

Rite Works

October gave a party;
The leaves by hundreds came -
The Chestnuts, Oaks, and Maples,
And leaves of every name.
The Sunshine spread a carpet,
And everything was grand,
Miss Weather led the dancing,
Professor Wind the band.
~George Cooper, "October's Party"

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REMEMBRANCE

live with intention.
walk to the edge.
listen hard.
practice wellness.
play with abandon.
laugh.
choose with no regret.
continue to learn.
appreciate your friends.
do what you love.
live as if this is all there is.

-mary anne radmacher

~In Memoriam~

BROTHER

CALLED HOME

Duward Leroy Dietrick, 32°
William Bernard Hodges, 32°
Darrell Ernest Penner, 32°
Klaus Pollak, 32°
Theodore Harry Reiswig, 32°
Richard Lyle Stone, 32°

9/16/2009
9/2/2009
8/24/2009
8/28/2009
9/8/2009
8/30/2009



FEATURE ARTICLE

“FEAST OF TISHRI - A MASONIC PERSPECTIVE”

by Dr. Bing Johnson, 32° KCCH
Orator of the Grand Junction Consistory



The origin of the Feast is described in the Book of Leviticus where it is said that the Lord spoke unto Moses saying that on the fifteenth day of the month of Tishri of the Hebrew civil calendar “ye shall have gathered in the fruit of the land, ye shall keep a feast unto the LORD.” The Feast of Tishri is the Hebrew equivalent of Thanksgiving or Harvest festival.

To best understand the significance of the Feast of Tishri and its connection to Masonry it is necessary to have some understanding of the Jewish Holy Days. For this understanding I am going to use the words of Melville H. Nahin, Past Grand Master of the Grand Lodge of California, who is Jewish.

On the first day of the seventh month, the month of Tishri on the Jewish calendar people of the Jewish faith observe the beginning of the New Year, Rosh Hashana. It is a time for introspection and reflection, for it is said that on that day the Creator writes in the Book of Life the story of what shall take place in the coming year.

And on the Day of Atonement which follows ten days later, the Book of Life will be sealed.

The period of ten days is often called the Days of Awe. They are the time for soul searching, for recognizing the sins which one has committed with respect to his relationship to his God. The forgiveness which is sought during these Days of Awe is a forgiveness from the Creator for sins which we, as humans, have done to Him. We do not believe that he will cleanse the sins that we have committed against our fellowmen. But in

turn we must realize and rededicate ourselves to atoning for the sins of man to man by making retribution and dealing fairly with our fellowmen by indeed being brothers to them.

Our own Masonic vows were given only after being assured that they would not interfere with the duty we owe to God, our country, our neighbor and our selves. It is not easy to examine oneself and admit one’s errors and to pray for forgiveness of what we know is injurious and harmful to ourselves, our families and our fellowmen, and return to a positive action that will give us satisfaction and gratification.

Rosh Hashana is observed for two days during which time those of the Jewish faith gather in the synagogue and by deep introspection and inspection realize the seriousness and the necessity of doing that which is right to one’s fellowmen and in keeping faith with He who rules and guides our lives.

Jews are taught that during the ten days which they call the Ten Days of Penitence, and which take place from the first day of Rosh Hashana to the Day of Atonement, Yom Kippur, this evaluation must take place and in order to avert the punishment of God, they must repent, pray and do good deeds. They must in effect account for their souls.

On Yom Kippur, Jews fast, having no food or drink from sundown preceding the Holy Day to sundown of the following day. It is a belief, it is a self discipline whereby they as individuals seek to recognize that they are involved in introspection and in rededication. It is a time when all earthly pursuits are put aside and if no other day in their lives belongs to their Deity, that day certainly does.

Simply put, Rosh Hashana is the anniversary of the creation of the world and all its inhabitants are judged anew and given an opportunity to accept the Kingship of God for the year to come. During the ceremonies of Rosh Hashana and You Kippur, a ram’s horn known as a shofar is blown to specific notes that our reader, recite. Jews

believe that the same Holy notes will herald the final coming of the Messiah.

Primarily the shofar sounding is a call to spiritual awakening and revival. Judaism takes for granted that all humans are prone to sin. Even Moses, the great prophet, was not perfect and because of his imperfection never reached the Holy Land.

But this does not mean that man is burdened with sin from birth. It implies however, that when we fail of do right we must make amends. And we can not make amends simply by turning a new page and starting all over again. In Hebrew there is no word for sin. The word "het" is utilized for the word sin and translates as distance. The word for repentance is "tshuva" which means return.

So, now you have made a major mistake and trespassed the will of God. God still loves you just as parents still love the child who has committed errors. And now how does one bridge the gap, by simply returning to God, by first realizing the error of the error and then endeavoring to improve the harmonization of his deeds with God's will.

Erring is part and parcel of human spiritual and physical growth. We recognize also that God does not expect nearly as much from us as we seem to do ourselves. If, after all this, we still make the same mistakes, we commit the same sins, we recognize still that God among his other attributes is all patient and He will wait for us if only we try, if only we attempt to make amends. If we do not, if we make no attempt to sincerely repent our atonement, is for naught.

The lesson of Rosh Hashana and Yom Kippur is a very simple one. Man is human and commits error. Therefore both God and his fellowmen will forgive him if he seeks to make amends. But these amends must indeed, be with sincere effort to better oneself, to practice the law of his Creator.

Is this not also the teaching of our Masonic fraternity? As we think of each other's holidays and customs, we appreciate all the more how universal the philosophy of Freemasonry really is. We are indeed Brothers, the children of the ever loving Father.

No other occasion epitomizes the character and purpose of the Rite more wholly than our historic celebration, held in conjunction with the

dedication of King Solomon's temple. To marshal the meanings of the feast is to summarize the principle ideals and traditions of our Fraternity.

