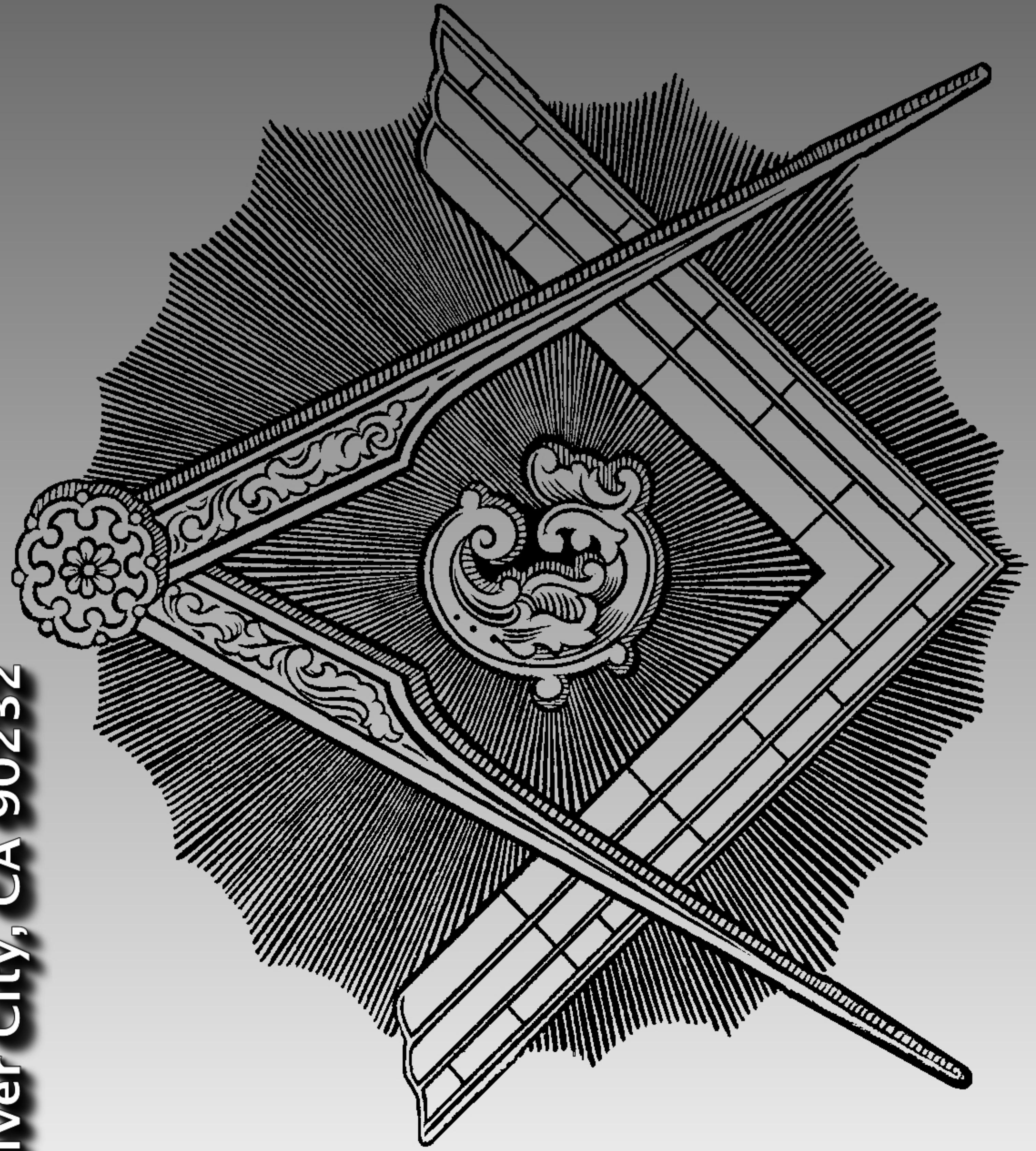
