

THE REALITY OF GOD

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We are taught in Freemasonry that an atheist does not possess the attitudes or beliefs which would allow him to benefit from Masonic membership, hence, he cannot be made a Freemason and stands outside the Royal Arch world. Because he believes he can get no help from prayer, he has no interest in and does not seek to know the same “Nature’s God,” the same “Creator,” the same “Supreme Judge of the world,” and the same “divine Providence” acknowledged four times respectively, in these terms, in the American Declaration of Independence. He rejects the basis upon which this document was drafted and yet, if an American, he represents a significant segment of the society in which he lives and moves, priding himself on his abilities as a free thinker and ridiculing the idea of a Supreme Being. It’s

instructive therefore to examine the basis of this thinking, cross compare it in detail with scientific fact, subject that same scientific fact to reason, and let the results determine whether or not it frees the mind as atheism claims.

Atheism is a belief in no god(s) based upon the premises that nothing exists but matter and its associated phenomena, that thought is a property or function of matter, and that death irreversibly and totally terminates individual organic units. It asserts that there are no forces or entities which exist outside of, or apart from, or which transcend, physical nature, or are supernatural, nor can there be, and that there can be no communication or knowledge imparted outside the five physical senses. Agnosticism, the essential foundation for atheism, is not a creed but rather a method based upon the principle of following reason as far as it will lead without any other considerations, of not pretending that conclusions are certain that are not demonstrated or demonstrable, and that it is wrong for a man to say he is certain of the objective truth of a proposition unless he can produce evidence which logically justifies that certainty. Agnosticism then, is not a branch of religion but of epistemology, the philosophy of knowledge. More accurately, it is a method for separating out what men believe they can justifiably say they know from what they cannot justifiably say they know. Theism [the belief in God(s)] and atheism are therefore positions, whereas agnosticism is a process. Agnosticism applied to religion asserts that men should not claim to have religious knowledge unless they can demonstrate by the agnostic method that such knowledge is justified; it does not insist prima facie that religious knowledge is impossible, only that

it must pass the agnostic test. The atheist maintains that all people are, or ought to be, agnostics since all are without knowledge when it comes to religion, that people may have learned some teachings about religion but this does not, and cannot, qualify as knowledge. He asserts that the only possible path to answer an empirical question, the only possible method of threshing the true from the false, is with the agnostic method. He insists that, for people who practice agnosticism as thusly defined, there is no foundation whatsoever for making any religious claims that have any reality to them. He contends that atheism does not rest upon certain knowledge of the non-existence of God but rather upon the non-existence of certain knowledge about God, and that agnosticism is the only path through the thicket of theistic claims with the necessary and inevitable outcome being atheism. There is no agnostic path to theism. Therefore to ponder the difference between agnosticism and atheism is to ponder the difference between methodology and results, between process and product.

A moment's thought will show that atheism, contrary to the claims of its adherents, is philosophically self-defeating. Not all demonstrable evidence can be fully understood by those who would desire it to satisfy the agnostic method. Not one person in a thousand, and that includes atheists, can say that they possess sufficient education to thoroughly comprehend the claims made by astronomers and theoretical physicists, for example, as these claims are typically based upon some extremely sophisticated scientific measurements and some highly complicated mathematical calculations. Non-scientists, including atheists, accept these claims when

they seem reasonable on the basis of faith precisely because they are far from comprehending the exact methodology involved. The fact is, without even factoring individual strengths and weaknesses, in a single human lifetime no one is able to study and thoroughly master every skill and educational discipline there is; and technically, any atheist who accepts the word of another atheist that a proposition is justifiably true without personally understanding the demonstrable evidence thoroughly himself is not employing the agnostic method, but faith. In the second place, anyone who maintains that an incorporeal divine Principle ruling over the external world or universe cannot be demonstrated is not only maintaining, in a philosophical sense, that the universe can be examined in its entirety but that it already has been examined in its entirety. When the most trifling fraction of nature cannot be subjected in its entirety to demonstrable testing, reason must remain free to function outside the trappings of the agnostic method. Truth is, after all, the fundamental, core concept of philosophy, the foundation of every virtue, a tenet of Freemasonry, and a Freemason's profession. It is proclaimed even before an Entered Apprentice is allowed to take his obligation and is reinforced and taught in virtually all of the succeeding degrees of all Masonic Rites. Freemasonry therefore is, and necessarily must be, a progressive science; all knowledge develops progressively, and, in its embryonic stages especially, is not always subject to demonstrable certainty.

