



Kilwinning 565 News

From The Chair



Missing You!

Brethren,

As my year as Master is winding down I see that really things are just beginning. I look forward to helping the lodge in a different capacity, much as W. Bro. Rob Lund has with this newsletter. This is something I know we are all truly proud of, and I hope to have more time to help contribute to it in my year as I.P.M. I remember when I started my own newsletter for the lodge when I was in my first chair. It was a very rewarding endeavour. Mostly I remember how much help it was when others helped to contribute. I know that we all read this newsletter eagerly when it comes out, but nothing can show more support than helping by becoming a part of it. I know any submissions and additions would be graciously accepted, not to fill pages, but to make it a true team effort.

I hope you enjoy this issue of the newsletter and thank W. Bro. Rob Lund for all his constant efforts towards making this the best lodge in the district.

Sincerely and fraternally,
W. Bro. Alex Thomson
Worshipful Master



Who is Darrin Currell?

Our newest initiate, Bro. Darrin Currell grew up in East Toronto and now lives and works in Security in West Toronto. His interests are Genealogy, History (the second and third Reich's), and World Religions. He's a member of the Monarchist League of Canada, and enjoys going shooting with military rifles from time to time.



Welcome to the journey, Brother! You will find many Brethren at Kilwinning with overlapping interests.

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Special points of interest:

- *What's been happening*
- *Educational Articles*
- *Book Review*
- *What's coming up?*
- *A donkey tale*
- *Recipe*

The Book of Enoch

The *Book of Enoch* is an ancient Jewish religious work, traditionally ascribed to Enoch, the great-grandfather of Noah. It is not part of the biblical canon of the Jews, apart from Beta Israel (Ethiopian Jews). It is not regarded as canonical the Christian churches except by the Ethiopian Orthodox Church and the Eritrean Orthodox Tewahedo Church. It is however, quoted in both the Old and New Testaments. There are actually three different versions of the Book of Enoch. It seems that some of them were compiled of fragments found in various ancient languages, including Aramaic fragments in the Dead Sea Scrolls. It was considered lost until Scottish traveller James Bruce brought three copies of the Ge'ez version back from Abyssinia in 1773. Ge'ez is an old south Semitic language. The reasons for its exclusion from the Jewish and Christian Canonical works are many and varied.

Enoch is a character that appears in Masonic ritual in the Royal Arch Chapter.

The Book of Enoch consists of five distinct major sections. These are: the Book of the Watchers; the Book of Parables of Enoch; the Astronomical Book; the Book of Dream Visions; and the Epistle of Enoch. Some scholars believe these to be written by different people. Most think these books were originally independent pieces of work. The traditional view of the Ethiopic Orthodox Church is that the Ethiopic text is the original one, written by Enoch himself. In their view, the opening sentence of Enoch is the first and oldest sentence written in any human language, since Enoch was said to be the first to write letters.

The Book of the Watchers is about the fall of the Watchers, the "angels" or messengers, the Nephilim. It narrates the travels of Enoch in the heavens. Enoch describes his experience of being taken aloft and his viewing of the Earth and even seeing its curvature. *[Food for thought here]*

The Book of Parables talks about the idea of a final judgment, the fate of evil people, those that have denied the Most High. Here can be found the the expression familiar to

those who have read Christian works: the Son of Man. This is seen by some as a prophecy of the coming of a Messiah.

The *Book of Dream Visions*, contains a vision of a history of Israel all the way down to what the majority have interpreted as the Maccabean Revolt.

The Epistle of Enoch address Methuselah, Enoch's son, and narrates the history of the world using a ten periods scheme, of which seven regard the past and three the future events (the final judgment). The climax is in the seventh part of the tenth week where new heaven shall appear and there will be many weeks without number for ever, and all shall be in goodness and righteousness. It talks of final reward of the justs and the punishment of the evils (often describing the evils as the wealthy ones and the justs as the oppressed). It talks of the deluge, and of Noah who is born already with the appearance of an "angel".

