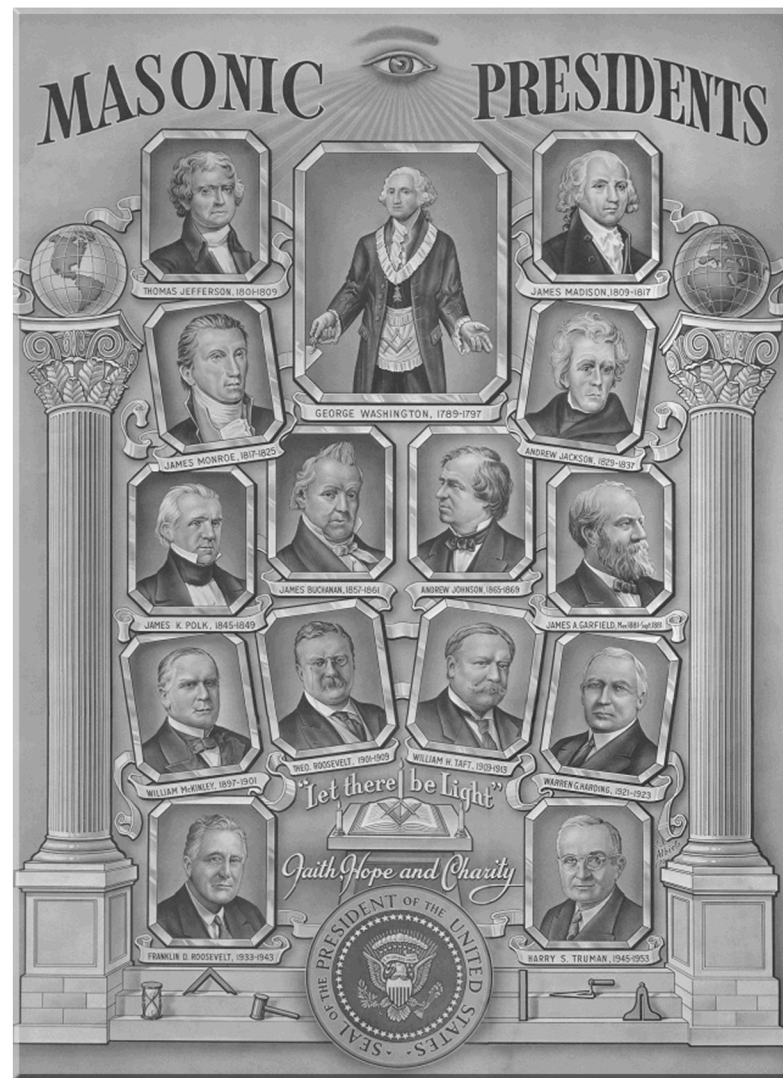


Culver City Foshay Lodge № 467
 Free & Accepted Masons
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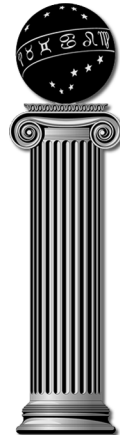
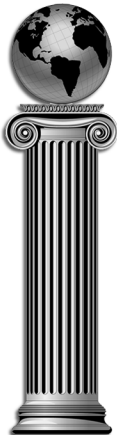
Culver City Foshay Lodge № 467 Free & Accepted Masons



February 2015

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Douglas K. Calhoun, PM (310) 866-3934	DougCalhoun@earthlink.net	Officers' Coach
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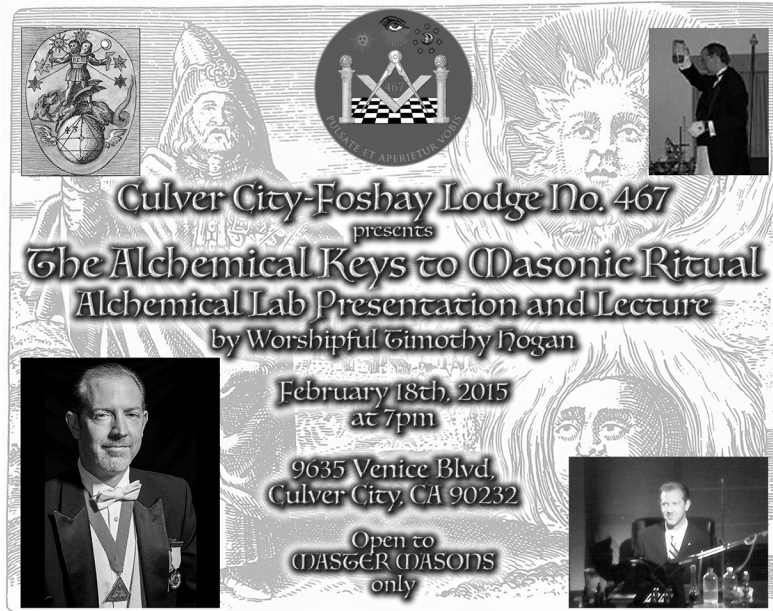
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Announcements



