



CALIFORNIA

# FREEMASON



# "THE COACH'S MISSION

IS TO  
**LISTEN** AS WELL AS TO  
**SPEAK.**

TO NOT ONLY IMPART  
INFORMATION BUT TO USE THIS

# OPPORTUNITY

TO **LEARN."**

ERIC SHARP



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CALIFORNIA  
FREEMASON

# CONTENTS

VOLUME 63 /// NUMBER 2 /// DECEMBER/JANUARY 2014

## 12 FEATURE

### *Making Good Men Masons*

The relationship between Masonic coaches and the candidates they mentor is a unique amalgam of brotherhood, guidance, friendship, and shared learning. In lodge halls and living rooms throughout California, class is in session as extraordinary Masonic coaches help new members find insight and inspiration from the timeless lessons of the craft.



2 EXECUTIVE MESSAGE  
3 MASONIC EDUCATION  
5 FACEBOOK POLL

6 MEMBER PROFILE  
19 HISTORY

## 8 AROUND THE WORLD

At the United Grand Lodge of England, a concentrated effort to rejuvenate the mentoring process is boosting candidates' fraternal engagement and giving longtime members an opportunity to shine.

## 10 IN CALIFORNIA

The fraternity's online candidate education program is revitalizing the candidate experience, offering a multifaceted approach to degree lessons and giving candidates and coaches new ways to connect.

## 22 LODGE SPOTLIGHT

At one Southern California lodge, raising Master Masons isn't coaches' only goal. From candidates' first days at lodge, they're in training to become the next generation of Masonic leaders.

## 25 MASONIC ASSISTANCE

Enjoying a lifetime in Masonry means one thing: Teaching, exploring, and learning from the lessons of the craft never stops.

# EXECUTIVE MESSAGE

*Russ Charvonia, Deputy Grand Master*



## *Mentors' Enduring Legacies*

From the first formation of society, we have learned from others. Mentors. We have all benefited from them at one time or another. And at times, we have the privilege of serving as a mentor to someone else.

Some mentors have a greater impact on our lives than others. The intimacy of the mentor/student relationship often results in a unique and very powerful lifelong bond, particularly in the Masonic realm.

Few of us can imagine the relationship that awaits us when we first meet with our Masonic coach. That bond which develops between the candidate and his coach may even transcend our other Masonic relationships.

That bond often serves as a bridge to span different generations.

I recall the nervousness I felt more than 20 years ago when I knocked (three times) at the front door of Brother Aleck's home for my first coaching session. The butterflies quickly vanished as I came to know and appreciate all that Aleck could teach me. Those frequent visits often turned into long, captivating discussions where I left his home feeling as though we had come up with the answers to all of the world's problems.

Aleck, of blessed memory, had much wisdom to share with me. Besides guiding me on my fledgling Masonic journey, our relationship gave me a better perspective into his generation.

As a craft, we have resisted replacing our face-to-face coaching with technology. We recognize that nothing can adequately substitute for meeting one-on-one with a mentor, especially in a relaxed, comfortable setting. This environment allows the conversation to traverse a wide and curious course, often with both the coach and student walking away feeling enriched.

However, we can use technology to enhance our candidate coaching and education. Our newly released online candidate education program allows our new Masons to connect in unique ways with their coaches and other teachers.

While we are evolving from strictly "mouth-to-ear" training, I often reflect on how our style of training our apprentices might translate into our daily lives. In this day of "just-in-time training," webinars, endless PowerPoint presentations, and the like, we risk missing that personal contact, whereby the student and teacher can look in each other's eyes in order to grasp deeper meaning. Might this form of intimate training help to improve our communications, enhance our relationships, and thus allow us to achieve more than we imagined?

Our candidate coaches are essential to the Masonic experience for the new member. The coach is in a unique position to help shape the Masonic career of others, and indeed, help shape Freemasonry.

Perhaps you should become a candidate's coach. The rewards are endless, and the legacy you will leave will be enduring.

If possible, I encourage you to take a moment to personally thank your own Masonic coach. That man has changed our world for the better, by helping to instill in you the values of Freemasonry. A gift worthy of your gratitude, and sharing. ✧



# THE ART OF MEMORY

THOUGH CUSTOMS HAVE CHANGED OVER TIME, MEMORIZATION OF DEGREE RITUALS REMAINS ONE OF THE FRATERNITY'S MOST BELOVED TRADITIONS

by John L. Cooper III, Grand Master

As Freemasonry in the United States began to attract fewer and fewer members after 1970, Masons looked around for the causes of this decline. As the decline accelerated during the last three decades of the last century, grand lodges began to adopt programs to address this decline, and to change existing requirements for progressing through the degrees of Masonry.

The debate centered around whether it was necessary any longer for candidates to memorize the old candidate proficiencies, and whether it was really necessary to confer the three degrees of Ancient Craft Masonry only after a candidate had memorized and delivered in open lodge what were often perceived as impediments for Entered Apprentices and Fellow Crafts to become Master Masons. Students of Freemasonry were well aware that these proficiencies had at one time been the lectures delivered to candidates after the conferral of a degree, and only at a later date had candidates been required to memorize them and deliver them in lodge as a condition for advancement to the next degree. If so, then why not abandon this requirement so that it would be easier to become a Master Mason? This, in turn, might encourage men to apply for the degrees of Masonry, and thus stop the decline in membership.

*Continued next page*



California took this route in 1997, when the delegates to the Annual Communication removed the requirement that a candidate recite the historic proficiencies, and replaced them with the requirement that the Entered Apprentice and Fellow Craft Masons only needed to memorize the obligation of the degree concerned, along with the words, signs, and modes of recognition, and deliver those in a tiled lodge before he could take the next degree. The proficiency for the Master Mason degree was not similarly shortened, but as the candidate did not need it for advancement beyond that degree, there was no impact on the candidate caused by its retention.

Upon passage of this legislation, Grand Master Anthony P. Wordlow was asked to decide whether the older “long form” proficiencies could still be used. He ruled that they could be used, but the option to do so rested with the candidate alone. At a later time, these shortened proficiencies were augmented with a requirement that the candidate pass a “basic education” written test pertaining to the degree concerned. But no memory work was associated with the latter requirement as the test was to be an “open book” examination.

This change has remained somewhat controversial amongst Masons in California, and while honoring the condition in our law that the choice of a “short form” or “long form” proficiency is strictly up to the candidate, candidates are often encouraged to memorize and deliver the “long form.”

