



Friendship Lodge No. 210

Trestleboard

2500 Masonic Drive – San Jose, CA 95125

Stated Meeting – First Thursday of Every Month

NOVEMBER – 2025

SUN

MON

TUE

WED

THU

FRI

SAT

1

*Grand Master's
Reception
San Jose Scottish
Rite 5:00 PM*

2

3

*Stated Meetings
Golden Rule 479
San Jose 10
Los Altos 712
Dinner 6:30 PM*

4

*Stated Meetings
Mt View DeAnza 194
Palo Alto 346
Dinner 6:30 PM*

5

*Stated Meeting
Willow Glen
Fraternity 399
Dinner 6:30 PM*

6

*FRIENDSHIP
Stated Meeting
Dinner 6:30 PM
Suit or coat and tie*

7

*Bethel 129
7:00 PM*

8

9

10

11

12

13

*FRIENDSHIP
2nd Degree Practice*

14

15

16

17

18

*SCVMOA 6:30 PM
Mtn View DeAnza
Officers Mandatory*

19

20

*FRIENDSHIP
2nd Degree Conferral*

21

22

23

24

25

26

27

*Thanksgiving
No lodge meeting*

28

29

30

31

From the East



Greetings Brethren!

It's Thanksgiving month, a time to reflect on all the blessing we received from our Supreme Architect of the Universe. Enjoy that day with your family and loved ones.

Let's congratulate Bro. Brylle Llaguno who was recently conferred to the first degree of Masonry. Bro. Henry Peña informed me that due to his work schedule he willing to be raised through the courtesy degree from the Lodge near his area.

Last October 30, 2025, Bro. Louie Mar was raised to the sublime degree of Master Mason. Please congratulate him and give your support with his Masonic journey.

This month the time has come again to choose our Lodge Pillars for the ensuing year. Please check your schedule and make time to attend the elections of our next Master, Senior Warden, and Junior Warden of Friendship Lodge 210. See you on November 6, 2025, and enjoy our Thanksgiving Stated Dinner and Business Meeting.

If ever there will be a time when you will need any type of healthcare for your family, the Masonic Outreach Services is there to help. Please contact them at 888-466-3642. This is a benefit for every Masons (EA, FC, and Master Masons)

- Care Management
- Financial Assistance
- Referral Services
- Masonic Homes Application

Our final Stated Meeting of the year will be on December 4, 2025. The dress code is formal business attire. Our traditional December dinner is prime rib. Please remember to RSVP to our Junior Warden Sean O'Hara.

The Santa Clara Valley Officers Association Meeting will be on November 20, 2025, hosted by Mountain View De Anza No. 194 located at 890 Church St Mt View. Dinner starts by 6:30 followed by the School of Instruction. The topic will be GL Results, Installations, OAM elections, and Swan Song.

All Officers should attend. Please inform me and our District Inspector Dinesh Chhabra 908-247-9288, dchhabra9@gmail.com if you're not able to attend.

The SCVMOA is dark in December.

Gilbert Cruz, PM, Master

From the West



Fraternal Greetings from the West!

Andrew Litfin, Senior Warden

From the South



Fraternal Greetings from the South!

Sean Michael O'Hara, Junior Warden

Training Camp



We practice every Thursday, except for Stated Meetings, degree conferrals, OAM/SOIs, and holidays.

This month has one of those Thursdays, Thanksgiving, on the 27th. Stay home with your family and enjoy! We certainly plan to.

And if you cannot attend the practice on the 13th, or the degree on the 20th, please inform me and WM Gilbert Cruz, so we don't wait around for you to arrive.

Practices start at 7:00 PM and go to 9:00 PM. Please respect everybody's time by arriving on time. And come prepared to work by knowing which degree we are learning and what your part is.

Degree conferrals also start at 7:00 PM. That means we arrive by 6:45 PM so that we can set up the room and open lodge at 7:00 PM sharp. If we have to start late, everything runs late.

This month, we have an Officers Association Meeting (OAM) and School of Instruction (SOI) on Tuesday, November 18 at Mountain View DeAnza Lodge No. 194 in Mountain View.

Dinner is served at 6:30 PM. Friendship Lodge covers the cost of our officers' meals.

