

THE CRAFT FREEMASONRY NEWSLETTER No.24 JUNE 2008

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



THE MASONIC HIGH COUNCIL *The Mother High Council of the World*

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

*"The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud
His stubborn honour tame".*

BLACKLOCK

Address of the Secretary General of the MHC

Dear Brethren,

I would like to thank you all for the wonderful Masonic work that all and each on of you have done and accomplished.

I am delighted to be able to be present in Mexico for the Official Consecration of The Regular Masonic High Council of Mexico.

I wish to remind you all and specially all the Grand Secretaries and Grand Inspector Generals that a report of activities in each National Jurisdiction must be received by the Secretary of the Masonic High Council no later than the 24th of June 2008.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General



The Foundations and Principles of Regular Craft Freemasonry

Presented and Communicated by the MHC the Mother High Council of Regular Craft Freemasonry

I – That the Masonic Rite is One, and that the different forms of working that One Masonic Rite are known as Workings. The name Rite is only used for the principle elements of the Ritualistic Work which include the Master of the Lodge in the Orient the Secretary at his Right in the North the Orator in the South at his left. The Junior Warden in front of the Column B in the North and the Senior Warden in front of the Column J in the South. The image of the sun displayed in the South and the image of the Moon displayed in the North, in the Centre of both the display of a delta or all Seeing Eye. In the centre of the Lodge a tracing board surrounded by 3 candelabra. There is no Altar in a Masonic Temple the Table of the WM is all and one, and no incense is used in Symbolic Craft Freemasonry.

II – That there are 3 degrees in Symbolic Craft Freemasonry:

- 1 - Entered Apprentice,
- 2 - Fellow Craft,
- 3 - Master Mason.

And there are two ceremonies in Symbolic Craft Freemasonry:

- 1 – Mark Mason or Mark Man: a ceremony which is the complement to the Degree of Fellow Craft since time immemorial, this ceremony to be made upon a raised Master Mason in Lodge opened in the Degree of Fellow Craft.

2 – Installed Master: a ceremony to be done to all elected WM, Senior and Junior Wardens of a Craft Lodge.

III – The Ceremonies practiced in a Grand Chapter of the Holy Royal Arch are the complement of instruction of a Master Mason. The Grand Chapters of the Holy Royal Arch are autonomous but not independent bodies, they can only exist as an apendent body of a Grand Lodge of the Craft.

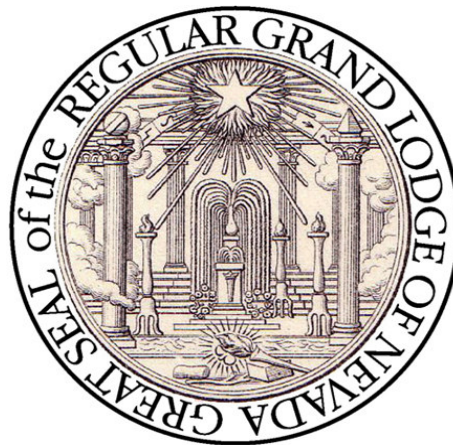
IV – We accept as fact beyond any doubt that the present speculative form of Craft Freemasonry originated in England.

V – That an evocation and believe on the GAOTU is of the essence and fundamental to the Regular Craft.

ANNOUNCEMENTS

MHCUSA

Brethren All: I have the honour to give notice that the Masonic High Council of the United States of America, has the Pleasure to inform the upcoming Annual Grand Session of the Regular Grand Lodge of Nevada:



Grand Session Program

FRIDAY 27th JUNE 2008

7:00pm - We welcome our distinguished visitors with a reception at the venue of the Fraternal Order of the Eagles 1601 E. Washington Blvd, Las Vegas Nevada 89101

SATURDAY 28th June 2008

10:00AM

- 1.- Opening by M:W: .BROTHER: Victor Serna Grand Master, Regular Grand Lodge of Nevada.
- 2.- Official welcome by the Grand Orator.
- 3.- Circulation of the Proposition Bag
- 4.- Use of the Spoken Word for the General Good of the Order.
- 5.- Final Comments by the Grand Orator.
- 6.- Circulation of the Almoner's Bag.
- 7.- Close of the Grand Session.
- 8.- Unity Chain

SATURDAY 28th JUNE 2008

03:00PM

Program of the Grand Convention 2008 & celebration of 10TH Anniversary

- 1.- Opening of the Grand Session by our MW Brother JOSE I VILLANUEVA, Founding Grand Master.

- 2.- Introduction by MW Brother VICTOR G SERNA, MW Grand Master.
- 3.- Introduction of Distinguished Visitors.
- 4.- National Anthem and pledge to the flag of the United States of America.
- 5.- Honouring of the Lodges' Banners.
- 6.- Official welcome by the Grand Orator MW Brother JORGE ANDRADE.
- 7.- Annual message by MW Brother VICTOR G. SERNA
- 8.- Use of the Spoken Word for the General Good of the Order
- 9.- Presentation of Propositions
- 10.- Circulation of the Almoner's Bag
- 11.- Summary of the session by the Grand Orator
- 12.- Close of the Session
- 13.- Unity Chain

Saturday 28th June 2008

TIME 6:00PM

Fraternal reception celebrating our 10th Anniversary Welcome by MW Brother Victor Serna, Grand Master Dinner and party

Sunday 29th of June 2008

10:00AM

AM PROGRAM

Installation of the Regular Grand Lodge of California, Presentation of the Grand Warrant of Constitution and Investiture of the Grand Officers

CELEBRATION OF THE SUMMER SOLSTICE AND FRATERNAL AGAPE

01:00PM

Opening of the Solstice Ceremony under the charge of the MW Brother Antonio Villanueva, Grand Master, Regular Grand Lodge of California, Grand Past Master and Past WM of the Fenix No.10 Lodge, and Fenix No.4 Lodge.

Toast of Ordinance in charge of the MW Brother Enrique Reyes, Worshipful Master of the José Maria Morelos y Pavon Lodge No.67-1

Presentation of the Spectacular under the charge of the MW Brother Jorge Andrade Worshipful Master of the Lodge Acacia No.2.

Delivery of Certificates of Assistance in charge of the MW Brother Juan Serna, Worshipful Master of the Lodge in Fraternity, Honesty and Labour No.5.

Use of the Spoken Word for the General Good of the Order.

Close of the Summer Solstice Ceremony and thanks to our Illustrious Visiting Brethren by the Grand Orator Jorge Andrade.



Programa de Gran Asamblea

VIERNES, 27 DE JUNIO 2008

Hora 7:00PM

BIENVENIDA DE LOS ILUSTRES VISITANTES AGAPE DE RECEPCION

LUGAR

Fraternal Order of the Eagles, 1601 E. Washington Blvd
Las Vegas, Nevada 89101

SABADO 28 DE JUNIO 2008

HORAS 10:00AM

1. Apertura Por El MR Gran Maestro Víctor Serna.
2. Bienvenida por el Gran Orador.
3. Recorrido del Saco de Proposiciones.
4. Uso de la Palabra en bien general de la orden.
5. Conclusión de los trabajos, despedida por el Gran Orador.
6. Recorrido del saco de Beneficencia.
7. Cierre de los trabajos.
8. Cadena de Unión.

SABADO 28 DE JUNIO 2008

PROGRAMA DE GRAN CONVENCION 2008
Y CELEBRACION DEL DECIMO ANIVERSARIO DE FUNDACION

03:00 PM

- 1 - Apertura de los Trabajos por el MRH JOSE I VILLANUEVA, Past Grand Master Fundador
- 2 - Introducción del MRH Victor G. Serna, Grand Master.
- 3 - Introducción de Grandes Dignidades Visitantes.
- 4 - Himno Nacional y Homenaje a la Bandera de los EE. UU de América.
- 5 - Homenaje a los Estandartes de las Logias presentes.
- 6 - Bienvenida por el Gran Orador RH Jorge Andrade.
- 7 - Mensaje Memorial del MR Gran Maestro Víctor Serna.
- 8 - Presentación de Ponencias.
- 9 - Uso de La Palabra en Bien General de La Orden.
- 11 - Circulación del Saco de Beneficencia.
- 12 - Conclusión de los trabajos por el Gran Orador.
- 13 - Clausura de Los Trabajos y Cad.: de U.:

Ágape Fraternal celebrando nuestro 10mo Aniversario
HORARIO 6:00PM

Palabras de Bienvenida a cargo del MRH Víctor Serna Gran Maestro
Cena y Baile

DOMINGO 29 DE JUNIO 2008

PROGRAMA ENTREGA DE GRAN CARTA PATENTE A LA GRAN LOGIA REGULAR DE CALIFORNIA
INSTALACION DE GRAN CUADRO
10:00AM

CELEBRACION DEL SOLSTICIO DE VERANO ALMUERZO DE CONFRATERNIDAD
HORAS 01:00PM

- 1- Apertura Ceremonia Solsticio a Cargo del MR Antonio Villanueva, Gran Maestro Gran Logia Regular de California. Ex Gran Past Master y Past VM de la R.:L.:S.: FENIX No.10, y FENIX No.4
- 2- Brindis de Ordenanza a cargo del R.:H.: Enrique Reyes, Venerable Maestro de la R.:L.:S.: José María Morelos y Pavón No.67-1
- 3- Presentación del Espectáculo a cargo del R.:H.: Jorge Andrade Venerable Maestro de la R.:L.:S.: Acacia No.2.
- 4- Entrega de Diplomas de Asistencia a cargo del R.:H.: Juan Serna Venerable Maestro de la Logia Fraternidad Honradez y Trabajo No.5
- 5- Uso de la Palabra en bien general de la orden
- 6- Cierre de la ceremonia de Solsticio
- 7- Despedida de los ilustres visitantes

MASONIC HIGH COUNCIL OF VENEZUELA

Most Worshipful Brethren:

On the 21st of May 2008 our Resp.: Lodge "Luz del Universo No.123" celebrated its 50th Anniversary. It has been 50 years of uninterrupted Masonic work. For that the Regular Grand Lodge of Venezuela, celebrated a Grand Communication on the 24th of May, in the city of Maracay, Venezuela, home of the Resp.: Lodge Luz del Universo.