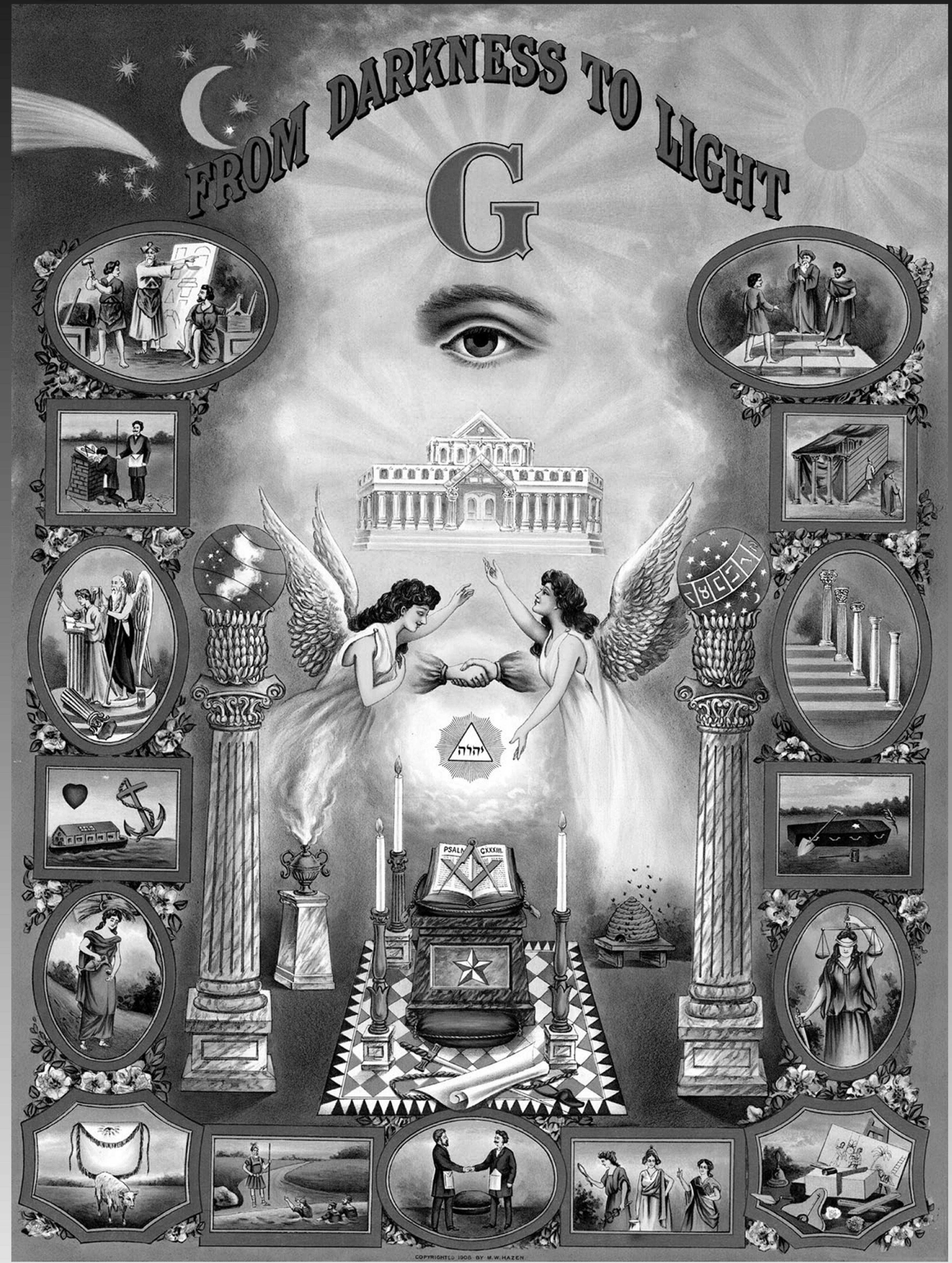


