



Panui a Marama Monthly Discovery

The Newsletter of the Northern Division - Freemasons New Zealand

Nesbett Lodge No 465. I.C

**POVERTY BAY HERALD, VOLUME VI, ISSUE 645,
8 MARCH 1879, PAGE 2**

CONSECRATION OF THE NESBETT LODGE. No. 465, I. C. FREEMASONS.

A most impressive ceremony took place last night in the Freemasons' Hall, when the Nesbett Lodge was consecrated, in accordance with pristine usage, by Brother Harry Rees George, assisted by the Past Masters of this most Ancient and Honourable Order.

Only so much can be told of which the outer world may be informed upon. The Mysteries of the Brotherhood remain inviolable, as they have been from the beginning, and will remain until the end.

Last evening, soon after half-past seven o'clock, the Brethren of the Nesbett Lodge, with the Brethren of the Turanganui Lodge, and all visiting Brethren having passed the Sublime Degree, assembled in the Ante-room, when, after signing the Attendance Book, they took their places in the Lodge Room.

A solemn Prayer was read by the Chaplain, followed by the musical response, "So mote it be."

The Acting Grand Deputy Chaplain then read in a distinct voice, and with great impressiveness, the beautiful words of the Psalm from David CXXXIII, when the Secretary formally stated the wishes of the Brethren to be formed into a new Lodge. The Petition having been read, the Dispensation was read, and the Minutes confirmed.

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Details Of This Lodge At A Glance

Name:	Nesbett Lodge
Number:	465
Constution:	Irish Constitution
Location:	Gisborne
Constitued:	4 Mar 1879
Warrant Dated:	10 Dec 1878
Status:	Failed soon after formation. Warrant returned to GL of Ireland 1882



Volume 3

No 3. 08 April 2022

Published monthly (except January)
Feedback welcome

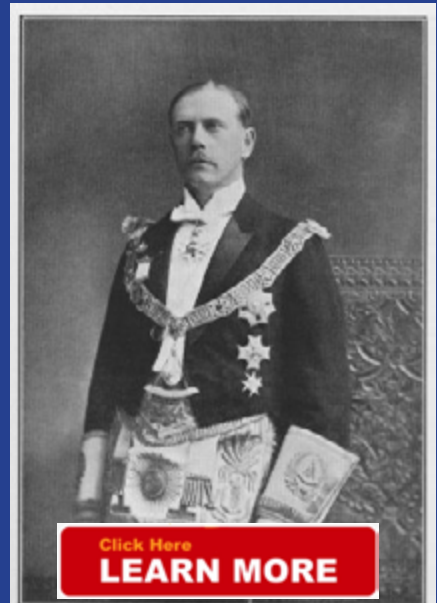
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Contents:

1. Nesbett Lodge No 465 IC.
2. Div. GM. on leave at present.
3. Fidelity
4. How We Were Seen In 1868.
5. From the Grand Lecturer.
Conducting an Installation Notes

**Please Advise The
Editor Of Key Events
Coming Up In
The Northern Division**



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M.W. BRO. RIGHT HON. LORD PLUNKET
G.C.M.G., K.C.V.O., K.B.E.
Grand Master 1906-1909

(Continuing The Series of Papers from New Zealand Research Lodges)

FIDELITY

By WBro. R. N. Hind, PCID, Junior Warden.

An Address Delivered to the Hawke's Bay Research Lodge No.305 1st May 2000

"A grain of living FAITH (FIDELITY) though as small as a mustard-seed, is worth a thousand worlds." So wrote John Newton.

Do we, as Freemasons, attach as much importance as the word FIDELITY implies, to our activities within our Lodges and to our daily activities out in the everyday world?

Do we understand the implications of FIDELITY, which, as expressed in the Oxford Dictionary, are those of faithfulness, loyalty to, strict conformity to truth or fact, exact correspondence to the original?

The word FIDELITY comes from the Latin Fidelitatum, ~ Fidelis - faithful, from Fides - faith. Fides (a Roman Goddess) - the deification of good faith and honesty. Many of the oldest Roman deities were embodiments of high ideals. It was the function of FIDES to oversee the moral integrity of the Romans. In the late Roman period, she was called FIDES PUBLICA.(public faith) and was considered the guardian of treaties and other state documents which were placed for safe keeping in her temple. Thus, the Latin FIDES gives meaning of inner attitude, conviction or trust relating man to a supreme God.

