



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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Just west of the Scottish Rite Temple

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Volume 21 Issue 3

"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851

March 2021

From the East...



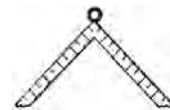
Brethren

I'm sure that you have heard the saying, "The Lord works in mysterious ways." Recently, I seem to recall that saying more than usual, as I contemplate the developments of mankind, how far we have come on this planet, and how the times that we live in today truly seem confounding sometimes ! I am particularly struck by the way that technology has progressed and affected our lives when compared with the lives of, for example, my great-grandparents, who lived without running water, electricity, central heat, telephones, or automobiles. Imagine the difficulty that a young person today would have even contemplating such an existence ! Today we communicate almost at the speed of light; use touch-screen, hand-held computers to access any piece of information imaginable; have electric and electronic devices that make our lives unbelievably easy; and move across continents in flying machines that travel at incredible speeds. I doubt that our ancestors even 100 years ago, when motorized carriages were evolving into

the rudimentary ancestors of today's automobile, could in any way even conceptualize the way that we live today and the scientific contraptions that have become such an integral part of our lives. It makes one wonder how people will be living 100 years from today; I doubt that we could ever conceptualize how things will be, and that our predictions for the future (self-flying cars, single pills for full meals, and other such developments) would even be close to how things actually turn out. In short, like our great-grandparents before us, we would be astounded at the world that our great grandchildren will live in, if we could see it. As I mentioned, the Lord works in mysterious ways, and I think that we can only marvel at how we and this world continue to develop and progress. May we all live in peace, and enjoy the blessings of our Creator and this amazing world. I hope to see you soon.

Fraternally

Michael Mulligann
Worshipful Master



HURRAY

SANTA FE COUNTY IS NOW RATED "TURQUOISE" BY THE STATE DEPARTMENT OF HEALTH, WHICH MEANS THE WE CAN NOW HOLD IN-PERSON MEETINGS WITH A MAXIMUM OF OVER 100 IN ATTENDANCE!

**Santa Fe Chapter No. 19 - Order of the Eastern Star
will continue to meet virtually.**

The next meeting is scheduled for Thursday, April 1st at 7:00 PM.

Regular Meetings

RECURRENCE

First Monday
Fourth Wednesday
Second Tuesday
Third Tuesday
Second Wednesday
First Thursday

EVENT

Regular Communication at 7:00 PM, Dinner at 6:00 PM
Property Management Board at 6:00 PM
Regular Communication at 7:30 PM
Regular Communication at 5:30 PM
Regular Communication at 7:30 PM, Dinner at 6:30 PM
Regular Communication at 7:00 PM, Dinner at 5:30 PM

ORGANIZATION

Montezuma Lodge No. 1
Montezuma Lodge No. 1
York Rite Bodies
Santa Fe Shrine Club
Cerrillos Lodge No. 19
Santa Fe No. 19 Eastern Star

We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.



Special Notices And Events

Property Management Board

The monthly meeting of the Property Management Board is scheduled for **Wednesday, April 28th** at 6:00 PM.

In Memoriam

Brother James R. Sholes passed away 2/1/2021. He was born 6/16/1924. Our Brother received is Eneterd Apprentice degree on 3/9/1949, passed to Fellowcraft on 4/13/1949, and Raised a Master Mason on 5/10/1949

Sickness & Distress

Our secretary, RWB Don Helberg is suffering from a most painful bout of kidney stones.

If any Brother or his family is in need as a result of the Covid-19 virus and/or social distancing, please contact the Secretary, Don Helberg at (505) 982-971
Brethren, we are all here for you.

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Announcement of 2021 Grand Lodge Session



THE GRAND LODGE
OF ANCIENT, FREE AND ACCEPTED MASONS OF
NEW MEXICO

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Gary J. Baker
Grand Master



To the Brethren of the Most Worshipful Grand Lodge of New Mexico,

To deal with the business of the Grand Lodge, I am pleased to announce the Annual Communication of the Grand Lodge of New Mexico will be held on March 20th, 2021 using Zoom to cover the minimum required business. There will be no in-person attendance of voting delegates. Election of Grand Lodge officers and member of the board of Directors will be by mail-in ballots to the voting delegates and is now in progress. Proxies have been sent to the Lodge Secretaries; if a Master or Warden of a Lodge is unable to attend the Zoom session, he should contact his Secretary to appoint a proxy so his Lodge will be fully represented. Ballots and proxies must arrive at the Grand Lodge office by 5:00 PM March 19 to be counted.

