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CALIFORNIA

# FREEMASON



## A TALE OF TWO LODGES

ACROSS CULTURES AND CONTINENTS,  
A  
BROTHERHOOD OF THE HEART



AN UNLIKELY FRIENDSHIP  
BETWEEN TWO LODGES

— ONE FROM GERMANY,  
ONE FROM CALIFORNIA —

LINKS THEM FOREVER IN CULTURE  
AND IDENTITY.



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email: editor@freemason.org





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At its best, what does fraternity really mean? Can it truly create brothers out of strangers, family out of foreigners? An unlikely friendship between two lodges – one from Germany, one from California – offers one answer. Brought together by circumstance and bound by Masonry, these lodges are now linked forever in culture and identity. In the process, they have found a true brotherhood of the heart.



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# EXECUTIVE MESSAGE

M. David Perry, Senior Grand Warden



## Choosing Unity *over a* World of Conflict

Some people live in homes where there is constant fighting. Others work at jobs where they have confrontational employees or bosses. How do you feel living in a state of constant confrontation? How does it affect you? I grow weary of turning on my television or the radio in the car and hearing of conflict between labor and management. Constant political conflict becomes a drag. We hear of different ethnic groups fighting each other, and we even have families at war amongst themselves.

It is during those times of conflict that the following words sound so sweet and precious: “Behold how good and pleasant it is for brethren to dwell together in unity...” These words, spoken by our chaplains in the first degree, illustrate the basic culture that is to be projected within our lodges.

Our lodges are intended to be places where we can find peace and rest from a word of conflict. The culture of unity is not an option within our lodges. It is a condition for the blessing of our God. It allows us, as brothers, to live in harmony. This

doesn't mean that we will always agree with one another or that there will never be squabbles, but that by living our Masonic values and following the teachings of the benefits of brotherly love, our lodges can be places of acceptance and equality; of harmony and maturity. They are places where we will always be accepted – even if we make mistakes.

When we achieve a culture of harmony within our lodges, we strengthen our relationships as brothers. We care about each other, and are able to share in both good fortune or despair. We keep no records of any wrong-doings, forgive each other, and encourage each other.

When this is the culture that exists within our lodges, we return home saying “Wow, what a lodge. I can't wait to come back to the next meeting. In fact, I'm going to invite my brothers who weren't here tonight.” It is like attending a party, a celebration of brotherly love, and we won't want to keep it a secret; we will want to let everyone know what is taking place in our lodge.

This is the culture that we need to be practicing in all of our lodges. If we can accomplish this, we will indeed change the way we believe. If we live what we believe, we can change the world. Live your life with action, and don't wait for positive change to happen: Make it happen. Make the culture of your lodge one that will make a difference in your life and your brothers'. ✧

# A CANDID DISQUISITION

## EARLY PUBLICATIONS OFFER A GLIMPSE INTO MASONRY'S EVOLVING FRATERNAL CULTURE

*By John L. Cooper III, Grand Master*

With the creation of the first grand lodge in London in 1717, Freemasonry's popularity boomed. Lodges sought charters from this new Masonic body, and the public's attention to these lodges grew apace. It may have been the secrecy which intrigued them, or the Masonic parades that became somewhat common during the early years after the founding of the grand lodge. But whatever it was, the public wanted to know more about this curious organization, and it was not long before Masons answered that curiosity with publications about Freemasonry intended for the general public. It is from these publications that we catch a glimpse of the culture of early grand lodge Freemasonry, and one of the most important was a book published in 1769 by Brother Wellins Calcott.

We do not know his original lodge, but in 1758 Calcott was present at a meeting of Lodge No. 71 in Birmingham. Lodge No. 71 was an Antient lodge, and not long afterward Calcott joined two Scottish lodges. He was the master of the Lodge of Regularity in London in 1768, and in 1779 he was made an honorary member of Apollo Lodge in York, England. These associations indicate that Calcott was more than casually involved in Freemasonry, and thus it is not surprising that in 1769 he published a book explaining Freemasonry, not only to the members of the craft, but to the public at large.

The title is a rather ponderous one, but not unusual in 18th century England: "A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with Some Strictures on the Origin, Nature, and Design of that Institution." It is the earliest of three very influential books on Freemasonry published

around the same time. Brother William Preston published his "Illustrations of Masonry" in 1772, and William Hutchinson published "The Spirit of Masonry" in 1774. All three books try to answer the question, "What is Freemasonry?" In answering this question, each author describes the culture of Freemasonry as it existed at the beginning of the modern era.

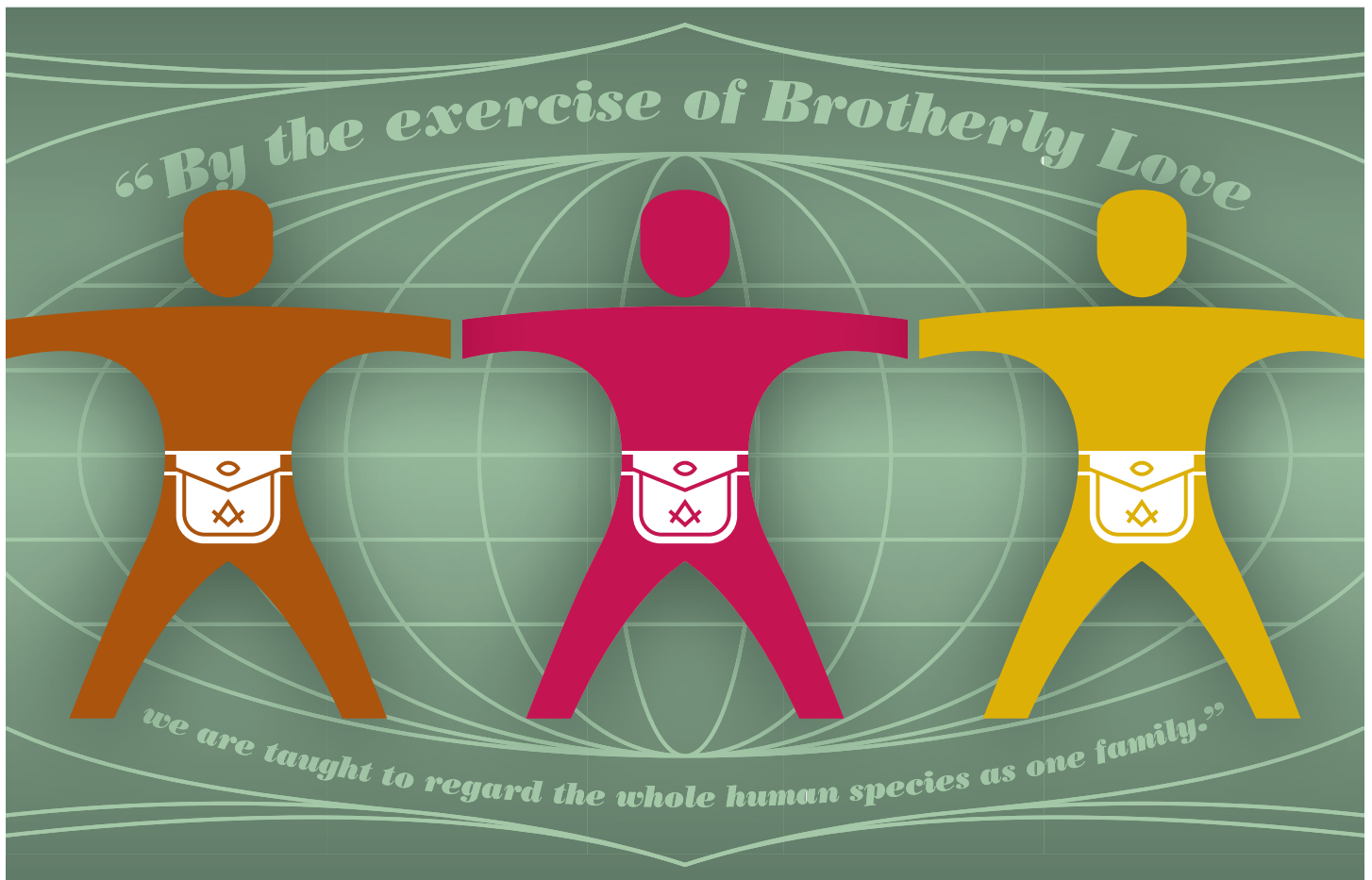
For Calcott, the purpose of Freemasonry is primarily *social* in nature. While the teachings and symbolism of Freemasonry are important to him, he is especially interested in how it brings men together in a fellowship of brothers. It is this aspect of Freemasonry which he finds particularly appealing, and he explains that it is from the principle of friendship and fellowship in the lodge that Freemasons have discovered the universality of the human spirit, without regard to language or country. Calcott wrote:

*"This principle [of brotherhood] is the bond of peace, and the cement of masonic affection. Free Masons esteem it as a virtue of the most diffusive nature, not to be confined to particular persons, but extended to the whole human race, to administer assistance to whom, is their highest pride and the utmost wish, establishing friendships and forming connexions, not by receiving, but conferring benefits."*

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## MASONIC EDUCATION



We find an echo of Calcott in the lecture of the Entered Apprentice degree:

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

During the 18th century, Freemasonry was spreading around the world, and it was this idea of a universal fellowship which enabled it to spread so widely and so rapidly. Wellins points out that this principle is essential to a true understanding of Freemasonry. Freemasonry is not to be confined to particular persons – those who are our immediate acquaintances – “but extended to the whole human race...”

Friendship and fellowship are thus defining characteristics of a Mason, no less than his commitments to virtue and morality. In a very important sense, *fellowship* is the culture of Freemasonry. And as it was thus at the beginning of modern Freemasonry, so it is today. We are, indeed, a universal *band of brothers*, causing “true friendship to exist among those who might otherwise have remained at a perpetual distance.” ♦

# FACES OF MASONRY

## MEET RICK KELTNER, NATIONAL FRATERNITY VICE PRESIDENT, MASON SINCE 1998

*by Michelle Simone*

Rick Keltner is somewhat of an expert on fraternities. In addition to being past master of Union Kit Carson Lodge No. 58 and a past venerable master of Kadosh of the Sacramento Scottish Rite Consistory, he is vice president of Phi Kappa Tau Fraternity. Phi Kappa Tau is a 90 chapter major American college fraternity whose mission: “to champion a lifelong commitment to brotherhood, learning, ethical leadership, and exemplary character,” is expressed in the motto: “Learning. Leading. Serving.”

Keltner was introduced to Freemasonry by trusted friends who invited him to attend a lodge dinner, and he was immediately impressed by how comfortable he felt. “Every single member introduced himself and made an effort to have a conversation with me,” Keltner recalls. “I felt so welcomed, like a guest of honor.”

The deep appreciation Keltner felt for his brothers’ camaraderie grew throughout his initiation period, as friendships deepened and he connected with his candidate coaches, and culminated when he was raised to Master Mason – one of the most transformative experiences of his life. Years later, when he was elected master of his lodge, every member of his third degree ritual team, even those from other lodges, attended his installation ceremony. Keltner felt incredibly grateful and humbled by their presence.

A year later, he found himself in their shoes as he attended a close friend’s installation. “It was nearly as impactful for me to see him installed, and to be there for him, as it was to be installed myself,” Keltner says. “There’s something to be said for an organization that makes you feel so good about doing things for other people – it’s a culture of selflessness.”



FOR BRO. RICK KELTNER, THE LODGE IS A LAUNCHPAD WHERE GOOD THINGS BEGIN.

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

#### HOW FREEMASONRY IS SPECIAL:

Our consistent, shared moral code – ethical reliability – allows us to almost instantly trust any other Mason. This lets us jumpstart the collaborative process, making all kinds of things possible.

#### WHAT MOTIVATES HIM:

If you’ve been as fortunate as I’ve been, you really need to give back to those around you. I have forsaken a lot of civic organizations because they don’t feed my soul like Freemasonry does. Our work through the California Masonic Foundation transforms peoples’ lives.

#### THE VALUE OF THE LODGE:

The lodge is our launchpad: Go there, be there. It’s where all good things begin – for you and for your brothers. ✧

# RISING FROM THE ASHES

## A CATASTROPHIC FIRE HERALDS A NEW BEGINNING

*By Jay Kinney*

It is probably every lodge master's worst nightmare: You are enjoying an out-of-town vacation when you receive a call that your lodge is on fire. On June 29, 2012, around 6:00 p.m., Stan Ridens, master of Crescent Lodge No. 45 in Crescent City, received such a call. Young teens had broken into his lodge's building and had set a catastrophic blaze.

Donald Spiering, secretary and past master, was the first to arrive on the scene and was told by the fire captain that there was no hope of saving the venerable lodge building or the 160 years worth of memorabilia within it. The fire burned for 12 hours. At 6:45 a.m. the next day, when it was finally contained, Spiering contacted the insurance company and had the building's shell boarded up. With the help of Bro. Hetzel Akers, then senior deacon, Ridens and Spiering guarded the premises until a protective fence was erected around the building.

Crescent City is a Pacific coastal town, less than 20 miles from the Oregon border. It's a region whose main economic supports – fishing and logging – have seen better days and have been constrained by environmental regulations. Crescent Lodge has a rich history dating back to 1853, but the fire destroyed its historic minutes books, meeting ledgers, correspondence, and all furnishings. Only the Bible and working tools were saved.

At the time of the fire, membership hovered around 60 brethren, only half of whom still lived locally. Crescent Lodge was at



THE ORIGINAL CRESCENT LODGE BUILDING, WHICH WAS DESTROYED ON JUNE 29, 2012.



THREE LODGES IN PORTLAND, ORE. DONATED FURNITURE FOR CRESCENT LODGE'S NEW BUILDING.

a crossroads, its future in doubt and its members disheartened. As Division I AGL William McBroome says, “This was either to be their death knell or a phoenix would rise out of the flames.”

Current master John Pricer admits that, “We were all gloom and doom there for awhile, and some members thought we should just consolidate with another lodge.”

But Crescent Lodge continued to persevere. Its first stated meeting after the fire was held in a tent in the lodge parking lot, and one undeterred member noted at the time, “Our building is gone, but the lodge is still here.”

As word spread of the tragic fire, the generous outpouring of support from other lodges in the region and from the local Crescent City community amazed and encouraged lodge members. Sidney Croft Lodge No. 206 in Brookings, Ore. (another coastal town and the closest lodge to Crescent City) offered use of its lodge for interim meetings and degrees. Dispensations for cross-jurisdiction meetings were swiftly granted, and in a show of support, nearly 160 brothers from California and Oregon – including Frank Loui, then California’s grand master – attended Crescent Lodge’s first meeting at Sidney Croft Lodge.

Luckily, Crescent Lodge had been properly insured. The compensation allowed members to rebuild a new lodge, this one with leasable offices and a social space that could be rented out for weddings, reunions, and other community events. As construction began, Crescent Lodge found a temporary meeting space closer to home: A local church building was about to be sold, but its owners allowed Crescent Lodge’s members to rent it while their new building was constructed.