Any cause professing to base itself solely upon the certainty of demonstrable evidence must first consider the following facts: firstly, what is happening right now in the

four corners of the macro-universe is stranger than the strangest science fiction. Astronomers suspect, for example, from measuring the mysterious effects of gravity and noting its presence, that most (up to 90%) of the universe is made up of vast amounts of invisible material called dark matter; researchers currently working in this field are not even certain what they are looking for, but the fact that they cannot at the present time produce certain demonstrable evidence of dark matter does not discredit the certainty of their conclusions. Secondly, most places in the universe are known to be entirely too dangerous for man to come anywhere near, let alone test using the agnostic method. Thirdly, for as long as it is believed to have existed (approximately 13.7 billion years) the universe has been expanding at speeds which an atheist cannot begin to approach with the agnostic method of testing. The most distant visible objects are moving away from us at or near the speed of light. To appreciate what this means, when a real object is accelerated, as it approaches the speed of light (according to Einstein's equations) its mass increases until, when the speed of light is reached, its mass becomes infinite; the implication is that no real object can ever attain the speed of light because no real object can possess an infinitely large mass. This leads to the inevitable conclusion that, unless he is prepared to take issue with the observations of astrophysicists and Einstein's calculations, an atheist must concede that examining the universe in its entirety is both practically and theoretically impossible and therefore the non-existence of knowledge about anything within its boundaries cannot be claimed with certainty using the

agnostic method.

Light, the metaphor for the knowledge that every Freemason desires, moves faster than anything else, and the observations of science suggest that its speed (670 million miles per hour, or 186,325 miles per second) is constant everywhere in nature. It travels so fast in fact that, were it to bend, it could make 7 laps around the Earth in a single second. Even so, light from the Sun takes over 8 minutes to reach the Earth and over 4 hours to reach the outermost major planet Neptune. The distance light travels in a straight line in a whole year (about 5.9 trillion miles) is one of the ways enormous distances are measured in space and is called a light year.

If an atheist with his agnostic method of testing tucked under his arm were somehow able to do the impossible and leave Earth for the Alpha Centauri stellar system (the nearest piece of interstellar real estate) by hitching a ride on a light beam and staying on it 24 hours a day for 228 consecutive weeks, he would arrive at a place 25.8 trillion miles (about 4.37 light years) from home. Viewed from there the sky would appear very much as it does to earthbound observers except that the southern constellation Centaurus would be missing its brightest star. The Sun and its planets would be left far behind and would appear as nothing more than an additional bright, yellowish star of 0.4 apparent magnitude in eastern Cassiopeia situated close to the star Epsilon Cassiopeiae. Most familiar constellations like Ursa Major and Orion would appear unchanged, but bright stars situated relatively close to us, such as Sirius, Procyon, and Altair, would have markedly different sky positions. Sirius,

for example, in Canis Major and the brightest star in our sky, would become part of Orion, some 2 degrees west of the star Betelgeuse and shining a little dimmer than we know it. Other less close bright stars like Arcturus, Fomalhaut, and Vega, would be displaced little from their familiar positions in the sky. Seen from Earth, Alpha Centauri appears to the naked eye as a single bright star, slightly fainter than the stars Sirius and Canopus but brighter than the star Arcturus, making it the 3rd brightest star in the sky, but it's actually a binary composed of two Sun-like stars orbiting a common center of gravity. The two individual stars are separated by a distance of 2.2 billion miles (a bit more than the distance from the Sun to the planet Uranus) and take about 80 years to complete a single orbit. Alpha Centauri A, the principal member, is 10% more massive than the Sun with a radius about 23% larger, more luminous, and has a similar yellowish-white color; seen by itself from Earth it is not as bright as Arcturus, making Alpha Centauri A the 4th brightest star in the sky. Alpha Centauri B, the secondary member, is about 90% the mass of the Sun and 14% smaller in radius, less luminous, and has an orangish-yellow color. The closest star to this binary pair is the low luminosity red dwarf Proxima Centauri (Alpha Centauri C) separated from the binary pair by a distance of 0.21 light years (about 5% the distance from the Sun to Alpha Centauri AB). From Earth Proxima shines as an inconspicuous 11th magnitude object too dim to be seen without a telescope (stellar apparent magnitudes higher than 6.0 are invisible to the naked eye). Proxima, nearer to Earth (at a distance of about 4.25 light years) than the binary pair and technically the