Culver City-Foshay Lodge No. 467
presents
The Alchemical Keys to Masonic Ritual
Alchemical Lab Presentation and Lecture
by Worshipful Timothy Hogan

February 18th, 2015
at 7pm

9635 Venice Blvd.
Culver City, CA 90232

Open to
MASTER MASONS
only

SOCIAL NIGHT

Thursday, February 26th, 2015 at 7PM

Bring Food, Drinks and Friends!

There will be a movie screening
and a poker tournament!

From the East



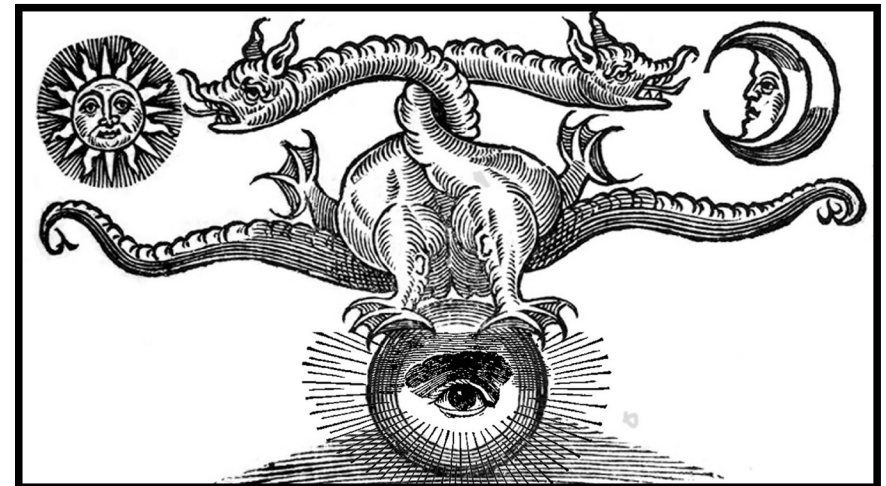
Brother Hogan to speak on Alchemy and our Masonic Rituals

As a new installed Master looking forward to the engagements of a new Masonic year, I am very excited to present the first of our lecture series with the Worshipful Timothy Hogan who will be making a special trip from Colorado to visit us. This lecture is sure to bring many visiting brethren from other local lodges and I encourage all our Culver City-Foshay Master Masons to attend this event. Worshipful Hogan is a Past Master, 32nd Degree and Knight of the Ancient and Accepted Scottish Rite Mason, member of Fraternitas Rosae Crucis, Past Sovereign Master of the Allied Masonic Degrees, and Knight Rose Croix of the Royal Order of Scotland. He lectures extensively both inside and outside of the United States on Freemasonry.

On the occasion of his visit to our lodge, Brother Hogan's lecture will explore the topic of alchemy in our Masonic rituals and will be restricted to Master Masons with valid dues cards. This restriction will enable our lecturer to go into greater detail and explore the connections in all degrees. Worshipful Hogan will also demonstrate some of the alchemical lab techniques to support his theories. Furthermore, the lecture will explore many of the topics covered in Hogan's book *The Alchemical Keys to Masonic Ritual*. This is thought to be the first book that establishes a direct link between the rituals of Freemasonry and the phenomena of both practical and spiritual alchemy. Albert Pike, the great interpreter behind the Scottish Rite Degrees, understood that the symbolic degrees of Freemasonry contain alchemical secrets, but he never put the whole pattern together. Worshipful Hogan has proceeded from where Pike might have left off and has explored these connections. I look forward to seeing all my brethren intrigued at this event.

