

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

ROBERT G. DAVIS, 33° G.C.

Editor

Scottish Rite Masonic Center
P.O. Box 70
Guthrie, Oklahoma 73044
(405) 282-1281
gsrite@sbcglobal.net

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FEATURED ARTICLES

3

THE THREE CENTURIES REUNION

7

**THE CONSTITUTIONAL UNION
WE HAVE TOGETHER**

by Robert G. Davis, 33° G.C.

8

**2017 OFFICERS OF THE GUTHRIE
BODIES**

9

**300 YEARS OF CONVIVIALITY,
SOCIAL HONOR,
STABILITY AND ENLIGHTENMENT**

by Robert G. Davis, 33° G.C.

12-13

GUTHRIE SCOTTISH RITE FDN NEWS

15

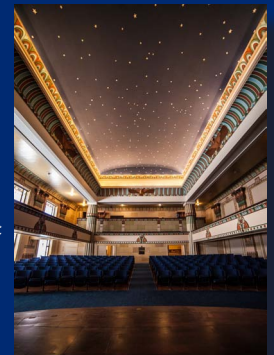
BEHIND THE SCENES

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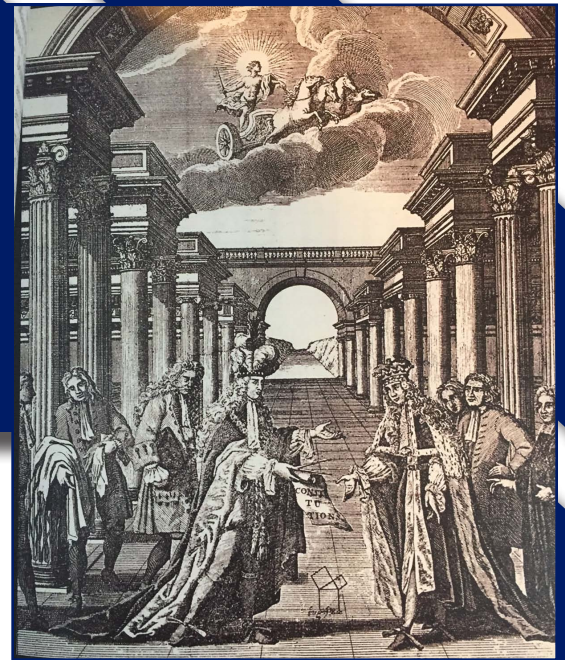
♦ The Egyptian Room of the Guthrie Scottish Rite Masonic Center ♦

The Egyptian Room is patterned after the period of the 4th Dynasty, about 3700 B.C. and was inspired by the Thebian Version of the Book of the Dead. The original artist visited several tombs in Egypt, from which he drew the design motifs. The hieroglyphics on the north wall are three dimensional, while those on the south wall are two dimensional. The ceiling represents the celestial sky and several Egyptian Mythological figures and symbols are depicted throughout the space.

Cover photo and photo at right by Matt Anthony, 32°



THE THREE CENTURIES REUNION SET FOR MARCH 31, APRIL 1 & 2, 2017



Frontispiece Andersons Constitutions 1723

This year the Fraternity celebrates the 300th anniversary of the United Grand Lodge of England. I can't think of a better name for this Reunion. As Grand Lodges world-wide celebrate this anniversary, we also celebrate this milestone and recognize the importance of the bond between the Ancient and Accepted Scottish Rite and our Grand Lodge. After all, we are all Master Masons and we trace our heritage back to the United Grand Lodge of England.

On March 31st, April 1st and 2nd, Guthrie Scottish Rite will hold its Spring Reunion as it has each Spring for decades. We will once again endeavor to learn the great lessons in situational and principles ethics, to explore the nature of religion, and investigate the forces of good and evil in the world. We will contemplate the meaning of truth.

A candidate reception and introduction to the Rite will take place on Thursday evening prior to the reunion, beginning with pizza at 6:30 pm. Registration begins on Friday morning at 7 am, followed by the opening ceremonies in the Main Auditorium at 8 am, which is open to our ladies. There will be a Ladies Coffee immediately following the opening ceremonies, hosted by Cindy Manning, wife of Illustrious Joe R. Manning Jr. S.G.I.G.

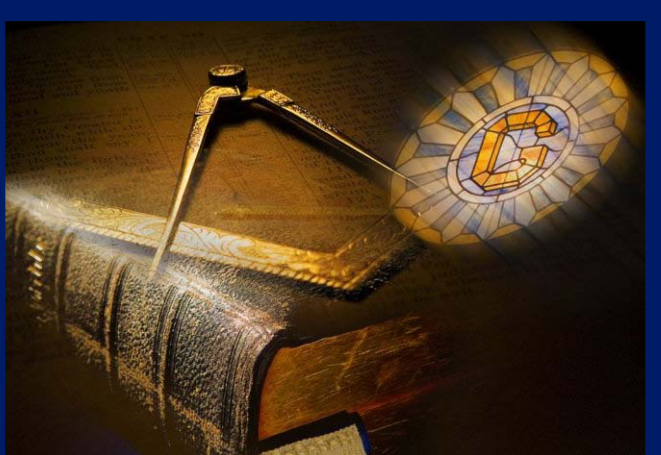
The work of the Rite will continue throughout the weekend, with the 32° scheduled to go on at 3:05 pm on Sunday.

The Knights of St. Andrew will have their "Procession of the Scribes" at 8:30 pm. on Friday evening. While this ceremony is presented for those who are actually joining this Guthrie temple organization, it is open to the public and is a good way for any brother to think about what knighthood means in the Masonic journey.