Culver City Foshay Lodge № 467
Free & Accepted Masons
9635 Venice Boulevard
Culver City, CA 90232



Culver City Foshay Lodge № 467 Free & Accepted Masons



August 2014

AL 2014 Officers AD 2014

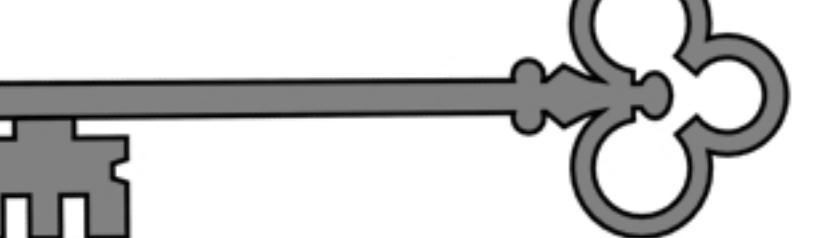
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Merrick Rees Hamer, PM (310) 480-0478	mrhamer@yahoo.com	Officers' Coach Organist
Michael Bear, PM (310) 962-4346	michael.bear@mac.com	Inspector of the 709th Masonic District



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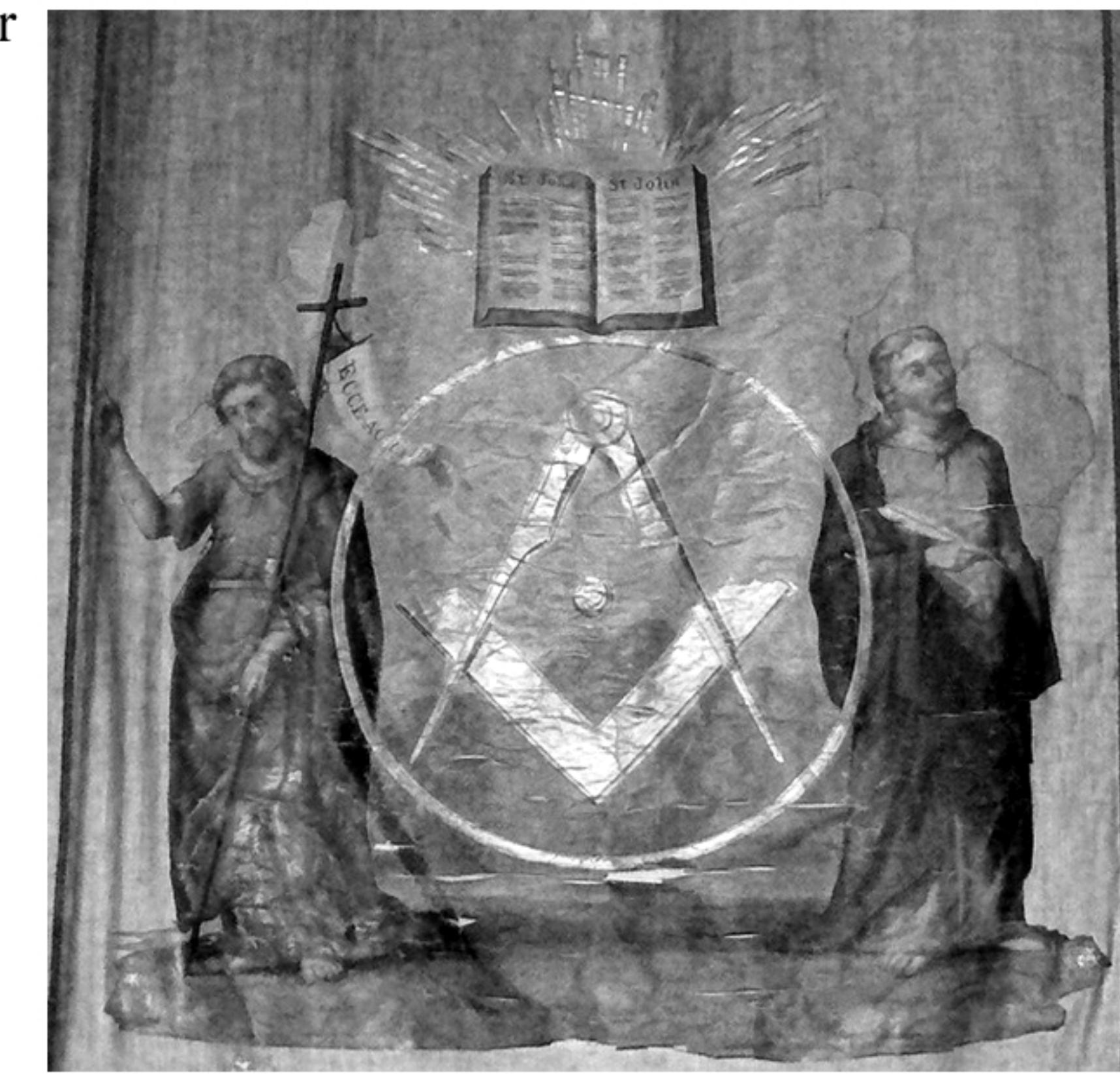
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The second figure is less established. Saint John the Evangelist is generally regarded as John the epistolical writer. Yet others believe the appellation describes John a disciple of Jesus, and still others, John the Divine (or John of Patmos), author 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 marked 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, PM,



