

Brethren, family and friends of Clear Lake Callayomi Masonic Lodge,

A quick last minute reminder that tonight is our lodge's monthly stated meeting. Temple board meeting at 6:00, Stated at 7:00. Summer dress is long pants, button up or polo shirt. Tie and jacket not required.

As our active membership continues to dwindle, last month we did not have enough members present to open lodge, so we did not have a stated meeting. In all my years of Masonry and 5 times being Master I never experienced that before. Our lodge has increasing challenges. Some kind of decision is looming.

At last month's Temple board meeting we reviewed the accounting of the building's operating costs and income. Up 'till now I guess the Temple Board had not been paying the lodge it's income every month, so that kinda skewed the lodge's accounting, but only in a minor way because the building doesn't bring in very much money in excess of it's operating expenses in any case. Frankly, the amount of money we're talking about is so little it didn't really matter, but nonetheless the Temple Board will now begin turning over to the lodge whatever it has in excess of it's operating expenses, just so we play the game by the rules and make financial planning a bit easier. Ultimately though, I don't see numbers that equate to our significant missing bottom line.

If we were to build a new building that, for example, has office rentals downstairs and lodge facilities upstairs, we could make a good go of it on this property, but we can't afford that of course, and all other ideas like motorhome/boat storage, storage rental spaces, and other ideas have all failed either because of zoning restrictions, the powerline that goes overhead, the leach line/sewer drain location, or the fact we just can't afford it.

My time is quickly coming to an end as master to help guide you through this decision making process, but I can tell you that if you all were to be considering selling the property (and that doesn't mean Freemasonry needs to leave the south end of the lake; a lodge is the charter and it's officers), the first step is a Zoom meeting with the properties people at Grand Lodge where they will explain the process. The meeting does not reflect any commitment to take any action at all, but I would recommend that meeting so you all know what the steps are should you choose to go that route.

But income is only one of our challenges. The other challenge we have is we're not making new Masons from local good men that will serve their lodge as officers, and no new officers from members we've raised in recent years. In fact we have so few active members and officers we can't hold practices and even holding a stated meeting seems

iffy. I have here in the Trestleboard suggested several ways you can all try to attract new prospects, and I have no doubt you have all done your best to spread the word amongst the good men in your world, but our potential market here is small, and a poor lodge that is dying financially is not a very attractive place for a man to put his energy. A wealthy lodge that can do good public works, give out significant scholarships, put on dinner/dances and other fun events for it's members is very attractive, but a lodge where 1/2 a dozen guys get together once a month to wring their hands over their impending fate is not so attractive.

So the other decision that is looming is consolidation. At some point in the future if there ends up being lots of members from Clearlake and Lower Lake over at Hartley, they can re-form a Clear Lake lodge, but right now we don't have enough members to put on a degree let alone hold practices or even a stated meeting, so it's not looking like much of a lodge here anymore.

So I urge you all: either come up with a way to generate significant income from our property and at the same time attract lots of new prospects, or gird yourselves and prepare to make some hard decisions and make them soon. This issue has been percolating since before I came on the scene, and the time for procrastinating is pretty well long past. If we don't make these decisions while we still have some money in the bank to be in a strong position, our decisions will be made for us by circumstance rather than choice.

I am forever yours in Freemasonry,
Michael McKeown

August Birthdays

First Name	Last Name	Masonic Suffix
California	Howland	
Raymond	Silva	
Herman	Strauss	
Vincent	Taylor	
Richard	Wolfe	PM

August Anniversaries

First Name	Last Name	Masonic S	Years of Service
Richard	Gorman	PM	42
Richard	Moore		46.08

Michael's Masonic Esoterica

The Acanthus Plant: Symbolism in Classical Architecture and Its Connection to the Millennial Reign of Jesus

When we look for examples of columns in ancient and old world architecture with the Masonic lily work and pomegranates, we don't find it at all, but what we do find literally everywhere there are old columns is the acanthus plant's leaves decorating the top of the columns. Often Freemasonry points our attention to things to be discovered through misdirection like this example. When we look more closely at the history of the acanthus, and what it stands for, we find a fascinating idea.

