



Sioux Falls Freemasons The Trestle Board

*Three Lodges,
One Brotherhood*

September 2018

IN THIS ISSUE

My “Why” of Masonry

by Brian Pulling, WM Minnehaha #5

Brothers, some of you know about my journey in Masonry but others here don't. I was part of the first one day in Fort Pierre back in May of 1995. My grandfather had wanted me to join the DeMolay when I was younger but that didn't happen. A few years after I finished law school and had moved back to Aberdeen, he approached me about becoming a Mason. It didn't take long for me to say yes. After some time at the Lodge, there was a decision made on a candidate that I felt was not very Masonic and it turned me off from the Craft for a long time, but I remained a Mason in my heart.

After several years of working on myself in several cities, I relocated to Sioux Falls for the 3rd time. I then joined a local church and found several fellow Masons there. I felt that these men could help me find that next step and they did with the Brothers in Minnehaha #5. I tell you this, so you have some context around my “why” of Masonry.

This past year, I discovered a speaker/writer named Simon Sinek. His TEDTalk about the Golden Circle intrigued me. Basically, he talked about how humans communicate and how they are motivated. He believes that we often communicate the what we do and the how we do it but never focus on the why we do it. It's that “why” that actually motivates people. I started thinking about that in

Masonic terms and Brothers, I don't think we do a good job of communicating our “why”.

We say “we make good men better” but that is what we do, it is a result. How we do that is often described as “using a beautiful system of morality, veiled in allegory and illustrated by signs and symbols.” But what is our “why”? Why did we become Masons and why are we still Masons?

I asked our Lodge about this in August. For some, it was generational or the good works we do; for others it was fellowship at Lodge. For me it was all of those and a something deeper and bigger than that. Sometimes I take a bigger picture view of things (for better or worse) and I remember that glimmer in my grandfather's eye when he talked about Masonry with me. I always felt that glimmer was much bigger than the two of us.

As I questioned my “why” it became about that greater connection that we all share as Masons; that instant trust we should have in each other as a fellow Brother. My “why” is that I believe our community and world is a better place when good men come together in common cause to work together to be better.

I think that if we can communicate our personal and/or collective “why” to potential candidates it will help motivate them to join us and discover their own “why” with us.



Your Masonic Education

This issue we explore the three lesser lights. This article appeared in a Short Talk Bulletin from 1926 and is still interesting information today!

Pages 3-4



Masonic Spotlight!

This month we are featuring The Liberty Chapter Order of DeMolay.

Page 6

Salutations from the Senior Wardens

by Robert "Solo" Solorzano, SW Unity #130

Brethren, how should Masons meet? We always hear that we should always meet "On the Level," and that we are traveling on "that level..." , but what does it mean? Some may say that it should mean that all Masons are equal. I, however, take it a different way.

There is no denying that all men are definitely NOT created equal. The sentiment that we are all created of the same dust and travel as equals until the day that we return to whence we came only holds water for so long. The stark reality is that some men may possess gifts which others do not; some with greater physical abilities, others with greater mental prowess, and others with a more enlightened moral quality.

But would it be out of line to suggest that this is what actually makes humans better as individuals, and therefore better as a society? I believe those differences are what makes the world a more colorful place. Nature requires different demands that only people of unequal footing can fill. We, as a species and society of Brothers and Fellows, will

always need some to inspire, some to teach, the select to lead, and some to build. Perhaps this is what Aristotle meant when he said, "The worst form of inequality is to try to make unequal things equal."

What then does the symbol of the West mean to me? I posit that it is the equal right of each man to the full use and development of such gift that he may possess, whatever it may be, unhindered by injustice or oppression. As our Declaration of Independence puts it, every man has an equal and inalienable right to "Life, Liberty and the Pursuit of Happiness," with due regard for the rights of others.

Today these truths are still held to be self-evident. The many Brothers, with their own individual talents and gifts, are able to provide assistance in their own unique way to the Temple or another worthy Brother, their widow or orphans. Everyone is equal to every other so long as he does good work, true work, square work. Then, unhindered by injustice and oppression, all together on the



level, may know the joy of seeing the Temple slowly rising in the midst of their labors.

Masonry lifts men to a higher level, making each a Craftsman in a great enterprise, and if it is the best brotherhood it is because it is a brotherhood of the best. This is what the Level, the symbol of the Senior Warden, means to me.