There will be candidate breakout sessions, opportunities for questions and answers, and education given beyond what is presented in the degrees. For members, there will be education sessions scheduled throughout the weekend. These are always very interesting. Check out the schedule on page 4 for times and locations. It is an opportunity for members to have their Scottish Rite experience enhanced as they come back to enjoy the reunion with their brethren. Members are invited to attend as many activities as they like, watch as many degrees as they wish, and embrace the wonderful fraternal conversations.

On Saturday afternoon at 2:00 pm, our newest Scottish Rite Masons will be recognized during a Patent Presentation Ceremony in the Rose Room. The candidates of the 2016 Fall Reunion Class will receive their English Patents and Class Pictures.

As always, we will have many out-of-state guests with us for the reunion weekend. Be sure and show them your best Oklahoma hospitality. It is what they talk about when they return to their own Orients. We are always glad they are with us. And we know they are glad they came.



THE THREE CENTURIES REUNION

Thursday, March 30, 2017

Candidate Registration 6:00 p.m. - 6:30 p.m.
 Candidate Reception 6:30 p.m.
 Intro to the Scottish Rite Experience 7:00 p.m.

Friday, March 31, 2017

Breakfast (Snack Bar)	6:00 a.m.
Registration of Candidates-----	7:00-7:30 a.m.
Class Introduction to Scottish Rite-----	7:30-8:00 a.m.
Opening Ceremonies-----	8:00 a.m.
Introduction to the Degrees-----	8:45 a.m.
4° Secret Master (Guthrie-Johnston)-----	8:55 a.m.
5° Perfect Master (Kay-McGee)-----	9:55 a.m.
Candidate Education (Your Legacy) -----	10:20 a.m.
*6° Confidential Secretary (Okla City-Crowder)-----	11:00 a.m.
7° Provost and Judge (Altus-King)-----	11:30 a.m.
Lunch (Dining Hall) -----	11:55 a.m.
8° Intendant of the Building (Cushing-Dunaway)-----	12:50 p.m.
9°, 10° Elu of Nine, Fifteen-----	1:25 p.m.
Member Education Session -----	2:00 p.m.
11° Elu of the Twelve (OKC-McCrory)-----	2:05 p.m.
12° Master Architect (Edmond-Wall)-----	2:45 p.m.
13° Royal Arch of Solomon (Norman-Marshall)-----	3:45 p.m.
14° Perfect Elu (Del City-Hanna)-----	4:40 p.m.
Introduction to the Chapter Rose Croix-----	5:45 p.m.
15° Knight of the East (Lawton-Zura)-----	5:50 p.m.

Knights of St. Andrew Processional

Saturday, April 1, 2017

Breakfast (Dining Hall)	6:30 a.m.
16° Prince of Jerusalem (Okla City-Foster)-----	7:45 a.m.
17° Knight of the East and West (Duncan-Powers)-----	8:40 a.m.
Member Education Session -----	9:00 a.m.
18° Knight Rose Croix (Okla City-Weed)-----	9:45 a.m.
Introduction to the Council of Kadosh-----	11:10 a.m.
*19° Grand Pontiff (Okla City-Minshall)-----	11:15 a.m.
Lunch (Dining Hall)	11:55 a.m.
Luncheon for 50 Year Invitees -----	12:00 p.m.
Candidate Education (Misuse of the Working Tools) -----	12:45 p.m.
20° Master of the Symbolic Lodge (Woodward-Kinsley)-----	1:25 p.m.
Patent Presentation Fall 2016 Class -----	2:00 p.m.
21° Noachite or Prussian Knight (Enid-Allison)-----	2:20 p.m.
Member Education Session -----	3:00 p.m.
22° Prince of Libanus (Kay County-Christopher)-----	3:15 p.m.
23° Chief of the Tabernacle (Yukon-Smith)-----	3:45 p.m.
*24° Prince of the Tabernacle (West Central-Sheppard)-----	4:30 p.m.
25° Sufi Master (West Ok-Freas)-----	5:30 p.m.
26° Prince of Mercy (Okla City-Dick)-----	6:15 p.m.
Class Election of Officers-----	6:45 p.m.

Masonic Conversation and Q&A - Blue Room 9:00 pm
optional attendance for candidates

Sunday, April 2, 2017

Breakfast (Dining Hall)	6:30 a.m.
27° Prince Adept (SW Okla-Grigsby).....	7:30 a.m.
28° Knight Commander of the Temple (Enid-Heaton).....	8:20 a.m.
29° Scottish Knight of St. Andrew (OKC-Gulbranson).....	9:25 a.m.
Member Education Session	10:00 a.m.
30° Knight of Kadosh (OKC-Schoolfield).....	10:25 a.m.
Lunch (Dining Hall)	11:25 a.m.
Class Memorial	12:20 p.m.
Class Picture.....	12:35 p.m.
Introduction to the Consistory	12:50 p.m.
31° Initiate of the Egyptian Mysteries (Norman/OKC-Cook).....	12:55 p.m.
Candidate Education (Key to the Mysteries)	2:05 p.m.
Candidate photos and recognitions	2:40 p.m.
*32° Master of the Royal Secret (OKC-Dixon).....	3:05 p.m.

**Passport degrees 6°, 19°, 24°, 32°*

OTHER SCHEDULED EVENTS

Friday

Ladies Coffee 9 a.m.
 Member Education 2 p.m.

Saturday

Member Education 9 a.m.
 50 Year Luncheon 12 p.m.
 Patent Presentation Fall 2016 Class 2 p.m.
 Member Education 3 p.m.