The statutes of the Supreme Council, enacted in 1866, consider the feast an obligatory observance. Freemasons have always revered order since we recognize that there is a Supreme Order that structures all creation. Masonic law emulates this divine order, and we serve the purposes of the Great Architect Of The Universe when we meet in the bonds of brotherhood, intent on making contributions to humanity.

The rich legendry of the Temple's dedication, held in connection with the Feast of Tishri furnish symbolic details of the Temple's position, design, construction, furnishings and decoration carry special meaning as they apply to the metaphorical Temple of Freemasonry built in the heart of every Brother. Through the symbols of the Temple we learn to rededicate ourselves to building Freemasonry "in the hearts of men and among nations."

God forbade David, a warrior and man of blood, to construct the Temple and, instead delivered this responsibility to Solomon, whose name derives from the Hebrew word, shalom meaning peace. Thus in observing the Feast of Tishri, we reaffirm our dedication to human accord and brotherhood of all men in a world of peace. As individuals and as Brothers in the Rite, we resolve to build, as Solomon did, through harmony and cooperation, ever seeking peace for all mankind.

The consecration of the Temple must also be observed at the Feast of Tishri because it teaches the equality and unity of all members of the Rite.

Yet another reason to keep the Feast of Tishri is that such observance fosters the warm spirit of fraternal fellowship. Within the context of the Feast of Tishri, we realize more deeply the value of our fellowmen, without which the individual is lost in a self-imposed prison of human isolation.

Lastly, the law, legendry, peace, equality, unity and fellowship of the Feast of Tishri combine to make this the most Masonic feast of feasts. In a common voice of thanksgiving where every man can share his attitude and express his sincere thanks to Him who made all things, the Deity has given us life, the strength to live it fully, and the joy of sharing the beauty and goodness of His

creation with our fellowmen. Most of all, He has given us freedom. The Feast of Tishri celebrates this freedom which the Israelites won with the guidance of Providence, despite the shackles of Egypt and the armies of the Philistines.

This ancient victory celebrated in dedication of Solomon's Temple is kept forever fresh through our keeping of the Feast of Tishri. It promises to all men that the burdens of tyranny are temporary, that the darkness will yield to light, that knowledge will conquer ignorance, and that the Creator intended men to be free.

The first Feast of Tishri was the culmination of the most significant architectural achievements of the ancient world. It was the fulfillment of the Lord's direct command to King David.

So it came to Solomon to build the first Hebrew Temple in Jerusalem. He laid the cornerstone with his own hands following the vision which the Temple's true builder, the Supreme Architect of the Universe, gave him. He sketched its symbolic dimensions and planned its impressive decorations. He set its famous pillars, Jachin and Boaz, as magnificent independent columns at the Temple entrance, and he saw to it that the interior was heavily overlaid with an abundance of glistening gold. Though modest in overall size, the Temple's massive substructure, formed about a mountain, lifted it high above all the surrounding buildings and temples, making it the focal point of ancient Jerusalem.

Temple and faith became one and the Lord's will was made manifest. Today Scottish Rite Freemasons need only recall this great Temple of Solomon to realize that the Almighty will never forsake men of good will and that we, too, can build mighty temples of spirit and stone to the Lord.

The dedication of the Temple of Solomon is a celebration of freedom. It marks the birth of Abraham, whose spirit of independence sustained Israel during generations of bondage. This great feast remembered the Exodus from Egypt, the land of slavery. It recalled the sojourn in the wilderness and celebrated the Freedom of the Promised Land.

It is from that moment of mystic communication, nearly three thousand years ago, that the Scottish Rite derives its traditional impetus the quest for freedoms of conscience which began in the dim reaches of time.

Our dedication today is as firm as those heirs of Solomon in the magnificent Temple on that historic Feast of Tishri nearly three millennia ago. Let us remain worthy of this inheritance of freedom.

So now may I say to you, as those of the Jewish faith say to one another in this Holy season, "*May you be inscribed for a happy new year.*"

sources:

1. Coil, H. W., *COIL'S MASONIC ENCYCLOPEDIA*, Macey Publishing and Supply Co., Inc. 1996
2. Nahin, M. H., *THE DAYS OF AWE*, Short Talk Bulletin, 2005
1. Kleinknecht, C. F., *FORMS AND TRADITIONS OF THE SCOTTISH RITE*, The Supreme Council, 33°, S. J., U. S. A.

An oration given to the Grand Junction Scottish Rite Bodies at the annual Feast of Tishri, October 15, 2007



Knights of St. Andrew

By Rich Silver, 32°

The Knights of St. Andrew are planning to create a Denver Chapter website. What would you like to see in this website? We are seeking feedback from all current members and alumni of the KSA towards that goal.

Please send you ideas to Venerable Master Greg Dominguez (gbd_aurco@pcisys.net) so that we can make the web site meaningful and useful to all current and past members of our Chapter.

*There are moments in your life
that make you and sets the course
of who you're going to be.
Sometimes they're little, subtle
moments. Sometimes, they're big
moments you never saw coming.
No one asks for their life to
change, but it does. It's what you
do afterwards that counts.
That's when you find out who
you are.*

2009 El Jebel Shrine Honor Breakfast



Saturday, September 26, El Jebel Shrine hosted its Annual Honor Breakfast to recognize forty (40) law enforcement officers, firefighters and members of the military who were selected by their respective departments for having provided outstanding service to citizens in their local communities and the state of Colorado. This highly successful event was well attended, filling most of the main level ballroom at the El Jebel Center.

Potentate Jim Stewart introduced the keynote speaker, General Mason Whitney, the Colorado Department of Homeland Security Coordinator. General Whitney detailed how his 39 year military background, including seven years of service as Colorado's Adjutant General, helped prepare him to coordinate the planning and exercises that involves each of the departments and agencies represented at the breakfast.