Fraternally
Juan Vicente Nuñez, Past Master
Grand Secretary General, MHC VENEZUELA

Muy Resp.: Hermanos:

Se celebro en el 21 de Mayo 2008, la Resp.: Log.:Simb.: "Luz del Universo" No.123, que cumplió 50 años desde su fundación trabajando de manera interrumpida. La Gran Logia Regular de Venezuela, celebro una Gran Tenida en Honor a nuestros Hermanos. La tenida se llevo a cabo en la sede de la Resp.: Logia, en la ciudad de Maracay, Venezuela el día Sábado 24 de Mayo a las 5:00pm.

Fraternalmente
Juan Vicente Núñez, Past Master
Gran Secretario General, ACM VENEZUELA



The Ancient Ceremonies of the Order

RW Bro.: William Preston, 1812

We shall now proceed to illustrate the Ancient Ceremonies of the Order, particularly those observed at the Constitution and Consecration of the Lodge, and at the Installation of Officers, with the usual charges delivered on those occasions. We shall likewise annex an explanation of the Ceremonies used at laying the Foundation-stones of Public Structures, at the Dedication of Public Halls, and at Funerals; and close this part of the treatise with the Funeral Service.

Manner of constituting the Lodge & the Ceremony of Consecration

Any number of regularly registered Masons, not under seven, resolved to form the new Lodge, must apply, by petition, to the Grand Master; setting forth 'That they are regular Masons, and are at present, or have been, members of a regular lodge; That, having the prosperity of the Fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of the Art; and for the conveniency of their respective dwellings, and other good reasons, have agreed to form a new Lodge, to be named: That, in consequence of this resolution, they pray for a warrant of constitution, to empower them to meet as a regular lodge, on the of every month, at ; and then and there to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the laws of the Grand Lodge: That they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of the said Lodge: That, the prayer of the petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to all the constitutional laws and regulations of the Grand Lodge.

This petition, being signed by at least seven regular Masons, and recommended by the Masters of three regular lodges adjacent to the place where the new Lodge is to be formed, is delivered to the Grand Secretary, who, on presenting it to the Grand Master, or in his absence to the Deputy, and its being approved, is ordered to grant a dispensation, authorising the brethren specified in the petition to assemble as Masons in open Lodge for forty days, and practise the rites of the Order, until such time as a constitution can be obtained, or that authority recalled.

In consequence of this dispensation, the lodge is formed at the place specified; and its transactions, being properly recorded, are valid for the time being, provided they are afterwards approved by the brethren convened at the time of Constitution.

When the Grand Master has signified his approbation of the new Lodge, he appoints a day and hour for constituting [and consecrating] the new Lodge; and for installing the Master, Wardens, and Officers. If the Grand Master in person attend the ceremony, the lodge is said to be constituted IN AMPLE FORM; if the Deputy Grand Master acts as Grand Master, it is said to be constituted IN DUE FORM; and if the power of performing the ceremony be vested in the Master of a private Lodge, it is said to be constituted IN FORM.

Ceremony of Constitution

On the day and hour appointed, the Grand Master and his Officers, or the Master and Officers of any private Lodge authorised by the Grand Master for that purpose, meet in a convenient room, and, when properly clothed, walk in procession to the lodge-room, where, the usual ceremonies being observed, the lodge is opened by the Grand Master, or Master in the chair, in all the Degrees of the Order. After a short prayer, an ode in honour of Masonry is sung. The Grand Master, or Master in the chair, is informed by the Grand Secretary, or his locum tenens, 'That the brethren then present [naming them], being duly instructed in the mysteries of the Art, desire to be formed into a new Lodge, under the Grand Master's patronage; that a dispensation has been granted to them for the purpose; and that by virtue of this authority they had assembled as regular Masons, and duly recorded their proceedings.' The petition is read, as is also the dispensation, and the warrant or charter of constitution, which had been granted in consequence of it.

The minutes of the new Lodge, while under dispensation, are likewise read, and, being approved, are declared to be regular, valid, and constitutional. The Grand Master, or Master in the chair, then takes the warrant in his hand, and requests the brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

The ceremony of Consecration succeeds; which is never to be used but when it is specially ordered.

Ceremony of Consecration

The Grand Master and his Officers, accompanied by some dignified clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain or orator produces his authority, and being properly assisted, proceeds to consecrate. Solemn music is introduced while the necessary preparations are making. The lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, GLORY TO GOD ON HIGH, incense is scattered over the lodge, and the grand honours are given.

The Invocation is then pronounced with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The lodge being again covered, all the brethren rise up, solemn music is resumed, a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung; and the brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends.

The above ceremony being finished, the Grand Master advances to the pedestal, and constitutes the new Lodge in the following form:

'In the elevated character of Grand Master, to which the suffrages of my brethren have raised me, I invoke the NAME of the MOST HIGH, to whom be glory and honour! May he be with you at your beginning, strengthen you in the principles of our royal Art, prosper you with all success, and direct your zealous efforts to the good of the Craft! By the divine aid, I constitute and form you, my good brethren, Masters and Fellows, into a regular Lodge of Free and Accepted Masons; and henceforth empower you to act in conformity to the rites of our venerable Order, and the charges of our ancient Fraternity. May God be with you!' Amen.

Flourish with drums and trumpets.

The grand honours are then given, and the ceremony of Installation succeeds.

Ceremony of Installation

The Grand Master asks his Deputy, 'Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and royal Art?' The Deputy, having answered in the affirmative, by the Grand Master's order takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master, [or right worshipful, as it happens,]

'I present my worthy Brother (Name of Brother) to be installed Master of the Lodge. I find him to be of good morals, of great skill, true and trusty, and, a lover of the whole Fraternity, wheresoever dispersed over the face of the earth; I doubt not, therefore, that he will discharge the duties of the office with fidelity.'

The Grand Master then orders a summary of the Ancient Charges to be read by the Grand Secretary [or acting Secretary] to the Master elect.

The Ancient Charges

As contained in a manuscript in the possession of the Lodge of Antiquity in London, written in the reign of King James II

"And furthermore, at diverse assemblies have been put and ordained diverse crafties, by the best advise of magistrates and fellows, Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum.

Every man that is a Mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for dread of God: you that be charged, take good heed that you keepe all these charges well; for it is a great evil for a man to forswear himselfe upon a book.

The first charge is, That yee shall be true men to God and the holy Church, and to use no error or heresie by your understanding and by wise men's teaching. Allso,

Secondly, That yee shall be true liege men to the King of England, without treason or any falsehood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King, or to his counsell; also yee shall be true one to another (that is to say), every Mason of the craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

Thirdly, And yee shall keepe truely all the counsell that ought to be kept in the way of Masonhood and all the counsell of the lodge or of the chamber. — Allso, that yee shall be no thiefe, nor thieves to your knowledge free: that yee shall be true to the king, lord or master that yee serve, and truely to see and worke for his advantage.

Fourthly, Yee shall call all Masons your fellows, or your brethren, and no other names.

Fifthly, Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

Sixthly, You shall truely pay for your meat or drinks wheresoever yee goe, to table or bord. Allso yee shall doe no villany there, whereby the craft or science may be slandered.

These be the charges general to every true Mason, both Masters and Fellows.

Now will I rehearse other charges single for Masons allowed or accepted.

First, That no Mason take on him no lord's worke, nor any other man's, unless he know himselfe well able to perform the works, so that the craft have no slander.

Secondly, Allso, that no master take works, but that he take reasonable pay for itt; to that the lord may be truely served, and the master to live honestly, and to pay his fellows truely. And that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else

stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven years. And that the apprintice be free born, and of limbs whole as a man ought to be, and no bastard. And that no master or fellow take no allowance to be made a Mason without the assent of his fellows, at the least six or seaven.

Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

Fourthly, That a master take no apprintice without he have occupation to occupy two or three fellows at the least.

Fifthly, That no master or fellow put away any lord's works to tasks that ought to be journey-worke. Sixthly, That every master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backs, to make him loose his good name.

Seavently, That no fellow in the house or abroad answer another ungodly or reproveably without a cause.

Eighthly, That every master-mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazard; nor at any other unlawful plaies, through the which the science and craft may be dishonoured and slandered.

Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may bear him record that he was in an honest place.

Tenthly, That every master and fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

Eleventhly, That every master-mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

Twelfthly, That a master or fellow make not a mould-stone, square nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without, to mould stone.

