

# ANCIENT LANDMARK LODGE NO. 5

## Ancient Free and Accepted Masons



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Volume 9, Number 6  
June 2011



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### LOOK TO THE EAST

#### Masonic Friends, Family, and Traditions

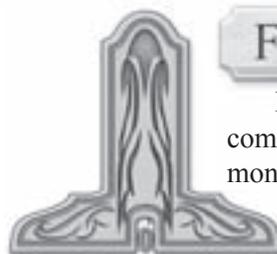
In 1956, our Lodge sent a message to Ancient Landmark Lodge #3 in Winnipeg, an invitation to come to our fair city (the saintly city of Saint Paul), for a convergence of Masonic Brothers and their families. A weekend of Brotherhood, friendship, good food and laughter ensued, and the glimmer of a tradition was sparked. Two years later, our Lodge was invited to Winnipeg for a weekend not unlike the one shared just two years prior. From those original gatherings has sprung a bond between our two Lodges that continues to this day.

On Friday, 2 September, several of our Brethren from AL 3 will be traveling to Saint Paul to continue the tradition, started over 50 years ago. They will arrive late Friday afternoon and will be charged-up and ready for the weekend of hospitality, bonding, seeing the sights of the metro area, and participating in several mini-events during their three-day stay in Saint Paul. We – the members of AL 5 – are the hosts of this time-honored event, and as such, we want to ensure that their visit with us is one that they will remember for its fellowship and orchestration. You may be wondering what is planned for this event and where it is going to happen... Here it is as of this moment:

The Visitation venue is the Crowne Plaza Hotel – Saint Paul. Friday evening will be a time of gathering, welcoming and hospitality in the hospitality suite, overlooking the Mississippi River on the 18th floor. Many of the attendees are “veterans” to this event, but on both sides of the border, there will be many more that will be new to this event. I can assure you all that your participation will begin new friendships and open new avenues for exploration into our Masonic Brotherhood.

Saturday morning is our AL 5 – sponsored breakfast; our treat to our guests from Canada. This will take place at the hotel – either in Restaurant 11 or in the Kellogg Room. After breakfast will be free-time, where you are free to visit

*Look to the East continued on page 5*



### FROM THE WEST

It is hard to believe June has already come around once again. I really like the month of June, not just for the much needed warmth (hopefully) and lush green grass, but also because June is the culmination of our degree cycle. Our new Brothers, who started the degrees in March, will finally be raised to the Sublime Degree of a Master Mason and be welcomed into the Lodge and the Craft as full-fledged members.

The coming of June also means the Lodge is about to go dark for the summer. Going dark will give each of us a welcomed break from the busy schedules of spring and a chance to rest and refresh ourselves. We do, however, have some very nice social events occurring throughout the summer.

The lodge ritual group will be reconvening over the summer. This group is organized for the purpose of providing an opportunity for the members of our Lodge to learn new parts of the ritual in a relaxed and social setting. We will be meeting at 6pm on June 23, July 14, July 28, August 11 and August 25.

Also, while we don't have all the details finalized yet, keep an eye out for the annual Lodge golf tournament announcement and registration form. This event, now in its 4th year, is another wonderful opportunity to come down, have fun and get to know the Lodge brethren in a purely social setting.

So, my Brothers, although we are about to go dark for the summer, please make an effort to come out for the third degree and also to the June stated meeting and support our soon to be newest Master Masons as they complete their path to the Sublime degree of a Master Mason and truly begin their Masonic Journey.

Fraternally,  
Keith Reiersen, Senior Warden



## FROM THE SOUTH

### Sunshine Update

As we near the mid-point of our year, we tend to get busy working up to the summer break. The Lodge will be in high gear getting the Third Degree going and we, personally, will hopefully be making plans to enjoy the precious few months of summer we have in the northern latitudes. With that in mind, I'd like to encourage each of us to pause and remember those of us who have faced some greater challenges throughout the earlier parts of the year.

WB Austin Harris has been battling with a hemoglobin problem for some time now. He has been in and out of the hospital here in St. Paul and continues to make progress. I know that a number of Brothers have visited with him over the past several months, but I know he would appreciate our thoughts and prayers. Worshipful Brother Austin, I want to say that I, personally, have learned a great deal about Masonry from you and I hope to see you again soon.

Brother Richard Limpert went into Abbot Northwest hospital for a spinal fusion on May 6th and was scheduled to begin therapy and recovery on May 11th at the Masonic Home. Brother Limpert has had difficulty getting around for awhile and we all hope him the best. Brother Limpert, if you're reading this, get well soon and come see us.