A Word from the Junior Wardens

by Jerry Grouzis, JW Minnehaha #5

As I thought about what my emblem means to me I kept thinking back to my days as a Foreman in New York. When I look at the Lodge I think of how we worked in the Trades. The Worshipful Master is the Owner and he gives us our instructions of what needs to get done. The Senior Warden is like the Supervisor, he is the stand-in when the Owner can't be around, and he makes sure the orders of the Owner get communicated to the Foreman on the job site.

This brings me to my emblem; as a Foreman, it was my job to make sure there aren't any issues on the job site and guys knew what they had to do. I made sure the guys got back and forth from their break and didn't mess around while they are on break.

This may be one of the reasons I relate to Masonry so well; I can see it from both the point of the operative and speculative. My experiences have shown me how important it is to have someone around who makes sure all the guys are acting in due bounds of

uprightness, integrity, honesty, and justice. Uprightness is that they need to get done what is assigned, just like the Junior Warden conveys orders to the Lodge. Integrity means that they don't act like a fool on break, just like my office instructs me to superintend the Craft during the hours of refreshment. Honesty was about clocking in and out correctly and not taking things from the job site which impacted out costs and profit, just like when I say "... that he may have pleasure and they profit thereby."

Finally, justice, we always tried to keep everything we did above board so there was never a question about whether things were done within code or where the materials were used. My emblem is the very symbol of acting in an upright and just manner and I feel like I have a duty to keep things that way. I also have a duty to the Senior Warden too because without the plumb and the level there cannot be a square. We must support and work with each other to be able to support the Worshipful Master. Just like I did as a Foreman in New York.

THIS MONTH'S EDUCATION TOPIC



Masonic Website of the Month!

The **Free Mason Network** is a social networking site that connects you to thousands of other Masons around the US and 147 countries around the World! It's simple to use, gives you the latest news and opinions about Masonic topics and connects you to your Brothers near and far.

<http://www.freemasonnetwork.org/home>



Masonic Phone App of the Month!

The **My Freemasonry Mobile App** grants you full access to the My Freemasonry website and discussion forum. Join over 16,000 fellow Freemasons as they share upcoming Masonic events, educational papers, photos and more!

FAST FACTS

In 1920, Gate City Lodge #522 in Kansas City, MO met every day of the week except Sunday to confer a record 1,107 degrees, averaging 21 degrees a week.

Your Masonic Education

by Unknown (it appeared in a Short Talk Bulletin from Feb. 1926)

The Three Lesser Lights

When an initiate is first brought into the light in a Masonic Lodge, the radiance come from the Lesser Lights, which form a triangle about the Altar. It seems, at first, rather odd that so great and important a symbol should receive such scant attention in the ritualistic body of Freemasonry.

We are instructed that they are called Lesser Lights, that they are placed in a triangle, that by their light we may see other objects, that they represent the Sun, Moon and Worshipful Master, for certain reasons which are rather briefly explained . . . and that is all! Later on we learn, more by example than by precept, more by custom than by law, that Lesser Lights are always lit when a lodge is opened. Even when their flames do not really burn (have you ever stood at a grave side on a day too windy to permit the flickering candle to send forth its light?) they are constructively burning. They are supposed to be lighted as soon as the lodge is opened, and then the Altar is arranged; to be extinguished after the Altar is disarranged, and the Great Lights displaced. But nowhere in our ritual are we told much of anything as to why all these things are so; how the Lesser Lights came to be; what their hidden, covered, secret, symbolic meaning is.

And you shall search through many a Masonic volume and tome and find no more light on the Lesser Lights than the ritual gives. Mackey, the great authority, is unusually brief, and beyond drawing a parallel to the use of the seven branched candelabra as described in the Great Light, and stating that their use in Masonry is very old, they appearing in print in references to Masonry in the seventeenth century, adds practically nothing to the ritual explanations.

And yet it could not be possible that so important a symbol could have no more soul than is given in the few words we devote to it. It seems obvious that it is one of those symbols in Freemasonry . . . of which there are so many! . . . which the individual brother is supposed to examine and translate for himself, getting from it what he can, and enjoying what he gets in direct proportion to the amount of labor and thought he is willing

to devote to the process of extracting the meaning from the outer covering.

