

Acacia42 Trestleboard

“ MAY BROTHERLY LOVE PREVAIL AND EVERY MORAL AND SOCIAL VIRTUE CEMENT US ”

MONTHLY SCHEDULED MEETINGS

- 9/6/11**
Stated Meeting - 7pm
- 9/13/11**
Pot Luck Dinner - 6:30pm
1st Degree - 7:30pm
- 9/20/11**
Pot Luck Dinner - 6:30pm
2nd Degree - 7:30pm
- 9/27/11**
Sons of Voltaire - 7pm

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FROM THE EAST

Greetings Brethren!

Well, as you can see we are starting our Trestleboard back up after a few years of not having one and I hope that we can maintain this publication as it should be. It seems that everything at Acacia is becoming new; new members, new Officers, new renovations, new projects, new activities and a new attitude. This progress excites me and I am eager to see what the future brings. With so many bright, young members and rejuvenation in some of our older members, it seems like Acacia is on a path to success that will be difficult to derail.

The second half of this year is going to



WM John A. Nichols, PM

be filled with much activity. We have many candidates going through the Degrees as well as the Arizona Masonic Education Academy in Rio Rico from 10/21-10/23 which I highly recommend all FC's and MM's attending. Acacia Lodge puts a heavy emphasis on education and I think that we can all learn that much more by attending these annual events, not to mention all of the great

friendships you make along the way. So if you qualify and are able to, try to make it a point to be there and participate in an event that really puts Arizona ahead of the curve in many respects.

With so much activity going on at Acacia, I hope to see you all at Lodge to enjoy the fellowship and camaraderie that has developed there. Even if you haven't been to Lodge in a while, just stop by, you may be pleasantly surprised at what you see.



Grand Lodge of Arizona

www.azmasons.org

345 W. Monroe St. Phoenix, AZ 85003 - 602-252-1924

MW Bro. D. Brook Cunningham, Grand Master

FROM THE WEST

In my ongoing education and journey in Freemasonry, one of the greatest lessons I have learned thus far is to circumscribe my own desires and keep my passions within due bounds toward all mankind.

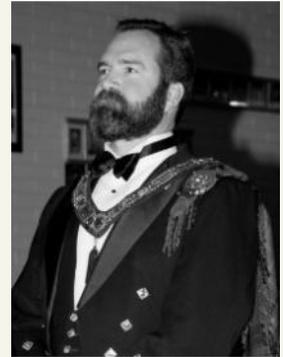
Self-fulfillment? The road of self-fulfillment is quite often taken instead of considering the larger world as a whole. Self-fulfillment leads fathers to ignore their children, their wives, and their other life priorities. Another less polite word for this is selfishness.

Anyone remember the guy in Los Angeles who strapped himself to a lawn chair with dozens of weather balloons and flew up into the air-space....with all the passenger jets, private

planes, etc.? He endangered hundreds of lives when he did this, and he claimed he did this for the purpose of self-fulfillment. He claims he thought through his plan very carefully, took a radio so he could communicate with Los Angeles approach control, and took a BB gun so he could shoot out the balloons for his "controlled" descent. He came down in a bunch of power lines, where he had to be rescued by local fire and police, again putting more lives at risk for his self-fulfillment. And as far as the self-fulfillment goes, it didn't keep his self fulfilled very long, as he decided to take his own life by suicide a couple years later.

We must always re-

member that all the teachings we receive are for the betterment of society as a whole...not just the betterment of ourselves for self sake. I always pray that I will not hear a Mason talk down to another person because he believes he is more educated, more enlightened, or more important. I hope we will all remember to share every piece of knowledge we have gained in our Masonic journey to try to help those who are truly in need. The most heartwarming fulfillment comes when you are helping someone else in their journey, and this in turn will help fulfill your own journey and purpose.



Bro. Jacob Hansen

THE SECRETARY'S DESK

*"There is no
darkness,
only the
absence of
Light"*

Brothers, I would to say that I'm very proud of all our newly obligated Brothers. The Brothers of our lodge today are not just becoming Masons, but they have studied history of Masonry and learned what Masonry means to them before becoming an Entered apprentice.

When I joined in 1979 most Brothers only learned the work of the lodge meetings and their proficiency. The study and learning of Masonry has been brought about by the younger lodge officers and members. They

have been guided by our current Worshipful Master John Nichols, SW Jacob Hansen, and our JW Chuck Hope.

The officers have modeled Wisdom, Strength, and Beauty. My appreciation goes out to them for making Acacia Lodge great, where fellowship and Masonry can be enjoyed. Wish all could be here to enjoy it also.