From the East



Bridging Ancient Past and Distant Future

On Sunday August 10th from 1:00-2:00PM our Lodge's Esoterica Group will host a public screening of the video presentation, "Cleopatra's Needle: The Missing Link in Masonry". This DVD has been graciously lent to us by Brother Bryan Godwin, who acquired this video during his visit to some of the Lodges in New York.

In reviewing the presentation, I was personally reminded of the importance of archiving and documenting for the survival of our philosophical and spiritual traditions, such dynamic discoveries as have perpetual value. In the documentary we will see that Ancient Egyptian stonemasons from four-thousand years ago used some of the same operative masonic tools to emphasize the corresponding speculative and spiritual ideas that are used by freemasons of today to illustrate these concepts. Could those ancient Masons have imagined that their work would confirm a transcultural philosophical tradition for us a few dozen centuries later? Even if not, then the care taken by them insured that a time-capsule of sorts would be encoded in stone to be reclaimed by the modern manifestation of these very Mysteries as represented in our Fraternity.

Personally, I invite the Brethren to attend the screening of this video presentation, to witness these symbols directly. Feel free also to bring spouses; friends; family; or anyone interested in Masonry who would like to learn about our Masonic Legacy and symbolism!

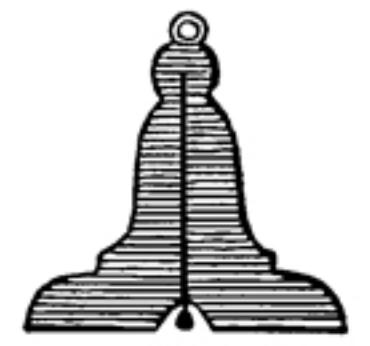
Finally, I encourage us all, both as individual Masons and Masons together as a Lodge, to utilize all tools at our disposal, capable of bringing to awareness such items as will inspire future initiates of the Mysteries.