In the months following the fire, both California and Oregon lodges contributed officers’ regalia, and three Portland-area lodges (Portland Lodge No. 55, Kenton Lodge No. 145, and Friendship Lodge No. 160) contributed furniture from consolidated lodges. One Oregonian Mason carved a new set of wooden gavels for the lodge, and many other lodges chipped in with supplies and money. San Bernardino Lodge No. 178 donated \$1,000. A fraternal supply company in Los Angeles donated a complete



CRESCENT LODGE’S BIBLE AND WORKING TOOLS WERE SAVED FROM THE FIRE, AND AN OREGONIAN MASON CARVED AND DONATED NEW GAVELS.



CRESCENT LODGE’S UPDATED LODGE BUILDING INCLUDES NEW COMMUNITY SOCIAL SPACES AND A STATE-OF-THE-ART GOURMET KITCHEN.

*Continued next page*

### *The loss of another historic lodge building*

In 2013, another California lodge experienced an architectural tragedy: Echoing the fate of Crescent Lodge, Evening Star Lodge No. 186 in Etna was also consumed by fire.

Though this conflagration was likely not caused by arson, its effects were no less devastating. The fire began on Dec. 8, and two days later the local newspaper headline read, “Etna Masonic lodge still smoldering.”

Evening Star Lodge was one of the oldest lodge buildings in California. But members were powerless to do anything other than watch as their beloved building collapsed into ashes.

Demetrios Iannios, who was to be installed as master the week following the fire, was one of them. “The building was constructed in 1867,” Iannios explained. “It’s a huge loss.”

Still, as is shown by the success of Crescent Lodge, a lodge is not made of marble, wood, or steel – it is made of its members. And when those members face obstacles by standing together, they may find new meanings in the lessons of fraternity.

set of officers’ aprons. The outpouring of generosity and brotherly love warmed the hearts of Crescent Lodge’s members.

The fire and resulting construction has raised awareness of the Masons in Crescent City. George Mayer, the local contractor handling the job, was so inspired by members’ determination that he petitioned to join and is presently an Entered Apprentice. Spiering explains, “It has made the lodge more visible to the local community; now they know we are here to stay.”

Pricer praises the tremendous support from the community. He notes that many groups, including a women’s club and bridge club, are eager to rent the new lodge’s social spaces. The facilities will include a state-of-the art gourmet kitchen – an attractive asset for rentals.

In an effort to give back to the community and also to maintain its visibility, the lodge has sponsored a county-wide 2014 initiative to award 24 outstanding public school students with certificates of achievement and \$100 honorariums.

The lodge’s renewed engagement with the Crescent City community and other regional lodges gives reason for hope. But success is never guaranteed. Spiering would like to see the lodge’s inactive members return, and more new members to petition. In many ways, members’ work has just begun.

Ridens is optimistic. “I think we’re going to start growing again,” he says.

Treasure Stan Miller echoes these sentiments, “If the name ‘Phoenix Lodge’ hadn’t already been taken,” he says, “I would have suggested that we rename ourselves that.” ♦

# A LODGE UPON A HILL

## AN INNOVATIVE, URBAN LODGE OFFERS MEMBERS A UNIQUE FRATERNAL CULTURE

*By Jay Kinney*

Most lodges in California meet in their own buildings or in other dedicated Masonic facilities. These venues provide privacy for meetings and degrees, but they also require considerable upkeep and an investment by the lodge. One of California's newer lodges, Prometheus Lodge No. 851, has chosen a different approach – one that harks back to the earliest days of modern Freemasonry.

British and American lodges in the 18th century typically met in the private upstairs rooms of pubs and taverns, setting up and then dismantling the lodge arrangements for each meeting or dinner. Food and beverages could be ordered from the pub below, making regular meetings feasible at relatively little cost.

When the founders of Prometheus Lodge first applied for a dispensation in 2008, they envisioned a lodge in downtown San Francisco, one accessible to men working in the financial district and nearby office buildings. But where to meet? There were no existing lodge buildings in the neighborhood with the exception of Grand Lodge, where meeting spaces were often leased out for events.

An attractive option turned out to be the San Francisco University Club, located on Nob Hill and easily accessible by bus and cable car lines. A venerable local institution dating back 100 years, the Club features excellent dining and social spaces, as well as a library sufficiently private for meetings and degree ceremonies. As did their brethren of two centuries before, the members of Prometheus Lodge move the room's chairs and other furniture around for meetings and put them back in place when done, returning their gavels, rods, and altar to storage. But there's far more to Prometheus Lodge



PROMETHEUS LODGE'S SOCIAL PROGRAMS HELP MEMBERS BECOME ACQUAINTED AS FRIENDS BEFORE THEY BECOME BROTHERS.

than moving furniture back and forth in a rented meeting space.

Prometheus Lodge has developed a unique culture of its own, drawing on elements from several Masonic traditions. As its founders were well aware, many contemporary lodges struggle to retain newly raised Masons – or at least to maintain them as active members. Prometheus Lodge's solution to this problem has been to invite prospective applicants to regularly attend monthly reception nights for at least six months or more, providing an opportunity for members to get to know their prospective brethren (and vice versa) before applications are accepted or voted upon.

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ZAC HURST WAS A FREQUENT GUEST OF PROMETHEUS LODGE'S MONTHLY RECEPTION NIGHTS BEFORE RECEIVING HIS FIRST DEGREE.

James Tucker, a recently raised Master Mason, spent close to a year getting to know the Prometheus Lodge brethren before submitting his application, as did recent Entered Apprentice initiates Zac Hurst and Andrew Uehling. All three underscore the special bonding experience of being initiated by members they already considered friends.

Hurst likens it to the ritual phrase “a friend who I later found to be a brother.” “You don’t really find Prometheus, Prometheus finds you,” he suggests. Uehling thinks that the lodge “wants you to feel like you already belong. Knowing others already helped me be calm for the first degree.” Tucker is impressed that it feels like “I have a voice in the lodge, even as an Entered Apprentice.”

Christopher Trueblood, Prometheus Lodge’s master, notes that it takes a lot of energy to bring someone through the

degrees, and that this expenditure of energy is rarely wasted when a sense of fraternal brotherhood has already been forged with an initiate. Trueblood notes that of the seven members raised since the lodge’s inception, all have remained active.

Another special feature of the lodge is its encouragement that candidates contribute a short paper or project after each degree, reflecting upon some component of the ritual. Trueblood feels that this encourages curiosity and thoughtfulness in the lodge, both for candidates and members. For instance, Tucker, who has a background in art and is proprietor of The Aesthetic Union, a traditional letterpress print shop, created a unique piece of art for each degree in addition to composing a paper.

Prometheus Lodge also provides a chamber of reflection for its candidates prior to the first degree ritual. Trueblood believes that the chamber assists the candidates’ transition between the outside “profane” world and the new sense of “sacred space” within the lodgeroom that he encounters.

Both the chamber of reflection and candidate degree papers have been components of Traditional Observance lodges. Prometheus Lodge was originally founded as a Traditional Observance lodge, but members soon found that they wanted the



PROMETHEUS LODGE OFFERS MEMBERS ENDURING FRIENDSHIPS AND CREATIVE STIMULATION.

flexibility to incorporate practices championed by other kinds of lodges, as well. Traditional Observance lodges, for instance, typically hold monthly “agapes” – formal dinners or feasts – a practice harking back to the 18th century. Prometheus Lodge modified this custom to only hold agapes following degrees, with more casual monthly socializing provided through its reception nights, which are open to members’ spouses and friends, as well as prospective members.

