



Culver City-Foshay # 467 F. & A. M.

## TRESTLEBOARD

DECEMBER 2010



### FROM THE EAST

Last month we held our Annual Election of Officers for 2011 and I am honored and proud to say that the following Brethren were elected to serve for the ensuing Masonic Year:

Master-Elect: Curtis S. Shumaker  
Senior Warden-Elect: Masato Francis Taguchi  
Junior Warden-Elect: Mahmoud Ghaffari, PM  
Treasurer-Elect: Brother Douglas S. Warner  
Secretary-Elect: Brother Clarence Kussner, PM

Please note once again that there are no Past Masters from the Culver City-Foshay Lodge #467 in the Officers Line other than the Secretary. Worshipful Mahmoud Ghaffari is a Past Master from Molawi Lodge #2, Member Lodge of the Grand Lodge of Iran in Exile.

This shows the continued dedication and support of the brethren of the Lodge to carry on the duties and responsibilities voluntarily subjected to by them.

From now until the Annual Installation of Officers is my last full month as Master of the Culver City-Foshay Lodge #467 and I have to say that it has been a special privilege that will remain with me for the rest of my life and onward into Eternity.

We are also now entering the Christmas and other Holiday Season and it is a time for us all to increase our love for one another as brethren and also to raise the bar as we set the example of what it means to be a Freemason. It is a special time of the year when we should focus on giving and on charity, which is the greatest act of love that we can display.

Remember that upon becoming a Master Mason, we are expected to show the world by our acts that we have become a better man!

God Bless Us All!

Fraternally,

Jonathan P. Dilley, WM



## FROM THE WEST

### A Masonic Book of Hours/Almanac: An Interesting, Challenging Project for Our Lodge

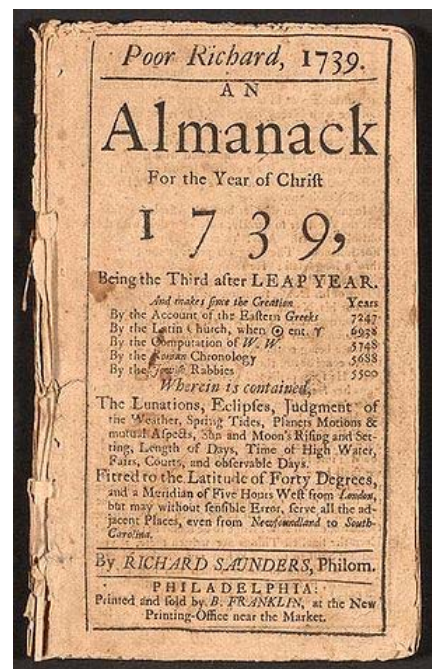
First of all, I would like to thank the membership of our lodge for entrusting me with its well-being for the coming year by electing me as its Master. The theme for my year will be education and intellectual development. In the coming weeks, you will hear about various projects and events in support of this theme. For example, in November we launched two new reading and discussion groups, the details of which you have been receiving in your email. I am writing this article just after the first meeting of the group focusing on Masonic literature, which was enjoyed by all attending. Future events include visits by our lodge and youth orders members to the Getty art museum and the Huntington gardens and library, both of which contain many items of Masonic interest. As a further exercise in Masonic education, I would like to propose a project that any number of lodge members can elect to participate in—the creation of a Masonic Book of Hours and almanac combination. Such a project would draw on the many talents and skills of our members, as well as giving us a finished project that reflects our lodge’s unique identity and which may even provide a long term fund-raising source.



For those of you who have never seen one, a Book of Hours was a special type of publication popular in Medieval Europe. It was a resource of Catholic teaching and information that people used in order to maintain a pious and God-centered life when away from church in their homes. A Book of Hours typically contained such things as the prayers meant to be recited at certain hours of the day (which is where the name comes from), calendars of holy days, birth dates of saints, and other significant dates, Biblical passages, and other types of prayers and doxological writings. The pages usually contained elaborate artwork to supplement and enhance the text.

The more modern almanac is a similar publication, though more secular in nature. Almanacs contain a page for every day of the year, providing information relevant to each day—significant events, planting information for gardeners and farmers, interesting facts and quotes, and other forms of information designed to be amusing and educational. One of the first Almanacs printed in America was published by our Masonic ancestor Benjamin Franklin, written under his *nom-de-plume* Poor Richard. As recounted by historian Robert Newcomb, it contained “the calendar, weather, poems, sayings and astronomical and astrological information that a typical almanac of the period would contain. Franklin also included the occasional mathematical exercise, and the *Almanack* from 1750 features an early example of demographics.”

My proposal is that our lodge create a book that combines the features of an almanac and a Book of Hours. It would have one page for each day of the year (or perhaps for the sake of length, two days per page). Each page would contain information selected to aid the reader in his Masonic development. For example, it would give



not only the birthdates of significant Masons, but would also have a paragraph or two about their lives that explains their significance. Each page could also have a Masonic quote for the day, explanations about Masonic tools and other symbols, poems related or relevant to the fraternity, images and artwork, etc. Since the Seven Liberal Arts and Sciences match the number of days in a week, the first day of the week could have an entry on grammar or language, the second on logic, and so forth through astronomy, the cycle repeating itself through each week of the year.