General Whitney then outlined the immense size of the homeland security challenge and the coordinated approach being implemented to protect the citizens of Colorado and the United States, not only from the threats of terrorism, but also from the threats of natural disasters. He talked about the prevention, response and recovery aspects of the challenge as they relate to the responsible public entities and the difficulty in communicating with thousands of service providers and millions of citizens. We are fortunate to have a man of this stature involved in covering our backs.

General Whitney then outlined the immense size of the homeland security challenge

States, not only from the threats of natural disasters. He talked about the prevention, response and challenge as they relate to the responsible public entities and the difficulty in communicating with thousands of service providers and millions of citizens. We are fortunate to have a man of this stature involved in covering our backs.

Your Secretary, Claud Dutro, attended as a representative of Denver Consistory. He served with General Whitney for several years in the Colorado Air National Guard.



**Colorado Masonic
Family
kIDs
Child Identification
Program
Colorado State Fair
Project**

*People catching Masons
doing good in their
community.*

*In this day and age
"Free" is a powerful
word.*

*A way for people to find
out that Shriners are
Masons first.*

*A method for people to be
introduced to the
Masonic Family Package.*



Brethren:

Approximately 440,000 persons attending the 13 day Fair were exposed to the Colorado Masonic Family Booth. The parents of around 3000 children were given vital information packets under the free child identification program (see <http://www.coloradofreemasons.org/community/kidsProgram.html>). Attached you will find information and photos of the booth in operation (see it also online at <http://homepage.mac.com/gjaasr/AASR/StateFair.pdf>). Our Masonic Family Booth won an award for the "Best Indoor Commercial Display" from Fair officials. We also received good coverage in the media. The Grand Junction Consistory contributed \$500.00 in support of this year's Masonic Family State Fair Project.

While the financial support was greatly appreciated the number of volunteers was less than needed. Next year we hope to supplement our support by joining with the other AASR Consistories in providing volunteers for one day of the Fair.

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From the Secretary's Desk

by Claud E. Dutro, 33°, Secretary

CONGRATULATIONS TO
THE NEW HONOR MEN!

33° Elects

Ron Birely
Burney Brandel
Rick Frohlick
Jack Harlan
Tom Magnuson
John Moreno
Richard Rosenbaum
David Swift (Received his 33° in DC)
Mel Thompson

32° Knight Commander of the Court of Honor

Milt Bonham
Sean Carey
Vic Carlock
Earl Craddock
David Day
Chuck Fraley
Jaime Gatseos
Bill Hickey
Tim Johansson
Alan Langfeldt
John Mai
Norm O'Kelly
Ken Pearce
John Peck
James Preston Jr.
Mike Rowan
Jim Schneider
Ted Snook
Rick Spoor
George VanTrump
Scott Webster

Pictures, biographies and other pertinent data on the honorees will be forthcoming in the next issue of this newsletter.

George Washington's Rules of Civility

1. Every Action done in Company, ought to be with Some Sign of Respect, to those that are Present.
2. When in Company, put not your Hands to any Part of the Body, not usually Discovered.
3. Shew Nothing to your Friend that may affright him.
4. In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet.
5. If You Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately; and Speak not in your Yawning, but put your Handkerchief or Hand before your face and turn aside.
6. Sleep not when others Speak, Sit not when others stand, Speak not when you Should hold your Peace, walk not when others Stop.
7. Put not off your Cloths in the presence of Others, nor go out your Chamber half Drest.
8. At Play and at Fire its Good manners to Give Place to the last Commer, and affect not to Speak Louder than Ordinary.
9. Spit not in the Fire, nor Stoop low before it neither Put your Hands into the Flames to warm them, nor Set your Feet upon the Fire especially if there be meat before it.
10. When you Sit down, Keep your Feet firm and Even, without putting one on the other or Crossing them.
11. Shift not yourself in Sight of others nor Gnaw your nails.
12. Shake not the head, Feet, or Legs rowl not the Eyes lift not one eyebrow higher than the other wry not the mouth, and bedew no mans face with your Spittle, by approaching too near him when you Speak.
13. Kill no Vermin as Fleas, lice ticks &c in the Sight of Others, if you See any filth or thick Spittle put your foot Dexteriously upon it if it be upon the Cloths of your Companions, Put it off prvately, and if it be upon your own Cloths return Thanks to him who puts it off.
14. Turn not your Back to others especially in Speaking, Jog not the Table or Desk on which Another reads or writes, lean not upon any one.
15. Keep your Nails clean and Short, also your Hands and Teeth Clean, yet without Shewing any great Concern for them.

