

Volume 3 Issue 9

September 3, 2014

## This Month's Feature Stories

- Our Newsletter is TWO Years Old!
- King Solomon's Quarries



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## King Solomon's Quarries



The cave opening is beneath the north wall of the Old City of Jerusalem; close to the Damascus Gate. From the entrance, the main path leads south for nearly 225 meters (~740 ft) till it reaches the main large cave called "The Freemasons Hall." From this hall, it bears east, leading to the dripping spring and the lowest place of the cave. The known area of the cave is about 900 m<sup>2</sup> (~10,000 square feet). *Continued on Page 4*

## Programs & Announcements



We are busy this month!

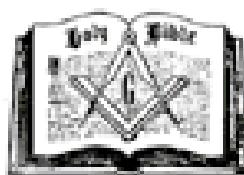
September 5-7 is the Warden's Retreat here in Lubbock at the

September 20 is the Annual Hilltop gathering. Direc-

tions and map to get there on the website under "Events".

This month, by popular demand, we are returning to Logan's Roadhouse, Wednesday, September 17. Keep checking your emails for further announcements and the voucher/coupon!

Don't miss the stated meeting this month on September 12. We are voting on another candidate!

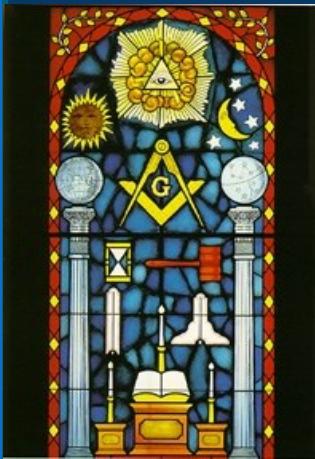


*And God said, "Let there be light"; and there was light. Genesis 1:3*



*"The grand object of  
Masonry is to  
promote the  
happiness of the  
human race"*

*Giffashington*



## A Message From the East—Thomas Edison and True Light Worshipful Master Glenn Fant

My mind is incapable of conceiving such a thing as a soul. I may be in error, and man may have a soul; but I simply do not believe it.

~Thomas A. Edison (1847-1931)~

He is credited with the invention of the light bulb. Yet, Edison did not believe that man had a soul. True light does not come from a bulb, but from Faith, and Masonry, but remember that while light is being used as a symbol in

both Christianity and Masonry, they are not standing for the same things in both. Enlightenment and Salvation are two different things. Do not confuse the use of the two, Masonry is NOT a religion, Light can mean actual illumination, it can mean salvation, or it can just mean something entirely frivolous. In the lodge light is used as a reference to "Masonic Knowledge".

Thru the light of masonic knowledge there is much to

be learned to help you become a better person, but it should not be confused with, or believed to be, a substitute for your religion or religious beliefs.



## From the West—

*Senior Warden Kevin Rush*

I hope all are doing well. The past couple of months have been interesting for me personally and I believe our Lodge.

In 2014 our Lodge should see more changes and hopefully new members.

I want to remind us all of the words of John W. McNaughton, 33° regarding our Masonic journey, "The one thing we all

have in common as Master Masons: we each knelt at an Altar, hands on the Bible, and before GOD, solemnly obligated ourselves to one another which binds (OBLIGATES) us to do certain things from a sense of duty and honor – that 'mystic tie that binds'.

We need to be our Brother's Keeper and check on and care about the well-being of each

other. We need to get our Masonry in order – sharing the wonderful lessons of our Degrees, being generous, being humble, and the ever ongoing Mason's quest for Truth!"

We need to be mindful of this all of the time. May our Great Architect be ever with you and yours.



## From the South - Junior Warden John Rosser

Last month I attended the Masonic Funeral for Brother Thomas A Noble. The service is beautiful to see. However, I was disappointed in the turnout of fellow Masons. Here's why. This is a reprint of the article I did last June. There are few occasions when Freemasons may perform their public ceremonies, e.g., cornerstone layings, installation of officers, public educational program and so on. By far, the most common is our Masonic Funeral. It is at this time that

most non-Masons are introduced to Freemasonry – perhaps, for the very first time. It is at and during that service that most people present will form their opinion and perception of our Fraternity. Not being members of our Ancient Craft, and generally knowing very little about Freemasonry, they are often very curious as to who we are, what we stand for, and what is it that we believe in as an organization. The first thing any non-Mason will observe is the size

of the turnout. If it is small, they may conclude that his Lodge did not hold the deceased Brother in very high esteem. Or even worse, that Freemasons are too busy with their own private lives and interests to practice the tenets of Charity and Brotherly Love. If the turnout is large, the non-Mason is likely to come away with a very different impression of both the Fraternity and the deceased Brother.