Memorizing the “long form” of the proficiencies not only has a historic place in

Freemasonry, but is actually tied up with our symbolism and ethos. One of the streams of which Freemasonry is composed is the Renaissance Hermetic Tradition. This tradition built upon and expanded the concept of the art of memory, which was thought to be an important skill. In her book, “The Art of Memory,” scholar Frances Yates writes:

*“The art of memory is like an inner writing. Those who know the letters of the alphabet can write down what is dictated to them and read out what they have written. Likewise those who have learned mnemonics can set in places what they have heard and deliver it from memory. ‘For the places are very much like wax tablets or papyrus, the images like the letters, the arrangement and disposition of the images like the script, and the delivery is like the reading.’”*

Yates is quoting from a first century BC work called “Ad Herennium,” which caught the interest of philosophers during the Renaissance. It was the concept of this “inner writing” that intrigued them, and which passed into Freemasonry from these philosophers. It is thus that the “art of memory” is an important part of Freemasonry – not just something which must be endured, or even abandoned. And although Masons may differ on how much “memory work” should be required of candidates as they advance, there is little question that memorization performs a much more important function in Freemasonry than just learning some antique language by rote. It is actually a form of *inner writing*, which gives the candidate an additional dimension of the initiatic process. Our ritual states:

*“Tools and implements of architecture most expressive are selected by the Fraternity to imprint upon the memory wise and serious truths; and thus, through the succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.”*

Although not as commonly known as our other “tools and implements,” the *art of memory* is one of the most important. ✧

# HONORING OUR MENTORS

## CANDIDATE COACHES FROM OUR MEMBERS' PERSPECTIVES

We asked more than 15,000 fans on the Masons of California Facebook page to describe their candidate coach using only one word. Here's a sample of what you said:



“Meticulous”

– Scott Booe

“Epic”

– James Heygster

“Open-minded”

– Olaf Bettinger

“Vigilant”

– Jeffrey Wilder

“Amazing”

– Justin Schohr

“Dedicated”

– Steve Rhoades

“Invigorating”

– Deon R. Williams

“Patient”

– Edward Day

“Enlightening”

– Manuel Macés

“Committed”

– Bill Lightner

“Deep”

– Steve Wolvek

“Foundation”

– Douglas Husted

“Awesome”

– Craig Vizzini

“Inspiring”

– Steve Sanchez

“Exemplar”

– Gary Hartjen

“Wise”

– Thomas Nizami

“Selfless”

– Justin Bauer

“Thorough”

– Joe Lucas

“Light”

– Marjuan Shepherd

“Persevering”

– Alan Peasley

“Humble”

– Christopher Radcliffe

“Consistent”

– Dominic Tufo

“Masterful”

– Ken Hubert

“Great”

– A.J. Paralyzaher Mitchell

“Legendary”

– Caleb Scjcs James

# FACES OF MASONRY

### MEET STEPHEN BOUSKA: STONEMASON, MASTER MASON SINCE 2010

*by Michelle Simone*

Stephen Bouska's skilled eyes and fingers read the lines of a rough piece of stone, deciphering the myriad of forms contained within. He knows which tools he will use to coax out the stone's possibilities, to transform this rough ashlar into something beautiful. But the effortless grace with which he approaches stonemasonry today is, like any great art, the culmination of years of dedication and training – and a credit to the teachers and mentors whose guidance informed his craft.

"I'm standing on the shoulders of millennia of individuals who have passed knowledge from one man to another over thousands of years," explains Bouska, a member of Rio Linda Lodge No. 786. He is referring to the knowledge of his two passions – stonemasonry and Freemasonry.

Bouska's operative training took place through apprenticeships – with a tile mason, a slab worker, and later in dimensional stone. He moved from Sacramento to Palo Alto to Australia, tackling projects great and small, from tombstones to cathedrals. He began to see Freemasons' marks everywhere, from headstones he inscribed to the cornerstones of historic buildings. When he completed a job for Past Master Michael



Shepherd, who invited him to apply for Masonic membership, his interest came full circle. He was raised in 2010.

Because of his unique career, Bouska has firsthand experience in the parallels between Freemasonry and the operative craft. "In operative masonry, you begin by doing the rough work; more intense, brutish things. You must learn to use the tools before you can move on to more refined work – even holding the hammer and chisel correctly takes practice," he explains. "In the fraternity, we also begin by learning basic concepts and tools before we study more complex aspects of architecture, structure, and proportion. Like the rough ashlar, our knowledge is increasingly refined."



The mentoring process lends strong parallels as well. “In operative masonry, at a certain level, most people become architects or engineers – their job is to direct other workers, cutting templates or giving instructions to journeymen and apprentices,” Bouska explains. “In lodge, Master Masons are there to help show the way and make sure standards are maintained. It’s an important job: Sometimes it’s hard to see the pattern from close up. As an apprentice, you cut the way the template is given.”

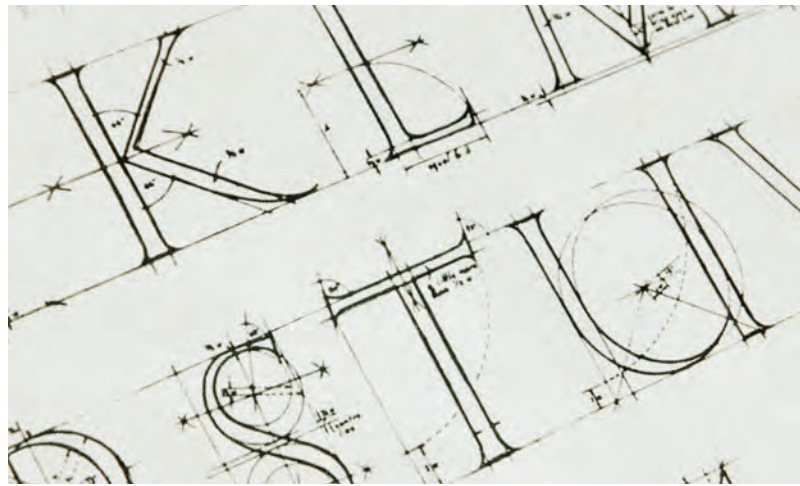
### ***In his own words:***

#### THE ENTERED APPRENTICE STAGE:

Ralph Stevens was my coach and warmly invited me to his home in the evenings to practice. I can still remember the rhythm and flow of his words; things aren’t taught like that anymore. He was so patient. And when I began to tire, he would force me to stop. He’d say, ‘You won’t learn if you’re exhausting yourself.’ I wouldn’t want to stop, but later I’d realize he was right. His experience had given him this wisdom.

#### THE REWARDS OF MENTORING:

Freemasonry is a science of making good men better, and it’s about making yourself better by obtaining knowledge of the



world around you. I feel really lucky any time I get to pass this wisdom on. It’s hard to find quality Masons who know how to do things right – by passing on what we know, we are doing something important; making sure something doesn’t die. When you show someone how to create a square from a single point, you see them light up. You help them see the gifts around us.

