



Flagstaff Lodge No. 7

TRESTLE BOARD

VOLUME XXII, ISSUE III

MAY 2022

SENT TO SHAKE THE HANDS WE CANNOT REACH



From the West

by Bro. Tom Carpenter, Senior Warden

Minutes of the Stated Meeting of Ares Lodge #1 Free & Accepted Masons of Mars, April 1, 8070 A.L.:

“The Lodge was called to order by the Worshipful Master at 7:30 p.m. Mars Local Time, with three brothers present.”

It is interesting and disturbing to contemplate the long-term future of Freemasonry. We got a tiny taste of our extraterrestrial potential when Brother Edwin “Buzz” Aldrin walked on the Moon during the Apollo 11 mission in 1969.

But will Freemasonry still exist in 50 years when the colonization of Mars may be as commonplace as the International Space Station is today?

Consider this: In 1974, our Lodge had 308 members. In 2022, forty-eight years later, our membership, 155, is half of that. Extrapolating, in another fifty years, if the attrition continues at a similar rate, there won't be a Lodge #7. It is reasonable to assume that as goes #7, so goes the Craft.

In last month's issue of Trestle Board, Worshipful Brother Jason provided an articulate piece extolling the value of the long-held Masonic reticence regarding recruiting potential members to the Lodge. “To be one, ask one,” goes the Masonic mantra.

For its time, such thinking kept the Craft mystique intact. But today, with funerals exceeding initiations and with fewer men asking to be one, *I ask* to what end are we clinging to this self-defeating stance?

Exclusivity unto extinction? With the ubiquity of the Internet, it strikes me as antiquated for the fraternity to adhere to outmoded gatekeeping to the detriment of our future. Why not approach men who might be enriched by Freemasonry? We do so with our websites, don't we?

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www.azmasons.org
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 Ralph Doudna PMDDGM

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Pres.....Don Hack
VP.....Terry McCormack

The Trestle Board is a bi-monthly publication of the Free and Accepted Masons of Flagstaff Lodge No.7. Articles are views of the author and not necessarily those of the lodge or of the Grand Lodge of Arizona. Articles may be edited for length and or content.

Lodge...928-774-2861.....www.flagstaff7.org

Trestle Board Editor.....John Kains

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Warder Lorie Rehma
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 Roxanne Browne PM
 Ralph Doudna PP

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I suggest that the investigations we conduct and the required work of the Craft are filters sufficient to dissuade lukewarm and unworthy candidates.

How far down the road will it be before we are hard pressed to answer the question, "When of but three of whom does it consist?"



Wages

Thank you to all the brothers who have joined the Worshipful Master in the basement renovation project over the past two months.

Thanks to your efforts, in March we donated abandoned renter furnishings and other miscellaneous items to Habitat for Humanity and its ReStore. The sale of these items will help to further Habitat's mission of providing affordable homeownership. We also discarded flotsam and jetsam accumulated through the years. In April, we cleaned carpets, replaced overhead lights, and titivated selected rental spaces.

Work parties will be scheduled one Saturday morning each month for 2-3 hours. Please join us. Many hands make light work.

Education Programs: Looking Ahead

May Stated Meeting: Brother Ahmed Al Ajaj will give a presentation on Masonry in the Middle East.

June Stated Meeting: Brother Benjamin Franklin: An Overview of his Masonic Career.



WM Tom Hover and Habitat for Humanity staff Raphael James and David Cordray.

A brother was talking over dinner. "I scared the heck out of my mailman the other day. I met him at the door completely naked. I don't know what frightened him more—that I was naked or that I knew where he lived."

From the South

By Brad Ingram, Junior Warden

SHORT TALK BULLETIN - Vol.VIII August, 1930 No.8

CORN, WINE AND OIL

by: Unknown

The wages which our ancient brethren received for their labors in the building of King Solomon's Temple are paid no more. In the lodge we use them as symbols, save in the dedication, constitution and consecration of a new lodge and in the laying of corner-stones, when once again the fruit of the land, the brew of the grape and the essence of the olive are poured to launch a new unit of brotherhood into the fellowship of lodges or to begin a new structure dedicated to the public use.