closest star to the Sun, is about $1/7^{\text{th}}$ the Sun's diameter and appears to earthbound observers as a telescopic object situated in the sky about 2.18 degrees away from Alpha Centauri AB, a distance across the heavens about 4 times the diameter of the full Moon. Proxima has about $1/8^{\text{th}}$ the Sun's mass but its average density is about 40 times that of the Sun. Though 150 times more massive than Jupiter, Proxima is only about 1.5 times larger. This little flare star undergoes random dramatic increases in brightness due to magnetic activity. With a huge degree of confidence astronomers are now convinced that Proxima is gravitationally bound to the binary pair in a very slow, wide orbit that occupies some 550,000 years, thus forming a triple star system. Proxima would appear from AB as a faint, 5^{th} magnitude star which fluctuates in brightness, and its slow, gradual movement against the background stars with the passing decades would be apparent. From Proxima the binary pair would appear as 2 close, brilliantly bright stars. This locality would be a fascinating place to visit; we can't go there, it's too far away, but its appearance, while not demonstrable, is nevertheless subject to reason and may be adjudged with sufficient certainty.

The same might be said about the characteristics and imagined appearance of the entire Galaxy. If we were to zoom out from there we would find that most stars in our Galaxy are not bright like our Sun, but dim, low mass stars called red dwarfs. They are estimated to make up about 85% of the stars in our Galaxy and are, on average, about $1/5^{\text{th}}$ the mass of the Sun and about 50 times fainter. While upwards of $2/3$ of the stars in our Galaxy are believed to be

single like our Sun, more than half of the large, brighter stars are binary. Our Galaxy, which contains every star visible to the naked eye, is a barred spiral galaxy, one of billions of galaxies in the observable universe. It measures about 98,000 light years across and has a gaseous disk around 12,000 light years thick; it is estimated to contain at least 200 billion stars and possibly up to 400 billion, the exact figure depending upon the number of very low mass stars, which is highly uncertain. Estimates of its rotational speed imply that the total mass of the Galaxy is equivalent to around 3 trillion Suns. The Sun itself moves through space in terrifying isolation. Considering the relative scale, if the entire solar system out to the orbit of Neptune could be reduced to the size of a 5 inch compact disc, then its nearest stellar system (Alpha Centauri AB) would be over a mile and a quarter (6,646 feet) away, the distance of 22 football fields. Proxima Centauri would be slightly closer at 6,407 feet away, the distance of 21 football fields, and the disk of the Galaxy, on this scale, would be 3.6 times the actual diameter of the Earth. Viewed from the Earth, the stellar disk of the Galaxy appears as a hazy and in some areas dark band of white light in the night sky arching across the entire celestial sphere and originating from stars and other material which lie within the galactic plane. The term Milky Way is routinely used in either context to describe both the band of light the Galaxy forms in the night sky, and the Galaxy itself. The plane of the Galaxy is inclined about 60 degrees to the ecliptic (the plane of the Earth's orbit), with the center of the Galaxy located in the direction of Sagittarius and the outer rim of the Galaxy located in the