The SOI begins at 7:30 PM and will cover Grand Lodge results, Installations, OAM elections, and the annual Swan Song.

All Officers are expected to attend all SOIs. If you cannot make it for any reason, please our Inspector Worshipful Dinesh Chhabra. And let WM Gilbert Cruz know, so we don't send somebody out to find you.

Helmuth Litfin, PM and Daniel Doornbos, PM;
Officers Coaches

The Reverend's Corner



Greetings Brethren, (Helpful)

When I reflect on what it means to be a Mason, one word that comes to mind is helpful. We are there to give service to our families, community, and country.

In the next two months, closing out 2025 are holidays that require what we represent: HELPFUL. As we do all year long, let's try a little harder in November and December to do more.

Wanting to be of service, to lighten a load, and ease suffering are all natural impulses. We know it is a joy to uplift others through kindness and service. Helpfulness is an expression of divine love in action.

As we lend our hearts and hands in service, we become more aware of God's nature, and we feel our connection with all people and the planet we share. True helpfulness, not from feeling obligated, but from that inner guidance and compassion, is a way of affirming our oneness to God and cocreating a world of peace, love, and harmony.

When we align with Spirit, we allow compassion to guide our actions, bringing healing, positive energy wherever it is needed. We serve, as the Masons we are, others with a glad and joyful heart.

Rely on the God within to be our guide and then being helpful will become more rewarding and easier.

AFFIRMATION:

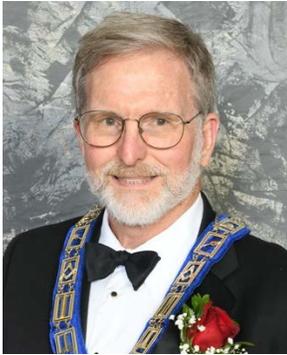
Spirit within guides me to be helpful.

FROM SACRED WRITINGS:

Galatians 6:2 – Bear one another's burdens, and in this way, you will fulfill the law of the Anointed One.

God bless,
Reverend Gene

The Secretary's Table



November marks the beginning of the annual dues cycle. Notifications for your 2026 dues will be sent out, followed by several reminders.

The Grand Lodge of CA sends them, not me. But if you find any mistakes, please let me know.

Dues for 2026 will be \$120.50, a four dollar increase from last year. Of that amount, \$72.50 is the per capita we pay to the Grand Lodge. The per capita amount rises a little just about every year. The base dues amount that Friendship Lodge keeps remains the same.

The easiest way to pay your dues is online when you receive your notice via email.

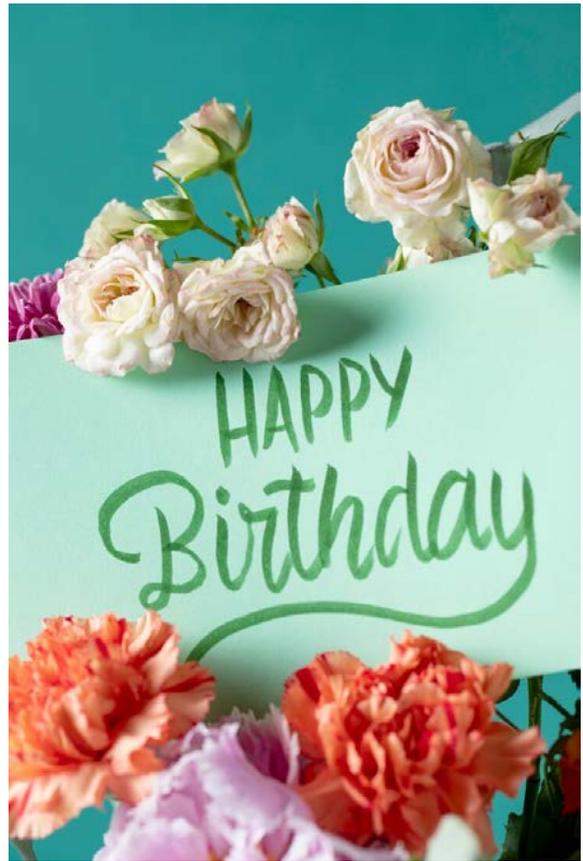
You can pay dues online at any time through your iMember account. Note that iMember uses your credit card and charges a processing fee.