Faternally,

Adam Wolf, Master





From the West



The Worthy Brother

In this month's article I intend to shed further light on a topic near and dear to all masons, charity. As masons, we obligate ourselves to being charitable, particularly to our brethren in freemasonry. Specifically, in our obligations, we commit ourselves to assisting a "worthy brother". Firstly, it would be prudent to define fully the term. What makes someone "worthy"? Worthy used as an adjective is defined as:

1. deserving effort, attention, or respect."generous donations to worthy causes" synonyms: virtuous, righteous, good, moral, ethical, upright, upstanding, highminded, principled, exemplary; law-abiding, irreproachable, blameless, guiltless, unimpeachable, honest, honorable, reputable, decent, respectable, noble, meritorious; pure, saintly, angelic.

The term worthy implies all of the synonyms listed herein. Therefore, we must not be blind to the character of those whom we intend to uplift. On the contrary, we must scrutinize and qualify them as worthy. Without first qualifying in this manner, our charitable efforts may be unjustly bestowed.

"Going to the aid of a distressed worthy brother" is the solemn duty of every Mason, enjoined by both Masonic instruction and the word of God, and as Masons, we look to the holy writings as the rule and guide of our faith. In the bible, we find instances where types of charity are somewhat outlined. Here are a few quotes of contextual significance.

Ecclesiastes 4:9-12

9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm alone? 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Matthew 6:1-4

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Galatians 6:1,2

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ.

Hebrews 13:1-3

1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Hopefully, my Brothers, these passages of scripture leave you with a better sense and understanding of our obligation. I leave you with a hermetic axiom for further contemplation.

"Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet evil."

Sam House, Senior Warden

From the Esoteric Group



What is alchemy?

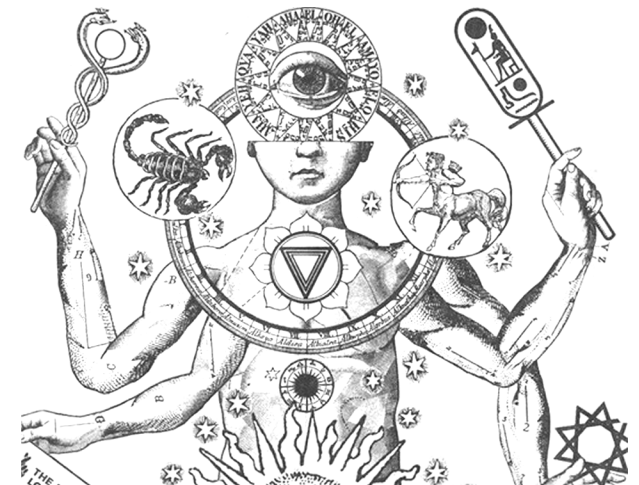
Brethren and readers: We are very excited to be hosting a special guest here this month at Culver City-Foshay; Worshipful Brother Tim Hogan. W. Bro. Hogan will be giving a lecture about Alchemy and its relationship to Masonry on February 18th at 7pm. This is open to Master Masons only. Bro. Hogan is an expert in the esoteric symbolism of alchemy, and the historical and practical applications of this lost art.

Alchemy was the forerunner of modern chemistry. In fact, early alchemists contributed to the development of many useful chemical compounds for ink, leather tanning, glass making and all manner of distillations. To most of us though, the idea of alchemy conjures up images of arcane scientists boiling chemicals and herbs in a medieval laboratory, in hopes of changing lead into gold. Indeed, the alchemist's work was the process of ritual purification of base elements into something greater, nobler and more valuable. This process probably sounds very familiar to most Freemasons.

Alchemy in its most basic sense, is a series of steps or a formula that changes something simple into something that is greater than the sum of its parts. From an esoteric perspective, Freemasonry is alchemy of the self. One of our core precepts is that we "make good men better." The process or formula that Freemasons adhere to as they progress through the degrees of Masonry makes a man more than what he already is.

A Masonic Temple is not exactly a laboratory in the traditional sense, but we do create a space for the transmutation of oneself into something more noble and pure, perfecting that philosophical stone. That is the secret and hidden alchemical layer of our work. Indeed, if we are to take the Latin roots of the word "laboratory" we will find "labora et ora," usually rendered "Ora et labora" which translates to "work and pray;" two concepts that find themselves very much at home in the transformative laboratory of Freemasonry.