16. Do not Puff up the Cheeks, Loll not out the tongue rub the hands or beard, thrust out the lips, or bite them or keep the Lips too open or too Close.
17. Be no Flatterer, neither Play with any that delights not to be Play'd Withal.
18. Read no Letters, Books or Papers in Company when there is a Necessity for the doing of it you must ask leave: come not near the Books or Writings of Another so as to read them unless desired or give your opinion of them unask'd also look not nigh when another is writing a Letter.
19. let your Countenance be pleasant but in Serious Matters Somewhat grave.
20. The Gestures of the Body must be Suited to the discourse you are upon.
21. Reproach none for the Infirmities of Nature, nor Delight to Put them that have in mind thereof.
22. Shew not yourself glad at the Misfortune of another though he were your enemy.
23. When you see a Crime punished, you may be inwardly pleased; but always shew Pity to the Suffering Offender.
24. Do not laugh too loud or too much at any Publick Spectacle.
25. Superfluous Complements and all Affectations of Ceremonie are to be avoided, yet where due they are not to be Neglected.
26. In Pulling off your Hat to Persons of Distinction, as Noblemen, Justices, Churchmen &c make a Reverence, bowing more or less according to the Custom of the Better Bred, and Quality of the Person. Amongst your equals expect not always that they Should begin with you first, but to Pull off the Hat when there is no need is Affectation, in the Manner of Saluting and resaluting in words keep to the most usual Custom.
27. Tis ill manners to bid one more eminent than yourself be covered as well as not to do it to whom it's due Likewise he that makes too much haste to Put on his hat does not well, yet he ought to Put it on at the first, or at most the Second time of being ask'd; now what is herein spoken, of Qualification in behaviour in Saluting, ought also to be observed in taking of Place, and Sitting down for ceremonies without Bounds is troublesome.
28. If any one come to Speak to you while you are sitting Stand up tho he be your Inferior, and when you Present Seats let it be to every one according to his Degree.
29. When you meet with one of Greater Quality than yourself, Stop, and retire especially if it be at the Door or any Straight place to give way for him to Pass.
30. In walking the highest Place in most Country seems to be on the right hand therefore Place yourself on the left of him whom you desire to Honour: but if three walk together the middest place is the most Honourable the wall is usually given to the most worthy if two walk together.
31. If anyone far surpasses others, either in age, Estate, or Merit, yet would give Place to a meaner than himself in his own lodging or elsewhere the one ought not to except it. So he on the other part should not use much earnestness nor offer it above once or twice.
32. To one that is your equal, or not much inferior you are to give the cheif Place in your Lodging and he to who 'tis offered ought at first to refuse it but at the second to accept though not without acknowledging his own unworthiness.
33. They that are in Dignity or in office have in all places Precedency but whilst they are Young they ought to respect those that are their equals in Birth or other Qualitys, though they have no Publick charge.
34. It is good Manners to prefer them to whom we Speak before ourselves, especially if they be above us with whom in no Sort we ought to begin.
35. Let your Discourse with Men of Business be Short and Comprehensive.
36. Artificers & Persons of low Degree ought not to use many ceremonies to Lords, or Others of high Degree but Respect and highly Honour them, and those of high Degree ought to treat them with affability and Courtesie, without Arrogancy.
37. In Speaking to men of Quality do not lean nor Look them full in the Face, nor approach too near them at lest Keep a full Pace from them.
38. In visiting the Sick, do not Presently play the Physicion if you be not Knowing therein.
39. In writing or Speaking, give to every Person his due Title according to his Degree & the Custom of the Place.

40. Strive not with your Superiors in argument, but always Submit your Judgment to others with Modesty.
41. Undertake not to Teach your equal in the art himself Professes; it Savours of arrogance.
42. Let thy ceremonies in Courtesie be proper to the Dignity of his place with whom thou conversest for it is absurd to act ye same with a Clown and a Prince.
43. Do not express Joy before one sick or in pain for that contrary Passion will aggravate his Misery.
44. When a man does all he can though it Succeeds not well blame not him that did it.
45. Being to advise or reprehend any one, consider whether it ought to be in publick or in Private; presently, or at Some other time in what terms to do it & in reproving Shew no Sign of Cholar but do it with all Sweetness and Mildness.
46. Take all Admonitions thankfully in what Time or Place Soever given but afterwards not being culpable take a Time & Place convenient to let him know it that gave them.
47. Mock not nor Jest at anything of Importance break no Jest that are Sharp Biting, and if you Deliver any thing witty and Pleasant abstain from Laughing thereat yourself.
48. Wherein you reprove Another be unblameable yourself; for example is more prevalent than Precepts.
49. Use no Reproachfull Language against any one neither Curse nor Reville.
50. Be not hasty to believe flying Reports to the Disparagement of any.
51. Wear not your Cloths, foul, unript or Dusty but See they be Brush'd once every day at least and take heed that you approach not to any uncleanness.
52. In your Apparel be Modest and endeavor to accomodate Nature, rather than to procure Admiration keep to the Fashion of your equals Such as are Civil and orderly with respect to Times and Places.
53. Run not in the Streets, neither go too slowly nor with Mouth open go not Shaking your arms kick not the earth with your feet, go not upon the Toes, nor in a Dancing fashion.
54. Play not the Peacock, looking every where about you, to See if you be well Deck't, if your Shoes fit well if your Stockings Sit neatly, and Cloths handsomely.
55. Eat not in the Streets, nor in ye House, out of Season.
56. Associate yourself with Men of good Quality if you Esteem your own Reputation; for 'tis better to be alone than in bad Company.
57. In walking up and Down in a House, only with One in Company if he be Greater than yourself, at the first give him the Right hand and Stop not till he does, and be not the first that turns, and when you do turn let it be with your face towards him, if he be a Man of Great Quality, walk not with him Cheek by Joul but Somewhat behind him; but yet in Such a Manner that he may easily Speak to you.
58. Let your Conversation be without Malice or Envy, for 'tis a Sign of a Tractable and Commendable Nature: And in all Causes of Passion admit Reason to Govern.
59. Never express anything unbecoming, nor Act against ye Rules Moral before your inferiours.
60. Be not immodest in urging your Friends to Discover a Secret.
61. Utter not base and frivolous things amongst grave and Learn'd Men nor very Difficult Questions or Subjects, among the Ignorant or things hard to be believed, Stuff not your Discourse with Sentences amongst your Betters nor Equals.
62. Speak not of doleful Things in a Time of Mirth or at the Table; Speak not of Melancholy Things as Death and Wounds, and if others Mention them Change if you can the Discourse tell not your Dreams, but to your intimate Friend.
63. A Man ought not to value himself of his Achievements, or rare Qualities of wit; much less of his riches Virtue or Kindred.
64. Break not a Jest where none takes pleasure in mirth Laugh not aloud, nor at all without Occasion, deride no mans Misfortune, tho' there seem to be Some cause.
65. Speak not injurious Words neither in Jest nor Earnest Scoff at none although they give Occasion.
66. Be not forward but fiendly and Courteous; the first to Salute hear and answer & be not Pensive when it's a time to Converse.
67. Detract not from others neither be excessive in Commanding.