And you can pay by check. Make your check out to Friendship Lodge No. 210

You can hand your check to me in person. Or you can mail it to me at:

Daniel Doornbos
2165 Carobwood Lane
San Jose CA 95132-1213

Daniel Doornbos, PM, Secretary



November Birthdays

- | | |
|------------------------|-------------------------|
| 9 – Tad Espiritu, PM | 18 – Max del Hierro, PM |
| 10 – Noe Lopez | 18 – John McClelland |
| 13 – Jonathan Clemente | 19 – Rodolfo Tan, PM |
| 16 – Dan Chaid | 20 – Jeffrey Porges |
| 13 – Jonathan Clemente | 26 – Tony Gonzales |
| 17 – Billy Mills, PM | |

November Events

November 1 — Grand Master's Reception

San Jose Scottish Rite Center. Social at 5:00 PM, dinner at 6:00 PM, reception to follow.

To get your tickets, contact Secretary, Daniel Doornbos at 408-802-7480 or daniel.doornbos@icloud.com.

As of this writing, there are still tickets available.

Dress: Collared shirt or coat and tie.

November 6 — Stated Meeting

Traditional Thanksgiving Dinner, \$10.00 person.

Dress: Coat and tie. Seasonal colors and accessories are welcome.

November 13 — Ritual Practice

Second degree. 7:00 to 9:00 PM. Officers in advanced stations. JW Sean O'Hara in the East.

Dress: Casual

November 18 — Officers Association

Mountain View DeAnza Lodge No. 194 is hosting. 890 Church Street, Mountain View, CA. Dinner at 6:30 PM, school of instruction at 7:30 PM covering Grand Lodge results, Installations, OAM elections, and Swan Song. All officers are expected to attend.

Dress: Casual

November 20 — Degree Conferral

Second degree. 7:00 to 9:00 PM.

We have several Entered Apprentices that may qualify to become Fellowcrafts by this date.

Officers in advanced stations. JW Sean O'Hara in the East.

Dress: Tux for officers, coat and tie for sideliners.

November 27 — Thanksgiving

No Lodge meeting.

Please mark your calendar!

December 11 — Installation of Officers

San Jose Masonic Center. Installation is at 6:00 PM, followed by a catered dinner.

More information as it becomes available.

2025 Officers

<u>Officers</u>	<u>Wives/Ladies</u>	
Master		
Gilbert Cruz	(Monette)	408-483-1964
Senior Warden		
Andrew Litfin	(Lauren)	408-832-5846
Junior Warden		
Sean O'Hara	(Savannah)	559-862-9372
Treasurer		
Kendall Mills, PM	(Janet)	408-281-4084
Secretary		
Daniel Doornbos, PM	(Gillian)	408-802-7480
Chaplain		
Daniel Reyes	(Rosa)	408-401-3596
Senior Deacon		
Helmuth Litfin, PM	(Evonne)	408-421-9381
Junior Deacon		
Dan Chaid	(Theresa)	408-393-8905
Marshal		
Ed Advincula		510-921-7136
Senior Steward		
Al Dorji	(Hakimeh)	408-313-4781
Junior Steward		
Jack Caceres	(Sorena)	669-388-1816
Tiler		
Omar Martinez		669-296-7720
Organist		
Chito Atienza	(Shirlita)	408-561-5850
Prospect Manager		
Don Gunaratne		518-335-1146
Inspector 345th Masonic District		
Dinesh Chhabra, PM	(Meenu)	908- 247-9288
Officers Coaches		
Daniel Doornbos, PM	(Gillian)	408-802-7480
Helmuth Litfin, PM	(Evonne)	408-421-9381

Facebook: www.facebook.com/Friendshiplodge210

Website: <https://friendship210.org/>

The Myth and Reality of Thanksgiving



The First Thanksgiving 1621, oil on canvas by Jean Leon Gerome Ferris (1899). A fictionalized depiction of the traditional “First Thanksgiving” in which the Wampanoag anachronistically wear Plains tribes’ headdresses, the Pilgrims wear contemporary cowboy hats, and at least five Pilgrim women are present, although only four had survived the previous winter.