Corn, wine and oil have been associated together from the earliest times. In Deuteronomy, the nation of fierce countenance which is to destroy the people shall not leave thee either corn, wine or oil. In II Chronicles we read the children of Israel brought in abundance the first fruits of corn, wine and oil - Nehemiah tells of a great chamber where aforetime they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn, the new wine and the oil - and later then brought all Judah the tithe of the corn, the new wine and the oil into the treasures. There are other references in the Great Light to these particular forms of taxes, money and tithes for religious purposes wealth and refreshment. In ancient days, the grapes in the vineyard and olives in the grove and the grain of the field were not only wealth but the measure of trade so many skins of wine, so many cruses of oil, so many bushels of corn were to them as are dollars and cents today. Thus our ancient brethren received wages in corn, wine and oil as a practical matter they were paid for their labors in the coin of the realm.



The oil pressed from the olive was as important to the Jews in Palestine as butter and other fats are among occidentals. Because it was so necessary, and hence so valuable, it became an important part of sacrificial rites. There is no point in the sacrifice which is only a form. To be effective it must offer before the Altar something of value something the giving of which will testify to the love and veneration in which the sacrificer holds the Most High. Oil was also used not only as a food but for lighting purposes more within the house than in the open air, where torches were more effective. Oil was also an article of the bath mixed with perfume it was used in the ceremonies of anointment, and in preparation for ceremonial appearances. The Precious ointment upon the head, which ran down

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Upcoming Events

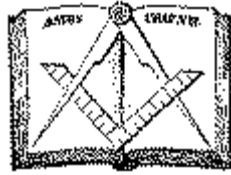
April 28	Third Degree—Bro. Zach Nelson	Dinner at 6:00 Degree at 7:00
May 5	Stated Meeting	Dinner at 6:30 Seafood Gumbo, Garden Salad, Garlic Bread, Pecan and Apple Pie
May 6-7	Scottish Rite Reunion	Tucson
May 14	Cemetery Clean-up	9:00 a.m. Lunch at the Graves residence
June 2-5	Grand Communication	Phoenix
June 9	Stated Meeting (<i>Second</i> Tuesday due to Grand Communication)	Dinner at 6:30 Crispy Breaded Chicken, Rosemary Potatoes, Broccoli Salad, Dessert TBD
June 15	Trestle Board Submissions Due	
June 30	Trustees	6:00
July 4	Independence Day Parade	
July 7	Stated Meeting, Longevity and Mason of the Year Awards	Dinner at 6:00 Awards at 7:00 Meeting at 7:30
July 15-17	Celtic Festival	
August 4	Stated Meeting	Dinner at 6:30
August 20*	Outdoor Degree	9:00 a.m.
September 1	Stated Meeting	Dinner at 6:30
October 6	Stated Meeting (White Apron Night)	Dinner at 6:30
November 3	Stated Meeting	Dinner at 6:30
November 4-5	Scottish Rite Reunion	Tucson
November 19	Clothe-a-Child	
December 1	Stated Meeting/Elections	Dinner at 6:30
December 10*	Officer Installation	

Tentative*

Thursdays are reserved for degrees and ritual practice.

Flagstaff Lodge No. 7 congratulates our brothers
on their Masonic accomplishments:

Fellowcraft



Allen Todd Ginsberg
Passed April 14, 2022



Brother Allen Ginsberg, third from left in front row, is all smiles after being passed to the degree of Fellowcraft on April 14.