Thirteenthly, That every Mason receive and cherish strange fellows when they come over the countrie, and set them on worke if they will worke as the manner is: (that is to say) if the Mason have any mould-stone in his place, he shall give him a mould-stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next lodge.

Fourteenthly, That every Mason shall truely serve his master for his pay.

Fifteenthly, That every master shall truely make an end of his worke, taske, or journey, whitherso it be.

These be all the charges and covenants that ought to be read at the installment of Master, or making of a Free-mason or Freemasons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.'

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

III. You promise, not to be concerned in plots or conspiracies against government, but patiently submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the award and resolutions of your brethren in general chapter convened, in every case consistent with the constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behaviour, courteous to your brethren, and faithful to the lodge.

VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of the Institution.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art of Masonry, as far as your influence and ability can extend.

On the Master Elect signifying his assent to these Charges, the Secretary proceeds to read the following Regulations:

I. You admit that it is not in the power of any man or body of men, to make innovations in the body of Masonry.

II. You promise to pay homage to the Grand Master for the time being, and to his Officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

III. You promise regularly to attend the committees and communications of the Grand Lodge, on receiving proper notice; and to pay obedience to the duties of the Order on all convenient occasions.

IV. You admit that no new lodge can be formed without permission of the Grand Master or his Deputy; nor any countenance given to any irregular Lodge, or to any person clandestinely initiated therein.

V. You admit that no person can be initiated into Masonry in, or admitted member of, the regular lodge, without previous notice, and due inquiry into his character.

VI. You agree that no visitors shall be received into the Lodge without passing under due examination, and producing proper vouchers of a regular initiation.

These are the Regulations of the Grand Lodge of Free and Accepted Masons.'

The Grand Master then addresses the Master Elect in the following manner: 'Do you submit to those Charges, and promise to support those Regulations, as Masters have done in all ages before you?

Having signified his cordial submission, the Grand Master thus salutes him:

'Brother A.B., in consequence of your cheerful conformity to the Charges and Regulations of the Order, I approve of you as Master of the Lodge; not doubting of your care, skill, and capacity.

The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form, in the presence of at least three installed Masters.

On his return to the Lodge, the new Master is conducted by the [Grand] Stewards to the left hand of the Grand Master, where he is invested with the badge of his office, and the warrant of constitution is delivered over to him in form; after which the Sacred Law, with the square and compasses, the constitutions, the minute-book, the rule and line, the trowel, the chisel, the mallet, the moveable and immoveable jewels, and all the insignia of his different Officers, are separately presented to him, with suitable charges to each. He is then chaired amidst the acclamations of the brethren; after which he returns his becoming acknowledgments to the Grand Master, and the acting Officers, in order. The members of the new Lodge then advance in procession, pay due homage to the new Master, and signify their subjection and obedience by the usual salutations in the three Degrees.

This ceremony being concluded, the new Master enters immediately on the duties of his office, by appointing his Wardens, who are separately conducted to the pedestal, presented to the Grand Master, and installed by the Grand Wardens; after which he proceeds to invest them with their badges of office.

Moral observations on the instruments of Craft Freemasonry, Which must be presented to the Master of the lodge at installation

The various implements of the profession, emblematical of our conduct of life, are upon this occasion carefully enumerated.

The Rule directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.

The Trowel teaches, that nothing can be united without proper cement, and that the perfection of the building must depend on the suitable disposition of the cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

The Chisel demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state, is unpolished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man.

The Plumb admonishes to walk upright in our station, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that, though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and Death, the grand leveller of human greatness, reduce us to the same state.

The Square teaches us to regulate our actions by rule and line, and to harmonise our conduct by the principles of morality and virtue.

The Compasses teach us to limit our duty in every station; that, rising to eminence by merit, we may live respected and die regretted.

The Mallet teaches us to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises that comely order,

Which nothing earthly paves, or can destroy, The soul's calm sunshine, and the heart-felt joy.



The Masonic High Council
The Mother High Council of the World

International Grand Assembly

Regular Craft Freemasonry

MEXICO

Brethren All: I have the honour to give notice that the Regular Masonic High Council of Mexico has constituted the Grand Royal Arch Chapter of Mexico and the same Grand Royal Arch Chapter has Part of the Regular Masonic High Council of Mexico make now part of our Regular International Masonic Federation. We wish them all a most Fraternal welcome to the original workings of English Royal Arch Freemasonry.



Gran Capitulo del Arco Real de México

Supreme Order of the Holy Royal Arch

MEC Angel Roberto Ladrón de Guevara Senties
Gran Primer Principal de la Suprema Orden del Sacro Real Arco

MEC José Alfonso Alcazar y López
Gran Segundo Principal

MEC Jose Samuel Adams Ruelas
Gran Tercer Principal

EC Jaime Borbolla Romero
Gran Escribano

EC Angel Armando Ladrón de Guevara Senties
Gran Secretario General

EC Richard Lawrence Saucedo Griffith
Gran Tesorero General

EC Ricardo Enrique Rivas Andrade
Gran Principal Morador General

EC Mario Gerardo Sanchez Cruzalta
Gran Capitán General del Real Arco

EC Pedro Navarro Callejas
Gran Maestro General del Tercer Velo

EC Juan Cruzalta Aguirre
Gran Maestro General del Segundo Velo

EC Sigfrido Alberto Rodríguez León
Gran Maestro General del Primer Velo

EC Oscar Angel Morales Bustamante
Gran Centinela General

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE

Speech of RW Bro.: Alain TOUTOUS, MHCF Secretary General, France

Dear Brethren,

Greetings, please allow me to seize this occasion on this special anniversary of the Lodge "Luz Del Universo No.123 zenith of Maracay", to send you on behalf of all our worshipful Lodges of our Organization in France this message as a token of our fraternal bonds.

I will use a few simple words to evoke one of our goals, which is to share happiness that Freemasonry gives us, especially in never forgetting to communicate continuously around and among ourselves in this great Fraternity of ours.

This day bring us memories of an event that occurred fifty years ago to the day, this lodge has an existence that we accept to date and which corresponds to half a century of its history.

The word "Lodge" in the Latin language means: Oracles.

In antiquity and following the interpretation of the Holy Scriptures, the Oracles are related to the message, which is faithfully received from the divinity in a place of sanctuary.

What we call a Lodge is the place where we hold our Masonic meeting and ceremonies.

Which is a physical place. This physical place is different with the true lodge, because the lodge does not have a physical existence; the lodge exist only during the ritual Masonic work that is circumscribed in space-time.

Therefore the worshipful Lodge is represented by the "Cosmos".

Given that the erection of the Temple is characterized by the crystallization of the celestial cycles we will admit that the birthday date with regard to the Construction of our Lodges in which we hold our meeting correspond to the date of our physical memories. Whereas those which celebrate the advent of our worshipful lodge go back to the origin of times. In others words the source of our own Tradition.

The wisdom that was transmitted to the founding members of our worshipful lodges is immemorial. Some consider that this wisdom is resulting from the Hermetic School of Sirius, otherwise know as the school of the Royal Art.

We are heirs of a Time Immemorial Tradition whose anniversary date for its starting point is the very origin of the creation itself. This should become a living reality in the heart of each one of us.

May all Masonic virtues continuously be transmitted pure and without spots in this Most Worshipful Lodge, in every worshipful lodge in our International Masonic Federation in Venezuela, and in every Most worshipful Lodge under the Auspices of our International Masonic Organization around the world.

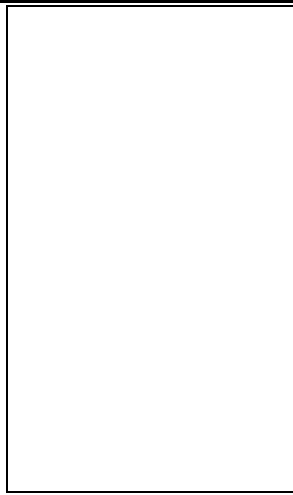
Finally please receive from the French Brethren and from every Most worshipful Lodge under the auspices of our International Organization in France, our warmest and fraternal greetings.

On Behalf of our Grand Master and of all Worshipful Masters of the Craft French Lodges.

THE HISTORY OF THE TWO PILLARS

W.L. Fawcette, 1874

According to tradition, Melcarthus, a Tyrian navigator and explorer, sailing in search of fabled Atlantis or dimly rumoured Britain, had paused in a bay at the western extremity of the land beyond the straits, and set up there two pillars as a memorial, building over them the temple of Hercules. A colony of Tyre was established there, and the place grew into the ancient Gades, the modern Cadiz.



Coat of arms of the city of San Fernando, Cádiz

As the temple increased in wealth, through the votive offerings of passing voyagers, it became more splendid, and the first rude pillars of stone were replaced by others made of precious metals. As late as the second century this temple existed in its greatest splendour. Flavius Philostratus, who visited it, testifies to its magnificence, and in his Life of Apollonius of Tyana gives the following description of the pillars:

"The pillars in the temple were composed of gold and silver, and so nicely blended were the metals as to form but one colour. They were more than a cubit high, of a quadrangular form, like anvils, whose capitals were inscribed with characters neither Indian nor Egyptian, nor such as could be deciphered. These pillars are the chains which bind together the earth and sea.



Coat of arms of the city of Cádiz

The inscriptions on them were executed by Hercules in the house of the Parcae, to prevent discord arising among the elements and that friendship being disturbed which they have for each other."