## From the Secretary Jerry Hendrick

### Taking Care of Business

It's that time of year again. Dues notices will be going out soon. Dues are \$55.

To make possible the advancement of Masonry from yesterday until today, there was required the moral courage of many Masons. They were masons who were determined that no personal cost was too great to pay for Liberty, Justice and Tolerance. To make possible Masonry of today, there were Masons who suf-

fered reprisals, financial sacrifices and even death.

While we cannot peer too far into the future, we must remind ourselves that step by step, by degrees, we are making Masonry of tomorrow.

Q: Why do Mason respond at the conclusion of prayer by saying, "So mote it be," and what does the expression mean?

A: "So mote it be" are the oldest words of Masonic

Ritual. With those four words the Regius Poem, dated about 1390, is concluded. Long obsolete, "mote" is Old English for "may." The words have been used by Masons as a response to prayer since the beginning of written history of the Craft. "Amen" is not a substitute for "So mote it be." Both are used - sometimes one, sometimes both - at the conclusion of all Masonic petitions to Deity.



## From the Senior Deacon Charles Straub

### Visiting Brothers & Prospects

Brethren,

We had seventeen members at the last stated meeting. We also had three visitors with Rod Armstrong, Past Master from MacKenzie Lodge, Glen Ashcraft of Yellowhouse #841, and Jona-

than Gonzalez of Rio Grande #81.

A reminder that Hilltop is Saturday, Sept. 20th. Ya'll come and see us. We'll treat you so many ways, you're sure to like one of them!



## From the Senior Steward Luis Ramos

### Food, Flowers & Frolic

I recently went out on the Internet to ask the Brethren about this subject and received considerable responses for which I thank all of you for your input. Just about everyone seemed to confirm the correlation between meals and attendance. But I noticed substantial differences in how meals were treated in North America versus the United Kingdom. The North Americans seem to

treat the meal much more casually than their counterparts in the UK where it is not unusual to have a catered "Festive Boards" AFTER the meeting and at a higher price than most North American Brothers would pay. In most Lodges in North America, a simple donation is requested to offset the cost of the meal, anywhere from \$1 to \$8 is common. In the UK, on the other hand, the meals

can get as high as \$25-\$40, an outrageous fee by most North American standards. But then again, it is not uncommon for our UK Brothers to use professional caterers for their festive boards.

One thing that I can assure you is when you have a meal at the Lubbock lodge that you will get a bountiful plate full of conversation and brotherly love.

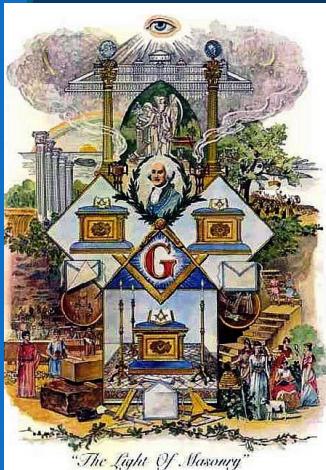
*Let us endeavor so to live that when we come to die even the undertaker will be sorry.*

*Mark Twain*



**Upcoming Menu for September**

**Build your own sandwich with all of the fixins and either cookies or brownies.**



## King Solomon's Quarries con't from Page 1

The cave contains a number of different kinds of rock. The main type being white massif limestone, locally called "Melekeh," meaning "Royal." This stone is beautiful for building, and although not too hard, it does not flake off. Very large building blocks have been quarried from it. The opening of the cave consists of a denser limestone, also white, locally called "Mizzi-helou," meaning "sweet" (that is "soft"). It is very easily worked, but cannot be used in large blocks. Likewise, there is also iron-containing limestones called "Mizzi-ahmar," meaning "red," and other harder stones, too hard for cutting, called "Mizzi-Yehudi," meaning "Jewish."

One of the methods for hewing the stones was to carve broad slits along the rock face, and to drive dry wooden wedges into them. Water was then poured over the dry wedges, so causing them to swell. The resulting pressure then cracked the stone along the slits. This primitive method of quarrying was quite effective, and traces of it can still be found in the cave.

The cave-quarry is quite close to the Temple Mount, and even, large stones could have been transported to the Temple construction site. Furthermore, it is known from the first book of Kings that it was forbidden to use any iron tools in the actual 'on site' construction of the Temple, nor was the sound of such permitted to be heard. This cave would be the ideal place for quarrying and dressing the stones for the Temple, while meeting with those requirements.