direction of Taurus. The fact that the Milky Way divides the night sky into 2 roughly equal hemispheres indicates that the solar system lies close to the galactic plane. The Galaxy is like an ever changing island city full of dust and stars having a crowded downtown area with big buildings, populated urban areas, and less densely populated suburbs and outskirts. Its component stars revolve around the center in the same direction but at different speeds. The center, which corresponds to downtown, is congested and contains a bar-shaped core region about 27,000 light years long running through its center at about a 44 degree angle to the line between the Sun and the center of the Galaxy. This bar, composed primarily of ancient red stars, is surrounded by a disk of gas, dust, and stars forming distinct arm structures spiraling outward in a logarithmic spiral shape. There are believed to be four main spiral arms each between 3,200 and 5,000 light years wide; these describe a logarithmic spiral with a pitch of approximately 12 degrees all starting at or near the Galaxy's center. There are also at least 2 smaller off-centered adjunct arms or spurs crowded between the main arms, including the Orion-Cygnus spur which is sandwiched inside the Perseus arm and outside the Carina and Sagittarius arm; it is along the inner rim of this spur, some 26,000 light years from the center of the Galaxy, where the Sun is located. The Sun, and thus the solar system, is found in the galactic habitable zone. The galactic center harbors and is dominated by a compact object of incredibly large mass. Nosing around there has proven difficult however because the region is shrouded in interstellar dust, and visible light does not escape from it. The intense radio

source named Sagittarius A, thought to be the center of the Galaxy, has been confirmed a super massive black hole. This object is smaller than the distance from the Earth to the Sun but packs a mass 4 million times that of the Sun. Once any matter disappears into the event horizon of a black hole, no electromagnetic radiation whatsoever, nothing, including visible light and even x-rays, can escape the gravitational tug of the event horizon of this object (or any other black hole). This super massive black hole is spinning once every 11 minutes, and any nearby stars caught in its grip are doomed to stay there. The stars closest to it are racing around it at speeds close to 3 million miles per hour, and sometimes their gravitational fields come close enough together to perturb each other's orbits like people in a hurry who bump into each other on crowded downtown city sidewalks and crosswalks. If this causes one of them to hurtle toward the super massive black hole, that star is doomed to be devoured, and the feast involves a release of x-rays as gas from the star being devoured is superheated as it spirals toward the event horizon and plunges beyond the point of no return. Super massive black holes like this can be anywhere from a million times to billions of times the mass of the Sun, so ours, compared with others in the cosmos, with a mass of only 4 million solar masses, is a bit of a runt; just the same, no traveler can dare go anywhere near this monster. In addition, it's believed that at least 7 stellar black holes (or neutron stars, which are also very dense) resulting from the collapse of massive stars are also very near the galactic center; 4 of these are concentrated in the inner 3 light years of space around the super massive black hole. This region is

a death trap for anything made of matter passing even remotely near it. Again, the imagined appearance of our Galaxy from the outside and of its central core, while not demonstrable, is nevertheless subject to reason and may be adjudged with sufficient certainty.

The same might be said about the imagined appearance of the environment in which our Galaxy finds itself. If we were to zoom out from our own Galaxy we would find that it and the relatively close Andromeda Galaxy, being separated from each other by a distance of some 2.2 million light years, are a binary system of giant spiral galaxies belonging to a collection of about 50 closely bound galaxies known as the Local Group, itself being part of the Local Supercluster centered near the Virgo Cluster. Two smaller galaxies and a number of dwarf galaxies orbit our own Galaxy; the largest of these is the Large Magellanic Cloud with a diameter of about 20,000 light years, and it has a close companion, the Small Magellanic Cloud. Some of the dwarf galaxies orbiting our Galaxy are Canis Major Dwarf (the closest), Sagittarius Dwarf Elliptical Galaxy, Ursa Minor Dwarf, Sculptor Dwarf, Sextans Dwarf, Fornax Dwarf, and Leo I Dwarf. The smallest dwarf galaxies are only 500 light years in diameter; these include Carina Dwarf, Draco Dwarf, and Leo II Dwarf. There still may be other undetected dwarf galaxies dynamically bound to our Galaxy, as well as some that have already been cannibalized by it. Again, the point is, the imagined appearance of this environment, while not demonstrable, is nevertheless subject to reason and may be adjudged with sufficient certainty.

