

# Rite Works

SCOTTISH RITE  
MASONIC CENTER

CORPORAL

HISTORY · NUMBER · ONE · A & A · S · R ·

ONE WAY

NO  
PARKING  
ANY TIME

NO  
PARKING  
ANY TIME

1971

1976



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**1370 Grant Street  
Denver, CO 80203  
(303) 861-4261**

**DENVER CONSISTORY NEWS STAFF**

Darrell L. Tygart, 33° Bulletin Advisory  
John A. Moreno, 32° KCCH, Staff Photographer  
Charles Roessler, 32° KCCH, Staff Photographer  
D. J. Cox, 32° KCCH, Editor  
Robert Omer, 32°, Webmaster  
[denverconsistory@denverconsistory.org](mailto:denverconsistory@denverconsistory.org)

**DENVER CONSISTORY OFFICE**

(303) 861-4261 FAX (303) 861-4269  
1-877-861-2123 Toll-Free Long Distance  
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***This publication is produced by and for the benefit of members, staff and interested parties pertaining to the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction of the United States of America and, more particularly, the Denver Consistory in the Valley of Denver, Orient of Colorado.***

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# LEADERSHIP

## ALLEGIANCE

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



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



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



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



**Warren L. Glover, 33°**  
Venerable Master  
Centennial Lodge of Perfection



**Norman C. Wright, 33°**  
Master of Kadosh  
Denver Consistory



**E. Michael Connely, 33°**  
Wise Master  
Rocky Mountain Chapter of Rose Croix



**Burney W. Brandel, 32° KCCH,**  
Commander  
Colorado Council of Kadosh



**M. Edward Johnson, 33°**  
Almoner



**Donald L. Emarine, 33°**  
Treasurer



**Darrell L. Tygart, 33°**  
Secretary-Recorder-Registrar



# CALENDAR

## 2008 Denver Consistory Schedule

### June

Sat – June 7      Shrimp Boil

6:00 PM



**PARKING GARAGE AVAILABLE**

Mon – June 16

**Stated Meeting**

5:30 PM – Red Room Business Meeting

6:00 PM – Dinner

- Secret Island Spice Rubbed Pork Roast

- New potatoes

- Chef's choice vegetables

- Spinach salad w/orange segments and candied pecans

Citrus

dressing

- Rolls & butter

- Lemon Meringue Pie

7:00 PM – Entertainment: *Hawaiian Shirt Night*

5 minute oration by Colorado Council of

Kadosh Orator

**PARKING GARAGE AVAILABLE**

### July

Fri – July 4      Consistory closed for observance of Independence Day

Sat – July 12      Committee Chairmen, Officers and Wives Picnic

### August

Wed – Aug 20

Officers Meeting

6:00 PM

## September

Mon – Sept 1 Consistory closed for Labor Day

Mon – Sept 15                   **Stated Meeting**                   5:30 PM – Red Room Business Meeting  
6:00 PM – Dinner  
7:00 PM – Entertainment: Sports Team Shirt Night  
Scottish Rite Foundation Program and  
5 minute oration by Denver Consistory  
Minister of State  
**PARKING GARAGE AVAILABLE**

## October

Sat – Oct 18           Oktoberfest at El Jebel Shrine Center   5:00 PM

Mon – Oct 20                   **Stated Meeting**                   5:30 PM – Red Room Business Meeting  
6:00 PM – Dinner  
7:00 PM – Entertainment: Feast of Tishri Observance  
**PARKING GARAGE AVAILABLE**

## November

Fri- Sat           Fall Reunion - 33<sup>rd</sup> consecutive  
Nov 14 – 15

**PARKING GARAGE AVAILABLE**

Mon – Nov 17                   **Stated Meeting**                   5:30 PM – Red Room Business Meeting  
6:00 PM – Dinner  
7:00 PM – Entertainment: Veterans Recognition Program  
**PARKING GARAGE AVAILABLE**

Sat – Nov 22           Consistory Decorating Party           9:00 AM – ?  
All members, officers and wives are invited

Thurs – Fri           Consistory closed for Thanksgiving Day  
Nov 27 & 28

## December

Sat – Dec 6      Scottish Rite Foundation                  10:00 AM – ?  
                          & Consistory Children’s Christmas Party  
    **PARKING GARAGE AVAILABLE**