Such a project would be very ambitious and would need a lot of work from members with many different types of creative and professional talents. I doubt it would be finished in my year as Master; it would most likely take two years to complete. However, if we make the commitment to produce such a book, work on it steadily, and see it through, we will have strengthened our fraternity by succeeding together on a common goal and will have a product to be proud of, one that represents who we are as individuals and members of Culver City-Foshay Lodge #467. Also, if the result is professional enough, we can seek publication and perhaps have a long term income source for the lodge through its sales. In the next couple of months, I will be speaking to lodge members, assessing their interest in such an undertaking. If this is something in which you would like to participate, contact me and I will place you on the exploratory committee which will be formally named in January. If it is not the will of the membership to pursue this project, then we'll find something else that we can work on collectively, but if the desire is there, I believe our lodge has the potential to produce a groundbreaking work of Masonic literature.

Fraternally,

Curtis Shumaker  
Senior Warden, Master Elect



## FROM THE SOUTH

### Reflexions on the Holy Saints John

Greetings, Brethren!

The Winter Solstice is approaching and we shall soon revisit the longest night and shortest day of the solar year. It may be recalled that in the Trestleboard of June past, I had addressed the brethren concerning the Summer Solstice, when the diurnal and nocturnal proportions the Earth's rotation were in reverse. I had also mentioned that at the solstitial times of the year, Freemasons traditionally observe celebrations of the Patron Saints, nominally attributed to the operative guilds from which our speculative craft has descended. Summarily, this is what I had to say about each saint, according to when he was celebrated and how his attributes related to our customs:

“Saint John the Baptist, according to both religious and Masonic traditions has been honoured on 24 June of each year, which is proximal to the Summer Solstice, and Saint John the Evangelist, similarly, is celebrated on 27 December, near the Winter Solstice. The Baptist was known for his unshakable faith and firmness of duty to God. His contempt for vice and an inflexible call for repentance were sorely narrated. Such ideas are not obscure to Masonic thought. The Evangelist is equated with ‘Agape’ and its derivative ‘Brotherly Love.’ An appreciation for mystery and allegory is inseparably attached to literature with which his name has been associated. Here too, parallels can be identified.”

General opinion, I would assert, admits that Freemasonry is not a religion, despite the anemic attempts by adversaries to demonstrate that it is. Notwithstanding, the fraternity is not restricted in its appreciation for universality to secular principles and borrows freely from several religious doctrines. Virtues reflected in the biblical figures heretofore named, as revered by the Church, are universal enough to be appreciated by members of our craft, regardless of their religious ties to sacred institutions.



Now, a deeper penetration into the nature of these two figures may be worthwhile for Masonic devotees with a penchant for symbolism. The first is firmly established. The synoptical narratives (Mark, Matthew and Luke) and subsequent accountings (for example, The Gospel of John) have not departed from the Johannean archetype that had been firmly established. All seem clearly to refer to the same man of particular mind and stature, preaching in the wilderness, adumbrating the advent of a messiah. In all accounts, he has been depicted as firm and rigid, steering not in the least from the contra-determinable objective to prepare for immanent judgment. His remnant was “here and now.” Multitudes flocked to him under the scorching rays of the midday sun seeking purification and repentance. Without this undertaking, the future, whatever it might have meant to them, would have been for naught. It is fitting that the

Summer Solstice should be aligned with the birth date traditionally associated with the Baptist since it is the point in the year that represents the epitome of diurnal activity.

Ancient peoples eventually realized the solar year as a macro-representation of a day and night cycle, with Summer equating with the high noon or the sun at the zenith and Winter with low twelve or the sun at the



nadir. Social revolutions occur quickly and cataclysmically, even so as planetary rotations occur within a day and night. They are not the unnoticeable changes or movements that occur over longer periods of time that slowly take root. In the case of the Baptist, the movement was a steady and constant flow, toward the source of inspiration, as thirsty seekers traversed the rigour of the desert to attain it. It was a movement quite visible under the rays of the effulgent sun. It was simple and straight forward, unambiguous and direct. It did not recoil under the oppression of detection, nor did it seek refuge by night; and indeed, as was the destiny of many a revolution, a beheading gave it life.

The second figure is less established. Saint John the Evangelist is generally regarded as John the epistolical writer. Yet others believe the appellation describes John a disciple of Jesus, and still others, John the Divine (or John of Patmos), author of the Apocalypse. The vagueness is in part the intrigue, for this particular state of thinking is more appositely disposed for the morrow than for the present. Whether this latter Johannean archetype is derived from one of the three personages above or whether it is a collective representation of the three, the symbolism would be the same: entry into a new age. The house has been cleaned and the dispensation granted, for the message in this case was a gift unto future generations. The remnant included posterity as well as the present. It is a form of speculative encouragement, giving assurance that a former generation had not wrought or prepared in vain. It is fitting that the Winter Solstice should be aligned with the birth date traditionally associated with the Evangelist since this is the point in the year that represents the epitome of nocturnal activity.