W Bro. John E. Tull II

FROM THE SOUTH

When I first approached the door of Freemasonry at Acacia 42, I really had no idea what to expect. For a number of years prior, I had an interest in joining the fraternity that my grandfathers were a part of, but thought that I was too young to be considered. I then attended the funeral of my maternal grandfather and vowed that I would approach a Masonic Lodge, and if they didn't think that I was old enough or mature enough, then I would be on my way. So, I called the Grand Lodge of Arizona, spoke with a man by the name of Sam Graziano, and he directed me to get in touch with the Worshipful Master of Acacia 42 in Avondale. So, here I am! The first night that I showed up, I was welcomed with bright smiles and warm, thought provoking conversation from about 6:30pm until 11:30pm. These conversations have not ceased and have never been judged since that first day. This is what we do at Acacia, and is what I pray, we will always do.

If we were to start a gentleman's club, where the same type of con-

versations were just as welcomed, and the same feelings of camaraderie were experienced, wouldn't we be just as well off? No, my Brothers, I don't believe that we would. So, what makes us different? What distinguishes us from a social club? One of the biggest things that distinguish us is our ritual work. Without it and the lessons they are designed to teach, we are simply a group of men, who really have different ideas about life, and what defines us as men. We are different than a social club, because we are united by a common bond which is solidified by our ritual. Even the candidate, who has not heard even the whisper of our ritual, is influenced by the men who hold it so dear. This is why I hold the Masonic ritual so close to my heart. Before I knew that Freemasonry even had a ritual, it had influenced my life through my grandfathers and others whom I looked to for inspiration.

Our ritual, my Brothers, has existed in similar form, for nearly 300 years; the Masonic fraternity has

existed, arguably, for much, much longer. Without our ritual, we become merely a social club. If we are to survive as a fraternity, our ritual

must be preserved. It must be studied, interpreted, meditated upon, and loved. It will from time to time be "improved" or "modernized", but the lessons they are to teach should never change. Not everyone is a ritualist, not everyone desires to memorize; but Brothers, for the sake of your fraternal love, study it, or it will be lost forever along with our ancient and honorable institution.



Bro. Chuck Hope

COMMITTEES

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"Always aim at complete harmony of thought, and word, and deed. Always aim at purifying your thoughts, and all will be well."

Mahatma Gandhi

MEMBER BIOGRAPHYName: Jacob HansenWife: LauraBirthday: 09/07/1974Birthplace: PhoenixResidence: Litchfield Park*Favorites*Book: Lord of the Rings SeriesMovie: Lord of the Rings SeriesTV Show: Modern FamilyMusic: Bagpipes, ChristmasSports team: Go Packers!Food: Beer (micro-brews)*Hobbies*

Brewing Beer, Bagpipes, Family, building stuff

Dream car: Pitts S2CBiggest pet peeve: TardinessBiggest pet peeve: TardinessPepsi or Coke: CokeStones or Beatles: Stones if I mustChevy or Ford: FordPC or Mac: MacIf you could visit anywhere it would be: ScotlandIf you could live anywhere it would be: Branson, MOIf you could learn any language it would be: CelticPersonal hero(s): George Washington, Bob HooverHistoric hero(s): George WashingtonBlue Lodge symbol that speaks to you most: CompassWhat do you want to be remembered for? As being a great husband, father, and person. My family and their opinions are worth the most to me.Favorite quote: Don't argue to win the argument, argue to solve the problem. - Pastor Clay McGuire**Bro. Jacob Hansen**BOOK REVIEW**A Pilgrim's Path by John J. Robinson**

This is one of those books that I recommend not only every Mason read but also the Brother's wife, family, friends or anyone else who may have questions, apprehensions or just a general curiosity about the Fraternity. Written by Masonic supporter/apologist, John J. Robinson this book gives the reader great perspective on the purpose of Freemasonry and does a fantastic job of refuting/rebuking anti-Masonic claims against the Fraternity. Robinson goes off his usual path of

medieval subject matter and speaks directly to the false claims, assumptions and misinformation regarding Freemasonry. He is able to do this in a way that is simple, concise and completely authentic.

Although Robinson was not a Mason until the very end of his life, he was always writing in support of the Craft and he finally took it upon himself to write a book directed at the anti-Masonic sentiment and addresses them in a logical, historically accurate and honest manner. By citing our historic contributions, our current goals as a Fraternity and

our philosophical tenets Robinson is able to paint a picture of the Fraternity that displays our message of tolerance, brotherly love, faith, hope, charity and truth in its truest form. This is definitely a book every Mason should own, without a doubt.

