

HAN YANG NEWSLETTER

From the East: One of Many

~Bro Kevin Landry

A year in the East begins with the slate of officers and the months before installation. You look at the participation of each brother, their track record for coming to Lodge and making practices or general committee meetings and how senior they are in terms of joining Lodge Han Yang or experience in another Lodge. For some positions the language proficiency might be an issue but all in all I think it is best to have a mix of American, Korean, and other nationalities to keep our leadership well rounded and representative of our members.

We have had masters for the last few years from Canada and a few Americans before that as well as an Australian. It is about time a Korean Bro steps up to the plate. We have seen much more involvement lately by our local brethren and it isn't easy to predict how our situations will change a couple months down the road. Bro Josh and Bro Sang Min have been pushing us to establish NGO status. It is a difficult road and there are many requirements including having 100 signatures of support from in country Freemasons or their dependents. With this official recognition we will be able to make events recognized by the Korean government and obtain additional assistance. Besides the social events we organize so much charity work would be easier to establish so I am looking forward to initiating a new batch of apprentices in the coming months.

WHAT'S INSIDE

Ceremonies and Understanding



Bro. Pierre Beaufils talks about what it means to him to be the Director of Ceremonies for Lodge Han Yang.



Bro. JM Garcia delivers an informative piece that elaborates on a topic that would leave most of us scratching our heads.



C.S. Lee PM reminds us of some of the basics.



Derek Clarke - Mastin PM provides us with one of his favorites.

Grant us brotherhood, not only for this day but for all the years a brother not of words but of acts and deeds. -Stephen Vincent Benet

The opening of Lodge has had some changes for the better I think with real candles being used. They create a better atmosphere and give off a warm glow, although they do require a lighter and can be a bit messy when blown out. Our odes have taken a while to get accustomed too but our singing is improving if I do say so myself. It will require a bit more work to improve. Having our Deacons move around the room has worked out even though we have often had a random brother sit in a new location. Hopefully we can develop some consistency and make do with those that are able to show up on the night. Giving early notice of positions that need filling seems to be the way forward.



The table flags we used at the installation Banquet will be reused for our annual X-mas party. It is nice that they depict the square and compass over a tae gook gee. It reminds me of the pin we give to visitors. I'd like to

have some larger ones made for draping over the front of the table. We could use them at other events and they turn out well in pictures. It's good to see contributors from many and we'll ask everyone to do their own education piece. This newsletter is a combined effort and it's my intent to continue to delegate the work.

We had a special visit from the Senior Warden of a Prince Hall Lodge. The Grand Lodge of Scotland has recently informed us of recognition and District 10 of Washington maintains 4 Lodges here in Korea.

Ironically Bro Johnny met with us when he first came to Korea interested in joining Han Yang so it was poetic that he sat as the first one from that jurisdiction. We look forward to many more interactions and cooperation.

Lodge MacArthur #183 has an installation coming up and it will be a good time to make the rounds. I don't plan on wearing the Master's collar or gauntlets in other Lodges. I'd like to make a more low-key appearance but might get a kilt out so we shall see. Congratulations to Bro. Ben and best of luck in the ensuing year. It is nice to have our very own Bro Roger as RWM at Lodge Harry S. Truman #1727 and Bro Ashley has the reigns of Pusan Lodge #1675. Let's maintain good relations will all of them. Let's get in contact with Sprig of Acacia #93, Lion of Judah #94, Guiding Light #95, and II Corinthians #96.



Or at least find out if they are operating and have any intention of keeping in touch. I am not up to date with the leadership of the Shrine, Scottish Rite or Royal Arch but wish them well along with the Widows Sons. Lodge Han Yang uses Facebook to post public events and pictures.

We changed the cover to a HAN YANG baseball jersey and the ID picture to a gate like our banner. Besides this online presence we have our web page proper and we get some inquiries from Bro Roger's Freemason Blog. The separation of public information and more private communication is working out well. Personally, I dislike group chats and prefer to communicate with one person at a time. I hope we can keep working on our image and give a good impression to anyone who has been deceived by sensational conspiracy theories.