68. Go not thither, where you know not, whether you Shall be Welcome or not. Give not Advice whth being Ask'd & when desired do it briefly.
69. If two contend together take not the part of either unconstrained; and be not obstinate in your own Opinions, in Things indifferent be of the Major Side.
70. Reprehend not the imperfections of others for that belongs to Parents Masters and Superiours.
71. Gaze not on the marks or blemishes of Others and ask not how they came. What you may Speak in Secret to your Friend deliver not before others.
72. Speak not in an unknown Tongue in Company but in your own Language and that as those of Quality do and not as ye Vulgar; Sublime matters treat Seriously.
73. Think before you Speak pronounce not imperfectly nor bring out your Words too hastily but orderly & distinctly.
74. When Another Speaks be attentive your Self and disturb not the Audience if any hesitate in his Words help him not nor Prompt him without desired, Interrupt him not, nor Answer him till his Speech be ended.
75. In the midst of Discourse ask not of what one treateth but if you Perceive any Stop because of your coming you may well intreat him gently to Proceed: If a Person of Quality comes in while your Conversing it's handsome to Repeat what was said before.
76. While you are talking, Point not with your Finger at him of Whom you Discourse nor Approach too near him to whom you talk especially to his face.
77. Treat with men at fit Times about Business & Whisper not in the Company of Others.
78. Make no Comparisons and if any of the Company be Commended for any Brave act of Vertue, commend not another for the Same.
79. Be not apt to relate News if you know not the truth thereof. In Discoursing of things you Have heard Name not your Author always A Secret Discover not.
80. Be not Tedious in Discourse or in reading unless you find the Company pleased therewith.
81. Be not Curious to Know the Affairs of Others neither approach those that Speak in Private.
82. Undertake not what you cannot Perform but be Carefull to keep your Promise
83. When you deliver a matter do it without Passion & with Discretion, however mean ye Person be you do it too.
84. When your Superiours talk to any Body, hearken not, neither Speak nor Laugh
85. In Company of these of Higher Quality than yourself Speak not till you are ask'd a Question then Stand upright put of your Hat & Answer in few words.
86. In Disputes, be not So Desireous to Overcome as not to give Liberty to each one to deliver his Opinion and Submit to ye Judgement of ye Major Part especially if they are Juudges of the Dispute
87. Let thy carriage be such as becomes a Man Grave Settled and attentive to that which is spoken. Contradict not at every turn what others Say.
88. Be not tedious in Discourse, make not many Digressions, nor repeat often the Same manner of Discourse
89. Speak not Evil of the absent for it is unjust.
90. Being Set at meat Scratch not neither Spit Cough or blow your Nose except there's a Necessity for it.
91. Make no Shew of taking great Delight in your Victuals, Feed not with Greediness; cut your Bread with a Knife, lean not on the Table, neither find fault with what you Eat.
92. Take no Salt or cut Bread with your Knife Greasy.
93. Entertaining any one at table it is decent to present him with meat, Undertake not to help others undesired by ye Master.
94. If you Soak bread in the Sauce let it be no more than what you put in your Mouth at a time and blow not your broth at Table but Stay till Cools of it Self.
95. Put not your meat to your Mouth with your Knife in your hand neither Spit forth the Stones of any fruit Pye upon a Dish nor Cast anything under the table.

96. It's unbecoming to Stoop much to ones Meat
Keep your Fingers clean & when foul wipe
them on a Corner of your Table Napkin.
97. Put not another bit into your Mouth til the
former be Swallowed let not your Morsels be
too big for the Gowls.
98. Drink not nor talk with your mouth full neither
Gaze about you while you are a Drinking.
99. Drink not too leisurely nor yet too hastily.
Before and after Drinking wipe your Lips
breath not then or Ever with too great a
Noise, for its uncivil.
100. Cleanse not your teeth with the Table Cloth
Napkin Fork or Knife but if Others do it let it
be done with a Pick Tooth.
101. Rince not your Mouth in the Presence of
Others.
102. It is out of use to call upon the Company often
to Eat nor need you Drink to others every
Time you Drink.
103. In Company of your Betters be not longer in
eating than they are lay not your Arm but only
your hand upon the table.
104. It belongs to ye Chiefest in Company to unfold
his Napkin and fall to Meat first, But he ought
then to Begin in time & to Dispatch with
Dexterity that ye Slowest may have time
allowed him.
105. Be not Angry at Table whatever happens & if
you have reason to be so, shew it not but on a
Cheerfull Countenance especially if there be
Strangers for a Good Humour makes one Dish
of Meat a Feast.
106. Set not yourself at ye upper of ye Table but if
it be your Due or that ye Master of ye house
will have it So, Contend not, least you Should
Trouble ye Company.
107. If others talk at Table be attentive but talk not
with Meat in your Mouth.
108. When you Speak of God or His Attributes, let
it be Seriously & with Reverence. Honour &
Obey your Natural Parents altho they be Poor.
109. Let your Recreations be Manfull not Sinfull.
110. Labour to keep alive in your Breast that Little
Spark of Celestial fire Called Conscience.

Our politicians seek to control their meetings with us by requesting that we follow Bro. George's Washington's rules. Hence, we should know the rules.



Denver Consistory Ladies

We are very fortunate this month to have one of our very own, Derek Everett, 32° to present a program for the ladies on some of the history of our capitol. He will give us some facts, some stories, and will answer your questions.

Derek joined the Consistory in the June, 2005 class that was held in Breckenridge. His proud grandparents are none other than Don and Nita Emarine. His education includes a BA from Western States, his Masters from Colorado State University, and his doctorate from the University of Arkansas. He is a professor at Metro State and on his day off he volunteers at the State Capitol giving tours.

Please attend and bring all your questions for Dr. Derek!



International Order of the Rainbow for Girls

Courtney Rehwoldt, former Grand Officer and Past Worthy Advisor of Grand Junction Assembly #12, is a 2009 graduate of West Point! She graduated #26 in a class of 1000. In addition to her outstanding academics, Courtney also excelled as a member of the Army Bicycle Team, where she specialized in criterium racing.