We come across the word FIDELITY very early in our Masonic lives. When, after the Obligation as an Entered Apprentice, the WM instructs the candidate thus: "As a pledge of your FIDELITY and to render this Obligation binding upon you, so long as you shall live, I call upon you to seal it on the V.S.L. once with your lips."

Indeed, that is a serious and important part of the First Degree when we seal our Obligation as a newly initiated Freemason.

This word FIDELITY is again used after the Obligation of the Second and Third Degrees as we acknowledge each of these Obligations. That is to say, we ADMIT to the truth to be something i.e., an Entered Apprentice, Fellowcraft and as a Master Mason.

In the ceremony of the First Degree, the attention of the candidate is again drawn to his vow of FIDELITY, when the words used are – "Your right heel was slip shod" - in allusion to an ancient biblical custom in the ratification of a bargain.

The more we study the question of the candidate's 'slipshodness', the more we are likely to believe that this item of the candidate's preparation was not casually introduced, but, on the contrary, possessed very great significance. Un-knotted garments and the unlatched shoe, or missing shoe, carried too much importance in ancient and medieval folklore for any other conclusion to be possible.

It is highly probable that the candidate's slipshod shoe came into masonry chiefly, but not perhaps entirely, from folklore and part of its original purpose was to avert danger from him. Danger of what?

We must assume it to be the danger, or risk, of his violating his Obligation, but we cannot entirely rule out that the risk in mind was that of the candidate failing to be 'born again' into a state of true enlightenment. The slipshod condition is usually associated with two ancient Jewish traditions, the one providing the suggestion that the slipshod condition is a gesture of reverence and the other that it is the confirmation of covenant.



With regard to the first of these, the reference is to the well known story of Moses and the burning bush, when Moses received the command 'Draw not nigh hither, put off thy shoes from off thy feet, for whereon thou standest is holy ground' - Exodus :3 v 2.5.

The poet Elizabeth Barrett Browning, in her poem 'Aurora Leigh', penned these words -
"Earth's crammed with heaven, and every common bush afire with God; But only he who sees takes off his shoes."

The second of the Jewish traditions is to be found in the Book of Ruth Chapt. IV v 7, which reads as follows:- Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to conform all things, a man plucked off his shoe and gave it to his neighbour, and this was a testimony in Israel. Where we learn that to unloose the shoe and give it to another person, was a gesture of sincerity, of honest intention, a confirmation of a contract that had been made between two parties. The inference to be drawn from this, is that the candidates slipshod condition is in itself a token of fealty or FIDELITY.

At the closing of a Lodge, we again use the word FIDELITY in what I have always considered a very moving and special part of our ceremonies, when the IPM addresses the Brethren assembled, with the words "Brethren, nothing now remains but according to ancient custom, to lock up our s..s in the safe and sacred repository of our hearts, uniting in the act – FIDELITY, FIDELITY, FIDELITY - and may God preserve the Craft."

I believe in this part of the ceremony we are again reaffirming our Obligations to the Craft in general and also our commitment to God; to our neighbours and to ourselves, to maintain the sacred dictates of Truth, of Honour and of Virtue.

We, as members of a Research Lodge, should give very serious thought to maintaining our own FIDELITY with every aspect of Freemasonry and encourage in our respective Lodges (by our words and actions) all our Brethren, from the newly Initiated, to those Brethren of more senior years as Freemasons, to appreciate the value of FIDELITY to our great organisation as a means of adding strength and beauty to all the good works we are able to accomplish within our Lodges and out in the everyday world.

Albert Pike, in his book *Morals and Dogma of the Ancient and Accepted Scottish Rite*, states "Everything that exists around us, every movement in nature, every counsel of Providence, centres upon one point - the FIDELITY of men."

We need to put our faith in more than God, to our wife and family, to our employer or employees, to our friends, to our Brethren and to the Craft in general. In today's weary world, we need to use this virtue more often to reduce the break up of families and the stresses of daily life. The leading lesson should be FIDELITY to obligation, constancy and perseverance under difficulties and discouragements.

Masonry is engaged in a crusade against ignorance, intolerance, fanaticism, superstition, uncharitable deeds and error. Masonry does not sail a smooth calm sea with a steady breeze, but must meet and overcome many opposing currents, baffling winds and dead calms.

The chief obstacles to the success of Freemasonry are the apathy and faithlessness of her own members and the indifference of the world. We as Freemasons, must strive to change this apathy and faithlessness within ourselves, so that we can unite in our Lodges to make Freemasonry a stronger and more viable force for good in our communities and throughout this land. We can do this by re-assessing our commitment to our FAITH and FIDELITY to the cause of Freemasonry.

