



The Stewards

Brothers andyou have been appointed (or elected) Stewards of this Lodge and I now invest you with the jewels of your respective offices. Your duties are to introduce visitors and see that they are properly accommodated, and generally to attend to any ceremonies in which the Lodge may take part. You are also to prepare candidates and assist the Junior Warden in the hour of refreshment. These rods, the badges of your office, I entrust to your care. Your regular attendance will afford the best proof of your zeal and attachment. The Stewards hold their rod in their left hand when saluting before being escorted to their stations

Installation, Canadian Work, Grand Lodge of British Columbia and Yukon



Jewel of the Stewards

The Lodge Stewards are exactly what their name implies: The flight attendants of the Lodge. They assist Brethren with mobility issues; fetch glasses of water for officers, etc. During times of Refreshment, they serve meals, clean tables, help in the kitchen, etc. Their ceremonial duties in the Lodge include assisting the Junior Deacon in preparing the candidate for degrees and in purging the Lodge.

In some lodges the Junior Steward is seated on the left of the Junior Warden in the South. The Senior Steward on the right of the Junior Warden in the South this can change with type of work and jurisdiction. They carry rods and their emblem is the cornucopia, symbolizing plenty for all. During hours of Refreshment, they report to the Junior Warden. During hours of Labor, they report to the Junior Deacon.

“What is a steward?” The word, steward, has an interesting etymology. It literally means, “styward”—the manager of the pigsty.

In the original Anglo-Saxon it is a pig keeper. Later, it was applied to the person who managed the activities in a nobleman’s hall. He was the ward, or manager, of that place where the king or a nobleman would welcome guests, hear requests, make judgments, hold feasts, and other sorts of things. He was in charge of making sure that there was plenty of food for everybody, and that the guests were introduced and dismissed at the proper times, and so forth.

But over time, a steward’s responsibilities expanded to include the management of the entire estate of the nobleman, or other rich men. If he had a business, then a steward would be the chief manager of that business for him. He would supervise servants or employees. Depending on the sort of business that it happened to be, he would collect rents, or payments; he would keep the books; he would order provisions and supplies making sure that the storeroom was kept well stocked. And, he did many other things that the boss either could not do, or did not need to be bothered with.

The word manager has replaced this term. We do not use steward very much anymore. We have even dropped the term for the stewards and stewardesses on passenger planes; they are now flight attendants. So really, it is a word that just about only has its theological meanings left to it in our everyday life, such as in the parable of the unjust steward.

Stewardship, then, is the conducting, supervising, or managing of something. And it usually means, “The careful and responsible management of something that has been entrusted into your care.” We use it like, “The nation is responsible for the stewardship of its natural resources.”

Or, you have been given a sum of money in trust (a trustee); you would be a steward of that money.

The Bible's use of the term "steward" is very similar to the dictionary definition of the term. The Old Testament uses a phrase that means, "One who is over a house," just like Joseph was a steward over the household of Potiphar. Another word is the Hebrew "sofen," means basically the same thing, but it has a more governmental connotation to it. It is an officer responsible for the king's house. We would probably use the term "treasurer," or "chamberlain" instead of steward, but it is the same idea. He is the chief officer of a royal court. And in Isaiah 22:15, there was Shebna who was called the treasurer of the court, and he was replaced because he was not being responsible.

If you remember the book, *The Lord of the Rings*, there was a city called Minas Tirith that had lost its king, and the stewards who were regents over that city ruled that city-state for hundreds of years. And when the king returned, as faithful stewards should be, they turned the city back over to the king.

Other words translated "steward" in the Bible may specifically mean "leader," "officer," "commander," or "overseer." The New Testament only uses two words for this idea. The Greek words "epitropos" and "oikonomos." Epitropos means "One to whose care something is committed." Sounds like steward to me. It is translated as steward, guardian, and even tutor. The verb form, "epotropae" means "to turn over to," like a rich man will turn over his estate to his steward while he is gone. It is used in a situation with the apostle Paul, in a negative light, when he was "commissioned" by the priests in Jerusalem to go to Damascus and put into prison true believers of the way. He was commissioned—made a steward—of this task, and sent to Damascus to carry it out. This word is also found in Matthew 20:8, Luke 8:3, and Galatians 4:2. They are used generally where so and so is a steward, and that sort of thing.

