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A Scene from the Battle of Waterloo, from W.Bro. Don Nichols' Presentation at our last meeting



FROM THE EAST

Brethren one and all,
We certainly had an enjoyable communication April 29 at Fort Collins. Great presentations and discussions too. I would like to take this opportunity to thank all the Brothers who made this such a pleasant learning experience. I was really excited to see several petitions for plural membership submitted as well. Our next communications will be on August 12 at Lafayette Lodge. We will have an officers meeting at 11am, a light lunch to follow at noon and I hope to open at 1pm or shortly thereafter. It appears we have a couple of speakers and hoping for at least three. If you have a presentation you believe will be of interest, please contact WB Ben Williams to get on our schedule. Please feel free to bring other Master Masons along who may find our discussions of interest. The days of compulsory membership upon visiting Research Lodge of Colorado are long over. We encourage the participation of all who might enjoy our fellowship and presentations.

In closing, please have a great summer and I look forward to seeing all of you in August.

S&F,
WB Bruce J Lawlor

Urim & Thummim

by W. Bro. Ben Williams

The breastplate (*hoshen*) of the High Priest was covered with 12 jewels, one for each of the twelve tribes of Israel, and, according to some, each sign of the Zodiac. The *Urim* and *Thummim* are mentioned in conjunction with the *hoshen* of the High Priest, and yet little is known about these items, aside from their alleged use in divination.

The word *Urim* (אורים) is generally taken to be derived from the root A-U-R (אור) meaning *light*, and *Thummim* (תומים), from the root, T-M-M (מט), meaning *innocence*.

Thus, one interpretation of the meaning of *Urim* and *Thummim* is “the innocent lights”, the “lights of innocence”, or “lights of revelation” – an inference to that “spirit vision”, perhaps, of the prophets. Thus *Urim* and *Thummim* have been translated as “lights and perfections”, and “revelation and truth” (Saint Jerome, in the Latin vulgate, opted for the latter interpretation).

However, some scholars maintain that the singular forms of the words – *ur* and *tumm* – derive from the Babylonian words *urtu* and *tamitu*, meaning *oracle* and *command*. There is a clear divinatory meaning connected with the use of the terms *Urim* and *Thummim* in the Bible. And some propose the meaning of *Urim* is more accurately derived from the Hebrew word, *Arim* (אררים), which means *curse*. Thus, according to this interpretation, the words *Urim* and *Thummim* mean “curse and innocences”.

This interpretation is contextually supported by the alleged use of the *Urim* and



Thummim in casting lots to separate the innocent from the guilty, as, for example, in 1 Samuel 14: 42. Further, in 1 Samuel 28: 3-6 we read that, “And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by *Urim*, nor by prophets” which clearly references *Urim* in connection with divination.

It seems very likely that a divinatory application is included among the uses of these mysterious items, items that were a part of the High Priest's necessary accoutrements. It is also

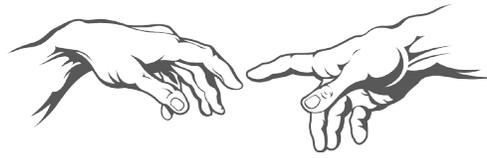
possible that *all* of the above meanings are associated with the words – it is quite common for such etymological roots to resonate a plurality of meanings around a term in Hebrew to reveal an association of hidden meanings. This is a practice common to Kabbalah, drawing concentric circles that converge upon a central, invisible point. Thus, whatever these magical items were, they seemed to have been believed to employ, as part of their form and function, an ability to demonstrate the will of God.

Whatever the *Urim* and *Thummim* were, it is generally agreed by scholars of antiquity that they were lost during the sacking of Jerusalem. (Although Josephus argues their use continued up to the era of the Maccabean revolt.)

“And the governor said unto them, that they should not eat of the most holy things, till a priest could consult with *Urim* and *Thummim*.” Ezra 2: 63

Quod Erat Demonstrandum...

by W. Bro. Ben Williams



To find the center of this piece of paper is an easy task. You measure from each corner, and draw a line. Where these lines intersect, the center is found. The center is the point equidistant all sides.

But how do you find the center in an **infinite** space? In an infinite space there are no edges from which to extend the perpendicular.

In an infinite space every point is equidistant from that *no-edge*. In an infinite space, every point is equidistant from every other point.

This is an infinite space.

If every point is equidistant from every other point, then every point *is* the center.

An infinite space is united in the center – and the infinite, the unbounded, instantly produces the finite, the bounded, in the concept of the *center*. The center is born from likeness or similitude. And an infinite space is known as a center.

I AM THAT I AM.

It overflows.
Everything set in motion.
The center always shining throughout the limitlessness.

So it is that nothing cannot exist. Because nothing is sameness, and sameness is something. The infinite cannot exist without the finite, because the infinite is united in equidistance.

The finite is the reflection of the infinite.
The center is in infinity.

In the unbounded infinitude, the possibility of direction emerges relative an understanding of the center. The infinitesimal, the point, is the secret of the center.

All will be.

A point (that dimensionless figure) becomes a line. The line is the movement of the point.

A line becomes an area. The area is the movement of the line.

An area becomes a volume. The volume is the movement of the area.

A volume moves, bounded. Time bounds volume.

A volume has a nature. Speed is a nature of volume.

Nature has a form. Volume is a form of a nature.

All things spring into being from a concatenation of the possible.

In this way, God is *possibility*.

God sets things in motion. What is possible becomes.

God cannot be moved. God is the mover.

God is limitless. The eternity is limitless.

And all things are in God.

What is limitless cannot be limited. Justice exists.

Justice is in God.

Justice cannot exist without mercy.

Mercy cannot exist without might.

Might cannot exist without victory, and victory cannot exist without glory.

The beauty is immediate. All will be.

In the palace of the kingdom, all things are set in balance. They spring forth, depending one from the other. What is possible converges into necessity.

All things coming from the center. All things necessary.

God is the center of all.

All is in God.

The heavens are in all.

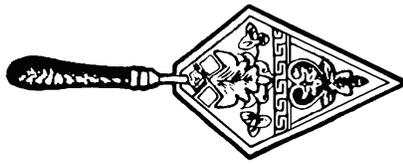
The world is in the heavens.

Man is in the world.

And God is in man.

God is the center of everything.

*Deus et homine concordis postquam
speculandum.*



MASONIC EVENTS CALENDAR

EVENT	DATE	LOCATION	FOR MORE INFORMATION
Royal Order of Scotland	Jul 29	Denver	
Research Lodge of Colorado	Aug 12	Layfayette	www.ricolo.org
General Grand Chapter	Aug 23-30	Portland, OR	www.ramint.org
Grand York Rite Sessions	Sep 7-9	Denver	
Four Corners Royal Arch Festival	Oct 7	Grand Junction, CO	
NW Dept. Conference	Oct 20-21	Boise, ID	www.knightstemplar.org
SRICF High Council	Oct 10-11	Louisville, KY	www.sricf.org

Would you like to learn **LATIN**?

Dr. Castellani, Head of the Language Department at Denver University is offering an introductory course in Latin for members of RLC. Please contact the Secretary for more information.



Laughing Lion Press

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Under the jurisdiction of the Most Worshipful
Grand Lodge of Colorado

Musee De Apsum



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