These pillars were the nucleus of the ancient Gades, and naturally became the metropolitan emblem of the modern city, as the horse's head was of Carthage.

The tradition of the Freemasons in regard to the two pillars, which are a prominent emblem of their Craft, is, that they represent the pillars Jachin and Boaz which Hiram of Tyre made for Solomon, and set one on either side of the entrance to the Temple, to commemorate the pillar of cloud by day and of fire by night which guided the Israelites in their forty years' wanderings in the wilderness. Whatever significance the Hebrews may have attached to these pillars, there is good reason for believing that they received the material emblem from the Tyrians at the time of the building of the Temple. The Scriptures give a minute account of the dimensions and designs of the pillars, (2 Kings, VII, and 2 Chronicles, III,) but are silent as to their significance; and there is nothing in the whole Scriptural account of them to forbid the conclusion that the ideas symbolized by them were as much Tyrian as Jewish. Tyre had been a rich and prosperous city for over two hundred years, when Solomon undertook the building of the Temple.

The Tyrians had been skilled in architecture and other arts to a degree that implied a high state of mental culture, while the Hebrews were yet nomadic tribes living in tents. The tabernacle was only a tent, and in this first Hebrew endeavour to give it a more enduring structure of wood and stone, Solomon naturally appealed to the greater skill of the subjects of the friendly Hiram, King of Tyre. When the Hebrews began to build the Temple, they ceased their wanderings, they became permanently established, and, as a memorial of this fact, they embodied in the architectural design of the Temple a symbol which, by the Tyrians and many other nations descended from the ancient Aryan stock, was considered emblematic of a divine leadership that had conducted them to a new and permanent home; this was the true significance of the two pillars.

As long as the Hebrews were wanderers, the pillars of cloud by day and of fire by night were merely a metaphor, to express their belief in a divine direction of their movements. When they came at last to the Promised Land, the figurative pillars of cloud and fire became the two pillars in the porch of the Temple, as the symbol of the establishment of the nation.

Having thus traced the story of the emblems back through two lines of descent to a common point in Tyre, we must take a look into the remoter past to find the origin of the symbol in the earliest recorded ideas of the human race in connection with the Deity, and from that point we may follow its descent again through the two independent routes of Greek and Scandinavian mythology.

The ancient Aryans who composed the Vedas had not then arrived at the stage of intellectual development in which they could entertain the idea of an abstract principle as the one universal law, or of any god except a risible one. To them it seemed impossible that there could be a spiritual essence without some material form. Fire, the most inexplicable and striking of the agencies of nature, was accepted by them as this first and all-pervading force which controlled the universe; and the sun, the grandest and most brilliant mass of fire, as the embodiment of the Deity.

Here are two verses of the Vedas, as translated by Max Muller, which may be called the Genesis of the Brahmins, and in them are two words around which have crystallized fancies growing into myths, and myths growing into monuments of wood and stone, and again into ideal beings, until the original conceptions have been almost lost. Yet through all these changes some characteristics of the original meaning have been so stamped upon each new form, that the thread of connection, from those ancient days when the first peoples of the human race worshiped the sun on the plains of Central Asia, down through all the ages to the comparatively modern symbol of the Pillars of Hercules, is unmistakable:

1. "In the beginning there arose the golden Child. He was one born lord of all that is. He established the earth and this sky; Who is the God to whom we shall offer our sacrifice?"

2. "He who gives life, he who gives strength, whose command all the bright gods revere, whose shadow is immortality; whose shadow is death; Who is the God to whom we shall offer our sacrifice?"

If there were nothing but the coincidence of the two words italicized in the foregoing verses, with the names of the two pillars in Solomon's Temple - Jachin meaning strength, and Boaz to establish - if there were nothing but this to establish the connection of the two pillars as well as the Pillars of Hercules and also the Greek myth of Castor and Pollux, with these ancient expressions, the identity or all these myths and symbols might be more doubtful than it is; but there is more.

In the Vedas the sun is called the "runner," the "quick racer;" he is called Arvat, the horse; Agni, the fire; Arusha, the red one, the strong one, the son of Heaven and Earth; Indra, the god of all gods. He is represented as drawn in a chariot over his daily course through the heavens by "the harits," "the rohits," and "the arushas," i.e., the gleaming, the ruddy, and the gold-coloured horses of the dawn, which are the first rays of the morning sun.

The flexibility of the idea, within a certain range of expressions seems to be acknowledged by the poets of the Vedas in the following verse: "Hear thou, the brilliant Agni, my prayer, whether the two black horses bring thy car, or the two ruddy, or the two red horses."

Notwithstanding all the interchanging of names, numbers, and genders, and the changing of forms from animal to human, and vice versa, there is an adherence to the idea of beings endowed with supernatural strength and brightness, and of a contest between, and alternating supremacy of, light and darkness!

It requires no great stretch of the imagination to conceive how, in the Greek modification of this many-sided plastic myth of the sun-god, Indra should be the prototype of Jove, and Arusha of Apollo, and also of Heracles. Indeed, it seems probable that, out of the numerous names of this one object of adoration, the sun, grew nearly all the wonderful and fantastic system of both Greek and Scandinavian mythology.

In the Vedic myths, the phenomena which attended the rising and setting of the sun, the clouds, some black, some ruddy, and some shining like molten gold or silver, and also his first and last beams darting through, were spoken of as horses or cattle, or beings with human forms, almost invariably in pair.

In some places the ruddy clouds that precede his rising are called the bright cows." The two horses which the sun is said to harness to his car are called the "Arusha," the red ones; in other places they are called the "two Asvins," the shining mares; and in others the idea is modified still more, and they are called the "two sisters," and, at last, we find, are named Day and Night, the "daughters of Arusha," the one gleaming with the brightness of her father, and the other decked with stars. Professor Whitney, in his Essay on the Vedas, introduces the "two Asvins" as "enigmatical divinities," whose vocation or province in Aryan mythology he does not discover, though, at the same time he intimates the probability that they may be identical with the Dioscuri of the Greeks; and Professor Muller hints at the same identity, but with no more reference to their true character of divine forerunners or guides for families, tribes, or races of men wandering about the world in search of new homes. It is related of the Dioscuri that, when Castor was killed, Pollux, inconsolable for his loss, besought Jove to let him give his own life for that of his brother. To this Jove so far consented as to allow the two brothers to each pass alternate days under the earth and in the celestial abodes, their alternate daily deaths and ascensions to the heavens being only another version of the story of Day and Night, the daughters of Arusha. The twin brothers, Castor and Pollux, are represented as always clad in shining armour, and mounted on snow-white steeds, thus reproducing the chief characteristics of the "two Asvins," the shining mares of the Vedas, and showing that all these metamorphoses are only variations of the same idea.

The Hebrew metaphor of the pillar of cloud by day and of fire by night, to express the idea of a divine leadership, points to the same natural objects - clouds and fire - that to the earlier Aryans were symbols of the presence of the Deity; and the whole idea might seem a reproduction or elaboration of that expressed in the following verses of the Rig-Veda, written a thousand years before:

Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods; - Who is the God to whom we shall offer our sacrifice?

"He who by His might looked even over the water clouds, the clouds which gave strength and lit the sacrifice; He who alone is God above all gods."

The fact that nearly every manifestation of the presence of the Deity recorded in Hebrew history down to the time of the building of the Temple was in a cloud shows at least a remarkable resemblance to the Aryan conceptions of the divine presence.

The further elaboration of the idea in symbolizing the presence of the Deity by two pillars of wood or stone, and particularly of such presence in the character of a leader through long wanderings to a place of permanent establishment, was not exclusive with the Hebrews. Other races with whom the Hebrews could not have come in contact had precisely the same symbol of two pillars of wood or stone, a fact which makes it a reasonable presumption that the two pillars, one of cloud, one of fire, which were their prototypes, were not more exclusively a Hebrew idea.

In Sparta the twin Dioscuri are said to have been represented by two pillars of stone, which were sometimes joined by a smaller horizontal bar to represent their twinship.

Frequently the top of one of these posts was carved in the semblance of a human head. The Spartans may have borrowed the emblem from the Tyrians; the fact that the ancient Northmen employed the two pillars to symbolize precisely the same ideas as those connected with them by the Hebrews and Greeks, makes it quite likely that the Spartans derived the symbol from the same original source as the Tyrians.

A column of stone was in fact a common symbol of the Deity among many ancient nations. Venus was worshiped at Paphos under the form of a stone. Juno of the Thespians and Diana of the

Icarians were worshiped under the same form. The most famous of the Syrian deities was El Gabal, (the stone,) a name to which is akin the modern Arabic gebel, a mountain, or a rock. The very name of Gibraltar, one of the mountains to which poetry has transferred the title of Pillars of Hercules, is from Gebel Tarik, the mountain, or the rock, of Tarik, one of the first Moors who set foot on the northern side of the straits, and after whom came those who established in Spain the brilliant and romantic empire of these successors of the ancient Phoenicians.



Coat of arms of Spain

There is good ground for the presumption that Heracles of the Greeks was only another version of the myth of the Dioscuri. The Hebrews gave each of the pillars a name, though they received the emblem from the Tyrians, who employed them as the emblem of one deity; and as the Tyrians were earlier than the Greeks, this phrase of the monotheistic significance of the pillars must have come down from the same ancient source as the myth of the Dioscuri.

