

## Past Masters

(Last 15 )

Worshipful Brother Mitchell V. Hertzberger 1997  
Worshipful Brother Edward J. Domenico 1998  
Worshipful Brother Joseph G. Connelly 1999  
Worshipful Brother Don L. Klaus 2000  
Most Worshipful Brother U. Dean Mathena 2001-2004  
Worshipful Brother Randy Crask 2005  
Worshipful Brother Lawrence Fritz, Jr. 2006,  
Worshipful Brother Randy Crask 2007  
Worshipful Brother Winston W. Scott Jr. 2008  
Worshipful Brother Lawrence Fritz Jr., 2009  
Worshipful Brother Michael Carlock 2010  
Worshipful Brother Jaymie Vaughn 2011  
Worshipful Brother Mark Mitzman 2012  
Worshipful Brother Mike Roberts 2013  
Worshipful Brother Christopher Matthews 2014



### 2015 COMMITTEES

#### Temple Board

Chair, Bruce Lawlor  
Secretary Jaymie Vaughn  
2-yr., Lee Linder  
1-yr., Ernie Shonrock  
2-yr., Alan DeGeorge  
1-yr., Rich Trujillo  
1-yr., Chris Womack

#### Charity

Bruce Lawlor, Chairman

#### Finance

Lee Linder, Chairman

#### Grievance

Lee Linder, Chairman

#### Education

Lee Linder, Chairman

#### Refreshments/Food, Dinning

Alan DeGeorge, Chairman

#### Community Connection/Publicity

Alan DeGeorge, Chairman

#### Member Training/development

Jaymie Vaughn, Chairman

Greetings Brethren!

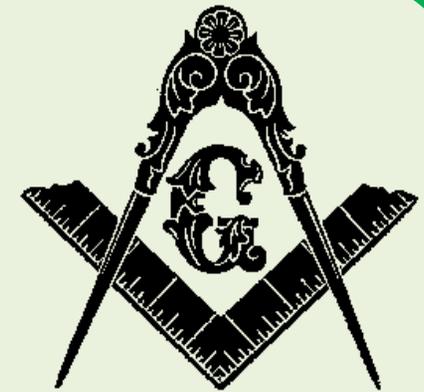
I hope this message finds all of you well. We have had a busy start to our year. Please attend your Lodge meeting and greet our two new Brothers Ted Montayne and Ryan Knott who were made Entered Apprentices on February 7. Additionally two Brothers will be receiving their Fellowcraft Degree on Wednesday February 25 at our second convocation of February. We will be dispensing with most of our regular business and doing degree work that night. Please attend and show your support for our Brothers as they travel their journey. We are now making plans for upcoming future events which you may find interesting such as Bowling Night, Rockies Baseball Night, Past Masters and Widows event, Coat, Food and School Supply Drive for Sister Carmen, and our Scholarship Awards Night, as well as Teacher and Police Officer of the Year event. We could use your input as well as your support for these laudable endeavors. Please keep Brother Drew Schrupp and his family in you thoughts and prayers as he is having some serious medical issues.

Take care and I hope to see you soon

Bruce Lawlor  
Worshipful Master  
Lafayette Lodge #91



## LAFAYETTE LODGE No. 91 A.F. & A.M



Making Good Men Better

**Stated Meetings**  
2<sup>nd</sup> & 4<sup>th</sup> Wednesdays  
Every Month  
Except June-August

March 2015

Phone:  
303-868-1727  
Web site:  
[www.lafayette91masons.org](http://www.lafayette91masons.org)



# Lafayette Lodge No. 91

If any of your contact information has changed please contact me at [jaymievaughn@gmail.com](mailto:jaymievaughn@gmail.com) or call 303-868-1727



### CANDIDATE UPDATES

Entered Apprentices Working on Proficiencies  
Ted Montanye  
Ryan Knott  
Master Masons Working on Proficiencies  
Jeffrey Lohse

### Regular Stated Meetings

February 25<sup>th</sup> @ 7pm  
Fellowcraft Degree

March 11<sup>th</sup> @ 7pm

March 25<sup>th</sup> @ 7pm

April 8<sup>th</sup> @ 7pm

April 22<sup>nd</sup> @ 7pm

### Special Meetings

TBA



The Grand Lodge of Ireland can trace its official history from the press report in the Dublin Weekly Journal No 13 of Saturday the 26th June 1725, when a report was printed recording the Installation of The Earl of Rosse as Grand Master of The Grand Lodge of Ireland. This was followed in 1730 with the introduction of Lodge Warrants, the document which gave the Lodges authority to meet, conduct their business and give degrees. In Ireland, the tradition was that Lodges were known primarily by their number, rather than any particular name.

However in 1737, we find the new Lodge No 77, based in Newry, Co Down, taking the name St Patricks in memory of Ireland's first missionary Saint. Patrick was always a bit of an enigma, a British subject, from either Scotland or Wales, who was brought up as an Anglo-Roman subject, was captured by Irish raiders and spent a number of years in and around the hill of Slemish, as a slave, tending sheep. This was the man chosen by the Brethren of Newry to be their idealized Freemason - A man, whose life they had hoped to emulate.