Hurst, age 34, is scheduled to become a Fellow Craft in February 2014. He moved to San Francisco in 2010 and works as an equity analyst. When he contacted Grand Lodge as a prospective member and mentioned his interests in esoterism and Masonic history, he was directed to Prometheus Lodge.

Tucker, 29, came across Prometheus Lodge on his own via Grand Lodge’s website lodge locator. Upon moving to San Francisco a few years ago, he found it challenging to make new friends. He recalled that many California settlers had looked to fraternal orders for fellowship and mutual support, and decided to look into the Elks and Odd Fellows, as well as the Masons. He found in Prometheus Lodge the friendships and creative stimulation that he sought.

Uehling, 41, who is vice president of human resources at Grand Lodge, learned of Prometheus Lodge through its proximity – just three blocks from Grand Lodge – and through coworkers who are members. He attended seven reception nights over the course of nine months and became familiar with all the brothers before submitting his application. At the agape following his first degree, he recalls feeling “a lot of warmth from everyone. If that’s what the bonds of brotherly love feel like, I definitely felt it.”

Prometheus is a young lodge, both in its recent establishment and its average members’ age – most are under 40 years old – but it has rediscovered one of the fraternity’s most enduring aspects: Brotherly love, relief, and truth are best fostered and felt among brothers who are also friends. ♦




A TALE OF  
— — — — —  
**TWO LODGES**



BY  
**LAURA NORMAND**





# ACROSS CULTURES AND CONTINENTS, **A** BROTHERHOOD OF THE HEART

**I**N THE WINTER OF 2008, AT A MASONIC LODGE DINNER IN OAKLAND, CALIF., AN OLDER GENTLEMAN ROSE FROM HIS SEAT AND WAITED FOR THE ROOM TO HUSH. IN A THICK GERMAN ACCENT, HE SHARED SOMETHING HE'D BEEN MULLING OVER.

"I feel there is a special bond between us," he said, "and I want our lodges to remain close forever."

The next year, a California brother traveled halfway around the world to Stuttgart, Germany, carrying a formal certificate declaring that very sentiment. He had never before visited this German lodge, and he struggled with the

*Continued next page*

## *The Psychology of Fraternity*

### WHAT'S BEHIND THE BONDS OF BROTHERHOOD

In the field of psychology, Maslow's Theory of Human Motivation lays out a hierarchy of needs. The most basic human needs are the same as any animal's – breathing, food, and shelter. The most refined deal with self-actualization. Somewhere in the middle is the need for belonging.

We all experience twinges of need. We can feel it on a gut level. And from an evolutionary standpoint, it stands to reason. As Lionel Tiger writes in the book “Men in Groups,” “Male bonding is a process with biological roots to the establishment of alliances necessary for group defense and hunting.” In the context of early-day nomads and tribes, brotherhood used to be about the fight for survival. There is strength in numbers.

But by 400 B.C. in ancient Greece, these relationships had evolved. As Plato wrote, “We and our fellow citizens are all brothers born of one another.” Man's need for a tribe had morphed into the concept of community and friendship – and the best friendships, according to Aristotle, were based on virtue and common interests. The pinnacle of this was the “heroic friendship,” a bond between two men on an intense emotional and intellectual level. Ancient texts are filled with examples of heroic friendships, from David and Jonathan in the Bible to Achilles and Patroclus in the Trojan War. Then, in the Middle Ages, guilds became a new kind of glue between individuals, and Masonry was born. As it transitioned from an operative to a speculative fraternity, one thing remained consistent: a claim to brotherhood.

The social factors that create the feeling of brotherhood can be found in all kinds of fraternities, Masonic or not: Shared experience. Common goals. Trust. Whether conferring a degree upon a Masonic prospect or initiating a college fraternity pledge, “secret” rituals put the individual in a vulnerable situation, then ask him to place his trust in his brothers. This kind of emotional experience claims special real estate in the brain's memory bank, and over time, it is assimilated into the prospect's or pledge's concept of his own identity. Moreover, he identifies it with every other member of his fraternity. He has shared one of the most memorable moments of his life with these men. And like foxhole buddies in combat, those bonds are hard to break.

language. Yet when he walked in, he says, “It was like coming home.”

How is such a bond forged between two lodges, so divided by geography, language, and culture? Where does this powerful and unmistakable feeling of brotherhood originate?

Simply put, this is the nature of fraternity.

### SARASTRO LODGE

Stuttgart is the sixth-largest city in Germany, located in the southwest quadrant of the country, about an hour's drive from the borders of France and Switzerland. Sarastro Lodge meets in a residential part of the city, in an elegant house with red ceramic shingles and a cheery wheel window. There is a saying in German Masonry, “The lodge should not have more members than it has work,” and this is how Sarastro Lodge came to be some 40 years ago, when it formed in a friendly split from its mother lodge, which had grown too large. Today it has grown to 60 members itself; nearing the time for another split.

During the Third Reich, German Masons were forced to hide their regalia and keep any Masonic affiliation secret. But the seeds of the fraternity stayed quietly alive underground, and after the war, as the country was rebuilt, so was Masonry. Sarastro Lodge came into its own in the 1970s as a place of proud heritage and serious study. Today its members are of nearly every religion,

nationality, and skin color. Every month or so, a delegation travels to a lodge meeting in Switzerland or France to trade research and goodwill. As is typical of German lodges, the men wear their finest clothes to lodge, and there is a level of formality and intensity in the ritual that may surprise American Masons. Yet the lodge exudes warmth and welcome to every brother who passes through its doors. Here, fraternity equals family.

Helmut Ilka is one of Sarastro Lodge's 15 founding members. His son Sebastian grew up with this lodge; many of Sebastian's earliest memories take place in the lodge house or at Masonic events. Since he could talk, Sebastian has called his father's Masonic brothers *onkel*: uncle. And eventually, this child of Sarastro Lodge would carry a spark of brotherhood from Stuttgart over the Atlantic, across the U.S., and to California, where it would kindle into a beacon of brotherhood.

## ACADEMIA LODGE

But a few years before Sebastian would travel from Germany to the Bay Area, a California Mason made the same journey in reverse. In 1998, Adam Kendall left Oakland to work for seven months in Germany. He moved into a small house a few kilometers south of Munich, isolated from city and suburb, perched on the shores of a lake. From his home, he could see the Alps. It was beautiful, he says, but very lonely. He combatted the loneliness, and the disorienting feelings of being a foreigner, by riding the train to and from Munich to attend lodge.

"It was ritual that I hadn't seen before and all in German," he says. "And yet, lodge was one of the places I could go and feel at ease."

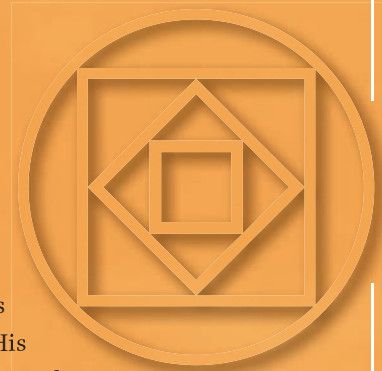
German society is very formal; last names are often used even among neighbors and coworkers. But immediately, Kendall was *Bruder Adam* – Brother Adam. His new brothers welcomed him around their family dinner tables and offered him lodging when he needed to move out of his rental house. As Kendall puts it, this kind of access was a "gift."

"In German society, it's not often that people will fling their doors open to you and say, 'Come over for dinner,'" he explains. "It's not a casual suggestion; it's a desire to be closer to you. That's a special thing."

