Worshipful Master: Joseph Felix Editor: Henry Spomer, PM

Edition: June 2022

Johnson, Andrew, 1808-1875 17th President, 1865 – 1869, made a Mason May 5th, 1851, in Greeneville Lodge No.119. Alaska was purchased during his term.
Johnson was born in a log cabin in Raleigh, North Carolina, on December 29, 1808. His father, Jacob, died when Johnson was 3, leaving the family in poverty. His mother, Mary "Polly" McDonough Johnson, worked as a seamstress to make ends meet. She and her second husband apprenticed Johnson and his brother, William, to a local tailor. As a young boy, Johnson felt the sting of prejudice from the higher classes and developed a white-supremacist attitude to compensate, a perception he held all his life. Chafing under the constraints of apprenticeship, Johnson ran away from their obligation, dodging authorities who sought to return him to his employer and work as itinerate tailors. He later returned home, and the family moved to Greeneville, Tennessee. In a short time, Johnson established a very successful tailoring business and married Eliza McCardle in 1827. She encouraged him in his self-education and counseled him on business investments. Eliza suffered from tuberculosis, but remained a constant supporter of Johnson through their 50-year marriage.

Johnson took a strong interest in politics, and his tailor shop became a haven for political discussion. With his political exposure he helped Tennessee adopt a new state constitution with a provision to disenfranchise free Black people.

In 1835, Johnson won a seat in the Tennessee state legislature, advocating for the poor and being opposed to non-essential government spending. He was also a strong anti-abolitionist and a promoter of states' rights, while still being an unqualified supporter of the Union. In 1843,he became the first Democrat from Tennessee elected to the United States Congress. In 1853, elected governor of Tennessee and in 1856 election to a seat in the U.S. Senate.

On the night of April 14, 1865, President Lincoln was shot and he died the next morning. Johnson was also a target on that fateful night, but his would-be assassin failed to show up. Three hours after Lincoln died, Johnson was sworn in as the 17th president of the United States. In a strange irony often found in American history, the racist Southerner Johnson was charged with the reconstruction of the South and the extension of civil rights and suffrage to former Black slaves.













Greetings to all brothers! We hope this edition finds you all doing well, and we wish you and yours good health and happiness.

Check out our Web Page at mm56.org. It has posts and new Masonic Education articles on it.

**From Our Worshipful Master:**

Consider the spokes on a wheel. As the wheel spins a spoke that is on the bottom of the wheel will soon be on the top. Soon it will be back on the bottom again, and then as the wheel continues to turn that same spoke will be back on the top a short time later.

So, it is with us as we travel through life. One day we will experience failure and loss. The next day success and gain. Then the day after that we may experience pain and failure again, and the day after that, joy and happiness. So, the cycle continues as long as we live.

Reflecting on this reality will teach us never to be devastated by our sorrow because joy will surely follow. It also teaches us never to be arrogant and haughty in our success for humbling time will soon be upon us. Likewise, when we see another person who is not successful, we must never judge them harshly since we do not know what prestige their tomorrow may hold. When we see another person who is highly exalted, we must remember that their future may hold different fortunes for them as well.

Therefore, we must treat ourselves and all other people with universal kindness and respect for the intrinsic worth that each human being holds. We must not base our respect for self or others based on failures or accomplishments because both are fleeting.

Davis, Carl. “Making Good Men Better Men.” p. 722-723

Secondly, as one of my charges I agreed that I would diligently to search the Book of Constitutions and to cause its contents to be read in Lodge, that none may remain ignorant of the precepts it enjoins or of the ordinances which it promulgates. To ensure that this is fulfilled I will begin to include sections of the Constitution and Statues here to be published as well as include a section to be reviewed at our Stated meetings beginning when we return from being dark. We will start will Article 5.

**Article V - Individual Masons**

**§5-1 Membership in a Lodge.** Membership in a Lodge may be acquired by:

(a) Having regularly received the degree of Master Mason therein;

(b) Having been duly elected for affiliation therewith;

(c) Having been named in a dispensation for a new Lodge as one of the petitioners therefore;

(d) The consolidation into one Lodge of two or more Lodges, of one of which he was a member, in the manner prescribed by and subject to Statute.