The implications here are staggering. The human eye

through the most powerful telescopes can see as far as the “light horizon” which is 13.5 billion light years in every direction away from where we are. This distance is over 137,000 times the diameter of our Galaxy, and the roughly spherical volume bounded by this same radius constitutes the size of the known universe. If our Galaxy could be reduced to the size of a coin one inch in diameter (about the size of a quarter), then on this scale the Andromeda Galaxy would be about the size of a Chapter penny (or half dollar) situated 22 inches away; on this same scale the Local Group would occupy a region about 32 inches in diameter with a spherical volume of about 10 cubic feet; on this same scale the known universe with our Galaxy at its center would occupy a sphere about 4.35 miles in diameter with a spherical volume of about 43 cubic miles. A cube occupying the same volume would be about 3-1/2 miles on a side. As many as 125 billion galaxies are believed to be scattered through this volume. If we imagine on this scale different sized coins for galaxies, 125 billion of them, scattered at random a few inches apart from each other inside a ball over 4-1/3 miles in diameter, we would have the relative proportions of the known universe. On average there would be close to 32 coins peppered throughout each cubic yard of volume, or a little over one coin per cubic foot. The universe as we know it is therefore mostly empty. On this same scale the size of the solar system would be only 2.5 millimicrons (25 Angstrom units) in diameter, about 6 times smaller than the smallest known virus; on this same scale the distance from the Earth to the Sun (one astronomical unit, or just under 93 million miles) would stretch across half an

Angstrom unit, a length about 6 times smaller than a water molecule; on this same scale the Earth itself would be about the size of the nucleus of a single atom. If we imagine something as infinitesimal in size as a single atomic nucleus floating in a spherical volume of 43 cubic miles, that would be the Earth relative to the size of the known universe.

Sophisticated calculations associated with the theories of general relativity and quantum mechanics are also suggesting that if a localized region of space-time could be heated with focused lasers to an enormously high degree to what is called the Planck energy, a hole theoretically could be “burned” in the fabric of space-time, creating a bubble called a “worm hole” which could theoretically act as a tunnel connecting the universe as we know it with another parallel universe. Where in the other parallel universe someone would come out on the other side of such a worm hole is anyone’s guess; it may be the center of a star; it may be the center of a planet; it may be somewhere in the pitch dark, awful nothingness of intergalactic space; but the fact remains, the mathematics are strongly implying that the universe of which we are a part is not the only one there is; other parallel universes may indeed exist in dimensions which are simply invisible and unknown to us.

Now then, in terms of the micro-universe of the cell, the human DNA molecule contains the genes, the instructions for building a unique human body and maintaining it throughout life. Each cell has a complete set of instructions in the double stranded DNA molecule contained in its nucleus. For DNA to work it has to be copied, read, and proofread by a swarm of complex molecular machines called

enzymes, which must work together with precision and split second timing. In the average human life span, DNA is copied by this enzyme machinery some 10 quadrillion times, with amazing fidelity. Trying to pack the long strands of a single DNA molecule into a cell nucleus would be like trying to pack 24 miles of very fine thread into a tennis ball, but in such a neat, organized way that each part of that single thread remains easily accessible. This efficient packing system is an extraordinary feat of engineering which, in turn, implies an Engineer. The total genetic information, or genome, stored in human DNA is made up of about 3 billion base pairs, or rungs, on the DNA ladder. Using computers man has mapped finally the exact sequence of base pairs involved in the human genome. In a set of encyclopedias in which each volume is over a thousand pages long, that human genome would fill 428 of such volumes. Adding the second copy found in each cell would double that, making 856 volumes. If someone tried to type out the human genome by themselves, it would be a full time job with no vacations lasting some 80 years, but hundreds of bulky volumes would never fit into each of the 100 trillion microscopic cells making up the human body. To compress so much information so greatly is far beyond the limits of human technology. One gram of DNA, which when dry would occupy a volume of approximately one cubic centimeter, can store as much information as approximately one trillion compact discs (CD's). DNA is packed so densely with information that a single teaspoonful of it could carry the instructions for building about 350 times the number of humans alive today. The DNA required for the 7 billion

