



2015 OFFICERS	
Worshipful Master	Eric Windhausen, (402) 304-2263
Senior Warden	David Alexander (865) 213-4578
Junior Warden	Charley Ray
Treasurer	Bryce Harris
Secretary	Christopher Harris, P.M.
Chaplain	Lou Scherf, P.M.
Senior Deacon	John Alexander
Junior Deacon	Danny Patterson
Senior Steward	Mike Brashears
Junior Steward	Cody Brown
Tiler	Jim Tucker, P.M.
Marshal	Hoke Culbertson, P.M.

TRUSTEES	
Trustee	Jim Tucker, P.M.
Trustee	Cody Brown
Trustee	Adam Gollihar

## The Feast of Tishri, Thanksgiving, And The Mission of Freemasonry

The Feast of Tishri in Freemasonry derives from the Jewish Festival of Sukkoth which is marked chiefly by the building of temporary structures (sukkah, singular; sukkoth, plural) made of boards, canvas, etc. and roofed with branches, especially pine branches. These structures are built against or near a house or synagogue and used during the Festival of Sukkoth chiefly as dining areas. Beginning on the 15th day of the month of Tishri, the feast is celebrated for eight days by Orthodox and Conservative Jews outside of Israel, and for seven days by Reform Jews and by Jews in Israel. On the last day of the Feast of Tishri, a reading of the Pentateuch is completed, and a new cycle begins.

Sukkoth celebrates the harvest and commemorates the period after the exodus from Egypt during which the Jews wandered in the wilderness and lived in huts. Also called the Feast of Booths and Feast of Tabernacles, the biblical Festival of Sukkoth (also spelled Succoth) relates to the general celebration of Thanksgiving in America today and to Freemasonry, particularly the Scottish Rite's observance of the Feast of Tishri. The latter is one of the Rite's several ceremonies observing biblical events—for example, Maundy Thursday, Passover, and Easter Sunday. Yet Freemasonry is an organization with no religious agenda of its own, and these Masonic observances are done in such a manner as to be acceptable to men of all faiths.

In the Masoretic text of the Scriptures, Leviticus, Chapter 23, Verses 9–10, we read, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them: When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest."

And in Verses 39 and 40, we read, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord.... And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

So, three and a half centuries ago here in America, a small group of courageous men and women, the Puritans, fewer than half the number who had landed in Plymouth Harbor during a snowstorm a year before, were inspired by the Biblical injunction to set aside a day of prayer and thanksgiving to God, a day which has become a traditional American observance, Thanksgiving Day.

Rabbi Julius Nodel, 32°, in a Feast of Tishri address to the St. Louis Scottish Rite Bodies some years ago, said: "Among the symbols of Succoth are four species of plants—the citron, the branch of the palm tree, the myrtle leaves, and the willow leaves. The citron plant produces both fruit and fragrance. The palm produces fruit but no fragrance. The myrtle produces fragrance but no fruit, and the willow produces neither fruit nor fragrance. This teaches us that there are also four kinds of people. There are those that have knowledge and good deeds—they correspond to the citron. There are those who live a life of good deeds, but have no knowledge—they are like the palm. There are those who have knowledge, but perform no good deeds—they are like the myrtle, and there are those who have neither knowledge nor good deeds—they are like the willow. Yet, on Succoth, all of these different species of plants are placed together and bound as one, thus teaching us that though there are different kinds of people on Earth, with their own interests and desires, accomplishments and failures, they must still be bound together in one universal brotherhood."

The evolution of the Jewish feast of Succoth into an American national day, Thanksgiving, could not have occurred except in a climate of freedom and independence.

Thus, this holiday is uniquely American and Masonic since the same culture that nurtured religious freedom and toleration also nurtured the growth of Freemasonry. It is no coincidence that Freemasonry, while universal, has reached its greatest strength and acceptance here in the United States. Also, I suggest one reason for this growth and acceptance has been the striving of Masons to attain the character of the citron—to possess knowledge, that is, faith, while performing good works.

Consider the manifold charities of all Masonic and Masonic-related Bodies—the Blue Lodges, the Scottish and York Rites, the Shrine, the Eastern Star, Daughters of the Nile, etc. Each actively supports its own philanthropies as well as the charities of the other Masonic Bodies. The second, recent edition of *Masonic Philanthropies, A Tradition of Caring* contains as authoritative a tabulation as possible of Masonic philanthropy today. The author of this book, Ill. S. Brent Morris, 33°, conservatively estimates the Craft contributes in excess of two million dollars per day of which 70% goes to the general American public. This sum is not given under duress or with the expectation of recognition or return, but voluntarily as a matter of duty.

We sometimes are asked why Masons devote so much of their time and energy to the cause of aiding those less fortunate. Possibly this little fable from Jewish folklore might explain. A wise and learned Rabbi, noting that his most promising student seemed saddened and preoccupied, asked the young man, "What's troubling you, my son?"

The student replied, "Rabbi, as I observe the injustice in the world and man's inhumanity to man everywhere, I have come to the conclusion that when God created the world, He didn't do a very good job."

In response, the Rabbi asked, "Do you think you could have done better?"

The student quietly answered, "Rabbi, I honestly think I could have."

To which the wise man responded, "THEN BEGIN. In the various Bodies of Masonry, men of all faiths may unite and, each in his own way, begin.

*From an article by Bro. William J. Jason, 33°, Memphis, TN*

## SCHEDULED MEETINGS

Stated Communication first Monday of each month.  
Eat at 6 p.m. Meet at 7 p.m.

