

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

Chartered January 18, A.D. 1888, A.L. 5888

904-826-4086



September, 2022



STATED COMMUNICATIONS

Masonic Temple

4 Martin Luther King Blvd.

St. Augustine, FL

1ST & 3RD Thursdays

Meal – 6:30 p.m.

Stated Communication — 7:30 p.m.

DEGREE WORK AND PRACTICE

2nd & 4th Thursdays

CHARITY OF THE MONTH

Habitat for Humanity

Three Master Masons, was one of them you?

One grew tired of all the work, then there were two.

Two Master Masons with so much to be done;

One said "What's the use," then there was one.

One Master Mason, found a brother -- true!

Brought him to the Lodge, then there were two.

Two Master Masons didn't find work a bore;

Each brought another, then there were four.

Four Master Masons saved their Lodges fate;

By showing others kindness, then there were eight.

Eight Master Masons, loving their Lodges bright

shen;

Talked so much about it, they soon counted six-

teen.

Sixteen Master Masons, to their obligations

true;

Were pleased when their number went to thirty-

two.

So we can't put our troubles at the Lodges door;

It's our fault for harming the Lodge we adore.

Don't fuss about the programs or the "Master"

in the East;

Keep your obligation by serving even the very

least.

Author Unknown

From the East

Ten Master Masons

Ten Master Masons, happy, doing fine;

One listened to a rumor, then there were nine.

Nine Master Masons, faithful, never late;

One didn't like the "Master," then there were

eight.

Eight Master Masons, on their way to heaven;

One joined to many clubs, then there were sev-

en.

Seven Master Masons, life dealt some hard licks;

One grew discouraged, then there were six.

Six Master Masons, all very much alive;

One lost his interest, then there were five.

Five Master Masons, wishing there were more;

Got into a great dispute, then there were four.

Four Master Masons, busy as could be;

One didn't like the programs, then there were

three.

September 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 STAT- ED COMM 6:30 PM	2	3
4	5 OES	6	7 RAIN- BOW 7:00 PM	8 FC DEGREE 6:30 PM	9	10
11	12	13 Shrine Club 7:00 pm	14 District Instruction Melrose No. 89 6:30 pm	15 STAT- ED COMM 6:30 PM	16	17
18	19 OES	20 York Rite Chap- ter/Council 6:30 pm	21 RAIN- BOW 7:00 PM	22 Lodge Instruc- tion TBA	23 Fried Chicken, Shrine Club	24 Open Books Pine- land No. 86 9 am—noon
25	26	27 York Rite Command- ery 6:30 pm	28 Dist. Assn. Hastings No. 183 6:30 pm	29	30	

FROM THE WEST

Hello my brothers,

I was fortunate enough to attend the installation of officers for the Rainbow Girls on Wednesday August 3rd. It was a very nice ceremony, and well attended with most, if not all of the 11th districts' lodges represented.

RW Kent Warman, our current District Deputy Grand Master was beaming, because two of his daughters will be officers leading the Rainbow Girls this year. In addition, his daughters also have state level appointments with the Rainbow Girls. Reese is Grand Love and Samantha is Grand Representative to New York and Tennessee. It was so nice to see and hear RW Kent speak about how proud he is of his daughters.

It was also nice to see the amazingly positive impact participating in the Rainbow Girls has on the young women. If you know any girls between the ages of 11 – 20, you should let them know about the Rainbow Girls. The website is <https://www.gorainbow.org/>

In addition, I want to make sure all of our brothers know that as Masons, we have an open invitation to attend any Rainbow Girl meeting. They meet every first and third Wednesday at 7:00pm at Ashlar Lodge.

Let's show these fine young women that we support them and the work they do!

Fraternally,

Brother Tom Torretta



October 2022

Sun Mon Tue Wed Thu Fri Sat

						1
2	3 OES	4	5 RAIN-BOW 7 pm	6 STATED COMM 6:30 PM	7	8
9	10	11 SHRINE CLUB 7:00 pm	12 District Instruction Ashlar No. 98 6:30 pm	13	14	15
16	17 OES	18 YORK RITE CHAPTER/ COUNCIL 6:30 PM	19 RAIN-BOW 7 pm	20 STAT-ED COMM 6:30 PM	21	22
23/30	24/31	25 YORK RITE COMMAND-ERY 6:30 pm	26 District Assn. Cabul No. 116 6:30	27 Lodge Instruction TBA	28 Fried Chicken Shrine Club	29

FROM THE SOUTH

Transitions

At this time of the year, you will see different faces in different places about our Lodge as well as in our degrees. As our younger Brothers in the Fraternity are working toward the Sublime Degree of Master Mason, so should we continue to transition our minds, as well as our words of encouragement and tutorship towards their journey. I hope we continue to recognize the privilege and honor that we have to be a part of such great work and duty to appreciate the transition of time, tide, and teachings in our Lodge.

As we continue with the transition of weather, we should also continue the transition of our minds, and hearts, ever remembering our obligations and our own journeys. Only in our own journey can our paths cross and hope to have a forever positive influence on those around us, especially a brother master mason. Brothers, it is my hope that we continue to challenge our perception of transitions in our own lives and lodge for the betterment of our craft. In closing, may the changes that await us all be in light of brotherly love, affection, and harmony.