According to the myth, the Pilgrims left England on the cargo ship *Mayflower* in search of religious freedom. Although the settlers did include the Separatists, who wanted to break away from the Church of England, other members of the community had travelled to the New World for largely financial, rather than religious reasons.

Once the English colonists landed, the myth says they found the local indigenous people, primarily the Wampanoag (pronounced: wamp-uh-nog) nation, offering the settlers essential assistance to enable them to survive, which the Wampanoag provided out of the goodness of their hearts.

In truth, Wampanoag leader Ousamequin was the one to initiate contact with the settlers in March 1621, after a time of wary avoidance; the Wampanoag had previous negative experiences with European fishermen, some of whom had

captured individual tribe members as slaves. The relationship was political, rather than being based on interpersonal relationships, with the Wampanoag hoping an alliance with the settlers would allow them access to trade and help them fight against the pugnacious Narragansett tribe. This alliance was also not universally approved of, with individual Wampanoag challenging the notion that the alliance was a good idea. The Pilgrims primarily maintained an alliance with the Wampanoag to gain better access to local resources.

The winter of late 1620 into early 1621 was brutal for the English settlers, with many of them dying. The settlers were able to prepare for the next winter with the help of Tisquantum (usually called Squanto). What is usually not mentioned is that Tisquantum had been captured by the English in 1614 and had been enslaved in Spain. He made his

way to England and learned English before returning to North America in 1619. When he returned home, his Patuxet tribe of Wampanoags had been ravaged by smallpox. The English settlers had built their Plymouth colony on the area where his village had been, because the land was already cleared.

The 1621 Feast

According to the myth, the First Thanksgiving was celebrated for three days, with local Native Americans in attendance as guests, to give thanks for each other's presence and contributions.

Historians are unsure if the settlers invited the Natives. Some accounts suggest that Wampanoag men came to the settlement after hearing celebratory gunfire, fearing the settlement was under attack. Other historians think their presence might have been coincidence, with Wampanoag leader Massasoit happening to visit the settlement on diplomatic grounds that day, or that Wampanoag people had been planting near the settlement on that day.

Furthermore, artistic renditions tend to feature only a few Native Americans in attendance, when in truth the event had about 90 Wampanoag visitors compared to the 50 settlers.

It is true that both the English settlers and Wampanoag people ate together, offered prayers and played games.

Many artistic renditions of the 1621 events portray the members of the community in black and gray clothing. These clothes would have only been worn on Sundays. On weekdays, the Pilgrims wore colorful clothing, just as English people back home would have. The settlers also would not have worn buckles on their shoes or capotains (hats).

What Foods Did They Eat?

The myth of the First Thanksgiving often attaches modern day Thanksgiving foods to the 1621 event.

Turkey is commonly portrayed as a centerpiece of the First Thanksgiving meal, although it is not mentioned in primary sources. Historians disagree whether turkey was rare in New England at the time and that turkeys were difficult for the Pilgrim to hunt using the available weapons.

Primary accounts suggest that the feast included crops harvested by the Plymouth settlers, fowl hunted by the settlers, and five deer, which were brought by the Wampanoag. Historians think the deer would have been processed into stew. Cornmeal, succotash (sweet corn mixed with beans), pumpkin, and cranberries may have also been served.

Although pies are commonly associated with modern Thanksgiving celebrations, it would not have been present at the 1621 event due to the lack of butter or wheat flour.

Similarly, potatoes would not have been brought to New England yet. Foods like pecans and sweet potatoes would not have been present, as they came from southern celebrations starting in the late 19th century.

Accounts of a more extravagant dinner with cakes and pastries would have been impossible given the supplies at hand. These were popularized by author Jane G. Austin in her extensive writings of Pilgrim fiction in the 1880s; Austin's stories relied on family lore and imaginative writing as much as the historical record.