Fraternally,
K.L. Burgess, II,
Master





From the West



To Listen, to Observe, to Keep Silent

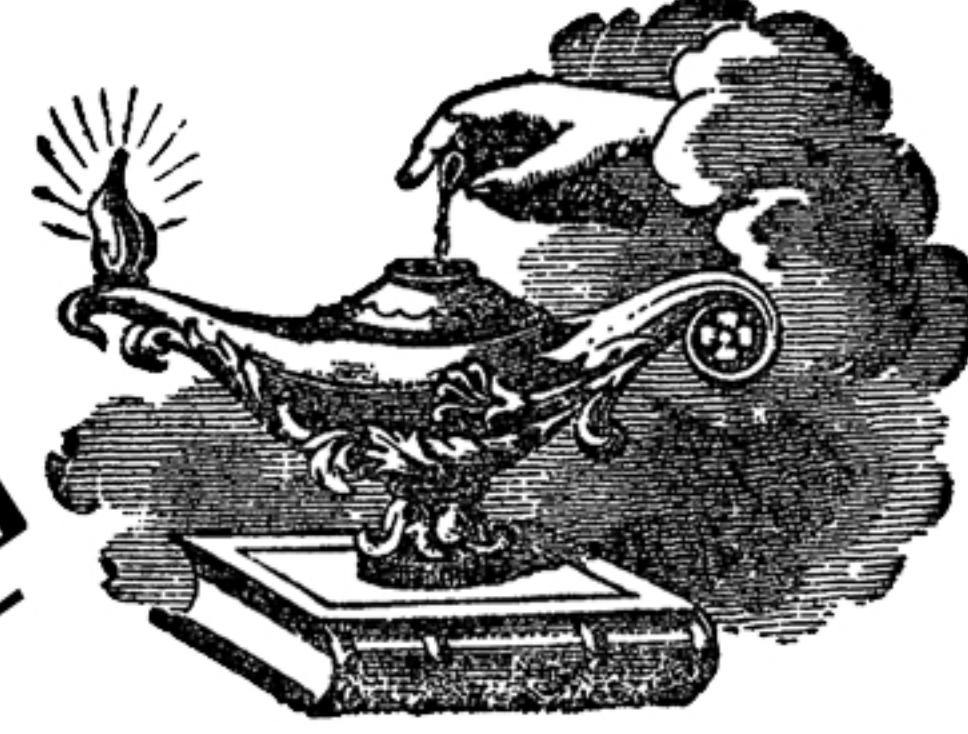
A number of Latin mottos can be found on masonic rings. One motto about which I have been curious is “Audi, Vide, Tace.” I was required to take Latin in junior high school, but a good portion of what I had learned has been lost with the lapse of time. This motto is seen spelled a variety of ways, often with the first word sometimes as Aude, but the correct spelling seems to be Audi, as in the spelling of the German automobile. The motto means “to listen, to observe, to be silent.” It seems to originate from a longer phrase “Audi, Vidi, Tace, si vis vivere in pace,” meaning “to listen, to observe, to be silent if you wish to live in peace.” It is frequently associated with the imagery of a skull, with or without crossbones. The phrase has been confused with another similar motto, which as translated is “To know, to dare, to keep silent.” The former is the motto of the United Grand Lodge of England and appears below its coat of Arms and seal, which have been adopted by some US Grand Lodges, including Maryland. This phrase is particularly appropriate to the Blue Lodge as they reflect the essential duties of an Entered Apprentice.

In any case, the expression “Audi, Vide, Tace” reminds the Freemason of the secrecy he has solemnly vowed to keep in inviolate.

Adam Wolf,
Junior Warden



From the Lamp of Knowledge



Reflexions on the Holy Saints John

Greetings, Brethren!

Brethren: This is the month in which our lodge will hold its Feast of the Holy Saints John and I thought it fitting, therefore, that Lamp of Knowledge article should pay tribute to that subject.

“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 Johannine 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-detalinable 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.

(continued on next page)

Chaplain's Prayer



**Great Architect of the Universe:
As Masons, we live by morals and ethics.
We live our lives to help our fellow man.
By our deeds, we endeavor make the world a better place.
May we be forever humbled in the eyes of God!
May we always stretch forth a helping hand to those in need!
May we live in the light and never in the dark!
And may there be peace and harmony forever!
Amen.**

**Edward Calzaretto,
Chaplain**



From the South



Liberty, Equality and Fraternity

Liberté, Égalité, Fraternité, French for "Freedom, Equality, Brotherhood", is the national motto of France and the Republic of Haiti, and is a typical example of a tripartite motto. Although it finds its origins in the French Revolution, it was then only one motto among others and was not institutionalized until the Third Republic at the end of the 19th century. Debates concerning the compatibility and order of the three terms began at the same time as the Revolution.

Soon after the Revolution, the motto was sometimes written as "Liberty, Equality, Fraternity, or Death". The "death" part was later dropped for being too strongly associated with the Reign of Terror. Credit for the motto has traditionally been given to Antoine-François Momoro (1756–94), a Parisian printer and Hébertist organizer. In 1839, the philosopher Pierre Leroux claimed it had been an anonymous and popular creation. The historian Mona Ozouf underlines that, although Liberté and Égalité were associated as a motto during the 18th century, Fraternité wasn't always included in it, and other terms, such as Amitié (Friendship), Charité (Charity) or Union were often added in its place.

The emphasis on Fraternité during the French Revolution led Olympe de Gouges, a female journalist, to write the Declaration of the Rights of Woman and the Female Citizen as a response. The tripartite motto was neither a creative collection, nor really institutionalized by the French Revolution. As soon as 1789, other terms were used, such as "la Nation, la Loi, le Roi" (The Nation, The Law, The King), or "Union, Force, Vertu" (Union, Strength, Virtue), a slogan used beforehand by masonic lodges, or "Force, Égalité, Justice" (Strength, Equality, Justice), "Liberté, Sûreté, Propriété" (Liberty, Security, Property), etc.

