

THE OKLAHOMA SCOTTISH RITE MASON

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**THE OKLAHOMA
SCOTTISH RITE MASON**

Official Publication of the Ancient and Accepted
Scottish Rite of Freemasonry
Valley Of Guthrie

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ON THE COVER

♦ The Egyptian Room of the Guthrie Scottish Rite Masonic Center ♦
The design motif of the Egyptian Room is patterned after the period of the 4th Dynasty, about 3700 B.C. It was inspired by the Thebian Version of the Book of the Dead. The designs were painted in the Egyptian manner, by hand grinding minerals to a fine powder and then mixing those minerals with egg whites or egg yokes. The blue ceiling represents the celestial sky. All of the symbols depicted in the ornamental plaster, or hand painted on the walls and columns, represent different icons of Egyptian mythology, as typically symbolized in their tomb paintings. The proscenium curtain is from the original 1899 Scottish Rite stage.

Cover photo and photo at right by Bozarth Photography



Valley Member Achievement Project Adopted by Supreme Council

It is a rare thing when a Masonic organization's leadership has the foresight to adopt a nationwide program that has been created entirely by its members. In the vertical hierarchy of Masonic governance, there is always a tendency to believe that direction must come from the top down, rather than the bottom up. How often have we seen lodges and valleys wait from year to year to see what program the Grand Master or SGIG is going to come out with so we will know what we are going to do; just to find out that the program rarely addresses the root of our fraternal problems? We too often offer only band aids to severed limbs.

This was the sentiment of Grand Commander Ronald Seale when he called together a task force of Valley leaders across the Southern Jurisdiction last fall to discuss the agenda for the Scottish Rite Leadership Conferences which were held in Portland, OR, Biloxi, MS, and Williamsburg, VA this past spring. He informed the brethren that he felt the biennial leadership conferences in the past had been more

about entertainment and networking than about creating programs that actually engage members to become invested in the progress and success of the Scottish Rite in their own Valleys. He asked a team of Valley Secretaries, Scottish Rite Fellows, and a hand-picked group of men known for their enthusiasm and energy in getting things done in their local areas to meet

him in Dallas Texas for the purpose of creating a program that would specifically address membership retention, recruitment and involvement at a Valley level. The result is a program that is now known as VMAP. It is being launched across the Southern Jurisdiction this month! And it literally offers something for every member!

The exciting thing about VMAP is that it was entirely created by the Scottish Rite brethren who attended and participated in the 2014 Scottish Rite Regional Leadership Workshops. The agenda for the workshops was very specific. Jim Cole, SGIG of Virginia and Lt. Grand Commander of the SJ, welcomed everyone present and then divided them into 10 breakout groups, who stayed together for the weekend. Their task was to come up with specific action items that could be taken at the

Valley level to address challenges in ten different program areas:

Membership Recruitment
New Member Engagement
Degree Conferral Proficiency
Reunion Experience
Scottish Rite Education for Candidates
Scottish Rite Education for Members
Officer Responsibilities and Engagement
Philanthropy and Public Image
Membership Retention
Valley Organizations

After each breakout session, all groups came back together and articulated the ideas which came from each breakout.

The action items were entered into the computer for all of the ten subject areas at all three of the regional conferences. The result is that the Scottish Rite has a national perspective, created in

the field, on what needs to be done in the way of promoting a well-rounded Valley and a superior Scottish Rite experience.

Inspector Manning will meet with the Personal Representatives and Secretaries prior to our fall reunions and the program will be rolled out for implementation

in our Orient. Valleys who elect to participate will receive recognition from the House of the Temple and each Valley that enrolls begins a competition against its own statistics. The objective is to do better each year in as many areas as we can. While some of the specific areas in the Guthrie Valley will be hard to improve in, there will be other areas we can focus on that will enrich and enhance the overall Scottish Rite experience for every Valley member.

VMAP will make our Valley stronger and even more successful. If you would like to be involved with this new program, please let us know. There will be dozens of areas to choose from.



VMAP

The 2014 fall Reunion of the Guthrie Scottish Rite Bodies is named in honor of one of the Jewels in Freemasonry—the Perfect Ashlar. In the first, or initiatory, degree, the symbolic form of the lodge is explained. We learn of the coverings, the furniture, the ornaments, lights and jewels of a lodge. There are six of these, three of which are immovable; three, moveable. The moveable jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board. The essay attached with this article reminds us of the meaning of the Perfect Ashlar.

The path to improvement and honor in every man is an upward journey. By using the nomenclature of architecture and building, the rituals of Freemasonry enable men to more easily see the profound relationship between the planning, design, and construction of a beautiful edifice. Building is both operative and speculative work.

As Guthrie Scottish Rite Masons, we can all be proud of the overall architectural integrity of the Guthrie Temple. It

was built upon solid ground. It was adorned with the specific purpose of aspiring mortals to become more than they are; to take on the perfected life.

Join your brothers in October as we discuss the Perfect Ashlar as an icon of progress and completion, and muse over the grand design that is the trestle board of our system of degrees. Along the way, it is easy to become inspired again of the genius of those who founded the Scottish Rite.

All candidates are encouraged to come in early on Friday evening for a candidate reception at 6:30 pm and an introduction to the Scottish Rite. The impressive Knights of St. Andrews processional will follow at 8:30 pm, and is open to all family members.