At 5:00 PM March 19th, 2021 I will open the Grand Lodge of New Mexico in the Grand Lodge building on the Master Mason Degree in a closed ceremony. Tellers will be assigned to count the ballots Friday evening. The Grand Lodge will then go to refreshment.

At 9:30 AM Saturday March 20th, 2021, the Grand Lodge will resume labor in a Zoom meeting. Only New Mexico Master Masons in good standing will be admitted to the Zoom meeting. There will be no live streaming of the Grand Lodge Annual Communication. The Zoom meeting link will be active by 8:30AM, so please join the meeting early to ease the burden on the Credentialing Brothers. An agenda will follow with the program, along with the Zoom link for the Annual Communication and streaming link for the Installation.

Installation of officers will follow the conclusion of business. A live stream of the installation will be available so non-Masons may observe. Installation will occur in increments pursuant to standing health Orders. The combination of small numbers and virtual attendance guarantees adequate social distancing while providing for the Craft and public to witness the ceremony.

I look forward to a productive and fruitful meeting and thank you for your support this year and your patience as we work through these trying times.

Sincerely and Fraternally,

Gary J. Baker

Grand master

Grand Master's Edict No. 1



THE GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF NEW MEXICO

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Jonathan R. Andrews
Grand Master 2021

To all Constituent Lodges and Brethren of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico: this communication is to be given the widest possible distribution among the Brethren and be placed within your Lodge minutes. As provided in Chapter 11, Powers and Duties of Grand Lodge Officers, Code 20, "Grand Master", Section (g).

Considering the continued concerns over potential extreme health complications and death with the 2019 Novel Coronavirus (COVID-19), considering that the New Mexico Department of Health (NMDOH) has determined that the Grand Lodge of New Mexico and by definition, its Constituent Lodges, and all Appendant Bodies are defined as "Mass Gatherings," and with an updated Public Health Order from the NMDOH allowing a reopening according to a county-by-county "Red to Green" framework, I hereby issue the following Edict:

Edict No. 1

March 20, 2021

It is my order that all meetings and events that would be held under the auspices of the Grand Lodge of New Mexico, including any Appendant Bodies (hereinafter, "in-person meetings") are to be synchronized with the Mass Gathering limits in the "Red to Green" framework from the NMDOH. Specifically:

1. Mass Gatherings in a county deemed by the NMDOH to be "Red" are not allowed to exceed 5 attendees. Therefore, in-person meetings in a "Red" county are **NOT ALLOWED**.
2. Mass Gatherings in a county deemed by the NMDOH to be "Yellow" cannot exceed 10 attendees. Therefore, in-person meetings in a "Yellow" county are **ALLOWED** up to that limit of 10 in-person attendees.
3. Mass Gatherings in a county deemed by the NMDOH to be "Green" cannot exceed 20 attendees. Therefore, in-person meetings in a "Green" county are **ALLOWED** up to that limit of 20 in-person attendees.

www.nmmasons.org

4. Mass Gatherings in a county deemed by the NMDOH to be “Turquoise” cannot exceed 150 attendees. Therefore, in-person meetings in a “Turquoise” county are **ALLOWED** up to that limit of 150 in-person attendees.

Additional requirements for in-person meetings in "Yellow," "Green," or "Turquoise" counties are outlined in this edict and shall be followed. Any county that moves to "Red" must immediately cease in-person meetings. All dispensations normally required while conforming to this Edict are considered granted.

- The Worshipful Master of each Constituent Lodge shall decide whether to conduct in-person meetings or continue virtual meetings, but typed and virtual meetings cannot be opened at the same time.
- The decision to conduct in-person meetings for each Appendant Body organization is at the discretion of the head of that organization but must balance parent organization guidance and building owner-tenant agreements.
- In-person meetings **SHALL NOT** bypass county Color Code attendance limits by splitting into groups within a building, splitting into groups at nearby buildings or parking lots, meeting outside or any other means. Mass gathering limits apply to the entire property and event.
- There will be no food or drink served in masonic facilities.
- All in-person meetings shall follow all COVID-safe practices, including:
 - Face masks are required at all times even when speaking. Face masks shall be multi-layer cotton or medical grade and shall be free of political or religious statements.
 - Minimum 6 feet social distancing at all times, with the exception of degree work where all parties must be wearing disposable non-latex gloves for any closer contact and to exchange grips/tokens.
 - Hand Sanitizer must be available at multiple locations, including the outer and inner doors and restrooms.
 - Restrooms must be clean and stocked with disinfecting hand soap.
 - All high touch areas must be regularly sanitized.
 - Any other COVID-safe practices defined by the NMDOH.
- Visitation between “Turquoise” and “Green” counties is permitted, with the permission of the Worshipful Master. Brethren in "Yellow" or "Red" counties

SHALL NOT visit in-person meetings in "Green" or "Turquoise" counties. Grand Lodge Officers will NOT be visiting any lodges at this time.