Mon – Dec 15                     **Stated Meeting**                  5:30 PM – Red Room Business Meeting  
    6:00 PM – Dinner  
    7:00 PM – Entertainment  
    Annual Election of Officers  
    **PARKING GARAGE AVAILABLE**

Thurs – Fri                  Consistory closed for Christmas observance  
 Dec 25 & 26



# REMEMBRANCE

*~In Memoriam~*

Lloyd Marvin Ackerman, 32°	05/17/2008
Veylerd James Baker, 32°	05/11/2008
Natley R. Breningstall, 32°	05/19/2008
Robert Philip Comstock, 32°	05/03/2008
Vernon Leigh Dingwell, 32°	05/11/2008
John Reynold Fritsche, 32°	12/19/2007
George Alfred Frohlick, 32° KCCH	05/11/2008
John Jacob Heckman, 32°	07/16/2007
Harold William Kramer, 32°	04/30/2008
Rolla Dawson Markland, 32°	05/24/2007
Robert William Martin, 32°	05/12/2008
Albert Reinholdt Miller, 32°	04/26/2008
Donald David Moore, 32°	04/25/2008
Louis William Nasbarg, 32°	10/17/2007
John Morgan Oakes, 32°	04/15/2008
John Leon Schram, 32°	05/09/2008
Stanley Roland Sence, 32°	05/13/2008
Clarence Edward Spalding, 32°	01/30/2005
Frankliin Lucine Spoon, 32°	01/14/2005
Keith Towner Webb, 32°	12/03/2007
William Spencer Worley, 33°	04/24/2008

# FEATURE ARTICLE(S)

## AMOS, WHAT SEEST THOU?

In all the Lodges under the jurisdiction of this Grand Lodge, and in many other Grand Jurisdictions, the Volume of the Sacred Law should be open at the Seventh Chapter of Amos in the Fellowcraft Degree. Why do we do this? This practice is not universal, but ours has the sanctity of long use and the sacredness of the familiar. Also, since one of the working tools of a Fellowcraft Mason is the Plumb, it is appropriate to open the Bible at the story about the plumbline of the Lord.

What do we really know about this man, the prophet Amos? Do we know why the Lord called him to deliver His message of judgment to His people of Israel?

Solomon received from his father, David, a powerful empire. During his latter years, however, it began to fall apart. Expensive building projects sapped the strength and loyalty of native Israelites. As the tributary nations saw the opportunity to assert their independence they did so and Solomon was unable to prevent the disintegration of the empire. Before Solomon's death the Aramaeans severed themselves from his kingdom, and shortly after he was succeeded by Rehoboam, a further split took place. With the breakdown of the monarchy, subject states declared their independence, so that the territory once ruled by David was divided into several autonomous units. That portion of Solomon's empire north of Mount Hermon, extending as far as the Euphrates, revolted and formed the kingdom of Syria, with Damascus as its capital. South of Syria was the kingdom of the ten tribes, known as Israel, or the Northern Kingdom, with its capital at Shechem. The Northern Kingdom included the larger portion of Palestine proper, an area of about 9,400 square miles.

The kingdom of Judah included the tribe ~f that name, a portion of Benjamin, and Simeon, which had been incorporated earlier into Judah. Kings of the Davidic line reigned over Judah until the fall of Jerusalem to Nebuchadnezzar, King of Babylon (587 B.C.) Solomon retained control over Moab; but his successor found the Moabites hard to keep in subjection. Moab disappeared as a political power when Nebuchadnezzar subjugated the country.

South of the Dead Sea was the kingdom of Edom which had been conquered by David and remained tributary during the reign of Solomon. The three kingdoms which developed from Solomon's kingdom in western Palestine--Syria, Israel and Judah--strove for supremacy. Wars were constant between Israel and Judah. But with the threat to both Israel and Judah from the powerful Syrian state of Damascus, there developed a tendency for these two states to reconcile their differences. During the reigns of Ussiah, king of Judah (783-742 B.C.), and Jeroboam II, king of Israel (786-746 B.C.), these sister states pushed their boundaries out to include the territories which once belonged to Israel under David and Solomon. Many of the smaller nations were required to pay tribute to Israel and Judah. Both kingdoms collected tolls from the caravans that passed through their lands. In this period in both Israel and Judah there was a transition from an agricultural to a commercial way of life. Industries and cities sprang up which gave rise to a class of wealthy merchants and landholders. This new wealthy class built winter and summer houses out of hewn stone elaborately adorned and decorated. They had couches inlaid with ivory, covered with the thinnest imported silk, upon which they reclined while eating prime cuts of meat, drinking wine out of bowls, and listening to strains of varied music.