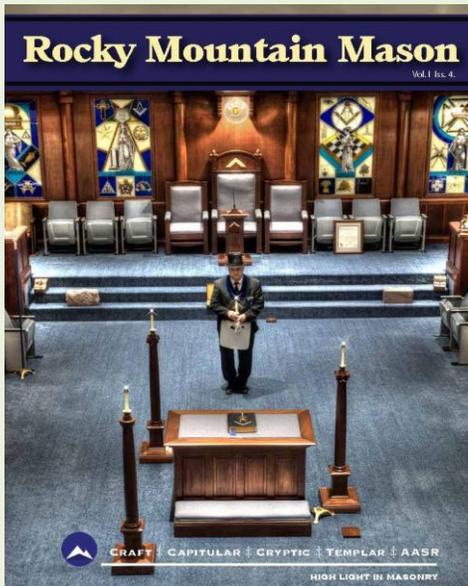
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## Symbol of The Month Masonic or not?

Last month was of an open hand with a heart: symbolic of heartfelt giving or charity fraternal in nature but not specifically Masonic  
Also very common in the Amish community



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## ABE LINCOLN'S AXE By Jim Tresner

The story is told of a historian, recording folk history in Illinois in the 1970's. Several people in the countryside had told him of a farm family which possessed the axe Abraham Lincoln had used when splitting logs for a living as a young man. The historian finally found the farm, and found the farmer in the yard splitting wood for the living room fireplace. He asked him about the story.

"Yes," said the farmer, "it's true. Abe Lincoln lived around here as a young man, and he worked for a while splitting wood for my great-great-grandfather. Happened he'd bought a new axe from a peddler the day before Abe Lincoln came to work here, and he gave it to Lincoln to use. We've kept it ever since."

"That's a real historical treasure," said the historian. "It really ought to be in a museum. Would you mind going into the house and bringing it out so I could see it?" "Oh we know it's important", said the farmer. "I take it to the school from time to time and tell the kids about it and Lincoln. Seems to sorta make him real for them. But I don't have to go into the house, I've got it here." He handed the horrified historian the axe he had been using. "You mean you're still using it?!" "Sure thing. An axe is meant to be used." The historian looked it over carefully. "I must say your family has certainly taken good care of it." "Sure, we know we're protecting history. Why we've replaced the handle twice and the head once."

In many ways, Masonry is like Abe Lincoln's axe. All of us tend to assume that Masonry has always been the way it was when we joined. We become fiercely protective of it in that form. But, in fact, we've done more than replace the handle twice and the head once. For example, the Eulogy to Mother was added to the stairway lecture in Oklahoma sometime between 1924 and 1930. Almost no other state uses it. When Oklahoma Territory and Indian Territory merged to form the Grand Lodge of Oklahoma, major changes in the ritual were made for at least 6 years as the two rituals were combined.

When Brothers George Washington, Benjamin Franklin, and Paul Revere (and the other Masons of their era and for decades to come) joined the Fraternity, they did not demonstrate proficiency by memorizing categorical lectures. Instead, the same evening they received a degree they sat around a table with the other Brethren of the Lodge. The Brethren asked each other questions and answered them for the instruction of the new Brother. They asked him questions, and helped him with the answers. The discussion continued until they were confident that he understood the lessons of the Degree. They then taught him the signs and tokens, and he was proficient. In many cases, he took the next Degree the next night. The system of demonstrating proficiency by memorizing categorical lectures is less than about twice as old as the average Mason in Oklahoma – not too long a span in the 1,000 year history of the Fraternity.

The custom of allowing 28 days to pass between Degrees came about for no other reason than the fact that most lodges only met every 28 days, on the nights of the full moon. There was no mystery behind that. Very few horses come equipped with head-lights, and only on nights of a full moon could people see well enough to leave their homes in the country and come into town for a meeting safely.

The names of the 3 ruffians have changed at least 3 times since the Master Mason Degree was created around 1727. More importantly, the nature and purpose of the Fraternity has changed radically over time. It certainly is no longer a protective trade association, nor a political force amounting almost to a political party, but it has been those over its long history. So yes, Masonry changes. It changes fairly frequently and sometimes dramatically. Far from being a stronghold of conservative resistance to change, through most of its history it has been a major change agent fostering revolutions in political life (the America revolution, for example) and social life.

It created the tax-supported public school system. It created homes for the elderly and orphanages, and then worked for the sort of social legislation to make those wide-spread. It sought economic development for states and communities. Until the late 1940's and 50's, it was one of the most potent forces for change in America. And Masonry is like Abe Lincoln's axe in another way. For, although the handle and head has been replaced, that axe was still the one used by Abe Lincoln in truth if not in fact. The farmer used it to teach. He told children about it and about Abe Lincoln. He helped make the past real to them, so that they could learn the great values of honesty and hard work which Lincoln typified. It's the same with Masonry. In spite of the many changes which have already happened and the changes which are bound to happen in the future – for Masonry, like any living thing, must change and grow or die – it is still the same. In essence the lessons it teaches, the difference it makes in the lives of men, that great moment of transformation which is the goal of Masonry, when a man becomes something new and better than he was when he came in the door as a candidate.

That essence cannot and will not be lost, as long as Brothers meet in the true Masonic spirit, to work and learn and study and improve themselves and the world. That's Masonry. And like Abe Lincoln's axe, it was meant to be used, not to rust away in a museum case. That use keeps it bright and sharp and Masonic, no matter how often the handle and head need to be replaced.