**§5-1.1 Master Mason Proficiency.** Every Brother raised to the Degree of Master Mason by a Lodge of this jurisdiction, after the effective date of this legislation (June 7, 2008) shall be required to pass a satisfactory proficiency in that degree within 12 months. At the conclusion of the ceremonies of the Third Degree, a member shall at once sign the Lodge’s By-Laws and be shown on books of the lodge as a member and be reported to the office of the Grand Secretary as a member.

**§5-1.1.1 Minimum Proficiency for EA, FC or MM.** A minimum proficiency consisting of the steps, the dueguards, the signs, the grips, the words, and the completion of the approved Candidate Education Program is acceptable as the minimum proficiency in Arizona. No Lodge shall advance an Entered Apprentice Mason or a Fellowcraft Mason to a higher degree until he has been examined by a committee appointed by the Master of the Lodge in the proficiency of that degree.

**§5-1.1.2 Master Mason Proficiency Not Achieved.** Master Masons raised to the Degree of Master Mason by a Lodge of this jurisdiction who fail to pass proficiency as required by Section 5-1.1 shall be reported to the Grand Secretary as Suspended for Non-proficiency. A Master Mason so suspended may make a written request to his Lodge to grant a one-time twelve-month extension to complete his proficiency. Such request shall be read at a Stated Meeting to be voted on at the next Stated Meeting and requires ¾ in favor for approval. When proficiency is completed, the suspended member shall be reported to the Grand Secretary as Reinstated. The Master and Wardens may waive proficiency in cases of extreme hardship where such request is in writing over the signature of the candidate.

**§5-1.2 Duty of Membership.** It is the duty of every Master Mason to be a member of some Lodge, and every non-affiliated Mason, who having resided six months in this jurisdiction, shall refuse or neglect to apply for membership in some Lodge therein, shall have the status of one suspended for non-payment of dues, and shall not be entitled to, nor be the recipient of, any of the rights, privileges or charities of the Craft. Upon being raised to the degree of Master Mason and signing the By-Laws of the Lodge the member is obligated to pay dues to the Lodge.

**§5-1.3 Termination of Membership.** Membership in a Lodge can only be terminated:

1. By the dissolution of the Lodge;
2. By the consolidation of the Lodge with another Lodge or other Lodges;
3. By voluntary withdrawal therefrom, after proper notice given;
4. By death, suspension, or expulsion.

**§5-2 Petitioners for the Degrees.** The person who desires to be made a Mason must be a man, a believer in a Supreme Being and a future existence; of moral conduct, coming under the tongue of good report and well recommended, and, at the time the petition is submitted be 18 years of age or older regardless of his nationality. These requirements shall be liberally construed, insofar as the same applies to the physical qualifications of a candidate. The question as to the physical sufficiency of a candidate shall be left to the sound discretion of the Lodge. When the candidate is unable to comply with the physical requirements, the Master shall state the nature and extent of the candidate's disabilities to the Lodge before ballot is taken.

No person shall hold, or retain, or be eligible for membership in any Lodge who has advised, advocated or taught, or who is or has been a member of, or affiliated with any group, society, association or organization which advises, advocates or teaches, or has advised or taught the overthrow by force or violence or other unlawful means of the Government of the United States of America or of the State of Arizona, as presently constituted, knowing them to be such.

**§5-2.1 Petition Requirements.** All petitions for the degrees, as well as all applications for affiliation, shall be signed by the applicant, and recommended by at least one member of the Lodge and one other member of any Lodge working under the jurisdiction of this Grand Lodge or of any other Masonic jurisdiction recognized by this Grand Lodge, in the form prescribed by Statute.

When a member of a Lodge other than the Lodge to which a petition or application is to be submitted signs a petition, he shall certify that he is a member in good standing and that his dues are current.

No Lodge in this jurisdiction shall receive a petition for the degrees of Masonry unless the petitioner shall have been a resident of Arizona during the six months next preceding the date of his petition, except: In the case of a full-time member of the United States Armed Forces, whose petition, if he has not the qualifications of residence, may be received by dispensation from the Grand Master.

No Lodge shall receive a petition for the degrees from any person who, within twelve months next preceding, shall have been rejected by any Lodge, unless by dispensation from the Grand Master.

**§5-3 Masonic Intercourse (Masonic Communication)**

No Mason shall hold Masonic intercourse with any person who is a member of a Lodge not recognized by this Grand Lodge; except that Master Masons of this jurisdiction residing in, visiting or affiliating with lodges under the jurisdiction of a Grand Lodge recognized by the Grand Lodge of Arizona may sit in those lodges with persons recognized by that Grand Lodge although not so recognized by the Grand Lodge of Arizona.