Brothers Landry, Daun, Joon, and Beauflis Join Bro Melton with Brethren from Lodge Han Yang #1048 and MacArthur #183 at Haesim Children's Welfare Comprehensive Town 혜심 아동복지 종합 타운



It only takes one person

In my time as a guest to Han Yang Lodge #1048, perhaps no experience was as enjoyable and enlightening as our visit to the orphanage this December. As a guest and hopeful initiate, I have been slowly observing what it means to truly be a Freemason. While the symbols and allegory of Masonry remain a mystery to me, the actions of great men are not. What the brothers arranged this day was more than a dinner for these children. I will never forget the joy that was present on those children's faces over something most would take for granted. It was simple, but just playing with the kids seemed to lift everyone's spirits. There was something pure that I felt in my heart day watch what the brothers arranged that day. It was the children of course, but also seeing great men do what is in their power to make something positive for others. From my experience, these great men have a tendency to be Masons, and I am truly honored and privileged to keep company with such fine gentlemen. I hope someday that those gentlemen become my brethren as well!

~Mr. Michael Bernardinelli

Ritualist or Symbolist? What kind of Mason are you?

~Bro. JM Garcia

Like everybody, since I entered the craft, I noticed that every mason is different and display different levels of interest to different aspects of our Royal Art. For some it will be more about its history, for others about charities or about its symbolic contain. But it was never so clear to me than when, once, I had a discussion about the historical evolution of the place of the altar and its correlated symbolic interpretation with the provincial mentor for our Rite and he answered me (in essence as I forgot his exact words): “You know JM, I am not a Symbolist like you, I am a Ritualist mason”.

Of course, that is not an exclusive choice either symbolist or ritualist but more like two sides of a coin where it depends on how we look at it to emphasis one side versus the other or for those who are science oriented; like the dual nature of light, both wave and particle.

So before to go further, let’s define what I understand by ritualist and symbolist. To make my point clearer let’s make it more contrasted not to say more caricatured. I would call our representative of Ritualist mason Brother DoWell and the one of symbolist Brother DigDeep and listen what they have to say:

Bro. Dowell: Our main duty as mason, in particular as Master mason, is about transmission. Our fidelity to our landmarks, our constitution, our general regulations and our bye-laws, requires maintaining unaltered our ritual ourselves or allowing anyone else to do so. Every word should be respected to the letter.

Bro. DigDeep: Ok brother but what if mistakes have been introduced in our ritual?

Bro. Dowell: There is no mistake. Everything is symbolic and everything has been put there for a purpose. We should stay humble and if we don’t understand why something is as it is, it is perhaps because we didn’t study enough and we don’t understand yet the underlying reason. We should admit that we all have our limits including in our understanding. That is the reason why we need to transmit untouched the ritual to future generation among which some may be more fit to understand deeper meanings. That is the case for all philosophies and the same reason for all the religions of the Book with both exoteric and esoteric understanding, the position of the cursor between the two depending of the knowledge of the reader.

Bro. DigDeep: That sounds logical and that is the position of some Grand Lodges. Then why the GLOS allows each lodge to modify or even create its own ritual?

Bro. Dowell a bit destabilized: Well... I guess it is to adjust some details for example about the local disposition of the room used as Lodge. And of course there are plenty of safeguards including the approval of the GLOS warrant of the respect of the landmarks. Furthermore, our ritual forms a coherent symbolical system if you change details here and there you may break inadvertently this coherence.



Bro. DigDeep happy that Bro DoWell comes in his fields of interest: That was exactly my point. What can you do if you spot some symbolic inconsistency in the ritual? For example, in France, I saw during one of my visit in a lodge working at the Standard Ritual, that it was forbidden to pass between the Altar and the Right Worshipful Master. When I asked about it, I was told about a kind of

equivalence between the Bible and the RWM as Guide of the Lodge leading to a kind of link between them and therefore no one could pass in between. Of course I have in mind that engraving about the RWM of the lodge having the Bible on his desk and therefore no one can possibly pass in between but then there was no altar as well. If the Bible “moved” to an altar and the RWM get a position oriented in space in the East, as indicated in the opening of the lodge, “As the sun rises in the East to open and enliven the bright and glorious day, so is the Right Worshipful Master placed in the East to open his lodge and to instruct and employ the brethren in Freemasonry”. Therefore, the RWM is in this situation part of a ternary symbol with his two Wardens, representing the 3 positions of the sun at its raising, its meridian and its setting. Hence, the Altar become the Axis Mundi around which that sun is revolving and to which each travel in the lodge has to follow in solar clockwise direction. In that perspective, the interdiction to go between broke that circular “revolution” motion and became a symbolical contradiction. Finally, the Grand Lodge National of France (GLNF) came to its senses, removed that interdiction and restored the full circular motion. So Ritual could and had been changed.

