

# On The Level



” Since 1895 ”

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April 2005

[www.mastermason.com/wagonermasons](http://www.mastermason.com/wagonermasons)

Volume 1, Number 2

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## The Grand Master's Membership Program

The Grand Master's Membership Program kicked off at the INDIA SHRINE TEMPLE in Oklahoma City with Steve Wright, 32°, D.D.G.M., P.M. (Wagoner Worshipful Master – 1997 & Chief Rabban of the BEDOUIN SHRINE) serving as Master of Ceremonies. More than 75 brothers attended to hear Brother Ben Johnson, 32°, of Hampton Lodge #235 in Catlettsburg, Kentucky and Worshipful Ted Berry, 32°, KCCH, of Benjamin French Lodge #15 in Washington, D.C. present ideas of growing our membership. Dr. Jim Tresner, 33°, Grand Cross, discussed the Masonic Service Association report.

Four things were deemed necessary to reverse the declining membership trend: (1) Men must know that there is such a thing as Freemasonry; (2) Masons must talk with their non-Mason friends, telling them about the fraternity and offering to give them a petition (most men do not know who to ask or how to join); (3) Entered Apprentices must be encouraged to advance; and (4) The Lodge experience must be good enough that they want to advance and bring their friends to share in the experience.

Some discussion was given to the topic of "*solicitation*". Article VIII, Section U 801, of our Uniform Code states: "*It is unmasonic to solicit membership from the profane.*" Most Worshipful Grand Master William Owen explained that giving a petition to a friend and telling him that "*he would make a good Mason*" is not defined as solicitation. Solicitation is when you persistently ask a person to join Freemasonry.

The MOST WORSHIPFUL GRAND LODGE OF OKLAHOMA has given WAGONER MASONIC LODGE #98 a goal of raising 3 brothers to the sublime degree of Master Mason in 2005. Lodges which meet their goals will receive a special certificate from the Grand Master, a listing in the 2005 Proceedings of the Grand Lodge, and special recognition during the Grand Lodge Communication. We have raised 1 Master Mason and initiated 1 Entered Apprentice thus far!

A membership pin will be given by the MOST WORSHIPFUL GRAND LODGE OF OKLAHOMA to the Top Line Signer of an Entered Apprentice and will present a pocket watch to the Top Line Signer of four E.A.s.

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### Meetings

**When:** 1st & 3rd Thursdays  
**Time:** Dinner @ 6:30 p.m., Tyle @ 7:30p.m.  
**Location:** Wagoner Masonic Lodge

**WAGONER MASONIC LODGE #98  
CONTACTS**

E-mail: wagonermasons@hotmail.com

www.mastermason.com/wagonermasons

P.O. Box 951  
Wagoner, OK 74477  
Phone: 485-2064



**WAGONER MASONS ONLINE**

WAGONER MASONIC LODGE #98 can now be contacted via e-mail address wagonermasons@hotmail.com. Your Lodge is also on the Internet at www.mastermason.com/wagonermasons and has had over 2,170 visits.

The website contains the history of WAGONER MASONIC LODGE #98 as well as Past Worshipful Master photos since 1895, and the ON THE LEVEL newsletter.

A calendar is included to post upcoming events and links to other appendant organizations such as YORK RITE, KNIGHTS TEMPLAR, SCOTTISH RITE, BEDOUIN SHRINE, SHRINER'S HOSPITALS, and ORDER OF EASTERN STAR.

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Rick Moore  
Home = 485-0095

**Junior Warden**

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## Perpetual Members Of Wagoner Masonic Lodge #98