#### SHARED LEGACIES:

In both operative and speculative Masonry, there’s a great reverence for those who came before us and who chose to pass down their knowledge. We’re not just building for the moment; we’re building for the future. In the allegory, we are blocks. I imagine myself fitting into the cathedral of the lodge. ♦

# MENTORING AT HOME AND ABROAD

## IN CALIFORNIA AND ENGLAND, MENTORS PLAY A GROWING ROLE IN WELCOMING NEW MASONS TO OUR CRAFT

*by Jay Kinney*

It is often said that “Masons are made, not born.” This refers, of course, to the process of initiation by which candidates become Masons, but it also implies that merely receiving the three degrees does not automatically familiarize a new Master Mason with every aspect of what it means to be a Mason. Masonic values and customs may be referenced in candidate education and in passing during the degree rituals, but learning to practice and embody them takes time and involves one’s relationship with fellow lodge members and other Masons in the broader Masonic community.

One practice that is being increasingly discussed within the fraternity is that of mentoring candidates and new Masons. This typically involves an experienced lodge member helping a new brother to learn the ropes, offering advice when appropriate, and welcoming him into the shared brotherhood of the lodge. This is not a new phenomenon, as many lodges have informally practiced mentoring already.

In my lodge, Mill Valley Lodge No. 356, the candidate coach has typically served that function. My weekly meetings with my coach were partly practice sessions during which I memorized the long form

proficiency for each degree, but just as importantly they were opportunities for me to learn from his 50-some years in the craft, and to pick his brain on how Masonry works and on how our lodge had evolved over the decades. When I took on the task of editing my lodge’s Trestleboard, my mentoring continued with a string of masters and past masters who acquainted me with the ins and outs of what makes a lodge tick – and ultimately, with what it means to be a Mason.

Mentoring candidates is encouraged in California as part of the Grand Lodge’s “Pass It On” program for working with new Masons. It is also a central focus within the United Grand Lodge of England (UGLE), where mentoring has become a central feature of shaping new brothers’ Masonic experiences.

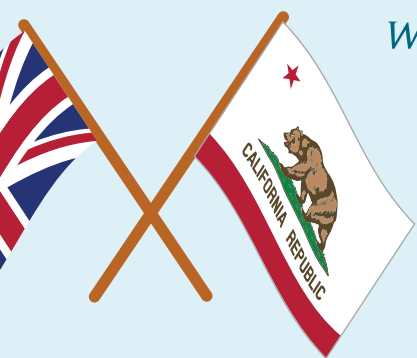
Giles Berkley, the provincial mentoring coordinator for the Province of West Lancashire in England, notes that this initiative has been in place for almost six years in West Lancashire. The UGLE has even introduced a new office in response, lodge mentor.

“The results have been extremely encouraging,” Berkeley explains. “Losses within the first few years of a member joining have been cut by two-thirds. The fact that there is now tangible and organized help available has been truly welcomed by the newer members. The lodge mentors, and the individual mentors they appoint to newer brethren, have all gained a great deal of knowledge and enjoyment from the scheme, as they take an active part in the mentoring process.”

But, lodges have also encountered challenges in implementing the mentorship role.

“The appointment of a personal mentor to every new brother is still not fully implemented in a lot of lodges,” Berkley says. “Some lodge mentors try to do it all themselves. It’s obviously for





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SAID *AND* DONE,

THE HEART

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OF THE MENTORING PROCESS IS ONE OF

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FOSTERING  
FRIENDSHIP & BROTHERLY  
LOVE.

all the best reasons, but in some lodges there are just too many newer members to do a good job for all of them [single-handedly].”

The British mentoring program has gone so far as to analyze several stages in a new Mason’s development, with checklists provided to mentors to assure that all the basics are covered.

In California, candidate manuals for each of the three degrees are available from Grand Lodge. These not only discuss the degree experience and much of the related symbolism, but also provide helpful information about how lodges operate and about Masonic customs in general. These – along with the new online candidate education program (see “Candidate Education 2.0,” page 10) – are intended to be used in conjunction with mentoring,

though they are not a substitute for the personal touch itself.

When all is said and done, the heart of the mentoring process is one of fostering friendship and brotherly love. The more a new Mason can think of his lodge as a circle of friends, the more likely he will be to participate. And it is through participation that each brother ultimately becomes a Mason.

Mentoring provides the foundation of this process. ♦

# CANDIDATE EDUCATION 2.0

## NEW ONLINE CANDIDATE EDUCATION ENGAGES CANDIDATES AND COACHES MORE DEEPLY WITH THE CRAFT

*by Michelle Simone*

As a single father, David Simpson, a Fellow Craft Mason at Modesto Lodge No. 206, juggles a variety of activities each day – from general household duties to being a devoted mentor for his son.

When he decided to pursue his bachelor's degree, he simply didn't have time to attend face-to-face classroom sessions; while seeking an education was important to him, his son came first. So Simpson took a path familiar to many contemporary scholars: He decided to complete his degree online. In the evenings, after his son went to sleep or attended extra-curricular activities, Simpson logged into his online university. One class at a time, he moved through the required coursework and attained his degree.

Last summer, Simpson embraced another virtual learning opportunity: He was approached by the California Grand Lodge to participate as a beta tester for the new online candidate education program. Encouraged by his online academic program, he eagerly agreed. "It was interesting to see that this is the direction Grand Lodge is going," Simpson says. "We're keeping up with the times."

### ***Candidate education for the next generation***

The online candidate education program was developed in response to the 2010-2015 strategic plan. Its purpose is twofold: First, it addresses the goal of developing more and improved Masonic education programs, in particular the initiatives to improve the basic candidate education program; to develop a comprehensive, modern Masonic education program for a variety of learning styles and uses; and to expand the use of technology to deliver education modules. It also addresses the goal to enhance the overall quality of the membership experience, in particular the initiatives to create a strong candidate coaching program in every lodge and to improve the advancement experience.

Used in conjunction with candidate education manuals, the online candidate education program offers new members more ways to immerse themselves in the lessons and culture of the fraternity. In addition to providing nuts-and-bolts degree training, the innovative online candidate education program uses interactive learning techniques to strengthen instruction on the concepts and principles of Freemasonry. And, while Simpson found many parallels between his online academic program and his online Masonic education experience, one difference in particular stood out: Unlike academic degree programs, the online candidate education program is intended to supplement, rather than to replace, in-person learning or coaching sessions.

It works like this: Members read an online course book for each Masonic degree, which includes a variety of links to supplemental articles and videos. Each section of the books includes summary games to test members' knowledge comprehension; at the end of the book, they also complete a final exam. In addition, members are asked to complete two journaling exercises – one to be kept for their own knowledge, records, and reflection, and one to be shared with their coach as a means to shape and deepen in-person discussions during coaching sessions.

"The format of questions and an essay is the same in the online modules as the booklets, but the online journal entries go even deeper – they ask about your personal reflections and encourage you to think more about what you've done," Simpson explains.





### ***A community of (Masonic) scholars***

When Simpson was completing his online bachelor's degree, he enjoyed the collaborative aspects of online course discussion sessions. Though he never met his classmates, he soon found himself engaged in an online community of scholars – all linked through their shared learning experience.