There are many symbols of FIDELITY used in Masonic Lodges.

The **Wands** carried by the Deacons are symbols of FIDELITY. The Rod, Mace, Staff or Wand has been traditionally carried as an emblem of high rank or office and was carried by Judges, Heralds and others in authority. The French word for staff or rod is verge, from which is derived the name of a church officer, the Verger, who carried and often still does carry, the Wand of Office preceding a church dignitary. In the Middle Ages, tenants who held their land by the verge, were required, when they came before their lord, to make or renew their tenancy, to approach him holding in their hands a rod as a token of their FIDELITY.



Candles are symbols of FIDELITY. They are symbols with a long and attractive history. Their physical light is the emblem of the spiritual. The burning candle at the medieval altar and shrine carried with it the idea of consecration, of ME MAKING AND KEEPING OF VOWS, of gratitude for mercies which had been vouchsafed. It is easy to see that the lodge custom of burning three candles - particularly three - is originally of religious significance and has come from church and guild, whatever the modern masonic interpretation may or may not be. May they remain as symbols of FIDELITY.

The colour blue also has a symbolism with the word FIDELITY. Universally blue denotes immortality, eternity, chastity, FIDELITY. Pale blue, in particular, represents prudence and goodness.



The rough Ashlar, which is placed at the north-east corner of the lodge-room where the apprentice freemason is given the charge in the north-east and where his feet are placed touching the stone, could be associated with the ancient folk-lore belief, associating the virtue of FIDELITY with certain stones.

At the ceremony of consecrating a new lodge, the consecrating officer and those assisting, to the accompaniment of suitable prayers, scripture readings and addresses, scatters corn (the symbol of plenty), pours wine (the symbol of peace and unanimity) and sprinkles salt (the symbol of FIDELITY and friendship).

You can see from the foregoing that FIDELITY plays a very important part in our masonic life. It is interesting to note some legal implications of FIDELITY.

FIDELITY BONDS are written to cover the obligee, usually an employer, against loss from dishonest acts of employees. FIDELITY BONDS are usually written on a continuous basis - that is, they are effective until cancelled and have no expiration date. The penalty of the bond, that is, the maximum amount payable for any one loss, is unchanged from year to year. Major types of surety bonds (FIDELITY BONDS) are Contract Construction bonds, which are written to guarantee the performance of contractors on building projects. Bonds are particularly important in this field, because of the general practice of awarding commercial building contracts to the lowest bidder, who may promise more than can actually be performed.

Defender of the faith - Latin **Fidei Defensor** - a title belonging to the Sovereign of England. The title was first conferred by Pope Leo X on Henry VIII (October 11, 1521). This was deprived when Henry broke with the papacy. Parliament restored it to the King in 1544 and it is still used. Coinage is still marked FID DEF, or letters FD and has been so from George I's time.

During the Second World War, Winston Spencer Churchill as P.M., called on all British people to have Faith (FIDELITY) in their cause in the fight against the common enemy and his were very stirring calls which inspired the whole nation to stand fast in the faith, that they would indeed win against terrible odds.



Lord Cobham.

In a speech given at a Civic Reception in Wellington in 1957 by the then Governor General, Lord Cobham, entitled Loyalty is the Cardinal Virtue, in which he mentions the link between his Home County of Worcestershire with New Zealand, forged by his great grandfather.

He notes the Worcester motto - SEMPER FIDELIS - being one that could well sit proudly among the four stars that compose our national flag. Faithful in peace and in war, in good times and bad, on land, sea and air.



Robert Cutler

FAITH makes the discords of the present the harmonies of the future. - Robert Cutler.



Abraham Lincoln.

 **Are You A Master Mason of at Least Two Years Standing or A Past Master Of A Lodge?
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How We Were Seen In 1868!



LODGE WATERLOO, S.C., No. 463.

AN EMERGENCY MEETING of the above Lodge will be held in the Masonic Hall on Wednesday evening, 8th instant, at 8 p.m.

Business—Vide Summons.

Visiting brethren are invited.

By command of the R.W.M.

CHAS. P. POWLES,
Secretary.

*EVENING POST, VOLUME III, ISSUE 278,
7 JANUARY 1868, PAGE 3*



I.T.N.O.T.G.A.O.T.U.

NEW ZEALAND PACIFIC LODGE No 517,
E.C.

THE Regular Monthly Meeting will be held at the Masonic Hall, THIS EVENING, 9th January, at 8 p.m.