But the presence of great wealth did not mean that there was no poverty in the land. The extremely rich had obtained much of their wealth by their merciless oppression of the poor, taking exactions of wheat from them. The merchants used false weights and measures in their business transactions, in addition to selling sub-standard wheat for the price of premium wheat. Because these unscrupulous men were able to bribe the judges, no redress was left for the innocent. The tragedy of all this was that Israel's social structure was completely disrupted. Israel had originally been a covenant community in which there was no class distinction. All men were equal before the law, God, and one another. Now all this had changed. Wealth, power, and affluence came to some in Israel. But the affluent, rather than using their wealth to benefit all of God's people, squandered it on luxuries and status symbols and used their newly gained power to keep their poor brothers in subjection.

One would think that, in the light of the conditions just described, there would have been little interest in religion in those days. Just the reverse was true. The people were very religious, especially the rich. Religious services were well attended; tithes and offerings were freely and punctually given; impressive festivals were held; and pilgrimages were made to the important religious centers. They thought they were in the favor of God and under His protection. However, just the opposite was true. The Lord despised their feasts and would not accept their sacrifices. Their worship was a profane travesty. It was an act of men and women morally unclean and unwilling to submit themselves to the searching discipline of God. God had entered into a covenant with Israel. God had chosen Israel out of all the families of the earth. God had given her a land and had given her people special laws to guide them in the way they should go. It seems that Israel believed the covenant to be inviolable and that it gave her privileges and a license that no other nation had. But Israel broke her covenant. She used her freedom from bondage to enslave a large segment of her own people. The gift of the land, she used for selfish purposes. She rejected the law of God. What was God going to do in the face of Israel's sin? Would he ignore it? Would he wink at it? Or would he stop turning away the punishment from Israel? The answer was "No," he would not stop turning away the punishment from Israel. The

end had come upon Israel. Was there no hope for Israel? Was there no way to escape the impending judgment of God? There was only a slight possibility--only that possibility found in the sovereignty of God. Here is where we begin the story about Amos. Very little is known about this man, Amos. He is not mentioned by any other biblical writer. All the information we have about him comes from the little book which bears his name. Amos' name probably means "burdened" or "burdenbearer." Amos lived in Tekoa, a village in Judah about 11 miles south of Jerusalem and just west of the Dead Sea. Tekoa was located in a barren rockbound region surrounded on three sides by limestone hills and a breath-taking view of the Sea.

Amos was a shepherd or herdsman and dresser of sycamore trees (wild figs). He was probably a very poor man since his sympathies were with the poor against their rich oppressors. Although he was a shepherd and one who performed menial tasks, he was by no means uneducated. His formal training might have been nil, but he was a keen observer of the ways of God and men. Awareness and sensitivity characterized this man. His literary style was free and pure. Amos lived in the time of the earthquake, just as the Northern Kingdom of Israel was coming to a close. Seemingly before anyone else in his generation, Amos heard the lion's roar of God's wrath. He is generally recognized as the first of the writing prophets in Israel. He introduced a new element into Old Testament prophecy. He was the first to preach a 'message of judgment' that meant the end of the kingdom of Israel. At about 760 B.C. God called Amos to deliver His message of judgment to the people of Israel. In spite of his humble background, he was the one God chose to preach His message of repentance and warning to a rebellious nation. Amos possessed a sense of unquestioned obedience and a clear understanding of God's message. He was committed to the Lord and His principles of holiness and righteousness. Amos began his ministry with biting words of judgment against the six nations surrounding the land of Judah and Israel. Next he announced God's judgment against Judah, but Amos was only warming up to his main objective: a vivid description of God's judgment against the nation of Israel. Amos condemned the people of Israel for their oppression of the poor~ worship of idols~

rejection of God's salvation~ and defilement of the Lord's holy name. Twice Amos saw the judgment of God coming and interceded for Israel, and God turned away his judgment. But with the third vision, that of the plumbline, we come to the title of this dissertation.