While Simpson moved through the online Masonic degree materials, a similar feeling emerged. “The online candidate education program includes embedded videos with other Masons talking about their experiences,” Simpson explains. “Getting to see their perspectives helped me understand how Masonic teachings applied to me even more. Also, almost everyone is on their computer at least once a day. Knowing my brothers are logging into their education, too, makes me feel connected.”

Though Simpson has yet to complete his Master Mason degree, he is already anticipating the day when he can pass on his own experience and knowledge as a coach. “I look forward to seeing how this program is implemented with other candidates at all degrees. I’d love to be part of the coaching side. Having this information accessible in this way will really help a lot of people.”

Insights like Simpson’s are part of course developers’ intentions for how coaches and candidates will repurpose journaling exercises in the future. By reviewing journals from a variety of candidates, coaches have an opportunity to identify patterns – both in areas where candidates may be confused and where candidates show interest in learning more. This can help shape future Masonic education initiatives in lodges statewide. Candidates can save their personal journal exercises for reflection throughout their Masonic careers, as insight into how their perception of Masonry shifts over time. When today’s candidates move on to become coaches themselves, they may choose to share their journals with new candidates, bridging knowledge through future generations of lodge members.

By creating new ways for candidates to engage with Masonic knowledge, both now and into the future, California lodges are positioned to thrive. As Simpson says, “As the world is changing, so are we.” ❖

## *Sign up Today for NEW Online Candidate Education*

The fraternity’s new online candidate education system is only a click away! Entered Apprentice, Fellow Craft, and Master Mason degree courses are now available. Courses may be accessed from any computer with Internet access.

### **CANDIDATE COACHES**

Log into the Member Center at [freemason.org](http://freemason.org) and go to Reports & Features > Candidate Learning Center to access all three degree courses. (If you do not see the courses in the Candidate Learning Center, ask your secretary to designate you as a coach in iMember.)

### **CANDIDATES, LODGE OFFICERS, AND OTHER MEMBERS**

1. Log into the Member Center at [freemason.org](http://freemason.org) and go to Reports & Features > Candidate Learning Center.
2. Choose a learning module, then select “Add to Cart” and “Proceed to Checkout.” Each course is \$15.
3. Once you’ve completed your order, select the “My Library” tab, then “Play” to begin your course.
4. To access your course after purchase, simply log into the Member Center and go to the Candidate Learning Center.
5. Lodges may purchase access for candidates in bulk. For more information, contact Assistant Grand Secretary James Banta.

### **SECRETARIES**

Candidate coaches must be designated in iMember in order to monitor your candidates online. Link coaches and candidates today.

### **QUESTIONS?**

Contact Assistant Grand Secretary James Banta at [jbanta@freemason.org](mailto:jbanta@freemason.org) or 415/292-9118.



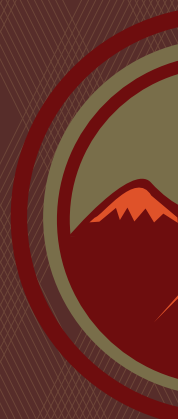
# MAKING GOOD MEN MASONS



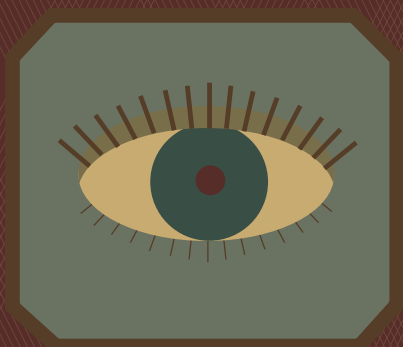


# COACHING FOR THE FUTURE OF THE FRATERNITY

In a word association game, *Masonic coach* might prompt *cathedrals*, *aprons*, and *ciphers*. Typically, Chinese martial arts would not even make the list. Unless you're Omar Valles.



BY LAURA NORMAND



**"COACHING IS LIKE KUNG FU," SAYS VALLES. "MENTAL KUNG FU."**

It's an unusual comparison, but an apt one. The term *kung fu* translates to "hard work." Students are trained in rudimentary techniques and stances that they must master before progressing. The student of kung fu undergoes mental conditioning; after an hour spent memorizing ritual, the Masonic candidate can relate. Eventually, students of kung fu are taught "forms," long series of movements originally intended to preserve the tradition of a particular style branch. Sound familiar?

*Continued next page*



## OMAR VALLES



MISSION LODGE NO. 169

Valles volunteered to be a coach – to teach kung fu, as it were – just four months after he was raised in 2010 at Mission Lodge No. 169 in San Francisco.

“I’m going to be straight with you,” he says. “I wondered: How am I going to teach people material if I don’t have decades of wisdom?” To prepare for the job, he asked for teaching tips from his sister-in-law, who is a teacher; threw himself into research on Masonry; and wrote an exhaustive syllabus. When some of his candidates needed help with diction, he pulled phonetics and speaking lessons from the United Kingdom’s immigration website. In his first year, Mission Lodge conferred the third-most degrees in the state. Today, Valles is junior deacon and head candidate coach.

Eric Sharp was fresh off his third-degree proficiency when he was tapped to be head

coach for Reseda Lodge No. 666 last winter. Sharp, a professional performer, is buoyant and gregarious. Ask how he’s doing, and his standard response is “living it up.” He often keeps a harmonica in his pocket, just in case the occasion calls for it. He boasts of Reseda Lodge as a close-knit lodge, filled with brothers who genuinely care for each other. If a candidate calls him in the middle of the night, he’ll answer the phone.

And during the past four years, Will Montoya, treasurer and head candidate coach at San Jose Lodge No. 10, has coached more than 30 degree candidates – including a handful from lodges other than his own. A former general contractor, Montoya has a teaching background as a contractor’s licensed law coach. He has a distinctly professorial air, intent and thoughtful, choosing his words carefully.

Each of these three coaches has his own approach. Valles meets with candidates over coffee in the city. Sharp invites them to his home. If the kids are sleeping, they’ll meet in his garage for nighttime sessions. Montoya assigns each candidate to help teach the degree he has just completed.

Whatever the differences in teaching style, all three have more in common than not. Each stresses the need to tailor coaching to the individual candidate and his learning style: As Montoya puts it, “a coach has to not only understand the Masonic teachings; he has to understand people.” They talk a lot about trust. Their own love of learning is evident, and infectious. Perhaps most of all, they are passionate. They talk about the ritual as the chain connecting generations of Masons. They expect their candidates to be passionate, too.

## SHOW, DON’T TELL

Benjamin Franklin once said, “Tell me and I forget. Teach me and I remember. Involve me and I learn.” That sums up Montoya’s coaching style. Every week, candidates converge at his house for coaching sessions. It is an environment ripe for learning: His home is packed with books. “If it’s worth writing, I think it’s worth learning,” Montoya says. Montoya’s mother-in-law, who lives with him and his wife, offers snacks and tea and



coffee. (According to Montoya, “A full stomach always makes you learn better.”)