The Rainbow Girls from Grand Junction Assembly #12 spent part of a day baking cookies. When they finished that project, they visited four fire stations in the Grand Junction area to express appreciation to the fire fighters for their service to the community. These appreciation visits were made sweeter by the delivery of freshly baked cookies!

The **International Order of the Rainbow for Girls (IORG)** is a [Masonic youth service organization](#) which teaches leadership training through community service. Girls (ages 11–20/21) learn about the value of charity and service through their work and involvement with their annual local and Grand (state or country) service projects.

Between the Columns

by Michael D. Moore, 32°



B & J in the Williamsburg Lodge

The Tabernacle, last month's quiz answer, was a tent. But not just any tent. Its place was at the center of the Israelites' camp. This "tent" was forty five feet long, fifteen feet wide, fifteen feet high with only one door that faced east. Inside, it was divided into two rooms by curtains.

The Holy of Holies, the back section, was a perfect cube (15 x 15 x 15). The other compartment, the Sanctuary, was made in the shape of a double cube.

Many famous men have spent a large part of their lives studying it and its symbolism. Not only as a forerunner to the later temples and all the deep representations attached to them, but as the first earthly dwelling place for God. This is the literal meaning of the word – a "dwelling" and was the start as a place for masses to worship our Creator. You will note in it the use of shittim wood (acacia), which we have discussed before.

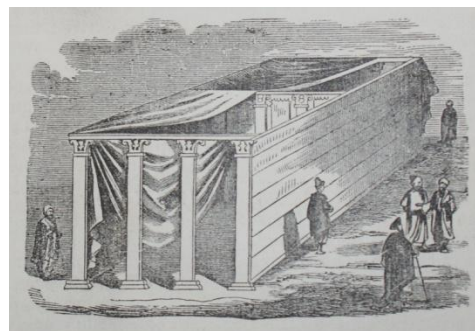
We see the tabernacle represented in our Blue Lodge degrees when the arches are formed in initiations. The space between the two sets of

connected staffs becomes our own tabernacle. And in it are placed our altar and the three Great Lights of Masonry, similar to the intent of the original. Josephus says of that dwelling:

"...it was an imitation of the system of the world; the Holy of Holies...was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live."

This tent, plus its contents, are still worthy of study for us today. You can see a few bits of the layered meaning in the page notes under the tabernacle topic in Albert Mackey's *Lexicon of Freemasonry*, for about ten pages in *Old Testament Wisdom* by Manly Hall, in six chapters of Exodus and in Pike's *Morals and Dogma*; when he is writing about numbers and their significance in the Fellow Craft degree.

A larger study associated with this is the tie between Jewish tradition and our own Blue Lodge and Scottish Rite degrees. There is so much in Freemasonry that is taken from their earlier customs, speech, symbolism and history, but we seem to neglect all this. Students of Masonry should learn basic Jewish history, how they think and describe God – and with time and effort, to be able to read some of their language as it comes up in our rituals and degrees. We overlook that many of the characters in our rites, words used and images such as those on our 14th degree rings, and that most of the costumes we use are from Israel's history and culture.



There is much to be written on this topics, but I will leave it now for you to pursue at your own level of interest.

Speaking of Pike's thoughts on numbers, what single digit number was considered magical because of its multiples and connection to the number 3? The answer will be found somewhere in this issue.

The Children's Hospital – A Leading Clinical Care and Research Institution

Vernon B. Ingraham, 33°
Executive Secretary
Scottish Rite Foundation of Colorado
August 2009

This is the first in a series of eleven articles about our RiteCare partners. Each article will focus on a given partner, providing information not only about the relationship between the Foundation and the partner, but also discussing the partner's role in the service of children's health. This first article about The Children's Hospital discusses the following subjects:

Part I: Our Partnership with The Children's Hospital

Part II: Clinical Care at The Children's Hospital

Part III: National/International Leadership in Pediatric Medical Research



The Children's Hospital - September 2009



Outpatient Wing (Speech Clinic on Second Floor) - September 2009

Part I: Our Partnership with The Children's Hospital

On October 1, 1948, The Children's Hospital (which opened in 1908) started a speech and hearing clinic which has evolved over the years into what is now known as the Department of Audiology, Speech Pathology and Learning Services. Since 1953 when the Scottish Rite Foundation of Colorado was organized, it has supported the Department with more than \$21.3 million in grant assistance through 2008. Impressively, more than 10,100 children have received speech and language clinical care at Children's as a result of this financial support.

With this level of support the Foundation is recognized by Children's as its single largest donor in the hospital's 101 years of service. Another example of the strong bond between Children's and the Scottish Rite is evidenced by the Masonic cornerstone located at the Emergency Room entrance to the new hospital building and installed in October 2006, 11 months prior to the opening of the new hospital.

The Children's Hospital, headquartered in Aurora since September 2007, also has 16 satellite clinics in its Network of Care. Speech-language pathology and learning services supported by the Scottish Rite Foundation are provided at the main hospital as well as at four Network of Care locations in Pueblo, Littleton, Parker, and Westminster.

Clinical Care at The Children's Hospital



Artist Depiction of Patient Room

The Children's Hospital plays a distinctively unique role in the lives of children and their families. It is nationally recognized as a leader in clinical care and has been consistently ranked in the top ten pediatric hospitals nationwide for more than a decade. Nurses, pediatricians, and pediatric medical specialists provide this leadership and help make thousands of sick children well every year.

Children's, a 308-bed hospital, has inpatient admissions exceeding 11,500 per year and outpatient visits exceeding 400,000 per year. Whether it is speech/language disorders, broken bones, infectious diseases, cardiac problems, cancer, or any other of many pediatric health issues, Children's serves to make children better.

Children's is the only hospital in Colorado that can perform every procedure with equipment, including needles and x-ray machines, designed for a child's size. Its inpatient rooms are designed for children including overnight accommodations for parents, downsized bathroom facilities, and appropriate lighting and audio/visual capabilities. It was the first pediatric hospital in the United States to use Electronic Medical Records increasing efficiencies in health care.