With both Greeks and Tyrians "Heracles," transformed by the Latins into "Hercules," seemed to be a transferable honorary title.

The proper name of the Tyrian Heracles was Melcarthus, whose mother was said to be Asteria, the starry heavens; while the proper name of the Greek Heracles was Alcaeus, who was said to be the son of Jove by a mortal mother, Alcmena, as the Dioscuri were said to be the twin sons of Jove by a mortal mother Leda. The Heracles of the Tyrians and the Castor and Pollux of the Greeks were the patron deities of seamen and navigators, as well as of feats of strength and agility.

Turning now to the mythology of the Scandinavians, we find in the character of Thor one which corresponds in all these particulars. He was said to be the son of Odin, the eldest of the gods by Jord, (the earth.) Not only do the stories of his feats of strength with his hammer correspond to those of Heracles with his club, but he was the patron deity of the early Norse navigators, who were as daring as even the Phoenicians.

The "sacred columns" of the Norse mythology were two high wooden posts, or pillars, fashioned by hewing. These stood on either side of the "high seat" of the master of the household, and hence were called "the pillars of the high seat," and were a sort of household symbol of Thor. The upper end of one of the pillars being, like the Spartan symbol, carved in the semblance of a human head, the setting up of these pillars was the sign of the establishment of the household on that spot. When a Northman moved, no matter how far, he took his sacred pillars with him; and where these were set up, there was his home until he made a formal change of domicile by moving them to some new spot.

When the Northmen discovered Iceland, and began to emigrate there, the sacred pillars of each Norse family were thrown overboard when the ship came near the land, and on the nearest habitable spot to where they were cast ashore by the waves, they were set up, by planting the ends in the ground, as a symbol of possession, being in some respect a formal act of "entry," having something of the same significance as the act of the emigrant in the Western States who has "staked out a claim."

When the pillars were set up, the house was built around them, and, though the pillars and the domicile might be moved to new locations, the place where the pillars were first cast ashore always retained a peculiar significance and sacredness to the family.

Thus it is related of Throd Hrapppsson, that his pillars, when cast overboard, were carried away by the waves and currents and apparently lost. He settled, however, on the eastern side of Iceland, and had

been living there ten or fifteen years when it was discovered that his pillars had been cast ashore on the western coast, upon which he straightway sold his estate, and moved to the locality where his pillars had been found.

Many other instances of the casting of the sacred columns into the sea, in order that they might guide Northmen in their selection of homes in Iceland, are related in Rudolph Keyser's Religion of the Northmen.

Of Eirik the Red it is told, that, having loaned his posts of honor (possibly as a pledge of some promise to be fulfilled) to another Icelander, he could not get them back, which gave occasion for a long feud, into which many other families were drawn, and many of the adherents of both parties were slain.

"When the Norse chieftain Thorolf Mostrarskegg left Norway to settle in Iceland, he tore down the temple of Thor, over which he had presided, in which he seemed to have some kind of proprietary right from having built it chiefly at his own expense for the use of the worshipers of Thor, and took with him the most of the timber, together with the earth beneath the platform on which Thor's statue had been seated."

When he came in view of Iceland, the two sacred columns of the temple were thrown into the sea; and where these were cast on shore by the waves, he called the place Thorsnes, and built the temple of Thor, placing the two sacred columns, one on either side, just within the doorway.

The incidents in which the two columns thus appear in the earliest history of the Norse people are, it is true, of modern date, when compared with their appearance at the building of Solomon's Temple, of the erection of the Pillars of Hercules by Melcarthus, near the straits of Gibraltar; but their later appearance in history as the "Pillars of Thor" does not argue that they were copied from the Pillars of Hercules, but only that written history, or even chronology of any kind, was not known in Scandinavia until a much later period than in Syria and Greece.

The Germanic race, however, of which the Northmen were a branch, had its origin in the centre of Asia near the Caspian Sea. From there they had brought the same tradition as the Syrians and Greeks; and the religious myths, out of which the Greeks afterwards elaborated their fanciful system of mythology, were by the Northmen, whose rude climate gave imagination a gloomier turn, fashioned into the more barbarous, grotesque, and sanguinary "Asa faith." The cosmogony of the Greeks and the Northmen corresponds so nearly as to leave no doubt of a common origin, and yet the details were so different as to show that for ages the ancient stories must have been handed down from one generation to another by people possessed of a vastly different degree of refinement, and surrounded by a different aspect of nature.

The Asa faith was as ancient as the cosmogony of the Phoenicians and the Greeks, and the sacred columns of Thor were not an idea borrowed from the Pillars of Heracles, but an independent perpetuation of the same mystic symbol.

The facts that the two pillars were a sacred symbol in three ancient and contemporaneous religions, and that they occupied the same position and significance in the temples of Thor of the Scandinavians, Heracles of the Tyrians, and Jehovah of the Hebrews, help to confirm the theory of a common mythology as the foundation and the source of the ideas of all the later faiths. The fervid spirit of the Hebrews gave to their version of this and other ancient conceptions a diviner mould. As the solar ray of light, split up by the prism, yields three groups of rays, one of which carries with it the main portion of the heat, another the greater part of all the light, and another nearly all the actinic qualities, and each of these groups embracing two or more of the seven prismatic colours, so the rays of that ancient Aryan sun, the first and most natural emblem of the Deity, falling on the human mind, have been elaborated to a great variety of faiths, each carrying with it some of the divine light, but in other characteristics as different as the groups in the spectrum of the analysed solar ray. With one race the predominant traits of religious thought are brilliant, but merely sentimental corruscations of poetic fancy; with another, cold, practical maxims of thrift; with another, the fervid, but sombre, enthusiasm, the zealous dogmatism that overturns empires.

But in all there is the acknowledgment that the regular alternation of day and night is the work of God, the phenomena indicating his presence to guide man around the habitable portion of the world.



El Sacro Arco Real Santidad al Señor

Breve Introducción

La masonería simbólica, en su tres Grados Aprendiz, Compañero y Maestro Masón, es la verdadera Masonería, sus grados son universales y como tal no obedecen a rito alguno, a pesar de que cada Resp.: Logia, asume las ceremonias de algún Rito en particular.

El Aprendiz, guarda silencio para poder aprender a concentrarse y a preparar sus sentidos para el estudio, el compañero dedica su tiempo a la preparación intelectual, estudiando las Bellas Artes y las Ciencias; el Maestro interpreta la Plancha de Trazar y da inicio al ordenamiento de los trabajos y su aplicación tanto dentro del territorio masónico como fuera de su ámbito.

En cada grado de la Orden Francmasónica recibimos, símbolos y alegorías, historias y leyendas, cada uno con moralejas y enseñanzas profundas; desde el inicio de la humanidad hasta más allá de nuestras vidas terrenales. Sin embargo en el Grado de Maestro, el producto de esa incesante búsqueda nos encontramos sin el guía y sin la palabra, sin el Verdadero Maestro y la Palabra se ha extraviado.

Es allí donde el Maestro Masón comienza la búsqueda incesante de ella, y haciendo uso de sus estudios "revisa su compañerazo", revisando la historia, las antiguas costumbres y tradiciones de la humanidad, pero mucho mas importante el legado de nuestros predecesores, Maestros Constructores.

Toda civilización registra el diluvio universal, y nos cuentan como con la Construcción del Arca, se salvarían las especies, pero no nos indican como sobreviviría el conocimiento; o quizás si?

Toda civilización registra Catástrofes Divinas, donde los hombres son castigados por la furia de dios, "pero haciendo uso de las enseñanzas pueden sobreponerse y ser perdonados".

Se nos relatan la construcción de Grandes Civilizaciones, los Grandes Templos de la antigüedad, conocemos la leyenda de Enoch, la de Jubal y Tubal... y nos preguntamos si estaba pérdida la Palabra y el Verdadero Maestro fallecido, quien tendría el conocimiento para realizar tales construcciones, majestuosas y de tal perfección, que solo podría demostrar el conocimiento a la Geometría Sagrada. Y así damos el paso de revisar esas construcciones, su metodología, y praxis.

Es este estudio el que como Maestros Masones, concedores del Compañerazgo, nos lleva a descubrir la Verdadera Historia de la Masonería y nuevas Leyendas con enseñanzas más firmes y respuestas contundentes de ¿Quiénes Somos? ¿De Dónde Venimos? Y ¿Hacia Dónde Vamos?...Descubrimos el Arco Real

Es el Arco real, quien da las respuestas a como el Hombre, concedor de la Geometría Sagrada y de las Ciencias, programa y garantiza la supervivencia y perpetuidad del Conocimiento.

Nos permitimos citar del Manuscrito de Cooke el siguiente párrafo:

"...si Dios se vengaba con el fuego el mármol no fuera quemado, y si Dios se vengaba con el agua la otra piedra no se hundiera. Y por ello rogaron al hermano mayor de Jabal que construyera dos columnas con estas dos piedras, esto es, mármol y laterus, y que esculpiera en los dos pilares todas las Ciencias y las Artes que habían hallado..."

Las Ceremonias de Masón de Marca y de Past Master, nos permite reconocer el trabajo de los Maestros Masones Operativos, permitiendo entender los mensajes dentro de sus obras.