Josephus Flavius, in his book "Wars of the Jews" (against the Roman conquerors), refers to the cave as the "Royal Caverns." The name originating, as mentioned previously, from the

"Melekeh" or "Royal" limestone quarried in it. This later led to their being called "King Solomon's Quarries." It should be possible to prove whether the stones used in the building of the Temple did actually come from these caves. At the moment, this is still an unproven tradition. What is known is that the stone structure in the cave is identical with that of stone remnants preserved from King Solomon's Temple.

This cave may really be King Solomon's quarries, anyway being a real quarry and in the vicinity of the Temple Mount. This cave has special meaning for Freemasons in general, and for Mark Master Masons and the Royal Arch in particular. Starting in the days of the British Mandate, the cave was used for the ceremony of Mark Master Masons. This was temporarily suspended between the years 1948-1968. The impressive ceremony of the consecration of the Supreme Grand Royal Arch Chapter of the State of Israel was carried out in the caves in the spring of 1969, and ever since then, the Mark degree has been performed in the caves on the average of once a year.

The Bible, both in the second book of Kings and in Jeremiah, tells us that King Zedekiah fled from the Chaldeans by night, by the way of the gate between the two walls, by the King's garden. But eventually, the Chaldeans overtook him in the plains of Jericho. Arising from this, the medieval commentators of the Bible, Radak and Rashi, mention the following legend: "There was a cave from the palace of Zedekiah to the plain of Jericho and he fled through the cave, and G-d caused a buck to walk on the roof of the cave and the Chaldeans followed the buck. When they reached the

cave opening in the plain of Jericho, Zedekiah was emerging. They saw him and captured him." This is the reason that the caves are also called "Zedekiah's Grotto." At the present time, the caves end soon after the dripping spring. A legend says that these drops of water are the "tears" of King Zedekiah, which he shed while trying to escape from the Chaldeans. No other exit than the entrance opening is known today, let alone an underground route all the way to the plains of Jericho.

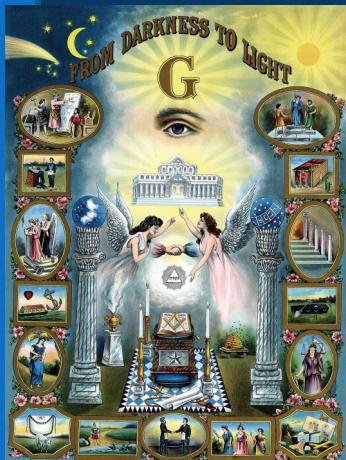
In the 10th century, the present Damascus Gate of the Old City of Jerusalem was called "the Gate of the Grotto." In the 15th century, the cave was used as a wool storehouse and called "the Cotton Grotto."

The cave opening was sealed by the Turks in about 1542, while rebuilding the walls of Jerusalem. The cave was accidentally rediscovered in the spring of 1854 by Bro. Dr. Barclay, an American physician, while on a walk with his sons and dog. The dog, on a fox's scent, started digging and entered the cave. Subsequently, Dr. Barclay explored the cave and later it was reopened.

During the British Mandate, large stones were quarried from the rock in the cave and sent to various countries to serve as cornerstones for newly erected Masonic Lodges.

Legends tell that when the Roman legions, under the command of Titus, placed Jerusalem under siege, the priests of the Temple hid Holy Utensils and Instruments of the Temple deep down the cave. If this is true, these treasures have yet to be discovered.

Source: The Israeli Freemason



## Lubbock 1392 in Action

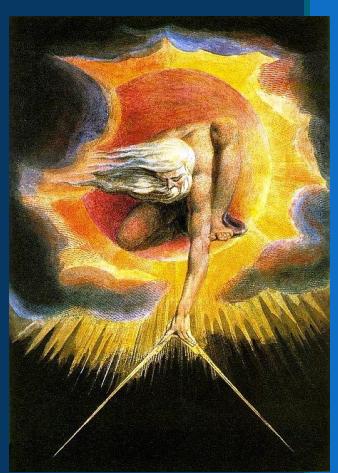


It's our newsletter's SECOND BIRTHDAY!