Business—Vide summons.

Visiting brethren are invited.

By command of the W.M.,

GEORGE GRAY,
Secretary.

January 9, 1868.

*WELLINGTON INDEPENDENT, VOLUME XXII,
ISSUE 2620, 9 JANUARY 1868, PAGE 1*

Masonic Notice.

LODGE, ST. ANDREWS KILWINNING, S.C.

THE consecration of the St. Andrews Kilwinning Lodge, and installation of the R.W.M. and office bearers elect, will take place at the Freemasons' Hall, on FRIDAY, the 10th inst., at 7 o'clock, p.m.

Visiting and sojourning brothers are invited to attend.

By order of the Installing Officer,
R. M. Webb,

G. F. ALLEN,
Secretary Elect.

Jan. 4, 1868.

*WANGANUI HERALD, VOLUME II, ISSUE 6,
6 JANUARY 1868, PAGE 3*



ROYAL ARCH CHAPTER.

THE regular QUARTERLY MEETING of the Chapter will be held in the Chapter-room, Masonic Hotel, Princes-street, THIS (Monday) EVENING, the 13th day of January, 1868, at 7 o'clock.

Visiting Companions are invited.

By order of K.

HENRY LEWIS, C.H.

Chapter-room, January 11. 1868.

*DAILY SOUTHERN CROSS, VOLUME XXIV,
ISSUE 3273, 13 JANUARY 1868, PAGE 1*

MASONIC.

BRETHREN of the proposed Greymouth Lodge are requested to meet at Hunt's Club Hotel, This Evening, at 8 p.m sharp.

By order of the W.M. elect.

(Signed)

HARRY KENRICK,
Secretary.

*GREY RIVER ARGUS, VOLUME V, ISSUE 325,
13 FEBRUARY 1868, PAGE 2*



SCINDE LODGE, No. 419, I.C.

A LODGE of Instruction will be held in the Lodge Room, Masonic Hall, on THURSDAY next, at 1/2-past 7 p.m.

By command of the W.M.,

J. WARDEN GOWING,

Secretary.

Jan. 27, 1868.

259

*HAWKE'S BAY HERALD, VOLUME 12, ISSUE 912,
28 JANUARY 1868, PAGE 2*

From The Grand Lecturer. Northern Division. VW. Bro John MacDonald

Notes On Conducting a Lodge Installation



The Ceremony of Installation.

This is a subject I have had pondered over for some time now. Discussions have also arisen in several Zoom Sessions over the last couple of years. So let's explore Masonic Installations in more detail.

In the refectory, while replying to the Toast to the Master, after my 5th Installation in 2016, I extracted a blue Installation booklet issued by the Grand Lodge of New South Wales from my jacket pocket and asked why we did not follow the ancient tradition of an outgoing Master installing his successor in New Zealand. Absolute outrage at this suggestion ensued from at least two Past District Grand Masters and some others present. "The ceremony of Installation can only be conducted by District Grand Lodge" I was told. My question - how can that view of the Installation ceremony have drifted so far off the rails from the ancient landmarks of the Craft? B.T.W. For my 6th installation I "almost" went with the flow.

History

The ceremony of Installation predates Speculative Freemasonry. Its origins can be traced back to the Stonemasons Guilds of the 13th Century when a new Master was elected to chair the Guild for the ensuing year. The outgoing Master installed his successor, with assistance from other Guild members, in due ceremonial form. This was followed by much feasting and merriment.

When the Grand Lodge of New Zealand was formed in 1890, the constitutions and rituals of the three "already here" Constitutions, - Ireland, Scotland, and England, (U.G.L.E.) - were blended into an initial NZ ritual in 1903. An update appeared in 1934 when the Revised (2nd) Edition was approved by the Board of General Purposes and issued by the Grand Secretary. Four more updates have followed.

The original New Zealand Book of Constitution (issued in 1892 at a price of 6d [5c]) mainly followed content that was written for the United Grand Lodge of England with tweaks to satisfy the "breakaway Lodges" from the other two constitutions along with input from individual Lodges and Brethren.

Grand Lodge was given the same service and support role - being the principal reason the Grand Lodge of London and Westminster was created in 1717. At that time, some stonemason's Lodges in London felt they were being overlooked in the allocation of work on the various cathedrals and other buildings so decided to setup a "Grand Lodge" to provide them with a higher profile, and greater diversity of skills.

While some today question this service role, the Grand Lodge of New Zealand continues to provide pastoral care, guidance, and other support services to the Lodges constituted under its banner.