people living on earth now would barely make a film on the surface of that teaspoon. Despite incredible advances in miniaturization, no man-made information storage device can begin to approach such a capacity. But that is not all. Under the right conditions, DNA can both photocopy and read itself, so that every new cell will have a complete copy of the same genetic information. The enzyme machinery involved in that replication travels along the DNA molecule, first splitting it in two, then using each separate strand as a template to make a new, complementary strand. A tiny “device” runs ahead of the replication machine and snips one side of the DNA so that it can twirl around freely instead of getting wound up too tight. The DNA is “proofread” in the replication process several times. Errors are detected and corrected to an amazing degree of accuracy. This enzyme machinery moves along the DNA “track” at a rate of about 100 rungs, or base pairs, every second. If this track were the size of a railroad track, this “engine” would be barreling along at the rate of over 50 miles per hour. In bacteria these little replication “machines” can move 10 times faster than that. In the human cell, armies of hundreds of these replication “machines” go to work at different spots along the DNA “track” and copy the entire genome in just 8 hours. These DNA replicating “robots” then trundle off the scene and another enzyme machine appears. This one is involved in transcription. It finds a spot along the DNA where a gene has been switched on by chemical signals coming in from outside the cell nucleus. Then this machine uses a molecule called RNA to make a copy of that gene. RNA molecules look a lot like a single

strand of DNA, but they are different. Their job is to pick up the information coded in the genes. The RNA gets that information while in the enzyme “machine,” then exits the nucleus and heads to one of the ribosomes elsewhere in the cell where the information will be used to build a protein. Scientists cannot create DNA with all its replication and transcription machinery, nor can they fully understand it. Yet, some assert that they know that it all came about by undirected chance and accidents from a primitive molecular soup. Francis Crick, one of the co-discoverers of DNA’s double helix structure, decided before his death that this molecule is far too organized to have come about through undirected events. Noted philosopher Antony Flew, who advocated atheism for 50 years, also began to express a belief at 81 years of age that some intelligence must have been at work in the creation of life. Not surprisingly, his change of attitude came about as a result of a study of DNA.

In consideration of all this, to be so convinced that a designer of such wondrous, amazing phenomena subject to such intricate mathematical precision does not exist somewhere, someplace, within the unimaginably vast oceanic expanse of space-time or in the unknown dimensions of any number of parallel universes would have to rank near the very top of the most myopic ideas the human mind has ever entertained, second only to circular firing squads. It is not necessary for any critical thinker to gaze at the heavens, or to even leave the Earth, to find evidence for intelligent design; it can be found in one’s own back yard on a summer day, in a petal that grows from a tiny pod, or in the wing of an insect that grows from a tiny egg. To buy into the

atheistic idea that inanimate matter, through nothing more than a fortuitous concourse of atoms over time, developed conscious awareness, was able to invent tools and other instruments to investigate and manipulate its surroundings, and was able to sculpt David from a block of marble, paint the Mona Lisa, construct the Eiffel Tower, compose the William Tell overture, write, assemble, and publish the Encyclopedia Britannica, harness electricity and make it work for itself, develop the ability to take itself to the Moon and back, invent the internet, map entirely its own DNA code, and even figure out a way to reproduce itself using its own molecules, all by itself ... that all of this, including human thought, is nothing more than a function of matter ... so defies reason that it's nonsensical in the extreme. It is like saying that all one has to do to produce a state-of-the-art Boeing 747 jumbo jet is to blow a hurricane through a junk yard and wait long enough for an airplane to appear.

At the same time that they would have reason enslaved to where it cannot function outside the agnostic method, atheists view all religions as myths which enslave the mind, and they feel that to buy into any of them is tantamount to committing intellectual suicide. If that premise were valid, then there would be no way to explain many famous figures from history, such as Sir Isaac Newton, that towering intellect of the Enlightenment who not only believed in God but applied himself with the same industry to the study of Christian theology as he did to the study of alchemy, astronomy, physics, and mathematics. When he visited Newton at Cambridge to find out what he thought about the shapes of the orbits of the planets, English astronomer

Edmund Haley was dumfounded to learn that Newton, who single-handedly discerned the calculus, had also proven mathematically forty years earlier that the planets traveled in elliptical orbits. We can only imagine Haley's reaction when he learned that Newton's calculus was a powerful but previously unknown field of mathematics. No one in their right mind is prepared to accuse Isaac Newton of intellectual suicide, and the same could be said about many other remarkable intellects from history such as Johannes Kepler, Galileo Galilei, and Albert Einstein. Every one of these men left this world acknowledging the existence of a Supreme Intelligence. Einstein even said he wanted to know God's thoughts and, in his opinion, everything else was details. If these scientists committed intellectual suicide for it, then the logical inference would be that they had no right, being intellectually dead as they were, to mathematically define the laws of planetary motion, insist against an inquisition that the Earth moves, discern the theories of relativity and their equations, or possess an IQ greater than 100, for that matter. How dare them.