Even as the ancients realized that the solar year paralleled a day and night cycle, so it was also probable that priests, philosophers, and metaphysical speculators contemplated years of relative darkness and light in alternation, yielding epochs, ages, and eras. Physical and social evolutions are not without distinction, yet their separations are less demarked since they are transitional, vaguely defined by periods of dawning or twilight. With the Evangelist, movement was outward. It was a movement that began as the planting of seeds and grew over centuries. If indeed the Evangelist was the same as the author of the Gospel bearing the same name, then it must be contrasted with the simpler and straight forward style of the synoptics, less mundane and more spiritual, portraying the subject as divine and God incarnate. The tradition that followed was more complex, prompting formal and redactional literary scholars to indicate the psychological grounds in which seeds germinated. Efficaciousness of the Gospel message was at times dependent upon the shadowy security that the Roman Catacombs provided, whereby it had sought refuge by night; and indeed, this was to protect a life which had sprung anew. As has been mentioned, the Evangelist may be synonymous with the authorship of the Apocalypse or the Book of Revelations. If this were so, it would not be inconsistent with nocturnal psychology. The revelations of John are highly interpretive and controversial and required centuries of evaluation before canonization. Traditionally, epiphanic or revelatory communications are posited in the form of dreams or states of consciousness not achieved under ordinary diurnal awareness. The benefit is the elevation of the ordinary mind into the esoteric realms where the fires of spiritual thirst may at last be quenched.

Both archetypes are fitly chosen since each represents periods or aspects of our craft as history has imparted. As Freemasonry has morphed through the centuries of its existence, its voice has both stirred and tempered the winds. The moral traits of the Baptist that transcend religious distinction have become indispensable and intertwined with our charges and traditions. They will ever keep the apostles of Freemasonry on a righteous course. The lofty and transcendental features of the Evangelist are inextricably woven into our basic fabric. As such ours will ever be an institution in which the relationship between man and his creator will be etched upon the pillars that support it.

Fraternally,

Merrick Rees Hamer, P.M.,  
Junior Warden

From DeMolay

We are in the process of re-establishing our DeMolay chapter at the Culver City-Foshay Lodge. We already have about nine boys who have filled out applications and we are looking for more great candidates! These initial boys will have the great opportunity of being charter members of our newly resurrected Theodore Roosevelt Chapter of DeMolay.

Chapter meetings are going to be on the first and third Mondays of each month and activities such as movie nights, pizza and games parties, sports, and so forth will be on periodic Friday evenings.

Our next event is a games night planned for December 17 at 7pm at the lodge and will be a lot of fun!

If you know of any boys between the ages of 12 and 21 who might be interested in being a part of our group, and you think they would be a good candidate for us please let us know.

*For more information contact:*

Merrick Hamer [mrhamer@yahoo.com](mailto:mrhamer@yahoo.com),

Dylan Nichols [warhammergeneral@aol.com](mailto:warhammergeneral@aol.com)

Jason Napolitano [jstahr1@hotmail.com](mailto:jstahr1@hotmail.com)



## CHAPLAIN'S PRAYER

To the Great Ruler Above:

Holiday time is here and may your blessings extended to us all.

May we share the comfort and joy of friendships near and dear.

May there be peace throughout the world and let those who are warring stop and be at peace.

May we each one of us dedicate ourselves to the betterment of society.

We should learn tolerance, and be vigilant in our everyday proceedings.

And most of all let us continue to be true and faithful to each other.

Amen.

Holiday Wishes to You All

Ed Calzaretto  
Chaplain

DECEMBER 2010						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			<b>1</b> Dinner 6:30 pm Stated Meeting 7:30pm	<b>2</b>	<b>3</b>	<b>4</b> Candidates School of Instruction 7:30pm
<b>5</b> Meet the Masters 10am-12pm	<b>6</b>	<b>7</b>	<b>8</b> 3 <sup>rd</sup> ° 7:00 pm William Roy Palmer	<b>09</b>	<b>10</b>	<b>11</b> Degree/Practice 7:30pm
<b>12</b> Meet the Masters 10am-12pm	<b>13</b>	<b>14</b>	<b>15</b> ° 7:00 pm Local Hero's Night	<b>16</b>	<b>17</b>	<b>18</b> Degree/Practice 7:30pm
<b>19</b> Meet the Masters 10am-12pm	<b>20</b>	<b>21</b>	<b>22</b> ° 7:00 pm Degree/ Practice	<b>23</b>	<b>24</b>	<b>25</b> Degree/Practice 7:30pm
<b>26</b> Meet the Masters 10am-12pm	<b>27</b>	<b>28</b>	<b>29</b> 3 <sup>rd</sup> ° 7:00 pm Farid Yazami	<b>30</b>		



**Chef's MENU:**  
Stated Meeting Dinner

*Chicken Dijon*  
*French Green Beans*  
*Baked Cat Fish*  
*Mixed Green Salad*  
*Dessert*

George Wollin  
Chef