Now, oikonomos literally means "House arranger; one who arranges the household." It is also defined as house manager, steward, governor, treasurer, and chamberlain.

You probably noticed that all these definitions are very much the same, both in our usage of the word, the Old Testament usage of the word, and the New Testament usage too. It is very clear throughout the whole Bible that a steward is one who manages something entrusted to him by another, more often by a superior who entrusts things to him.

He is accountable to guard, maintain, and even enhance what has been entrusted to him. A steward is always under authority of another, and must report his progress to his superior on occasion. A businessman would not expect to have a steward and not be told what is going on. It is part of his duties. He must report his progress to his superior.

Let us see how it is used in the Bible, and watch these ideas surface.

I Chronicles 28:1 Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and

captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor. Now, this is a steward of a different color. These stewards were considered leaders of Israel. They had in their charge all the riches that David possessed, as well as the possessions of his sons. Notice that it is “stewards,” plural. They needed many money managers to look after all David’s family’s substance. They were extremely trustworthy men to have all this money in their hands to do with as they would, and as David directed them. And, there is no indication that they fell down on the job, because David was able to lay up an incredible amount of materials—gold and silver, precious gems, wood and stone—all for building the temple in Jerusalem. These men did a good job. They were worthy of the trust that David put into them.

Now, this idea of managing money is the main understanding that the Protestants have of stewardship. And, if you read any of their articles on stewardship, you will find that they mostly key in on stewardship of the ministry over the church’s funds. That is good and right, and should be considered. However, even though they seemed to be aware of the more spiritual meanings, not just for the ministry but for the lay members as well, most of their discussions of stewardship seems to end with the using of one’s tithes, and church finances. This is not wrong. But it is only the most rudimentary of the applications of the idea of stewardship. It is incomplete.

The concepts of *khalifa*, stewardship, and *amana*, trust, emerge from the principle of *tawhid*. The Quran explains that mankind holds a privileged position among God’s creations on earth: he is chosen as *khalifa*, “vice-regent” and carries the responsibility of caring for God’s earthly creations. Each individual is given this task and privilege in the form of God’s trust. But the Quran repeatedly warns believers against arrogance: they are no better than other creatures. Even the Buddhists believe that we are Stewards of the world, and it is in our care.

So as Lodge Stewards we are charged with every care that the lodge and its members may have. This takes us back to the reference of lodge Stewards being the grunts. Let us not forget that they are the backbone of the lodge and without their diligence to their duty the lodge would struggle and fail. The Steward is, in my opinion, one of the most important roles and one of the most overlooked by all Brothers. A good Steward will know that he has done his job, by the lack of complaining by the membership and the lack of recognition that they will receive for a job well done.

However, I will say that, the Steward who success will be noticed by the Worshipful Master, and officers, for it would have most likely made his job that much easy, and his year as Master that much more successful.

Be proud to be a Steward and be diligent, for the time we spend in the chairs goes quickly and without our knowledge. Remember that it is up to you to help those who come after you and if you did your duty well you will know every part of what it means to be the Lodge Steward.

The officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

Assignment

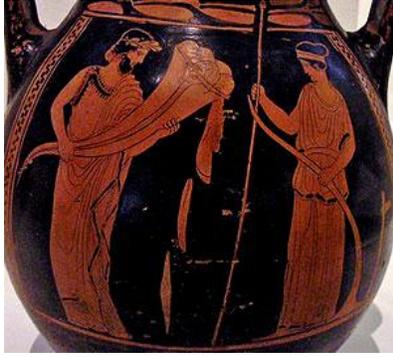
The historical origins and adaptations of the steward's position within the lodge are significant. Describe the steward's position, in your own words, past, present and future (what changes can you foresee)

The Cornucopia or Horn of Plenty



In classical antiquity cornucopia, also called the horn of plenty, was a symbol of abundance and nourishment, commonly a large horn-shaped container overflowing with produce, flowers, or nuts.

Baskets or panniers of this form were traditionally used in western Asia and Europe to hold and carry newly harvested food products. The horn-shaped basket would be worn on the back or slung around the torso, leaving the harvester's hands free for picking.



The Cornucopia, or Horn of Plenty, is actually the horn of the goat Amalthea, the nurse of baby Zeus in Greek mythology.