Bro. Dowell: OK Brother. But that was a flagrant mistake that has been restored and therefore not changed from the initial spirit of the ritual. But some changes can, if not alter, still hide some symbolic clues. For example, I also visited a French Lodge working to the Standard Rite you mentioned using a French translation of the original English version. I could spot some translation issues, some part missing and some replaced by other that are not in the English version. For example, when asked what Freemasonry is, it said: “Un système particulier de morale, enseigné sous le voile de l’allégorie au moyen de symbole” which translate to:” A particular system of moral, teach under the veil of allegory through symbols”. While the English text is: “A particular system of moral, veiled in allegory and illustrated by symbols”. We can see that in the French version, the word illustrated has been removed. That is a pity as etymologically, illustrated mean bring back to light (il: In and Lustrare: to light up).

You mentioned using a French translation of the original English version. I could spot some translation issues, some part missing and some replaced by other that are not in the English version. For example, when asked what Freemasonry is, it said: “Un système particulier de morale, enseigné sous le voile de l’allégorie au moyen de symbole” which translate to:” A particular system of moral, teach under the veil of allegory through symbols”. While the English text is: “A particular system of moral, veiled in allegory and illustrated by symbols”. We can see that in the French version, the word illustrated has been removed. That is a pity as etymologically, illustrated mean bring back to light (il: In and Lustrare: to light up).

Therefore the English version has an interesting antagonist couple of words veiled (meaning hidden by a veil) and Illustrated (meaning brought to light). This duality participates to the symbolism of black and white of the mosaic pavement. This has been lost in the choice of words in the French version. That seems a small detail but words themselves are symbolic and

Let’s leave our two Brethren to their discussion. They both made some good points. We learnt from Bro. DoWell that our ritual is a coherent symbolic field and each symbol (including words) has, or I should say, should have a reason to be there where they are; that we should stay humble in our appreciation of our own level of understanding of the hidden symbolism contained in the ritual; and that we have the duty to be an efficient link in the faithful transmission of the craft to future generations. From Bro. DigDeep, we can see that by having a critical look at our ritual and digging in time in historical records and documents as well as in space with practices performed abroad, we can find some unsuspected symbolic pearls waiting for our witted grasp. Temptation is big to change what apparently seems to be “mistakes” and I personally think they should be corrected, with great caution, when everything, including investigation of the historical evolution of it, converges to a particular direction but in case of doubt, one should abstain to change anything and continue his investigation eventually with sharing his findings at lodge level with his RWM and brethren or at Grand Lodge level. Nevertheless, this digging will be profitable to the one who makes it giving him a deeper understanding of our Art, our symbols and our ritual. What is more frustrating than when we are asked by our brother why we do what we do and the only answer we can provide is: “that is the way it is, it is written in the ritual” or “we always done like this”.

To conclude, I will not expend here on what is a symbol and how to use them; or what is the purpose of the ritual; I refer brethren interested about it to the educational works I made about it. However, in this paper, I wanted to emphasis that Freemasonry is a-dogmatic and we should be careful not to transform our genuine masonic tools that are to me: the symbols, the ritual and the tracing boards as another dogma that we accept blindly. In that direction, we should follow Bro. DigWell and get some personal understanding of our Craft and look for its hidden treasures. But we should also follow Bro. DoWell and assure the proper and relevant transmission of our Freemasonry in what it has of more genuine as possible. I don’t think one can be good ritualist without being also a searching symbolist and vice versa.

Integrity - The act of doing what is right even when no one is looking.



Lodge Han Yang meets every second and fourth Wednesday at the Seoul Club. Contact the Secretary for additional information at hanyangmason@hotmail.com



Besides regularly scheduled meetings we can also be found hosting events in the community, especially around Yongsan, Itaewon, or Shinchon. This was taken during our Halloween party.