Masonic Anniversaries



Clinton Russell	5/6/2000	Robert Munson	5/25/1984
Brian Yarbrough	5/6/2000	Morgan Hagaman PM	5/27/2004
Lloyd Smith PM	5/8/1984	Justin Nelson	5/27/2021
Ross Wetmore	5/9/2017	Randall Peters	5/27/2006
Gregory Howe	5/11/2000	Terry McCormack	5/30/2013
Brad Ingram	5/12/2007	James Rexroad, Jr.	6/8/1968
Brian Collup	5/13/2008	Steven Lucero	6/9/2005
Brian Kolb	5/13/2004	Michael Reinecke	6/13/1979
William East PM	5/15/1969	Ricky Duffield	6/16/2011
Jesse Mills	5/15/1980	Jonathan Annis	6/20/2008
Brook Cunningham PGM	5/16/1974	Carlos Villanueva	6/21/2018
Marvin Ratcliff	5/16/1957	James Harvel PM	6/23/1966
Paul Pertuit III	5/17/1973	Jesse Calvin	6/24/2021
Kristofer Newtonson	5/20/2010	Michael Purcell, Jr.	6/28/1980



Birthdays



Nicholas Yates	5/2/1987	James Vandevier	6/4/1929
John Kains	5/4/1956	Rodney Kenly	6/4/1954
Richard McCall	5/4/1976	Brad Ingram	6/6/1968
Carl Smith PM	5/5/1944	Jeremy Adams	6/6/1982
Richard Rhea	5/11/1943	Zachary Goodman	6/9/1986
Donald Hartwell PM	5/12/1987	Jonathan Annis	6/10/1989
James Duval	5/15/1926	Ross Wetmore	6/13/1984
Manuel Ramirez PM	5/19/1974	Damon Krieg	6/15/1980
Brad Biglow	5/21/1970	Carlos Villanueva	6/20/1982
Kirby Thoma	5/24/1951	Raymond Lindsey	6/20/1970
Sedric Cade	5/26/1961	John Graham	6/22/1971
Justin Nelson	5/27/1991	Thomas Hover	6/23/1977
Marvin Ratcliff	5/30/1931	Nicholas Barnard	6/27/1984
Morgan Hagaman PM	6/2/1974	John Graves	6/29/1948

Corn, Wine and Oil (Continued from page 4)

upon the beard, even Aaron's beard, that went down to the skirts of his garment as the quotation has it in our entered Apprentice Degree, (and Nevada's Master Mason opening and closing) was doubtless made of olive oil, suitably mixed with such perfumes and spices as myrrh, cinnamon, galbanum and frankincense. Probably oil was also used as a surgical dressing. Nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil. With so many uses for oil, its production naturally was stimulated. Not only was the production of the olive grove a matter of wealth, but the nourishing and processing of the oil gave employment to many. Oil was obtained from the olive both by pressing - probably by a stone wheel revolving in or on a larger stone, mill or mortar - and also by a gentle pounding. This hand process produced a finer quality of oil. And thou shalt command the children of Israel that they bring pure olive oil beaten for the light, to cause the lamp to burn always. (Exodus, 27-20.)

The corn of the Bible is not the corn we know today. In many, if not the majority of the uses of the word, a more understandable translation would be simply grain. The principal grains of the Old Testament days were barley and wheat. Corn represents not only both of these, but all the grains which the Jews cultivated. Our modern corn, cultivated and cross-bred was, of course, unknown to the ancients, although it might be going too far to say they had no grain similar to the Indian maize from which our great corn crop has grown.



An ear of grain has been an emblem of plenty since the mists of antiquity which shroud the beginnings of mythology. Ceres, goddess of abundance, survives today in our cereals. The Greeks call her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand. The Hebrew *shibboleth* means both an ear of corn and a flood of water. Both are symbols of abundance, plenty and wealth. American Masonic use of a sheaf of wheat in place of an ear of wheat - or any other grain such as corn - seems rather without point or authority. As for the substitution occasionally heard, of water ford for water fall, we can only blame the corrupting influence of time and the ignorance of those who have permitted it, since a water *ford* signifies a paucity, the absence of water, while a water fall carries out both the translation of the word and the meaning of the ear of corn - plenty.