The degree work will begin Saturday morning immediately following the opening ceremonies at 8 am and will continue throughout the day. The fall reunion is noted for its focus on candidate education and several breaks are scheduled during the day so that everyone will have an opportunity to reflect



The Perfect Ashlar

In the monitorial work adopted by almost every Grand Lodge, a reference is made to the perfect ashlar. In many jurisdictions, two stones; one depicting a rough ashlar, the other, a perfect ashlar; are prominently displayed in the east of the lodge room. Our ritual describes a rough ashlar as a “stone taken from a quarry in its rude and natural state.” The perfect ashlar is a “stone made ready by the hands of the workman, to be adjusted by the tools of a Fellowcraft.”

It is important to note that a rough ashlar is not just any stone that has been picked up randomly from a pile of rocks. It is a stone that is selected because it naturally contains good qualities. It is made of good material. It shows good prospect of being able to be shaped to a higher degree of perfection. It was formed naturally to be capable of becoming a perfect ashlar.

In Masonry we describe the perfect ashlar as a man who has reached a similar state of perfection by a virtuous education, by his own endeavors, and by the blessing of God. We acknowledge that one does not arrive at such refinement without much effort. Such work requires a trestleboard, or plan of improvement.

The teachings found in the lodge and enhanced in the Scottish Rite represent the designs on our own trestleboard. If we are sincere about our Masonic labor, these designs can become the essential guideposts of our lives. They offer us a tested and proven plan for our own self-improvement. Our task is to create something better for ourselves from these plans, to use them in the progress of our own life, and to assist others in making themselves the best person they can be.

We chip away at the building material we are given to adorn; we discard what we do not want or need, we take away the roughness, remove the sharp edges, and eliminate as many of the defects as become visible to us. The Grand Architect has given us the ability to produce as good a man as there is within our power to produce. We can carve out of the material of our existence the “grand design of being happy and communicating happiness.”

Unfortunately, we can also create of ourselves nothing more than a stumbling block on the path to happiness and truth; an imbalanced rock not capable of holding stress. The work is ours. We are our own architect, builder, and building material. We can either be a stumbling block or a stepping stone. But we truly must carve ourselves out of the divine mystery which is hidden within us.

When we use the working tools of Masonry properly, and we remain faithful to building a good and true life, then our perfect ashlar reveals to us more than just a polished cube of perfect planes and edges. We discover what the eminent sculptor Michelangelo revealed of himself when he said; “I saw the angel in the marble and I carved until I set him free.”

... "The Perfect Ashlar" Reunion



and discuss the degrees they have already seen.

The day will be capped off with a banquet in the old legislative hall, followed by the presentation of the 18°, Knight Rose Croix, in the main auditorium. After a hearty breakfast on Sunday morning, the election of class officers will be conducted by the class directors. An introduction to the Degrees of the Council of Kadosh will begin the work and the degrees of the Council will proceed until noon. After lunch, the class will take up a memorial in honor of their reunion, and the Degrees of the Consistory will be introduced. Both of the Consistory Degrees will be presented, and the reunion is expected to conclude by 4:30 pm on Sunday.

It will be a great time for all our members to join us and get reconnected to the legacy of the Guthrie Scottish Rite. We look forward to seeing you as we celebrate the journey of building ourselves from the stone of our being into a more perfect kind of man; and helping our brothers do the same along the way.

Friday, October 3, 2014

Candidate Registration 6:00-6:30 p.m.

Candidate Reception, 6:30 p.m.

Introduction to the Scottish Rite 7:00 p.m.

Knights of St. Andrew Processional 8:30 p.m.

Saturday, October 4, 2014

Breakfast, Snack Bar.....	6:30 am
Registration of Candidates.....	7:00 - 7:30 am
Class Organization-Egyptian Rm.....	7:30 am
Opening Ceremonies.....	8:00 am
Introduction to the Lodge of Perfection.....	8:45 am
*4° Secret Master (Guthrie-Johnston).....	9:00 am
Member Education Session I.....	Immediately following 4°
5° Perfect Master (Kay-McGee).....	10:00 am
6° Confidential Secretary (OKC-Crowder).....	10:40 am
*9°, 10° Elu of the Nine, Fifteen, (Western OK-Tresner).....	11:10 am
Candidate Lunch/Education.....	12:00 pm
Member Lunch (Snack Bar).....	12:00 pm
12° Master Architect (Edmond-Wall).....	1:00 pm
13° Royal Arch of Solomon (Norman-Marshall).....	2:00 pm
Member Education Session II.....	Immediately following 13°
14° Perfect Elu (Del City-Steddum).....	2:55 pm
Obligation of the 14°.....	3:45 pm
Candidate Education.....	4:05 - 4:35 pm
Intro to the Chapter of Rose Croix.....	4:45 pm
17° Knight of the East and West (Duncan-Powers).....	5:00 pm

Banquet 6:00 p.m.

18° Knight Rose Croix (OKC-Weed).....	7:30 pm
Obligation 15° - 18°.....	8:30 pm
Candidate Education.....	8:30 - 9:00 pm

Sunday, October 5, 2014

Breakfast, Snack Bar.....	6:30 am
Class Election of Officers.....	7:30 am
Introduction to the Council of Kadosh.....	8:00 am
20° Master of the Symbolic Lodge (Woodward-Kinsley).....	8:15 am
24° Prince of the Tabernacle (W Cent Ok-Sheppard).....	9:10 am
*26° Prince of Mercy (Okla City-Dick).....	10:10 am
Member Education Session III.....	Immediately following 26°
Candidate Education.....	10:40 - 11:10 am
30° Knight Kadosh (OKC-Schoolfield).....	11:25 am
Obligations 19°-30°.....	12:25 pm
Member Lunch—Snack Bar.....	12:00 pm
Candidate Lunch/Education.....	12:30 pm
Member Education Session IV.....	1:00 pm
Class Memorial/Class Picture.....	1:30 pm
Introduction to the Consistory.....	2:00 pm
*31° Initiate of the Egyptian Mysteries (Norman/OKC-Cook).....	2:05 pm
32° Master of the Royal Secret (OKC-Dixon).....	3:20 pm
Closing, New Member Greetings in Atrium.....	4:20 pm

*Passport Degrees

Ladies Coffee, Saturday 9:00 am
 10 & 25 Yr member recognition, Saturday 10 a.m.
 50 Yr member luncheon, Saturday 12 p.m.

