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Oxfordiensis is the ritual used in Oxford, most notably by Apollo University Lodge, It's similar to Emulation but has some additional pieces of ritual, an added couple of sentences in the explanation of the 2nd degree signs for example.

The Grand Lodge of Nevada publishes the ritual only in cipher form. Republication of these files on another web site is a violation of Federal Copyright Law. The lodge he later formed was recognized by the Grand Lodge of England and therefore was regular in every way. Never-the-less, many white Grand Lodges did not and do not recognize Prince Hall Freemasonry as regular. Some have recently recognized the Prince Hall Grand Lodges. The primary authoritative Masonic teaching method is ritual. Freemasons are usually unwilling to reveal the contents of ritual to non-Masons. The words in Masonic ritual are controlled very closely by the Grand Lodge in whose jurisdiction the ritual is performed. Masonic ritual is always performed behind closed doors, with a guard called a tyler, standing on the outside of the lodge room. Only those who have proven themselves to be Masons and those who are being initiated into the degrees of Freemasonry are allowed entrance. Another primary authoritative Masonic teaching method is through small books which are given to men when they are "raised" to the degree of Master Mason. These small books are known as "monitors. Masonic monitors contain explanations of the meaning of the major symbols used in Masonic ritual and explain the meanings of important portions of the ritual, to help the less thoughtful Mason understand the teaching. There seems to be a superset of material from which Masonic monitors are created. The monitor for a particular jurisdiction consists of some core information plus elective information which is selected from the superset. There is a great deal of similarity between the monitors of various states. Usually, the symbols of Freemasonry are discussed in the same order and the explanations use almost identical wording. Using virtually any Masonic monitor, it is possible to prove that Freemasonry teaches a plan of salvation which does not depend on faith in Jesus Christ. Still, some Grand Lodges produce monitors which reveal far more than other Grand Lodges. The content of Masonic Monitors The Masonic monitors of more than a few states reveal that the meaning of the Master Mason ritual is that Masons have been redeemed from the death of sin. Christians know that anything which claims to redeem a man from sin is a plan of salvation. The text used is derived from the writings of Albert G. It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. Ahiman Rezon, PDF file source document. The central figure in the third degree ritual of Freemasonry is Hiram Abif or Abiff. Hiram is unjustly killed, buried and then raised from the grave. Toward the conclusion of the Legend of the Third Degree, the new Master Mason is told that he should imitate Hiram Abif so that he may get into the celestial Lodge above, where the Grand Architect of the Universe the Masonic god presides. The Kentucky Monitor reveals the identity of Hiram Abiff in a discussion of various religions: All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. It clearly states that: Hiram is to Masons as Jesus is to Christians. The download time should be about one minute with a The Nevada monitors are the shortest and most cheaply produced of all the monitors we have seen. There are three booklets in the Nevada set, one for each degree. The monitors for some states are over five hundred pages long. Due to file sizes and transfer times, it is impractical to download larger monitors in PDF format. After they join and become active in Freemasonry, they begin to understand what is being taught in Masonic ritual. Many go quietly, because of fear. Others are under so much spiritual

bondage, as a result of being involved in the occultic religion of Freemasonry, that they remain somewhat dysfunctional as Christians. Be wary of any church leadership who are former Masons. Unless they are able to fully reveal the evil nature of Freemasonry, they may not be free of Masonic bondage. Former Masons should be examined carefully before they are allowed to take any teaching or leadership role in the church. Men, who have left the Masonic Lodge after coming to understand what Masonic ritual teaches, have sometimes felt compelled to reveal the contents of Masonic ritual to the public. Many are reluctant to do so because of Masonic history. During the early 19th century, Capt. William Morgan worked with a printer named Miller to publish the rituals, as practiced in New York. The printers shop was set ablaze and Morgan was abducted and murdered. As his body was never recovered, there was no conviction for murder. However, several Masons were convicted of his abduction. Exposures of Masonic ritual have continued for more than two centuries for several reasons. The most compelling reason is so that other men will not be ensnared in Freemasonry. Christians who become ensnared in Freemasonry sooner or later realize that Masonic ritual teaches a plan of salvation which is not based on faith in Jesus Christ, but rather on the basis of imitating Hiram Abiff, the prototype Masonic savior. Christians have no choice but to repent. Copyright Ephesians 5: Republication on another web site prohibited.

