

Phoenicia Lodge No. 58 F&AM
www.phoenicia58.org
P.O. Box 30412, Phoenix AZ 85046
The Trestleboard
Special Edition – The Masonic Fraternity
Apr 2019



Brethren of Phoenicia Lodge,

In your hands you hold a special edition of our Trestleboard. In operative masonry, the Trestleboard is used by the master architect to draw his designs and plans, which are then used by the laborers to construct the building, agreeable to the designs laid down for them.

The Masonic fraternity is the oldest, largest and most widely known fraternal organization in the world. Members of the Masonic fraternity come from virtually every occupation and profession, - from all stations in life. All masons meet on an equal basis as friends, regardless of income, political ideology, or religious belief. All are patriotic citizens, and all have a belief in a Supreme Being.

Respectfully presented to the members of Phoenicia Lodge No. 58 F&AM,
Bryon P Howe, PM

What is the significance of the Sprig of Acacia in Freemasonry?

By Thomas A. Burke

The Sprig of Acacia alluded to in the Third Degree carries significance as the representation of immortality through its evergreen nature.

The ancient Egyptians believed that the first gods were born under a sacred acacia tree. It was believed that life and death were decided by the gods under an acacia tree. The boat the sun god navigated the world on was made from palm fronds and acacias.

In Scripture, the acacia is deemed a sacred tree, and its wood considered sacred among the Hebrews. Moses was ordered by God to use acacia wood to make the following sacred items:

- Tabernacle
- Ark of the Covenant
- Table for the Showbread
- Sacred Furniture—poles of and Ark, any other wood-constructed items

Acacia trees are one of the few types of trees that grow in the wilderness around Israel. Its wood is extremely dense and strong. It is also resistant to decay, having natural preservatives in the wood that are unpalatable to insects and make the wood relatively impermeable to water. The wood's density and strength made it an ideal choice for objects that would endure for several generations. The Sprig of Acacia is also a symbol of innocence or purity of life. As a symbol, it refers primarily to Hiram Abiff, the widow's son. It is his virtuous conduct and fidelity to trusts that are presented as an invitation to all Master Masons to emulate his example.

Finally, the Sprig of Acacia is a symbol of initiation. Through historical and customary use, sacred plants have played a significant role during initiations and celebration of rites. It is through this use that the Sprig of Acacia has become a symbol representing initiation.

For the brothers of Phoenicia Lodge #58, the Sprig of Acacia is more than just symbolic. It is also sacred and is this sacred quality that unites us in Immortality, Innocence, and Initiation to each other and to our fraternity.

Sources:

<http://www.sacred-texts.com/mas/sof/sof30.htm>

<https://www.gotquestions.org/acacia-wood.html>

<https://www.americanforests.org/blog/sacred-roots-trees-in-folklore/>

Before Dawn.

By Shawn Eyer

When one obtains true knowledge, it is as though the Temple was built in his lifetime.
Talmud, Sanhedrin 92a

Brethren, rouse yourselves,
For the sky lightens over our starlit quarries.
Dew-soaked tools, left without care in the moonlight,
Call for skilled hands, Demand the dignity of use, The nobility of honest work.

High on the hill, dear brethren, Lies the holy Temple incomplete-
but it shall not always be so.
For here where our fathers labored, now shall we,
Here in these ancient quarries, where in sacred memory
strolled our prophets and our kings.

This must be the quietest place on earth.
But as God lives, let us put an end to this hush And replace it with the clatter of work,
Let the distant towns hear
A great clamor from our ancient pits,
Let there be no question that again men and masons are at the stone.

Gleaming sun, rise! Dry our tools, Warm our hands, illuminate our plans,
and we will break the quietude of the night Against the heat and tumult of noon!

There will be a place for silence, A place where the only sound
Is the most mysterious word any man knows,
Whispered by one whose purpose from birth is to whisper it.

But we are not that man,
Hard work and noise are our lot And let us embrace it!