For the candidates, it is a social experience with serious intent. As soon as they complete a degree, Montoya asks them to help him teach the next candidates of that degree.

“By teaching, you learn,” says Montoya. “It gets candidates involved, and it gets them to feel needed. It also makes them more eager to learn their own proficiency.”

While all three coaches agree that long form is best, Montoya absolutely insists on it.

“The first degree sets the foundation for all the rest of the degrees. If you learn a very good long form first degree, you have no problems with your second and third because you understand the philosophy and concepts of Masonry,” Montoya says. “If you bypass it, you are not getting the whole story. It’s like skipping to the end of the book and finding out who killed the butler, but not why. Everybody should know the whole story.”

The Masonic degrees are not easy, and Montoya is a tough task master. It’s earned him such a strong reputation that other area lodges have begun sending him their third-degree candidates. “I teach them the word and why: Why are we teaching this? What is it we want you to learn? Until they show me that they understand where I’m coming from, I don’t continue,” he says.

Like most things in Masonry, the degree rituals are a vehicle for more nuanced lessons about the tenets of the fraternity. For these, Montoya tends to teach by showing, rather than telling.

“I have candidates come here for coaching, so that it can be a home away from home. I do it to show the candidate that he’s not only a brother in the lodge, he’s a brother at home. He’s part of the family,” Montoya says.

“The first thing a prospect asks is, ‘What is Masonry?’ And of course, the answer is, ‘Making a good man better,’” he says. “In the beginning, a person comes in skeptical, wondering what he’ll get out of it. I tell each candidate what the reward is: becoming a better person. After he starts seeing how we act, and how we treat others, it rubs off.”

Montoya notices when “Hi” becomes “Good morning, brother.” He sees candidates helping each other more; treating each other, and themselves, with more respect. The candidates notice it, too. A few have come back and told Montoya how their behavior has changed, and the positive effects it’s had on their families.

Adolfo J.R. McGovert was raised in July at San Jose Lodge after being coached by Montoya.

“Brother Montoya epitomizes the true meanings of brotherly love, truth, and relief,” McGovert says. “He trains candidates and officers alike through efficient learning techniques, and by showing through example what being a Mason is all about.”

## ALWAYS KEEP A HARMONICA IN YOUR POCKET

When a candidate approaches his degree work, he faces a mighty challenge. The ritual of Masonry is rich and nuanced. He must commit long passages to memory, comprehend archaic language, and grasp mysterious symbolism.

And of course, he must do all of this in front of a room full of people.

“I’ve known men who would rather walk over a bed of broken glass than speak in front of a group,” says Sharp. “So a lot of the proficiency work is getting over a fear of public speaking. My style is to help the candidate realize: This is not a college fraternity. This is not a hazing situation. These are your

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brothers. This is a loving, benevolent situation where everyone is encouraging each other's growth as a human being."

"I let them see that I'm very flawed," Sharp says with mock solemnity, followed by a burst of laughter. "I get to know them really, really well. We spend a lot of time together. We laugh a lot together."

In addition to his work in interactive mystery shows, a number of television sitcoms, and many movie roles, Sharp's resume includes standup comedy. Along with George Washington and Benjamin Franklin, he points out that Bud Abbott was a Mason, too.

"We can be very reverent of the material and respectful of the giant footsteps that we

are walking in, but also have a lot of laughs, a lot of fun, and a twinkle in our eye," Sharp says. "We're spending time with each other; we might as well enjoy it."

One of Sharp's honest-to-goodness pieces of advice is this: Always keep a harmonica in your pocket. Mostly, that's a metaphor for not taking yourself too seriously. In some cases, it's also literal. Sharp once brought out the instrument at a sweethearts' function, and one of his lodge brothers, usually soft-spoken in front of large groups, asked to borrow it for a song. The crowd went wild. Creating that positive, supportive environment is his key to coaching.

"You have to free up the actor's instrument," Sharp says, "so he can emote, be free, and let it out. It's about letting go of inhibitions, and that's about trust."

## TOMORROW AND THE DAY AFTER

Valles describes himself as a blue collar guy. He has both a vocational and corporate background, and is well-versed in process improvement techniques. He's used to creating fail-safes. So when he stepped in as Mission Lodge's head coach after just a few months as a Master Mason himself, he quickly discarded his concern about not having enough wisdom, and replaced it with a determination to build a system. The coaching program that he's developed is a full teaching framework that involves detailed reading, testing, mentoring, and video.

"I knew it had to be good enough to teach everyone that comes through the door," Valles says. "So I went to work. I put everything except the ritual down on paper, how to teach every aspect of all three degrees. I don't just teach them to go through the degrees; I'm training future coaches."

"The way I teach it," he sums up, "you own it."

Valles turned his syllabus over to the lodge secretary, so the next coach will be able to run with it. Twice a year, he reviews and adds to this syllabus, often with the help of candidates.

"We get candidates with new skill sets all the time. We have two architects in the lodge, and I just had a candidate with a background in philosophy," Valles says. "I'll say, 'Can

*"I tell each candidate what the reward is: becoming a better person. After he starts seeing how we act, and how we treat others, it rubs off."*

WILL MONTOYA, SAN JOSE LODGE NO. 10

you explain this to me? I know what the book says, but I want to go deeper."

That's one of the rewards of being a coach. Like Montoya's learning-through-teaching approach, coaches are tested and retested on their own understanding of Masonry's ritual.

"As coaches, we get a chance to actively study the degrees," says Sharp. "The coach's mission is to listen as well as to speak. To not only impart information, but to use this opportunity to learn. Anyone who doesn't take that opportunity is missing something. The material is so rich, I think I could do this for 100 years and still learn something new."

It's more than a two-way street, as the effects of good coaching take root in the lodge at large. With the right encouragement and example, candidates become engaged and active members. They feel a greater sense of camaraderie from the start, which develops into a genuine sense of goodwill throughout the lodge. They have a better handle on the importance of getting involved and giving back, and they feel a greater sense of ownership over the ritual that they have just mastered. That's good for lodges, and with coaches like Montoya, Sharp, and Valles, good for the entire fraternity.

"We need new blood in the lodges. The way to put new blood in there is to show candidates that they are the future," says Valles. "The guys walking in are the future. They may raise your son someday. They need to know how to pass the future down."

"It's always about tomorrow's leaders and the day after that," says Sharp. "It's important that the candidates get it and that they get it right, so that they can carry the information and

messages and lessons to the next generation of Masons."

"Without the degrees, there is no lodge," he says. "If we don't do it right, then the future is lost."

## DON'T RUN AWAY FROM THE TOOLBOX

Besides being candidate coach and senior deacon, Sharp is raising a teenage boy and two toddlers, running a business, and auditioning.