Chapter 2 : Masonic Rituals for Entered Apprentice, FellowCraft and Master Mason Degrees of Blue Lodge

The Ritual of Craft Freemasonry as practiced in the city of Oxford and in Oxfordshire in General There are currently no reviews for this product. Be the first to write a review.

The whole system is transmitted to initiates through the medium of Masonic ritual, which consists of lectures and allegorical plays. Participation in these is optional, and usually entails joining a separate Masonic body. The type and availability of the Higher Degrees also depends on the Masonic Jurisdiction of the Craft Lodge that first initiated the mason. There are a variety of different Masonic rites for Craft Freemasonry. Each Masonic jurisdiction is free to standardize or not standardize its own ritual. However, there are similarities that exist among jurisdictions. For example, all Masonic rituals for the first three degrees use the architectural symbolism of the tools of the medieval operative stonemason. Freemasons, as speculative masons meaning philosophical rather than actual building, use this symbolism to teach moral and ethical lessons, such as the four cardinal virtues of Fortitude, Prudence, Temperance, and Justice, and the principles of "Brotherly Love, Relief or Morality, and Truth" commonly found in English language rituals, or "Liberty, Equality, Fraternity" commonly found in French rituals. Symbols in ritual[edit] A Third Degree tracing board In most jurisdictions, a Bible, Quran, Talmud, Vedas or other appropriate sacred text known in some rituals as the Volume of the Sacred Law will always be displayed while the Lodge is open in some French Lodges, the Masonic Constitutions are used instead. In Lodges with a membership of mixed religions it is common to find more than one sacred text displayed. A candidate will be given his choice of religious text for his Obligation, according to his beliefs. UGLE alludes to similarities to legal practice in the UK, and to a common source with other oath taking processes. They can be used as teaching aids during the lectures that follow each of the three degrees, when an experienced member explains the various concepts of Freemasonry to new members. Masonic initiation rites include the reenactment of a scene set on the Temple Mount while it was under construction. Every Masonic Lodge, therefore, is symbolically the Temple for the duration of the degree and possesses ritual objects representing the architecture of the Temple. These may either be built into the hall or be portable. Among the most prominent are replicas of the pillars Boaz and Jachin through which every initiate has to pass. These signs, grips, and passwords have been exposed multiple times; today Freemasons use dues cards and other forms of written identification. Speaking in at the St. The secrets of Freemasonry are the various modes of recognition "grips handshakes, passwords and signs hand gestures that indicate one is a Freemason. While these and the rest of masonic ritual have all been exposed multiple times through the years, Freemasons continue to act as if they were secret, and promise not to discuss them with outsiders more out of tradition than a need for actual secrecy. This perception of secrecy has led to the creation of many Masonic conspiracy theories. The Morgan Affair and its aftermath[edit] The mysterious disappearance of William Morgan in 1826 was said to be due to his threat to publish a book detailing the secret rituals of Freemasonry. An attempt was made to burn down the publishing house, and separately, Morgan was arrested on charges of petty larceny. He was seized and taken to Fort Niagara, after which he disappeared.