Scarcely less important to our ancient brethren than their corn and oil, was the wine. Vineyards were highly esteemed both as wealth and as a comfort - the pleasant shade of the vine and fig tree was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing away by terraces and walls, as even today one may see the hillsides of the Rhine. Thorn hedges kept cattle from helping themselves to the grapes. The vineyardist frequently lived in a watch tow-

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Corn, Wine and Oil (Continued from page 8)

er or hut on an elevation to keep sharp look-out that neither predatory man nor beast took his ripening wealth.

The feast of Booths, in the early fall, when the grapes were ripe, was a time of joy and happiness. New Wine - that is, the unfermented, just pressed-out juice of the grape - was drunk by all. Fermented wine was made by storing the juice of the grape in skins or bottles. Probably most of the early wine of Old Testament days was red, but later the white grape must have come into esteem - at least, it is the principal grape of production for that portion of the world today.



Corn, wine and oil form important and necessary parts of the ceremonies of the dedication, consecration and constitution of a new lodge.

Lodges were anciently dedicated to King Solomon, but as we all know, our modern lodges are dedicated to the Holy Saints John, and since their time there is represented in every regular and well-governed lodge a certain point within a circle, embordered by two parallel perpendicular lines, representing those saints. This symbol of the point within the circle is far older than King Solomon's Temple. The two lines which emborder it, and which we consider represent the Saints, were originally representative of the summer and winter solstices. The Holy Saints John have their days so closely to the summer and winter solstices - (June 24 and December 27 are almost coincident to June 21 and December 21) that there can be little doubt that both lines and dates represented to our ancient brethren the highest and lowest points which the sun reached in its travels north and south. They are, most intimately connected with the time of fecundity and harvest, the festivals of the first fruits, the depths of winter and the beginning of the long climb of the sun up from the south towards the days of warmth which that climb promised.

Hence corn, wine and oil - the produce of the land - are natural accompaniments to the dedication of a lodge which it is hoped will prosper, reap in abundance of the first fruits of Masonic cultivation and a rich harvest of ripe character from the seeds it plants. Corn, wine and oil poured upon the symbolic lodge at the ceremony which creates it, are essential to erection or consecration. All lodges are erected to God and Consecrated to the services of the Most High. From earliest times consecration has been accompanied by sacrifice, a free-will offering of something of real value to those who thus worship. Hence the sacrifice of corn, wine and oil - the wealth of the land, the strength of the tribe, the come-fort and well-being of the individual - at the consecration of any place of worship or service of God.

Like so much else in our ceremonies, the idea today is wholly symbolic. The Grand Master orders his Deputy (or whatever other officer is customary) to pour the Corn, the Sen-

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Corn, Wine and Oil (Continued from page 9)

ior Grand Warden to pour the Wine and the Junior Grand Warden to pour the oil upon the lodge - usually a covered structure representing the original Ark of the Covenant. The corn is poured as an emblem of nourishment the wine as an emblem of refreshment and the oil as an emblem of joy and happiness.

The sacrifice we thus make is not actual, any more than Masonic work is physical labor. The ceremony should mean to those who take part in it, to those who form the new lodge, that the symbolic sacrifice will be made real by the donation of the necessary time, effort, thought and brotherly affection which will truly make the new lodge an effective instrument in the hands of the builders. When the Grand Master constitutes the new lodge, he brings it legally into existence. A man and a woman may be married in a civil ceremony of consecration. But as the joining of a man and woman in matrimony is by most considered as a sacrament, to be solemnized with the blessing of the Most High, so is the creation of a new lodge, but the consecration is also its spirit.

In the laying of a corner stone the Grand Master also pours, or causes to be poured, the corn, wine and oil, symbolizing health, prosperity and peace. The fruits of the land are poured upon the cornerstone to signify that it will form part of a building which shall grow, be used for purposes of proper refreshment, and become useful and valuable to men. The ceremonies differ in different Jurisdictions - indeed, so do those of the dedication, consecration and constitution of a lodge - but the essential idea is the same everywhere regardless of the way in which they are applied in the ritualistic ceremonies.