La Ceremonia de Real Marinero del Arca, nos permite revivir la preparación del Maestro Masón para lograr perpetuar el Conocimiento y la Sabiduría heredada.

Las Ceremonias de la excelencia, Excelente Maestro Masón, Muy Excelente Maestro Masón y Excelentísimo Maestro Masón, nos permite revisar la Construcción del Templo, su destrucción y finalmente la reconstrucción del mismo.

La Ceremonia de Velos, del Maestro Masón del Arco Real, nos enseña los trabajos de la Consagración del Templo, y la colocación del Arca de la Alianza en el Sanctum Sanctorum.

Por lo expuesto todo Maestro Masón entenderá, que si bien es cierto que estas ceremonias del Sacro Arco Real, son un complemento del Grado de Maestro, entregan al Maestro Masón una nueva y total perspectiva de su trabajo Masónico.

Fraternalmente
Juan Vicente Núñez

Qué es el Real Arco y por qué el Real Arco

E. Comp. Roy A. Wells, 1965

Esta nota está dirigida al Hermano para quien el Real Arco es desconocido, o para quien este Grado Supremo le ha sido presentado como un grado superfluo o de escaso interés para él.

Aún cuando se haya escrito profusamente sobre el Real Arco, para tal Hermano la información al respecto ha sido un tema relegado. Los Maestros Masones están continuamente llegando a un punto en sus carreras Masónicas en el que se preguntan: "Por qué el Real Arco?" o "Qué es el Grado del Real Arco?", o aún "Que tiene que ver con la Masonería Simbólica?". Su desarrollo Masónico se ve estimulado o interrumpido de acuerdo con las respuestas que recibe. Si el tema surge con Hermanos que en un sentido Masónico están ilustrados al respecto, quien se pregunta, naturalmente se beneficiará de la orientación e instrucción. Sin embargo, con frecuencia las preguntas podrían estar dirigidas a aquellos que no están bien preparados para responder adecuadamente y cuyas limitaciones pueden producir a su vez una permanente influencia adversa en quien podría haber encontrado en el Real Arco una inspiración Masónica completa o tal vez un sendero hacia ella.

Una corta respuesta a estas preguntas sería que el Grado del Real Arco es la consumación del Tercer Grado, lo cual es una subestimación. El Real Arco es por cierto la progresión natural en la Francmasonería que provee la obtención de los "auténticos secretos", a continuación del otorgamiento de ciertos secretos substitutivos, y como tal, forma realmente una parte integral de la Masonería Simbólica Inglesa.

La Masonería Simbólica se relaciona con las circunstancias de la construcción del Templo del Rey Salomón, el primer lugar fijo de veneración al Dios de Israel, y el lugar donde se depositó el Arca de la Alianza luego de la peregrinación por el desierto. En esta era se dijo: "Él construirá una Casa en mi Nombre y Yo estableceré el trono de su Reino por siempre". Para el Masón el significado de este

enunciado es que él mismo deberá levantar una superestructura, "perfecta en sus partes y honorable para el constructor".

La Historia Bíblica nos informa que poco después de la muerte del Rey Salomón se produjo una rebelión y las Doce Tribus se dividieron en dos Reinos. Diez de las tribus constituyeron Israel en el Norte, en tanto que las otras dos formaron Judá en el Sud. Las diez tribus del Norte desaparecieron cuando fueron tomadas en cautiverio por Sargon, Rey de Asiria. Judá, sin embargo retuvo su identidad como Reino tributario, al principio bajo la dominación de Egipto, y más tarde bajo Babilonia. Como consecuencia de una falta de pago del tributo a Babilonia, la ciudad de Jerusalén y el Templo fueron destruidos por Nabucodonosor, Rey de Babilonia. El entonces Rey de Judá, Joacim, junto con la gente prominente de su Reino fueron conducidos en cautiverio a Babilonia. Sólo aquellos de las clases bajas fueron dejados para labrar el suelo. Judá como nación sobrevivió durante este período de cautiverio, y cuando Babilonia cayó ante sus conquistadores Persas, los cautivos fueron alentados a retornar a su tierra natal.

La Masonería del Real Arco, trata del retorno a Jerusalén de los cautivos sobrevivientes y de sus descendientes. Su tema principal está centrado en la remoción de escombros del sitio del Templo para preparar el terreno para los cimientos del Segundo Templo. En esta etapa, se nos narra como, y en que circunstancias especiales, se recuperan los "auténticos secretos".

Leemos en las escrituras del profeta Haggeo que el Segundo Templo no era nada tan importante, pero lo que si era importante, fue el comentario: "La Gloria de esta casa postrera será mayor que la de la primera". De esta declaración se infiere que en el lugar del esplendor material del Templo de Salomón, surgiría un desarrollo espiritual que inspiraría ideas más elevadas del Dios de Israel.

Antigüedad del Real Arco

La primera referencia impresa a la Masonería del Real Arco aparece en Dublín (Irlanda) en 1743, en un diario conteniendo un informe de ..."el Real Arco llevado en procesión por dos Excelentes Masones". No hay certidumbre acerca de si se estaba refiriendo al grado del Real Arco, pero en mi opinión probablemente fue así. En 1744, fue publicado por Dassigny un artículo titulado "Un Estudio Serio e Imparcial sobre la Causa de la Decadencia Actual de la Francmasonería en el Reino de Irlanda". El mismo contenía referencia al grado del Real Arco, pero Dassigny no lo aceptó y pensó que era un fraude. Sin embargo, muy poco tiempo después estaba prosperando. Laurence Dermott, el segundo Gran Secretario de los "Antiguos", fue siempre un entusiasta del Real Arco, al que describió como "la raíz, corazón y médula de la Masonería".

El más antiguo registro escrito del Real Arco data de 1741, pero de ninguna manera esto implica que se haya originado en ese año; es imposible señalar una fecha, y decir que fue en ese año que nació el Real Arco. Es sin embargo obvio que un grado similar a nuestro Real Arco se presupone derivado del ritual del Maestro Masón, y una hipótesis aceptable es que los secretos esenciales del Real Arco correspondieron a la Veneratura y eran conferidos al V.M., no en su instalación sino al concluir el año de su mandato, y que eran cierto tipo de recompensa que se le acordaba por servicios prestados a la Orden, al desempeñar eficientemente los onerosos deberes de V. Maestro de una Logia.

Aquello que se perdió

El Maestro Masón que está ansioso por realizar un progreso diario en conocimiento Masónico, el masón inquisitivo, se ha preguntado sin duda por qué una leyenda que ilustra una pérdida omite incluir la secuencia complementaria de una recuperación; por qué la pérdida de los "verdaderos secretos" es resuelta aparentemente por la adopción permanente de ciertos secretos substitutivos, y qué relación estos secretos substitutivos tendrían con aquellos que se perdieron.

El tema del nacimiento, la vida y su madurez, la muerte y la resurrección -o esperanza de supervivencia en mansiones inmortales- está claro sin duda, pero ciertas frases en el ritual de la Orden indican que el tema aun no ha terminado dentro de la Masonería Simbólica. Es razonable asumir que el Maestro Masón ha especulado con el hecho de que la intención en la Ceremonia de Apertura es "buscar aquello que se perdió", sin embargo, en la Ceremonia de Clausura de ese grado siempre hay una referencia admitiendo un fracaso en dicha búsqueda.

Luego, el VM declara que los secretos substitutivos que le han sido regularmente comunicados, son sancionados y confirmados con su aprobación "hasta que el tiempo o las circunstancias restituyan los verdaderos".

Tal vez se haya reflexionado sobre la respuesta que se les dio a ciertos rufianes cuando demandaron una información específica del Gran Maestro, quien les dijo que sin el consentimiento y la cooperación de sus dos colegas, no podría ni habría de divulgar los detalles que ellos le requerían. "La paciencia y el trabajo asiduo le darán derecho al Masón digno a su debido tiempo, a su participación de esos secretos". ¿Cuándo es "debido tiempo", y como se convierte uno en un "Masón digno" de respecto y de participar?

El intento de obtener los legítimos secretos, sin el debido derecho a ellos, o como diríamos hoy, el intento de conseguir algo a cambio de nada, es una tragedia que parecería suscitar varias situaciones maduras para el cuestionamiento. Los recopiladores antiguos del ritual posiblemente decidieron que aquí había un punto de fractura que podría proveer un elemento de satisfacción para algunos Masones. De cualquier modo eso es exactamente lo que ha ocurrido y por cierto esto ha demostrado ser de alta conveniencia para muchos miembros.

En cuanto al Maestro Masón que se ha detenido a "pensar en estas cosas" -el verdadero Masón Especulativo-, el Real Arco, o para darle su título completo, la Orden de Masones del Real Arco, espera recompensarle hasta el límite de su propia capacidad o aptitud.

Debo ingresar?

El Candidato para Iniciación a la Masonería afirma entre otras cosas que su confianza está depositada en Dios, que es inducido por un ansia genuina de conocimiento y por un sincero deseo de convertirse en más útil en el servicio de sus semejantes.