The Director of Ceremonies

Bro. Pierre Beaufile

During our regular meetings (excluding degrees and installation), I see three main duties as a DoC:

- 1/ during the opening of the Lodge, the DoC opens the Volume of the Sacred Law and arranges the Square and the Compasses.
- 2/ after opening, the DoC makes the presentations of the visiting Brethren.
- 3/ during the closing of the Lodge, the DoC closes the Compasses, closes the VSL and places the Square and Compasses on it.

The opening of the VSL, square and compasses is a very emotional moment for me because they are the three great emblematical lights of Freemasonry. Their presence is the first condition “to make a Lodge just”. No masonic work can be conducted without them. So this very special moment means that we are leaving the profane world with its daily concerns in order to enter into somewhere bigger, the Masonic world. By doing so, we all acknowledge that we share common values and virtues reflected in the VSL (our faith), Square (our actions) and Compasses (our interaction with mankind).

The presentation of visiting Brethren recalls, for me, Brotherly love. We are a Fraternity; each Brother brings his stone to our Temple. Visiting Brethren too, with their masonic experience which will enrich our Lodge. So it is very important that they feel at ease. Presentation must be a cheerful moment.

And, last but not least, the closing of the Compasses, VSL and arranging back, that symbolizes our return to the profane world. Our masonic work is over. Of course we will behave as Masons outside of the Temple, according to our values of Truth, Honor and Virtue. When I look back at the three great emblematical lights of Freemasonry on the table, I feel satisfaction for the work done together.



Lodge Han Yang No. 1048

Grand Lodge AF&AM of Scotland

Freemasonry is the oldest and largest fraternal organization in the world built on the tenants of Brotherly Love, Relief, and Truth.

Christmas Dinner 2015: A tail of 2 turkeys and a ham ~Bro. Julien McNulty

Lodge Hanyang held its annual Christmas dinner on Saturday, December, 19, 2015. The party was once again hosted by brother (aka hermano) Augusto Cesar Calzadilla at Little Cuba, in Sinchon dong, Seoul, where the brethren and their families, friends and invited guests congregated for some holiday happiness. Thanks to Bro Kevin Hess, our illustrious man in the west, we were able to procure two turkeys and a ham with all the fixings. With the gobblers filling our gullets, Bro Augusto topped off our goblets with a wonderful concoction called crema de vie, a sweet version of Christmas nog- or moose juice – with a Cuban twist.

Attendance was respectable, to the point that costs were covered, and we made it 50,000KRW into the black. Furthermore, there was a collection box for donations to the Salvation Army; we were able to raise a remarkable 100,000KRW through the generosity and giving of those in attendance.

Children ambled, adults conversed, and a good time was had by all. There was a secret Santa gift exchange, with gifts ranging from reflecting the light-hearted nature of the season through gag, to thoughtful, cheerful gifts containing, well alcohol. Socks, shawls, toys, soaps: great gets for all, assuming you picked the right number!

There were some logistic details that need improving upon next year. Not through lack of effort, but merely lack of clear communication, that needs to include better attention to detail for things easily overlooked like cutlery. Brother Augusto was once again a phenomenal host and his hospitality is his hallmark. I feel that me, personally, could have planned better to help support him better with serving utensils, and the like. Many brothers stepped up to assist and all this support was greatly appreciated.