No Mason shall hold any Masonic intercourse with an expelled or suspended Mason, with an illegal Lodge, with any person who is a member thereof, nor with any Mason not acknowledged as such by this Grand Lodge except as noted herein.

Joe Felix, WM

**Updates/Reminders:**

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*The Lodge has Raffle Tickets for three great prizes in the Jim Click Tucson Millions drawing. The offered prizes are A new 2022 Ford Maverick Lariat Hybrid, two round-trip first-class airline tickets to anywhere in the world or $5,000 cash. Tickets are $25 each or 5 for $100.* ***The lodge gets 50% of the sale for own school charity while the other 50% goes to our Arizona Masonic Foundation for Children charity.*** *Yes 100% goes to our Masonic Charities. Anyone can purchase tickets and the funds raised stays within the Masonic Fraternity. Please contact Henry Spomer to purchase tickets. 1papapie@comcast/net or text @ (520) 661-2021*

Each month before the stated meeting dinner the WM with his line officers have scheduled meetings with different groups for presentation of the groups’ progress and updates on activities. Be sure to check the schedule and be prepared to brief the line officers. So, if you are on a committee or have been assigned a job, please look at the schedule to see if you are on the agenda to make an updated report to the line officers.

The Business Meetings are only about an hour in length. Come join us as we move into the future. Let us all come together and take a small job to make our lodge stronger. See you in Lodge.

**Dinner:** June 6, 2022 with Dinner at 6:30, meeting at 7:30. The dinner menu is; BBQ Chicken & Ribs, Potato Salad, Ranch Beans, Garden Salad, Fresh seedless watermelon & Desert! Please let Henry Spomer know by June 1st if you will attend the dinner so we will have enough food for everyone. Email 1papapie@comcast.net

**Helping Hands**: *Brothers, some of us are healthier and in better shape than others and some may need some help. If you are in need of some minor help, please reach out to your brothers, maybe we can give you a hand.*

*If you or you know of one of our Lodge Brothers who has fallen on hard times and needs help with his dues or help in general, please let WM Joe Felix or Secretary Dave Brown know. The lodge and Brothers are there to help you. Please let someone know so we can help.*

*If you would like to participate in a degree, please contact, Josh Sticht at* *joshsticht@gmail.com**. He will work to schedule practices.*

*Our Ritual Proficiency Book has disappeared so we are recreating it. Please contact the Worshipful Master to obtain a blank form that you can fill out. This form will give the Senior Warden information as to who can current and able to provide certain Ritual Work. This will greatly help him when planning degrees and also when other lodges request help.*

***Upcoming Events June 2022***

*June 2-4, 2022 Grand Communication at the Wild Horse Pass Casino and Resort, Phoenix, Az.*

*June 6, 2022: 6 pm Officers Meeting (Duties of the Lodge)*

*June 6, 2022: 6:30 pm Dinner*

*June 6, 2022: 7:30 pm Stated Meeting*

*June 13, 2022: 7:00 pm 2nd degree practice*

*June 20, 2022 7:00 pm 2nd degree*

**Officers for 2022**

Worshipful Master--Joseph Felix Senior Warden--Josh Sticht Junior Warden--Matt Hedrick PM

Secretary--David Brown PM Treasurer--Pat Zech PM Chaplain—Henry Spomer PM

Sr. Deacon—Carl Warren Jr. Deacon—Tyler Rivas Tyler—Sam Talvy

Sr. Steward—Thomas Christopherson Jr. Steward—Joe Santisteban PM Marshall--- Stephen Lamb

1 yr. Trustee--Jeff Horton PM 2 yr. Trustee--Jim Wild PM 3 yr. Trustee--Gordon Beatty

**Educationally:**

A Charge for the Festival of St John
copied from The Spirit of Masonry by William Hutchinson (1775)

In that the Celebration of the Festival of St John is on June 24th of each year, it makes this sharing very timely indeed.

The Charge

Brethren; Being this day, by your choice, exalted into the chair, it is the fervent wish of my heart to render myself as little undeserving as possible of this distinguished honor: many important has a Master of the Lodge to perform.

To give instruction is one: I do not, however, presume upon any special abilities to dictate to my brethren; yet I think it incumbent upon me, whilst I have the honor to sit in this chair, on this and all other occasional festivities, and indeed my office requires it of me, to exhort you to consider the nature of our institution, and to remind you of the duties it prescribes.