Sunday

Membership Meeting 9 a.m.
 Member Education 10 a.m.

MEDITATION SCHEDULE

Thursday, March 30, 2017
 8:30 p.m. - 9:00 p.m.

Friday, March 31, 2017
 7:00 a.m. - 7:30 a.m.
 5:30 p.m. - 6:30 p.m.

Saturday, April 1, 2017
 7:00 a.m. - 7:30 a.m.
 5:30 p.m. - 6:30 p.m.
 AOR Business Meeting
 following Masonic Conversation

Sunday, April 2, 2017
 7:00 a.m. - 7:30 a.m.

Catching up.....



A lot has happened here at the Temple since our last newsletter was published. I am happy to report that the Egyptian Room has gotten a new roof, and the Ladies Lounge renovation has been completed. In October we hosted the Annual Grand Session of the Order of the Eastern Star. On 29-30 October we enjoyed our Fall Reunion where we initiated 55 new Scottish Rite members. In November we hosted the Grand Lodge of Oklahoma Annual Communication where we had over 900 Master Masons attend. On December 17th we had the pleasure of hosting the Christmas Organ Concert by Bro. Andrew Schaeffer. This was an outstanding concert, and while the weather didn't cooperate (cold and snowing), we still had over 200 people attend and hear our fantastic organ played by an outstanding musician. We already look forward to this year's concert.

January brought our annual election and installation of the new lodge officers for 2017 of the 4 Guthrie Scottish Rite bodies. In February, Brother Don Winbolt and his son Justin replaced the old broken tile outside the elevator on the first floor. These Brothers donated their time, tools and all the materials in making this area look fantastic. We can't thank you enough for all you do for the Guthrie Valley!

We haven't slowed down yet, we have the "Education on the Rite" night schedule on the back cover of this issue. Ill. Robert Davis 33° G.C. delivers an education talk on one of the degrees of the rite at each scheduled Education Nite. Our Spring Reunion is right around the corner, round up your candidates and bring them to Guthrie for this exciting weekend. They will have the opportunity to see all 29 degrees performed on stage.

John Church, 32° KCCH

Enid Pair Donate Time, Labor and Materials to Building Restoration



Don Winbolt and his son Justin joined the Guthrie Scottish Rite together in the fall of 2009. Since that time, they have been regular attendees at reunions. Justin has found his niche working with the stage crew and Don has been invaluable on the membership team as Lodge Representative for Garfield Lodge #501.

The tile in the basement area in front of the elevator had deteriorated to the point the maintenance staff had simply removed a portion of it. It was unsightly and a tripping hazard because of the unlevel areas, but unfortunately we had not the resources to make this a priority fix.

The Winbolts recognized the problem and offered a solution. They provided the labor and tools to remove the remainder of the old tile. And they donated a beautiful new tile that they also installed! The results are truly magnificent.

Thank you Don and Justin.

THIS CONSTITUTIONAL UNION WE HAVE TOGETHER

ROBERT G. DAVIS, 33°, G°C°

The oldest fraternal organization in the world is having a birthday this year! On June 24, 1717, four London Lodges, which had existed for some time, came together at the Goose and Gridiron Alehouse at St. Paul's Churchyard, and declared themselves to be a Grand Lodge. The delegates of the lodge at the Goose and Gridiron Tavern (now Antiquity No. 2); those at Crown Alehouse (no longer in existence); the officers of a lodge at Apple Tree Tavern; and the representatives at the Rummer and Grapes Tavern, met together on St. John's Day to revive a quarterly feast and organize a Grand Lodge.

Before dinner, they elected the oldest Master Mason present to preside, invested him with the Grand Badge of office and power, and installed him into the Chair. Anthony Sayer became the first Grand Master of Speculative Freemasons in the world. It was a foundational moment in the history of organized Freemasonry. It remains a once in a lifetime event for all of us.

It is a time for every Mason of whatever degree to celebrate our extraordinary, and so very special, association of men. Together, we are joining our fraternal brothers all over the world in marking a wonderful achievement, as well as expressing our pride in being part of a global society of men and brothers.

When I think about Freemasonry, I think about the many brothers I have known in America, and abroad, of whom I have marveled at their depth of understanding in Masonic history, philosophy, and symbolism. I think about the great Masonic authors of our ritual ceremonies and lectures; how I have always admired their gift of words, their understanding of our fraternity as an initiatory art, their particular Masonic interest in ritual; and even their stubborn tenacity to preserve what they knew and were taught, without which we would never have survived. All of this has brought us institutional stability and a degree of universality not experienced anywhere else in societal organizations.

I think about the early influences of our founding era men like Christopher Wren, Jean Desaguliers, William Anderson, George Payne, Martin Clare, William Cowper and William Stuckley; all of whom had considerable influence in moving Freemasonry from a social club to a philosophical society, and who worked out the many details of our fraternal government, customs and ceremonial forms during the first decade of our existence. I marvel at men who had a singular and lasting influence over the ritual language of Freemasonry—men like William Smith, who wrote a popular ritual monitor in 1735; William Hutchinson, who gave us the spirit of Masonry; Wellins Calcott, who inspired the charges of our Blue Degrees; the remarkable William Preston, who provided the real genius for our allegories and hieroglyphic instruction; and Thomas Smith Webb, whom Preston inspired, and published the first Masonic Monitor in America.