MEMBER EDUCATION SCHEDULE

Member Education Sessions in the Blue Room

Saturday, October 4, 2014

Member Education Session I 9:30 a.m.*
 "Secret Master" presented by Jason Marshall.
 Member Education Session II 2:30 p.m.*
 "Elu of the Nine" presented by Clyde Schoolfield

Sunday, April 6, 2014

Member Education Session III 10:40 a.m.*
 "Prince of Mercy" presented by Shane Pate, KCCH
 Member Education Session IV 1:00 p.m.
 "Initiate of the Egyptian Mysteries" presented
 by Chuck Dunning, KCCH
 *Times approximate

MEDITATION SCHEDULE

All meditation sessions in the Rose Room.
 Induction Ceremony/Business Meeting in Blue Room.

Saturday, October 4, 2014

6:00 a.m. - 6:30 a.m.
 4:00 p.m. - 5:00 p.m.
 Academy of Reflection Induction Ceremony
 and Business Meeting 9:00 p.m. - 10:30 p.m.

Sunday, April 6, 2014

7:00 - 7:30 a.m.
 2:00 - 3:00 p.m.

May Brotherly Love Prevail and Every Moral and Social Virtue Cement Us

by Robert G. Davis, 33° G.C.

Every Mason will recognize the above declaration as the epilogue of the closing prayer given at almost every lodge meeting. It was penned by William Preston in 1772.

It is an admonition for toleration.

Frederico Mayor, in an address dedicating the Beit-Hashoah Museum for Tolerance in Los Angeles in 1993 said; "...our ability to value each and every person is the ethical basis for peace, security and intercultural dialogue." Albert Pike stated it even more poignantly in the 10° degree by declaring that without toleration "we are mere hollow images of true Masons, mere sounding brass and tinkling cymbals." The fact is that a peaceful future depends on everyday acts of kindness and respect. It is a lesson every Freemason knows well.

Among all the teachings Masonry imparts to its members, none is more important than championing the ideal of toleration in all things. In the book of lectures for the symbolic lodge, we

read; "By the exercise of Brotherly Love we are taught to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance."

It is a teaching that desperately calls us to action today.

The history of much of the world is a saga of deep ethnic divisions, regional conflicts, religious zealotry, and economic hostilities among peoples. Intolerance, jealousy and greed have fragmented almost every country in the world. There was a time when people came to America seeking asylum from such human suffering and strife. The altruistic nature of democracy has made the United States a multi-cultural society. Now the same divisions that have

caused so much suffering and loss in the rest of the world are becoming manifest in the freest country on earth. We are becoming a nation filled with mistrust and animosity.

The natural reaction to diversity is to isolate ourselves in our own culture. It's a kind of "out of sight, out of mind" mentality. It is easy to

believe that we can't get hurt if we stay within our own group. We can't get into trouble if we don't participate. Undeniably, as Freemasons, we receive much personal joy from being together in the tiled spaces of our lodge, free from the strife of the world, protected by the contract of love we pledge to each other; without regard for geographic or political or cultural boundaries.

But that peace of mind, that collective will to love each other, that feeling of trust and security we share, that identity we have as brothers does not come from without us. It comes from within. It happens because we integrate the lessons we learn in our lodges, chapters, councils, and consistories into our own psyche. We become what we have been taught. We choose to live the tenets of our Order. We choose to improve ourselves in Masonry. We make a conscious choice that we are going to be special men; that we are going to distinguish ourselves from the rest of the community.

And that happens when we practice the brotherhood of man out in the world as well as in our tiled recesses. Everyone benefits when they have direct access to real examples of moral and social virtue in and around them every day. That is the impact Freemasonry was designed to have on the world.

With people now migrating to America in record numbers, steady and ubiquitous examples of moral and



**WE ARE BECOMING A NATION FILLED WITH
MISTRUST AND ANIMOSITY.**

AS MASONS, WE ARE OBLIGATED TO FIGHT AGAINST TYRANNY WHEREVER AND WHENEVER IT EXISTS. IT IS OUR TASK TO STOP THE BULLYING IN THE WORLD.

civic virtue are more important than ever. We must now acknowledge that everyone who has perceived themselves as 20th century American-born citizens are rapidly becoming a minority. This perception is strong across every culture. National unity will never be possible if we feel threatened by every group outside our own. We cannot remain an island of brotherhood amid tyranny, intolerance and hatred. Our own way of life is being threatened. We all intuitively know that the time has come for all Americans to make a little sacrifice and effort toward a greater cause. As Masons, we are obligated to fight against tyranny wherever and whenever it exists. It is our task to stop the bullying in the world. The question is where do we begin?

Since (as the saying goes) you can't teach an old dog new tricks, it seems the only chance we have of achieving and maintaining a sense of national unity at home is to develop a healthy learning environment among our children that will give them a full cross-cultural understanding.

And such understanding will not just happen. To communicate and learn from one culture to another takes entire families out of their comfort zone. To achieve a reconciliation of idealistic, ethnic, religious and cultural differences between the old ways and the new will require an extraordinary feat of will and learning. In most cases, toleration itself has to be learned to be practiced.