These duties are very various and important, and have this day, I doubt not, been expatiated upon in many places by reverend brethren in the solemn Temple.

Our order instructs us in our duty to the great Artificer of the Universe; directs us to behave as becomes the creatures of their Creator; to be satisfied with his dispensations, and always to rely upon Him, whose wisdom cannot mistake our happiness, whose goodness cannot contradict it.

It directs us to be peaceable subjects, to give no umbrage to the civil powers, and never to be concerned in plots and conspiracies against the well-being of the nation; and as political matters have sown the seeds of discord among the nearest and relations and most intimate friends, we are wisely enjoined, in our assemblies, never to speak of them.

It instructs us in our duties to our neighbor; teaches us not to injure him nor any of his connections, and, in all our dealings with him, to act with justice & impartiality. It discourages defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts; not to deceive him who relies on upon us; to be above the meanness of dissimulation; to let the words of our mouths express the thoughts of our hearts; and whatsoever we promise religiously to perform.

It teaches inviolable secrecy; bids us never to discover our mystic rites to the unenlightened, nor betray the confidence a brother has placed in us. It warms our hearts with true philanthropy, which directs us never to permit a wretched fellow-creature to pass unnoticed. It makes us stifle enmity, wrath and dissention; and nourishes love, peace, friendship, and every social virtue. It tells us to seek our happiness in the happiness we bestow on others and to love our neighbors as ourselves.

It informs us that we are children of one Father; that man is an infirm, short lived creature, who passes away like a shadow; that he is hastening to that place where human titles & distinctions are not considered; where the trappings of pride will be taken away, and virtue alone will have pre-eminence; and, thus instructed, we profess that merit is the only proper distinction. We are not to vaunt ourselves upon our riches or our honors, but to clothe ourselves with humility; to condescend to men of low estate; to be friends of merit, in whatever rank we find it. We are connected with men of the most indigent circumstances, and, in the Lodge (though our order deprives no man of the honor due to his dignity or character), we rank as brethren on a level; and, out of a Lodge, we consider the most abject wretch as belonging to the great fraternity of Mankind; and therefore, when it is in our power, it is our duty to support the distressed and patronize the neglected.

It directs us to divest ourselves of confined and bigoted notions, and teaches us that humanity is the soul of Religion. We never suffer any religious disputes in our Lodges; and, as Masons, we only pursue the Universal Religion, the religion of Nature.

Worshipers of God of Mercy, we believe that, in every nation, he that fears Him and works righteousness is accepted by Him. All Masons, therefore, whether Christians, Jews, or Mahomedans, who violate not the Rule of Right, written by the Almighty upon the tables of the heart, who do not fear Him and work righteousness, we are to acknowledge as brethren; and, though we take different roads, we are not to be angry with or persecute each other on that account. We mean to travel to the same place; and we all affectionately hope to meet in the Lodge of Perfect Happiness.

How lovely is an institution fraught with sentiments like these!!!!!!!
How agreeable it must be to Him who is seated on a throne of everlasting mercy!!!!!!!!
To that God who is no respecter of persons.!!!!!

It instructs us likewise, in our duty to ourselves. It teaches us to set bounds to our desires; to curb our sensual appetites; to walk uprightly.

Our order excludes women; not that it refuses to pay a proper regard to that lovely part of the creation, or that it imagines they would not politely obey the strictest laws of secrecy; but we know, if they were admitted to our assemblies, that our bosoms must often be inflamed by Love; that jealousy would sometimes be the consequence; that we should be no longer kind brethren but detestable rivals; and that our harmonious institution would by that means be weakened, if not subverted. But, though our order excludes women, it does not forbid us enjoy them in such a manner as the laws of conscience, society, and temperance permit. It commands us, for momentary gratification, not to destroy the peace of families; nor to take away the happiness (a happiness with which grandeur and riches are not to be compared) which those experience whose hearts are united by Love, not to profane the first and most holy institution of nature. To enjoy the blessings sent by divine beneficence , it tells us, is virtue & obedience; but it bids us to avoid the allurements of intemperance, whose short hours of jollity are followed by tedious pain and reflection; whose joys turn to madness, and lead to disease, and to death. Such are the duties which our Order teaches us.