May Brotherly Love Prevail

Bro. Terrell Jones, JW

The Masonic Journey: A Quest for Light

The Masonic life is symbolically described as a journey from west to east in search of intellectual and spiritual light. For many, this journey appears to require two distinct paths: one moral or spiritual, the other educational or intellectual. This is the result of a common misunderstanding of the ultimate objective—understanding. Both science (the intellectual mechanism) and religion (the spiritual mechanism) seek the same thing: an understanding of the totality of existence; a final definition of reality, the universe and man's place in it.

In the oldest literature of Assyria (abt. 1300 b.c.e.), we find evidence of this spiritual quest. A half millennium later it is obvious in Pythagoras' search for the "meaning of life" through the divine understanding of numbers and their relationships. And two millennia after Pythagoras, Galileo, Pascal and Leibnitz echo him as they refer to mathematics as the "speech of God." This search for the ultimate answer, the final authorization, had as its most powerful impetus the search for the divinity.

In the late seventeenth century, three English Protestants laid the foundations for physics, psychology and biology in this spiritual quest. Isaac Newton saw God's speech in the great laws of physics and celestial gravitation. John Locke defined the self, theorized that the mind was a blank slate and that knowledge is obtained logically through the senses and our perceptions of reality. And John Ray, a minister without a pulpit and who is considered the father of English natural history, classified plants according to similarities and differences that emerged from observation thus advancing scientific empiricism. In this search for natural history, the perfection of the Divine Creator was both obvious and benevolent.

But while most contemporary scientific and spiritual movements tend to make rear projecting allusions telling us what *has* gone wrong and even hinting at some unbounded previous catastrophe, the Masonic quest looks forward. We endeavor to make good men better by looking forward. We utilize a stability and firmness of principle to fully discover ourselves and the world in which we live.

In the second or Fellow Craft Degree, the intellectual part of this quest is explained in terms of the liberal arts, the five senses and the orders of architecture. The liberal arts, often considered synonymous with the introductory courses in the university curriculum, provide us with the foundation necessary to our intellectual quest. The five senses, as Locke noted, provide us with the information essential to the final objective—understanding. And the five orders of architecture speak to the orderliness of the quest as well as to the artistic and creative potential of man.

Anciently, the liberal arts (*artes liberales*) were considered the essential skills required for a free person, a citizen, to participate in public life. These arts made the citizen truly a "free man." In modern times, the term most often refers to the disciplines of literature, language, philosophy, history and mathematics, as well as to the social and biological sciences.

In the classical world, the liberal arts were divided into the *Trivium* and the *Quadrivium*. The *Trivium* included grammar, logic (also named dialectic) and rhetoric. The *Quadrivium* included arithmetic, geometry, music and astronomy. Arithmetic and geometry, along with trigonometry and other numerically based studies now fall under the rubric of mathematics, and astronomy, now based on observable, replicable science, was anciently known as astrology and included the auguries of that pseudo-science. Let us take a closer look, however, at the liberal arts and consider them as an experience essential to reaching the Masonic goal of enlightenment. This is the liberal arts experience.

This explanation of the liberal arts experience will not specifically focus on any one or, even, all of the seven steps described in the degree. Instead, we will consider what we, as free men, receive when we utilize the steps to our and society's betterment.

The first goal of the liberal arts is to give the individual the ability to reason well and to recognize when reason and evidence are not enough. The liberal arts give us the ability to be creative—to connect two previously unconnected concepts in a new and novel way or to find a previously unknown connection between already joined concepts. They encourage in us serendipity and analysis. The key to reason is to recognize fully when more evidence is needed.

The liberal arts enable us to read, write and speak with some level of distinction and style. Reading the words alone is not sufficient to knowledge. And writing simple sentences does not create understanding on the part of the reader because it does not sufficiently express the thoughts of the author. Simply speaking words does not make one a great orator. Grammar is the set of structural rules that govern the way in which we speak and write and includes morphology, syntax, and phonology, as well as phonetics, semantics, pragmatics, spelling and punctuation. It is truly the key to understanding human communication and governs our thought process.

Rhetoric or dialectic refers to the reasoned utilization of dialogue and the "art" of logical discussion. The purpose of rhetoric is to find the truth. It requires not only that the speaker "speaks well," but that the audience "listens well." One of the oldest manifestations of rhetoric may be found in the Socratic Method which tests beliefs through questions as it examines the structure and reason behind the belief or idea. Rhetoric focuses not on persuasion but on truth seeking and requires that the audience reflect critically on the topic. Rhetoric, when properly and effectively used, can change opinions.

The liberal arts also help us understand and utilize numerical data. They give us the ability to grasp and analyze the information presented. Much in the modern world is expressed in mathematical terms and, without the ability to understand and analyze the propositions presented, we are unable to determine if the conclusions (or answers) are valid. There is a common saying in mathematics: "Anything can be proven by the manipulation of numbers," especially when the audience lacks the basic computational skills implied in this part of the liberal arts.