RICHARD L. FORD June 9, 1986	WALTER H. HEFFLEY January 22, 1990	RICHARD L. GRAY, JR. October 29, 1998
CLARENCE D. LIVELY November 12, 1986	KENNETH L. CLELAND January 21, 1992	SAMUEL L. HOMAN November 13, 1998
ROBERT F. THOMPSON November 12, 1986	LLOYD P. MILLER September 14, 1993	GLEN R. WINTERS November 13, 1998
ALBERT C. DUGGAN November 24, 1986	LARRY M. KING September 14, 1993	DENE SHOEMAKER November 13, 1998
WILLIAM R. HOMAN November 24, 1986	JAMES A. KING September 14, 1993	CHUCK E. BRADLEY June 10, 1999
FLOYD L. LUELLEN November 24, 1986	DONALD D. LINVILL October 18, 1993	BRAD C. HUTCHENS October 10, 2000
PAUL MESSER November 24, 1986	DONALD D. PITCHFORD December 14, 1993	GARY W. LONGLEY November 3, 2000
GEORGE R. SMITH November 24, 1986	STEPHEN L. WRIGHT February 5, 1994	DELMER L. KEIN November 20, 2001
DONALD E. WOFFORD November 24, 1986	WAYNE E. ORRICK April 29, 1994	STEVEN R. ADAMS November 30, 2001
JACK P. DRAKE November 24, 1986	ANDREW H. MILLARD May 17, 1994	RICK A. MOORE January 24, 2002
JEROME M. DAY, JR. December 12, 1986	GARLAND C. SHEPHERD May 22, 1995	DAIL V. WITTEN July 26, 2002
VERNON A. SULLIVAN December 15, 1986	DAVID J. CASON November 27, 1995	JOHNNY M. MEADORS November 22, 2003
PHILLIP L. DRISKILL December 15, 1986	PHILLIP SULLIVAN December 19, 1995	JERRY HEFNER February 12, 2004
DANIEL D. POWERS December 17, 1986	JACK S. ALDRIDGE December 29, 1995	PENTZOR CUNNINGHAM July 15, 2004
RUSSELL D. CHRISTY July 24, 1987	ROY L. CENTER December 29, 1995	ROGER E. HAYES November 12, 2004
ANTHONY R. LOWE May 15, 1989	MICHAEL G. WITTEN February 25, 1997	RAYBURN D. COLLINS December 6, 2004
JOSEPH B. COBB May 23, 1989	LIONEL HOPPER November 17, 1997	ELMER SHEPHERD January 8, 2005
BOBBY L. SANTINE December 19, 1989	NATHAN JONES February 20, 1998	

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# April 2005 Trestle Board

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Chili Dinner Fund-raiser for Boy Scouts @ the lodge. 5PM – 7PM	2 Masonic Lodge Breakfast  7:00AM – 10:00AM  Tulsa Scottish Rite Reunion
3 Tulsa Scottish Rite Reunion	4  OES Meeting – 7:30PM	5	6	7  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	8	9
10	11	12	13	14	15	16 OES Breakfast  7:00AM – 10:00AM
17	18  OES Meeting – 7:30PM  Wagoner Shrine – 6:30PM	19	20	21  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	22	23
24	25	26	27	28	29	30

TO WHOM THESE PRESENTS MAY COME, GREETINGS:  
THIS IS TO CERTIFY THAT

**CLARENCE LIVELY**  
HAS BEEN APPOINTED TO THE  
**HOSPITAL SERVICES COMMITTEE**  
OF THE MOST WORSHIPFUL GRAND LODGE OF  
**Ancient Free and Accepted Masons**  
OF THE STATE OF OKLAHOMA FOR THE YEAR 2005  
Dated this 9th Day of November, 2004

*Harry D. Olson* GRAND SECRETARY      *Walter J. Olson* GRAND MASTER

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# May 2005 Trestle Board

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2  OES Meeting – 7:30PM	3	4	5  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	6	7 Masonic Lodge Breakfast 7:00AM – 10:00AM
8	9	10	11	12 District #24 Meeting @ Wagoner	13	14
15	16  OES Meeting – 7:30PM  Wagoner Shrine – 6:30PM	17	18	19  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	20	21 OES Breakfast 7:00AM – 10:00AM
22	23	24	25	26	27	28
29	30	31				

*Gloria Marshall*

**Wagoner County Treasurer**

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*Judie Thompson*

**Wagoner County Assessor**

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# June 2005 Trestle Board

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	3	4 Masonic Lodge Breakfast  7:00AM – 10:00AM
5	6  OES Meeting – 7:30PM	7	8	9	10	11
12	13	14	15	16  Stated Meeting 6:30PM – Dinner 7:30PM - Tyle	17	18 OES Breakfast  7:00AM – 10:00AM
19	20  OES Meeting – 7:30PM  Wagoner Shrine – 6:30PM	21	22	23	24 St. John the Baptist Day	25
26	27	28	29	30		

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## Saint John The Baptist Day – June 24

### "In Search of St. John the Baptist"

*Given on 6/18/99 by the The Rev. Jill E. Harvey, First Baptist Church of Lebanon, CT by Jill Harvey*

Reprinted from A Page About Freemasonry

<http://web.mit.edu/dryfoo/Masonry/>

#### **Text: Matthew 3:1-12**

We have gathered together this evening for an annual celebration that is near and dear to the heart of Masons everywhere: the celebration of the feast day of St. John the Baptist. Now, I must admit, I was a little surprised to find that John the Baptist is one of the patrons of the Masonic order. When I think of the Masons, I'm more inclined to think of Solomon than John. And besides, Baptists like myself have always liked to think that we have the "exclusive rights" to this particular saint of the church.