Aftermath

The Thanksgiving myth rarely explores the aftermath of the 1621 event, supposing simply that the friendship between the colonists and Native Americans led to a peace that allowed the English colonies in New England to continue to thrive. The Wampanoag–Plymouth alliance would indeed hold for roughly five decades, most prominently in the late 1630s when they, the Narragansett, and other native tribes and colonies united to annihilate the Pequot tribe in the Pequot War. Massasoit died in 1661 and his son Metacomet (aka King Philip) assumed the chieftom in 1662. The alliance slowly collapsed in the early 1670s ahead of the outbreak of King Philip's War against the English colonists in 1675.

In 1623, the Plymouth colonists held a day of thanksgiving in response to rains after drought, and the return of Captain Miles Standish, first commander of the Plymouth Colony militia, from England. This was the first day of thanksgiving identified as such in primary sources in the Plymouth Bay Colony.

17th and 18th centuries

Days of Thanksgiving had been recorded elsewhere on the continent prior to the 1621 event, including Spanish Florida in 1565, Newfoundland in 1578, Popham Colony in 1607, and Jamestown in 1607 and 1610.

Two primary accounts of the 1621 event exist; one is by Edward Winslow, and one by William Bradford. Neither account refers to the event as a day of thanksgiving or a celebration of thanksgiving.

Various days of thanksgiving were held in New England throughout the 17th and 18th centuries, and were largely church based, with a community feast at the end of a full day of fasting. Often these days were held in late November, marking the end of the agricultural year. Over time, communities in New England began to hold thanksgiving days twice annually in the spring and autumn, with fasting less strictly observed.

The first national day of thanksgiving in the United States was declared by George Washington in 1789, but he did not connect this day to the 1621 event, nor was this meant as an annual occurrence.

19th and 20th centuries

According to historians at the Plimoth Patuxet museum, the 1621 event was not called “the First Thanksgiving” until the 1830s, more than two centuries after the original event. In 1841, a publishing of Winslow’s account noted that it was “the First Thanksgiving, the harvest festival of New England”. This 1841 publication may have popularized the idea of the 1621 event as the First Thanksgiving.

Artistic representations of the event did not become common until the early 20th century. The 19th-century depictions that do exist often include depictions of violence between the colonists and natives, which may have been influenced by the ongoing Indian Wars.

The First Thanksgiving myth remained on the periphery of the holiday until 1889, when Jane G. Austin’s *Standish of Standish* was published. The novel was a fictionalized narrative of the early years of the Plymouth Colony, and it became a bestseller. The novel includes a sentimental account of the “First Thanksgiving” centered on an outdoor feast, during which Massasoit prayed that the “Great

Spirit” would allow the colonists to prosper and kill the colonists’ enemies. Now popularized, the myth also presented Thanksgiving as a commemorative occasion of an important American historical event, rather than a more religious, and specifically Calvinist, occasion.

The myth continued to evolve in the late 19th century, when it was used by white Protestant Americans in response to their fears over immigration by Catholics and Jews, as the myth allowed them to claim that Protestants had been given the land the United States now claimed. The myth also allowed New Englanders to claim that the founding of their region had been done bloodlessly, as opposed to the slavery of the south and the Indian Wars of the west.

In the 1880s and 1890s, journals such as the *Journal of Education* published lesson plans to teach the history of Thanksgiving, some of which connected the 1621 event to older Thanksgiving celebrations, including those of ancient Greece and Rome, the Jewish holiday of Sukkot (feast of Tabernacles), and the English festival Harvest Home, which compared the Mayflower passengers to the Jews fleeing Egypt in the Biblical Book of Exodus. In one 1884 plan, Thanksgiving is said to be set apart from these holidays because “it is not a day of boisterous hilarity and celebration but a devout outpouring of thanks from a God-fearing people for blessings received during the year” specifically because of its origin in the 1621 event.

In Franklin D. Roosevelt’s Thanksgiving proclamation in 1939 the holiday and the 1621 event were explicitly connected by a president. The myth and holiday were not fully linked until after World War II.

Reactions

In 1970, Native American groups organized the first National Day of Mourning, held on the same day as Thanksgiving. Similarly, they celebrate Columbus Day as Indigenous Peoples’ Day.

In the 21st century, scholars and historians have continued to try to disprove the myth and to teach the history of the early New England colonies more accurately.

Knowing what really happened is always a good thing.