Brother Jay Kane has been diagnosed with cancer and we have learned that the disease has reached stage 4. We all wish Brother Jay success in his battle with that unfortunate condition. I know that we made this announcement at the April 14th Stated Meeting and sent a card, but I wanted to remind everyone, especially Brother Jay, that we're all together on that journey to the East. Take time, Brethren, to keep Brother Jay in your thoughts.

Barbara Forzley, wife of George Forzley - the Past Grand Master of Manitoba and Past Master of Ancient Landmark #3 in Winnipeg - passed away recently. Our prayers go out to the Forzley family. On April 28th at the tail-end of our Second Degree, we announced that we would be sending a card to express our condolences and many Brethren in attendance signed it.

If you or anyone you know has an update that you'd like to share with the Lodge, please feel free to contact us. We really would like to hear from you.

Joe Amos, Junior Warden

Published monthly, except July and August, by Ancient Landmark Lodge No. 5. Non-subscription newsletter to family and friends.

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## LODGE EDUCATION OFFICER

### George Washington and Benjamin Franklin

Barnes A. Sharitt, Jr.

Lodge Education Officer

(The data below is from WB Ed Halpaus' weekly column "Mehr Licht! More Light!" for March 7, 2011. WB Ed has been the Grand Lodge Educational Officer in recent years and is now the Grand Junior Steward for the Grand Lodge AF&AM of Minnesota. This article explores the process by which the Holy Bible became identified as the Great Light of Masonry and when the Holy Bible was first used in the Lodge. It is also wise for us to remember that each brother takes the obligations of Masonry on the Volume of Sacred Law of his faith, and he is taught to study the precepts of his faith according to that Volume of Sacred Law. This is a practice of religious freedom that lies at the heart of Freemasonry, and one that is a touchstone of our belief as Masons. In our Lodge, we provide the visible expression to this belief as the Volume of Sacred Law corresponding to the beliefs of our brothers is displayed upon our altar at every meeting. This is as it should be. - Barnes A. Sharitt, Jr.)

The Evolution of the Holy Bible as the Great Light of Masonry

Ed Halpaus, Grand Junior Steward, Grand Lodge AF&AM of Minnesota

After a recent issue of the Old Leo Letters and Talks was posted (issue # 5) by the author, two questions regarding the Holy Bible were posted on a Masonic list server, these are the questions: When was the Holy Bible first used in a Masonic Lodge? And when did the Holy Bible come to be known as The Great Light of Masonry?

Definitive answers to questions like that are hard to come up with, because of the lack of exact records on these subjects not being found for most of the Lodges operating prior to the formation of the Premiere Grand Lodge in 1717: But such questions are interesting to explore, and thankfully others have done the hard work of research to come as close as possible to having exact dates to answer such questions. For me, and other Masonic Students, we simply need to know where to look to find the information supplied by these earlier Brothers, who did the research, and then report on it to you.

The first answer comes from the March 1924 Short Talk Bulletin of the Masonic Service Association; in my copy of that issue of that bulletin there is no author given: "The Bible is mentioned in some of the old manuscripts of the Craft long before the revival of Masonry in 1717, as the book upon which the covenant, or oath, of a Mason was taken; but it is not referred to as a Great Light. For example, in the Harleian Manuscript, dated about 1600, the obligation of an initiate closes with the words: "So Help Me God, and the Holy Contents of this Book." In the old ritual, of which a copy from the Royal Library in Berlin is given by Krause, there is no mention of the Bible as one of the Lights. It was in England, due largely to the influence of Preston and his fellow workmen, that the Bible came to its place of honor in the Lodge. At any rate, in the rituals of about 1760 it is

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## LEO... cont. from page 2

described as one of three Great Lights.”

The second Answer comes from a great book for the Masonic Student to have for research; “The Freemason at Work” by Harry Carr, and revised by Frederick Smyth. In it there is a question similar to the one mentioned above, and the answer contains some very good information that is good to know for future use.

Q. When did the word ‘Bible’ first appear in Masonic literature? When did the Bible first appear in a Masonic Lodge; the name and location of the said Lodge?

A. If you insist on the word ‘Bible’, its first appearance in a Masonic context seems to be in the later 1600s.

No part of the Bible was printed in English until 1525, and the first complete Bible in English was not printed until 1535. At this date, therefore, one would hardly expect to find the Bible in general use any-where outside a Church or Monastery, or in a really wealthy household, and this may well explain the absence of early references to the Bible in our oldest Masonic documents.