Kendall's stay in Germany left a deep impression on him, in particular on his connection to Masonry. He fell in love with the tradition of entering the lodge room two by two, arm in arm, and of closing ceremonies with the chain of union, brothers standing in a circle around the altar, hands grasped. He admired the formality of lodge events, and the seriousness with which his European brothers approached the initiatic experience.

Kendall brought these influences back with him to California, and not long after he returned, he and a group of fellow Masons began work on a new lodge. They drew upon their fraternal experiences from around the world, mixing and matching them to create a culture rich in ritual and tinged with solemnity. Academia Lodge No. 847 in Oakland received its charter in

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2004. Its members meet in white tie and tails amid candlelight, and perform the chain of union each time the lodge is closed.

These, and many more of its traditions, are grounded in the Masonry that Kendall first admired in Germany.

A few years after Academia Lodge was chartered, Kendall's Masonic experiences started to converge when a letter from Stuttgart landed on his desk. He was then managing foreign correspondence for the Grand Lodge of California. Upon opening the letter, he felt an immediate connection. That connection would eventually grow into something much larger.

## A CHILD OF TWO LODGES

"My father is a little choked up about this," says Sebastian Ilka. He and his father are on speaker phone in Lafayette, Calif., where Sebastian has lived since emigrating to the U.S. from Germany. Tomorrow Helmut will be on a plane back to Stuttgart, but right now, father and son are telling the story of how Sebastian landed at Academia Lodge.

"I called my dad one day and basically said, 'Dad, I want to become a Mason,'" Sebastian recalls. "At first there was a pause on the other end of the phone. He had almost given up on his sons becoming Masons."

Helmut comes on the line in precise, German-accented English. "It's a dream for every father that he can say to his son, 'You are my son and my brother too,'" he says.

Helmut contacted the grand lodge in Germany, and with their help, sent the letter to the Grand Lodge of California asking for someone to direct his son to a Masonic lodge. This is how it wound up on Kendall's desk. Upon reading the letter, Kendall had a hunch about which California lodge might be the right fit. Following Helmut's request, he called Sebastian and helped him visit a number of area lodges. In the end, just as he'd suspected, Sebastian submitted his application to Academia Lodge.

"Academia is a little bit more like European Masonry," says Sebastian. "It's more of a traditional lodge, and that's what I knew from growing up."

Helmut flew from Germany to Oakland to witness his son's first degree, then returned two years later for his third degree. On that visit, he was accompanied by two of Sebastian's "uncles" from Sarastro Lodge. The ritual that day was especially intense, Kendall says, accompanied by experimental new music cues. In the tradition of German Masonry, the brothers recessed from the lodge room in silence.

"It was magical to be able to do the ritual for our German brothers," says Kendall. "Sebastian was a child of their lodge, and a child of our lodge. We share the fruit of both lodges, in him."

## COMING HOME

It was during the visit for Sebastian's third degree that Helmut rose from his seat and said that he would like the two lodges to remain close forever. They decided to declare an official amity.

"The English call it 'twining,'" explains Kendall. "It's a bond between two lodges, between the hearts of the brothers. We drew



## Creating Culture

### FIVE PATHWAYS TO A CULTURE OF FRATERNITY

up a document proclaiming our mutual respect and admiration for each other.”

In 2009, Kendall retraced his path from a decade earlier, traveling from Oakland to Germany. This time, instead of Munich, he headed to Stuttgart. There, he hand-delivered the twining certificate to Sarastro Lodge.

“I was the first Academia member to travel to Germany to cement this relationship and carry over the document,” Kendall remembers. “But when I walked in, it was like coming home. They all knew about me; they all knew about Academia.”

Sarastro Lodge put on a first degree that night, and after, broke for festive board, an elaborate feast. Kendall gave the Tyler’s Toast from Academia Lodge. It is a touching goodbye – “Happy to meet, sorry to part, happy to meet again” – and a salute to all brothers, “whithersoever dispersed.”

“Everything in Freemasonry is meant to demonstrate this agape – a truly mystical state of brotherly love. It’s a bond you can’t see, but that you can feel in your heart,” says Kendall. “The festive board, the ceremonies, and the initiation all point to unity. They all break through boundaries and bind us together.”

Many factors must coalesce to create a sense of fraternity, all of which shape a lodge’s unique culture. Here are some distinctive culture-drivers, with examples from Phoenix Lodge No. 144 in San Francisco, Humboldt Lodge No. 79 in Eureka, and Calaveras Lodge No. 78 in San Andreas.

#### HISTORY

“We teach our new members about the history, customs, and heritage of our lodge. It’s part of our culture and connects today’s Masons with the brothers of our past. But we are constantly looking to the future and envisioning how our lodge will remain a strong and important part of Masonry.” – Phoenix Lodge

#### PERSONAL CONNECTIONS

“Our lodge really is about friendship and brotherly love. We enjoy each other’s company, whether it’s at dinner before meetings, reading and approving bills during the meeting, or joining together for road cleanups or lodge hall maintenance projects. It is the fraternal link – our camaraderie, if you will – that distinguishes us.” – Calaveras Lodge

#### TRADITION

“Our membership takes great pride in our ritual working. We always want to be at our best and deliver the best experience possible to our new members during their degrees.” – Humboldt Lodge

#### SHARED PURPOSE

“Our membership is very committed to making our community a better place to live, work, and visit. Our lodge culture is changing in this regard; we’ve become much more open about what we do in our community, and we’ve stepped up our giving in the last several years. We’re doing more for our community and the more we do the more we want to give.” – Humboldt Lodge

#### GLOBAL CONTEXT

“We understand that our lodge is only a part of California Masonry, so we travel the state to visit other lodges and put on degrees for our members in the lodges we visit. We send interested brothers to national Masonic conferences, and when they return, they share what they learned with the rest of the lodge.” – Phoenix Lodge

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## THE CHAIN OF BROTHERHOOD

“The process of becoming a better man is an individual process; you have to do it for yourself,” says Sebastian. “But in Masonry, you can sit with like-minded people and discuss these things. You can explore various avenues and thought processes. An exchange happens.”

Helmut adds something in German, and Sebastian translates. “My dad says it doesn’t stop at the lodge door. You carry it out through the world because you want to impact society by becoming a better man. And you know you have the backing of the whole fraternity.”

This pursuit of self-improvement sets Masonry apart from other fraternities. So does its use of symbols, and its insistence on lifelong learning. Like some other fraternities, Masonry puts morality front and center. And of course, it also calls upon religious faith. A Mason’s promise is a promise to his God; his obligation to his brothers goes beyond social theory.

“What you have to understand,” Sebastian says, “is that you can go into any lodge room anywhere in the world, and the first words that are typically spoken to you are, ‘Welcome home, brother.’ I’ve traveled all over the world, and it is just that. You have the immediate assurance that you are surrounded by brothers with similar

goals in life, similar spiritual drivers. That is something that is quite powerful.”

The friendship between Academia Lodge and Sarastro Lodge is a microcosm of fraternity on its grandest scale. It’s a force that draws men from around the globe together in spirit as well as in tradition. It’s an example of mankind’s instinct to band together. It’s a reminder that goodwill can exist between those who might otherwise remain “at a perpetual distance”; that a brother can be found in the most unlikely places.

Academia and Sarastro brothers now trace the path between Stuttgart and Oakland regularly, a path first blazed by Sebastian and Kendall. They exchange annual research papers, aprons, rings and officer’s jewels, and other tokens of affection. Helmut and Arthur Porter, Academia Lodge’s marshal, have struck up such a strong friendship that Helmut has proclaimed them “brothers of the heart.”