It's plain to see where this line of reasoning leads ... right into a brick wall.

Atheism would explain all of the following as mere coincidences: the Sun, a single, medium sized star around which planets can more easily form, just happens to have the right size, temperature, and galactic position to allow man from his vantage point on Earth to see through enough of the dust of our own Milky Way Galaxy at a safe distance from its center to discover its shape and where the Sun is located within it; the eight major planets just happen to have the

right orbital shapes to provide stability in the solar system; Jupiter just happens to have the right size, gravity, position, and orbital speed to help protect the Earth from collisions; the Sun just happens to be the right temperature, and the Earth just happens to be positioned at the right distance from it, in the so-called “green zone,” or “goldilocks zone,” which allows water to exist in liquid form, and hence, for life as we know it to thrive; the Earth’s axis just happens to be inclined to the plane of its orbit at exactly the right angle (23.5 degrees) to provide man with seasons for planting and seasons for harvest; the Earth just happens to have the right mass to hold the Moon in orbit around itself, to hold the right kind of atmosphere, and to have the right magnetic field which protects living things on its surface from lethal radiation from space; the Moon just happens to orbit the Earth at exactly the right distance and speed to provide man with the lunar calendar and tides; by a fortunate coincidence unique in the solar system, the Moon at appropriate times just happens to appear the same size as the Sun (seen from Earth), and it can completely obscure the Sun when it passes directly between the Earth and the Sun during a solar eclipse; by being there when totality happens, man has been able to view and study the Sun’s spectacular corona (the outer region of extremely hot gas that constitutes the Sun’s atmosphere) which is normally obscured by the brightness of the Sun’s disk, or photosphere, and by this means, man has been able to confirm for himself that the path of a beam of light may be bent by a massive object, and that gravity warps space; the Sun, Moon, and Earth just happen to be precisely sized, positioned, and set in motion to maximize

human discovery and to sustain life. This is quite a laundry list of coincidences concentrated all in one place to be nothing but the laws of chance at work. Something special seems to have been arranged on our own little piece of galactic real estate that has not been arranged elsewhere in our galactic neighborhood a few blocks away, across the galactic street, or on the galactic property immediately next door; this implies an Arranger, a Builder, a Landlord.

Nature itself teaches in a multitude of ways that reason must remain free to function outside the trappings of the agnostic method or it lapses into nonsense. All of these facts of science indicate that people who deny the existence of a Supreme Intelligence all the while professing to be critical thinkers have the gauge on their “think tank” reading close to “empty.” They profess to observe, but fail to see. They profess to know, but fail to comprehend. They profess wisdom, but cannot discern difference. They profess to exercise reason, but keep it caged. They aren’t able to connect the dots because they haven’t bothered to notice how many dots are already so close together, don’t care, and are satisfied with that. This doesn’t make them bad or unhappy people; they simply haven’t made it their business to free up their minds and dig into the details of the world around them deeply enough to begin to see a pattern, a pattern that reveals the Light of an Eternal Mind.

And if they happen to be performing musicians, it will show in their music making. If their heart is cold, uncaring, and indifferent toward the idea of God, the music they make will speak of that attitude. But, in contrast, anyone who has found an inner joy and peace through his faith will reflect

this in his music. Musicians of faith have a power in them that makes their music truly successful ... the power of God's presence. It's not through their own talents alone that people will be touched by their music, but by the power of God flowing through them and their abilities. Their music no longer becomes an end in itself, but only the means for something far greater ... that of leading people to God and the reality of His presence.

Bottom line: It takes more faith to be an atheist than to be a believer in God. The more a man commits to making a diligent search for truth and refuses to allow a rigid application of the agnostic method to do his thinking for him, the more evidence he will find for the workings of a Landlord, an Engineer, a Designer, a Builder, an Architect ... that same Supreme Architect familiar to Freemasons Whose fraternal brotherhood helped frame this country's founding documents, Whose blessing they invoke before engaging in any great or important undertaking, and Whom they ask for divine protection, to influence their hearts and minds, and to receive their humble thanks at the close of their meetings.

