the wisdom of which we may enjoy the happy reflections consequent on a well-spent and properly directed life, and die in the hope of a glorious immortality.

It teaches no creed, no dogma, no doctrine, no religion; only, that there is a hope of immortality; and, through God's mercy, we may live again. It teaches the power, and the powerlessness, of evil. For those of us who are happy, believing in the resurrection of the physical body, then the Degree assures us of all we wish. The ceremony is not physical, but one of inner life; the home of the spirit where each man thinks the secret thought he tells no one.

What are the emblems of the Master Mason Degree & What do they all mean?

In THE THREE PILLARS we have the three great supports of Masonry - Wisdom, Strength and Beauty.

THE THREE STEPS remind us of how Youth, Manhood and old Age is each an entity in itself, each possessing its own duties and problems, and each calling for its own philosophy.

THE POT OF INCENSE teaches that, to be pure and blameless in our inner lives is more acceptable to God than

anything else, because that which a man really is, is of vastly greater importance than that which he appears to be.

THE BEE HIVE recommends the practice of that virtue of Industry and teaches us that we should be industrious, never sitting down while our fellow creatures are in need of assistance. And that he who does not seek to improve himself is not worthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD is the emblem of law and order, and reminds us that our moral and spiritual character is grounded in law and morality as much as is government and nature. It teaches that no man can live a satisfactory life who lives lawlessly.

THE SWORD POINTING TO A NAKED HEART discovers that one of the most rigorous of these laws is justice, and that if a man be unjust in his heart, the inevitable results of injustice will find him out.

THE ALL SEEING EYE shows that we live and move and have our being in God; that we are constantly in His Presence, wherever or whatever we are doing. Every Freemason should keep in mind that the thing we do before man, and the things we do in secret will be recorded by the All-Seeing Eye, and will bear witness for or against us at judgment time.

THE ANCHOR AND THE ARK stand for that sense of security and stability of a life grounded in truth and faith, without which sense there can be no happiness.

THE FORTY-SEVENTH PROBLEM OF EUCLID is an emblem of the arts and sciences; by them we are reminded that next to sinfulness, the most dangerous enemy of life is ignorance.

In THE HOURGLASS we have the emblem of the fleeting quality of life.

THE SCYTHE reminds us that the passing of time will end our lives as well as our work, and if ever we are to become what we ought to be, we must not delay.

What are my rights as a Master Mason?

These consist of Masonic Relief, Masonic Visitation, and Masonic Burial.

Masonic Relief...

Masonic Relief may be applied for any Brother - either to his own Lodge, or to an individual Master Mason. In every case, the individual has the right to determine the worthiness of the request and whether such aid can be granted without material injury to his own family. Relief is a voluntary function of both the Lodge and the individual.

The Code of the Grand Lodge prohibits any Lodge from lending money to its members. Masonry is not a benefit society, and can to be treated or viewed as such.

Masonic Visitation...

Visitation of other Lodges is a privilege you acquire when you can prove yourself to be a Mason in good standing and if no member of the Lodge you are visiting objects. In order to get into another Lodge, you should learn the memory work in each Degree (if you haven't already done so), and carry your current dues card with you at all times. You can gain visitation rights to another Lodge by two ways - by undergoing "strict trial or due examination", or being vouched for by a Brother of the Lodge you are visiting. Undergoing examination usually consists of showing your dues card; then, the Worshipful Master appoints a Committee to examine you. After the examination, the Committee will vouch for you in open Lodge.

Masonic Burial...

The Masonic Funeral Service is conducted only at the request of a Brother or some member of a Mason's immediate family. The choice belongs to the family, not to the Lodge. This service can be held in a church, the Lodge room, funeral home or gravesite.

If it is your desire to have a Masonic Burial, it is important that you make your desires known to your family. If

this is not done, they may not know you wanted it or was even entitled to it.

What are my responsibilities as a Master Mason?

The constant responsibility of a Master Mason is “to preserve the reputation of the Fraternity unsullied”. Leading a good life is the best means of carrying through our individual responsibility to our Lodge and our craft. The conduct of each Master Mason is strictly his own responsibility. He should choose the course which will bring credit to himself and honor to the Fraternity.

Lodge Attendance...

We do not have a minimum attendance requirement, as ancient Lodges did; nor, is there a penalty for not attending, as there once was. However, every Master Mason has a moral obligation to be loyal to the Lodge that gave him Masonic light and all the benefits that come with his membership. This should be your inducement to attend Lodge as often as possible and to join in the fellowship that makes up Freemasonry.