As humans, we must understand our history and the consequences of past actions as well as the uncertainty of human society. George Santayana wrote: "A man is morally free when, in full possession of his living humanity, he judges the world, and judges other men, with uncompromising sincerity." He also wrote: "'Those who cannot remember the past are condemned to repeat it.'" An understanding of our history—not just names, dates and events, but outcomes and long-term consequences—is essential to the full and productive public life of a free man.

The liberal arts imply, but do not explicitly state, that an understanding of the scientific method is essential to the individual's grasp of the reality of the world in which he exists. The use of the scientific method enables the individual to explain what he observes. It uses a system of techniques for investigating phenomena, acquiring new knowledge, correcting previous knowledge and integrating new observations with those previously made. It is based on empirical and measurable evidence, and is subject to repetition and confirmation. It has characterized the study of natural science since the 17th century. An individual using the scientific method seeks to let reality speak for itself and allows it to either support or disprove the proposition.

Inherent to the liberal arts experience is the ability to make ethical choices and to assume responsibility for those choices. Ethical choices, for our purposes, are defined as those choices that enable us to live together as one family regardless of race, creed, national origin or political persuasion. Ethics involves a methodical procedure for developing, systematizing, defending, and recommending concepts of correct behavior. Ethical decision making is essential to the survival of any society.

Inherent to ethical decision making is the ability to assume responsibility for one's actions, behaviors and choices. In a world where a common excuse is "the devil made me do it," the strength of character exhibited in the ability to assume responsibility is paramount to our success both in our individual lives as well as in our Masonic journey.

"Art" describes a wide range of human activity to include the visual arts--painting and architecture, for example--as well as music, theatre and dance. In the 17th century, "art" referred to any skill or mastery and was not differentiated from crafts or sciences. One essential of art is its ability to have a direct impact on our psychological as well as physiological responses as is so eloquently described in the lecture of the Fellow Craft Degree's explanation of the science of music. Through art, we are enabled to hear more, see more and experience more, and to do all at a significantly deeper level.

The liberal arts encourage sequential learning. As we learn to read beginning with simple three and four word sentences then progress to more complex expression, so all learning is sequential and based on the firm foundation of the liberal arts. Sequential learning is essential to the great leaps of imagination that generate new and great discoveries from the structure of DNA, to the complexities of the atom and the modern iPhone.

Along with sequential learning, we must also develop a grasp of the technological advancements that so rapidly overtake us. At the same time, we must understand how these advancements are to be applied in terms of their capabilities and limitations. The modern computer, for example, is a marvelous machine, but it still requires a degree of human input and imaginations to function.

The totality of the liberal arts experience may be expressed in three related statements:

To create insights and understanding not only of our world but of the rest of the world as well;

To develop the ability to see the world as it really exists and to understand what we see; and

To understand that change comes not necessarily through innovation, but through new ways of seeing. The liberal arts give us the ability to see in new ways.

The Masonic journey or quest for light (enlightenment) is often described as a trek that culminates when the traveler reaches the "top of the mountain" and attains a significant degree of self-knowledge. It may, however, be better to describe it as the exploration of a dense and entangled forest where it is easy to walk at some levels and on some paths, and difficult at others. The traveler's problem is how to shift for himself. He is searching for direction rather than height. In this forest, many paths are tangled thickets, some overgrown from disuse, some fashionably clear and easy, and many interwoven. The challenge is created by the complexity and divergence.

Masonry, though its utilization of the liberal arts experience and its spiritual foundation, provides the guiding light essential to successful progress being made in the journey. It removes the ear-plugs and blinders. It enables the traveler to grasp and utilize the complexity and diversity to one's benefit. In that sense, the forest and the mountain are one. We all travel in the same land; the terrain is difficult, the routes varied, but the goal is common to all mankind, especially Masons.

LODGE OFFICERS 2022

Worshipful Master	James Carrick	904-501-4348
Senior Warden	Thomas Torretta	602-881-3206
Junior Warden	Terrell Jones	904-669-5249
Secretary	Troy Usina	904-451-5283
Treasurer	Oscar Patterson III	904-955-9175
Senior Deacon	George Maultsby	703-956-0228
Junior Deacon	Mark Williams	904-669-9694
Chaplain	Robert Harry, Jr.	904-806-1255

FRATERNAL NOTICES AND DATES

O.E.S. Chapter #12.....1st & 3rd
Mondays
Rainbow Assembly #42.....1st & 3rd
Wednesdays
York Rite Bodies.....3rd & 4th
Tuesdays

**OTHER 11th MASONIC
DISTRICT LODGES**

Palatka No. 34
Palatka—2nd & 4th Mondays

Lake No. 72
Crescent City—1st & 3rd Mondays

Pineland No. 86
Peniel—1st & 3rd Thursdays

Melrose No 89
Keystone Heights—2nd & 4th Tuesdays

Middleburg No. 107
Middleburg—1st & 3rd Tuesdays

Cabul No. 116
Green Cove Springs—2nd & 4th Thursdays

Hastings No. 183
Hastings—2nd & 4th Tuesdays

Bunnell No. 200
Bunnell—1st and 3rd Tuesdays