“The order I have established in every part of it, shows consummate wisdom, founded on moral and social virtue; it is supported by strength, an adorned by beauty; for everything is found in it that can make society agreeable. In the most striking manner, I teach you to act with propriety in every station of life; the tools and implements or architecture, and everything about you, I have contrived to be the most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instructions. Be not content with the name only of Freemason; invested with my ancient and honorable badge, be Masons indeed. Think not that it consists only in meeting, and going through the ceremonies which I have appointed; these ceremonies, in such an order as mine, are necessary, but they are the most immaterial part of it, and there are weightier matters which you must not omit. To be Masons indeed, is to put into practice the lessons of wisdom and mortality.

“With reverential gratitude therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience to the unerring direction of the Mighty Builder; work by his perfect plans, and your edifices shall be beautiful and everlasting.

“I command you to love your neighbors; stretch forth the hand of relief to him, if he be in necessity; if he be in danger, run to his assistance; tell him the truth, if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and sooth it to tranquility. You cannot show gratitude to your Creator in a more amiable light than in your mutual regard for each other.

Pride not yourselves on your Birth (it is of no consequence of what parents any man is born, provided he be a man of merit); or your honors (they are the objects of envy and intemperance, and must, ere long, be laid in the dust); or your riches (they cannot gratify the wants they create); but be meek and lowly of heart. I reduce all conditions to a pleasing and rational equality; pride was not made for man; and he that humbles himself shall be exalted.

“I am not gloomy and austere; I am a preacher of morality, but not cruel and severe; for I strive to render it lovely to you by the charm of the pleasures that leave no string behind; by moral music, rational joy, and harmless gaiety. I bid you not to abstain from the pleasures of society, or, do the thing which is right, and the innocent enjoyments of love & wine; to abstain from them is to frustrate the intentions of Providence. I enjoin you to consecrate your hours to solitude; society is the true sphere of human virtue; and no life can be pleasing to God but what is useful to man. On this Festival, in which well pleased, my sons, I see you assemble to honor me, be happy; let no pensive looks profane the general joy, let sorrow cease, let none be wretched; and let pleasure and her bosom friends attend the social board. Pleasure is a stranger to every malignant & unsocial passion; is formed to expand, to exhilarate, and to humanize the heart. But pleasure is not to be met at the table of turbulent festivity; at such meetings there is often the vociferation of merriment, but very seldom the tranquility of cheerfulness, the company inflame their imaginations to a kind of momentary jollity by the help of wine and riot; and consider it as the first business of the night to stupefy recollection, and lay that reason asleep which disturbs their gaiety, and calls upon them to retreat from ruin. True pleasure disclaims all connection with indecency & excess, and declines the society of riot-roaring in the jollity of heart.

A sense of the dignity of human nature always accompanies it, and it admits not of anything that is degrading. Temperance & cheerfulness are its constant attendants at the social board; but the too lively sallies of the latter are always restrained by the moderation of the former. Any yet, my sons, to what do these restraints of Masonry, and the instruction I give you with respect to pleasure amount? They may all be comprised in a few words, not to hurt yourselves, and not to hurt others, by a wrong pursuit of pleasure. Within these bounds pleasure is lawful; beyond them it is criminal, because it is ruinous. Are these restraints any other than a Masons would choose to impose on himself? I call you not to renounce pleasure, but to enjoy it with safety. Instead of abridging it, I exhort you to pursue it on an extensive plan. I propose measures for securing its possession, and for prolonging its duration.

On this Festival Day, I say, Be Happy BUT, remember now , and always remember, you are MASONS; and act in such a manner, that the eyes of the curious may see nothing in your conduct worthy of reproof, and that the tongue of slander may have nothing to censure, but be put to silence. Be models of virtue to mankind, (examples profits more than precepts), lead uncorrupt lives, and speak the truth from your heart; for truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before you are aware: whereas a lie is troublesome, and sets a man’s invention upon the rack; and one falsehood needs a great many more to support it. Slander not your neighbor, nor do him any other evil; but let your good actions convince the World of the wisdom and advantages of my institution.’

Oh, my sons!! the unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a friend to rational gaiety, have ignorantly thought excesses might be indulged in, have been disgraceful to themselves and discredited me.

“I therefore warn you to be particularly cautious not to initiate any but such as are worthy; be well assured that their conduct is regulated by virtue, and their bosoms inflamed with the love of knowledge. All are not proper to be initiated into Masonry, whose influence ought to be Universal, but whose privileges should not be made too common; and you are well convinced that there are some amongst us who take the shadow for the substance, who are acquainted with the ceremonies, but catch not the spirit of the profession.

