

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

Chartered January 18, A.D. 1888, A.L. 5888



February, 2024



STATED COMMUNICATIONS

Masonic Temple

4 Martin Luther King Blvd.

St. Augustine, FL

1ST & 3RD Thursdays

Meal – 6:30 p.m.

Stated Communication — 7:30 p.m.

DEGREE WORK AND PRACTICE

2ND & 4TH Thursdays

CHARITY OF THE MONTH

Shrine Hospitals

FROM THE EAST

.I hope that everyone had a great Christmas and a safe and happy New Year with family and friends.

And I would like to thank my Brothers of Ashlar Lodge for having the confidence and allowing me the privilege of being the Worshipful Master of a Lodge that has such a long history and good standing within our community.

My goals during this year are that we will continue the things that

we have been doing to include traveling to the other Lodges in the 11th District, attending District Association meetings, and other events that will come up during this next year, along with doing some things within our community.

Two things I am trying to plan is visiting the Clyde Lassen Veterans Home and doing some volunteer work with Habitat for Humanity in hopes of seeing a continuation of new men, becoming interested in our great Fraternity.

Terrell W. Jones, WM

February 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 STATED COMM 6:30 PM	2	3
4	5 OES	6	7 RAIN- BOW 7 pm	8 LODGE INSTRUC- TION TBD	9	10 Sweet- hearts' Lunch, Shrine Club 11:30 am
11	12	13	14 Dist. Inst. Pineland No. 866:30 pm	15 STAT- ED COMM 6:30 PM	16	17 Open Books Pineland No. 86 9am—noon Dist. Poker Run
18	19 OES	20 YORK RITE CHAP- TER/ COUNCIL 6:30 PM	21 RAIN- BOW 7 pm	22 LODGE INSTRUC- TION TBD	23 Fried Chicken Shrine Club	24
25	26	27 YORK RITE COM- MANDERY 6:30 PM	28 District Association Cabul 116 6:30 pm	29 EA De- gree 6:30 pm		

From the West S.W. G. Maultsby

The Master Mason Examinations designed to give any Master Mason the opportunity to increase his knowledge of some of the Ancient Tenets, Rules and Regulations of Masonry. They contain a mixture of multiple choice and True or False questions Sample question - "Which officer is responsible for the refreshments provided the Lodge during the year?"

Answers - ☐a. W.M. ☐b. S.D. ☐c. S.W. ☐d. J.W. The correct answer is d.

- The Annual Grand Communication of the Grand Lodge of Florida must be held?
(Art IV, Sec 1) ☐ A. at a date set by the Grand Master ☐ B. Between April 1st and June 30th
☐ C. At a Place set by the Grand Master ☐ D. All of the above
- In balloting For Grand Lodge Officers, if there be but one (1) Officer or proxy present can he cast three votes? (Art III, Sec 2)
☐ A. Yes ☐ B. No
- Balloting for Initiation, Passing, Raising and membership must obtain at least 3/4ths vote approval. (Art X, Sec 16)
☐ A. True ☐ B. False
- The jurisdiction of The Grand Lodge of Florida extends to states, provinces, or territories in which no Grand Lodge exists, therefore, the Grand Lodge of Florida can Charter Lodges in these areas. (Art 1, Sec 2)
☐ A. True ☐ B. False
- Rulings & Decisions set forth within the Digest are irrevocable, and permanently Binding. (Chap 1, Sec 1.01)
☐ A. True ☐ B. False
- Particular Lodges are at liberty to instruct their Masters and Wardens as how to vote on pending issues in an upcoming Annual Grand Communications.
(Chap 1, Sec 1.11 Art. X)
☐ A. True ☐ B. False
- The Worshipful Master appoints all subordinate Officers of the Lodge, but the Senior Warden has the nomination of the Junior Deacon. (Chap 19, Gen. Prov.)
☐ A. True ☐ B. False
- The Worshipful Master has the authority to remove any Appointed Officer for any reason. (Chap 19, Sec 19.14)
☐ A. True ☐ B. False
- If a Brother becomes disorderly the Master can have him removed from the Lodge.
(Chap 20, Sec 20.07)
☐ A. True ☐ B. False

March 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4 OES	5	6 RAIN-BOW 7:00 PM	7 STAT-ED COMM 6:30 PM	8	9
10	11	12 Shrine Club 7:00 pm	13 District Instruction Melrose No. 89 6:30 pm	14	15	16
17	18	19 York Rite Chapter/Council 6:30 pm	20 RAIN-BOW 7:00 PM	21 STAT-ED COMM 6:30 PM	22 Fried Chicken, Shrine Club	23 Open Books Pine-land No. 86 9-noon
24/31	25	26 YORK RITE COM-MANDERY 6:30 PM	27 District Assn. Hastings No. 183 6:30 p.m.	28 Lodge Instruc-tion TBD	29	30