Kingston 405 Chapter of the Order of the Eastern Star meets the third Monday at 7:30 p.m.

Roane County Scottish Rite Club meets the second Thursday at 7 p.m. Light meal at 6 p.m.

Burlington Forest No. 207, Tall Cedars of North America meets on the second Saturday at 1 p.m. with lunch at 12 p.m. in February, April, June, August, and November. The August meeting is usually held at 9:00 a.m. during the Cave Degree (third Saturday).

Widow's Sons meet on the third Saturday at 10 a.m.

Amaranth Charity Court No. 17 meets on the third Thursday. Eat at 6:30 p.m. Meeting at 7:30 p.m.

To contact the Lodge Secretary send email to:

[union38sec@gmail.com](mailto:union38sec@gmail.com)

## Chuckle of the Month



**When visiting other lodges it's interesting to see slight variations of the ritual**

**REMEMBER** that we have a web page at: [www.union38.org](http://www.union38.org) and a Facebook page as well (Union Lodge No. 38 F&AM).

## PAST MASTERS OF UNION LODGE NO. 38 F&AM

1821-22 John Brown *	1917 John W. Bowman *	1957 H. K. Deatherage *	1991 David M. Bunch
1823-24 R. Richardson *	1918 John G. Harding *	1958 E. E. Smith *	1992 Hoke S. Culbertson
1825 William G. Dunlap *	1919 A. H. Stegall *	1959 William G. Harvey *	1993 W. Dale Brown
1826-28 R.S. Gilliam *	1921 W. T. Ferguson *	1960 W.E. Pierce *	1994 J. Donald Bowers
1829-37,50-52 Lewis W. Jordon *	1923 O. N. McCallum *	1961 Kenneth E. Deal *	1995-96 Thomas Boduch, PGM
1838-49 Henry L. Welcker *	1924 William R. Ladd *	1962 William Seaver *	1997 Michael R. Mann
1853,55-56,59 Henry Liggett *	1925 William A. Smith *	1963 John A. Davis *	1998 Jerry L. Brackett
1854 Thomas A. Brown *	1926 John L. Fritts *	1965,71 Victor M. Hovis *	1999 John R. Carter
1857-58 Edward A. Yost *	1927,44 Janes C. Fly *	1965 A.T. Wallace *	2000 Eugene J. LaBounty *
1860-65 N. A. Patterson *	1928 Hugh E. Wyatt *	1966 John B. Arp, Jr. PGM *	2001 Ross L. Hickey*
1866-67 James W. McNutt *	1929-30,41,43 Robert S. Ladd *	1967 M.E. Wimberly *	2002 Johnnie C. Trivett
1868-69, 72-73 Evan E. Young *	1931 Martin L. Howard *	1968 Fred H. Rasco, Jr. *	2003,05 Terry W. Jones
1870, 78-79 H. Crumbliss, Jr. *	1932 A. Sl White *	1969 L.C. Hubbard *	2004 Daniel H. Morgan
1871 James Sevier *	1933, 45 Henry Parker *	1970 Ocee C. Cole *	2006 Ronald B. Sales
1874-75,77,86 James M. Melton *	1934 Lewis E. Johnson *	1972 Leon A. Mead *	2007 Louis J. Scherf, Sr.
1876 J. M. Denning *	1935 James R. Heifner *	1973 K. C. Patterson *	2008 Eugene W. Livesay
1880-82,83 Evan E. Young *	1936 Thomas W. Pickel *	1974 Alvin Arthur *	2009 Joel M. Crowe
1881,85,87,91-92 H.Crumbliss Jr *	1937 Jessie R. Johnson *	1975 Fred J. Barger *	2010 Fritz Stevens
1884 W. L. Welcker *	1938 John R. Evans *	1976 C.G. Ruffner *	2011 John M. Parkinson
1888 W. C. Shelly *	1939 Clair W. Liggett *	1977 G.R. Jackson *	2012 Christopher Harris
1889 G. W. Henderson *	1940 Paul C. Henry *	1978 Roger L. Guinn *	2013 James Tucker
1890 R. W. Gambill *	1942 John G. Roberts *	1979 Robert L. Sneed *	2014 Louis J. Devillon
1893-95 J. C. DeArmond *	1946 S. L. Bowman *	1980 Charles L. Smiddy *	
1896-97 J. Frank Corman *	1947 Thedor E. Howard *	1981 E.I. "Bill" Leach *	
1898-99 J. B. Goodwin *	1948 H. D. Wattenbarger *	1982 Eddie Parish	
1900-1,3,7 J. G. Crumbliss *	1949 Samuel S. Henley *	1983 E.T. Strunk *	
1902 Geroge L. Burk *	1950 Robt. H. Crowder *	1984 Alvin Pierce	*At Rest
1906 James C. Pope *	1951 Earl L. Loop *	1985 Howard M. Trapp *	
1908-9 W. M. Gambil *	1952 A. G. Spurgeon *	1986 C. C. McPheeters *	
1912 Edward A. Wyatt *	1953 Mack H. Smith *	1987 Russell O. Thornton *	
1913 Jehu C. Pope *	1954 Walton T. Hall *	1988 L. Dow Odum *	
1914 Dr. John Roberts *	1955 William B. Logan *	1989 Marion E. Zeigler	
1915-16,20,22 John S. Parker *	1956 Avery L. Bright *	1990 Evertt Massengill	