For you must understand That we are builders,
And we are here to fashion fine stones, And everything we need to work is here,
And we cannot be stopped from raising what we came here to erect.
2004

My Brothers,

After much anticipation (and prodding from a certain PWM) I have finally completed my recap of the Roberts Rules of Order educational feature that Phoenicia hosted back in January. I would again like to give a special thank you to worshipful brother Ray Brigandi for helping me with outline and content of the presentation and then allowing me to completely take over the event on site. In preparation for the event I was convinced that this was going to be the most dry and boring educational event on the planet. Instead I was met with a room full of open hearts, open minds and tons of questions. The energy in the room was high and I could not have asked for a more engaged audience. I never thought I would actually say: "This is an event I would love to do again!" Here is the outline of the content:

- I. History of the family "Roberts" and a review of the current edition in use today
- II. How & Why does Masonry use Robert's Rules of Order
 - a. We are considered a small body that utilizes the rules for efficient meetings
 - b. These rules can be applied after Grand Lodge and local lodge rules
- III. How to make a motion
 - a. Who is considered a member
 - b. What are the steps for making a motion
 - i. Intent-the floor moves
 - ii. Support- Second-optional
 - iii. Recognition-the Chair restates (or no motion)
 - iv. Debate-Discussion-Incidental and motifying motions
 - v. Resolution-voting or postponement (Chair is tie breaker)
 - vi. Appeal-Optional
- IV. How to conduct elections
 - a. Nominations
 - i. Optional
 - ii. By the floor, chair or committee
 - b. Order
 - i. By the list in local By-laws
 - c. Method
 - i. By the rules in local By-laws
 1. Ballot
 2. Viva-voce
 - d. Balloting
 - i. Order
 1. Open
 2. Ballot
 3. Close
 - ii. Teller Report
 1. # of ballots
 2. Majority #
 3. Results of Ballots
 4. Illegal Ballots
 - v. Discipline
 - a. Member is called out of order

- b. "Naming" the offender
- c. Sanctions
- d. Removing the Chair

Feel free to reach out to me if you would like to discuss anything RRO related.

Fraternally,

Mat Brassard
Sr. Warden
Phoenicia 58

A little education about the Masonic Lodge in my hometown of Winchester, VA
<https://www.winchesterhiram21.org/>
By WM Christopher B West

Winchester Hiram No.21 Masonic Lodge was established on **October 1, 1768**, by the Provincial Grand Lodge of Pennsylvania which granted a charter to a number of Masons living in or near Winchester, Virginia in order to form a Blue Lodge, which was known as Winchester Lodge No. 12. This was the first Masonic Lodge established west of the Blue Ridge Mountains, and the first in Virginia to be designated by a number. The charter named three members, who were to be the Station Officers of the Lodge, but at the first meeting there were four members present. By the outbreak of the Revolutionary War, the Lodge had 21 members. The lodge is full of history dating before the beginnings of the our country (1768). It is located in the wonderful Shenandoah Valley which is also rich with history to include the Revolutionary and [Civil Wars](#).

A distinctive feature of the Lodge are the [frescoes](#) on the walls and ceiling of our Lodge room which was painted in 1868. The work was done by a Mr. Ango from the Peabody Institute of Baltimore. As far as they know, Mr. Ango was not a Mason. The images could have been taken from a Masonic Monitor of that time or from other sources. Even if the frescoes are not the result of an original talent, the artist is due full credit for reproducing the images in soft, natural colors and using unusually fine perspective. The frescoes on the east and west walls give the illusion of additional rooms, rather than the flat surfaces, which they really are. The molding around the frescoes, which may not have been the work of Mr. Ango, appears to be a solid molding attached to the walls. The colors are as bright today as when they were first applied, although they are over 137 years old and have never been retouched.

[George Washington](#) was well known to the Winchester area. He had come to the Winchester area as a boy of 16 in 1748, and he was intimately associated with the area for the next ten years, five of them as a surveyor for Lord Fairfax, and five as a soldier, holding a commission from the Colony of Virginia. In addition, he represented Frederick County in Virginia's representative assembly, the House of Burgesses, for seven years. He owned an "in-lot" and an "out-lot" in Winchester. The in-lot was on the east side of Braddock Street just north of the present Post Office. He undoubtedly knew many of the early members of Winchester Lodge.

In April 1863, the Lodge secured permission to open, and 23 members of the army were made Master Masons and two were made Fellowcraft. Between this date and June 24, 1865, the Lodge raised 231 Candidates, 207 of them from the occupying army. One of these, **Captain William McKinley** (1843-1901), later became President of the United States in 1897. As the army was using the Market House, these meetings were held at 172 North Loudoun Street. The building was razed several years ago and the land converted into a parking lot by the Commercial and Savings Bank. On May 20, 1899, Brother McKinley visited Winchester Hiram Lodge. He climbed the steps to the Lodge Room, and, although Lodge was not opened, he greeted all who came to meet him and signed the Lodge's guest book. Here are some pictures of those Lodge frescoes;