Children's has an active medical staff numbering more than 800 professionals, including physicians and Ph.D. professionals, and more than 3,000 full-time employees including nurses, medical technicians, and assistants as well as administrative and support staff. Its staff physicians and Ph.D. professionals are all faculty members of the University of Colorado Denver. The close affiliation between these institutions brings to health care some of the most knowledgeable and brightest minds in pediatric medicine and clinical care. In addition, Children's is a national leader in pediatric nursing research. This all makes Children's the only nationally ranked pediatric hospital in the Mountain Region.

National/International Leadership in Pediatric Medical Research



Anschutz Medical Research Complex - September 2009

In 1978 The Children's Hospital formally began research in childhood diseases. The Children's Hospital Research Institute was established in 1992 to bring together researchers and philanthropic partners. The Institute, an umbrella organization for all research at Children's, facilitates management of research grants and contracts as well as developing subcontracts with outside institutions. Since 1992, the amount of research by Children's physician-scientists has dramatically increased. At present, support is directed toward funding promising pediatric scientists and pioneering new ideas.

The Children's Hospital and its affiliated research partner, the Department of Pediatrics at the University of Colorado Denver School of Medicine, are nationally and internationally recognized for their leadership in pediatric medical research and discoveries in patient care. This research reflects the combined efforts of the University of Colorado pediatric faculty on the medical staff of The Children's Hospital and other medical faculty at the University of Colorado Anschutz Medical Campus.

The research is conducted near The Children's Hospital at the Anschutz Medical Campus in several research buildings including a 12-story cancer research tower and a nine-story biomedical research tower. This state-of-the-art campus provides more than one million square feet of pediatric and adult research space. All research facilities are 100 percent occupied. This entire medical campus is the world's only completely new education, research and patient care facility. It is the largest academic health center between Chicago, Texas, and the West Coast.



West Research Towers, Anschutz Complex - September 2009

The Children's/School of Medicine research team consistently ranks in the top ten percent of all pediatric research programs in the United States. In 2008 they ranked fifth out of 102 research institution teams in National Institutes of Health funding (the primary source of research funding) for pediatric research nationwide.

In a recent visit to the research facilities in August 2009, I met Paul V. Fennessey, Ph.D., Vice Chair for Research at The Children's Hospital Research Institute and Professor of Pediatrics and Pharmacology, who emphasized to me that the co-location of Children's and the School of Medicine on the same campus has dramatically enhanced research projects. This co-location enables physician and professional staff to more easily provide clinical care and engage in research which ultimately leads to improved treatment protocols. It has also proven to be a strong attraction for researchers around the nation, drawing many of them to this campus.

Dr. Fennessey said that about 200 physicians at Children's are now engaged in various types of pediatric medical research. He discussed pilot grants which fund the collection and analysis of data to investigate new ideas, bridge grants which preserve research functions between the completion of one grant and the beginning of another, and research scholar awards which provide funding for new investigators to dedicate their time to research.

This research has made possible many advances in pediatric care. For example, some of these advances include:

- The first pediatric liver transplants,
- The first use of nitric oxide to manage lung disorders in Newborns,
- The first identification of the cause of Toxic Shock Syndrome, and
- The first description of the medical consequences of child abuse.

To single out just one of these advances, The Children's Hospital's pioneering work on the life-saving impact of inhaled nitric oxide for premature babies with pulmonary hypertension led to a multicenter multi-million dollar study of the clinical effect of nitric oxide. Its application, now in use for the past decade, has saved the lives of many infants with this condition. It is now the standard treatment, worldwide, for persistent pulmonary hypertension in term babies.

Other examples of collaborative clinical care and research at The Children's Hospital include a model pediatric AIDS clinic, and with the University of Colorado Denver School of Medicine, a national AIDS clinical trial center for the southwestern United States. The clinical/research collaborative team have also developed new policies, better training, and guidelines for pain management in children which are used by pediatric caregivers nationwide. The team has also established procedures for screening newborns for cystic fibrosis. Many other examples exist, but I'll close with one research project which I observed in the laboratory.

Steve Winesett, President and CEO of The Children's Hospital Foundation, took me on a tour of the impressive laboratory facilities. Research Scientist Norio Takada, Ph.D., showed us how using sophisticated equipment, including high-powered microscopes, stem cell research is being done which may one day lead to drug therapies and cures for pediatric diseases like diabetes, Down Syndrome, and muscular dystrophy.

The particular research we observed employed the use of zebrafish. Looking through a high-powered microscope and at a computer screen we could see their eyes moving and hearts beating. Zebrafish are vertebrates. They have a backbone and are consequently more closely related to humans than invertebrates such as worms or jellyfish. Zebrafish stem cells are very similar to human embryonic stem cells and enable the researcher to introduce various factors and observe the results while investigating specific issues.



East Research Towers, Anschutz Complex - September 2009

The zebrafish's development span is short – 2 to 4 days – making it an excellent subject for study. The scientist can watch while the cells divide and form different parts of the baby fish's body. Scientists will occasionally move a cell to another spot to see if it will still go to form the same part of the body as it is known to do in other embryos or if it will do something different. Occasionally a cell is removed or destroyed to see what the result is to the fish once it has developed. This is one way how scientists are discovering the causes of birth defects in human children and it's how they are trying to find a way to prevent these birth defects by understanding why they happen and what original cells are involved.

This particular type of research is especially interesting to know about. Children's has already successfully used stem cell therapies in several areas including cancer and cornea therapy. Some pediatric cancers, including leukemia, have been cured with this therapy and have been used at Children's since 1996. Certain cornea and related eyesight problems have also been cured with this therapy.

The outstanding clinical care and research at Children's is one more reason for Scottish Rite Masons and friends of the Foundation to be proud of our relationship with this remarkable pediatric institution.