In the days leading up to Sebastian’s third degree, Academia Lodge’s brothers took the delegation from Sarastro Lodge on a tour of Northern California. At a welcome dinner hosted by Paideia Lodge No. 852, one of the German brothers was asked why he became a Mason. When he was a child, he explained, he was imprisoned in an American war camp during World War II. An American soldier snuck him extra rations to keep him alive. One day, he asked the soldier why he was helping him, and the soldier replied that he was a Mason.

“He paused in his story,” Sebastian recalls, “and another old-timer stood up and said, ‘I was an American soldier; I was in a POW camp and I know exactly what you’re talking about.’ They both stood, in tears, and embraced. They exchanged pins. All these memories that they had been carrying around, they could reconcile in that room. You felt in that moment – “he pauses. “It’s hard to describe. You felt that bond that Masonry promises.”

In the background, Helmut says something in German. Sebastian translates: “My dad says, ‘We are living the chain of the world brotherhood.’” ♦

# FREEMASONRY AND FRATERNITÉ

## THE IDEOLOGY OF FRATERNITY CLAIMS AN INFLUENTIAL ROLE IN SHAPING A NATION

By Jack R. Genser

Revolutions rocked the Western world during the late 18th century. One occurred in France, the largest and richest country in its region, and another in English North America, in the colonies that would become the United States of America. These revolutions – characterized by their effort to alter society, not to recover a pristine past, but to create something entirely new – had a lasting impact worldwide.

Inspired in part by a shared vision from the Enlightenment, revolutions on both sides of the Atlantic sought to establish societies based on personal and political liberty and on equality before the law (a qualified “equality” that excluded many, particularly women and African Americans). Although these revolutions expressed similar ideals and aspirations, one very significant difference existed: Desire for *fraternity* – defined variously as friendship, caring, and brotherhood – suffused the French experiment but could scarcely be found in the American Revolution.

### ***The influence of fraternal culture***

The concept of *fraternity* had a long pedigree among the French. The country’s Catholic heritage and numerous religious institutions had accustomed society to communities of brothers and sisters. But the 18th century witnessed an upsurge in the notion of brotherhood. Associational life had begun to bridge the vast, largely socially-imposed differences within the educated elite. In France, some interaction had long occurred between the nobility and bourgeoisie, but significant gaps in social and economic experience also existed. Breaching this chasm were

new organizations, including literary and scientific societies, in which individuals pursued mutual interests.

Also important were the lodges of Freemasons that spread throughout France. Regardless of the communal practices of other secular organizations, Freemasons originated the ideology of brotherhood. According to Marcel David, the most diligent researcher of the term “fraternité,” and author of “Fraternité et Revolution Française,” French Freemasons at the time first and most frequently used the word “fraternité” in describing themselves as a brotherhood.

### ***A sometimes-favored ideal***

Despite their enthusiasm, French revolutionaries expressed hesitation with the ideal of *fraternity*, never inscribing it in a constitution and seldom mentioning it in official documents.

Though the Old Regime offered significant precedent for revolutionaries to embrace *fraternity* in 1789 and despite revolutionaries’ desire to make an even bolder statement than American revolutionaries, *fraternity* was not added to any original constitutional documents. It is likely that *fraternity*, as an idea amid rising social turbulence, frightened middle class legislators because the term suggested social equality.

Nonetheless, French society considered *fraternity* to be a very important value. During 1789-91 when revolutionaries

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replaced the practices and laws of the Old Regime (over objections but no serious armed resistance), the notion of brotherhood, or unity, flourished alongside the legislatively approved *liberty* and *equality*. In fact, at the revolution's beginning, David's famous sketch of the Tennis Court Oath depicted three orders – nobility, clergy, and commoners – entwined together and celebrated by the Estates-General.

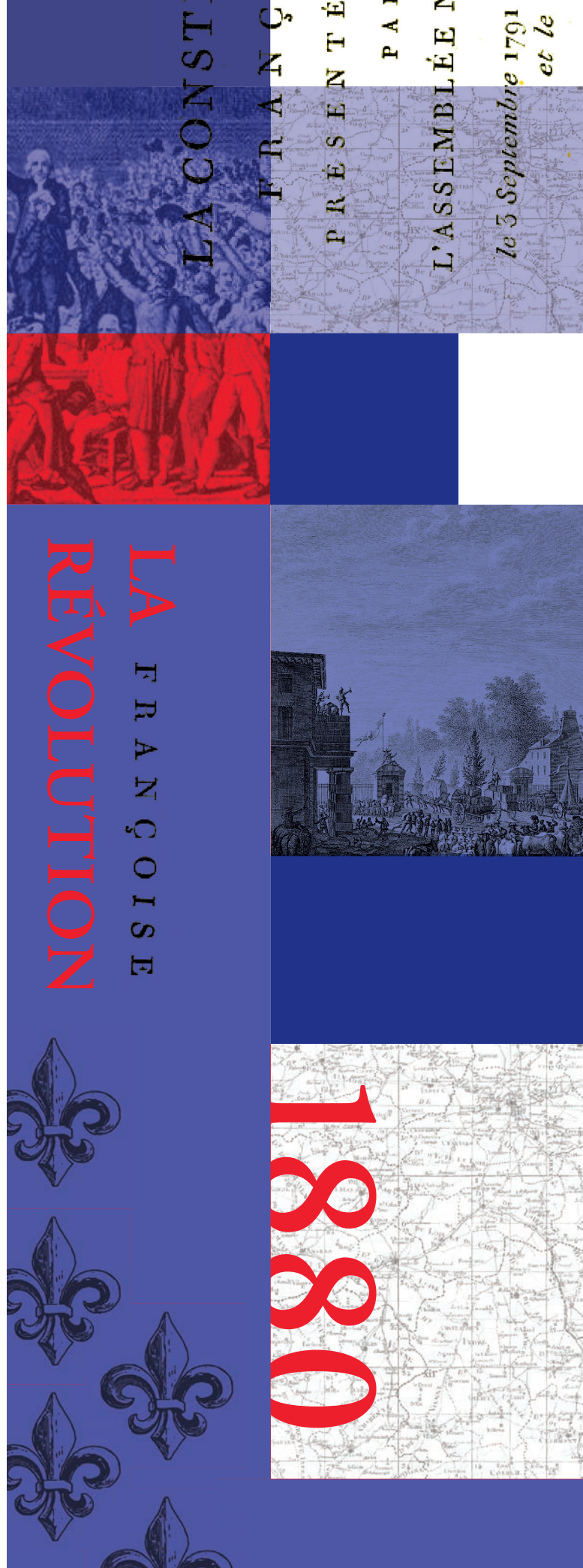
Perhaps the apogee of this positive sentiment about brotherhood occurred on July 14, 1790, the first anniversary of Bastille Day, when the king demonstrated his support of the nation's reconstruction on new principles. Images of this event featured the king's earlier visit to the parade grounds in everyday clothes where he physically assisted in preparing the site.

## ***Freemasonry's response***

French Freemasons aligned themselves with the revolution by embracing *liberty* and *equality*, as well as continuing their commitment to *fraternité*. As one Paris lodge, Contrat Social, noted, "Equality, liberty, and fraternity were duties that were easier for us to fill; we are decidedly far from those errors and prejudices which have for so long been the despair of nations."