"We're in a very busy world, with busier and busier lifestyles," he says. "There are financial challenges, and many candidates coming in are young, with children. It's hard enough to find a babysitter, never mind finding time to juggle the many duties and roles that we assume in life. But when a candidate comes to me and says he's really busy, things are really crazy, I tell him that Masonry might be just the diversion he needs to step back and be refreshed."

"What I've found is that if you don't miss lodge and you make yourself available to your brothers, then the other things kind of

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take care of themselves,” he says. “Coaching presents actual tools to help candidates deal with the challenges of life. If life is challenging, don’t run away from the toolbox.”

“The old way of coaching was mouth-to-ear. There is a reason for that,” adds Valles. “Coaches have to know their candidate. He’s going to have problems in his life, and we need to be that shoulder for him to lean on. We need to recapitulate the lessons of the fraternity, and how to use them in that moment.”

Valles sits down with each candidate to talk about his motivation for becoming a Mason. Maybe his dad was a Mason. Maybe he wants to be a better father or husband.

“We talk about why he’s here,” says Valles, “because it’s going to get harder. We put that motivation in a box so we can open it up when we need to.”

“Coaching is a lot of responsibility,” he says. “You only get one shot at the candidate going from first to second degree; you have to make sure he understands the work because you are the gatekeeper. If you rush him; if he doesn’t understand certain symbolism; if he doesn’t know how to address the master – that’s on you.”

Valles’ number one piece of advice to candidates is this: Remember the work.

“In a time of crisis, you will fall back to your lowest level of training,” Valles says. “I tell my candidates: You may leave the lodge; you may move to France or to the moon. But wherever you go, when times are tough, remember the work. That’ll get you through it.” ♦

## Sound Bites

### ON THE REWARDS

“My coach, Garvin Lohman, was the first person I met in the lodge. He was one of the reasons I joined. When he became my coach, he’d bus halfway across the city to meet with me. He made a big impression on me. He left big shoes to fill.” – Omar Valles, Mission Lodge No. 169

“When I examine candidates for the proficiency, I see them start out nervous, and watch them become more confident, knowing they’re doing a good job. When they get to the end, they’re beaming with pride: They did this, they conquered the challenge. The look of accomplishment on their faces is my biggest reward.”

– Eric Sharp, Reseda Lodge No. 666

“I once had five Master Masons complete their third degree proficiency at the same time. They did it in such a beautiful manner that it brought tears to my eyes. I love seeing my students grow up.”

– Will Montoya, San Jose Lodge No. 10

### ON THE CHALLENGES

“People assume wisdom and knowledge come with age. But experience, learning, doing, and taking risks also bring wisdom.” – Omar Valles

“Busy schedules.” – Eric Sharp

“Language barriers. We have a very diverse lodge, with members from India, Pakistan, Mexico, the Philippines... When the translation is difficult, I ask someone who knows the language to help me out.” – Will Montoya

### ADVICE TO CANDIDATES

“Remember the work.” – Omar Valles

“Look at Masonry as an opportunity, not an obligation.” – Eric Sharp

“Come in and help me teach. By teaching, you learn.” – Will Montoya



# RUSSIAN FREEMASONRY AND THE WEST

## THE MASTER-APPRENTICE DYNAMIC

by Natalie Bayer

During the last years of the Gorbachev era, when perestroika had hit the buffers and the Berlin Wall had been breached, Georgii B. Dergachev befriended a French Freemason who was visiting the Soviet Union. The Frenchman did not shy away from discussing Freemasonry, and in Dergachev found a receptive listener. Indeed, Dergachev was so interested that he took up an invitation from the Frenchman to visit France, where he was initiated into a lodge.

In 1991, as the Soviet Union was collapsing, Dergachev established the first Russian lodge in more than 70 years, Northern Star. Four years later, after six more Russians travelled to France to be initiated into Freemasonry, he became the first grand master of the Grand Lodge of Russia, when it was officially recognized by the Grande Loge Nationale Française. By the end of 1997, the Grand Lodge of Russia had also been recognized by the United Grand Lodge of England, heralding the onset of a new era of Masonic legitimacy in Russia. After absorbing the traditions of Western European Freemasonry, Russian brothers were now entitled to officially practice these rituals in their own country.

While there were more than 800 Masons in Russia belonging to 28 lodges by 2009, the fraternity has failed to appeal to the overwhelming majority of Russians and is still viewed with deep suspicion and hostility by large segments of the population. This is partly due to the perception of Freemasonry as an alien cultural import, in which initiates are effectively apprentices to Western masters. The rise of Russian nationalism in the Putin era has not lent itself to the expansion of Freemasonry in Russia, with Western instruction in general being dismissed as patronizing and unnecessary.

### ***The Tsar Apprentice opens the way for Freemasonry in Russia***

This was not the case for much of the 18th century, when Freemasonry flourished in Russia on a scale far greater than its current modest standing. The foundations for the growth of Freemasonry in Russia were, to a large extent, laid by Peter the Great, who endeavored to learn from the West in order to reform his realm. The personal ring-seal that he adopted encapsulates his willingness to learn from Western masters and is inscribed with the following motto: "I am in the rank of an apprentice and seek those who can teach me."

After serving out his apprenticeship, Peter the Great devised a new seal about 1711-1712, which depicts him as a skilled stonemason transforming a rough rock (Russia) into a majestically sculpted form.

Peter the Great's apprenticeship in Western Europe served as an example to emulate for the sons of Russia's elite. It became commonplace for Russian noblemen to send their sons to study in Europe, where from the 1730s an increasing number also embraced the burgeoning phenomenon of Freemasonry.

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*Continued on page 21*



#### WEB EXTRA

Read more about Freemasonry in Russia in the August/September 2013 issue of *California Freemason*, online at [freemason.org](http://freemason.org).





## ***Learning from the Western Masters, 1730s-1780s***

For roughly half a century, Russian Masons were guided by their Western European brothers. This knowledge exchange took place in lodges in France, Holland, Prussia and elsewhere, and also on Russian soil. By the 1740s, Russian noblemen were returning from the West, having embraced Freemasonry, and seeking to spread the light in their motherland. At the same time, a stream of Western European teachers ventured to Russia in order to promote a dizzying variety of Masonic rites. The first to arrive was James Keith in 1728, who was appointed provincial grand master of Russia in 1740 by the Grand Lodge of England. Russian Freemasons continued to look to England for authority until the 1770s.

At the same time, however, Russian Freemasons were increasingly seeking alternative authorities and teachers. Among the most successful in the early 1770s was Baron Georg von Reichel from Brunswick, who promoted the Zinnendorf System. By the early 1780s, Johann Schwarz, a Transylvanian German, had gathered a circle of devoted Russian adherents, including the famous publisher Nikolai Novikov, who were attracted to his espousal of high degree Rosicrucianism.