Como Candidato para el Real Arco, deberá presentarse "con un deseo de perfeccionarse en la Masonería y de dedicar ese perfeccionamiento a la Gloria de Dios y al bien de la humanidad". Tal deseo de perfeccionamiento sólo puede manifestarse si durante el período de su carrera en la Orden hasta ese momento, se ha estimulado y alimentado su interés en la Masonería por sus proponentes, los Oficiales de la logia y los Preceptores de la Logia de Instrucción, todos aquellos cuyo deber hacia el aspirante es obvio, pero que alguna vez podemos perder de vista.

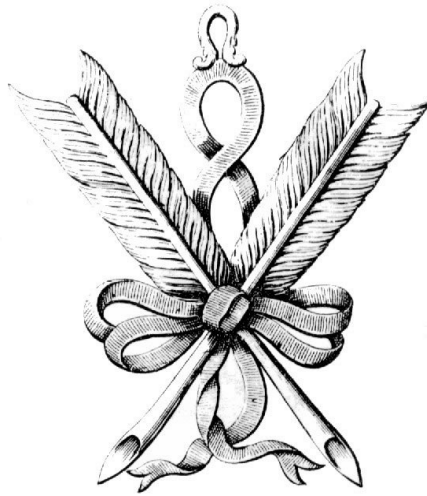
Si la Logia de Instrucción es tan sólo una "Logia de Ensayos" sin la levadura de la instrucción, la parte ritual de la Francmasonería se convierte en el punto focal y domina sobre todos los otros aspectos. Si la agenda de la Logia no contiene otra cosa que sucesivas ceremonias, se transforma en muy poco más que un vehículo para conseguir habilidad en el ritual y dicción perfecta. Todos aceptamos que la Francmasonería es "un sistema de moralidad velado en la alegoría e ilustrado por símbolos". Esto requiere de algún esfuerzo para comprender no tanto lo que el ritual expresa, sino lo que nos conduce a hacer.

Si realizamos la internalización de que la Francmasonería por cierto nos provee las herramientas, pero que la elección de las mismas y la manera de usarlas reside totalmente en nosotros, siendo así, la edificación del "Templo dentro de nosotros mismos" ya ha comenzado. La búsqueda de "Aquello que se perdió" -la Palabra Perdida- comenzó realmente en un sentido bíblico cuando Adán cayó en desgracia y legó a la humanidad ésta perpetua búsqueda.

Cuando los constructores del Primer Templo en Jerusalén se desviaron del verdadero culto, el mito bíblico se convirtió en realidad. Sin embargo, la Palabra permaneció en ese mismo lugar y al contar la manera de su redescubrimiento y el reconocimiento al privilegio para aquellos que lo hicieron posible, el Real Arco muestra exactamente cuál es para todos nosotros la verdadera esencia de la Masonería. Cuando uno se encuentra en la búsqueda, el Compañerismo del Real Arco debe sin duda ser recibido con beneplácito.

En otras épocas el ingreso a un Capítulo Real Arco estaba limitado a aquellos que ya habían ocupado la Veneratura de una Logia. En la actualidad todo Maestro Masón con una antigüedad de más de cuatro semanas es elegible, pero los tronos de los tres Principales están restringidos a aquellos que hayan sido instalados como Venerables Maestros de una Logia. Sin embargo, dentro del Capítulo existen otros cargos a los cuales el Maestro Masón puede tener acceso después de haber sido exaltado en el Real Arco.

El Masón entusiasta hallará en el Santo Real Arco mucho de lo que estuvo buscando desde su tercer grado, y además de la gran enseñanza simbólica y de la imponente ceremonia, encontrará que entre los miembros del Capítulo se encuentran los más activos adherentes de la Francmasonería.



Important News

Dear Brethren,

Our Grand Secretary's staffs are working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! Although we will not publish your name if you do not wish us to, please give your details.

We look forward to receiving many of your items.

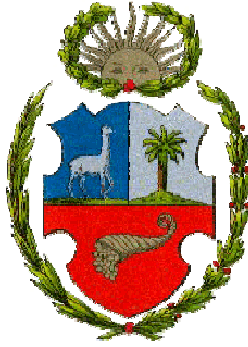
From the staff of the Office of the Grand Secretary, Regular Grand Lodge of England

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."



The Masonic High Council for the Republic of Peru
New Concert of Regular Grand Lodges of the World

Orient of Peru, May 22, 2008



W Bro.
Dimitrij Klinar
Secretary General of the MHC Mother of the World

Dear Sir and Brother,



It is with great pleasure that we, the members of the five Grand Lodges that support our MHC, send congratulations on the consecration of a new Grand Lodge within our New Concert, the Grand Lodge of the MHC of Serbia.

We hope that this will be a great event, and we like by your intermediate to salute their new Grand Master, Grand Officers and all the Brethren of the three lodges that conform this new High Potency, on behalf of: MW Bro. Carlos Pacchioni Valdez, Grand Master of the Occidental Grand Lodge of Peru; MW Bro. Francisco Espinoza Orrego, Grand Master of the Northern Grand Lodge of Peru; MW Bro. Pedro Baldeon Samaniego, Grand Master of the Central Grand Lodge of Peru; MW Bro. Juan Manuel Velasquez Calderon, Grand Master of the Southern Grand Lodge of Peru; and MW Bro. Regis Llerena Paredes, Grand Master of the Austral Grand Lodge of Peru.



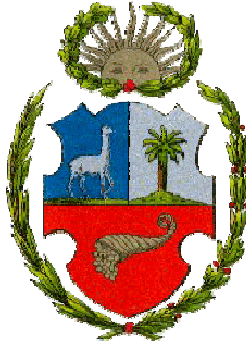
May the Great Architect of the Universe bless you and your families in all your endeavors!

With sincere and fraternal salutations,



MW Bro. Carlos L. Pacchioni Valdez
President of the MHC Peru
Deputy Secretary General
of the MHC Mother of the World





El Alto Consejo Masónico para la República del Perú Nuevo Concierto de Grandes Logias Regulares del Mundo

Or.: del Perú, 14 de Mayo de 2008 e.: v.:

A todos los mandatarios
y dignatarios representantes asistentes a la V Cumbre ALC-UE
Vall.: de Lima

Damas y caballeros,

El *Alto Consejo Masónico del Perú* representante de la Masonería Regular del Perú; e integrado por la Gran Logia del Norte del Perú, Gran Logia Austral del Perú, Gran Logia del Sur del Perú, Gran Logia del Centro del Perú y la Gran Logia Occidental del Perú; se complace en presentar su saludo de bienvenida al Perú a los 60 mandatarios europeos y latinoamericanos y sus delegaciones, que participaran en la V Cumbre de América Latina, el Caribe y la Unión Europea y que en conjunto representan a más de 1,000'000,000 millones de habitantes de estas regiones; así como a la Reunión de Cancilleres de los 33 países de Latinoamérica y 27 de la Unión Europea y la II Cumbre Empresarial ALC-UE.

Elevamos nuestras preces al Gran Arquitecto del Universo para que los dos importantes temas que se plantearan en esta importante cita: *'Pobreza, desigualdad e inclusión'* y *'Desarrollo sostenible: medio ambiente; cambio climático; energía'*, arriben a acuerdos unánimes que hagan del mundo un mejor lugar para vivir.

Con la seguridad de que la Participación ciudadana a implementarse con el auspicio de los Gobiernos de América Latina, El Caribe y la Unión Europea será indispensable para ampliar la participación de los hombres y mujeres en el diseño e implementación de programas sociales que fortalecerán la confianza de los pueblos en las instituciones democráticas. Y lograr establecer una red birregional de diálogo social con miras a la transferencia de experiencias de pactos sociales, así como la creación de instancias nacionales de debate que contribuyan a la definición de las prioridades del gasto social y la articulación de la oferta de programas que benefician a nuestros pueblos.

La efectiva erradicación de la pobreza, de la desigualdad y la exclusión son los retos más importantes para los Gobiernos y las sociedades de la región y constituyéndose un imperativo moral, político y económico, que corresponderá su aprobación a los 60 Jefes de Estado y de Gobierno que participarán en la histórica Cumbre.

La asistencia técnica y financiera otorgada por la Unión Europea a través de programas de cooperación y el intercambio de experiencias en políticas públicas entre los Gobiernos de ambas regiones, potencian las iniciativas nacionales y estimulan la participación de la sociedad civil en estos procesos, lo que es fundamental para avanzar en la construcción de la inclusión social; y de la que no debe estar ausente la Masonería Mundial que tanta gravitación ha tenido en la independencia y libertades de todos los pueblos.

La *Gran Logia Occidental del Perú* se complace en invitar a los HH.: Masones que nos visitan como ocasión de estas importantes Cumbres; a conocer nuestro antiguo "Templo de la Fraternidad" sito en la Calle Teatro 240 Callao; que recibiera a muy connotados e insignes masones de todas las épocas.

Fraternalmente,

Carlos L. Facchini Valdez
Presidente del ACM Perú
Gran Maestro de la Gran Logia Occidental del Perú





A.: L.: G.: D.: G.: A.: D.: U.:
M.:R.: Gran Logia del Norte del Perú
De los Antiguos, Libres y Aceptados Masones

Afiliada a la Confederación de Grandes Logias Masónicas del Perú
Fundada el 30 de Octubre de 1999 - Instalada el 29 de Enero del 2000

“AÑO DE LA FRATERNIDAD Y UNION MASÓNICA”

Vall.. de Trujillo, 21 de abril del 2008 e..v..

Pl.. N° 61 -2008-GS-GM

I.. P.. H..