If the Lodge sends a summons to you, you are to answer to the summons, if within the length of your cable tow. If you are unable to attend or answer the summons, you should send your regrets to the Lodge

Balloting...

Only Members in good standing of the Lodge have a right to ballot. No member present can be excused from balloting on any petitioner before the Lodge. No member will be permitted to retire from the Lodge to avoid casting his ballot. The White balls are the affirmative, or favorable ballot; and the black cube is the negative, or unfavorable, ballot. If you do not know of anything unfavorable against the petitioner, then, you should accept the word of the investigating Committee and cast a favorable ballot. However, if you know of some reason to indicate the petitioner is unworthy, for strictly Masonic - not personal reasons, a black cube should be cast to protect the Lodge from undesirable members. As you approach the ballot box, examine your own motives and be sure that the ballot you are about to cast will do justice to the candidate and Freemasonry. Masonic Law guarantees the Right to Secrecy of the Ballot, and custom allows each member to have perfect freedom in balloting on petitioners. No Brother should disclose how he voted and no Brother shall inquire into how another Brother voted on a particular candidate.

Examination of Visitors...

This responsibility belongs to the Lodge itself, and is delegated by the Worshipful Master to a committee of Brethren who are to satisfy themselves that the visitor is a Master Mason in good standing, and a member of a regular Lodge in that degree in which the Lodge is at labor. The Worshipful Master may call upon any member of the Lodge to serve on the examining committee.

Vouch for Petitioners...

Before endorsing the petition of anyone for initiation, you must first know the individual for a period of no less than six months. You should take the time to discuss Masonry with the applicant. You should know why he wishes to become a Mason, what he expects and what may be expected of him. The Investigating Committee should explain much of this to him, but you, yourself, should be satisfied with his understanding and know that he is of good moral character. The signing of the petition should be a source of great pleasure for you.

Investigate Petitioners...

This responsibility belongs to every member of the Lodge, and should not be taken lightly, if your own Lodge is to scrutinize those who seek to enter the Lodge and to be protected against undesirable candidates. Serving on the Investigating Committee should be regarded as a mark of special trust by those selected. Only those who can be counted on to make a complete and impartial inquiry into the petitioner's character and determine his worthiness to become a Mason should be selected. The members of the Investigating Committee are known only to the petitioner and to the Worshipful Master who appointed them.

Financial...

These are twofold. First, in the area of mandatory support; the payment of annual dues. Second, in the area of voluntary support contributions to distressed worthy Brothers,

and other Masonic organizations, as you desire. By paying dues, the Brother carries his share of the expense imposed by the Lodge. In voluntary support, he must determine the extent of his participation, measuring the need against his ability. Any member failing to pay his dues for a period of more than twelve months is subject to suspension. He must show "cause" why he should not be suspended from membership.

Not being able to pay dues can be handled without embarrassment. No Lodge desires to suspend a Brother who is unable to continue payment of dues if this is due to circumstances beyond his control. In most cases, the other Brethren in the Lodge know nothing about his situation. A distressed Brother should inform the Worshipful Master, or the Secretary, of his situation. One of these Officers will take care of the situation; so no record is shown on the books, and no debt is accumulated. This is not Masonic Charity, but, rather, Brotherly Love. It is felt that a Brother who finds himself unable to pay his dues has an obligation to make his situation known to the Worshipful Master or Secretary.

Lodge Membership...

You become a member after being raised to the Sublime Degree of a Master Mason. Termination is accomplished in one of four ways - demit, suspension, expulsion or death. You can apply for a demit (or transfer to another Lodge) if you are currently a paid-up member and in good standing. You can also hold dual memberships in more than one Lodge. This is sometimes done when one Lodge raises you to the Sublime Degree of Master Mason; and, then,

you move to another area and want to become active in a new Lodge. In Utah you may also affiliate with other Lodges within Utah and outside of Utah if their Grand Lodge code permits such memberships.

You can be suspended for nonpayment of dues or “unmasonic conduct”. If suspended for nonpayment of dues, you can apply for reinstatement. At any time, you may pay back dues for the year of nonpayment, plus the current year. If suspended for “unmasonic conduct”, you may petition for reinstatement through the proper procedures and channels. If convicted of unamasonic conduct by trial, the trial board may direct expulsion from the order. The verdict can be appealed to the Grand Lodge. A Mason suspended or expelled from a Lodge is automatically denied membership in all Masonic organizations. When a Member is listed as deceased, his name is removed as an active member.

This Space Reserved for individual Lodge Customs