Fraternally submitted,
Bryan Godwin, Tyler



Chaplain's Prayer



Let Us Clear the Road!

Ruler of the Heavens:

*While we travel a road at times with cowans and beguilers,
We know that we must keep our focus
and not be fooled by those who would harm us.
When the road is clear and we see our path ahead,
let great things happen, we beseech Thee.
May Thy blessings be with us!
May evil in the world turn to goodness!
May hope prevail throughout our lives!
And may peace be with us forever.*

Amen.

*Edward Calzaretto,
Chaplain*



From the South



John Paul Jones, Distinguished Patriot and Mason

I was drinking a cup of water during the break on a recent Third Degree night, when one of our brethren pointed to the portrait of John Paul Jones on the partition above the water cooler. All of the distinguished men pictured on that wall were Masons (or had at least some connection with Freemasonry) and most of us know at least a small part of their stories. We recall from our grammar school history books, the famous battle in which Jones replied to the British demand to surrender "I have not yet begun to fight." You may also remember that Jones was captain of the American ship USS Bonhomme Richard, which ultimately won the battle.

So why did we hang Jones's portrait over a picture of the American man-of-war, the Ranger? During Jones's long naval career he served on and captained many ships in the British, American and Russian navies. He was born in Scotland as John Paul (no Jones) and went to sea at the age of thirteen. By age twenty-three he was already captain of a merchant ship and had also been made a Mason in St. Bernard's Lodge No 122, Kirkcudbright, Scotland, which was his home town.

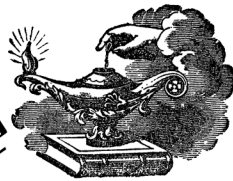
His British career abruptly ended when he was dubiously charged with murder in Tobago and was advised to flee from a biased court. He came to Fredericksburg, Virginia where his older brother had been established, and assumed the name Paul Jones. He made influential friends in Virginia, including several distinguished Masons, who secured his appointment to the Continental Navy at the beginning of the Revolution.

The Continental Navy had very few ships at the start of the war and Jones successfully served on several before securing a command of the newly constructed ship, the Ranger. Jones and the Ranger had a number of engagements off the coasts of Scotland and Ireland, which caused a great deal of fear and concern in England. As the war progressed, Jones was appointed captain of the much larger and heavily armed Bonhomme Richard, a gift from the French. Now, my brethren, we have a short version of the story of the Ranger, the Bonhomme Richard, and John Paul, who ultimately became John Paul Jones, distinguished patriot and Mason.

Fraternally
Michael Miller, Junior Warden



From the Lamp of Knowledge



Je Suis Charlie

No, despite the title of this article, I am not going to write about the recent terrorist attacks in France, nor am I going to address the complex civil liberty and religious conflict issues raised by these crimes. Rather, I want to focus on the phrase itself and trace the influence of similar phrases in American history, and perhaps even show precedents within Masonic ritual. As Masons, we believe that the mode and structure of a statement is an exceptionally important part of the communicative act. Although most of the phrases I will discuss are not of Masonic origin, a close examination of them can provide insight into the central roll language plays in our ritual and values.

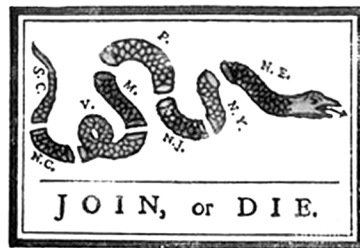
For this article, I am indebted somewhat to a column in the Los Angeles Times by Matt Pearce which offers some brilliant insights into this phenomenon:
<http://www.latimes.com/world/europe/la-fg-je-suis-charlie-20150114-story.html>

To quote from his article: “The spirit of ‘Je suis Charlie’ could be expressed as a viral version of the words on the American seal, e pluribus unum — out of many, one. Charlie Hebdo, we are with you; the values of life and liberty are universal.”

Later in the article, Pearce quotes a sociologist: “‘The construction of [an “I am”] chant is so effective exactly because it’s both personal and political, both individualistic and collectivistic,’ says Nathan Jurgenson, a social-media theorist and sociologist. ‘I think that’s a big reason why these movements are able to explode in social media, because instead of those two impulses being in conflict, they work together.’”