Let us dig a bit together; labor in company is lightened always; a burden shared is a burden halved!

Immediately after the Lesser Lights are named, our attention is directed to the fact that they are in a triangle about the Altar. In some Jurisdictions they are closely about the Altar; in others, one is placed at each of the stations of the three principal officers.

In some lodges the three Lesser Lights form a right, in others an equilateral; in others an isosceles triangle. What is uniform throughout the Masonic World is the triangular formation about the Altar; what is different is the shape and size of the triangle. Of course, it is not possible to place three lights to form anything else but a triangle, or a straight line; they cannot be made to form a square or a star. Which brings us to the first place in which to sink our Masonic shovel; why are there three Lesser Lights, and not two or four?

There are a number of reasons. Any thinking brother has already discovered that there is "Three" throughout the whole system of Ancient Craft Masonry; three degrees, three steps, three ancient Grand Masters; and so on. It will be no surprise to recall that three is the first of the great Sacred Numbers of the ancient Mysteries, and that it is the numerical symbol of God. Not, if you please, because God was necessarily considered triune. While many religions of many ages and peoples have conceived of Divinity as a trinity, the figure three as a symbol of God is far older than any trinitarian doctrine. It comes from the triangle, which is the first possible figure made up of straight lines which is without either beginning or ending. One line, or two lines have ends. They start and finish. The triangle, like the square or the five or more sided figure, has no loose ends. and the triangle is the first of these which can be made; as God was always considered as first; and also, as without either beginning or ending, the triangle itself soon became a symbol of Deity.

Sun worship was among the first of religions; let him who knows lay down the facts as to whether sun worship preceded fire worship, or fire worship that of the sun. To us it does not matter. Sun worship is far, far older than any recorded history; it goes back, far back, (Continued on Page 4)

into the first dim mists which obscure the very first beginnings of intelligence. So, it was only natural that the early worshipers should set a light beside their Altar or Holy place and name it for the sun.

Ancient peoples made much of sex. Their two greatest impulses were self-preservation and mating. Their third was protection of children. So enormously powerful were these impulses in primal man, that not all his civilization, his luxury, his complicated and involved life, have succeeded in removing these as the principal mainsprings of all human endeavor. It was natural for the savage worshiper of a shining God in the sky to think he, too, required a mate; especially when that mate was so plainly in evidence; the moon became the Sun's bride by a process of reasoning as plain as it was childlike.

Father, Mother . . . there must be a child, of course.

And that child was mercury, the nearest planet to the sun, the one the God kept closest to him. Here we have the origin of the three Lesser Lights; in earliest recorded accounts of the Mysteries of Eleusis (to mention only one) we find three lights about the Holy Place, representing the Sun, Moon and Mercury.

Albert Pike says: "They are still the three lights of a Masonic Lodge, except that for Mercury, the Master of the Lodge has been absurdly substituted.

Albert Pike was a very great and a very learned man.

To him Freemasonry owes a debt greater, perhaps, than to any other who ever lived; he gave her study, he brought forth her poetry, he interpreted her symbols, he defined her truths, he made plain much that she had concealed. But Pike himself defended the right of Masons to study and interpret the symbols of Freemasonry for themselves. So that it is with no thought of controversy with the immortal dead that many contend that there is no absurdity in Freemasonry taking the ancient lights which symbolized the Sun, Moon and Mercury, and making them stand for the Sun, Moon and Worshipful Master of His Lodge.

For the Sun and Moon give light. While it is true that there is no real "regularity" with which the Moon "Governs" the night . . . since the night gets along just as well without the Moon as with her . . . she does give light

when she is present. There is no question that the Sun Governs and Rules the day. And the Sun, of course lives light and life as well.

The Worshipful Master rules and governs his lodge as truly as the sun and Moon rule the day and night. There can be no lodge without a Worshipful Master; he is, in a very real sense, the lodge itself. There are some things he cannot do that the brethren, under him, can do. But, without him the brethren can do nothing, while he, without the brethren's consent or even their assistance, can do much. It is one of the principal functions of the Worshipful Master to disseminate light - Masonic Light - to his lodge. That the duty is as often honored by neglect as by performance has nothing to do with the fact that it is a duty.

So that the inclusion of a symbol of the Worshipful Master, as a giver of light, is to most of us neither fanciful nor absurd, but a logical carrying out of that Masonic doctrine which makes a Master a Giver of Light to his brethren.