Chapter 3 : Masonic ritual and symbolism - Wikipedia

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They are all quite certain that it was in English, of course, because that is the only language they speak up there. They are equally sure that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered; and most of them believe that King Solomon, in his own lodge, practiced the same ritual as they do in theirs. But, it was not like that at all, and tonight I am going to try to sketch for you the history of our ritual from its very beginnings up to the point when it was virtually standardized, in ; but you must remember, while I am talking about English ritual I am also giving you the history of your own ritual as well. Tonight you are not going to get any fairy-tales at all. Every word I utter will be based on documents which can be proved: And since a talk of this kind must have a proper starting point, let me begin by saying that Freemasonry did not begin in Egypt, or Palestine, or Greece, or Rome. The exact details of the quarrel are not known, but, as a result of this row, 12 skilled master masons, with some famous men among them, came before the mayor and aldermen at Guildhall in London, and, with official permission, drew up a simple code of trade regulations. The opening words of that document, which still survives, say that these men had come together because their trade had never been regulated in such form as other trades were. So here, in this document, we have an official guarantee that this was the very first attempt at some sort of trade organization for the masons and, as we go through the document, the very first rule that they drew up gives a clue to the demarcation dispute that I was talking about. If you knew the job, you could do the job, and nobody could stop you! If we only had that much common sense nowadays in England, how much better off we should be. The organization that was set up at that time became, within 20 years, the London Masons Company, the first trade guild of the masons and one of the direct ancestors of our Freemasonry of today. This was the real beginning. Now the London Masons Company was not a lodge; it was a trade guild and I ought to spend a lot of time trying to explain how lodges began, a difficult problem because we have no records of the actual foundation of the early operative lodges. Briefly, the guilds were town organizations, greatly favored by the towns because they helped in the management of municipal affairs. In London, for example, from onwards, each of the trades elected two representatives who became members of the Common Council, all together forming the city government. But the mason trade did not lend itself to town organization at all. Most of their main work was outside the towns – the castles, the abbeys, the monasteries, the defense works, the really big jobs of masonry were always far from the towns. And we believe that it was in those places, where there was no other kind of trade organization, that the masons, who were engaged on those jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self-government on the job, while they were far away from all other forms of trade control. They begin with the Regius Manuscript c; the next, the Cooke Manuscript is dated c and we have versions of these documents running right through to the eighteenth century. The oldest version, the Regius Manuscript, is in rhyming verse and differs, in several respects, from the other texts, but, in their general shape and contents they are all very much alike. They begin with an Opening Prayer, Christian and Trinitarian, and then they go on with a history of the craft, starting in Bible times and in Bible lands, and tracing the rise of the craft and its spread right across Europe until it reached France and was then brought across the channel and finally established in England. Unbelievably bad history; any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of respectability as an ancient craft. Then, after the history we find the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character, and that is all. Occasionally, the name of one of the characters changes, or the wording of a regulation will be altered slightly, but all follow the same general pattern. Apart from these three main sections, prayer, history and Charges, in most of them we find a few words which indicate the beginnings of masonic ceremony. I must add that we cannot find all the information in one single document; but when we study them as a collection, it is possible to reconstruct the outline of the admission ceremony of those days,

the earliest ceremony of admission into the craft. In those days, 99 masons in could not read, and we believe, therefore, that they selected particular sections of the history which they memorized and recited from memory. To read the whole text, even if they could read, would have taken much too long. Then, we find an instruction, which appears regularly in practically every document, usually in Latin, and it says: This was a direct lift from the guild oath, which was probably the only form that they knew; no frills, no penalties, a simple oath of fidelity to the king, the employer the master and to the trade. From this point onwards, the oath becomes the heart and marrow, the crucial center of every masonic ceremony. The Regius, which is the first of the versions to survive, emphasizes this and it is worth quoting here. After the reading of the Charges in the Regius Manuscript, we get these words: The importance, which the Regius attaches to it, we find repeated over and over again, not in the same words, but the emphasis is still there. The oath or obligation is the key to the admission ceremony. So there I have described for you the earliest ceremony and now I can justify the title of my paper, Six Hundred Years of Craft Ritual. We have as the date of the beginnings of mason trade organization, and around the earliest evidence which indicates a ceremony of admission. Somewhere between those two dates is when it all started. That is almost exactly years of provable history and we can prove every stage of our development from then onwards. Masonry, the art of building, began many thousands of years before this, but, for the antecedents of our own Freemasonry, we can only go back to the direct line of history that can be proved, and that is , when it really began in Britain. And now there is one other point that must be mentioned before I go any further. I have been speaking of a time when there was only one degree. The documents do not say that there is only one degree, they simply indicate only one ceremony, never more than one. But I believe it cannot have been for the apprentice, or entered apprentice; it must have been for the fellow of craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which we draw this conclusion. We have many law-suits and legal decisions that show that in the s an apprentice was the chattel of his master. An apprentice was a piece of equipment, that belonged to his master. He could be bought and sold in much the same way that the master would buy and sell a horse or a cow and, under such conditions, it is impossible that an apprentice had any status in the lodge. That came much later. So, if we can think ourselves back into the time when there was only one degree it must have been for the fully-trained mason, the fellow of craft. Almost years were to pass before the authorities and parliament began to realize that maybe an apprentice was actually a human being as well. In the early s we have in England a whole collection of labor statutes, labor laws, which begin to recognize the status of apprentices, and around that time we begin to find evidence of more than one degree. From onwards we have minutes of two Scottish Lodges that were practicing two degrees. I will come to that later. Before that date there is no evidence on degrees, except perhaps in one English document, the Harleian MS, No , dated c, but believed to be a copy of a text of the late s, now lost. Brethren, I know that I recited it too fast, but now I am going to read the first line again: There is several words and signs of a free mason to be revealed to you. And here in a document that should have been dated , we have the first hint of the expansion of the ceremonies into more than one degree. A few years later we have actual minutes that prove two degrees in practice. But notice, Brethren, that the ceremonies must also have been taking something of their modern shape. We do not know what they were, but we know that in both degrees the ceremonies were beginning to take the shape of our modern ceremonies. We have to wait quite a long while before we find the contents, the actual details, of those ceremonies, but we do find them at the end of the s and that is my next theme. Remember, Brethren, we are still with only two degrees and I am going to deal now with the documents which actually describe those two ceremonies, as they first appeared on paper. I deal first with that part of the text which describes the actual ceremonies. The details are fascinating but I can only describe them very briefly, and wherever I can, I will use the original words, so that you can get the feel of the thing. By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god. After he had finished the obligation the youngster was taken out of the lodge by the last previous candidate, the last person who had been initiated before him. Outside the door of the lodge he was taught the