- **Lodges shall implement a fair and equitable method to allow various members to attend in-person, so the same members are not attending every meeting to the exclusion of others.**
- **Failure to comply with this edict shall result in penalties for the offending brother or Lodge, and may include trial or suspension of the offending Lodge's charter until the Grand Master shall be satisfied that the offense is resolved and will not be repeated.**

Issuance:

This edict is to be read at the first regular communication after receipt, and Lodges should share it with their members. This edict shall not be posted on social media.

If you suspect you are sick, call the New Mexico Coronavirus Hotline at 855-600-3453. Stay informed and monitor the spread by visiting: <https://cv.nmhealth.org/> The NMDOH map of color status of counties:

<https://cvprovider.nmhealth.org/public-dashboard.html>

Jonathan R. Andrews



Grand Master

Attest: H. C. Sky Olsen



Grand Secretary

Southern California Research Lodge

Fraternal Review

March 2021



THE MASONIC LEGACY SOCIETY

AN IMPROVED APPROACH TO MASONIC ENLIGHTENMENT

GUEST EDITOR'S WORD



Awakening the Spirit that Created the Great Experiment

The philosophers who laid out the United States of America's founding principles did so with the greatest intentions. The Founders of this great nation, some known, and a great many more unsung, dreamt of a utopia. It's hard to imagine that those who settled in Jamestown would seed the beginnings of what would later become a sleeping giant. From the battles against tyranny on New England's streets in 1776 during our War for Independence to landing a man on the moon, our principles have influenced nations around the globe to elevate the standards of life, liberty,

and the pursuit of happiness. The United States of America tirelessly steps forward at each call to advance democracy.

The foundation stone upon which this country was built has a name. That name is Freemasonry. The utopian principals long envisioned by the founders were analogous to building blocks—blocks shaped by Masonic Working Tools, by the hands of the Craftsman, or more aptly, the consciousness of the initiate. These men used their working tools to craft the stones that would become the foundation, and they did so in Masonic Lodges right here, in the lands between the shining seas.

Freemasonry is an initiatic experience that conveys Truth, but not in the way you might think. It presents a set of tools, archetypes for psychological work we might perform on our minds to become better versions of ourselves. Freemasonry awakens the hearts of her initiates to see the human species as a single family. It conveys the ultimate Truth of perpetual existence. And perhaps most importantly, it gives us the gift of true freedom.

In 2017 a fantastic group of Masons from around the nation gathered in Washington D.C. with the generous help of the John E. Fetzer Memorial Trust (now dissolved). The group evolved over three years, and all the while, it was working on a secret project—a carefully-crafted document, *The Art of Practicing Our Mysteries*. The group's ambitious goal was, simply stated, "To deepen one's awareness of and experience with the practice of Freemasonry." We hoped that through our work, Freemasonry might reawaken the spirit of the past, revitalize the Craftsmen within our temples, and preserve the Great Experiment well past its 250th anniversary.

Since its launch, the Masonic Legacy Society has presented its unique approach to thousands around the globe. It has enabled Freemasons to explore their inner depths to find philosophical meaning in the ritual and practical meaning in their lives. Some have described the Masonic Legacy Society as "The missing piece of Freemasonry in the 21st century." I believe in the Masonic Legacy Society's work. Our Craft continues to be the repository—the archive of Divine Truths and philosophies that have changed and shaped the world. The hope of this project is that the modern Mason will plumb the depths of this archive and put what he finds there to use to make his world a better place.

In this issue, you'll find curated content that will inspire you. Content that will make you proud to be a Freemason. Content that will change the way you look at the world. We're honored to have Most Worshipful Brother Akram Elias answer key questions about the Masonic Legacy Society and offer his thoughts on America. (Q&A p. 12 and his article pp. 14-16) I am also delighted to have Brother Tom Beaver introduce the readers to John E. Fetzer—a man of the Craft, from whose life story the Masonic Legacy Society takes its own inspiration. (Masonic Pioneer, p. 8)

Inner work of Freemasonry is the key to making good men better, and perhaps there's no better advocate for this than Brother Chuck Dunning, who brings his own words of wisdom to this issue. ("The Heart of Our Mysteries" pp. 17-19) I could go on, but instead, I invite you to begin with "MLS and the Importance of Masonic Education" (p. 6) by Bro. Baruti KMT-Sisouvong, PhD. as he opens the door to the next stage of your life—and changes it forever.