*"Thus He showed me: and behold the Lord stood upon a wall made by a plumbline, with a plumbline in His hand And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. And said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more. " Amos7:7-8*

The prophet Amos was the prophet of righteousness and he saw the Lord God as judging Israel by means of the plumbline, signifying the unchanging standards of that righteousness. Let us look further at this plumbline. What is a plumbline? It is a simple tool made of a cord with a weight attached to one end. It is used by brick masons and other builders to test the verticality of a wall or other structures. If a wall or a foundation leans, it is out-of-plumb. Why did God say, "I will set a plumbline in the midst of my people Israel"? Because the plumb admonishes us to walk uprightly in our several stations before God and man. The people of Israel had sinned and in spite of the warnings of Amos, they had not reentered the fold. God made it very plain that each man must try himself by the unerring standard of the plumbline. The plumbline is the symbol of uprightness of character, of integrity, of honest and fair dealings among persons. To plumb one's life and actions is to test them by the eternal laws of God. In all these tests, the people of Israel had failed. That's why He said, "I will set a plumbline in the midst of my people Israel." You know my Brethern, so it is with Freemasonry. The real worth of a Mason can never be measured in the opinion of his fellows or in the Masonic honors he has attained. The standard by which a Mason must be judged is by his own evaluation of his conduct and by the principles which he knows to be the unerring and unchanging ones. What can a Freemason expect to get from Freemasonry? The rewards of Freemasonry and the wages of Masons are endless, so long as a man is willing to strive for them. If he is content to be a "button Mason," paying his dues merely for the privilege of wearing a pin, this is just what he will

get out of Masonry. If he is content to be a "knife-and-fork Mason," showing up at his lodge only when there is some type of banquet, he will receive only this from Masonry. If, however, he measures himself by the plumb, and sets his standards accordingly, he will benefit from a Masonic education, Masonic philosophy and from the association with the finest men in his community. The standard by which a man judges himself as a Mason is the same unerring principle by which he judges himself as a family man, as a churchman, as a businessman, and as a citizen. He will learn to walk uprightly in all his endeavors, learning from the plumb the lesson of rectitude of conduct. Each man must stand by the plumbline which is set in the midst of all of God's people.

*Amen.*

Taken from a talk given by: Ray W. Burgess, P.G.M. of Louisiana  
Arranged by: Ikey Starks, Master, South Denver Lodge #93, 1996



## ELU

(An oration presented by Dr. Bing Johnson, 32°  
KCCH to the Grand Junction Scottish Rite  
Bodies on April 18, 2005)

Elu is a word that is heard in the opening and closing of our Bodies. This word is also used during the conferral of various degrees by the Lodge of Perfection. Minister of State Sean Norris has suggested that we consider the meaning and use of the word Elu.

Elu comes from the French and means Elect, Elected or Chosen and characterized the names of approximately a score of the Hauts Grades. Probably no one has seen or even read the rituals of all Elu degrees and, hence it has been possible to circulate many unverified statements about them. 'Elect' was also a term used by Gnostics which defined some one who was in possession of divine knowledge acquired by revelation.

The Degrees conferred by the Lodge of Perfection, the Fourth through the Fourteenth, are called the Ineffable Degrees and are built upon the legend that forms the basis of the Third Degree of the Symbolic Lodge. The Scottish Rite version differs slightly from the that of the Symbolic Lodge.



They are called the Ineffable Degrees because their principle purpose is the investigation and contemplation of the ineffable name of Deity. The word 'ineffable' comes from the Latin *Ineffabilis* which means something which should not be spoken. As used in the Scottish Rite degrees it refers to the belief of ancient Judaism that the name of God was not to be spoken. They believed that the name of God possessed a peculiar power, the possession of which could not be worked for good or evil, thus the name was not spoken and its true pronunciation was lost forever.

This is a difficult concept. Albert Pike states: The Deity is thus not an object of knowledge, but of faith; not to be approached by the understanding, but by the moral sense; not to be conceived, but to be felt.

The legend of the Ineffable Degrees ends in triumph and disaster: the Temple is finished, the sacred name of Deity is discovered, and the Perfect Elus are created. Solomon, however, departs from the ways of the Lord. The Perfect Elus preserver in the face of much adversity and continue to transmit with scrupulous purity the knowledge of the true God.

In the Ninth Degree or Elu of Nine the original nine Elus were chosen by King Solomon to seek out the assassins of Hiram.

In the Tenth Degree or Elu of The Fifteen the fifteen who participated in the capture of the assassins are rewarded by admittance into a higher degree of the mysteries and a new order called the Elu of Fifteen.