Anschutz East Towers & Former Fitzsimons Hospital

2009 Scottish Rite Foundation Awards Ceremony

Vernon Ingraham, 33°, Executive Secretary of the Scottish Rite Foundation introduced Dr. Debra Hayes, who delivered the keynote address during the entertainment portion of our stated meeting on September 21, summarizing the accomplishments in Colorado during 2008 of the Scottish Rite Foundation's clinics. Since 1953 Foundation grants to Children's Hospital have totaled \$21.4 million (80% of all grants awarded by the Foundation). Deborah Hayes, Ph.D., has chaired the Department of Audiology, Speech Pathology and Learning Services at Children's. RiteCare Partners have clinical therapy programs in 16 communities throughout Colorado include six hospital-based clinical therapy programs, two university-based programs and one not-for-profit agency program. In addition preschool-age language development programs are supported in six southwestern Colorado communities.

Kay Applegate read a letter from Children's Hospital thanking the ladies of Denver Consistory for their generous contribution of tote bags. Thanks from Consistory members, ladies.



Stephen M. Munsinger, 33° Active, the Sovereign Grand Inspector General then presented Dwight Hamilton Scottish Rite Scholarships to Meghan K. Fitzgerald and Kimberly A. Turner, two graduate students pursuing advanced study in speech language pathology at the University of Colorado in Boulder.

PGM Tom Cox, 32° KCCH, Executive Secretary of the Colorado Masons Benevolent Fund, then presented similar scholarships on behalf of the Benevolent Fund to Alyssa J. Winbourn and Kristin M. Michie, two graduate students pursuing advanced study in speech language pathology at the University of Northern Colorado in Greeley. All recipients expressed their desire to remain in Colorado and work with the Scottish Rite Foundation.



The Board of Directors of the Scottish Rite Foundation then presented the Honors of the Foundation Award to MWB Ben Crossno, 33°, and his wife Barbara for their years of service to the work of the Foundation.

The members of Denver Consistory can be proud of our role in founding the nationwide RiteCare program and of the support that our members have provided throughout the last 55 years. Pass the word.

LEADERSHIP

ALLEGIANCE

*The bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of Denver, Orient of Colorado, acknowledge and Yield allegiance to the **Supreme Council** (Mother Council of the World) of the Inspector General, Knights Commander of the House of the Temple of Solomon of the Thirty-third degree of the Ancient Scottish Rite of Freemasonry For the Southern Jurisdiction of The United States of America.*



Ronald A. Seale, 33°
Sovereign Grand Commander
Supreme Council, 33°, Washington, D.C.



Stephen M. Munsinger, 33°
Sovereign Grand Inspector General
of The Supreme Council



David W. Powell, 33°
Personal Representative of the SGIG in Colorado
for Denver Consistory



James H. Harris, 32° KCCH
Venerable Master
Centennial Lodge of Perfection

Scottish Rite Creed
"Human progress is our cause, liberty of thought our supreme wish, freedom of conscience our mission, and the guarantee of equal rights to all people everywhere our ultimate goal."



Wesley L. Campbell, 32° KCCH
Wise Master
Rocky Mountain Chapter of Rose Croix



Fred Runyan III, 32° KCCH
Master of Kadosh
Denver Consistory



H. Gordon Beville, 32° KCCH,
Commander
Colorado Council of Kadosh



M. Edward Johnson, 33°
Almoner



Donald L. Emarine, 33°
Treasurer



Claud E. Dutro, 33°
Secretary-Recorder-Registrar



CALENDAR

2009 Denver Consistory Schedule

October

Sat – Tues
Oct 3 – 6

Supreme Council
Washington DC

Sat – Oct 3
Mon – Oct 19

Oktoberfest at El Jebel Shrine Center
Stated Meeting

5:00 PM

5:30 PM – Red Room Business Meeting

6:00 PM – Dinner

Chicken Piccata w/pasta

Broccoli

Green Salad w/Italian dressing

Roll

Sherbet w/cookie

7:00 PM – Entertainment – Feast of Tishri
Observance

PARKING GARAGE AVAILABLE

Sat – Oct 31

Honors Conferral

November

Thurs - Fri- Sat
Nov 12 - 14

Fall Reunion - 35th consecutive

PARKING GARAGE AVAILABLE

Mon – Nov 16

Stated Meeting

5:30 PM – Red Room Business Meeting

6:00 PM – Dinner

7:00 PM – Entertainment – Veterans Recognition
Program

PARKING GARAGE AVAILABLE

Sat – Nov 21

Consistory Decorating Party 9:00 AM

All members, officers and wives are invited

Thurs – Fri
Nov 26 & 27

Consistory closed for Thanksgiving Day

December

Sat – Dec 5 Scottish Rite Foundation & Consistory Children’s Christmas Party 10:00 AM
PARKING GARAGE AVAILABLE

Mon – Dec 21

Stated Meeting

5:30 PM – Red Room Business Meeting

6:00 PM – Dinner

7:00 PM – Entertainment

Annual Election of Officers

PARKING GARAGE AVAILABLE

Fri - Dec 25

Consistory closed for Christmas observance

Fri - Jan 1

Consistory closed for New Year’s observance

Note: all menus are listed on our web page at www.denverconsistory.org



The Scottish Rite Foundation of Colorado is a 501(c)(3) not-for-profit public charity dedicated to funding speech-language therapy for children in Colorado. The Foundation’s Tax ID is 84-6034299.

You are welcome to contact the foundation about services or making a gift by calling 303-861-2410 or e-mailing ritecare@scottishritefoundation.org . You may write the Foundation at 1370 Grant Street, Denver, CO 80203. Visit the foundation website at www.scottishritefoundation.org.

[The answer to the quiz in the *Between the Columns* article is 9.]

Let us remember that, as much has been given us, much will be expected from us, and that true homage comes from the heart as well as from the lips, and shows itself in deeds.
~Theodore Roosevelt