The most interesting part, to me, is the Astronomical Book. It narrates what Uriel taught Enoch about the movements of the heavenly bodies: the sun, the moon, the planets and stars, and their differing periods of revolution, their affect on the seasons. It describes a Solar calendar that was composed from 364 days, divided in 4 equal seasons of 91 days each. Each season was composed of three equal months of 30 days, plus an extra day at the end of the third month. The whole year was thus composed of exactly 52 weeks. Enoch talks about seeing these through "doors" or "gates" as if he was at a place like Stonehenge. For more details read Zechariah Sitchin's *When time Began* or Robert Lomas' *Uriel's Machine*.

If one considers the thinking at the time of translation of this work, and looks beyond the words, one can find in this work an interesting perspective on our human origins and history.

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Did you know.....?

- In 1892, the tallest building in the world was the Masonic Temple at Randolph and State Streets, Chicago, USA.
- Brother William Brockmeier (1866-1947) of St. Louis conducted 5586 Masonic funeral services.
- On August 1879, Lodge #239 of France held a meeting in a balloon flying over Paris, at which time a brother was initiated.

Brotherly Love, Relief, and Truth. These are the fundamental principles of Freemasonry. Tomes have been written about Brotherly Love and Relief, or Charity, but what is meant by “Truth”?

Truth may mean different things to different people: telling the truth; being true to oneself and others; upholding the truth. To me, it is all those things and more. To me, it is the search for Truth.

Ever since I became a thinking person, at around the age of fifteen or so, I came to realize that, all my life, I have been fed opinions, dogmas, and straight out lies, and was expected to accept these as truth. Since then, I have pursued a quest to look into the truth about many things that I was dubious of, especially religion (and its origins) and history (more specifically, the history of mankind and our origins). I learned to look behind what was being presented.

Now, some forty-five years later, I think I have found many truths that were obscured. I say “I think” because my discoveries are based on evidence, logic and reason—there is very little “proof”. In many cases proof has been deliberately destroyed and hidden.

I was a Christian into my early teens, but I started having trouble trying to reconcile what I was being told, and taught, with my intel-

lect and what I was observing and experiencing in this world. I could not understand why anyone could accept what was written in the Testaments, as fact. I thought, for a while, that my convictions now made me an Atheist. This troubled me, because logic demanded that everything in the universe must come from something. That “thing” is what I recognize as the Creator—not as someone as depicted in the Testaments, but as something beyond our comprehension and understanding. As I started to delve into who had written the Testaments and how they came to be in their present form, and in all the ancient mystery teachings, and in the origins of mankind, I began to understand. My readings became discoveries that were like pieces of a giant jigsaw puzzle and I had put most of the pieces into place. I can now understand why so many people can believe what was written.

There are many things I don’t understand: like why people today are so materialistic, greedy, cruel, savage, and insensitive.

However, I plan to share some of my learning, regarding my search for truth, in future editions of this newsletter. I do not aim to sway anyone from their opinions or beliefs, but just to show that there are things that should be examined closer.



A Donkey Is No Ass

By W. Bro. Rob Lund

A recent visit by my cousin Bunny from Swaziland, Africa (some of you met him) reminded me of some of the adventures we shared growing up. The following story may amuse you.

At a time in my life when I was doing a lot of discovery, I learned that donkeys are as lazy as most people believe them to be, but not as stupid as some people think they are. In fact, I discovered that they will *think* of ways to get out of doing work.

As teenagers, Bunny and I, and another friend Wally, often visited my uncle's property in the northern part of South Africa, where we used to go hunting. The man who looked after the place, a Shangaan by the name of Mbile, owned a few donkeys. On one of our visits, we decided that we were going to ride these donkeys (there were no horses on the “farm”). So, having carefully selected my steed, I

stroked its head, and then hopped on his back. Having no saddle and stirrups, I grabbed hold of its mane, or whatever you call the hair down a donkey’s neck, and prepared for the ride of my life. I tapped my heels into its ribs, the way they do in the Western movies, made the right clicking noise and was ready to go flying down the road. Only....nothing happened, the donkey just stood there. I jabbed my heels in a bit harder but to no avail. I thrust forward to try to indicate that I was after some movement, but got no response. Wally was in the same situation. Bunny decided to help by slapping Wally’s ride on the rump. The donkey took off like a shot and Wally, who was unprepared, did a somersault in place and landed on his butt on the ground. I was laughing so much that I didn’t see Bunny move behind me and do the same to my steed. Same result: back flip and on my butt. I wasn’t laughing any more, but both Bunny and Wally were, hysterically.