The gist of the article is that social media, especially Twitter, create the environment for collective, anonymous expressions on emotional social topics. When crowds of people publically chant “Je suis Charlie” or other recent phrases based on the last words of people who died under what many saw as excessive police violence, such as “I can’t breathe” and “Please don’t shoot,” they are taking a form of communication born in cyberspace and manifesting it in the physical world. This, in turn, allows, through the use of advanced communication technology, to give the phrase e pluribus unum a literalness that the founders of our country could never have foreseen. The science fiction writer William Gibson posits in some of his novels the notion that virtual reality is becoming more realistic and physical reality is more and more resembling virtual reality, to the point that someday the two may become indistinguishable. This recent trend makes me believe this prediction may actually be becoming true.

However, we also can find examples of such behavior well before the Internet existed. Actually, America’s most well-known Mason, Benjamin Franklin, could be credited with the invention of the precursor to the Internet when he “networked” a group of his newspapers so that they published the same stories on the same day—the text being transmitted by nightriders on fast horses rather than fiber optic cables. Franklin also grasped the social and political importance of uniting a widespread, diverse population by having them read the same articles all at once. Another of his inventions was the political editorial cartoon; in 1754, taking advantage of the long, thin costal arrangement of the American colonies, he devised an image of a snake cut into sections with each section labeled with the name of a colony. The caption read: “Join or Die.”



(continued on next page)

From a Brother



Resolutions

Over the past decade, advances in technology have greatly increased the resolution of computer monitors. In this edition I’ll be talking about a different sort of resolution: the ones that didn’t get kept.

So you broke down after all and bought that ice-blended Frappasugarmochachino with coconut milk and a banana mixed in. Your seat on the bench at the high-end health club is cold, and squatters (pun intended) have moved in. The family needs attention and “I’ll be over in just a minute, honey, I’m almost done here.”

Stay positive! At times like this I take solace in some lessons from the Fellowcraft Degree. When attempting self-improvement, often we find ourselves taking one step forward and two steps back. Freemasonry tells us that this is not only acceptable, but human. With industry, or perseverance, we continue to chip away at these obstacles to self-improvement and may eventually overcome them.

Sometimes we implement a positive change, only to find that we’ve fallen off the wagon the next week. It is easy to become discouraged. Have patience! It cannot be overstated that true change, change from within, takes time. It is the journey to self-improvement that imparts us experience. Should we cut corners and sprint ahead, we would then rob ourselves of this essential process and come away no wiser. As with starvation diets and deferred home maintenance, our decisions may even come back to haunt us later.

Props, if you caught the allusion to balance above. The nice part is that balance in another sense can help resolve some issues with un-kept resolutions. Maybe you started washing the dishes more often, or cut down to one pack of chewing gum per day, or finally got around to selling those baseball cards on eBay for a few dollars, almost covering the cost of shipping! At least they’re not taking up space now.

What of the people we feel we’ve let down? Whether it be ourselves, or our family, by establishing a visible pattern of steady self-improvement, we promote trust: trust from others, who may draw inspiration from our self-effacing example; and trust from ourselves, that we can do whatever we put our minds to do.

If you figure out how to turn this into a pill, please let me know!

Fraternally,
Andrew Merenbach



Reports & Announcements



Congratulate our Newest MASTER MASONS!



James Edward "Kelly" Jones



Alfonso Mujica Jr.

(continued from previous page)

In one brilliant stroke, he offered an image to unite all the disparate, bickering colonies into a proto-nation opposed to tyrannical rule, although that unity took many more years to achieve. A popular, unofficial flag during the Revolution took a similar approach. It showed a snake biting a foot that was stepping on it. The caption read: "Don't tread on me." It was a phrase to be spoken as a rallying call by and to all citizens, everywhere, rather than the type of abstract, nationalistic slogans often heard in Europe. Being a phrase that spoke to the rights and dignity of individuals, rather than to a nation, it expressed a fundamental value of our country, long before that country existed outside of the minds of our founders.