Freemasonry's influence can be found in certain revolutionary symbols, such as the interlaced hands – connected to Freemasons'

*Continued on page 22*



égalité, Libér

LA CONSTITUTION

1880

EQUALITY

LIBERTY

*fraternity*

form of greeting. Freemasonry also pioneered the revolutionary iconography of triangles, as well as practices such as planting trees, which celebrated desirable values.

## ***An oft-misconstrued term***

Even as the revolution embraced more radical notions, the concept of *fraternity* became no more acceptable to the government. Although increasingly open to acknowledging the importance of the working class and its needs, officials still shied away from touting *fraternity* as an ideal. The term became more visible, but was grouped with a fourth word: “Liberty, Equality, Fraternity, or Death.” In the rising tide of political repression – including the Terror of 1793-94, which likely claimed 300,000 victims – this slogan was problematic. Other political situations also made the idea of *fraternity* more fraught. In 1792, war between France and other parts of Europe began in earnest, and counterrevolution soon grew. In such perilous times, the ideal of *fraternity* seemed either unrealistic or as casting doubt on the realism of the revolutionaries.

The French, in the name of brotherhood and with the goal of establishing like-minded regimes, occupied other countries,

only to discover that, almost universally, their presence was resented. As the government became increasingly repressive at home, it turned against women and minorities. At the height of Robespierre’s dominance, with power heavily concentrated in the hands of a few, the use of *fraternity* could even be seen as mocking the revolution’s ideals.

From the fall of the revolutionary dictatorship, in August 1794, to Napoleon’s ascension in 1800, a succession of governments held power. After Robespierre’s demise, the repression briefly relaxed, and two administrative committees even showed some interest in the official use of the term *fraternity*. But France soon disintegrated into warring camps, most visibly the Jacobins and an opposition, including Royalists. This conflict guaranteed the decline of the use of the word “fraternity”; and it was seldom, if ever, included in engravings or prints along with *liberty* and *equality*.

Half a century elapsed before the term was rehabilitated enough to be used officially during the short-lived revolution of 1848. Only at the inaugural festival of the Third Republic in 1880 would *fraternity* be formally incorporated into the constitution. Historians – and I am one of them – who have linked *fraternity* to the revolution in 1789, are guilty of a certain degree of anachronism. ✧

*Editor’s note: Jack R. Censer, Ph.D., is a professor of history and a former dean of the College of Humanities and Social Sciences at George Mason University in Fairfax, Va. Among his many publications is “Liberty, Equality, Fraternity: Exploring the French Revolution.”*

# MASONS WITHOUT BORDERS

## MASONS COME TO THE AID OF BROTHERS IN THE PHILIPPINES AFTER TYPHOON HAIYAN

By Heather Boerner

It's been 33 years since Past Master Juanito Campos attended a lodge meeting in Muñoz, a city in the northern Philippine province of Nueva Ecija. But when Campos saw the destruction caused by Typhoon Haiyan in November, he was quick to head to his lodge and contribute toward relief efforts.

"It's a rare opportunity to show our concern with them," says Campos, who is a member of Columbia-Brotherhood Lodge No. 370 in San Francisco. "It's not just that they're Filipinos. They're also brothers."

### ***A devastating calamity***

On Nov. 8, 2013, Typhoon Haiyan barreled through the Philippines, leaving nearly 6,000 people dead, close to 1,700 still missing in early December, and more than 12 million people without food or medical care. Among those hardest-hit were communities in the middle of the string of islands that make up the country – including members of six lodges in the devastated city of Tacloban.

"It was heart-rending," says Campos. He recalls seeing an image of a woman trying to get *obud*, the soft core of a coconut, off a tree with no equipment. "You could tell she was hungry," he says, "but she was having little luck. It's really sad."

### ***A call for charity***

Campos wasn't the only one watching. Across oceans from the devastation, George Braatz was watching the storm's wrath play out from Maryland. Braatz, executive secretary of the Masonic

Service Association of North America (MSANA), knew he'd be reaching out to the Grand Lodge of the Philippines the next day to see if they needed help.

"It's a different feeling since I got here," says Braatz, an active Mason for 40 years and past grand master of Ohio. "In the past, I'd hear about a disaster and I'd follow it on the news. Since I've been here, it's a whole different thing. It's not just something you can look at from a distance."

Indeed, it is Braatz's job to reach out to grand lodges in trouble and to offer the Masonic hand of charity. He did it when New Jersey and New York lodges were affected by Hurricane Sandy. And again when tornados tore through Oklahoma. The rules are simple: If a call for charity comes from a grand lodge, he sends the notice out to every grand lodge in North America. While all jurisdictions are sovereign, MSANA was created in 1919 to consolidate some services from grand lodges around the country in response to the War Department after World War I.

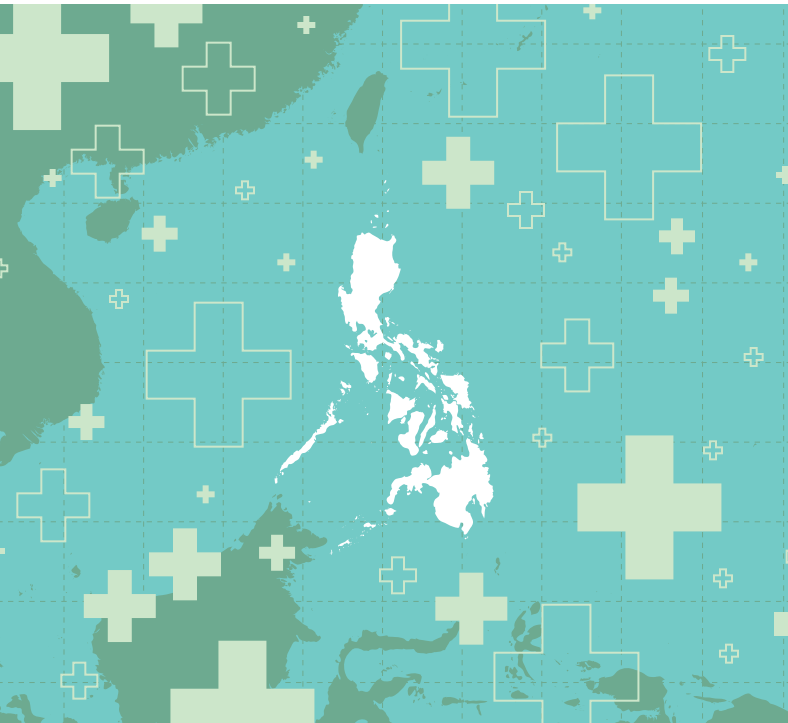
"When we send out a disaster relief appeal, everyone knows to send money to the Masonic Service Association," he says. "We are the central gathering point, and we don't keep a penny of that money. One hundred percent of it goes out."

The money goes to the grand lodge in a given jurisdiction, which is solely responsible for deciding how the funds are used.

The call for relief from the Grand Lodge of the Philippines took time. When Braatz

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hadn't heard from the Grand Lodge of the Philippines a day after Haiyan, he reached out, asking if they were in need of support. The answer back was swift, despite the time difference and communication challenges: Yes, send help.

### ***An exercise of brotherly love***

When Braatz sent out the appeal, California was quick to respond. Days after the devastation of Haiyan, California Grand Master John Cooper reminded his brothers of the words of the first degree lecture, that “by the exercise of brotherly love we are taught to regard the whole human species as one family.” And he added, “As you remember the great need for financial assistance for our brethren in the Philippines, please consider also the human suffering, and remember them in your thoughts and prayers.”

Donations, including the \$20 from Campos, started pouring in. As of press

time, MSANA had received more than \$80,000 for Typhoon Haiyan relief.