That is where we as fraternal men come in. In fact, the Scottish Rite was made for such a mission. If the Rite is indeed a great power, it is so because influence is power; and will is power. The teachings of the Rite answer these kinds of questions: What kind of society might we have if we were to achieve a culture of peace? How much would such a culture manifest itself in our family lives, communities, state and national politics and international relations? What relationship exists between tolerance and peace? Can human rights be realized without a social commitment to tolerance? Is there a significant relationship between human rights and democracy? What are our own personal and

community concerns about the issue of tolerance? How do our concerns relate to tolerance on a global scale? How can we contribute to promoting a tolerant world?

If our own history is a guide, Freemasonry gains civic and social relevance when it stands up for what it stands for. There can be much value in sharing our values with the cross-cultural world in which we live. We may not have the numbers to be a national voice all at once. But we still have a voice. We can at least take the lead in diagnosing the kinds of intolerance which hinders the world; and then pledge, individually and corporately, to do whatever is necessary in educating the next generation of adults that tolerance is indeed the most reasonable means to peace. This task begins at home.

It seems like such a worthy mission—to stand on what we stand for.



By 2043, the U.S. will become a plural nation. No group will be in the majority.
-2010 Census Projection

	<u>2013</u>	<u>2043</u>
Whites	62.6%	43%
Latinos	17.1%	31%
Blacks	13.2%	14.7%
Asian	5.3%	8.2%

The US will become the first major post-industrial society in the world where minorities will be in the majority.
-Hope Yen, AP

THE FOUR PATHS TO SCOTTIS

If there is one thing that resonates almost universally among younger men joining the fraternity today, it is a strong desire to uncover the deeper meanings of Masonry. They want to know they are on a quest to mature and manly judgment with like-minded brothers. They want to know how to validate the milestones they encounter on this quest. They want to discover the meaning of the allegories and interpret the many symbols and themes they are told about in our progressive system of moral and civic instruction. They want to know how the lessons of Masonry can apply to their contemporary lives. They have values and they want their values to be shared by several generations of men who have also obligated themselves to take Masonic instruction seriously.

In a word, they want to study Freemasonry.

Indeed, many of the above stated desires are met in the conversations we experience among our brothers at our reunion weekends. This is one reason a reunion experience is so often thought of as a pilgrimage. But some of our brothers also want to study Freemasonry between the reunions; at their leisure in their own home.

Fortunately, the Scottish Rite has an ever expanding program for self-study in the college curriculum of Freemasonry. This opportunity exists through both online and hard copy exams using facilitated guidebooks prepared by scholars of the craft. There are four such paths available to any 32° Mason: the Master Craftsman series, the College of the Consistory, Education on the Rite Nite, and the Scottish Rite Research Society. These are explained on the facing page.

THE TEMPLE NEEDS MASONIC RINGS; ARTIFACTS

It's been a while since we have asked for specific items for the Temple. But we are presently out of 32° rings and always get requests from Brothers wanting to purchase a ring. There are few jewelry stores that routinely offer Masonic rings. If you know of a Masonic widow who still has her husband's Masonic jewelry and doesn't know what to do with these items, let her know that the Temple will be happy to sell her Masonic rings for her. We do not charge for this service. All the money collected goes to the widow. Have her contact the Temple at 405-282-1281 to find out how she can make her rings available to the membership for purchase.

If you have any Masonic artifacts which relate to the Scottish Rite or York Rite that you would like to donate to the Temple museum, we are looking for items as we have plans to expand the museum over the next few years. We are looking for jewels, badges, patents, ribbons, swords, degree aprons, keys, manuscripts, drill team photographs, pictures of early day Masonic leaders, group pictures, etc. It has been a couple of years since we added an exhibit case to our museum and are hoping to begin a new project soon. We are primarily interested in items that are pre-1950. Take a look in your grandfather's cedar chest. Who knows what treasures you may find there?!

2015 Scottish Rite dues notices will be in the mail soon. As you know, the Scottish Rite issued permanent dues cards beginning last year. When you pay your dues this year, you'll receive a card like the one shown here. It has a date sticker attached that you will need to peel off and place on your dues card over the 2014 date. Please do not ignore this important card!

Here is your new 2015 renewal sticker.


**Affix date sticker to your
GUTHRIE SCOTTISH RITE
plastic dues card**

VALLEY PHONE: 405-282-1281

Please place this 2015 sticker over the "2014" on your plastic membership card.

2015

*This is your record of good standing.
It will admit you to meetings of Scottish Rite Bodies.
Please carry your card with pride.*

FREEMASON NETWORK 
meeting on the level

Join at: www.FreemasonNetwork.org/sj

A&A Scottish Rite
PO Box 70
Guthrie, OK 73044-0070

IMPORTANT REMINDER: Renew Online-
www.scottishrite.org

SCOTTISH RITE EDUCATION AT HOME

Master Craftsman I – a series of multiple choice exams over the degrees of the Rite, using the Supreme Council's archivist, Arturo de Hoyos' "Ritual Monitor and Guide" as the source book for instruction. One can enroll in this program online by going to the Supreme Council's website; <http://www.scottishrite.org>. The resource book is covered in the admission price.

Master Craftsman II – a series of multiple choice exams over each degree of the Rite, with added essay questions. The Ritual Monitor and Guide can also be used for answering the exam questions. You can enroll in this program at <http://www.scottishrite.org> upon completion of the Master Craftsman I program.

Master Craftsman III – a series of seven quizzes covering many aspects of Blue Lodge Masonry. The Monitor and Guide and Pike's Esoterika are the resources for this program. One can enroll online in Master Craftsman III without having previously enrolled in the other two courses.