Many versions of the MS. Constitutions or Old Charges contain instructions, usually in Latin, prescribing the form of administering the oath. The earliest of these instructions appears in the Grand Lodge No. 1 MS., dated 1583. It begins:

Tune unus ex Senioribus tenerit librum ..., and the passage may be translated: Then one of the elders holds out a book and he or they (that are to be sworn) shall place their hands upon it and the following precepts shall be read.

Here the book might mean the ‘Book of Charges’ (i.e., the copy of the Constitutions), but the word ‘book’ is ambiguous, and a doubt remains.

In many of the later cases the reference to the book may safely be assumed to refer to the V.S.L., e.g., the Harleian MS. No. 1942, which is another version of the Old Charges belonging to the second half of the seventeenth century. It contains a form of the masons’ oath of secrecy, in which the final words show clearly that the Holy Book was used for this purpose: ‘... soe helpe me god and the holy contents of this booke’.

Possibly the first clear reference to the Bible in this connection appears in the Colne No. 1 MS., dated c. 1685:

Heare followeth the worthy and godly Oath of Masons. One of the eldest taking the Bible shall hold it forth that he or the(y) which are to bee maid Masones, may Impoase and lay thear Right hand upon it and then the Charge shall bee read.

(Hughan, Old Charges, 1895, p. 72.)

The oldest Lodge Minutes in Scotland begin in 1598; they belonged to the now-dormant Lodge of Aitchison’s Haven. Those of the Lodge of Edinburgh (Mary’s Chapel), No. 1, begin in 1599; Lodge Mother Kilwinning, No. 0, in 1642, etc. All these ancient Lodge records, and many others, have been published, but a careful check of the earlier minutes reveals no hint of a Bible as part of the Lodge equipment. The same applies to the oldest English Lodge records (Alnwick,

1701, and Swalwell, 1725).

Yet, having regard to the deeply religious character of those days, it is probable that from the time when printed copies became readily available, the Bible was amongst the most constant items of Lodge equipment. At Lodge Mother Kilwinning, the minutes in 1646 record that Fellows were ‘sworne to ye standart of ye said lodge ad vitam’, and the Deacon swore his oath ‘de fidelij administratione’.

It is almost certain that a Bible would have been used, yet the earliest record of the purchase of a Bible was in 1766, when the Lodge ordered ‘two song books’ as well! (Carr, Lodge Mother Kilwinning No. 0, pp. 35, 257.)

An inventory of equipment of the Lodge of Peebles in 1726 shows: ‘One Bible, the Constitutions of the Laws of the Haill Lodges in London’, etc. (Lyon, Hist. L. of Edinburgh, p. 83.)

A schedule of property of the Old Dundee Lodge, Wapping, London, in December, 1744, records: ‘A Bible ... [valued at] 15.0’. Another was presented to the Lodge in 1749. (Heiron, The Old Dundee Lodge, p. 23.)

The Minutes of the Lodge of Antiquity, No. 2, for November, 1759, report that one of the members ‘could not provide a proper Bible for ye Use of this Lodge . . . for less than 40/-, and ye Lodge ordered him to provide one and not to exceed that sum’. (W. H. Rylands, Records of the Lodge of Antiquity, vol. i, p. 203.)

But, of course, these random notes only appear in those cases where the Lodge Clerks or Secretaries thought fit to record them, and very little early evidence has survived.

For the most interesting descriptions of the use of the Bible amongst Masons we have to go outside the normal Lodge records, examining instead the early aides-memoire and exposures which claim to describe the admission-procedures of their times, and in these sources there is ample material:

Edinburgh Register House MS., 1696.

The Forme of Giveing the Mason Word

Imprimis you are to take the person to take the word upon his knees, and after a great many ceremonies to frighten him you make him take up the bible and laying his right hand on it you are to conjure him to sec(r)ecie . . . (Knoop, Jones & Hamer, The Early Masonic Catechisms, p. 33.)

The Chetwode Crawley MS., c. 1700.

Impr. you are to put the person, who is to get the word, upon his knees; And, after a great many Ceremonies, to frighten him, yow make him take up the Bible; and, laying his right hand upon it . . . (Ibid., p. 35.)

A Mason’s Confession, 1755-6, describing Scots procedure in c. 1727.

[From the candidate’s preparation for the Obligation.]

... and his bare elbow on the Bible with his hand lifted up . . . (Ibid., p. 94.)

The Mystery of Freemasonry, 1730.

Q. What was you doing while the Oath was tendering?

A. I was kneeling bare-knee’d betwixt the Bible and the Square, taking the solemn Oath of a Mason. (Ibid., p. 106.)

Masonry Dissected, 1730, by Samuel Prichard.

[From the preparation for the Obligation.]