The acanthus plant, with its deeply lobed and spiny leaves, is a familiar motif in classical architecture, adorning the capitals of Corinthian and Composite columns in ancient Greek and Roman buildings. This intricate and aesthetically pleasing design element has transcended its botanical origins to acquire rich layers of symbolic meaning. One intriguing interpretation links the acanthus motif to Christian eschatology, specifically the millennial reign of Jesus Christ, suggesting that this era of divine rule has already taken place.

The use of the acanthus in architectural decoration dates back to ancient Greece, where it was popularized in the Corinthian order of columns. The legend of the acanthus's origin in architecture is attributed to the Greek sculptor Callimachus, who was inspired by the sight of an acanthus plant growing around a basket placed on a young girl's grave. This sight moved him to replicate the plant's form in stone, thus creating the Corinthian capital.

The acanthus motif's spread to Roman architecture, and subsequently to Renaissance and Neoclassical styles, ensured its continued presence in Western architectural tradition. Its enduring appeal lies in its elegant and naturalistic form, symbolizing immortality and resurrection through its perennial growth and resilience.

Christianity often appropriated and reinterpreted symbols from earlier cultures, infusing them with new meanings relevant to Christian theology and eschatology. The acanthus, with its persistent and enduring nature, came to symbolize eternal life and resurrection—key tenets of Christian belief. In this context, the acanthus's placement at the tops of columns in sacred and secular buildings alike can be seen as a reminder of Christ's

promise of eternal life to his followers.

The millennial reign of Jesus, or the "Millennium," refers to a prophesied thousand-year period during which Christ will reign on Earth, bringing peace and righteousness (Revelation 20:1-6). This concept has been a subject of much theological debate, with various interpretations regarding its timing and nature.

Preterist scholars interpret the Millennium not as a future event but as one that has already occurred, typically during the early Christian era. According to this view, the reign of Christ began with his resurrection and the establishment of the Christian church, culminating in a symbolic thousand-year period of spiritual dominance.

If the acanthus motif in architecture can be seen as a symbol of eternal life and resurrection, it might also represent the belief in the already-fulfilled millennial reign of Jesus. The widespread use of the acanthus in Christian architecture from the Byzantine period onward could be interpreted as a testament to this belief. Churches and cathedrals adorned with acanthus leaves in their stonework could thus symbolize the realization of Christ's kingdom on Earth.

Throughout the Middle Ages and the Renaissance, Christian architects and artists continued to use the acanthus motif in their designs. This continuity can be seen as more than mere aesthetic preference; it reflects a theological statement embedded in stone. The resilience and rebirth represented by the acanthus are harmonious with the Preterist view of the Millennium. Structures adorned with this symbol implicitly affirm the belief that Christ's reign is a present reality, not a distant future promise.

Gothic cathedrals, Romanesque churches, and Renaissance basilicas often feature the acanthus in capitals, friezes, and other decorative elements. In these contexts, the acanthus transcends its botanical origins to become a theological symbol—a visual representation of a fulfilled eschatological hope. The resilience of the acanthus plant in nature mirrors the enduring spiritual reign of Christ, suggesting that just as the plant thrives and renews itself, so too does the kingdom of God flourish continually in the hearts of believers.

The acanthus plant, prominently featured in classical and Christian architecture, serves as a powerful symbol of life, resilience, and renewal. Its association with the millennial reign of Jesus Christ, particularly within Preterist interpretation, suggests that this period of divine rule has already occurred. By embedding this motif in sacred architecture,

ancient builders and artists were not merely creating beautiful spaces but also making profound theological statements. The acanthus, therefore, stands as a testament to the enduring and transformative power of Christ's reign, a reign believed by some to have already brought a thousand years of spiritual renewal and peace.