“The initial response to the Philippine disaster has been swift,” says Braatz. “It’s going to take a month or two for the donations to all come in – individuals and grand lodges can give right away, but many lodges are still waiting to have meetings and pass motions to send money along.”

Perhaps some of those donations came from California Masons who remember the deep connection between our grand lodge and the spread of Masonry to the Philippines. Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386, after all, began meeting in the Philippines in 1912 – on charters from the Grand Lodge of California. Later that year, the three lodges took their prerogative in a Masonry-free territory to create their own grand lodge.

As stated on the Grand Lodge of the Philippine’s website, “From this acorn planted by the Grand Lodge of California and watered by Manila Lodge No. 1 over the years has grown the mighty oak of the Grand Lodge of the Philippines.”

### ***Extending a hand in charity***

For his part, Braatz sees the typhoon as a tragedy. But he also sees the devastation as a gift to brethren on both sides of the ocean.

“The average lodge and Mason are so full of charity,” he says. “At the lodge level, Masons may not enjoy an increase of dues. But give them something of a charitable nature and they will spend twice as much as they would on dues, and spend it willingly.”

Help aid the MSANA Philippine relief effort through the Grand Lodge of California by sending a check payable to the MSANA Disaster Relief Fund to the Grand Lodge of California, Office of Philanthropy, Attn: Denise Avila, 1111 California St., San Francisco, CA 94108. Indicate clearly that you would like the funds to be directed to the Philippines Appeal. Donations will be forwarded to the MSANA, the central point for the transmission of Masonic funds to the Grand Lodge of the Philippines. ♦

# THE LAW OF RECIPROCITY

## BROTHERS SERVED BY MASONIC ASSISTANCE SEEK WAYS TO GIVE BACK

by *Laura Normand*

Every man who becomes a Mason is advised to weave the fraternity into his day-to-day life. To what extent he does so is up to him.

But the individuals served by the Masonic Homes, Masonic Outreach Services (MOS), and the Masonic Center for Youth and Families understand the meaning of fraternity from a rare perspective. Fraternity is a safety net, and it is also a responsibility. It is a gift to them, and yet, for it to be sustainable, it must also be a gift from them. These individuals are right at the heart of Masonry's first purpose – relief – and when they give back to the fraternity, they become part of what keeps this heart beating.

### ***Paying it back, and forward***

Take Don Lenz, a member of Clovis Lodge No. 417. Lenz was grieving the loss of his wife and was unable to work, due to disability, when the fraternity's safety net caught him. MOS helped Lenz through the transition and assisted him with finding and moving into safer housing. In turn, Lenz spends hours every day practicing relief for others. Since 2008, he has organized local woodcarvers to make canes for veterans at the local VA hospital, a program that's

provided 332 veterans each with a hand-carved, custom cane so far.

"All the things Masons do – for our communities and for everybody – that's why I joined [the fraternity]," says Lenz. "It's why I do things for other people. Without MOS, I wouldn't be able to anymore."

Jim Nash shares this sentiment. "I spent so many years at Masonry that

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BRO. DON LENZ, WHO WAS HELPED BY MASONIC OUTREACH SERVICES, USES HIS WOOD-CRAFTING SKILLS TO GIVE BACK.

## MASONIC ASSISTANCE



BRO. DON LENZ CARVED A DETAILED SQUARE AND COMPASS FOR HIS BROTHERS AT CLOVIS LODGE NO. 417.

giving back seems to be a habit,” Nash says. At age 91, Nash has been a Mason for 65 years, and a leader for nearly all of those. His many accomplishments include receiving the Grand Master’s Youth Service Award in 2002 and serving as grand bible bearer in 2008.

When Nash and his wife, Virginia, moved into the Masonic Home at Covina, he began looking for ways to support the fraternity from inside the Home. When a local lodge lost its charter, Nash picked up the phone and began calling brothers to form a new lodge. It was a long road to dispensation, but today, Destiny Lodge, U.D. is accepting applications and conferring degrees, and expects to receive its charter at the upcoming Annual Communication. Thanks to Nash, the Covina Home now has a lodge on campus for the first time in its history, and California has become the only state to have two Masonic Homes with on-campus lodges.

After numerous ascents through the officer line, Nash’s approach to leadership is changing. “When I see young fellows who want to become more active, I step aside. I’ve had my days,” he says. This give and take is how the fraternity evolves, he explains.

At the Union City Home, residents Jim Leggate and Jack McClellan (secretary and past master, respectively, of Siminoff Daylight Lodge No. 850) have found their own ways to help California Masonry evolve. The two men spearheaded the creation of a permanent outdoor degree site on the Union City campus, tucked into a grove of trees in a natural amphitheater. It’s been a

true labor of love, with McClellan leading more than 30 brothers from four area lodges for seasons of construction work, comprising hundreds of hours of hard labor and mountains of donated materials. The site is now a destination for members and lodges throughout the state.

“It’s a fantastic opportunity for a traveling degree,” says Leggate, and “it’s an opportunity for fellowship and a weekend in a new community.” Visiting lodges have an opportunity to tour the Home and Acacia Creek, as well as experiencing firsthand the good work of Masonic Assistance.

### ***In the company of Masons***

Whether it’s a new lodge, an outdoor degree site, or simply a kind gesture between neighbors, those who live and work on the Masonic Homes campuses witness the spirit of fraternity everyday – whether or not they are Masons themselves. Staff talk about their work less like a means to a paycheck, and more like being part of a family. Over the years, many have decided to become Masons themselves. And with the addition of Acacia Creek Retirement Community to the Union City campus, a new population is learning what it means to be surrounded by the values and support of fraternity.

Acacia Creek is open to those without any fraternal affiliation, like Jim Mcleod. An Episcopal priest of more than 50 years, Mcleod moved into the community in late 2010.

“One of the questions I asked before moving in was, ‘Am I going to be excluded in some way because I’m not part of the Masonic culture?’” Mcleod recalls. That was never the case, he says. But through his participation in the community, he was able to observe Masonry in action. “What I found is that these were fine men,” he says. “I appreciated their humor as well as their dedication. After meeting them, I thought I would like to look into Masonry.”

Mcleod went through his three degrees at Siminoff Daylight Lodge over the course of a year. And he says that a number of other Acacia Creek residents who joined the community without a Masonic background are doing the same.



BRO. JIM MCLEOD, A RESIDENT OF ACACIA CREEK, JOINED FREEMASONRY AFTER SEEING BROTHERS DEMONSTRATE THEIR DEDICATION TO THE COMMUNITY AND EACH OTHER.

“We’re trying to build good men, and that’s something that I strongly appreciate,” Mcleod says. “Common commitments create a bond, and I sense that with the men here particularly. Our bond ties us together.”

Being at the Masonic Homes adds a special significance to this bond. Here, Masons and their wives live amid the brick-and-mortar monuments to what fraternity first stood for: support, both received and given. ♦

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## RESIDENTIAL SENIOR COMMUNITIES

Our senior communities offer a vibrant lifestyle with varying levels of care. To arrange a private or group tour, or for more information, contact the Union City Home at 510/471-3434, the Covina Home at 626/251-2232, or email [MasonicAssistance@mhcuc.org](mailto:MasonicAssistance@mhcuc.org).

## MASONIC CENTER FOR YOUTH AND FAMILIES (MCYAF)

MCYAF provides integrated psychological care for youth who struggle with behavioral, academic, emotional, or social difficulties. Services are available for Masonic families statewide. To learn more, visit [mcyaf.org](http://mcyaf.org), call 877/488-6293, or email [information@mcyaf.org](mailto:information@mcyaf.org).

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