



FriendshipMasonicLodge<sup>160</sup>

# Trestleboard

Ancient Free and Accepted Masons of Oregon

from  
the **East**

Please come, and see if any of us can learn more about these kinds of social graces!

## Schmooze or Lose:

### How to Thrive in Social Settings

by Bob Casey, Worshipful Master

Something special is planned for this month's stated communication. Mary Mitchell, a published author and professional speaker, will make an informative presentation on social graces appropriate in public settings. In fact, the title of her talk will be the same as the title of this article.

WB Bob Casey, *Worshipful Master 2016*



Here are a few items that will be addressed:

- how to make introductions, in front of a group of people;
- the art of the handshake;
- using small talk to lubricate social gatherings;
- what to do, if you forget someone's name;
- alcohol; and
- whether gender differences might reshuffle the rules.

Lodge members will be invited to volunteer for various roles in this presentation, adding to the merriment.

As for our speaker ... Mary Mitchell resides in Seattle, where she runs a consulting agency known as The Mary Mitchell Organization. She is a syndicated newspaper columnist, has published 9 books in 11 languages on etiquette for different types of settings, and also finds time to pursue a separate avocation, as certified Zumba instructor.

Who is a Libertine?

Leo Schuman, Senior Warden

The word "libertine" was first coined in the 16th century by the Protestant reformer John Calvin, to deride those who opposed his insistence that the discipline of his church be uniformly enforced against all citizens of Geneva, Switzerland. In later centuries the term became more generally equated with debauchery. Now, Merriam-Webster defines a "libertine" as "a person (especially a man) who leads an immoral life and is mainly interested in sexual pleasure." In the 18th century, the "libertine novel" emerged as a recurring literary genre, focused on stories with anti-clerical, anti-establishment, and erotic themes. One of the most famous novels of this genre, *Les Liaisons Dangereuses* (Dangerous Liaisons), was repopularized in the 1980's through an award-winning West End and Broadway play, and later a film which received multiple Academy Award nominations. This story centers on aristocratic adventures in seduction, revenge, and marriage-wrecking.

Moral behavior is unquestionably the foundation of Masonic practice. So, it is important to consider the

## Senior Warden Cond't

origin and use of this significant yet now-uncommon term, in light of the 21st century. On the one hand, we do not lack for examples of debauchery in modern culture. Many "reality based" television shows are little more than parades of intoxication and sexual hedonism, more or less accurately reflecting much of modern social life. On the other hand, homosexuals - who since the fall of Classical GrecoRoman culture have been beaten, banished, fired, evicted, or killed on discovery for their "libertinism" - now freely participate in mainstream Western societies as lawabiding, tax-paying citizens, just as anyone else, at times in longer lasting committed relationships than most heterosexuals.

How do we make sense of such a cultural shift? Perhaps by recalling the origin of the term "libertine" in John Calvin's insistence that his particular interpretation of Biblical morality be enforced by public law. In doing so, he arguably placed himself above the Creator. For God's creation itself - as studied by Science and interpreted by Reason - teaches us that homosexuality is an inherently normal, recurring, minority expression of human sexuality which has existed throughout human history. If it were not, Science tells us it would have been bred out of our species by natural selection long ago. As a result, homosexuals themselves are now seen, by those who accept Science as a valid method for learning from God's own creation, as no more "libertine" than anyone else, when welcomed to live as equal members of society. So, who is a Libertine? The examples are many in modern culture.

But, regardless, when we choose to judge others for violating a rule of "moral" behavior, it is important to ask: who made that particular rule? God, or man?

## from the South

I am caught unarmed and ill prepared - shamefully so, as this situation is one of my own design. It's time I address the virtue of faith. To be fair, I ought to have done this in June, but kicked that can down the road in the hopes that my study and reflections over the summer months would give greater clarity and empower me to share something of merit. But alas I stand defeated, though I will happily explain my reticence about faith. It confuses me. It seems so peculiar that our species would so widely embrace the notion that giving complete credulity to anything without the basic defense of material evidence would be virtuous. That is historically where I go when I begin contemplating what we seem to mean by "faith". It doesn't help that we bandy the word about a bit, applying it to multiple uses: there are of course the acts of keeping / breaking faith - but in this sense, faith is a surrogate for trust, and not of confidence in the face of unknowing. Or rather a sense of knowing despite the inaccessibility of direct, empirical knowledge. And while I am confused as to why we make a virtue of faith, I do not dispute this valuation. I do confess to seeing virtue in those who possess faith. Furthermore, I see no disgrace in a lack of faith, but find it's absence regretful. The same as I might pity a person for what they don't know, and work to suspend judgment for their ignorance. In short - I have faith that faith has merit. And it is in this that I think the seed of virtue can be found - for faith requires a suspension of selfish demand and calls us all to rise above our material selves, listen to our better angels, and seek not to gain, but to embrace and share greater light. Thank you for the gift of your attention, Brethren. May the close of summer bring you all great joy and peace. I look forward to seeing you all again in September.

Fraternally, Your Junior Warden, Walter Lee

Newest 50-year member Kenneth Bowcutt joined Friendship February 2, 1966. Master Bob Casey presenting certificate.



## September

### Masonic Birthdays

Raised to the Sublime Degree of Master Mason

- 01 James Peyer-Nelson (15)
- 08 Douglas Parrott (60)
- 15 William Anderton (60)
- 15 Bryant Bishop (57)
- 16 Charles Colgate (57)
- 18 Matt Truex (03)
- 19 Russell Wilson (37)
- 22 Richard Yaggessell (62)
- 23 John Say (63)
- 23 Robert Holloway (52)
- 24 Paul Blackburn (36)
- 25 Robert Schultheis (53)
- 28 Eugene Nelson(39)
- 28 Chad Watson (22)

## September

### Natural Birthdays

- 05 Charles DeFir
- 13 Gerald Haugen
- 17 Bruce Copper

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<b>1</b> Minerva 104 Meeting 5pm  Kenton 145 Dinner 6:30 PM Stated 7:30 PM	<b>2</b>	<b>3</b> Sufi Community Meeting 7:00 PM
<b>4</b>	<b>5</b> Bethel 4 7:00 pm	<b>6</b>	<b>7</b> Friendship 160 Dinner 6:30 PM Stated 7:30 P	<b>8</b>	<b>9</b>	<b>10</b>
<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b> Mizpah-Rose 12 Meeting 7:30 PM	<b>17</b>
<b>18</b>	<b>19</b> Bethel 4 7:00 pm	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>
<b>25</b> Rosicrucians Social Hour 3:15 PM	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	
			Friendship Lodge Officer's Meeting 6:30 PM Izzy's Pizza			

*To the Brother who stands plumb to his principles, yet is level to his Brethren.*

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Address Correction Requested