... my naked Right Hand on the Holy Bible; there I took the Obligation (or Oath) of a Mason. (Ibid., p. 111.)

## CANADIAN VISITATION NEWS

To the Brethren and Ladies of  
Ancient Landmark Lodge #5

Take notice and mark your calendars for the upcoming, 2011 Bi-Annual, AL 3 / AL 5 Visitation, to be held in Saint Paul, during the weekend of 2-5 September, 2011. This time-honored event was first celebrated in 1954, when AL 5 invited Ancient Landmark Lodge #3 (Winnipeg, Manitoba) to Saint Paul to share their common fraternal bonds, and over the years, life-long friendships have been created and our Brotherhood has been greatly extended.

We have selected the Crowne Plaza Hotel, Saint Paul as our Visitation venue. With spectacular views of the Mississippi River and downtown Saint Paul, the hotel is conveniently located to local attractions, events, restaurants and casual walks in our picturesque city by the river.

We are busily engaged in the planning and arrangements for our reunion in anticipation of your visit. For those of you who have been to one of these visits, we hope to have some new twists on our events to keep things fresh. For those new to the Visitation, you should find this to be a rewarding, enlightening and enriching event that will last in your memories for many years to come.

WM Drew C. Bjorklund  
Master, Ancient Landmark Lodge #5

Schedule of activities:

### Friday 9/2

Arrival  
Hospitality

### Saturday 9/3

Breakfast  
Lunch (on your own)  
Joint Lodge meeting  
Wine tasting  
Banquet  
Hospitality

### Sunday 9/4

Breakfast (on your own)  
Lunch (on your own)  
Picnic supper  
Hospitality

### Monday 9/5

Bid Adeau



Congratulations to Matthew Godfrey for being this year's recipient of one of the five Signature Scholarships awarded by the Masonic Charities.

The Laura Ingalls Wilder Scholarship is for \$5000 for 4 years for \$20,000 total. It is the first time a recipient has been named who is associated with our Lodge.

Mathew's parents are WB Tim & June Godfrey. Matt's Grandfather was also a member and Past Grand Master of Minnesota, MWB Otis Godfrey.

Mathew is carefully considering his final choice of College from a prestigious list that offered him admission, including Carleton, U of M and U of W of Madison

All of us at Ancient Landmark are incredibly proud of Mathew's achievement.

## Bunco Night A Success

April 30, 2011

Since 2004 we have had two nights each year playing Bunco at the Masonic Center and enjoying each others' company. This spring, this much-anticipated event (our 14th) was attended by 38 brothers, significant others, and friends at the Masonic Center. We started gathering at 5:30 PM for social time with beverages provided by Dave and Monica Tabor and the lodge. An excellent buffet dinner of roast beef and chicken was catered by Tinucci's (remember Randy Moss' caterer?) and served at 6:15 PM. Two series of Bunco games were followed by delicious rum and whiskey cakes, other desserts and coffee provided by ladies of the lodge with 2 final series of Bunco following. Cash prizes were provided for most Buncos, high score, low score and for the door prize.

We were pleased to welcome 4 new Fellowcraft brothers to the event. We also had one new petition for membership that was received from a first-time Bunco attendee.

Our next Bunco night will be on another Saturday in October, and we encourage your attendance for another enjoyable evening. Many attendees have suggested that we do Bunco up to 4 times per year instead of 2. Look for announcements in lodge and in this monthly newsletter. We look forward to seeing you then.

## Lincoln Chapter Order of DeMolay

DeMolay is the premier youth organization dedicated to teaching young men to be better persons and leaders. Under the "Advisorship" of adults; leadership skills, civic awareness, responsibility, and character development are learned through a variety of self directed, real world applications and activities. DeMolay builds confidence; teaches responsibility, cooperation and community service; and fosters trust, respect, fellowship, patriotism, reverence, and sharing.

DeMolay membership is open to any young man of good character who is between the ages of 12 and 21. Although DeMolay Chapters are sponsored by Masonic Bodies, it is not necessary that a young man be a son or relative of a Mason in order to belong to DeMolay.

The organization was named for Jacques DeMolay, the last Grand Master of the Knights Templar, who was burned at the stake by King Philip of France on March 18, 1314, as a martyr to loyalty and toleration.

DeMolay is not meant to take the place of home or church, but rather supplement them. Members are reminded that they get out of DeMolay what they put into it. A DeMolay will form lasting friendships and also learn responsibility and self-reliance.

Lincoln Chapter Order of DeMolay meets on the 1st and 3rd Thursdays of each month at the St. Paul Masonic Center.