## ***We are the teachers now***

By the early 1780s various leading Russian Freemasons began to express their distaste at how they were still bowing down to the authority of foreign Masonic masters. In 1782, for example, Pyotr I. Melissino berated his Russian brethren for “sending out missions to buy wisdom from abroad.” In short, he was proclaiming that Russian Masons should cast off their apprentices’ robes and “apply ourselves to expanding our knowledge” without the aid of their erstwhile masters. Prince Nikolai N. Trubetskoi was even more strident in his denunciation of those Russian Masons who trailed “after every kind of [European] vagabond” who passed themselves off “for something great.” Trubetskoi could have had Count Alessandro Cagliostro in mind when he wrote these words. The notorious adventurer spent six

months in St. Petersburg between 1779 and 1780, where he sought to promote his evolving form of Adoption Rite Freemasonry, as well as offer alchemical panaceas to ailing Russian aristocrats.

In the 1780s, against a background of growing hostility from Catherine the Great, many leading Russian Freemasons tried to seek knowledge from within the cultural traditions of their homeland. In doing so they embarked on the difficult process of stepping out of the shadows of their Masonic mentors in the West in order to develop their own identity. However, this was a journey bedevilled by the hostile forces of the Russian state, including the monarchical opposition to the fraternity displayed by Catherine the Great and Alexander I, and the repressive actions of the Soviet government. Ultimately, when Freemasonry re-emerged in post-Soviet Russia in the early 1990s, the members of the newly-opened lodges had no teachers within their own country. They were once again apprentices who had to venture West in order to re-establish a tradition that had never fully established deep roots. ✧

*Editor's note: Natalie Bayer, Ph.D., is an assistant professor at Drake University in Des Moines, Iowa. Her research focuses on the transmission of ideas to Russia via Masonic channels in the 18th century. In 2010, Bayer worked with Masonic scholar Margaret C. Jacob, Ph.D., to develop a European Freemasonry course at the University of California, Los Angeles, as part of UCLA's partnership with the Masons of California.*

# COACH CAMP

## THEY TRAIN THE CANDIDATES - THIS LODGE TRAINS THEM

by Matt Markovich

Twice a year, a dozen or more coaches from Saddleback Laguna Lodge No. 672 in Lake Forest are given a healthy dose of humility. They stare at a PowerPoint screen that's blank except for these words: "Remember: You may be coaching your new master."

It's the final remark in the lodge's biannual coaches' training workshop, and it's a favorite of Past Master Gary Silverman, who spearheaded the creation of the workshop in 2008. Five years later, the prophecy has come true. See Eric Hanan, past master, who helped create and lead the program. A few years ago, he coached a young man named Peter Lofthouse through his three degrees. Today, Lofthouse is lodge master.

"This is such a beautiful thing," says Hanan. "The coach takes his candidate under his wing. When his candidate becomes an officer, he guides him; and when he becomes a master, he serves him. If he can do that, he's been successful."

Evidently, the system is working.

### ***Coach-and-effect***

Not many lodges have a structured training program for coaches. Saddleback Laguna Lodge presents a good case for considering one.



Silverman says that one of the greatest ways to influence a lodge is through the coaching program; he's seen it firsthand. Since the program launched, the lodge has increased degree conferrals, even ranking among the top lodges in the state in recent years. More importantly, its members have become more involved, more sociable, and on the whole more knowledgeable about Masonry. The coaching workshop underscores this cause-and-effect.

"The Coach lays the foundation for the Lodge," begins the workshop's PowerPoint presentation. "His efforts influence its





LAYING THE FOUNDATION (FROM LEFT TO RIGHT): GENE GIORDANO, ERIC HANAN, RUSS HENNINGS, JACK HENNINGS, AND RICHARD RONQUILLO OF SADDLEBACK LAGUNA LODGE NO. 672.

enthusiasm; energy; and ultimately its direction.” And then: “The greater the candidate’s experience, the stronger the lodge becomes in character; ethics; and membership.”

There are dozens more slides and bullet points. Coaches are challenged to change up their teaching techniques for different learning styles, and in order to keep candidates interested. (“You can’t eat the same food every day, you’ll get bored – I don’t care if you’re eating caviar,” Hanan says.) They’re advised to become

familiar with certain resources, from Mackey’s Encyclopedia of Freemasonry to Albert Pike’s “Morals and Dogma,” and to teach a curriculum of Masonic history as well as philosophy. There are at least three stern reminders throughout the

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presentation about accuracy: “Only give accurate answers”; “Never answer a question if you are unsure!”; and “One brick at a time: Always correct mistakes immediately.”

In sum, the lodge expects a lot out of its coaches. But then, it also has high expectations for their candidates.

Around the time the coaching workshop was created in 2008, the lodge launched a program called “3-5-7,” which stands for three-, five-, or seven-minute presentations. Any Mason, whether or not he’s a degree candidate, can give one of these presentations at a lodge meeting. But the coaches use it as another tool for teaching. Now, instead of just discussing the working tools of the degree, a coach might assign his candidate to research and give a five-minute talk on the 24-inch gauge and gavel.

“With 3-5-7, the candidates are no longer spectators,” says Hanan. “I’ll say ‘Why don’t you talk about the spirituality of this symbol?’ They’ll research it. Then I’ll say, ‘Why don’t you add your own input – how it works in your life?’” This kind of involvement and ownership, Hanan says, prepares the candidate for future leadership.

That’s probably the easiest way to sum up the coaching curriculum: Coaches learn how to prepare a candidate for leadership, from the moment he walks in the door.

“Some will be leaders and some won’t; some are more motivated in the fraternal relationship aspect, the friendship, and that’s valued, too,” says Hanan. “But we do the same work with everybody.”

### ***Chemistry lessons***

The benefits of strong coaching are obvious for the lodge and the candidate. The lodge thrives when candidates become increasingly knowledgeable, engaged, and ready to do the work. The candidate has a mentor and a friend; he is immersed in Masonic education; and because he is being challenged to do research and perhaps even give presentations, he more easily grasps the importance of the work.

But what about the coaches? Coaching is a major time commitment. It’s an emotional, social, and mental workout. This is especially the case at Saddleback Laguna Lodge, with its required training for coaches. Yet almost every time the lodge holds a workshop, there are a few new faces, eager to become coaches. What’s the draw?

Perhaps it’s a cyclical effect. Saddleback Laguna coaches put their candidates through their paces, so the brothers are brought up to crave involvement and responsibility. They already have a taste of the rewards of leadership and being engaged in the lodge, so they can see how coaching comes with its own rewards.

For one, it can be fun. At Saddleback Laguna Lodge, candidates and coaches are matched one-on-one based on their personalities and interests. In Hanan’s words, “the chemistry should work.”

