





**Internet Lodge 9659**  
**United Grand Lodge of England**  
**Province of East Lancashire**  
<http://internet.lodge.org.uk>

**Short Papers Competition 2007**

*The opinions reflected by the author are not necessarily those of Internet Lodge,  
The Province of East Lancashire or the United Grand Lodge of England.*

The legalisation of Christianity, just after the battle of Milvian Bridge around 312 and the First Council of Nicaea in 325, tried to consolidate the empire further and create the first unified doctrine, which would be adopted as the official theology of the state.

Approximately 300 bishops attended the council from every region of the empire except Britain. It was at this council that the founding state doctrine was compiled from the various texts which were recognised at that time. It was the task of the bishops to decide which texts were to be included and excluded from the doctrine. For example, many of the Gnostic gospels such as the Gospel of St Thomas and the Gospel of Judas are thought to be excluded as they portrayed a relationship with the Great Architect which did not fit in with the vision of the State, (Coptic versions of these texts were discovered in Nag Hammadi, Egypt, in 1945). As there were bishops from many different regions of the world, each with their own varying opinion of that relationship, it becomes obvious as to why there is symbolism within Christianity which originates from variety of sources including Sol Invictus.

Sol Invictus ("the Unconquered Sun") or, more fully, Deus Sol Invictus ("the Unconquered Sun God") was the late Roman state sun god and was portrayed on Constantine's official coinage, with the legend, SOLI INVICTO COMITI, thus claiming the Unconquered Sun as a companion to the Emperor. Constantine was an emphatic follower of Sol Invictus and being head of state at the time of the compilation of the founding Christian Doctrine, exerted great influence over it.

All modern theology is simply an involvement or amplification of Sun Worshipping. Sun Worshipping predates the birth of Christ by 50,000 years and can be traced back to the Aborigines. Albert Pike makes the following statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus...and APOLLO of the Greeks became but personifications of the Sun, the regenerating Principle image of that fecundity which perpetuates and rejuvenates the world's existence."

Sol invictus is another personification of the sun and there are traces of it throughout Christianity. According to the New Catholic Encyclopedia, 1967, article on *Constantine the Great*:

"Besides, the Sol Invictus had been adopted by the Christians in a Christian sense, as demonstrated in the Christ as Apollo-Helios in a mausoleum (c. 250) discovered beneath St. Peter's in the Vatican."

According to the scholiast on the Syriac bishop Jacob Bar-Salibi, writing in the twelfth century:

"It was a custom of the Pagans to celebrate on the same 25 December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and revelries the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnised on that day." (cited in "Christianity and Paganism in the Fourth to Eighth Centuries", Ramsay MacMullen. Yale:1997, p155).

Since 50,000 BC the sun has always had connotations with the divine. Maurice Barnebell, a modern spiritualist Philosopher, describes divinity as being 'numerous qualities, which come from that power [of the Great Architect]. Qualities of Truth, Brotherhood, Charity, Compassion and power itself.'

*Short papers are intended to be read aloud in lodge meetings as a form of Masonic Education.*

*Whilst we encourage you to use them for their intended purpose they must not be reproduced for publication in any manner without the prior permission of Internet Lodge No 9659 E.C. or the author.*

© 2008 Internet Lodge and the author



**Internet Lodge 9659**  
**United Grand Lodge of England**  
**Province of East Lancashire**  
<http://internet.lodge.org.uk>

**Short Papers Competition 2007**

*The opinions reflected by the author are not necessarily those of Internet Lodge,  
The Province of East Lancashire or the United Grand Lodge of England.*

The Worshipful Master sitting in the East, where the Sun rises, suggests that due to his Masonic training, he is the embodiment of the physical manifestation of his own divine qualities. This is also represented by the 'Chair of King Solomon', the words 'Sol' and 'Omon' both literally translate to the word Sun and symbolically to the word divine. His role is not only to instruct the brethren, but also to facilitate the unfolding of these qualities within the Soul and the expression of them, through the physical body.

Within the lodge room you there are three candles or orbs, which is an extension of the solar symbol. Within each religion and philosophy there has always been recognition of the trinity of man; this being the Spirit, the Soul and the Physical Body, which is what these candles represent.

The spirit is the divine spark within each one of us, it is what makes each individual a part of the whole, what gives us that interconnectedness and are the backbone of our spiritual and moral values.

The Soul is the vehicle for the spirit. It possesses within it these divine qualities but the way it expresses them is very different. It is the *individualistic* aspect of man. It is in fact what makes us all very different from each other.

So, if the *soul* is the vehicle of the *spirit* then the *physical body* must be the vehicle of the *soul*. The soul is constantly trying to express these divine qualities through he physical body in its own individual way.

What Masonry may try to achieve through its allegory, symbolism and physical expression of its degrees, is a real and meaningful experience of each aspect of ones being. Through this experience we may come to find the secrets and TRUTH of ourselves. Upon discovering that secret and experiencing and finding that truth, he may then be able to recognise those qualities within his fellow brethren and find BROTHERLY LOVE awaiting him. It is only when we truly love another (love being the recognition of those divine qualities within another) that we can be of service and express that quality of CHARITY

*Short papers are intended to be read aloud in lodge meetings as a form of Masonic Education.  
Whilst we encourage you to use them for their intended purpose they must not be reproduced for  
publication in any manner without the prior permission of Internet Lodge No 9659 E.C. or the author.  
© 2008 Internet Lodge and the author*