FROM THE SOUTH

Mar5k Williams, Junior Warden

Happy February Brothers. February is the month of love, so Brotherly Love should be extra important in our thoughts. One of the main reasons we come to Lodge is to socialize with other men of like thinking. We love to share experiences with others and listen to their experiences also. We enjoy celebrating when a brother has something good happen to them. We also grieve when something bad happens. It is a pleasure to us to help, aid, and assist each other when we are able.

We expect and are encouraged to see each other at lodge meetings. It does our hearts good to see and interact with our Brothers. When a Brother hasn't been to meetings lately, we should reach out to them to encourage them to return to us. If they can't come due to not having transportation, volunteer to go get them, as I'm sure they will be thankful for that act of brotherly love.

We are starting to travel to other lodges more than ever, so if you can go, grab a Brother and bring him with you. You will both benefit from the fellowship of seeing Brothers from around the district and getting to know them on a personal level.

We can't forget the ladies, so if you have one be sure and thank her for allowing you to come to Lodge and go visit other Lodges. Just remember that your ladies and families are giving up their time being with you so that you can have this privilege.

LODGE OFFICERS 2022

Worshipful Master

Terrell Jones **904-669-5249**

Senior Warden

George Maultsby 703-956-0228

Junior Warden

Mark Williams 904-669-9694

Secretary

Troy Usina 904-451-5283

Treasurer

Oscar Patterson III 904-955-9175

Senior Deacon

Darrell Lindsey 904-814-7158

Junior Deacon

Kevin Stees 803-406-0005

Senior Steward

Chris Lucero 904-226-5007

Junior Steward

Tom Street 301-300-3031

Chaplain

Robert Harry, Jr. 904-806-1255

Marshall

Tom Torretta 602-881-3206

Tyler

Russell Sellers 512-801-7831

OTHER 11th MASONIC DISTRICT LODGES

Palatka No. 34

Palatka—2nd & 4th Mondays

Lake No. 72

Crescent City—1st & 3rd Mondays

Pineland No. 86

Peniel—1st & 3rd Thursdays

Melrose No 89

Keystone Heights—2nd & 4th Tuesdays

Middleburg No. 107

Middleburg—1st & 3rd Tuesdays

Cabul No. 116

Green Cove Springs—2nd & 4th Thursdays

Hastings No. 183

Hastings—2nd & 4th Tuesdays

Bunnell No. 200

Bunnell—1st and 3rd Tuesdays

FRATERNAL NOTICES AND DATES

O.E.S. Chapter #12.....1st & 3rd

Mondays

Rainbow Assembly #42.....1st & 3rd Wednesdays

York Rite Bodies.....3rd & 4th

Tuesdays

FOUR CROWNED MARTYRS

By

Oscar Patterson III

Modern Masons, we tell the Brethren, dedicate their Lodges to St. John the Baptist and St. John the Evangelist, and we describe them as patrons of the Freemasonic art. Ancient craft mason dedicated their Lodges and chapels to the Four Crowned Martyrs or the Four Holy Ones, commonly referring to them by their Latin designation *Sancti Quatuor Coronati*. Quatuor Coronati Lodge No. 2076, founded in 1886, still meets at Freemason Hall in London and is dedicated to Freemasonic scholarship and research.

The title “Four Crowned Martyrs” is deceptive, however, because in the *Golden Legend* reference is made to nine saints divided into two groups. According to William G.R. Jacobus, the names of the four in the first group, who were soldiers, “were learned through the Lord’s revelation after many years had passed.” These first four were “crowned” by the Emperor Diocletian referring to the crown of martyrdom. A basilica was dedicated to them on the Caelian Hill in Rome in the fourth and fifth centuries, the traditional site of their execution,

The second group, also according to the legend, was five sculptors from Sirmium who were ordered by the Roman Emperor Diocletian to fashion a stature to him and to sacrifice to Roman gods. They refused and Diocletian ordered that they be encased in lead coffins and tossed into the ocean. A similar story arose in tenth century German liturgical drama with Diocletian ordering the sacrifice of three Christian sisters for much the same reason. The account of the five as sculptors, by then jointly revered with the original four, led early craft masons to take all nine as their patron saints yet designating them as “the four.” How the Four Crowned Martyrs came to England is another matter. Bede notes for the year 674 that there were no masons in England at that time thus requiring Bishop Benedict to “cross into Gaul” and bring back skilled craftsmen to build his church. Yet Bede had already referenced a church dedicated to these saints which withstood a great fire in 616 writing:

It happened once that the city of Canterbury, being by carelessness set on fire, was in danger of being consumed by the spreading conflagration; water was thrown over the fire in vain; a considerable part of the city was already destroyed, and the fierce flame advancing towards the bishop, he, confiding in the Divine assistance, where human failed, ordered himself to be carried toward the raging fire, that was spreading on every side.