Robert H. Johnson, Past District Deputy Grand Master,
Grand Lodge of Illinois, and Host of the *Whence Came You?* Podcast.

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NOTICE: SCRL invites Masonic Lodges to reprint *Fraternal Review* articles for such uses as their Trestle Boards; however, we ask that you refrain from distributing entire issues to non-subscribers.

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COVER STORY

EXPERIENCING THE MASONIC LEGACY SOCIETY

Three brothers Share Their Experiences and Lessons from The Masonic Legacy Society



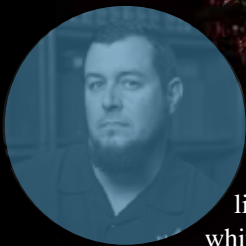
Masons can be found internationally, and although Masonic jurisdictions encompass vast tracts of land across the globe, it is said that Masonry truly happens locally. While this is undoubtedly true, we must do all we can to ensure that the Masonic experience is curated to awaken the potential in each individual Mason; from the most wizened Past Master to the youngest Entered Apprentice. We must all strive to improve ourselves to be better enabled to teach those around us when the time comes.

Guided meditation on Masonry's signs, symbols, and ritual is just one of the tools at our disposal as we contemplate where we can best apply the next strokes of our gavel and trowel.

Participating in the Masonic Legacy Society's contemplative exercises gives the participants a chance to dig deep and explore the more profound meaning and connections of the topic on which that meditation focuses. It is not often that Masons get the chance to sit, relax, and ruminate on the smallest parts of our Craft. I think we owe it to ourselves to allow the overlooked aspects of our degrees to steep in this manner as they take up all of our attention for several minutes. Being the victim of an often uncalm mind, I was uncertain that I would get the full benefit of meditation; my fears were unfounded. The MLS framework is both carefully structured and very forgiving, and I found the comments from other participants drew the group deeper into the discussion on that session's symbol. It is truly sublime to take part in that discussion when a room of Brother Masons that you've known for many years opens up in a way you've never seen them do. The insights, correlations, and meanings discovered will leave you with food for thought for many days. *By: James Buckhorn*



I was introduced to the Masonic Legacy Society in early 2020, during the height of a global pandemic. As a result of the pandemic, I had lost my job and found myself spending time reading, writing, studying (finishing a graduate degree), being with family, and most importantly, challenging myself to stay motivated. The principles taught in the document, "Practicing the Art of Our Mysteries," connected with me on both a spiritual and emotional level. I was, and still am in many ways, a beginner when it comes to meditation and contemplation. I had been interested in learning more about how to stay committed and engaged in Freemasonry during this virtual environment while also staying connected with the outside world. After participating in the first Masonic Legacy Society virtual workshop, I was instantly drawn to the four elements or aspects of our being—the spiritual, intellectual, emotional, and physical. The last seven months have forced me to adapt and change, and I have taken time each day to contemplate and reflect on some aspect of my life as it relates to one or more of these elements. Am I taking enough walks outside? Do I take time to meditate? Did I call a Brother to discuss a book I had just read? By following the process taught through the Masonic Legacy Society, I have grown as a person and Freemason, while also encouraging and challenging those around me to do the same. *By: Brad Drew*



Day after day, year after year, I drove down the same street to work. Over time, muscle memory takes over, and the scenery goes by in a blur on auto mode. One day, driving down the same seven-mile stretch I always took, I noticed what looked like a cemetery in someone's front yard. I stopped, and sure enough, five or six old white stones were placed and evenly spread out, dating back to the 1800s. Seeing those stones for the first time reminded me of Freemasonry, where we see degrees repeatedly, reciting the ritual over and over again. After a while, those sights begin to blur.

MLS, as explained in "The Document," focuses on the ritual and symbolism from different angles and lenses. Suddenly, we notice things in our words and symbols that we had been driving past for years, even though they were in plain sight. My most recent session of MLS focused on the pillars of King Solomon's Temple. Passing through the columns, I saw them as my parents, one on each side, as I entered the temple as a rite of passage to manhood. It seems the Fellowcraft degree has more to offer than I had previously taken the time to notice. *By: Bryan Simmons*

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MLS and the Importance of Masonic Education

Wor. Baruti KMT-Sisouvong, Ph.D. Candidate, 32°

Princes and Kings

Isn't it strange how princes and kings,
and clowns that caper in sawdust rings,
and common people, like you and me,
are builders for eternity?

Each is given a list of rules;
a shapeless mass; a bag of tools.
And each must fashion, ere life is flown,
A stumbling block, or a Stepping-Stone.