I think about my own father and the men of my youth who were Masons, and who taught me how Masons represent themselves with integrity and honor simply by the way they live. I think about the hundreds of Brothers you and I have known in our own state and time, who have shared the path of initiation with us, and made their own spiritual growth a way of life—a personal commitment to live and practice out in the world what they have learned within the tyled recesses of their lodges, chapters, councils, commanderies, and consistories.

I bring all of these men into your consciousness to make a single observation with you today—that together, we would know very few of them if we were not Freemasons. You and I enjoy some remarkable privileges in common only because we belong to this great institution together. We are each a part of its living body.

When the door opens for a candidate in the degrees of Masonry, we sometimes forget that he enters an institution which literally has lodges spread across the four quarters of the world. It may be a lodge of poor

brothers only, or a lodge of farmers and stockmen, or a lodge of plumbers and tradesmen, of policemen and firemen, or a lodge of business and professional men; but whosoever is received therein is recognized throughout the Masonic world, in all countries, and among all peoples, as our Brother. And, my Brothers, this is a stunning privilege! It doesn't matter whether the lodge is decorated in all the grandeur of Europe's finest architecture, or is as humble in its appointments and proportions as the small country church, that lodge is a microcosm, a symbol, a speaking, breathing likeness of Masonry everywhere. It represents and contains the life of Masonry. Every ceremony of initiation across this globe of ours integrates the newly-made Brother into a peculiar quality of life which we know as the principle and essence of our Order. He becomes a part of our organic whole.

He is even told that he is the cornerstone of a new foundation, from which he has to build up himself stone by stone into a more refined and higher manner. He literally rethinks, and, in many cases, remakes his life according to a new standard of perfection that is prescribed by Masonry. It is a moral standard with respect to his dealings with himself. It is an ethical standard with respect to his dealings with his Brothers and with mankind at large. It is a spiritual standard with respect to his duty towards God.

From the time the young neophyte is entered upon the rolls of Masonry, it is all about the training of himself. And if he is successful, the result will be perfect in its parts and honorable to the builder.

Each one of us in fraternal association together as "Masters of the Royal Secret" once laid a foundation stone of that new building which has become who we are. We have raised a superstructure according to the laws and order that the Bodies of Masonry have imposed on us. We continue that building even today as craftsmen, elus, princes and knights; and our work is not done until such time when we will be called by the Chief Overseer, Judge, and Architect of All That Is to demonstrate that our work here on earth has been good work, true work, square work, and has that mark upon it which will truly entitle us to all the wages of speculative Masonry.

Our secret art is therefore an art of life, an art of perfection, an art of creation in accordance with the prescribed standards recognized only in our private society of men. Our hidden mystery is the knowledge of ourselves, and our relationship to God, our fellow men, and the universe that is shown us through Masonry to be the higher law of our being—the center of our own transformation.

And those who are outside the lodge must come within it, if they desire to share in this life. It is really incommunicable beyond our mystic circle for the simple reason that it is life itself. It is something we couldn't explain even if we tried.

What a remarkable privilege we have, my Brothers, in sharing this mystic tie together. I have had the personal privilege over the years of actually getting to know some of you by face and name. But, the more profound recognition is that it is equally my privilege to know all of you. And I have known you ever since you were raised to the sublime degree of Master Mason and obligated yourself to know me as I know you.

What a unique and lovely thing it is--this constitutional union we have together!



Jean Desaguliers

2017 OFFICERS OF THE GUTHRIE SCOTTISH RITE



John Christopher, KCCH
Venerable Master



Matthew McGee, 32°
Wise Master



Tim Israel, KCCH
Commander of Kadosh



Paul Waits, KCCH
Master of Kadosh

2017 Lodge of Perfection Officers

Senior Warden..... Caleb Finch
Junior Warden Brian Westmoreland
Orator Jason Marshall
Treasurer (All Bodies)..... Gene McKelvey, 33°
Almoner (All Bodies)..... David Tennison, KCCH
Secretary (All Bodies)..... John Church, KCCH
Prelate Damon Devereaux
Master of Ceremonies Robert Leonard
Expert James Rule
Asst. Expert Jim Seeger
Captain of Hosts Ed Wood
Tyler..... Cecil Walker

2017 Chapter Rose Croix Officers

Senior Warden..... R. Wayne McConnell, KCCH
Junior Warden Ronald Wray, KCCH
Orator Kenneth Alcorn, KCCH
Master of Ceremonies Dan Christopher
Expert Mike Harris, KCCH
Asst. Expert James Hail
Standard Bearer David Yocham
Guardian Temple Douglas Davis
Tyler..... Kirby Logan

2017 Council of Kadosh Officers

First Lt. Commander David Altland KCCH
Second Lt. Commander..... James V. Smith, III
Chancellor..... Troy Collier
Orator..... Garrett Stegall
Master of Ceremonies Rex Brown
Turcoplier..... Guy Brigman
Draper..... Donald Wolford
First Deacon Jeffery Smith
Second Deacon Steven McMill
Bearer of the Beauseant..... Kevin Mills
Bearer of the White Standard John A. Downs
Bearer of the Black Standard..... Kyle Reynolds
Lt. of the Guard..... Steve Tuttle
Tyler Rick Moody

2017 Consistory

Prior..... Steve Guerrero, KCCH
Preceptor..... Joe Goenaga, Jr., KCCH
Chancellor Jim Nobles Jr., KCCH
Minister of State Robert Cook
Prelate..... Clyde Schoolfield, KCCH
Marshal of Ceremonies Dan Hanttula
Expert..... Jefferson Fluker
Asst. Expert..... John M. Espen, III
Captain of the Guard..... Kenneth House, 33°
Tyler Gregory Grayson

300 Years of Conviviality, Social Honor, Stability and Enlightenment

by Robert G. Davis, Editor

As we celebrate the 300th anniversary of the founding of our noble fraternity, it is interesting to briefly trace how Freemasonry moved from a private club in 1717 to an elite esoteric society that we enjoy in 2017. It is clear from a review of the early ritual practices that the late seventeenth and early eighteenth century Masons defined the nature of fraternal association quite differently than the brothers of the late eighteenth and early nineteenth centuries. We know that during the pre-Grand Lodge era the ritual practices were simple and primitive, with very short making ceremonies and a heavy reliance on the Old Charges of the operative masons for moral instruction. In the earliest known catechisms, the ritual practices focused almost exclusively on questions and answers which related to the actual ceremonies conducted either inside the lodge room, or in an anteroom to the lodge.