With great curiosity, then, I delved into pages and pages of material about the connection between John the Baptist and this fraternal order known as "the Masons." And I quickly learned that there is far more material about what we don't know about John and the Masons, than there is about what we do know.

I don't profess to have any new answers to the old question of how John the Baptist came to be connected with masonry. It may even be that some of what I will tell you in the next few minutes will fly in the face of some of your own cherished beliefs about John. But it is my hope that we will all come away from this service tonight with a better understanding of just why it is that we gather on this, the feast day of St. John, to honor one of the celebrated patrons of Masonry.

The first question that must be asked is, "Did John the Baptist really exist?" On this score, we do have some definitive proof, for John is spoken of in all four of the gospels, as well as in the accounts of Josephus, a well-known 1st-century historian. John is perhaps best-known for being the man who reluctantly baptized Jesus, thereby inaugurating his earthly ministry. But aside from this, John was a significant figure in his own right... a Jewish prophet with his own message and his own band of disciples.

John was the son of Zechariah and Elizabeth, the descendant of devout rural priests. He lived in the wilderness. He preached in the wilderness. And he baptized in the wilderness. Why, you might ask, all this emphasis on the wilderness? The wilderness is an important point, because John's being anchored the wilderness is the key to our understanding of him, for it underscores the radical alienation of John from the society of the day.

As a country priest, John would have been disdained by the aristocratic priesthood of the great city of Jerusalem. The leaders of the priestly hierarchy routinely looked down their collective nose at their "country cousins," and John would not have escaped their scorn. Those at the top of the social ladder would not have mixed freely with a man such as John. And for his part, John probably wouldn't have sought them out either.

That John was a man who was separated from society was also apparent in the way he dressed. His clothing was made of camel hair instead of fine linen, and he wore only a simple leather belt around his waist. Even the food he ate served to illustrate how set apart John was from the social structures of Jerusalem. While the Temple priests dined on lamb and grains and drank fine wine, John lived on a wilderness diet of honey and locusts.

And then there was his preaching. John preached against the wealthy, against the powerful, against the leaders of society. He described them as a "brood of vipers." He called them repeatedly to accountability before God. John's in-your-face preaching and his unceasing repetition of his message would have only served to widen the gulf that existed between this prophet and "polite society." In all things, John was a man who swam against the current.

Now, here's where some potentially disappointing news comes in. Given John's alienation from society... given that he was an ascetic priest who lived and worked in the wilderness, away from the established structures of government and society, it is highly unlikely that John was ever a member of a Masonic order. John's life and work all point not only to a man who worked alone (despite the many disciples who followed him), but they also point to a man whose entire life was dedicated to one solitary purpose: the purpose of preaching the message of repentance and renewed faithfulness to God. This doesn't really sound like a man who had any spare time to devote to social activities. Indeed, for the prophets of God, there were no other activities than the one to which God had called them in the first place.

However, as disappointing, and perhaps even shocking, as this declaration about John the Baptist may be, it in no way undermines the appropriateness of John's being one of the eminent patrons of Freemasonry. For there are even better reasons to claim John as one of your own than the presumption of membership in some ancient form of the order... far better reasons.

John may have been a radical. He may have dressed like a bum and eaten like some kind of 1st-century hippie. And yes, he was abrasive and even downright rude at times. John was definitely not the kind of man that you hope your daughter will fall in love with a marry some day. You wouldn't even want him to live in the house next door, not that he would.

But, despite all these seemingly unpleasant and even unsavory characteristics of the man we call John the Baptist, he is a man that we could all do well to emulate. For above all else -- beyond his rough way of dressing and his strange way of eating... beyond his in-your-face attitude and his lack of social graces -- beyond all this, John was a man of character and integrity.

John was a humble man, in the best sense of the word. He preached a strong message on behalf of a mighty God, but he never confused himself with the one who had called him. When Jesus approached John for baptism, John hesitated, saying, "I need to be baptized by you, and yet you come to me?" This was no show of false humility. John recognized Jesus, and questioned his own fitness as the one who was being asked to baptize the Son of God.

A man of false humility would have continued to protest, declaring his unworthiness in a way designed to elicit praise for such humble behavior. But John didn't argue with Jesus. He didn't protest. Instead, he quietly acquiesced when Jesus explained that this was proper and would serve to fulfill all righteousness (Mt 3:13-15). John was a humble man, who was able to put his own interests aside when he saw that there was a greater good to be gained by doing so.