Review by: John A. Nichols, PM

SONS OF VOLTAIRE

Next Meeting: Tuesday September 27, 2011 at 7:00pm
Presentation: The Organizational Structure of Freemasonry in Arizona by John A. Nichols, PM

HAPPY BIRTHDAY

Faidley, Larry	9/23	Loro, Eugene	9/5	Quaid, Bernard E.	9/20
Goins, Kristopher	9/15	Mendoza, Leonard	9/24	Richter, Peter	9/13
Gruel, Gary	9/3	Morden, James	9/18	Riddle, Patrick	9/23
Haas, John	9/28	Morris, Richard	9/18	Singletary, Kent	9/17
Hansen, Jacob	9/7	Nelson, Patrick	9/25	Smith, Douglas	9/8
Hubler, Kevin	9/9	Owens, David	9/2	Stewart, Adrian C.	9/9
Johnson, Joseph	9/3	Parsons, William	9/5	Webb, Alan L.	9/22
Jones, George	9/16	Powell, Wayne J.	9/24		

MASONIC BIRTHDAYS

Andrews, Ronald	21	Gordon Jr., Edward	33	Nowlin, Gilbert J.	50
Beck Jr., Jack	21	Herrera, Michael	2	Pethtel Jr., Arthur	32
Boston, Roger	42	Hoerig, James	32	Pluhar Sr., Emil J.	28
Copeland, Harold	41	Jones, Glen	24	Quaid, Bernard E.	37
Garrett, Edward	34	Lopez, David R.	26	Robertson, Michael	29
				Upchurch, David	27

SICKNESS AND DISTRESS

If you need to report any sickness or distress please contact Bro. Frederick Jameson at 623-221-5797 or the Lodge Secretary, John Tull, at 602-478-5989 or jtctull2@msn.com

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<u>Tyler:</u>	None Installed	N/A	N/A

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<u>Member:</u>	Yosue Ramos	480-287-2290	yosue2@yahoo.com
<u>Member:</u>	John Tull, PM	602-478-5989	jtctull2@msn.com
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MASONIC EDUCATION

The Apron: Distinguishing Badge of a Mason

By: Matthew Hoath

Lodge of the Quest No. 587

Victoria, Australia

Why do we wear an apron, and what is its significance? Our Order is founded on Operative Masonry, and operative Masons in common with most other artisans, wear aprons for the protection of their clothing. Different trades used different types of aprons, each suitable for the purpose. Originally the Entered Apprentice wore an apron with a bib secured with a tape around his neck. The bib was to protect the upper part of his clothing when clasping a heavy stone, such as a pillar, with both arms. Later, as he became proficient in his trade, he became an artisan and his job was then to smooth and prepare the stone for its place in the building. He then had no use for the upper portion of the apron, so he let it hang down over the lower part--thus we have our own badge with a triangular piece overlapping the square portion. There are several explanations of this triangular portion of the apron all or any of which may be correct, but the following seems the most logical of them. The significance of the apron is "servitude." Certain dignitaries of the Anglican Church wear an apron as part of their clerical dress. Thus a person signifies the service that is expected of a Freemason to his neighbor. When investing the Entered Apprentice with the badge he is informed that it is more ancient than the Golden Fleece and more honorable than the Star and Garter. The main object of my talk is to tell you something of these orders. First, the wording of the investiture was compiled in about 1717 (in the Grand Lodge of England or its Lodges) and was revised in 1813.

The Golden Fleece according to Greek legend, King Pelias of Thessaly had ousted his brother Aeson and to rid himself of Aeson's son, Jason he persuaded the lad to fetch the Golden Fleece which hung on an oak tree at Ares in Colchis. It was guarded by a dragon. The adventures of Jason and his fifty companions, who sailed with him make one of the finest stories of Greek literature. (The fleece came from the mythical ram on which Phrixus and Helle escaped from death and was hung in the Grove at Ares by Phrixus, who alone survived the flight from his native land.)

The Order of the Golden Fleece was founded by Philip the Good, duke of Burgundy, in January, 1429, on occasion of his marriage to Isabella, daughter of King John I, of Portugal. The order was instituted for the protection of the Catholic Church. The fleece was chosen as the emblem because wool was the predominate product of the lower European countries in which the order flourished. The number

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of knights of the order was twenty-four. In 1433 the number was raised to thirty-three, all gentlemen by birth. In 1477, on the marriage of Mary of Burgundy with Duke Maximilian, the grand mastership of the order passed to the House of Hapsburg. The last chapter of the original Order was held by Philip II of Spain in the cathedral of Ghent. Up to that time the knights had filled the vacancies by their own votes, but Philip II obtained permission of Pope Gregory XIII to nominate the knights himself. After the Spanish Netherlands were ceded to Austria in 1713-14, the Austrians claimed the office. The resulting dispute split the order into two parts—one in Austria and one in Spain.