There were no mysteries or hidden knowledge associated with ritual language; nor any allegories which could only be revealed by insight and contemplation.

The themes of the English Enlightenment, God as the Grand Geometrician, the perfectibility of human nature, the trinities born from opposing forces, the universe as a divine principle, the ethical mechanics of moral rules—none of these themes were evident in early Masonic workings.

In fact, dining and drinking in the English tavern culture, and being engaged and enamored with business and political socializing on a local level were the principle rationales of the organization. And it's not surprising. Their operative ancestors had been enjoying an annual feast since the 14th century. And there is no evidence to suggest that anything different occurred during the 17th century. Many gentlemen and other non-operative masons entered the lodge during the latter half of the 1600's for reasons that had little to do with any spiritual or esoteric characteristic. There is little evidence that Freemasonry started with anything more than a social agenda. And dining and networking took precedence over everything else. Almost all current scholarship is in agreement that the predominant aspect of English lodge membership prior to 1720 was social.

The organization of the premier Grand Lodge in 1717 changed everything; but not in an immediate way; nor in regard to recreating a Freemasonry with philosophical substance. What its founding fathers did was have the wisdom to attach the new organization to the aristocracy. Their titular leadership and well-publicized presence transformed Freemasonry and attached it to London's political, academic, and social consciousness. Freemasonry quickly became a fashionable club. With the support and visibility of the Duke of Montagu and the Duke of Richmond, the fraternity expanded into the professional societies, the military, and other elite and aspirational groups. Prominent young aristocrats were persuaded to join and accept the position of Grand Master at the head of the Grand Lodge. The new Freemasonry had apparent exclusivity; along with clubbable, convivial and fraternal drinking. Freemasonry was in the in group. It moved with the movers and shakers of its time. And it offered one more popular venue that comprised the club culture in London. And this added benefit may have been the catalyst that launched Freemasonry out of the world of clubs and into the world of philosophy. What the movers and shakers of that time did was regularly converse among themselves in intellectual and stimulating conversations on a wide variety of subjects. Scientific research was at the top of the agenda. Men in lodges, coffee houses, self-improvement societies, libraries and gentlemen's clubs regularly presented lectures on scientific techniques, industrial



John Montagu, 2nd Duke of Montagu

300 Years...

processes, mechanical inventions, ethical concepts, history, art, mathematics, medicine, geometry, and psychology. The frequency of these discussions and the fact they continued over several decades gives us a real glimpse into what was intellectually important in early Speculative Masonry. In a real sense, it was the Enlightenment gentlemen's playground. And this dialogue quickly moved into the realm of heavenly science—and, for Masons, new degrees.

By 1730, Craft Masonry had evolved into a three-degree system. The ceremonies were still presented in a catechism format, but the explanations were considerably longer than a decade earlier. In the short period between 1717 and 1730, something was already happening with Masonic ritual. The moralizing associated with symbols was taking on more significance. The conversations in lodge became more focused on learning and less on conviviality. Compartmentalizing the teachings into Degrees placed those who were thus admitted on a journey from a profane to a more enlightened state of mind. Suddenly, the language of the ritual implied that a method was being established which offered a template for the perfecting of man; a pathway for self and spiritual improvement. Aspirants were no longer made Masons. They were initiated into a society of anointed brothers; and this initiation was intended to change them in some way.

This new degree in Masonry, styled the Master Mason Degree, comprised an entirely different form. It gave us a mystery. It introduced a hero into our liturgy. Suddenly we are brought face to face with the dramatic struggle of a man who must face himself in the process of his own demise, and assume responsibility for the meaning of integrity in his life. In the unfolding of our drama, he experiences the emergence of his real self. He finds his will, and is prepared to surrender it to the Deity in order to preserve a moral principle which he is committed to uphold. He dies in honor. And deep within this process of challenge, struggle, death and victory, we find the secrets of Freemasonry. For the first time, we experience an initiatory death; we die unto ourselves in order to unleash the divine that is within. Only by slaying ignorance and turning it into wisdom do we turn our death into a new life embraced by an awareness of our God-Man nature.

By the end of the third decade of the 18th century, Freemasonry had moved from a private social club of respected men to the trappings of a true Initiatic Order. The Third Degree provided the template for an intellectual, philosophical and psychological exploration of the nature of being. Suddenly the Lodge, or King Solomon's Temple, was more than just a consecrated space erected to God where Masons met. It was a place which united heaven and earth, and linked time and eternity together in a dynamic way. Solomon's Temple became both the spiritual dwelling place of every Brother, and his own activity in erecting his own temple to God.

The Third Degree of Masonry represented a paradigm shift in Masonic thinking and clearly launched a plethora of essays and commentary on Newtonian, Hermetic, and Ancient Wisdom themes.