The ritual instructs candidates that they behold the Great Lights of Masonry by the illumination of the Lesser Lights. This is an actual fact, but it is also a symbol. The Great Light cannot be read without light; the Square and Compasses cannot be used in the dark; and neither can be understood, nor can we make any use of them for the noble and glorious purposes taught us in Speculative Masonry, without we receive symbolic light, Masonic light from the East; that is, from the Worshipful Master, or those he delegates to bring that "Good and Wholesome Instruction" which is at once his duty and his happiness.

A lesson is taught in the references to regularity of the heavenly luminaries, as guides for the government of a lodge by the worshipful Master. The fact that the Moon is not "Regular" in her attendance upon the sun, or the night, and she does not, in any such sense as does the sun, "govern" that period of darkness in which she appears, in no way detracts from the force of these admonitions. For these phrases are very old and go back to a time when men knew much less of astronomy than they do today; to a time when the moon, in popular belief, had much greater powers than she actually possesses. We know the moon to have almost no effect upon the earth, as far as our lives are concerned, save as she makes the tides. Our ancient brethren believed her light to be full of weird and wonderful powers;

"Moon-Struck" and "Lunatic" (from Luna, the moon) are symbol words of these ancient and now exploded beliefs. Less than two hundred years ago, many crimes, misdemeanors, beneficent influences and beautiful actions were ascribed to the moon; things evil had to be done "in the dark of the moon;" witches were supposed to ride in moonlight; dogs bayed at the moon because by its light they could see what was hidden from mortal eyes; sheeted ghosts preferred moonlight to star light; incantations were never properly recited unless in the moonlight, and the moon gave or withheld crops, influenced the weather and, when eclipsed, foretold disaster.

With such a body of belief it is not surprising that the moon was considered, even by the educated, to have "governing" powers, whence, probably, her inclusion with such abilities into our ritual.

That we know better is in no sense antagonistic to our use of the old, old phrase in our ceremonies. We know better about many things. The knowledge of the art of architecture as set forth in the Middle Chamber lecture would get no one a job as office boy in a builder's office today. Our penalties, never enforced by Masons, are wholly symbolic. We have many other ways of transmitting intelligence today which are not included in a list of ways of writing and printing. But we love and repeat the old ritual because it is old; because it is a bond with those who have gone this way before us, because it is the time-tried and well-trusted way of making Masons, and we would not alter it; no, not for any modern phrases, no matter how deep in erudition they were steeped.

And so, we continue to have our moon "govern" the night, and do it "regularly," too, finding in this a bond with other men of other times something dear and precious, none the less that the words portray only a fancy.

Indeed, the whole matter of the Lesser Lights is such a bond, and such a fancy. It would be far more accurate if we repeated "The Lesser Lights represent the Sun, the Earth and the Moon. As the sun, in its gravity, causes the earth to revolve around it in three-hundred and sixty-five and a fraction days, and the moon revolves about the earth in approximately twenty-eight days, so the earth is never without government and light, as all lodges should also be."

From the Bodies of the Lodges

Minnehaha #5

Minnehaha #5 has started another new candidate on his journey in Masonry. Alex Verburg went through the EA Degree on August 2nd. We feel he is going to be a great addition to the Fraternity and we are proud to count him among our membership.

Our first "Masonic Moment" tackled the subject of "why are you a Mason?" WM Pulling sent out 3 videos for the brothers to watch and then we discussed the "whys" over dinner before our meeting. There was not a lot of time for discussion since there was also degree work that night but some of the Brothers found the videos interesting and are still considering the question. Hopefully there will be more feedback coming from this that can be reported out later.

WM Pulling is off to Washington D.C. this month to attend the Scottish Rite Fellows Conference at The House of The Temple. He is hoping to bring back some useful information for both our local Scottish Rite Valley and our Lodges. He is also planning to visit the George Washington Masonic National Memorial and the DC Grand Lodge office while he is there. WM, Weatherford said he will have a great time wondering around the Temple.

Our SW and JW were able to attend the Bethel #38 Installation in July. They both said it was a great ceremony and were happy they were in attendance. WM Pulling and his son also got a chance to visit with the young ladies at the Bethel #38 booth during the FamilyFest event on July 28. It was really nice to see some Masonic youth represented at the event.