“At the initiation of a candidate, you ought to explain to him the nature and advantages of the order, that his mind may be early and agreeably impressed with its great importance.
With the different lectures it is your duty to be well acquainted, and you should constantly endeavor to display the beauties, and to illustrate the difficult parts of them in the most agreeable manner. Then will the man of genius and liberal education associate with you, and contribute to your mutual pleasure and improvement.

“Ye are connected, my sons, by sacred ties, I will warn you never to weaken, never to be forgetful of them.

I have only to add that I wish you happy.

Virtue, my sons, confers peace of mind here, and happiness in the regions of immortality!

Comment

From my reading of this acceptance & address to the Brethren assembled it would appear that Bro. Hutchinson was speaking at his Installation as Worshipful Master of his Lodge, which, by tradition, is held in many Lodges, worldwide, as close to the Feast of St John the Baptist as at all possible.

When I read and ingested the message he gave, as it relates to our lives as Masons, and the guidance given from many directions and specifics I find myself in awe.
It is obvious, to me anyway, that little has changed in human nature since 1775 and we are all still exposed to the trials and tribulations of daily life.

His guidance regarding the management of our personal lives both within and outside of the Lodge room is direct and to the point and perfectly accurate even in this date & time.

To suggest that I believe this to be one of the best presentations I have ever read would be very accurate and I do believe it should be shared as far and as wide as at all possible. Norm

Norm I agree with your comments and I thank you for sharing this with me. I have corrected the spelling to U.S. English. HLS

**Wisdom:**

Brothers this month I give you something to think about, research and prepare a response. I believe it will be a great discussion during the Educational Section at one of our lodge meetings.

*Is light knowledge or is knowledge light?*

*Is light and knowledge the same?*

*If they are not the same what is the difference?*

*Do we as masons understand or view them differently than others?*

**NOTE: Now that you have given the above some thought and research, Below I offer you some other inside thoughts on KNOWLEDGE.**

Three Types of Knowledge

 St. Jerome in His Study- Albrecht Dürer. 1514

When first initiated into the lodge as an Entered Apprentice, we state that we desire “Light in Masonry.” At the time, it may not be entirely evident what that light is. However, as we progress through our Masonic life, we learn that Light in Masonry is equivalent to knowledge, and in fact equivalent to certain kinds of knowledge. In the ancient Mystery School traditions, there were considered to be 3 primary types of knowledge, each one of which is exemplified by one of the three degrees of Masonry.

To us, in modern times, we tend to consider knowledge to be knowledge. No matter how you learn something, no matter how you feel you know something, it is all simply “knowledge.” This was not the case for the Ancients. In fact, the Greeks had multiple words that all could be translated as “knowledge,” but meant vastly different things. Those are what I would like to explore in this post. The Greco-Egyptian mystics and initiates into the Mysteries were astutely aware that different knowledge can be imparted in different ways, and that a person can learn different things better in different ways. For example, have you ever tried to learn calculus through meditation? Would you try to learn welding through charity? I feel very certain that it can’t be done. Each type of knowledge has a certain source inherent in it.

Episteme – Knowledge Through Craft – The Entered Apprentice

The first type of knowledge I’d like to explore is episteme (from Greek έπιστὴμη, pronounced eh-pee-STAY-may). This is what I will call, “knowledge through craft.” Episteme is knowledge that is gained through working with your hands, or practicing a craft, a hobby, a trade, etc. Although I do not intend to imply that any of these types of knowledge are lesser or greater than another, this type of knowledge would relate to the 1° – Entered Apprentice. In this first degree, we are taught to rectify our bodies and to improve the soma (from Greek σῶμα, SOH-mah), which is what Gnostic teachings call our physical body – and the anima (from Latin, AH-nee-mah), which is the base aspect of our soul that we share in common with all living creatures. We are taught to use the working tools of an Entered Apprentice to remove the “vices and superfluities” of our lives, in order to purify ourselves. It’s interesting to note that the 1° working tools (specifically the Gavel) are the only ones that we apply in a physical manner to ourselves. Whereas the tools of the 2° and 3° are applied in a more metaphorical manner (“admonishing” us or “reminding” us), the C∴G∴ is used directly to divest ourselves of vices and superfluities. This is yet another allusion to the knowledge of this degree being the kind that can only be gained by doing. It is through this “hands-on” knowledge that we can become more in touch with our physical selves, and with the physical aspect of our soul, in order to purify it.