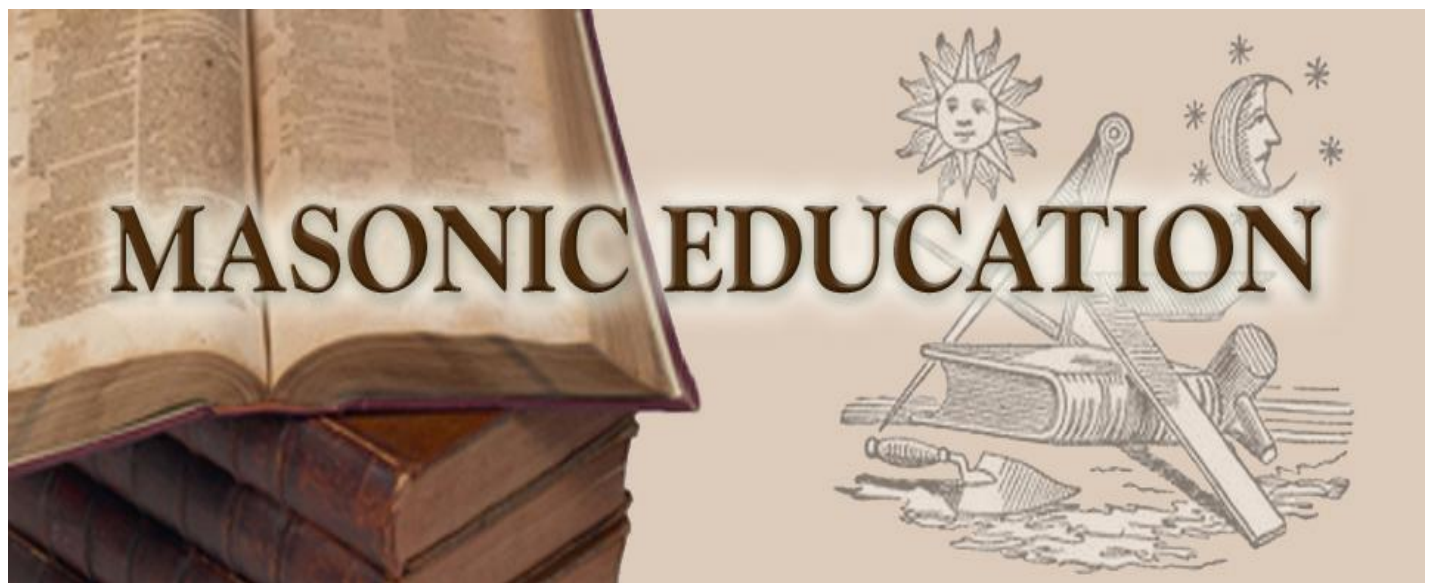
Hopefully next year, whoever is in charge, makes more effective use of such a great cast of volunteers. Happy New Year 2016!



Lodges must work hard rather at making better Masons than at making more Masons

The following poem, I believe, will motivate you and me to constantly adhere to our Masonic principles and obligations:

~ Compiled by Bro. C.S. Lee, PM,



Masonry means much more than wearing a pin
Or carrying a paid-up dues receipt, so the Lodge would. let you in.
You can wear an emblem on your coat and from a finger flash a ring,
But if you're not sincere at heart, this does not mean a thing.
It's merely an outward sign to show the world that you belong.
To this great fraternal Order that teaches right from wrong.
What really counts lies buried deep within the human breast,
Until Masonic teachings bring it out and put it to a test.
If you practice out of the Lodge the things you therein learn,
Are just up to yourself and to your fellowmen,
Console a Brother when he is sick, or assist him when in need
Without a thought of personal reward for any act or deed,
Walk and act in such a way that the world without could see,
That none but the best could meet and test laid down by Masonry
Always live up to your trust and do the best you can,
Then you can proudly tell the world
I AM A GOOD MAN.....AND A TRUE MASON

Lodge Han Yang #1048 S.C. Office Bearers

2015 – 2016

Right Worshipful Master *Bro. Kevin Laurence Landry*

Immediate Past Master *Bro. Roger William Haynes, PM*

Depute Master *Bro. CS Lee, PM, Hon. Junior Grand Deacon*

Substitute Master *Bro. Derek Adrian Clarke-Mastin, PM*

Worshipful Senior Warden *Bro. Kevin Lee Hess*

Worshipful Junior Warden *Bro. Seung Paik*

Secretary *Bro. Derek Adrian Clarke-Mastin, PM*

Treasurer *Bro. Kevin Lee Hess*

Almoner *Bro. Kurt Zimmerman*

Director of Ceremonies *Bro. Pierre Beaufile*

Chaplain *Bro. Tom Burch*

Senior Deacon *Bro. Julien Alexander McNulty*

Junior Deacon *Bro. Sang Min Hong*

Inner Guard *Bro. Sung Woo "Joshua" Yang*

Senior Steward *Bro. Sang Min Oh*

Junior Steward *Bro. Alexander Scarborough Hall*

Tyler *Bro. Jared Daun*