The period between 1730 and 1760 was an era of rapid growth in France. It happens that Freemasonry comes to France about the same time that the Master Mason Degree enters Masonic ritual. For Scottish Rite Masons, this proved fortuitous. France adopts the Master Mason Degree as if they had invented it. To them, it was clearly the first of the higher degrees. In a period from 1737 to 1751, a dozen more exposures of the craft degrees appear in print; along with the development of a number of additional degrees which would ultimately become a part of Entienne' Morin's 25 degree "Order of the Royal Secret," upon which today's Scottish Rite is based.

The French exposures provide much evidence of ritual expansion during the 1740s. We learn of ceremonial procedures, floor work, modes of recognition, expanded symbolism and catechisms. There was a highly informative narrative style in the majority of them so that it became easy to reconstruct the ceremonies in detail; and, for the first time, we learned the table and toasting procedures of a festive board and how it was to be carried out.

This watershed of continental ritual expansion, attended with higher degrees being developed in the British Isles and on the Continent, added greatly to the esoteric and philosophical value of Freemasonry. The English ritualists quietly, yet boldly expanded the philosophical, psychological and spiritual emphasis in the ritual language of lodges during the 1750s.

A new group of ritual exposures finally appeared in England in the 1760s which were substantially



different. The ceremonies of becoming a Mason were much more elaborate, opening and closing ceremonies were formal, we learn of different preparation for the candidates in each degree, separate obligations, the manner of wearing the apron, the symbolism of the working tools and lengthy recitations of the Master Mason Degree's traditional history. These improvements led a few of the most respected educators in the lodge scene of this period to perceive that Freemasonry indeed had a method and a tradition. It would take a few men like William Smith, who penned a popular ritual monitor in 1735; William Hutchinson, who gave us the spirit of Masonry; Wellins Calcott, who inspired the charges; and William Preston, who provided the real genius of the allegories to flush out the influences that moved Freemasonry from a club to an esoteric society.

The result was that, during the second half of the 18th century, we would see Freemasonry become not only an institution of the Enlightenment, but an elite and sophisticated Initiatic Order. This enabled the fraternity to have a public face that was steeped in social honor and civic virtue; while having the private mission of transforming men through the contemplative art of initiation. Masons could share the enlightenment ideals of balancing faith with reason; while contemplating neo-platonic notions connected to the metaphysical world.

In a real sense, Freemasonry was creating the perfect ideal for humankind. It was possible that an organization which embodied a variety of ethical and moral prescriptions for living in this world could be relevant and important. It was plausible to agree that the vast majority of people still believed that every society and every government needed symbols of stability, represented in the behavior of its private and public groups. It was conceivable that lodges, by creating perfectly harmonious societies within, could establish an imperative for peace and toleration without. That by promoting virtue within our own membership, the collective consciousness could somehow be changed; by encouraging self-knowledge and education within, our own transformation would then bring enlightenment and virtue to the world at large.

And the genius of our institution centered on its ritual instruction. The inside world of Masonry wisely took itself back to the old ideas of the Renaissance philosophers that all underlying principles are esoteric and metaphysical. The late 18th century lodge was communicating by means of images and symbols intended to arouse knowledge through intuition rather than rationality.

Intuition became the real method on which the Masonic degrees were based. Intuition is what protected the secrets from being revealed to those who were not duly and truly prepared to receive them. It was the inner awareness of each individual that facilitated the active process of transformation within which led to an actual change and improvement in his status. This transformation occurred in a very personal, rather than a social, context. Inside the secret space of the lodge, Freemasons aimed to be reunited with the Supreme Being; that is, they desired more than anything else to connect with the most sacred aspect of their being, so they could facilitate their own spiritual development. This was the voice of the Renaissance philosophers speaking to us from our old club tradition.

The mastery of the language ultimately penned for our ritual instruction, to whom we finally owe much to William Preston and his wonderful work between 1772 and 1790, is that our words really do provide the template for the inner work we do.

The ritual voice of Freemasonry informs us that knowledge and understanding alone are only the beginning of our journey to mature masculinity. We must employ what we learn with much effort to accomplish actual development. And to consciously engage in this kind of work is the meaning of initiation.

It is our initiatory experience that distinguishes us from the rest of the community and marks our consequence among Masons. It is the turning point in the inner development of our life. It is the art of facilitating our development, our maturity, and our transformation as men.

My brethren, can there be any doubt that we are the heirs of a private social club that became an elite esoteric society whose greatest purpose is to assist men in transforming their lives and relationships into wiser, stronger and more beautiful reflections of the Great Architect's designs for the human soul and society. Freemasonry is the true trestle-board of a well-constructed and fulfilled life.

It's a Family Affair



Every so often, the Guthrie Rite Care Language Clinic has the pleasure of serving more than one child from a family. Currently among its clients, the Rite Care Clinic has five families, each with two children enrolled in the program.

Meet Bella and Brooklyn. Bella, age 9 and Brooklyn, age 4 are sisters currently receiving services from the clinic.

Bella first started coming to the clinic for a treatment of a speech delay. After successfully completing treatment for the speech delay, the Rite Care clinicians immediately began therapy to address Bella's struggle with reading. The treatment is helping to improve her reading and she is well on her way to becoming a good reader.

Bella's parents began to notice speech and language difficulties in their younger daughter Brooklyn. We are happy to say that Brooklyn is now a client at the clinic and is receiving speech and language therapy just like her sister did.

Both girls are enthusiastic, bright and have a sense of humor. They are truly a delight to have among "our family" of clients we serve here at the clinic.