John preached a message of repentance. Now, repentance means more than just saying that you're sorry. The Greek word *metanoia*, from which the word "repentance" comes literally means "to turn around." John urged his followers to literally turn around and move in a new direction... to move toward God instead of away from God. And he urged them to "bear fruit" that was "worthy of repentance." In other words, mere lip service wasn't enough. John wanted his followers to live lives that showed their orientation toward God. And he preached this message not only with his words, but with his actions as well.

For John was a man who was devoted to God. His life's work was carried out in accordance with God's will and in response to God's call. Living life in this way didn't exactly make John a popular guy. He was an outsider from the beginning, and he stayed one right up until the end.

And we know from our own experiences today, that living in accordance with God's will and purpose is not always easy... is not usually the way for us to "fit in" with all that is going on around us. In a society that touts self-gratification and entitlement based on one's desires, devotion to God can mean swimming against the strong current of individuality. It means putting others before oneself, and giving up individual gain to benefit people who are often complete strangers.

Finally, John was a man who loved God. For it was from his love of God that all of John's devotion, and humility, and dedication to his call flowed. It was this love which sustained John throughout his life and throughout his ministry, right up until the moment of his death. Indeed, the love of God shaped John into the man we have come to know, a man whose reputation has remained unshaken throughout the centuries since he walked the earth.

John the Baptist was one particular man, who lived in one particular historical moment. And yet, his message of repentance, humility, devotion and love of God transcends time and culture. It is a message that is just as urgent and as true today as it was 2,000 years ago. It is a message that was illustrated by John's daily life. And it is a message that underscores so many of the values that Masons today lift up as ideals for the living of a moral life.

We may never know the truth about John's historical relationship with Freemasonry. We may never find out if he was a member of this fellowship, which has such a long and distinguished history. And in truth, it really doesn't matter if we do. For the man who has come to be known as St. John the Baptist was a man whose life exemplified duty to God through his faith, his religious practices, and through the very living of his life.

Joseph Fort Newton once said, "Righteousness and Love -- those two words do not fall short of telling the whole duty of a man and a Mason." And Masons around the world could do no better in their choice of a patron and a model for living than they have in John the Baptist: a man whose life continues to shine as an example to us all.

Amen.



### Treasurer's Corner

Brothers,

Some of you have asked how much of your dues actually stays with WAGONER MASONIC LODGE #98. Our annual dues are currently \$30. The Most Worshipful GRAND LODGE OF OKLAHOMA requires \$8 for each Master Mason on the roll January 1. So, your Lodge actually receives \$22 each year from your dues.

As discussed in the last issue, a Perpetual Membership is \$450 (15 times the annual dues – as set by the Most Worshipful GRAND LODGE OF OKLAHOMA). This money not only pays your Lodge dues for the remainder of your life, it also pays the WAGONER LODGE from a perpetual account for as long as the door of our Lodge is open! The amount paid to your Lodge is based on the earned interest of your endowment. The \$450 is considered principal and shall never be spent.

1 in every 7 Oklahoma Masons has a Perpetual Membership in his Lodge. He's a member of that Lodge forever! Whatever may come, he will never be suspended for non-payment of dues. No matter what happens, his Lodge will be able to continue its work in the community, continue to help good men find fellowship and fulfillment, help feed the hungry and clothe the naked, even after he has set down his working tools for the last time on earth.

The Most Worshipful GRAND LODGE OF OKLAHOMA also permits the purchase of a Memorial Perpetual Membership for the sum of \$150. This is an excellent way of paying tribute to a deceased Master Mason who was in good standing at the time of his death.

Your Lodge receives 67% of the interest earned each year while the Most Worshipful GRAND LODGE OF OKLAHOMA receives 33%.

All dues, Perpetual Memberships, and donations should be sent to WAGONER MASONIC LODGE #98, P.O. Box 951, Wagoner, OK 74477.

Fraternally,

Clarence Lively, 32°, P.M.



### TULSA SCOTTISH RITE REUNION

Dr. James "Jim" Tresner, 33°, GRAND CROSS, will deliver an educational program Saturday morning of the Spring Reunion. Dr. Tresner will begin with a brief overview of the quests represented by the 4 Scottish Rite bodies, and how the degrees governed by each body relates to these quests.

The 2-day Spring Reunion will take place on Saturday, April 2 and Sunday, April 3. For more information call the Tulsa Scottish Rite at 622-7760.

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Bill Gravitt – 1975  
Ralph Porter – 1976  
Pete Blanket – 1983  
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Richard Ford – 1986

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Paul Messer – 1988  
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