College of Consistory – a self-study program for each individual degree of the Rite, requiring completion of a combination of multiple choice exams and essays. Rex Hutchen's "Bridge to Light" is the resource guide for these multiple choice exams. The essay topics are selected by the enrollee from a list of questions included in the syllabus for each degree. One can enroll in the College of the Consistory program at any time, but it is recommended upon completion of the Master Craftsman II program. Enrollment can be done online by clicking the consistory icon at www.guthriescottishrite.org. The purchase of several Masonic books is required as part of this curriculum. Completion of the College of Consistory program designates one an Adept of the Consistory and qualifies him to be a teacher of Scottish Rite education in his own Valley or Orient.

Education on the Rite Nite – a monthly Scottish Rite program for Oklahoma 32° Masons conducted in Blue Lodges across the Guthrie Valley where the esoteric and philosophic meanings of the degrees are explained and moral and ethical questions explored and debated. The sharing of ideas and group discussion by attendees is expected at these monthly meetings. To receive a calendar of dates and programs for the year, email your request to gsrite@sbcglobal.net

Scottish Rite Research Society – a separate entity of the Supreme Council with its own governing board, the Society publishes a hardbound volume of Masonic essays each year styled the Heredom. In addition, an occasional bulletin, the Plumblin, is mailed to members and features shorter articles of Scottish Rite interest. As a bonus for continued membership, every member receives a bonus book each year. The Society's publications have redefined the standard of Masonic scholarship in our time. Every serious student of Freemasonry and the Rite should be a member. One can join online at www.scottishrite.org, or by telephoning the House of the Temple.

Any Brother who desires to build a discipline for regular study in Masonry, or just wants to make the personal commitment to learn more about the teachings of the degrees of the Rite will find these four programs worth his time and effort.

Guthrie RiteCare's New Direction in Dyslexia Remediation

Last year, the Guthrie Foundation trustees adopted a proposal to change the focus of our RiteCare program from offering only speech and language services to programs which treat dyslexia directly. This move was made partly in response to our clinician's training in dyslexia remediation, but also due to a state mandate that all Oklahoma schools are now required to recognize and identify children in the classroom who have dyslexia. While methods are available to accomplish this task, the problem is that teachers are not trained in proven teaching methods for dyslexia. Regional public schools do not have sufficient resources or means to provide treatment for those children identified with dyslexia.

This is where the Guthrie RiteCare can make a real difference. Due to our program's long standing partnership with the Payne Education Center in Oklahoma City, a foundation that we helped establish, our clinicians are well trained in reading methods which have an 85% success rate in teaching dyslexic children how to read, write and spell.

Many of our members may recall that the Payne Center was created by parents of dyslexic children in the late 80's to find a way to help their own children overcome this serious reading disorder. Fortunately, the Dallas Scottish Rite Hospital had been doing extensive research on dyslexia as a brain dysfunction for 15 years and had developed reading methods which seemed to work with these children. This program was brought to Oklahoma by the Payne Center.

The Guthrie Scottish Rite partnered with the Center to sponsor scholarships for training teachers across the state. The program has grown to the point that the Oklahoma Masonic Charity Foundation is now a funding sponsor of the Payne Center's important work.

Since our Foundation directed involvement in assisting our public schools to meet the new state mandate, the Guthrie staff has begun the process of matching children with teachers who have been trained. Our RiteCare clinicians have evaluated and diagnosed numerous children with dyslexia over the years. We know that treatment resources are significantly lacking in Oklahoma. We also know the most efficient way to provide treatment is in groups of 4-5 children in onsite programs offered after school.

Many parents work and the children and educators are both onsite after school. If dyslexia remediation can be offered as an extension of the school day, this will greatly ease a parent's responsibility to transport a child to and from therapy 2-3 times each week. Onsite school programs will also reduce the Foundation's need to fund regional treatment centers.

To develop and implement these onsite programs, the Guth-

rie RiteCare clinic had to first determine where teachers that had been trained by the Payne Center were currently residing, and if they would be interested in working in an after school program. A database of instructors was established. Letters were mailed to all instructors in our region. The results were a bit disheartening. Out of 31 teachers who had been identified to have been trained in the advanced curriculum for dyslexia instruction, only 6 have thus far responded with an offer to be involved in the program. The schools include Norman, Moore, Bethany, Ardmore, Washington and Piedmont.

But this is a start. Most of the teachers who responded believe their school administrators would be supportive of the after school onsite program. They also concurred that such services were much needed.

A proposal has been created by Nancy Wright, Guthrie's RiteCare director, which includes funding 3-5 dyslexia programs in our Valley, which will provide instruction to two groups of 3-5 children twice weekly. Instructor's fees will range from \$25 to \$75 per hour.

The Guthrie Foundation has asked Ms. Wright to contact school administrators in the districts that have trained teachers to determine if their district will support such a program and offer a location for the training. While responses have been painfully slow, we are happy to report our first program will be conducted at Washington school, located in McClain County. It is hoped that, as awareness increases regarding the reality of the new law, and as parents begin insisting that school districts do something to help their children, the RiteCare clinic and teachers trained in multisensory phonics will be able to come together and establish a productive partnership between public education and the private sector in many counties across the Guthrie Valley.

To do so will require a strong commitment on the part of many more teachers across rural Oklahoma to take the training offered by the Payne Center. The Guthrie clinic can identify the children who need the help, and can facilitate the instruction. We feel very sure this new venture will become a central part of our RiteCare program in the future. The research is done and a model for instruction is ready to be rolled out to school districts. We will continue to offer our help to school administrators. It is a program we feel will catch hold as an awareness of the need increases, and as the priority to address it come together.