— R. Lee Sharpe

The above poem was recited after a historic meeting in Phoenix, AZ, where a group of Brethren assembled for the weekend to develop and offer a process to the Craft that would prove of great value to incoming and seasoned Brothers in the way of Masonic Education. Out of that gathering in December 2019, not unlike the proverbial phoenix rising from the ashes in self-renewal, the Masonic Legacy Society (MLS) was born.

While Freemasonry provides meaningful experiences for those seeking its *fraternal* bonds or those desiring to contribute to and/or participate in its *philanthropic* work, for far too many Brethren, both old and new, the *philosophical* aspect seems to garner scant attention, if any, in our Craft.

Each Brother in attendance during that weekend shared similar musings of their disappointment upon entering the Craft only to realize far too few Brothers sought to really understand the import of our Masonic Ritual and the lessons it seeks to convey. Here, I am reminded of the Latin phrase *Esse quam videri*. (translation: *To be rather than to seem*.) Applied to the Craft, many Masons are so in name only and not in deed. Despite their being points of light and ports of comfort in disparate lodges, said Brethren are often silent about their predilection for the *Philosophical* aspect of Freemasonry. To say it was a sobering realization is putting it mildly. Enter the Masonic Legacy Society to offer a loving nudge of correction.

Masonic Education is arguably the most important aspect of Freemasonry as it seasons the mind, refines actions, and allows all that is produced by each Brother or Brothers to be imbued with that supreme active essence present within and around each of us. In short, we become a living testament to the perfection crafted by the Great Architect of the Universe. Stated differently, we don't merely join

Freemasonry; with time and effort we become Freemasons. It is only with proper Masonic Education that we ensure such positive outcomes.

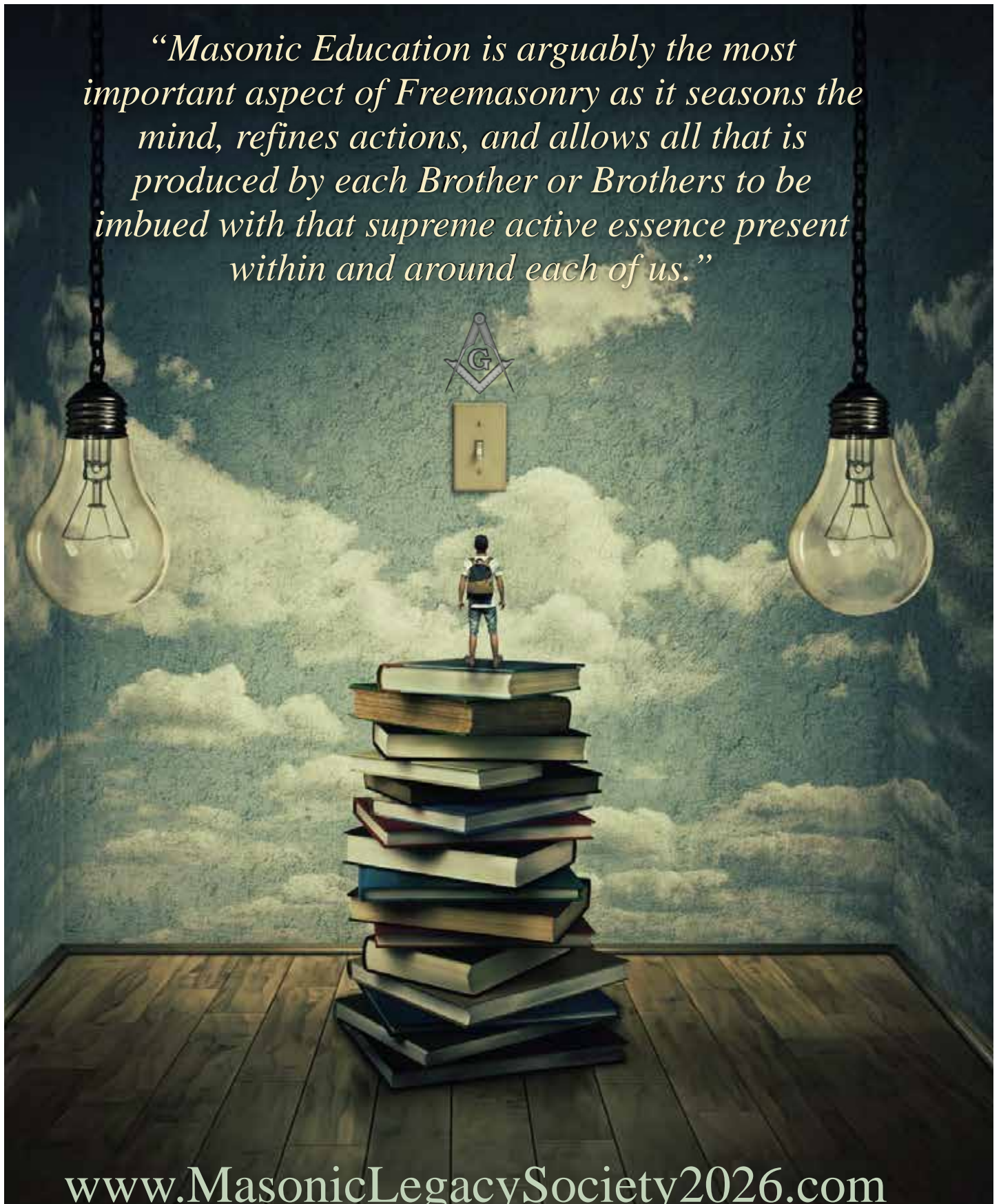
The root of the word *Education* is the Latin word *educō* which means “to draw out.” As it relates to Masonic Education, a goal of the *Document* and *Guide* produced by the Masonic Legacy Society is to *draw out* of participants a more meaningful understanding of and appreciation for that which our Masonic Ritual can convey to the attentive ear, open heart, and keen mind.