The Eleventh Degree is the Elu of the Twelve or Prince Ameth. Ameth is a Hebrew word meaning truth, fidelity, firmness and consistency in keeping one's promises. Solomon is told that many complaints have been received from the people in his kingdom because those charged with the collection of tribute are practicing extortion and collected more from the people than was put in the treasury. King Hiram of Tyre consults Solomon to appoint his own officers to collect the revenues and to compensate them fairly. King Solomon selects by lot twelve of the fifteen Elus to be governors in Israel and charges them with collection of revenue

and gives them supreme control in their province. The twelve are advanced to the rank and dignity of Princes Ameth and are advocates and champions of the people.

The Fourteenth Degree or Perfect Elu deals with the legend associated with the discovery of the cubical stone in the crypt of Enoch bearing the Ineffable Name of Deity. The stone was then placed by King Solomon, King Hiram of Iyphrahim and the Master Hiram in a special underground vault. This Degree of Perfection represents the perfection or completion of the degrees of the Scottish Rite Symbolic Lodge.

The Lost Word represents the name of God, the peace of God and the ineffable nature of God.

Sources:

1. Coil, H. W., *COIL'S MASONIC ENCYCLOPEDIA*, Macoy Publishing & Masonic Supply Co., Inc., 1996
2. Hutchens, R. R., *A BRIDGE TO LIGHT*, The Supreme Council, 33<sup>rd</sup> Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction United States of America, 1997



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# Masonic Secrets—Ritual Revealed



J Randy Penn, 32° KCCH  
Expert, Rocky Mountain Chapter of Rose Croix  
On behalf and in honor of Phillip L Coomber, 33°,  
Orator

In the First Degree, the Master explains: The lodge's covering or roof is clouded canopy or starry decked heaven, where all good Masons Hope to arrive by aid of the ladder, which Jacob saw in his dream extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, which admonishes us to have Faith in God, the Hope of immortality, and Charity to all mankind. He declares the greatest of these is Charity because Faith may be lost in sight, Hope ends in Fruition but Charity extends beyond the grave through the boundless realms of eternity.

I want to examine the statement. I don't disagree but I think it we should discuss it. Are there any attorneys present? Counselor, I'll stipulate to the first and last statements. For the rest of us, that means I agree, in a legally binding way. No argument, no negotiation. The only discussion about Charity or Love is how much is enough? Do I love my neighbor more than he loves me, who can work and best agree? I don't want to talk about that tonight. As an accountant, a man and Mason, I don't want to measure Love. I don't want to parcel out it in debits and credits, looking for some kind of balance sheet.

The Master says Faith may be lost in Sight. Perhaps that's true. I know it's true for me. When I see an article of Faith achieved, I celebrate. When a new brother steps up in an ethical decision, that article of Faith is satisfied. I know I can trust him. I don't, I can't renew that article of Faith. You never get another chance to make a first impression. There is never another first contact. He satisfied my first question, can I trust him? That article of Faith is replaced with trust. Likewise if someone breaks my trust, my article of Faith, complete and unswerving trust cannot be replaced. This is where hellfire and brimstone preachers take off to condemn the sin and redeem the sinners. Can I get an Amen?

But this brings me what I think is the most important of the three. I live in Hope. Hope is the original renewable resource. When I Hope for a parking place, whether I find it this time or not, I Hope for one the next time. Even if I find a great parking place, I'm already excited about the finding the next great one. When I get a great meal or great service, I'm Hopeful, full of Hope, I'll get the same great experience next time. My Hope is immediately renewed. Hope is evergreen, ever new and ever young. When something bad happens, I Hope it's better next time. Don't dwell on the past, but looking forward! Hope never grows old, never matures and with luck, never dies.

What do you Hope for? Maybe to get out of this meeting early? No matter how many meetings you've been to, that Hope is always new. Hope renews itself.

As far as I'm concerned, Hope is the essential component to happiness. Hope for a better tomorrow, Hope for peace in our world, Hope for our nation and those who serve, inform and support my patriotism. Hope for the future of our fraternity.

We have a right to be concerned. Joining trends among Americans are down, our membership is ageing and what are strong finances today have a finite future. Without Hope, every action we take rearranges deck chairs on the Titanic, prepares us to become the best buggy whip maker, or be an 8088 processor in a Pentium world. Hope prepares us for the most difficult task of all, Change. I recently heard something I want to share. If you don't like change, you'll like obsolescence even less!

Hope my bothers, Ladies and guests, is the most important virtue of Faith, Hope and Charity. Keep Hope alive, prepare for and embrace change. You'll be happier, healthier and prepared for the future of the Masonic Family.