Mathesis – Knowledge Through Thought – The Fellowcraft

Mathesis (μάθησις, MAH-thay-sis) is probably the closest of these three to our modern idea of knowledge. This is knowledge gained through thought and reason, knowledge such as mathematics (a word that shares a common etymological root with mathesis), science, philosophy, etc. The second degree of Freemasonry, that of Fellowcraft, is intensely concerned with this scientific knowledge. We are taught the seven liberal arts and sciences – some of which admittedly overlap a bit with the next type of knowledge – in order to raise our minds to a higher level. Through mathesis, we are able to improve the aspect of our soul called the psyche (from Greek ψυχή, p’soo-KHAY). The psyche is the part of our being centered in our brain – it is knowledge and reason, an aspect of our being that we do not share with the other creatures of the Earth – an aspect that makes us uniquely human.

Pathesis – Knowledge Through Emotion – The Master Mason

I will admit that, at first glance, “knowledge through emotion” is an odd thing to associate with the Master Mason, but it is the best term I could think of to describe this type of knowledge. Pathesis (from Greek πάθησις, PAH-thay-sis), is perhaps the purest form of knowledge, one that cannot be put into words. This form of knowledge is what the Greco-Egyptian mystery schools were centered around, and what we still focus on today in our Fraternity. As I’ve mused on before, there are certain truths that are so sublime that they cannot be put into words. The symbols of the degrees, the emotions of the degrees, the feelings you feel when you’re going through the degree – these things change you as a person. Perhaps you cannot quite explain how, or maybe even why, but you know deep inside yourself that they have changed you. You know something more about yourself, and in fact even about humanity and the Universe. This equates with the portion of the soul called the pneuma (from Greek πνεῦμα, p’NOO-mah), which is the “spirit” of the body – the portion we share with the Holy Spirit of the Godhead.

Gnosis – Bringing It All Together

I know I mentioned that there are only three types of knowledge that I’d like to explore today, and that is true. But Gnosis (from Greek γνῶσις, g’NOH-sis or NOH-sis) is the umbrella term used to refer to the three collectively. Gnosis as a more specific term, as used by the Gnostics, refers to the divine knowledge that we spend our entire lives searching for. Herein lies a very interesting connection with alchemical teachings. One of the key maxims in alchemy is “solve et coagula” – separate and combine. In practical alchemy, a material must be broken down into its basic parts before it can be purified and brought back together as a more perfect whole. The same aspect applies to us as men and Masons. The three degrees of Masonry teach us to separate our thoughts and, through doing so, to separate the very parts of our soul, in order to purify them on their own so that they may be recombined into a more perfect whole. Our entire lives are to be spent in the purification state – for truly we will not see ourselves brought together into a purified whole until we cross through to that Lodge Eternal. My charge to you, brethren, is to forever improve your craft and your hobbies; forever improve your mind through study; and forever improve your emotions through circumspection and compassion – in doing this, I promise you, you will purify the very essence of your soul.

THE LAUDABLE PURSUIT MARCH 18, 2015 By: Ian B. Tuten

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| ***DID YOU KNOW?******WHY WAS ANDREW JOHNSON IMPEACHED?****The impeachment of President Andrew Johnson was a result of political conflict and the rupture of ideologies in the aftermath of the American Civil War. It rose from uncompromised beliefs and a contest for power in a nation struggling with reunify.**Before Abraham Lincoln was assassinated in 1865, he had formulated a plan of reconstruction that would be lenient toward the defeated South as it rejoined the Union. He planned to grant a general amnesty to those who pledged an oath of loyalty to the United States and agreed to obey all federal laws pertaining to slavery. (The exclusion to the general amnesty would be high-ranking Confederate officials and military leaders.)**Lincoln's plan also stated that when a tenth of the voters who had taken part in the 1860 election had agreed to the oath within a particular state, then that state could formulate a new government and start sending representatives to Congress.**Andrew Johnson was intent on carrying out this plan when he assumed the Presidency. This policy, however, did not sit well with certain radical Republicans in Congress who wanted to set up military governments and implement more stringent terms for readmission of the seceded states. As neither side was willing to compromise, a clash of wills ensued.**The political backing to begin impeachment came when Johnson breached the Tenure of Office Act by removing Edwin Stanton, Secretary of War, from his cabinet. The Tenure of Office Act had been passed over Johnson's veto in 1867 and stated that a President could not dismiss appointed officials without the consent of Congress.**Both Lincoln and Johnson had experienced problems with Stanton, an ally of the Radicals in Congress. Stanton's removal, therefore, was not only a political decision made to relieve the discord between the President and his cabinet, but a test for the Tenure of Office Act as well. Johnson believed the Tenure of Office Act was unconstitutional and wanted it to be legally tried in the courts. It was the President, himself, however, who was brought to trial.**The House of Representatives voted impeachment and the Senate tried the case. The trial lasted from March to May, 1868. In May, the Senate voted to acquit Andrew Johnson by a margin of 35 guilty to 19 not guilty - one vote short of the two-thirds needed to convict.**In 1926 the Supreme Court ruled all Tenure of Office Acts unconstitutional.**Johnson however was not accused of disgracing the Office of the President.* |