It probably matters very little what varieties of grain, of oil and juice of the grape are used in these ceremonies. The symbolism will be the same, since the brethren assembled will not know the actual character of the fruits of the earth being used. The main theme is that Fruits of the Earth are being used, no matter which fruits they are! To be quite correct though, barley or wheat should be used for the corn, olive oil for the oil, and sacramental wine, such as is permitted by the Volstead Act (during the days of the prohibition!) for religious purposes for the wine. It may be noted, however, that new wine or unfermented grape juice was used by the children of Israel as a sacrificial wine, the ordinary grape juice in no way destroys the symbolism. Mineral oil, of course is oil, and is a fruit of the earth in the sense that it comes from the clay which is constantly being employed for man's use. The oil of Biblical days, however, was wholly vegetable, whether it was the olive oil of commerce, or the oil of cedar as was used in burials. Corn, wine and oil were the wages paid our ancient brethren. They were the Master's Wages of the days of King Solomon. Masons of this day receive no material wages for their labors the work done in a lodge is paid for only in the coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive and what we do with our wages depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only

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Corn, Wine and Oil (Continued from page 10)

what he puts into it. Our ancient brethren were paid for their physical labors. Whether their wages were paid for work performed upon the mountain and in the quarries, or whether they received corn, wine and oil because they labored in the fields or vineyards, it was true then, and it is true now, that only in the sweat of thy face shalt thou eat bread. To receive the equivalent of corn, wine and oil, a brother must labor. He must till the fields of his own heart or build the temple of his own house not made with hands. He must labor to his neighbor or carry stones for his brother's temple.

If he stands, waits, watches and wonders he will not be able to ascend into the Middle Chamber where our ancient brethren received their wages. If he works for the joy of working, does his part in his lodge work, takes his place among the laborers of Freemasonry, he will receive corn, wine and oil in measures pressed down and running over, and know a Fraternal Joy as substantial in fact as it is ethereal in quality as real in his heart as it is intangible to the profane of the world.

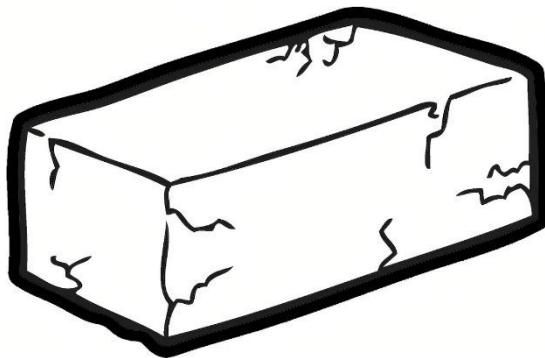
For all of us then corn, then wine and then oil are symbols of sacrifice, of the fruits of labor, of wages earned. For all us, **SO MOTE IT BE!**

Heritage Brick Sale

We have 130 bricks from the East wall of the Flagstaff #7 Lodge. The bricks were collected after the repairs to the East wall a few years ago. This is an opportunity to own a piece of our historic landmark building and preserve a piece of our heritage.

Each brick will have a plaque with the Lodge's information. Included at the bottom of the plaque will be the name of the brother who purchases the brick.

The "Heritage Bricks" will be available for sale at and after the May 5th stated meeting.



Get your "Heritage Brick" for \$100

For purchase requests, please contact WB John Graham:

928-522-8152 or Email: jd.graham.7@gmail.com

What Is 32° Freemasonry?

by Lou Campas PM 32°

It is a branch of Freemasonry designed to supplement and amplify the philosophical teachings of the first three degrees conferred in the Symbolic Lodge. The Scottish Rite allows a Master Mason to journey deeper into the ethical teachings and philosophy of blue lodge Masonry through dramatic presentation. The Scottish Rite is sometimes called the “University of Freemasonry” because it uses extensive allegory and drama in its degrees to explore the philosophy, history, ethics, and fundamental truths that guide Freemasons’ lives.