Not all such slogans need to express a political opinion, however. Sometimes phrases can give comfort through their very ubiquity. In World War II, the words "Kilroy was here" could be found on U.S. military equipment of all kinds, almost anywhere in the world. No one knows who Kilroy was or what happened to him, but I think soldiers must have found comfort whenever they saw this graffiti. Obviously, they realized, one man named Kilroy could not have written or painted it every time. Kilroy must be many soldiers. It follows, then, that any (or all) soldiers anywhere could be Kilroy. To a man confronting the daily possibility that he might be killed at any time, there must have been some kind of peace in realizing that he was Kilroy too—that if he died, his name (symbolically) would still be written and read all over the world. Perhaps a friend of his who died had written one of the Kilroys he had seen, and by writing it on something else, he was maintaining a connection with that friend. We are many, but we are one.

In the mid-20th century, two phrases using the anonymous grammar of "I am" gained wide popularity, but are mostly forgotten today. In "Spartacus," Stanley Kubrick's film about a slave rebellion in Rome at the time Ceaser was a young senator, an army of defeated slaves all proclaim "I am Spartacus" in an attempt to protect their leader from crucifixion. Surely the Romans wouldn't crucify 20,000 men who claimed to be Spartacus. Unfortunately, the Roman commander Sulla solved the problem by doing just that. Nevertheless, "I am Spartacus" became a popular, if unclear, saying for a while.

A more famous variation comes to us through President Kennedy. When he gave a speech in West Berlin, the troughed-off island of democracy in what was then East Germany, he famously cried out, "Ich bin ein Berliner." By this he meant that he, and by extension all Americans and all lovers of liberty everywhere, stood with the citizens of Berlin in their struggle against oppression. There was a slight glitch with this phrase; however, according to many observers at the event, the addition of the word "ein" changed the context from a reference to location to a reference to a common slang term related to a type of breakfast food. What many German natives would have heard was not "I am a citizen of Berlin," but rather "I am a jelly doughnut." Nevertheless, I'm sure the citizens of Berlin understood what he was getting at, and the cheers you can see them giving in the film of the event indicate that they gave him points for effort.

So what does all this have to do with Freemasonry? Consider this: as long as there have been Masons, we have striven to make the Masonic experience as ubiquitous as possible. We sit in lodges that look substantially the same, aside from decorative variations. We enter and communicate in tyled lodges in the same way. We go through the same experience in our initiations. In fact, not to give too much away for non-masters, in the 3rd degree for a time we all take on the role of a specific individual, saying in effect, "I am _____." Or more to the point, "We all are _____." I would like to end this article with the suggestion that Masonic lodges, separated by space, time, and country, but united in ritual, values, and modes of communication and recognition, were the first Internet, the first social media, the first to proclaim "I am" as an expression of unity in thought, values, and empathy for our brethren.

Je suis un Maître Maçon. I am a Master Mason.
Fraternally submitted,
Curtis Scott Shumaker, PM



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.

February:

Wednesday 4th	Stated Meeting & Dinner	6:30pm
Thursday 5th	Building Assoc. Meeting	7:30pm
Wednesday 11th	1st Degree	7:00pm
Wednesday 18th	Tim Hogan Lecture "Alchemy of 3rd Degree" MASTER MASONS ONLY!	7:00pm
Monday 23rd	OSI 2nd Degree in full at Ionic	7:00pm
Wednesday 25th	3rd Degree	7:00pm
Thursday 26th	Social Night	7:00pm

March:

Wednesday 4th	Stated Meeting & Dinner (Inspector visit)	6:30pm
Thursday 5th	Building Assoc. Meeting	7:30pm
Wednesday 11th	Practice or Degree	7:00pm
Wednesday 18th	Practice or Degree	7:00pm
Wednesday 25th	OSI at Culver City Foshay lodge 2nd degreee	7:00pm
Thursday 26th	Social Night	7:00pm

2015 Calendar

January 2015	February 2015	March 2015	April 2015
S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
May 2015	June 2015	July 2015	August 2015
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September 2015	October 2015	November 2015	December 2015
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Make sure to check the website www.CulverCityMasons.org for any changes.



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Thomas O. Fleming, Jr.	(310) 337-7601
Edward Calzaretto	(310) 398-4507

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Sam House	(310) 948-2999
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Curtis S. Shumaker, PM	(626) 388-6563
Andrew Merenbach	(707) 292-9374

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