**Word Scrambler:**

*June’s Word is: EALEIMTACLMBYL – Where is this word used in the ritual?*

*May’s Word was: NORAMEOMOMCIT – Commemoration, solver by Pat*

*April’s Word was: RSAASTICE UECLERT – Staircase Lecture – Solved by Pat, Dave, Josh, Matt*

*March’s Word was:* *NMNIOIAAEXT – Examination – Solved by Pat*

*February’s Word was: OTABNGILIO – Obligation -- Solved by Pat*

*January’s word was: ORPANNPINOETETSAR -- Apron Presentation – Solved by Tyler*

*Prize for solving was: ISSRNOOIAOTATFYUCWN (Hint) Three words: OYRU ONW IFTIANOCSTAS – Your own satisfaction solved by Pat*

***June Masonic History:***

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| June 5 | On this date in 1820, James K. Polk (U.S. President 1845-1849) received his 1st degree in Columbia Lodge #31, Columbia, Tennessee.On this date in 1923, groundbreaking took place for the George Washington Masonic National Memorial, in Alexandria, Virginia |
| June 6 | On this date in 1787, the Grand Lodge of New York became independentOn this date in 1806, the Grand Lodge of Delaware was established |
| June 9 | On this date in 1849, the Prince Hall Grand Lodge of Delaware was established |
| June 11 | On this date in 1986, the United Grand Lodge of England required the removal of references to the physical penalties from all obligations. |
| June 13 | On this date (or June 12) in 1889, the Grand Lodge of North Dakota was organized |
| June 16 | On this date in 1821, the Grand Lodge of Alabama was formed |
| June 20 | On this date in 1812, the Grand Lodge of Louisiana was formed On this date in 1881, Albert G. Mackey, Masonic author and Secretary-General of the Supreme Council of the Scottish Rite, Southern Jurisdiction of the U.S., died. |
| June 23 | On this date in 1780, Wolfgang Goethe was initiated in Amalia Lodge in Weimar |
| June 24 | On this date in 1717, what is referred to as the premiere Grand Lodge was formed in London, at the Goose and Gridiron Ale-house This date is the first entry, for 1731, of a Lodge meeting in the colonies that became the United States, in an account book of St. John's Lodge in PhiladelphiaOn this date in 1734, Benjamin Franklin became Grand Master of what would be known as the "Moderns" Grand Lodge in Pennsylvania.On this date in 1791, the African Grand Lodge of North America was organized in Boston. It later became the Prince Hall Grand Lodge of Massachusetts.On this date in 1797, the second Grand Lodge for African Americans was founded in PhiladelphiaOn this date in 1820, the Grand Lodge of Maine was formed |
| June 27 | On this date (or June 25) in 1791, the Grand Lodge of Rhode Island was organized |
| June 28 | On this date in 1901, Warren G. Harding (U.S. President 1921-1923) received his 1st degree in Marion Lodge #70, Ohio |

**Birthdays** **DOB** **Masonic**

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| Ross | Jacob | Heintz |  | 6/27/1947 |  3/21/1983 |
| Larry | Gene | Henderson |  | 6/23/1942 | 5/24/1973 |
| David | Lester | Sullivan |  | 6/26/1941 | 3/20/1972 |
| Allen | Paul | Morgan |  | 6/26/1952 | 10/19/2002 |
| Enrique | Ernest | Durazo |  | 6/27/1970 | 6/25/2007 |
| Kevin | Bruce | Mahaffey |  | 6/1/1951 | 1/27/1983 |

Fraternally,

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