We also have a new Brother from Walla-Walla, WA who is looking to affiliate with our

Lodge. Josh is one of the local Army recruiters here in town and found us through our Facebook page. He has been able to make it to a couple meetings and now feels like the time is right for him to get back into a Lodge again. He is a good man with a fine sense of humor.

Unity #130

Brothers –

Service is a concept that binds together Masons of every Lodge, across local and state boundaries. Of course, we may serve for personal reasons: we may serve at the VA because of our personal connections to military service, we may serve at the Banquet due to a past experience with food insecurity, and we may serve at a retirement community in memory of a loved one. But by its definition, service goes beyond the self and is directed at the other. We serve people. It is apparent that in any appendant body of Masonry, Masons serve people.

Why is this such a core principle of who we are? In our degree work, we hear about the ladder that appeared in Jacob's vision and the names given to the first three rungs: Faith, Hope, and Charity. We also hear that the greatest of these Masonic virtues is Charity as its impact can last lifetimes. When we think of Charity, we obviously think of monetary gifts. However, giving of our time and talents also included in Charity.

The tenets of our profession also provide context for why we serve. Brotherly Love drives us to serve because of our shared experiences. Our obligation ties us with the larger body of Masonry and connects us with those around the world who are willing to aid and assist a distressed Brother. Relief compels us to sympathize and help those in

need, extending beyond the organization to include all. Finally, Truth, teaches that to be a good man is the first lesson taught in Masonry. In my mind, this combines the principles of Faith, Hope, and Charity with these three tenants.

Masons should look for opportunities to serve our community. Not to recruit more members, but because this principle is written into our organization. As our Lodges work together to serve the community, I would encourage you to find ways to be involved recognize those Brothers who are impacting their communities in meaningful ways. Thank you, Brothers, for all the ways you serve your community!

Trinity #200

Trinity is dark this month but here is a list of the officers who will be in the chairs for the Lodge in September:

Worshipful Master: Bob Weatherford
Senior Warden: George Hamilton
Junior Warden: Ethan Jones
Treasurer: Stephen Rosenthal, PM
Secretary: Stephen Rosenthal, PM
Chaplin: Todd Stoll
Senior Deacon: Dustin Johnson
Junior Deacon: Jason Avery
Senior Steward: Mason Helpfrey
Junior Steward: Allen Poe
Marshal: Doug Monzat
Tyler: David Saunders, PM

Additionally, Trinity is going to be working with Minnehaha to help put together a degree schedule that will complement the monthly schedule that Unity currently has in place.



Montezuma
Lodge #1

Santa Fe, NM

Masonic Spotlight!

IN OUR MASONIC CENTER



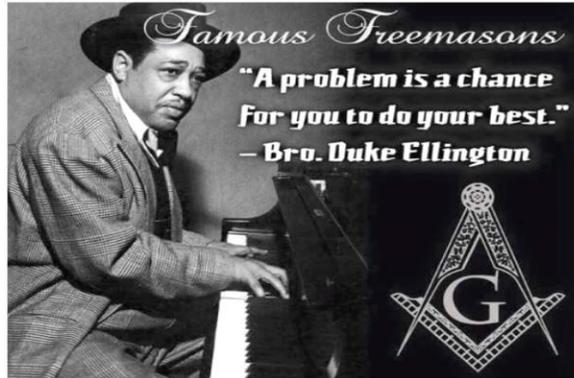
Liberty Chapter Order of the DeMolay!

You may not know but the Order of DeMolay was established in Sioux Falls on March 8th, 1921. Since that time membership has ebbed and flowed and the Liberty Chapter even went dark for a few years. Now, through the efforts of Derek Runge, a Senior DeMolay, Past Master Counselor, and also a recipient of the Chevalier Degree, the Liberty Chapter has been renewed. There are now 12 active members ranging in age from 12 to 19. However, on the roster we have close to 18 members that are no longer around or not active since moving to college or reaching 18.

Liberty Chapter holds business meetings, and the members have really taken to an active role in community service. Serving with the Squires in Relay for Life and other various causes. The members hold various offices and work hard to ensure that other chapters are opening in the state. Members have traveled all the way to Sturgis, SD and even Watertown, SD where there used to be DeMolay chapters. Due to these visits, they now have sent paperwork in to reinstate and re-open.