The jewel of the order (which differs slightly in the two countries) is a golden ram hanging from a ring which is passed around its middle. This is suspended from a scroll in very elaborate design with the motto, (in Latin) The reward of labor is not trifling. The jewel, in turn, is attached to a golden collar made up of links. Each link is in the form of a capital "B" with rays issuing from it. The collar is usually worn with full dress. On ordinary occasions a broad red ribbon collar is worn in its place. Since its inception this order has been considered as the most important and highest of all civil orders on the European continent. The order has no standing in England, hence we hear little of it. No British subject is permitted to accept this, or any other foreign order, without special permission from the sovereign. At the time of the dispute over the order between Austria and Spain in 1714, speculative Masonry was gaining a firm footing and its ritual was then revised and prominence given to the Golden Fleece.

The Roman Eagle also has an interesting history. The eagle was highly esteemed among the Romans. It was usually depicted with outstretched wings, sometimes of gold and silver, but most frequently of bronze. It was carried at the head of a staff in the same manner as a banner. The eagle borne upon a spear appears to have been used first by the Persians. The Romans took the idea from them, and used it as an emblem of honor, to be carried before the chief ruler. In 1804, Napoleon had metal eagles carried before his army. Austria and Russia both had double eagles as a symbol of their empires. The symbol of the United States of America is the bald eagle. In 1701, Frederick I of Prussia founded the Order of the Black Eagle. The number of knights was limited to thirty, exclusive of the princes of royal blood. The revisers of our rituals probably selected the reference to the Roman Eagle as it was the highest emblem of dignity, honor and power of that famous empire.

The Order of the Garter is, of course, something we know more about, being a British Order. It is the highest order of knighthood in Great Britain, and is

M A S O N I C E D U C A T I O N

considered the most honorable and exclusive in the world. Its full title is "The Most Noble Order of the Garter." According to tradition, King Edward III, who was dancing with the Countess of Salisbury at a ball held on January 18, 1343, picked up a blue garter that had dropped from her leg and tied it around his own. Observing the queen's uneasy glances, and the consternation of the countess, he returned it to its owner with the remark, Evil be to him who evil thinks.

At this time the king had been successful in the French campaign and was contemplating a second expedition. He resolved to institute an order of knighthood in honor of his success, as well as a means of rewarding his army favorites. He placed the order under the protection of St. George. For 179 years it remained practically as instituted by Edward III but in 1522, Henry VIII revised the statutes. The color of the emblem was blue, which at that time was the French national color. The motto translated, Let him be dishonored who thinks ill of it, was appropriate whether applied to the French expedition or to the order itself. Formerly, the knights were elected by the members, but since the reign of George III all appointments have been made by the reigning sovereign. Originally it was called the Order of Saint George. It now consists of the sovereign, who is the grand master, the Prince of Wales and twenty-five knights companions. In addition it is open to all English princes (lineal descendants of George I) and foreign sovereigns as may be chosen by the king or queen. On occasions, other companions are admitted for special reasons so that the whole order usually numbers about fifty.

The insignia consists of the garter, the collar, and the great George; the star, the ribbon and badge, or lesser George. The garter is of blue velvet ribbon--the particular tint being known as "garter blue." The ribbon is edged with gold and fastened by a gold buckle on the left leg below the knee. It bears the motto of the order in letters of gold, or sometimes in diamonds.

When the sovereign is a woman, it is worn on the left arm above the elbow. The collar consists of twenty-five pieces alternately gold love knots and buckled garters enameled in blue, enclosing roses. From the center link of the collar hangs the badge of the great George. It is a figure of St. George as a knight in gold enamel and set with jewels. He is depicted on horseback, overthrowing the dragon with a spear. A star was added by Charles I in 1692. It consists of eight silver rays encrusted with diamonds, issuing from a buckled garter bearing the motto and enclosing a white field of enamel with the red cross of St. George upon it. When the collar and great George are not worn, the "lesser George" as it is called, is used. It is similar to the great George but much smaller and hangs from a broad blue ribbon

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which passes slantwise over the left shoulder. The robes of the order are of equal magnificence.

The order became prominent in the 17th century after Charles I added the star to the insignia. On ordinary occasions the star is worn on the breast and the garter below the knee. Full regalia is only worn when grand chapter meets, or at a ceremony such as a coronation. The order meets at Windsor Castle.