With the goal of augmenting your and your Lodge's Masonic Education efforts, and at your earliest convenience, visit the website of the MLS (www.masoniclegacysociety2026.com), register, and download the document titled “*Practicing the Art of Our Mysteries*” (aka *The Document*) to initiate the process of contemplating aspects of our Masonic Ritual and begin steeling your mind for subsequent action. With the downloaded document as your guide, you will learn about the “Three Lodges” and discover a technique for approaching our Ritual that will, with regular practice over time, yield tangible results for your spiritual, intellectual, emotional, and physical worlds. And as it relates to Masonic Education within your Lodge, it will undoubtedly yield an even stronger, more cohesive Lodge culture as each Brother comes to have a deeper understanding of himself, not only as a member of this wonderful Fraternity but also as a being within the body of humankind.

Make no mistake. As mentioned in Sharpe's poem, we are Builders; not just builders of our minds, bodies, and lives, but of our communities and world. And with Masonic Education as our cornerstone, we are afforded an opportunity to build in a manner that will endure for decades if not centuries. Therefore, let us endeavor to consciously build such that those yet unborn not only enjoy the fruit of the trees we plant but are also compelled to plant additional trees; thus adding to the orchard for subsequent generations to do likewise and similarly enjoy. However, to fully realize such benefits, Masonic Education is key. Therefore, let us collectively, “Make it so!”

About Our Brother: Wor. Baruti KMT-Sisouvong (pronounced buh-ROO-tee KE-met-SEE-soo-VAWNG) is a Ph.D. Candidate studying *Mystical Experiences among Freemasons and Rosicrucians*; and along with his wife, Mina, serves as Director of the *Transcendental Meditation Program in Cambridge and the larger metropolitan area of Boston, MA*. They have two children—Chloe Rose and Emerson James Warren—ages six and three, respectively. Find him on Social Media.

“Masonic Education is arguably the most important aspect of Freemasonry as it seasons the mind, refines actions, and allows all that is produced by each Brother or Brothers to be imbued with that supreme active essence present within and around each of us.”



www.MasonicLegacySociety2026.com

MASONIC PIONEER

John E. Fetzer's SPIRITUAL JOURNEY IN A NUTSHELL

BY TOM BEAVER

John E. Fetzer (1901-1991) was an internationally respected businessman and Major League Baseball owner (awarded the Baseball Commissioner's Executive Award for Excellence in Baseball in 1984). In the mid-1980's he was named by Forbes as one of America's wealthiest 400 persons. In the 80s, John sold his business interests and put all his resources into the Fetzer Institute, founded by John to do cutting-edge scientific research into the intersection of science and spirituality.

John's mother Della was a seeker herself. She was religious, but as John remembers it, she wasn't dogmatic about it. Born a Mennonite, she practiced the Methodist faith and its camp revivalism when John was a boy. John was religious as a boy—his mother thought he'd be a preacher. When John was a teen, Della converted to Seventh Day Adventism. By 1930 she'd left Adventism, and that year she went to a fortuneteller. Soon after, she settled in for the rest of her life in the Baptist Church.