Is 32° Freemasonry Different than the Scottish Rite?

No. The Scottish Rite confers degrees from 4°-32°. We are reinvigorating the use of the term 32° Freemasonry to instill pride and a sense of accomplishment in the men who have committed to going deeper into the highest principles, teachings, and ideals of the Masonic craft.

Where Does the Scottish Rite Come From?

According to Arturo de Hoyos in his book *The Scottish Rite Ritual Monitor and Guide*, the Scottish Rite came to the United States by way of France. There is evidence of Scottish Masons’ lodges dating back to 1733 in England, and there were also predecessors such as the Adonhiramite Rite (ca. 1781), which included many degrees that ultimately became part of the Scottish Rite. Yet it was not until 1763 and the creation of the Order of the Royal Secret by Stephen Morin of France that the ritual we practice today began to coalesce into a form recognizable to a modern Scottish Rite Mason. “Scottish” is in name only.

Included in this edition of the Trestleboard (next page) we are including an application for Scottish Rite. If you are a Master Mason and have questions, please ask any Scottish Rite member for details. Lou Campas, 32° K.C.C.H, John Kains 32°, and Ill. Richard McNeil 33° will be glad to assist you. Petitions should be received in Tuscon by September 1st (along with \$300) for inclusion in our next Reunion on November 4th and 5th.

Candidate must have current Blue Lodge card in possession at time of registration.

Amount Received: _____



Member No.: _____

Date Paid: _____

Date Elected: _____

**Ancient and Accepted Scottish Rite of Freemasonry
Southern Jurisdiction of the United States of America
Valley of Tucson ~ Orient of Arizona ~**

To The Officers and Members Of:

		<u>FEES</u>	<u>DUES</u>
Yuma Lodge of Perfection	(4° to 14°) → Includes 14° Ring & a Copy of "A Bridge to Light"	\$ 70.00	\$ 50.00
Tucson Chapter of Rose Croix	(15° to 18°)	45.00	15.00
Tucson Council of Kadosh	(19° to 30°)	45.00	15.00
Tucson Consistory	(31° to 32°) → Includes 32° Patent & 32° Prayer Cap	45.00	15.00
TOTAL:		\$ 205.00	\$ 95.00 = \$300.00

Return Completed Petition To: Tucson Scottish Rite, P.O. Box 391, Tucson, AZ 85702-0391

Make Check Payable To: Tucson Scottish Rite Bodies

PRINT NAME IN FULL - DO NOT USE INITIALS

I, the undersigned, _____ am a Master Mason
in good standing in _____ Lodge No. _____, F.&A.M., located in
_____, under the jurisdiction of the Grand Lodge of _____.

I have resided in the State of Arizona since _____. I have never* previously applied for any of the Scottish Rite Degrees. I now respectfully petition the degrees from the 4° to 32° inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree of the Southern Jurisdiction of the United States.

** If applicant has previously applied for any of the Degrees, he will strike out the word "never" and in writing, explain fully, time, place, and to whom such application was made.*

I was born on _____, _____, City & State _____

My occupation is: _____
(If retired, state occupation before retirement)

Home Address: _____

Mailing Address: _____ Phone: _____

Email address: _____ Name of Spouse: _____

Hat Size: _____ Ring Size: _____

The Supreme Council requires acceptance as fundamental principles, the following:

- "The inculcation of patriotism, respect for law and order, undying loyalty to the principles of civil and religious liberty, and,"
- "The entire separation of church and state as set forth in the Constitution of the United States of America"

Do you approve wholeheartedly of these principles? Yes _____ No _____

Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? If you answer this question in the affirmative, give particulars. Yes _____ No _____

Recommenders Please Print and Sign your Name

Candidate Signature:

Print Name Here Degree _____

Print Name Here Degree _____

Signature

Signature

March, 2016