For those members who would like to help make this happen, we would like to establish a consortium of volunteers who will be willing to help us increase awareness across the Valley. We are just a phone call or email away. We would love to hear from you!

Temple Organ is Being Restored

The great pipe organ in the Guthrie Scottish Rite Temple is so unique it is listed in the Encyclopedia of Historic Organs in America. The instrument, built in 1926 by the Kimball Pipe Organ Company, consists of 65 ranks and 5373 pipes. It is a remarkable example of the exemplary work of its Chicago builder. A recent estimate of the replacement value of the instrument was set at \$2.5 million by the American Organ Institute at the University of Oklahoma.

The instrument is still in good shape for an organ of its age, due primarily to the generosity of Fred and Betsy Daugherty, who provided funds for a significant restoration in the 1990's. But there are repairs, both major and minor, that need to be done in the immediate future, and over time, to keep the instrument in playing condition. One of the projects funded by our member's gifts to the Temple Improvement Fund this year is to take care of the most pressing needs of the instrument, and build toward an annual program of restoration and maintenance until the all the needed work is completed.

By the time of the fall reunion, the rack holding the 32' Bombarde section of the Organ will have been greatly strengthened to hold the massive weight of the Bombardes. The blower room reservoir has had a noisy leak for some time caused by a crack in the lid on the reservoir and as the air leaked it made a buzzing noise. The lid was replaced with heavier gasket material. Other major wind leaks in the chambers were repaired as they were making the initial repairs. The rigid windline in the Great had, at some time, been replaced with a flexible hose. It will be replaced by a rigid line, along with one of the panels that has been leaking.

The expression shades, or louvers that allow gradual volume control of sound emitted from the four chambers are not closing properly. There are a considerable number of stops that have dead notes, especially in the Solo division. Most of the actions will have to be re-leathered over time.

In the larger scope of things, the Temple Organ is scheduled for another \$125,000 of restoration projects. The initial phase outlined here represents about 10% of the instrument's restoration needs. It was very generous and kind of the Daugherty's to fund the first restoration in the 90s. That, too, was a \$125,000 problem. It addressed our organ's needs at that time, and these were entirely different than the needs today.

Of course, it would be wonderful to have another individual or couple step up with a call to the Guthrie Temple stating, "We will take care of the instrument this time." That would take some real pressure of our temple improvement fund, and allow other temple restoration projects to be done. But, if that doesn't happen, we will dig in and try to do something each year until we get the job done.



The latest work to be completed in "Convention Hall" ties the area at the end of Solomon's Arch between the ballroom and the hotel to the existing finishes in the ballroom. Tim has added the period wainscoting of the ballroom to the walls in the hall and the new restrooms, and painted the area with the cream and white colors used in the ballroom. The result is appropriate to the original structure.



“Do What You Ought to be Doing -

by Tyler Curtis, 32° KCCH

In the 20° of the Ancient and Accepted Scottish Rite, Master of the Symbolic Lodge, we are taught to model our Masonic virtues at all times, both in and out of the lodge. The degree forces us to wrestle with the ethical dilemmas arising from the complexities of daily life. As Masons, we are charged to yield to just authority and to support our country patriotically. However, what if the government of that country passes a law that is imprudent? What are we to do?

When you mention the letters “NCLB” to a group of professional educators, you are bound to hear a few groans. There probably has not been an educational reform bill passed by the federal government as magnanimous as the No Child Left Behind Act of 2001. It has created quite a stir in education. The act has questioned how local school districts and buildings administer their educational programs and how they measure the results of their efforts. To say the least, NCLB has been the main topic of concern for educators over the past decade.

The title of the act evokes a common belief of every true educator: to leave no child behind. For an educator to be effective, he must sincerely believe that all children can learn, and he must do all he can to ensure that each child is provided opportunities to learn and grow both academically and socially. I don’t know a single educator who thinks we should leave some of our kids behind and help others get ahead. Hence, the title of the act seems to equate quite nicely with educational ideals and core beliefs.

Certainly, it has forced states and local school districts to analyze their programs and methods of instruction. It has prompted many questions. What is the goal of education? How do we know if we have met those goals? What are teachers teaching in their classrooms? What are kids learning in those environments? What should be taught in our nation’s schools? How should this information be presented? What are the needs of 21st century children?

Because these questions deserve an answer, educators have looked more toward scientifically researched programs and studies to evaluate current practices and implement more effective pedagogy. Now more than ever, the educational profession has become a research-focused institution. In many ways, NCLB has done much to make education a more respected profession. Like the “real” world of business where bottom lines are constantly monitored, public educational institutions now have to show that they produce a measurable “profit” from their time and investment in our nation’s youth.

That being said, the act is not all good. NCLB established mandates for 100% of our students to demonstrate proficiency in the areas of math and reading by the year 2014. Over time, subject areas such as social studies and science were added to the mix. And failure to make adequate yearly progress can lead to schools losing their accreditation.

NCLB’s requirements have created all sorts of interesting dilemmas. While it mandates that schools pass a proficiency test, it did not create a national test that had to be administered in each state. It left each individual state in charge of making its own test to ensure proficiency. Now, talk about ethical decisions. What is a state to do? In order to obtain federal funds for education, which includes numerous Title funds, a state has to fulfill NCLB’s guidelines. However, in order to ensure the integrity of your state’s educational system, the proficiency test has to be rigorous, doesn’t it? But what if the students can’t pass a rigorous assessment? Should the test be made easier to ensure that everyone can pass it? State departments of education, and boards of education, along with local school districts, have grappled with these questions since the implementation of the act.