JUAN VICENTE NUÑEZ

Gran Secretario de la Gran Logia Regular de Venezuela

Vall.. de Caracas

I..P.. H..

Nos es grato dirigirnos a vos para expresar nuestro cálido y fraternal saludo, en nombre propio y de todos los RR.. y QQ.. HH.. que conforman las LL..FF.. de la Muy Respetable Gran Logia del Norte del Perú.

La presente tiene por finalidad acusar recibo del email en el cual nos comunican de la Instalación del M..R..H.. Andrés Eloy Murzi como Gran Maestro de la Gran Logia Regular de Venezuela, llevada a cabo el 19 de abril del presente año.

La Gran Logia del Norte del Perú en calidad de miembro de la Confederación de Grandes Logias Regulares del Mundo y miembro del Alto Consejo Masónico del Perú, se congratula en conocer de dicha Ceremonia, y por vuestro intermedio hagáis conocer nuestra complacencia por tan relevante acontecimiento masónico al M..R..H.. Andrés Eloy Murzi.

Quiera el G..A..D..U.. prodigarle la sabiduría necesaria para que disfrutéis junto a toda la membresía de la Gran Logia Regular de Venezuela, de los justos y nobles resultados de vuestros esfuerzos, ese es el sentir de vuestros HH.., y ese es el ruego personal que elevamos al Divino Hacedor, seguro que estos profundos y sinceros deseos, serán generosamente atendidos para vos y vuestra Gran Logia Regular de Venezuela.

Os abrazan fraternalmente

VV..AA..HH..



Seal of Gran Logia del Norte del Perú, featuring a central emblem with a crown and two pillars, surrounded by the text "GRAN LOGIA DEL NORTE DEL PERU" and "GRAN SECRETARIA".

Handwritten signature of José Luis Silva Cueva in blue ink.

José Luis Silva Cueva
Gran Secretario



Seal of Gran Logia del Norte del Perú, featuring a central emblem with a crown and two pillars, surrounded by the text "GRAN LOGIA DEL NORTE DEL PERU" and "GRAN MAESTRIA".

Handwritten signature of Francisco S. Espinoza Orrego in blue ink.

Francisco S. Espinoza Orrego
Gran Maestro



U.:T.:O.:A.:A.:G.:I.:

Supremo Consejo del Grado 33º Rito Antiguo y Aceptado República del Perú

Establecido en el vall.: del Callao, el 21 de septiembre de 2007 e.:v.:

Camp.: de Lambayeque, 2º día del mes de Iyar del 5768 A.:M.:,
lo que corresponde al 07 de Mayo de 2008 e.:v.:

Pl.: Nº 001-2008-SGC
II.:PP.:HH.:, MM.:RR.:HH.:,
RR.:y QQ.:HH.:

Saludos fraternales,

Me es grato saludaros mediante la presente y felicitar en forma muy especial a los Presidentes de los Altares que se han instalado en el Gran Oriente Peruano.

Parafraseando nuestra historia, el Supremo Consejo del Grado 33º del Rito Antiguo y Aceptado para la República del Perú nació un 21 de Setiembre del 2007 e.:v.:, gracias a los esfuerzos conjuntos de los II.:PP.:HH.: Rui Alexandre Pires Costa Galvao Gabirro 33º, Juan Cassinelli Ramírez 33º, Javier Camino Carranza 33º, Oscar Cassinelli Cassinelli 33º, Regis Llerena Paredes 33º, y Luís Fernando León Pizarro 33º; y HH.: de los diferentes grados de diferentes lugares del Perú que tomaron el Grado 33º, quedando así formado el Supremo Consejo del Grado 33º para todo el territorio nacional. Amerita especial mención nuestro agradecimiento al M.:R.:H.: Carlos Leopoldo Pacchioni Valdez, G.:M.: de la G.:L.: Occidental del Perú, quien coordinó el viaje al Perú del Gran Conservador de la Orden, el Ilustre H.: Rui Gabirro 33º, quien en representación de la Masonería Filosófica de Inglaterra y Gales nos ha permitido establecer, en cada Gran Logia Regular del Perú, Campamentos de nuestro Supremo Consejo Grado 33 del Rito Antiguo y Aceptado.

El día 19 de Octubre del 2007 e.:v.: se realizó la elección del Primer Cuadro de DD.: y OO.: que se encargaría de la organización y fundación de los altares en toda la República del Perú. Hoy ocho meses después de este magno acontecimiento, estamos orgullosos y así se lo hemos hecho conocer al Supremo Consejo Grado 33º de Inglaterra y Gales, de tener formados diversos Altares del Supremo Consejo con HH.: de cada Gran Logia Regular, vale decir:

Con miembros de la Gran Logia Austral del Perú:

- Santuario de Maestros Secretos, Grado 4º "Columnas de Luz" (Arequipa) que preside el I.:P.:H.: Eduardo Llerena Carrera 33º
- Sublime Gran Logia de Perfección, Grado 14º "Estrella Polar" (Arequipa) que preside el I.:P.:H.: Arnaldo Rivera Barrenechea 33º
- Soberano Capítulo de Príncipes Rosacruces, Grado 18º "Cruz del Sur" (Arequipa) que preside el I.:P.:H.: Regis Llerena Paredes 33º

Con miembros de la Gran Logia del Norte del Perú

- Santuario de Maestros Secretos, Grado 4º "Faro Libertario" (La Libertad) que preside el I.:P.:H.: José Santiago Huamán Delgado 33º
- Santuario de Maestros Secretos, Grado 4º "Verdad" (Lambayeque) que preside el I.:P.:H.: Juan Francisco Zentner Castro 33º
- Santuario de Maestros Secretos, Grado 4º "Toribio Casanova López" (Cajamarca) que preside el I.:P.:H.: Francisco Espinoza Orrego 33º

- Sublime Gran Logia de Perfección, Grado 14º "Acacia" (Lambayeque) que preside el I.:P.:H.: William Guerrero Gargurevich 18º
- Soberano Capitulo de Caballeros Rosa-Cruz, Grado 18º "Resurrección" (Lambayeque) que preside el I.:P.:H.: Juan Cassinelli Cassinelli 33º

Con miembros de la Gran Logia Occidental del Perú

- Santuario de Maestros Secretos, Grado 4º "Superación" (Lima y Callao) que preside el I.:P.:H.: Carlos Shimomura Ura 33º
- Sublime Gran Logia de Perfección, Grado 14º "Sabiduría y Belleza" (Lima y Callao) que preside el I.:P.:H.: Walter Ulloa Oruna 33º
- Soberano Capítulo de Caballeros Rosa-Cruz, Grado 18º "Buen Pastor" (Lima y Callao) que preside el I.:P.:H.: David Perales Bracamonte 33º
- Soberano Consejo de Caballeros Kadosh, Grado 30º "Jacques de Molay" (Lima y Callao) que preside el I.: P.:H.: Eulogio Díaz Haro 33º
- Soberano Tribunal de Grandes Inspectores Inquisidores, Grado 31º "Justicia" (Lima y Callao) que preside el I.:P.:H.: Luis Enrique Bazo Risco 33º
- Soberano Gran Consistorio de Príncipes del Secreto Real, Grado 32º "Armonía" (Lima y Callao) que preside el I.:P.:H.: Javier Camino Carranza 33º

Además, mucho nos gustaría programar la fundación de 3 altares de los grados 4º, 14º, y 18º para la Gran Logia del Sur del Perú, en la ciudad de Tacna, ya que ese valle se encuentran HH:.. Con los grados correspondientes para llevar adelante este proyecto; en el mes de Julio esta programada para la Gran Logia del Centro del Perú, 2 altares grados 4º y 14º el mes de Agosto, en la ciudad de Huancayo; para la Gran Logia del Norte del Perú un altar Grado 4º en el mes de Junio, en la ciudad de Chepen, y se mantienen conversaciones con la Gran Logia Oriental del Perú para integrar a los HH:.. en la Filosofía Masónica, en el valle de Iquitos.

Como podemos apreciar los Maestros Masones requieren de los grados filosóficos para mantener un entusiasmo cuando están siendo retenidos algún tiempo en el grado, en algunos casos están casi perpetuamente en el Grado de Maestro, y es necesario que sepan que hay algo más después de MM.:MM.:a lo que pueden aspirar, pero que han sido marginados por otros hermanos que como malos masones mantienen la AMBICION por mantenerse en los cargos; la MENTIRA de que la masonería se termina en el 33º; y la TRAICION porque no permiten el progreso de la membresía.

Nuestras Grandes Logias Regulares después de tanto tiempo, se merecen, con todo derecho, tener sus grados filosóficos tanto del Supremo Consejo del Grado 33º, como del Real Arco operativos y con reconocimiento mundial. Nos corresponde seguir esforzándonos, para que se consoliden en nuestras jurisdicciones, con el apoyo de sus Grandes Maestros con quienes luego en representación de sus Grandes Logias Regulares, se firmarán Tratados de Paz y Amistad.

Reciban todas las bendiciones del G.:A.:D.:U.:

Espero poder visitarlos en breve para seguir afinando nuestro camino, y departiendo con todos ustedes los trabajos hechos por todos los Altares.



Oscar Cassinelli Cassinelli

Oscar Cassinelli Cassinelli
Soberano Gran Comendador