Like his mother, as a teen, John was a follower of Seventh Day Adventism, and in the mid-1920's he attended (and graduated from) its Emmanuel Missionary College in Berrien Springs, Michigan. By 1928 John had left the Adventist church because of its "fundamentalist tendencies."

During these years, John read the writings of an experimental physicist (and the actual inventor of radio), Nikola Tesla, which he later called "our Bible." Many of Tesla's words and interviews in the early years of the 20th century

were printed in magazines that John had read. These interviews included personal anecdotes by Tesla of his seemingly psychic abilities (they were interpreted as psychic by Henry Ford, who attempted to partner with Tesla in parapsychological research). In 1986 Fetzer said about himself in this period, "*As I experimented and studied more of Tesla's work, I recognized that there are energy waveforms in the physical world. And I began to wonder if there were other, more subtle waveforms that we can't see with our eyes.*" And so, Tesla led Fetzer to start thinking about a connection between science and metaphysics, a connection that took on more and more importance to Fetzer over time.

John's interest in spiritualism may have been triggered by the loss of his 'first love' in the WWI-era Spanish Flu Epidemic, and John consequently contacting her through a medium. Spiritualism flourished in the USA during and after WWI, with people flocking to its visionary mediums searching for lost loved ones due to war and the flu epidemic. By 1934, he visited Camp Chesterfield, an Indiana Spiritualist Camp north of Indianapolis and just 80 miles south of Decatur, Indiana, where John was born. He consulted with the mediums numerous times there over the next 30+ years. John's interest in spiritualism carried through the mid-1970s when he twice made contact with his deceased mother (who died in 1958) and father not only with Chesterfield mediums, but also during personal séance sessions in London with Ena Twigg,

John E. Fetzer (1901- 1991)

a world-famous medium who was known for solving the famous Bishop Pike case, and whose client book included Churchill, FDR, and De Gaulle.

John became a Master Mason and joined the Ancient Accepted Scottish Rite in 1934, and stayed active. In 1969 he reached the pinnacle of the AASR, the 33rd Degree. In 1938, John went to an astrologer in Washington D.C. "Everyone on the Hill was seeing her," John said. The astrologer had predicted an improbable and quick victory for John in the "590 Case" (John's pursuit of 24-hour licenses for smaller radio stations), which had been dragging on in the halls of Washington at that time for five years. This prediction came true, and John said that this occurrence made him take serious notice of parapsychology.

In 1944-45, as Assistant Director of Censorship for Broadcasting, John saw reports of Nazi 'foo-fighters'—that is, UFOs—interfering with Allied planes in their bombing runs over Germany. This triggered a lifelong interest in UFOs for John. In 1974 he gave a speech at the Kalamazoo Outlook Club entitled "The Flying Saucer Hoax," a speech laying out his belief in the phenomenon. And in 1977, he arranged to meet with the former head of the 1950s and 60's Project Bluebook, Dr. J. Allen Hynek, who by that time was saying publicly that the project had been a cover-up and that UFOs were real.

Later, a multi-volume book series published from the 1920s through the 1950s told of the purportedly autobiographical story about the journey to Tibet by a self-professed mining engineer, Baird Spaulding, to meet and associate with Tibetan and Theosophical Masters there. This work was thoroughly studied by John (he underlines almost every word of every volume) because of the author's supposed engineering background and the work's scientific-like content. *Masters of the Far East* is extensively quoted in John's 1973 "Preamble to the Fetzer Foundation."

John owned and read the multi-volume works of Alice Bailey as well. Theosophy's strong influence can be seen in John's 1967 speech/writing entitled "This I Believe," plus his 1973 "Preamble to the Fetzer Foundation," as well as his 1971 "America's Agony"; in each of these writings, the Theosophical notion of a "Central Spiritual Sun" is pre-eminent.

In 1967 John wrote and gave a speech entitled, "This I Believe," which showed Theosophical and Masonic influences, as well as Tesla's influence regarding considering spirit as energy in a scientific-like context.

"The physical man is an intricate electronic device with a set of transistor-like cells built-in from head to toe. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic waveforms from [the] Central Source -- the Universal Mind ... the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times. ... The conscious mind is your central of control. ... The single most important event in the life of the individual is to develop an awareness of this relationship between the two minds. Look within to

see God's presence."

In 1969 John received the National Association of Broadcasters Distinguished Service Award, the broadcasting industry's highest award. By 1973 John had led the Fetzer Board to pass a resolution stating The Fetzer Foundation would support research in parapsychology.

In 1974 John submitted to an interview with *Psychic Magazine*, in their "Business Issue." In the interview, John talked about using his intuition, his inner voice, to make business decisions. "Success is a thing that I've always taken for granted, and I should suspect it's because I do trust intuition, to the point that I don't make enough wrong decisions to undermine a successful rhythm."