So, Brethren, we have our badge of white for purity--of lamb's skin for innocence; more ancient than the Golden Fleece, which was founded in 1429, and the Roman Eagle, which was instituted in 1701; and more honorable than the Garter, which is the highest order of knighthood in the world. I repeat the charge given by the Senior Warden when investing the badge—Never disgrace that badge, for it will never disgrace you.

Virginia Masonic Herald--May-June, 1964



MASONIC EDUCATION

MASONIC PHILOSOPHY

By: Joseph Fort Newton

Because the human soul is akin to God, and is endowed with powers to which no one may set a limit, it is and of right ought to be free. Thus, by the logic of its philosophy, not less than the inspiration of its faith, Masonry has been impelled to make its historic demand for liberty of conscience, for the freedom of the intellect, and for the right of all men to stand erect, unfettered, and unafraid, equal before God and the law, each respecting the rights of his fellows.

What we have to remember is; that before this truth was advocated by any order, or embodied in any political constitution, it was embedded in the will of God and the constitution of the human soul. Nor will Masonry ever swerve one jot or tittle from its ancient and eloquent demand till all men everywhere, are free in body, mind, and soul. Some day, when the cloud of prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its service to freedom of thought and the liberty of faith. No part of its history has been more noble, no principle of its teaching has been more precious than its age-long demand for the right and duty of every soul to seek that light by which no man was ever injured, and that truth which makes man free.

Down through the centuries--often in times when the highest crime was not murder, but thinking, and the human conscience was a captive dragged at the wheel of the ecclesiastical chariot--always and everywhere Masonry has stood for the right of the soul to know the truth, and to look up unhindered from the lap of earth into the face of God. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of skepticism.

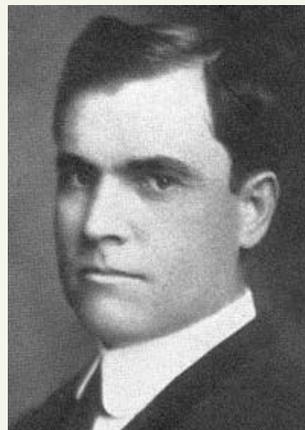
Not only does Masonry plead for that liberty of faith which permits a man to hold what seems to him true, but also, and with equal emphasis, for the liberty which faith gives to the soul, emancipating it from the despotism of doubt and the fetters of fear. Therefore, by every art of spiritual culture, it seeks to keep alive in the hearts of men a great and simple trust in the goodness of God, in the worth of life, and the divinity of the soul--a trust so apt to be crushed by the tramp of heavy years. Help a man to a firm faith in an Infinite Pity at the heart of this dark world, and from how many fears is he free!

Once a temple of terror, haunted by shadows, his heart becomes "a cathedral of

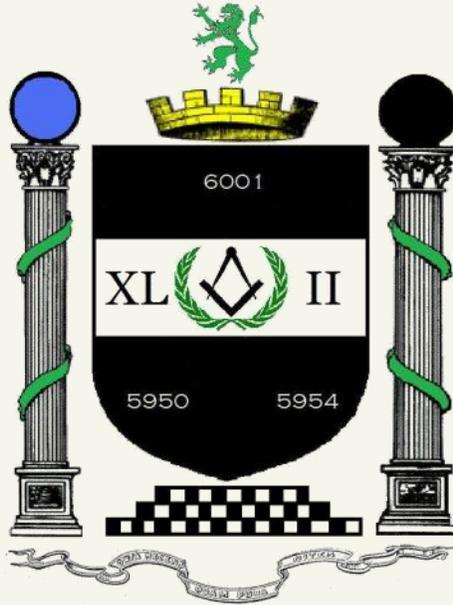
MASONIC EDUCATION

serenity and gladness," and his life is enlarged and unfolded into richness of character and service. Nor is there any tyranny like the tyranny of time. Give a man a day to live, and he is like a bird in a cage beating against its bars. Give him a year in which to move to and fro with his thoughts and plans, his purposes and hopes, and you have liberated him from the despotism of a day. Enlarge the scope of his life to fifty years, and he has a moral dignity of attitude and a sweep of power impossible hitherto. But give him a sense of Eternity; let him know that he plans and works in an ageless time; that above his blunders and sins there hovers and waits the infinite--then he is free!

Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality--its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon that moral culture without which man is rudimentary and that spiritual vision without which intellect is the slave of greed or passion. What makes a man great and free of soul, here or anywhere, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and service to our fellows. Let us begin now and seek wisdom in the beauty of virtue and live in the light of it, rejoicing; so in this world shall we have a foregleam of the world to come—bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring!



Joseph Fort Newton (1880-1950)



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