Adult contacts are

Angela Smith [asmithpb76@gmail.com](mailto:asmithpb76@gmail.com)

Jon Pavola [jonpavola@charter.net](mailto:jonpavola@charter.net)



## THE SECRETARY'S DESK

The Great Social Experiment this week has been an eye opener for all of us to say the least. While vacationing with my family, my college age daughter had to give up her cell phone and computer for a sociology class she was taking.

One of my first observation was that she became more engaging in here conversation, generally having more fun than the rest of us. She was no longer texting ,chatting ,constant checking her phone with people who are no where to be seen. She was now also pointing out how frequently I was checking my phone for messages and updates. By noon that day, mine was left behind also. We started to enjoy some deeper conversation ,while waiting in lines. It now becomes part of our conversation and how strange people are with their phones. When you do this its hard not to observe others and see the intensity in which they use them. A common example is that repeatedly you will see is when others are trying to meet up with family. They automatically call, with in seconds they will see the others and wave at them. Now when the phone isn't there that identifying and locating them only takes a few seconds longer, we know that to be true. Also as you are walking and checking your phone you have narrowed your vision missing so many thing that are occurring around you. Focus with others change as you are frequently checking your phone. Guess what you are missing, soft contacts with others. These are people you don't know or may have just one thing in common. Standing line, or waiting for service. Instead of having a conversation with them you interact with a phone. I notice my daughter having lengthy soft conversation with people she would never have had ,had that phone been there. By the second day my wife joined us also in the "experiment" not so much to be part of it, but also saw us enjoying things on a much different level, basically just having more fun. No longer checking for message ,listing to music, but interacting with each other and others around us.

One evening while enjoying a coffee with daughter on a little side walk cafe ,we start to discuss the experiment. And its relevance to today's lifestyles. An example she gave is when a student prepares a paper for example, they no longer read the entire text, but skim it for information on a computer or even their smart phones. By skimming in a S formation they gather enough without the need to really read and retain the information. Now if they need some information that they just read and forgot, all they need is a key word such as Masonry. In just a few strokes of a key board to search the document .The word would be highlighted for them in the and they could quickly locate the information needed with out retention. We use our computers and smart phones for all kinds of information. We no longer have stored knowledge but resources and a way to find them.

the hospitality suite or tour the city. Saturday afternoon we will converge on the Lodge building on Plato for a joint Lodge meeting and wine-tasting. After the meeting we will again have free time to prepare for the highlight of the event – the Saturday evening banquet. At this time we plan to have entertainment and a period of time to dance. Following the banquet, we will continue the festivities in the hospitality suite.

Sunday will feature a picnic (location TBD) and more hospitality, to include our evening recap of fun, games, exchanges of plaques and early good-byes. Monday – our guests will depart with the hope that we will reciprocate in 2013 by visiting them in their fair city.

In order to make this happen – we need to have our Lodge members involved in implementing the plans made by the Visitation Committee. Don't be surprised by a call from one of your Brothers, who will ask if you will help him with a task related to the event. I would ask that you give your time freely, and extend your time and commitment to participation in the weekend's festivities. I can all but assure you that you will find this a rewarding and fulfilling experience. The tradition continues...

Fraternally yours,  
Drew Bjorklund, Master

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### Master Mason's Degree Saturday June 4th.

### Next Stated Communication Thursday, June 9th

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How man's thought and learning processes is changing and evolving even today concerns many of today's scholars. How will man's mind develop?

It seams that according to my semi resident student that years ago before the period of enlightenment, many where taught by the processes of memorization. Compartmentalized memorization was the teaching tool of the time. Once "books" came in to fashion as the learning instruments the need for memorization declined as the resource where always there. Many lesson no longer needed to be done on a one to one bases. There were a faction of educators who felt this "new way of learning" would undermine future social interacreation amongst each other thusly changing how people would respond to each other and learn in the future. Now your thinking it sounds more than just familiar doesn't it? Could it be just one more lesson in Masonry ? By the way just in case you were trying to get a hold of me during that week, you to became part of our experiment, hope you enjoyed it, we sure did.

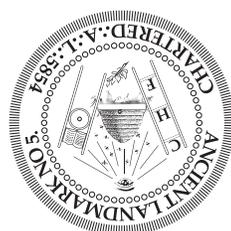
Doug Kuchera, Secretary

# LODGE of SORROW 2011



*And we shall become immortal by our deeds which will live on after us.*

Name	Birth	Initiated	Passed	Raised	Celestial Lodge
Isadore Kanevsky	11/21/1920	4/2/1958	5/1/1958	5/21/1958	2/3/2011



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