The church of the four crowned Martyrs (emphasis added) was in the place where the fire raged most. The bishop being carried thither by his servants, the sick man averted the danger by prayer, which a number of strong men had not been able to perform by much labor.

Had there been masons in Britain prior to 616? The obvious answer is yes based on the archeological record contained in Roman remains. They may, however, have been, as were many Roman masons, soldiers also, and left the island when Rome essentially removed all troops in 410. The Roman historian Procopius writing in the mid-500s noted that Britain was by then completely lost. The martyrs, though, were the patron saints of Roman masons long before the fall of Rome in the early fifth century notes Lucy Baxter, writing under the pen name Leader Scott, in her 1899 book *The Cathedral Builders: The Story of a Great Masonic Guild*.

A second explanation may be just as simple. Augustine of Canterbury, the Father of the English Church, came from a Roman monastery near the basilica of Santi Quattro Coronati and may well have had knowledge of the martyrs and the legend. Augustine was sent to England by Pope Gregory in 595 to convert Aethelberht, King of Kent along with his kingdom, which was based in Canterbury, to Christianity. The king converted as did many of his subject. Augustine was consecrated a bishop receiving the miter and crozier about 597. Subsequently, and apparently upon Augustine's requests, the Four Crowned Martyrs' relics were sent from Rome to England in 601 and interred at Canterbury.

The martyrs' legend is confusing to modern readers, but in Renaissance Italy it was well known. Questions have been raised about the historical accuracy of the martyrs' story because of the confusion with names and the fact that the first group—the original four—were not named until later times. And it is the second group of five martyrs, not the original group of four, which led to the Masonic connection.

Group one, according to Catholic sources, was composed of four Roman soldiers or military clerks who refused to sacrifice to the Roman god of medicine, Aesculapius, and were thus order executed by Diocletian either in Rome or Castra Albana some two years after the reported martyrdom of the second group. Their bodies were said to have buried at Santi Marcellino e Pietro by Pope Miltiades. The “discovered names” of group one were Severus, Severian, Carpophorus, and Victorinus. Group two's names, according also to Catholic sources, were Claudius, Castorius, Symphorian, Nicostratus, and Simplicius. Their story is recounted above. All nine were born, according to the legend, in the third century and died between about 287 and 305. But the source for their identification and exploits is unclear with some attributing it to Polycarp the priest in the legend of St. Sebastian, and others to ascribing it to Melchiades or Miltiades Bishop of Rome and Pope from 311 to 314. Christianity was not proclaimed the official state religion in Rome, however, until The Edict of Thessalonica was issued by Theodosius I in 380. [Constantine I](#) with the [Edict of Milan](#) in 313 had established only tolerance for Christianity without placing it above other religions. Theodosius I, then, is rightly credited with establishing a single Christian doctrine (Nicene) as Rome's authorized religion. Whatever the confusion may be, the nine martyrs received joint veneration with the *Catholic Encyclopedia* reporting that while there is no historic foundation for the legend, it is an explanation of the name *Quattro Coronati* which was given to authenticated martyrs who were interred in the catacomb of St. Marcellinus and Pietro.

Whoever they may have been and whatever they may have done, Roman masons and their cousins, German stone masons, adopted the nine as their patron saints and this adoption transferred in parts of Europe to Freemasonry in its formative years. A scholarly British Masonic journal is named *Ars Quatuor Coronatorum* and Lodge No. 2076 in London also bears their name.

References

Bede. *The Ecclesiastical History of the English Nation and Lives of the Saints*. Translated by Vida D. Scudder. London: Veritatis Splendor Publications, 2014.

Jacobus, William G.R. *The Golden Legend: Readings on Saints*. Princeton, NJ: Princeton University Press, 1993.

Scott, Leader. *The Cathedral Builders: The Story of a Great Masonic Guild*. New Orleans: Cornerstone Book Publishers, 2013.

The Catholic Encyclopedia, Vol. 6. New York: Appleton Company, 1909.