Is there such a thing as a test that everyone can pass? NCLB’s policies assume that kids are like raw materials. If you develop a process that works steel into an automobile frame, then time and time again you are going to get the same car frame, one right after the other, just like clockwork. However, kids are not inanimate materials, they are humans, and humans are far from the same. Some kids learn quickly, others don’t. Some kids read well but can’t compute, others are the exact opposite. Some kids come from nurturing homes where education is valued and supported, others come from environments where mere survival is the top priority and education rarely makes the immediate to-do list. We all have different gifts and abilities. To say that when it comes to reading, math, and other academic areas we can all attain the same level of proficiency is simply imprudent.

-The Rest Will Work Itself Out"



Brother Curtis is a member of the Topeka Scottish Rite Valley and an Adept of the Guthrie College of the Consistory. He serves as Executive Director of Alumni Relations for Emporia State University.

The bill also falsely assumes that if educators find a magic elixir resulting in 100% of their students passing these state standardized tests, then the next batch of students will automatically become proficient as well by utilizing the same methods. This is faulty logic. Each generation of students have different needs and capabilities. Just because a farmer has a bumper crop one year doesn't mean he won't face damaging weather conditions or infestations limiting his yield the following year. Many of NCLB's mandates simply defy logic. Educators can't just download information into the minds of our children and then expect them to upload it when asked. The human mind is a complex machine, and it differs from one person to the next.

Despite all of these questions and concerns, most educators, including myself, have striven to implement the mandates of the act into our respective educational institutions. Truly, we can see great value in assessing our institution and its practices in order to better serve youth. In many ways, education has made significant gains these past thirteen years. We have more data than ever before to guide and direct key educational decisions. This data will inevitably drive positive future programs and methodology.

However, educators have balked at the idea that schools should be subjected to punitive consequences if a certain number of students in a school do not pass a mandated exam. Rather than measure a school's success based on the number of students who score "proficient" on a reading or math test, most educators believe we should be measuring each student's individual growth. In this manner, we can account for individual differences and growth for all students. If a student is ahead of the learning curve, schools need to focus on ways to make him even more proficient. If a student is at grade level, schools need to ensure that he is on track to advance to the next grade level. If a student comes into a school below grade level, schools need to work on filling the gaps in that student's academic skill set so he can learn and grow.

Although I am sure it was not intended, an unfortunate consequence of NCLB is that schools focus so much on getting students who are just below the proficient line to pass the yearly tests that more advanced students are not nurtured properly. So many resources go to programs aimed at underperforming students that there is not enough money to fund enrichment courses and programs for advanced students. NCLB's intent was to not to allow our nation's children to fall behind the rest of world in terms of educational skills and opportunities, but it has resulted in abandoning our nation's brightest students.

The motto of the 20° is especially fitting to modern education – Do that which thou oughtest: let the result be what it will. As an educator, I will continue to support the educational needs for all students. It is my goal for every student to learn and grow. All students can learn more than they knew before; all students can improve themselves from one day to the next. In this case, the right thing for educators to do is to focus on the quality of educational services rendered to our students. We do this not because of a law but because it is right, it is what we ought to be doing. We may not be able to get every student in our nation to pass a standardized reading test by a certain year, but we can certainly ensure that every one of our nation's children has an opportunity to be served by an educational system dedicated to their individual learning and growth. If educators do what we ought to be doing to begin with, the rest will work itself out and the result will be positive growth for all students.

To display truthfulness, demonstrate justice, and practice tolerance - such are the lessons of the Master of the Symbolic Lodge. Though the degree's title refers directly to governing a craft lodge, its applications are practical in any honorable human endeavor. From the field of business to the realm of education, professional leaders must be able to demonstrate the ability to use virtue as a guide for action. In so doing, we become models for others to follow; we ensure society's survival while at the same time growing personally and expressing our utmost gratitude to the Supreme Architect. By applying the lessons of the 20°, we become masters of ourselves, masters of our fellows, and dutiful servants of God. May each one of us strive to earn the title of Master of the Symbolic Lodge!

The highest result of education is tolerance.--Helen Keller

A Reflection on a Time Well Spent. . .

Aaron Gardner



“The Great Work” Reunion went off with a blast the weekend of April 4th, 2014. Being a candidate and attending the degree work left me too busy to socialize with the many brethren that were present as much as I would have liked. However, the busy days could never have kept me from interacting some and finding what I sought in Freemasonry. At the end of each day, regardless of how tired I was, I would slip down into the Cigar room and meet with some great brothers (who I can now call true friends and family), continuing into the wee hours talking, philosophizing and discussing the issues that face our fine fraternity today.

The story of how I came to attend this reunion weekend was quite interesting. The week of the Scottish Rite Reunion, I was initially not planning on attending as I was focusing all my efforts on finishing my contract with the United States Army and getting ready to head home. Being a northerner, my plan was to attend the degrees in Michigan under the Northern Masonic Jurisdiction. But there is something to be said about the history of the Southern Jurisdiction Scottish Rite and its commitment to follow the traditional ceremonial forms and rituals intended for the High Degrees--a tradition that ought to be respected and recognized for its remarkable contribution to the overall meaning of Freemasonry.

It could also be that Albert Pike is one of the most influential names known to the Craft. Regardless of where you go, you will not find a Freemason who hasn't heard of Pike or doesn't know about his great works “Morals and Dogma” or “Esoterika” or any number of his writings regarding the Craft. Due largely to Albert Pike's seminal influence on the ritual of the Southern Jurisdiction, this Body is highly respected among Freemasons across America.