An Extract From A Research Paper about the Functions of the Grand Lodge of New Zealand

By W.Bro. J. N. Walters, Assistant Grand Secretary

TUESDAY, MARCH 15, 1983

The functions of a Grand Lodge may be divided into three classes. They are:

- a.) Legislative*
- b.) Judicial*
- c.) Executive*

a.) In its legislative capacity, a Grand Lodge makes the laws. In its judicial capacity it explains and applies them, and in its executive capacity it enforces them.

Although by its legislative powers the Grand Lodge may make laws, these laws must never contravene the Landmarks, for the whole power of Grand Lodge, great as it is, is not sufficient to subvert a Landmark.

b.) In its judicial functions, a Grand Lodge becomes the interpreter and administrator of the Laws which it has enacted in its legislative capacity.

c.) In the performance of its executive functions a Grand Lodge becomes the interpreter and administrator of the laws which it has enacted in its legislative capacity and which were passed by Grand Lodge at the Annual Communication. In the performances of its executive functions the Grand Lodge carries its law into effect and sees that they are duly enforced. Whilst the Book of Constitution contains the Laws and Regulations enacted by Grand Lodge for the Government of the Craft, the membership are just as much bound to abide by the decisions of Grand Lodge on matters which come before it and, although these decisions may not be embodied in the Book of Constitution, they may be found in the printed Book of Proceedings, e.g. Raises in Capitation Fees. What's missing here? No mention of ceremonial duties!
Read the Book Of Constitution & District Grand Master's Manual for more guidance on this.

The Day Of Installation or Lodge Annual General Meeting.

This is effectively the Annual General Meeting for every Masonic Lodge. At their A.G.M., many kindred organisations, review the income and expenditure for the previous year, approve a budget for the following year, discuss and accept remits and motions, and conduct general business. Officers who have been previously elected to control the organisation for the next 12 months or longer, are installed and often invested with the regalia of their respective offices. (Often nothing more than a simple collar.) An appropriate “after match function” frequently concludes this highlight of the year.

Non-local members who hold leadership roles in the hierarchy of the organisation are often invited to attend the A.G.M. and “say a few words” to the members. They may also be requested to present badges and awards to recognise long service and achievement. Usually the ceremony of the new chairman/woman taking over is very simple. The outgoing chairman/woman says a few words, shakes hands, and sometimes passes over a gavel. Everyone claps, there are a few speeches which follow this ceremony and it's all over till the repeat performance next year.

Masonic Procedure.

For many years now Lodges in New Zealand, and other Constitutions, have organised and conducted their own Installations. This involves a lot of planning & preparation, is invariably quite lengthy, and even involves members being excluded from certain parts of the ceremony unless they hold a particular rank.

When a Brother is to become the Master of the Lodge for the first time, an additional plug in called “A Board of Installed Masters” is convened. It is during this process the new Master is placed in the chair of the Lodge. If the Brother is a “recycled Master” this ceremony is usually not repeated. In either case tradition requires that the Master is placed in the chair of King Solomon by an Installing Master who should ideally be the outgoing Master or his nominee. Irrespective of who is conducting the ceremony I question how difficult it would be to ensue that the outgoing Master continue the ancient tradition of “placing his successor in the chair”?

An Installing Master may decide to conduct the full ceremony on his own, however it is recommended that he delegate some of the work to other suitably qualified Brethren. “Grand Lodge” is invited to attend the Installation but in earlier times took little or no active part. The Provincial Grand Master may have been invited to present the outgoing Master with his IPM's breast jewel, however the recipient could also ask that a particular person such as his proposer or seconder do this instead.

In the early days of the New Zealand Grand Lodge, most Lodges had numerous Brethren who could deliver the various charges for the two ceremonies. Occasionally a Brother from outside of the Lodge might have been asked to deliver a charge as a mark of respect or to “fill in” for someone who was going to be away or was not confident they could do justice to delivering a charge.

Another of our traditions holds that the “Charge to the Brethren” is the prerogative of the Grand Master to deliver if he is present or, in his absence, a delegate – usually the most senior Grand Lodge Officer present. This delegate is ideally a very senior Active Rank or Past Grand Lodge officer holding the title of Right Worshipful. When Grand Lodge Officers were appointed for one year only, there were plenty of RW Brethren who could undertake this task. Today, in some places, we are a bit short of RW’s.