It's nice to say that we are truly helping "families". In fact, we are now treating the children of past clients. Their experience here led them to believe we could help their children too. We guess you could say that "history truly repeats itself". We are so glad we can help and that our services span the years of service we have been in business!

Guthrie Scottish Rite Scholarships

Through members' donations to the Guthrie Scottish Rite Charitable and Educational Foundation Endowment Fund, the Guthrie Scottish Rite is able to provide annual scholarships for college students at several Universities in Central and Western Oklahoma. This year we are proud to announce that earnings from these endowed funds will provide \$20,000 in financial aid to students at regional Oklahoma Universities. These scholarships are offered as part of a cooperative effort with the Universities. The funds are provided to the Universities and they select the recipients based on a criteria developed by the Foundation. One of the unique features of this program is the requirement that the scholarship recipients be upper classmen.

Below are just a few of the comments from the recipients of this year's scholarships;

"This scholarship enables me to utilize the money for the last things I need for my teaching certificate and to provide for my family."

"Receiving this Scholarship has allowed me to pay off some of my remaining tuition balance and allowed me to focus on my studies."

And the colleges appreciate our support as well. As one Associate Dean wrote, "We are honored by your support of our teacher education program. With the cost of higher education increasing, the burden is greater upon our students. Your funding provides them the means and strength to finish their degree."

Temple Improvements Continued in 2016

AND ROOF REPAIRS UPDATE

2016 began with an ambitious list of Temple Improvement projects budgeted for completion, and as a new year begins, we can share the successful completion of several major projects. Not only did we continue with replacing roof sections, renovation and repairs progressed in the Artistic rooms of the Temple.

Renovations were completed on the small dining room located off the main dining room of Convention Hall. Window coverings have not be budgeted, but the walls and floor renovations are complete, making the look and feel of this room replicate the larger dining space. The Ladies Lounge was also repainted, and the carpet removed. Removing the carpet exposed the original tile in the Lounge and to our delight, it was in excellent condition, negating the need for new flooring in that area.

One of the more interesting projects included the replacement of the draperies in the Writing Room. The drapes were original to the building and in very poor condition. We searched to locate a fabric that closely resembled the original in weave and appearance. Much attention was given to the construction of the draperies to replicate the technics and sewn construction of the original draperies. A skilled drapery firm then used 80 yards of fabric to construct the draperies for the 5 windows.



John Church and Tim Heaton install the new draperies

Roof Issues and Repairs Continue to Dominate our Attention

Several years ago the Advisory Conference identified the roofs as the most critical project to be addressed by our Temple Improvement dollars. Since that time, we have worked diligently to keep the interior of the building and artistic rooms covered by replacing a section of roof each year.

2016 included the replacement of the last section of the roof over the Atrium. That section of roof alone cost \$67,000 and was completed in the spring. Now that the entire roof over the front of the building is replaced, the water damage to the Writing Room has been budgeted for repair in 2017.



After a particularly hard rain early in the fall it became apparent that the Egyptian Room roof had failed to a critical point. In an effort to minimize future water damage to the interior, the Board made the difficult decision to expend the funds earmarked for the 2017 roofing project immediately. Thus, the Egyptian Room roofs were replaced in November at a cost of nearly \$86,000. This became the major Temple Improvement project for 2017. The cost of this roof has made it necessary to scale back the balance of our plans for 2017. We will continue with several smaller projects and will keep you apprised of the progress.

There are several roofs still in need of replacement, including the roof over the front porch, the "troughs" along the main auditorium roof and the barrel roof over convention hall. Rest assured, the Advisory Conference will continue with the aggressive roof replacement program so that our Temple is protected.

Want to take a closer look at the roofs of the Temple? Google Earth gives a great bird's-eye view of the Temple when you select the satellite view. Just google 900 E. Oklahoma, Guthrie. The newest roofs are the white sections. However, the most recent view does not show the Egyptian Room replacement.



**“The Master of the Symbolic Lodge” Reunion
October 29-30, 2016**

Seated From Left: Christopher Coffey, Class Chaplain, Troy Shook, Class Secretary/Treasurer, Tom Steele, Class Vice-President, Troy Riedel, Class President, John Church, KCCH, General Secretary, Joe R. Manning Jr., 33°, SGIG in Oklahoma, Charles Stuckey, 33°, Personal Representative to the SGIG, B.F. Rowland Jr., 33°, John Logan, 33°, Jack Painter, 33°, Bryan Shackelford, 32°, Gerald Stegall, KCCH, David Shore, KCCH

Row 2: David Williamson, 32° Class Director, John Stahl, KCCH, Class Director, Shawn Roberts, Sam McConnell, Robert DeHardy, Kellan Burdine, Jesse Medina, Von Kopfman, Charles Deeds Jr., Aaron Craddock, Richard Kojjoka, Shane Brasiel, Cole Reynolds, Matthew Fuller, Richard Massad, 33° Class Director, Steve Hanna, KCCH, Class Director

Row 3: Lyndol Jones, James R. Roderick, Michael Parks, Robert Doan, Brandon K. Quinn, Dylan P. Shupe, Scott D. Elam, Arnold P. Stout, L. Clay Stuart, John P. Slater II, Chad Kannon, Todd Woods, Levi Lawson

Row 4: Michael “Ty” Garrett, Robert Story Jr., Kristopher S. Travis, Seth Wallace, Daniel Schiefelbein, Kenneth Jones, David Cloakey, Curtis J. Meloy III, Cody Taylor, Johnny Byrne, Rick Sullins, Alex Kelly, Randal Mansfield, Wes Hardin

Row 5: Mark Thomas-Michael Byrne, Justin Lee Noble, Quentin R. Smith Jr., Ty Cobb O’Donnell, Todd Powers, Glen Hamilton, Kelly Harer, Tommy Rammage Jr., Tommy Rammage Sr., Brandon Hartmann, James Beard, Holden Howell, Justin Story

Row 6: Stephen S. Sides, Isaac Brzozowski, Michael D. Butler, Tim W. Spivey

Photograph by Jay McCormick, 32°, Tulsa Oklahoma



Spring 2016 Class Patent Presentations

Members of the April 2016 class returned to the Fall Reunion to receive their 32° Patent and class picture, presented by Charles Stuckey, 33°.