The members not only do business meetings they plan fun outings geared to the interests of the members. They are actively recruiting members and have a few prospective young men wanting to join Liberty Chapter DeMolay. There are a lot of positive things happening and a bright future for our Masonic Youth. If you know a young man between the ages of 12-21 this is a perfect character, leader-molding group! It is plain and simple. BE YOU, BE DeMolay! We also are looking for young adult advisors both male and female to join the Advisory council!

An Influential Brother



Edward Kennedy "Duke" Ellington

Initiated in Social Lodge #1 in Washington, DC

Brothers to Keep in Our Thoughts

We do have some brothers who have had some health difficulties this last month.

Mark Ingalls suffered a moderate stroke and has been in a hospital in Loveland. Thankfully he didn't suffer any paralysis, but rather is having difficulty with speech and his expressive speech.

Del Kroon has had a reoccurrence of his cancer and it is very aggressive. He started chemo again and should be home from the hospital by 8/20. His prognosis is unknown and his spirits have been up and down.

Tim Schendel has had some surgery and is recovering. He is not in a lot of pain, but he does tire out more easily right now.

Wade Welding's lung disease has progressed and his current medication is no longer compensating for it. His doctors have ordered new medication and they hope that works well for him. He is still participating in Lodge activities, but he does tire easily and does not want to push it.

Please make sure you keep all these Brothers in your thoughts and prayers. If you would like to reach out to any of them, please contact your Lodge Secretary.

Squires and DeMolay Raise Money for Cancer Research!

The Squires and DeMolay raised almost \$600 in support of the American Cancer Association's Relay for Life Event. They did this by getting on-line donations and selling root beer floats at the Shine. Several of the young men showed up with Dad Runge and Dad Pulling to participate in the event.

Brothers Gill and Danielson Didn't Let the Big One Get Away

On separate fishing trips our brothers put their angler skills to work.

Arlie Gill landed this whopping 29-inch Walleye in Canada!



Harlan Danielson caught the big fish for his group with this Halibut in Alaska!



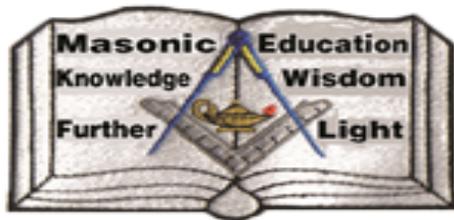
Committee Cornerstones {We need Brothers!}

by Your Committee Representatives



Good Works and Outreach Committee

This Committee is in charge of finding opportunities within the community to do good works, finding ways to help Masonic widows, and working with the other Masonic organizations to aid in charitable efforts. This Committee will also work to find opportunities to reach out to the community and get Freemasonry noticed again.



Masonic Education Committee

This Committee will be charged with keeping the Brothers tools from gathering dust. This can be done by coming up with presentations that can be carried out in each Lodge or inviting in speakers on things that may be interesting to the Brothers. This Committee will also help with things like putting together education packets for new Masons.



Mentoring Committee

This Committee will be charged with helping set up guidelines for vetting potential candidates and finding committed Masons to act as mentors to new brothers. This Committee will find ways to help shepard new Brothers through their first year of membership.



Ritualistic Excellence Committee

This Committee will be charged with helping conduct our rituals at the highest levels. This Committee will help train Brothers with an interest in learning rituals as well as helping everyone get sharper at their ritual work. This Committee will help build degree teams as well as educating those who are interested in having a deeper understanding of our rituals.



Communication and Technology Committee

This Committee will be charged with helping all of our Brothers stay informed of Masonic happenings around the city, state and region. This Committee will also be in charge of our on-line presence and ensuring that we are communicating with our Brothers in ways that are most impactful to them.



Masonic Building Association Committee

This Committee will have its members consist of those who are the Lodge representatives to the MBA meetings. They will be in charge of gathering and carrying concerns from the Brothers to the MBA as well as providing consistent and relevant information to the Brothers about the Masonic Center. This will ensure that each Lodge is getting the same information from the representatives so we are able to speak with one voice.