For another, the candidate isn’t the only one who gets an education. As Junior Deacon Kenneth Bennett explains it, “Coaching is more of a partnership than a teacher-student relationship – a partnership in learning, in the growth experience. To be a guide, the coach must think about his own understanding of Masonic principles and explain them.”

Hanan puts it this way: “A coach learns from his candidates through their questions. How much do we know about Masonry? We don’t know enough. About life? We don’t know enough. The coaching experience led me to do more research to improve the candidates’ experience, and bring topics to them to allow them to do their own research,” he says. “Coaching helped me become a better Mason.” ✦

# CONTINUING EDUCATION

## COACHING ACROSS GENERATIONS AT THE MASONIC HOMES

by *Laura Normand*

By the time a Mason takes the master's chair, he will have memorized 35,000 words of ritual. That's about equivalent to memorizing every line of Shakespeare's "MacBeth" – twice.

That's a good way to keep your mind sharp at any age. It's also a way that residents of the Masonic Homes stay engaged in the fraternity. Residents who are candidate coaches bridge generations, usher in a new wave of members, and challenge themselves to continue exploring Masonry.

But that's just half the picture. Imagine being one of these coaches' wide-eyed candidates. Your first impressions of Masonry

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THE START OF A NEW CHAPTER: ASHER "GUS" CORDES (LEFT) AND COACH JOHN ABERNETHY.



## MASONIC ASSISTANCE



ASHER "GUS" CORDES ON THE BENEFITS OF HAVING A COACH: "IT FORMS A FRIENDSHIP FOR LIFE."

would form amid the impressive brick-and-mortar structure of the Union City campus, or the clean mid-century modern lines of the Covina Home. Surrounded by individuals who have steeped their lives in Masonry, meeting staff who learn about fraternal values from their first day on the job, it would be impossible to miss the lessons in fraternal relief, brotherhood, and applied Masonry. To put it succinctly, coaches who reside at the Masonic Homes bring a unique perspective to the coach-candidate relationship.

John Abernethy, 90, is one of them. By the time he found coaching, he had already held every office in lodge, served as inspector as well as senior grand deacon, and received the Hiram Award. Then, about six years ago at Covina Lodge No. 334, he was asked to coach a candidate through the three degrees. It was the start of a new chapter in his Masonic career – a “revolution,” he calls it.

“When you can take a fellow who walks through the front door on his first degree without a clue what he’s getting into, then watch him grow to the point that he can fill in on an officer’s place, you know you’ve done a good thing,” Abernethy says. “It is one of the most satisfying things I’ve ever done in Masonry.”



## ***Coach on call***

This new chapter coincides with another one for Abernethy and his wife, Opal: living at the Masonic Home at Covina. From this Home base, as it were, Abernethy has remained active as a Mason, an officer, and a coach. He is a member of Palm Springs Lodge No. 693, and chaplain and head candidate coach of the Covina Home's first on-campus lodge, Destiny Lodge UD. Every month he joins leaders from Glendora Lodge No. 404, San Dimas Lodge No. 428, and Destiny Lodge at Officers Training School. The other lodges often call upon him for coaching, and over the past years, Abernethy has coached about 15 candidates from a handful of lodges.

Living at the Home also connects Abernethy with a special demographic of candidates. Abernethy once coached the husband of one of the Home's nurses, who went on to join the officer line. He coached Home employee Sam Ung five mornings a week, for an hour before Ung's shift. He was a first line signer and coach for Asher "Gus" Cordes, who worked in the maintenance department of the Covina Masonic Home for 15 years.

Cordes, who waited until he'd retired from the Home to put in his application for Masonry, was 66 years old when he became Abernethy's candidate.

"Being an older guy, I had a lot of trouble doing memory work," Cordes recalls. "I'd get nervous, bashful. John helped me settle down."

Abernethy remembers it this way: "Gus looked at me and said, 'You're out of your mind; I can't do that,'" Abernethy says. "I said, 'Not only can you; you're going to.'"

Cordes will be installed this winter as master of West Covina Lodge No. 446. He credits Abernethy and fellow resident Jim Nash for not only the memory work, but shaping the way that he progressed through the line. He still heads to the Home two or three times a week to work with the two coaches, typically spending time with Nash on floor work, Abernethy on the master's lecture.

"You couldn't do it alone. It really jogs the memory when you work with somebody else," Cordes says. "You think about

the time that they spend, and all you can do is shake their hand and say thank you. It forms a friendship for life."

## ***Home base***

Among the many benefits of coaching, Abernethy makes one abundantly clear: It keeps the coach as sharp as the candidate.

"I'm 90 years old and I'm 90 years young," says Abernethy. "Probably the biggest advantage of coaching is that you learn with the candidates," he says. "And that's the secret of Masonry: You never stop learning."

Abernethy brings candidates to meetings of Destiny Lodge UD, introduces them to other residents, and takes them on tours of the Homes. He says it adds another layer of education.

"I have all of my candidates come to the Home," Abernethy says. "When the candidates come here and see what we do and how we live, that inspires them. The coach's job is to instill in the candidate what Masonry truly is. It's understanding how Masonry began, what it represents, and how it affects him and his family – and will for the rest of his life."

"I tell them this: You have become a member of the oldest, nearest to being perfect fraternity on the face of this earth," he says. "No matter where you go, no matter what you do, I guarantee you one thing: You became a Mason for life." ✨

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John L. Cooper III, Grand Master  
Russell E. Charvonia, Deputy Grand Master  
John R. Heisner, Junior Grand Warden  
Allan L. Casalou, Grand Secretary

### SECOND ROW LEFT TO RIGHT:

Franklin R. Lee, AGL Division VIII  
Justin J. Daza-Ritchie, Junior Grand Deacon  
Lynn R. Wallingford, AGL Division V  
Floyd R. Orr, Junior Grand Steward  
Saul Alvarado, Grand Sword Bearer  
Bruce R. Galloway, AGL Division II  
Albert Donnici, Grand Bible Bearer  
Stephen R. Miller, Assistant Grand Organist  
Douglas B. Eichen, AGL Division X  
Donald R. Taylor Sr., Grand Tiler  
Robert A. Whitfield, Grand Pursuivant  
Christopher A. Putnam, Grand Organist  
Cline C. Jack Jr., AGL Division VI

### THIRD ROW LEFT TO RIGHT:

James E. Banta, Assistant Grand Secretary  
Mahmoud Ghaffari, Grand Standard Bearer  
Roy R. Pool, AGL Division VII  
Jeffery M. Wilkins, AGL Division III  
Jordan T. Yelinek, Senior Grand Deacon  
William A. Mc Broome, AGL Division I  
Ricky L. Lawler, AGL Division IV  
William J. Wiklos III, Grand Marshal  
Brian P. Bezner, Grand Orator  
Thomas E. Colgan, AGL Division IX  
Arthur Porter, Assistant Grand Tiler  
Lawrence A. Altomare, Senior Grand Steward  
Leonard B. Oakes, Grand Chaplain