Behind the Scenes



Members with their families gathered in the Crystal Room on Saturday morning to receive anniversary recognitions

Celebrating 10 and 25 Years of Membership in the Guthrie Scottish Rite

One of the more popular events at every fall reunion is the opportunity to honor brethren for their years of membership in the Scottish Rite. A letter of invitation was mailed to every member with 10 years and 25 years of membership. Those in attendance received a commemorative patent and pin.

Accepting 10 year recognitions were: Robert C. Bruce and Edward L. Burns of Oklahoma City, Robert S. Cook of Moore, Matthew D. McGee of Ponca City and Raymond E. Shoopman of Oklahoma City.

Present to accept 25 year recognitions were: Jerry A. Ball of Guthrie, Michael L. Carrick of Cache, Guy H. Corbet of Lyons KS, David W. Foley, 33° of Moore, Charles F. Gresham of Warr Acres, Thurman D. Hale II, of Wynne AR, Wesley A. Hall of Norman, Glenn H. Kinsley, KCCH of Woodward, James A. Mansfield of Checotah, Lonnie J. Milburn of Lexington, Jack L. Painter, 33° of Hennessey, Brock A. Slabach of Leawood KS, Eugene R. Spillman Jr. of Enid, and Gaylord Z. Thomas, KCCH of Guthrie.

We look forward to honoring the 1992 and 2007 initiates at the Fall 2017 Reunion.



50 Year Honors

A special luncheon was held during Reunion to recognize our newest 50 year members. They attended with their families to be honored by Ill Joe R. Manning, Jr., 33°, S.G.I.G. in Oklahoma. In attendance were Robert L. Preston of Olustee, Ralph T. Morgan of Chickasha, David E. Hodges of Clinton and Gary D. Weathers of Crescent.

It is not uncommon for 500 or more brethren to register at one of our Reunions. But did you know more than half of those attending have a "job" that is essential to the successful staging of the degree work? It is our aim in each issue of "The Oklahoma Scottish Rite Mason" to introduce you to these men and their contributions to the Rite.

Brother Ron Lowell and Brother Jim Teigen are two of the stalwarts on the Make-up Department. It is their responsibility to apply the beards, wigs and other make-up to ensure the actors' appearance is as close as possible to the era they are portraying.

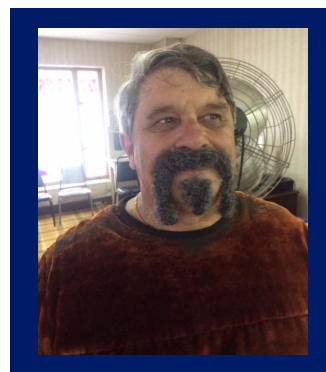
This is a daunting task. During a Spring reunion when Guthrie performs all 29 degrees, as many as 250 actors get either a beard a wig or both.

Both Ron and Jim are perpetual members of Altus Lodge #62 and the Guthrie Valley, and although Jim has lived in Abilene, TX for the past 4 years, he has not missed a Reunion, even while recovering from knee surgery.

Brother Ron, a retired Funeral Home director has been a member of the Guthrie Valley for 9 years and like Brother Jim, has attended every reunion since he was a candidate.

These two extraordinary Brothers fulfill a most important; they make all the actors "look good". We want to thank you both for your outstanding dedication and commitment to the Guthrie Scottish Rite and making the experience truly memorable for our attendees.

Here is a sample of some of their handy work



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“EDUCATION ON THE RITE NITE”
2017

2/22/17	Guthrie Consistory Meeting <i>“The Masonic Camp and the Art of Memory” 32°</i>	Edmond
3/16/17	<i>“What is the Supreme Law of Democracy?” 4°</i>	Siloam Lodge, Okla City
4/13/17	<i>“Why is the Hall of Justice a Hall of Two Truths?” 31°</i>	Altus
5/19/17	<i>“What do Pillars of Masonry Really Represent?” 20°</i>	Woodward
6/1/17	Regional Lodge of Perfection and Chapter Rose Croix Meeting <i>“Prince Adept-The Supreme Degree. Why is it so Important?” 27°</i>	Ponca City
7/6/17	Regional Lodge of Perfection Meeting Council of Kadosh Meeting <i>“The Nine Arches of Enoch” 13°</i>	Elk City
8/3/17	Regional Lodge of Perfection Meeting <i>“The Real Secret Behind the Vehmgericht” 21°</i>	Enid
9/7/17	Regional Lodge of Perfection/Council of Kadosh <i>“The Cedars of Lebanon” 22°</i>	Cordell
10/19/17	Chapter Rose Croix Meeting <i>“A Profound Insight into the Ancient of Days” 12°</i>	Cushing
11/16/17	Guthrie Consistory Meeting <i>“The Templar Tradition in Freemasonry” 30°</i>	Oklahoma City #36