sign, postures and words of entry we do not know what they are until he comes back. Now Brethren, forget all about your beautifully furnished lodges; I am speaking of operative masonry, when the lodge was either a little room at the back of a pub, or above a pub, or else a shed attached to a big building job; and if there were a dozen masons there, that would have been a good attendance. In this case, there is a kind of biblical footnote, which shows, beyond all doubt, that the word was not one word but two. B and J, two pillar names, for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees. In the two-degree system there were two pillars for the entered apprentice. That was really the whole of the floorwork, but it was followed by a. It included a few questions for testing a stranger outside the lodge, and this text gives us the first and oldest version of the masonic catechism. Here are some of the fifteen questions. How shall I know it? Where were you entered? What makes a true and perfect lodge? Where was the first lodge? Are there any lights in your lodge? Are there any jewels in your lodge. The first faint beginnings of masonic symbolism. It is amazing how little there was at the beginning. There, Brethren, 15 questions and answers, which must have been answered for the candidate; he had not had time to learn the answers. And that was the whole of the entered apprentice ceremony. Now remember, Brethren, we are speaking about operative masonry, in the days, when masons earned their living with hammer and chisel. Inside the lodge those two grades were equal, both fully trained masons. Outside the lodge, one was an employer, the other an employee. If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a master immediately. Otherwise, he had to pay for the privilege, and until then, the fellow craft remained an employee. But inside the lodge they both had the same second degree. It was the same oath that he had taken as an apprentice, omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry we still do not know what they were. Then he was brought up for the entrusting. And now, the youngest master, the chap who had taken him outside, whispered the word to his neighbour, each in turn passing it all round the lodge, until it came to the Master, and the Master, on the five points of fellowship " second degree, Brethren gave the word to the candidate. The five points in those days " foot to foot, knee to knee, heart to heart, hand to hand, ear to ear, that is how it was at its first appearance.

Chapter 4 : Oxford | Masonic Regalia | Masonic Supplies

Product Description. The Ritual of Craft Freemasonry as practiced in the city of Oxford and in Oxfordshire in General.

Chapter 5 : Years of Craft Ritual | Freemason Information

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Chapter 6 : Oxford Ritual Of Craft Freemasonry

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Chapter 7 : Masonic Ritual Book | eBay

Oxford Working / The Oxford Ritual of Craft Freemasonry The Logic Working of Craft Ceremonies (Logic Ritual Association) A Book of Masonic Ritual (by calendriedelascience.com Arthur Calver) (East London).

Chapter 8 : The Oxford Ritual of Craft Freemasonry

Buy The Oxford Ritual in Craft Freemasonry Revised ed. by Lewis Masonic (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

Chapter 9 : Oxfordshire Provincial Grand Lodge

Common to all of Freemasonry is the three grade system of craft freemasonry, whose allegory is centered on the building of the Temple of Solomon, and the story of the chief architect, Hiram Abiff. Further degrees have different underlying allegories, often linked to the transmission of the story of Hiram.