An Alsatian sign, shown in 1792 was rendered:

"Freiheit Gleichheit Brüderlich. od. Tod (Liberty Equality Fraternity or Death)

Tod den Tyrannen (Death to Tyrants)

Heil den Völkern (Long live the Peoples)"

In other words, Liberté, Égalité, Fraternité was only one slogan among many others. During the Jacobin revolutionary period itself, various mottos were used, such as Liberté, Unité, Égalité; Liberté, Égalité, Justice; Liberté, Raison, Égalité (Liberty, Reason, Equality), etc. The only solid association was that of Liberté and Égalité, Fraternité being ignored by the Cahiers de doléances as well as by the 1789 Declaration of the Rights of Man and of the Citizen. It was only alluded to in the 1791 Constitution, as well as in Robespierre's draft Declaration of 1793, placed under the invocation of (in that order) Égalité, Liberté, Sûreté and Propriété (Equality, Liberty, Safety, Property), as the possibility of a universal extension of the Declaration of Rights: "Men of all countries are brothers, he who oppresses one nation declares himself the enemy of all. Finally, it did not figure in the August 1793 Declaration.

The Declaration of the Rights of Man and of the Citizen of 1789 defined Liberty in Article 4 as follows: "Liberty consists of being able to do anything that does not harm others: thus, the exercise of the natural rights of every man or woman has no bounds other than those that guarantee other members of society the enjoyment of these same rights." (Excerpt from Wikipedia)

You may be asking yourself, "Why would I decide to write about a motto used during the French Revolutionary era?" Well my brothers, this motto not only finds its origins within the craft, but these virtuous ideals also hold true to this modern day. While many strides have been made to extend these fundamental human rights to all of mankind, there continue to be places in the world where the battle is still being waged. As Masons, we are obligated to see that the ideals of Liberty, Equality and Brotherhood are met for the benefit of all mankind. These concepts may at times seem lofty and beyond our grasp, but we must ever bear them in mind. By doing so, our actions and conduct may reflect honor and promote these ideals.

Fraternally,
Sam House, Junior Warden



Text on a placard announcing the sale of biens nationaux (1793).



Calendar

Meet the Masters & Candidate Education every Sunday 9AM - 2PM

The lodge is open to guests and men inquiring about Freemasonry.

Candidates may receive assistance with their Masonic Education.

AUGUST:

- | | |
|------------|--|
| Fri 1st | Brother Villanueva's Chevalier Investiture Ceremony at Beach Cities Lodge 7pm |
| Wed 6th | Stated Meeting & Dinner 6:30p |
| Thurs 7th | Building Assoc. Meeting 7:30p |
| Fri 8th | Saint Johns' Day Feast & Historical Play |
| Sun 10th | Esoterica Committee's public screening of "Cleopatra's Needle: The Missing Link in Masonry" DVD...
open to the public 1-2pm |
| Wed 13th | Second Degree |
| Wed 20th | Lodge is Dark |
| Sat 23rd | Culver City-Foshay's Child ID Booth at Fiesta La Ballona
10am-5pm |
| Wed 27th | Lodge is Dark |
| Thurs 28th | SOCIAL NIGHT |

SEPTEMBER:

- | | |
|------------|--|
| Wed 3rd | Stated Meeting & Dinner 6:30pm |
| Thurs 4th | Building Assoc. Meeting 7:30p |
| Wed 10th | Qualification Review for 2015 Officer Line |
| Sun 14th | Esoterica Committee's public screening of "The Quantum Activist" DVD documentary
open to the public 1-3pm |
| Wed 17th | Degree or Practice |
| Wed 24th | Degree or Practice |
| Thurs 25th | SOCIAL NIGHT |
| Sun 28th | Grand Standard Bearer's Reception &
Hiram Award Ceremony 1:30-3:30pm |

Occasionally, information on the calendar changes after the trestleboard is printed.

Make sure to check the website www.CulverCityMasons.org for any changes.



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K. L. Burgess II (323) 527-7147

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Adam Wolf (310) 927-8776

George J. Wollin (310) 694-4886
Adam Wolf (310) 927-8776

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