The 2013-14 officer line for Lubbock Lodge about to be installed L-R PM Elmer "Coke" Etgen, Tiler; PM Heath Morgan, Marshal; Sr. Steward, Brandon Gould; PM Dewain Collins, Chaplain; PM Jerry Hendrick, Secretary; PM Finus Branham, Treasurer; Jr. Warden, Kevin Rush; PM Glenn Fant, Sr. Warden; PM James Urban, Worshipful Master. Not present were Jr Deacon Allen Jolly and Sr. Deacon, John Rosser Photo by Bro. Cole Shooter

**More Pics of the Installation will be up soon at:  
[www.lubbockmasoniclodge.org](http://www.lubbockmasoniclodge.org)**



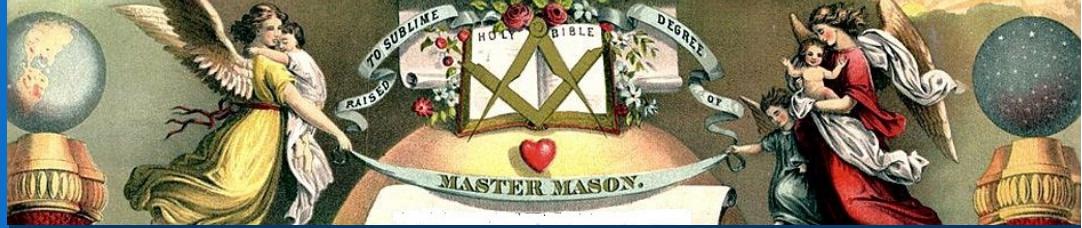
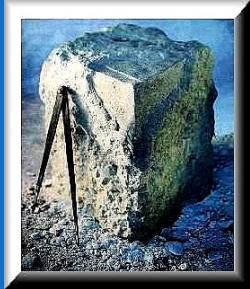
LUBBOCK  
MASONIC LODGE  
#1392  
MASONIC DIST 93-A

4539 Brownfield Dr  
Lubbock, TX  
79410-1721

Meetings:  
Second Friday of each  
month, 7:30 p.m.  
Meal: 6:30pm

Floor School:  
Every Tuesday @ 7p.m.

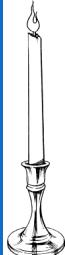
[lubbockmasoniclodge.org](http://lubbockmasoniclodge.org)



*Brotherly Love, Relief & Truth*

This Month's Sickness & Distress

George Buchanan  
Family of Tom Noble



Please take the time to visit our sick and distressed; send them cards or call them on the phone, and be sure to keep them in your prayers.

If you know of sickness or distress with a brother or his family, please let us know.

This Month's Brothers & Birthdays

Bobby Day - 9/5  
Elmer "Coke" Etgen - 9/7  
Henry Housour - 9/10  
Bobby Cook - 9/11  
Coy Cooper - 9/17

Joe Sanders - 9/17  
Ata Sagnak - 9/25  
Richard Bruns - 9/25  
Dewain Collins - 9/30

The Quarry:  
Our Esoteric Work  
*By Bro. Coke Etgen*

TRANSITION FROM OPERATIVE  
TO SPECULATIVE

What is the difference between "Operative" and "Speculative" Masonry? Operative refers to the time in our history when Masons actually performed the physical labor of building. They were the, and they kept secret their methods. Speculative refers to the period of time when men were accepted into the Craft as "non-operative" members. They were not "physical builders", but "builders of character" instead. We cannot pinpoint the time when we moved from operative

to speculative masonry. The change was gradual and probably, stretched over a period of more than 50 years. It began early in the 1600's and may have begun with the acceptance of patrons into the operative lodges, as was mentioned in the Entered Apprentice Degree. Other members who were not interested in becoming stonemasons, followed the patrons. Those who were admitted by consent of the operative masons became "Accepted Masons". Membership was desired because of the spiritual, social and cultural advantages. During this time, our Craft grew rapidly in numbers.

The decline of Gothic architecture and the reduced demands for great building projects greatly lowered the number of skilled

craftsmen needed to carry on building during this period. If we had not become Speculative Masons, our Craft would have been faced with extinction. Many of the institutions of that day did pass into oblivion; but by becoming Speculative, the Craft has grown to a point never envisioned by its founders. Much of this growth can be attributed to the formation of the premier Grand Lodge of England, when four old Lodges in London held a meeting at the Goose and Gridiron Tavern in June of 1717. At this meeting, a brother by the name of Anthony Sayer was elected Grand Master. From there, Masonry quickly spread, and other grand lodges were established.

*The things a man has to have are hope and confidence in himself against odds, and sometimes he needs somebody, his pal or his mother or his wife or God, to give him that confidence. He's got to have some inner standards worth fighting for or there won't be any way to bring him into conflict. And he must be ready to choose death before dishonor without making too much song and dance about it. That's all there is to it.*

E-Mail: [newsletter@luboockmasoniclodge.org](mailto:newsletter@lubbockmasoniclodge.org)