Calendar of Events

Minnehaha Lodge #5

Stated Meeting: First Thursday of the Month
Dinner at 6pm, Lodge at 7pm
Degree Work: FC Degree, September 6th

Unity Lodge #130

Stated Meeting: Second Thursday of the Month
Dinner at 6pm, Lodge at 7pm
Degree Work: EA Degree, August 23rd,
FC Degree September 27th

Trinity Lodge #200

Stated Meeting: First Monday of the Month
Dinner at 6:30pm, Lodge at 7pm
Dark: July and August
Degree Work: TBD

Cigar Lodge

Date and Time: Contact Bro. Kyle Orth

Masonic Stag Night

Date and Time: Looking at the First
Saturday of the Month starting in October
6-8pm (maybe longer)
Masonic Center Basement

High Twelve Lunch

Date and Time: Thursdays, 11am-1pm

Good Works and Outreach Committee

Date and Time: TBD

Masonic Education Committee

Date and Time: TBD

Mentoring Committee

Date and Time: TBD

Ritualistic Excellence Committee

Date and Time: TBD

Communications and Technology Committee

Date and Time: TBD

Masonic Building Association Committee

Date and Time: TBD

Scottish Rite

Stated Meeting: Second Tuesday of the Month at 7pm
Degree Work: Third Tuesday of the Month
Fall Reunion: September 28th - 29th

York Rite

Stated Meeting: First Tuesday of the Month at 7pm
Dark: July and August
Marked Master Degree: September 4th

DeMolay and Squires

Stated Meeting: First and Third Monday of the Month at 7pm

Monthly Shrine Rush Party

Third Wednesday of the month at the Shrine Temple

DeMolay Pancake Fundraiser

Masonic Center
August 27th 8am – Noon

Masonic Night with the Canaries

Canaries Stadium
August 31st 7pm

Grand Lodge Leadership Conference

September 7th – 8th

Masonic Chautauqua

September 27
Resurgam Lodge in Mitchell
More information to come

BECAUSE I HAVE A
BROTHER



I ALWAYS HAVE A
FRIEND

Part Upon the Square

The Death of Someone Else -Author Unknown-

Our Lodge was saddened to learn this week of the death of one of our most valued members, Someone Else.

Someone's passing creates a vacancy that will be difficult to fill. Else has been with us for many years and for every one of those years, Someone did far more than a normal person's share of the work. Whenever there was a job to do, a catechism to teach, or a meeting to attend, one name was on everyone's list, "Let Someone Else do it." Whenever leadership was mentioned, this wonderful person was looked to for inspiration as well as results; Someone Else can work with that group or committee. It was common knowledge that Someone Else was among the most liberal givers of our Lodge. Whenever there was a financial need, everyone just assumed Someone Else would make up the difference.

Someone Else was a wonderful person; sometimes appearing superhuman. Were the truth known, everyone expected too much of Someone Else. Now Someone Else is gone!

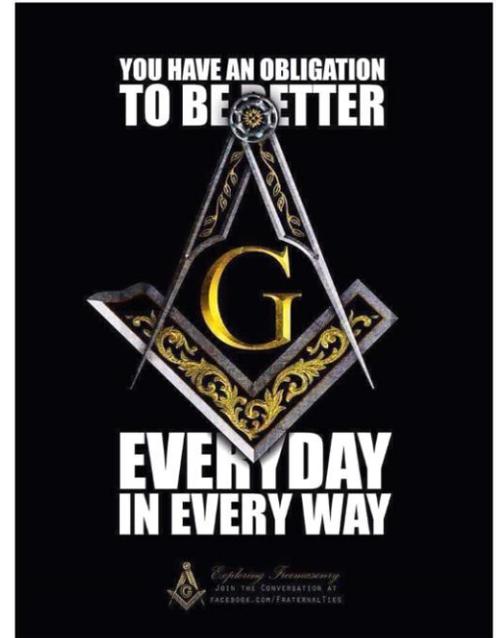
We wonder what we are going to do. Someone Else left a wonderful example to follow, but who is going to follow it? Who is going to do the things Someone Else did?

When you are asked to help this year, remember - we can't depend on Someone Else anymore.

Brian Pulling
WM, Minnehaha Lodge #5
(minnehahalodge5wm@gmail.com)

Dane Bloch
WM, Unity Lodge #130
(unity130master@gmail.com)

Bob Weatherford
WM, Trinity Lodge #200
(trinitylodge200wm@gmail.com)



**Sioux Falls
Freemasons**

**The Trestle
Board**

 520 South 1st Ave
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The Final Funnies