Zeus, ruler of the Greek pantheon, had a rough upbringing. His father Cronos knew that a son was destined to depose him, just as he had deposed (and castrated!) his father Ouranos. Cronos, taking no chances, swallowed each of his children when they were born. At last, Cronos' wife Rhea managed to fool him by wrapping a stone in swaddling clothes in place of her youngest son, Zeus. She then hid the baby away in a cave on Mount Ida in Crete.

But how to raise the baby without Cronos discovering him? Rhea dared not spend all her time with Zeus. Therefore, one of her attendant nymphs gave her Amalthea, a magical goat (can you tell this is an old, old story?), to nurse the divine child. When Zeus grew up, he defeated Cronos and freed his divine brothers and sisters from his father's stomach. They became the gods of Olympus.

When Amalthea the goat died (or, in some myths, when he sacrificed her), Zeus used her hide to create the protective "aegis" the magical goat-skin worn by Athena as armor, and placed her in the sky as the star Capella (Latin for "little goat").

How Amalthea's horn came to be associated with an overflowing horn of plenty — or how it became detached from the goat — is not quite clear in classical Greek mythology, although it is a common motif in Greek art. (Above, the earth-god Plotus holds the *keras amaltheias*, horn of Amalthea, facing Demeter holding a scythe for harvesting grain). Roman author Ovid explains that the horn broke from the goat while she was nursing Zeus, and Amalthea (here a nymph who owned the goat, rather than the goat itself) wrapped the horn in a wreath and filled it with fruit to feed the infant god. This sound to me like a late attempt to explain a mythological symbol whose origins are so old they are forgotten.

One thing is clear: the horn of Amalthea overflowing with fruits, honey, and grain is an extremely ancient symbol of the harvest, known to the Greeks 2000 years before the cornucopia became the symbol of American Thanksgiving.

For translations of several ancient Greek and Roman writers on the Horn of Plenty, see theoi.com's entry on Amalthea.

Keras amaltheias is the ancient Greek term for the Horn of Plenty: "Horn of Amalthea." Cornucopia is Latin for "Horn of Plenty," the word used by Roman authors like Ovid for the same mythological symbol.

The old Pagan myth tells us that Zeus was nourished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never-failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every Brother is suitably served. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess Ana Purna, whose name is compounded of Ana, signifying corn, and Puma, meaning plenty.

She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic Horn of plenty.

Senior Steward - Lodge Officer Duties:

His Jewel is the Cornucopia, which is an exact duplicate of the Junior Steward's Cornucopia. The **Cornucopia** signifies the "**Horn of Plenty**". It is a goat horn filled with the fresh fruits and vegetables to denote the "**fruits of your labors**" and represents a **job well done**.

The Senior Steward of a Masonic Lodge is an appointed officer of the Lodge.

The Senior Steward is tasked to understudy the Junior Deacon's position and fill in for the Junior Deacon when absent.

The Junior Deacon's principle role is to prepare the candidates during ritual and escort them to the lodge room and assist the Senior Deacon. In their entry Officer positions, both the Senior and Junior Stewards typically handle kitchen duties and wait staff for the members.

The Senior Steward's position is similar to that of a **Supervisor**.

Junior Steward - Lodge Officer Duties:

His Jewel is the Cornucopia, which is an exact duplicate to the Senior Steward's Cornucopia. The **Cornucopia** signifies the "**Horn of Plenty**".

It is a goat horn filled with the "**fruits of your labors**" and represents a **job well done**.

The Junior Steward of a Masonic Lodge is an appointed officer of the Lodge.

The Junior Steward is tasked to understudy the Senior Steward position and fill in for the Senior Steward in his absence. The Junior Steward's principle role is to assist the Senior Steward and the Senior Deacon in the preparation of the Candidates.

Both the Senior and Junior Stewards carry rods, atop which are the jewels of their offices. The rods represent England's Lord High Steward's rod in the House of Lords.

The Junior Steward position is similar to that of a **Supervisor**.

Assignment

After having observed the duties and responsibilities of the Stewards in your lodge how would you characterize their role and importance in the running of the lodge both inside the lodge room and at the Festive Board.

References

Stewards – they don't really do much, do they? by
Brother Keith Becker, Educational Officer Queensbury Lodge 121, Queensbury NY

[The Cornucopia \(Horn of Plenty\) in Greek Myth » Mythphile](#)

<http://www.masonicdictionary.com/cornucopia.html>

Mackey's Encyclopedia of Freemasonry