The next step taking us off the rails seems to have been that Provincial and District Grand Masters kept a list of “suitably qualified Brethren” who could deliver one or more of the charges in both the “Board” and “Installation” ceremonies. Lodges started inviting their Provincial or District Grand Master to participate more fully, with Grand Lodge Officers delivering some, or eventually all of the charges, while the Brethren of the Lodge just watched on. See Rule 13.6 below!

Looking first at an older Book of Constitution (in this case from 1976) we find that Rule 13 of the Collected Rulings of the Board of General Purposes authorised this. Here is what was written:

13. Functions of Officers and Allocation of Ritual Work

- (1) *The Master, if he be present, always remains in full control of the Lodge. He may however delegate any part of the work as he thinks fit but in so doing, he should have regard to clause (6) of this ruling.*
- (2) *It is not desirable that member for the time being invested with any office should, if they present and willing to act, be superseded, or expected to stand down, in favour of other Brethren.*
- (3) *These rulings are not intended to discountenance the recognised practice of inviting some qualified Brother to assume the functions of the Master’s Chair to conduct an Installation, or to a degree upon a Past Masters’ Night, or when the members of another Lodge attend by invitation to work a degree; and the consequential practice of filling the other chairs in an appropriate manner for such an occasion.*
- (4) *It is considered undesirable, however that substantial parts of any ceremony should be carried out by members of the Lodge who have not invested in the appropriate offices.*
- (5) *The administration of Obs. and the communication of Ss. should be restricted to Master and Past Masters.*
- (6) *In the allocation of charges, it is in interests of Freemasonry that Past Masters should not be overlooked when they are capable of delivering them and willing to do so.*

In the current Book of Constitution, (2019) P.97, the authority is still there - albeit with shortened wording:

7. Functions of Officers and Allocation of Ritual Work

- a. *The Master, when present, has full control of the Lodge. He may, subject to the Rules, delegate any part of the work.*
- b. *An officer if present and willing to act should discharge the ceremonial functions of his office.*
- c. *There is no objection to the recognised practice of inviting some qualified Brother to:*
 - i. *Conduct an installation;*
 - ii. *Participate in the working of a degree upon a Past Masters’ Night;*
 - iii. *Participate in the working of a degree for a near relative or for some other special reason;*
 - iv. *Participate in the working of a degree when the members of another Lodge attend by invitation; and the consequential practice of filling the other chairs in an appropriate manner for such an occasion.*
- d. *The administration of the Obligation must be restricted to a Master or Past Master.*

Thoughts On Refectory Proceedings

It is important to remember that this is the Lodge’s Day. It should not be “hijacked” by outsiders. The Master and his partner are very much the focus so are seated at the head table. Besides the most senior of the invited guests, his partner, the Lodge DC and partner, I believe that all other Brethren, irrespective of rank, should sit in the body of the refectory with members, guests, partners, and families and other distinguished, non-Masonic, guests.

The Lodge's Director of Ceremonies will usually conduct the refectory proceedings. The incoming Master and his D.C. decide this. Sometimes a first time DC may feel nervous and suggest that another qualified Brother act for him. That's OK but should never become a custom. Don't overlook the fact that there are frequently suitably qualified Brethren in our Lodges who are also very good Masters of Ceremonies. Why not invite them to contribute their talents? While the Installation ceremony is very formal, the refectory is supposed to be a enjoyable event – not a test of hiding “first night” nerves and apologising up for “stuff ups”. Check the different requirements if the Grand Master is present! The G.D.C. will advise on this.

Installation Ritual Booklet.

Each District Grand Master has a copy of an approved ritual for both the Board of Installed Masters and the Installation ceremonies. There are also a variety of Installation rituals available from other District Grand Masters. Contact them and see if they will contribute their local ritual, so that for a change - your Lodge might conduct an Installation that is slightly “different”. What about including the Working Tools of an Installed Master or the Māori Working Tools in the ceremonial? More visitors are almost guaranteed and the profile of the Lodge will certainly be enhanced. Variety is the spice of life.

Conclusions.

The B.O.G.P. ruling discussed above makes it clear that Lodges should conduct its own Installation. A Lodge may formally **INVITE** (key word) another Brother or Brethren, Lodge(s) or a District Grand Lodge Team to participate or even conduct all or part of the ceremony of Installation on their behalf. This is not a “new” ruling. It dates back long before the foundation of the Grand Lodge of New Zealand in 1890.

If, as a Lodge, you are considering conducting your own Installation, make sure you discuss this with your District Grand Master early on in the year. This demonstrates courtesy and respect.

Get things right! Consult the Book of Constitution and the District Grand Masters Manual.



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