When I received an email from Brother Jim Tresner, 33°, G.C., the Valley's Director of the Degree Work, about an article I wrote for the Living Stones magazine, he convinced me to attend. It didn't take much effort on his part. Considering the knowledge the Scottish Rite imparts, and my respect for the Southern Jurisdiction, I knew I could not let this once in a lifetime opportunity pass by.

I drove from Lawton to Guthrie that following Friday to start the weekend of Masonic work. It was a remarkable experience moving through the progressive degrees of Freemasonry. Of course, it was an honor to meet with Bro. Tresner immediately upon entering the Guthrie Temple. It was quite a humbling experience to actually get to know the man behind the email. Yet, it was not as humbling as the degrees themselves.

I was in awe as I sat in the theater, watching the degrees. These men worked extremely hard to put on these degrees with accuracy and precision. It was like taking a step back in time on four different levels, being consciously aware of all the places my head, heart, soul and body were simultaneously taking me. Perhaps that is the idea of the degree work in the Scottish Rite. For all I know, it could have been an intentional work by Albert Pike, passed on from generation to generation in his ritual, to have the candidate mentally thinking of the past, his heart reflecting on the obligations taken in the Symbolic Lodge, his soul connecting with the Creator and his body in the present soaking it all in.

Throughout all the degree work there is a lot of information presented. The sheer amount of teaching can seem daunting. Even as I write this, I am still going through my copy of *A Bridge to Light* which was presented to each candidate--highlighting sentences, placing tabs, and reflecting on all the information given. Taking the advice of fellow brother, Lance Kates, who heavily supports and pushes the Master Craftsman courses to all Scottish Rite Masons, I have ordered the Master Craftsman course to help me process the information and lessons and help apply and cement them in place. The Master Craftsman Program is a self-paced home-study program designed to help expound on the history and lessons of the degree work. I am thoroughly excited to start the program, like a kid starting his first day of school.

Though the degrees are great and informational, the real work takes place after hours. Sure, I had to write an essay on my Masonic, religious and political beliefs, but that was easy compared to the longer hours spent talking and philosophizing with brothers you meet who are truly from different walks in life. While our Blue Lodge may reflect a small part of our community, the Scottish Rite Valley reflects the larger community of

our fraternity across the State; and, in the Valley of Guthrie, across the nation. The brothers arrive here from all across the country, working in different fields, learning different Masonic language--everyone is different and there is so much to learn from each.

It was suggested that I take notes during the degree work, but I wish now that I had taken notes during the many conversations I had while fellowshipping with all these brethren. Ideas were discussed that any Blue Lodge could take to try and help better the Craft. The advanced teachings offered by this college course in Freemasonry forever cements the extraordinary value of our fraternal Order in one's heart and soul. Being a writer who indulges in the changes that are occurring across the Freemasonry, it is refreshing to actually see these changes at work across the country. How useful it would be for lodges to interact and see what other lodges do well, looking for programs and actions to adopt or adapt, ever remembering one rule of life--what works for one doesn't necessarily work for another. How extraordinary it would be for every true Mason to witness what I saw in my weekend in Guthrie.

This Reunion truly was "The Great Work" Reunion. It showed the different men of our Craft, the tools they used, and how they used them. It was very humbling and helped me realize where I belong - where I believe we all belong from time to time—in the Northeast corner, listening and taking notes from each other.

I am extremely grateful and truly blessed to have met the brothers that I did at the Valley of Guthrie and intend not just to make it to a reunion now and then, but to make the "Great Work" of Freemasonry and the Scottish Rite a constant in my life.



**Guthrie Scottish Rite
"The Great Work" Reunion
April 4-5-6, 2014**

From Left, Row 1: John Stahl, KCCH, Class Director; Steve Hanna, KCCH, Class Director; Blayke Humphrey, Class Chaplain; Timothy L. French, Class Secretary/Treasurer; Mathew Turner, Class Vice-President; James M. Drennan, Class President; Joe R. Manning, Jr., 33°, SGIG in Oklahoma; John L. Logan, 33°, Personal Representative to the SGIG; Robert G. Davis, 33° G.C., General Secretary; Charles Stuckey, 33°, Jack Painter, 33°; Kent Callahan, 33°, Class Director; Richard Massad, 33°, Class Director; David Williamson, 32°, Class Director.

Row 2: Alan Weaver; Robin J. Roberts, Jr.; Rob Roberts, Sr.; Greg Compton; Thomas Poole; Glen Lester; Larry Flowers; Will McCutcheon; Aaron Gardner; David M. Cope, II; Trevor Collier; Henry Clay Holmes; Basem I. Amin; Matthew Tyler Grimes.

Row 3: Lloyd Cullen; Charles Sullenger; Darrell Thomas; Vahe Jooarian; Phillip Emsley Holt; Jerry Brooks; Jerry Lorenz; Jim Fugate; Martin Sugg; George Matook; Robert A. Shively; Zac Wells; Dustin Crossfield. Not pictured- Travis Hooper

Row 4: Steve Vaughn; Jack Japp; Matthew Gresham; Henry Gresham; Kelly Logan; Steve Tuttle; Robert Cason; Tyler Warren; Kenneth Tidwell; Jonathan Reiswig; Jonathan Cox; Hector Carrizales; Matthew Berry; Ian Thomazin.

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50 Year Honors from April 2014

Pictured above are the 50 year members honored at the April Reunion. Standing from left: Paul D. Hopkins, Claud Holland, Robert Stephens, Henry Brown, Jerry Bell, KCCH and Otto Skrdle. Seated: Thurman Thompson, James T. Tresner, 33° GC, and Alfred Hayworth. They celebrated the anniversary with their families at a special luncheon.