Not discouraged, and understanding the means of motivating these

Links

- **Lodge Website:** torontofreemasons.com
This site has back issues of the newsletter

- **District Website:** www.torontowestmasons.com
Educational articles can also be found on the District web site
- **Grand Lodge:** www.grandlodge.on.ca

animals into movement, I broke a branch off of a tree, making a little switch, like professional jockeys use. Back on the donkey, I used the branch to lightly whack the donkey's rump. I didn't really expect it to work so, of course, I wasn't holding on when the donkey took off, and landed on by butt once more. Fortunately, the donkey, having shed its load, came to a stop. Now I had the secret, I was eager to try again. As I lifted my leg over the donkey however, it decided to take one step away. Undaunted, I took another step closer and prepared to mount again, but the donkey went another step too. Tried again: same thing. When I saw the donkey giving me a sideways glance, I knew that he was toying with me. Determined, though, I took two quick steps, surprising the creature, and managed to hop on. Even though I couldn't see his face now, I could sense the donkey's consternation. My smirk however did not last long. This time, holding on, I applied the stick as before, but nothing happened. I applied the switch a bit more forcibly, but he wasn't budging. Repeated whacking produced no results. So then I tried a new approach: pushing the stick under his tail and prodding the donkey's more sensitive areas. This got him going and off we went. However, we were not going down the road, as I had anticipated, we were moving towards the

fence. This is not where I wanted to go, as it was a barbed wire fence. At that point in time, I realized that I had nothing to steer the donkey with, and pulling on his mane didn't produced the desired effect. When we got close to the fence, the donkey then turned parallel to the fence and started moving closer. I realized, then, that this creature was out to get me, and I had to jump off to avoid getting my legs ripped to shreds on the barbed wire. Strangely, the others were having the same experience. After that, we decided to give up.

Long afterwards, it dawned on me that this creature had the same philosophy as me at that time: the only thing worth putting effort into was finding ways to get out of doing any work. Much later on, I learnt from this that determination could only get you so far and no further, without cooperation.

Postscript: I've learned and experienced, over the years, that animals have much more intelligence, and emotions, than most humans give them credit for. This is something to bear in mind when dealing with all animals.

Cheddar Jalapeno Shortbread Cookies by Bro. Phil Horrigan

These cookies are icebox shortbread, meaning that they are rolled into logs, chilled and then cut into slices. So easy and so delicious. The jalapeno and cheddar work so well alongside the buttery shortbread. These cookies go well with a full bodied beer or red wine. Be careful when handling the dough as the jalapeno juice could get on your hands and stinging. You may want to use disposable plastic gloves.

Ingredients:

- 1 cup butter
- 1/2 cup sugar
- 2 1/2 cups flour
- 1 cup grated cheddar cheese
- 1/2 cup jalapeno, seeded and minced

Directions

Using an electric mixer, cream the butter and sugar together until smooth. Slowly beat in the flour until it is fully combined and is an even

consistency. Mix in the cheddar cheese and minced jalapeno pepper. Divide the cookie dough in thirds. Roll each portion into an 8 inch log. Chill the logs in the fridge for 2 hours. Preheat oven for 350F. Cut each log into 1/2 inch cookie slices as seen in the photo above. You should get about 16 slices per log. Place the cookies on a cookie sheet lined with parchment paper. Bake in the oven for 12 minutes. Cool on a wire rack.



Upcoming Events

- Dec 14—General Mercer 548—Installation
- Dec 21—Kilwinning 565 Installation 6:30pm
- Jan 5—Warden's Association
- Jan 7—Lake Shore 645 Installation
- Jan 15—Long Branch 632

DDGM Official visits:

- Jan 8—Ionic 229
- Jan 9—Runnymede 619
- Jan 21—Mount Moriah