John was initiated into Transcendental Meditation in 1974-75, as were several of the Detroit Tigers, including Hall of Famer Bill Freehan, 1968 World Series MVP Mickey Lolich, and Manager Ralph Houk. John personally met with Maharishi Mahesh Yogi in 1975, who urged John to take T.M. into the inner circles of Washington DC. John was regularly meditating at least as early as 1974.

In 1975 John was introduced to *A Course in Miracles*, the philosophy of "non-dualism" (that the material world doesn't really exist, is a dream, etc.). John studied this deeply for the next six years, and its philosophy became a prominent part of his worldview for the rest of his life.

In the later 1970's John was taken through the Silva Mind Control course, popular in the USA at the time, and which involved psychic development and 'remote viewing' as well as spiritual healing. In a taped interview in 1982 for a possible biography, John detailed his philosophy of a group of people reincarnating together again and again, including John, to try to accomplish a spiritual goal in the world.

On a spring 1983 trip to Egypt, Jim Gordon, Fetzer's spiritual advisor, met John-Roger, head of MSIA, which teaches "surat shabd yoga," originally an ancient Northern Indian and Persian meditation practice involving "Sound and Light." Jim was initiated into the practice, and by early 1986 John was also initiated into it. John was dedicated to this meditation practice for the rest of his life.

"Success is a thing that I've always taken for granted, and I should suspect it's because I do trust intuition, to the point that I don't make enough wrong decisions to undermine a successful rhythm."

"This I Believe"

AN ESSAY EXCERPT BY JOHN E. FETZER

The single most important event in the life of the individual, in quest of advancement, is to develop an awareness of this relationship between the two minds [conscious and subconscious]. Your goal must be to understand that the function of the two minds in reality is one efficient and automatic amalgamation, under the guidance of Infinite Intelligence. Thereafter the comprehension of unified cosmic consciousness enables you to de-emphasize technical and philosophical explanations as indicated heretofore and you possess the magic of believing. Your absorbing interest is in the complete spiritual unification of life. No man can comprehend this until he has trained his mind to grasp this unification through the deep silent and secret meditation from the center of his being which is tantamount to illumination. While it is an established fact that many especially endowed persons, such as Jeane Dixon, break through this barrier more readily than others, the fact remains that illumination is a legacy awaiting all mankind; more particularly those who desire it enough to work for it. The attainment of the goals delineated herein may require years before full inspiration will make its impact. If one stands firm, even though assimilation comes little by little, the comprehension of details will bring qualities of observation that will ultimately bloom into the attainment of these new faculties. Progress is not for the purpose of developing sanctimonism or becoming a recluse from society, but rather to produce a wholesome state of mind. The mental level you develop establishes your environmental status now and in the hereafter. In order to effectuate this, one must deal with first things first—the problem of bringing this environmental and inherited self under control. When this is attained, it becomes an act of consciousness and enables you to become completely cohesive with the ecstasy of your resonance with the oneness of life. Your understanding and proper application of this system causes you to travel your own appointed course and you do not permit [thoughts] of limitation to hinder you. You push ahead toward a program of successful living in every pursuit of life. You step out of the character of that which you have been in times past, and live life in a new context. You lose the sense of importance of the conflicts in the material world. You ignore distractions by increasing your power of concentration. You cut off the supply line which feeds your fears, your prejudices, your disbeliefs, or personality conflicts. No one has power over you that you do not give him. Nothing has importance to you that you do not give it. The irritating part of a condition is not the situation itself, but our bestowing it with overly important qualities. You refuse to accept a phobia, an obsession or illness as a weapon or excuse in an attempt to solve life's problems. When we rebel against our suffering without the reason of truth, we intensify it. In an emotional state the gateway to the subconscious is completely receptive. Under such conditions we plant ideas and thoughts deep in the subconscious, whether they are desirable or not. What you "gaze" upon in picture form, you bring forth. Fear, hate, jealousy and anger precipitate wrong implantations and are completely destructive. In-fighting produces out-fighting. Exalt your enemy, then "lose him and let him go." Thereafter you have fulfilled your duty and you, as well as the adversary, are free. The truth cannot be established within until you have banished all self-imposed negative concepts. You can achieve this by maintaining non-attachment to the fruits of action which is the scientific way to avoid sorrow and a heavy heart. "Be still and know that I am God." Peace of mind is the result.

[Google "This I Believe 4/10/1967"
for free download of the complete
nine-page essay.—Ed.]

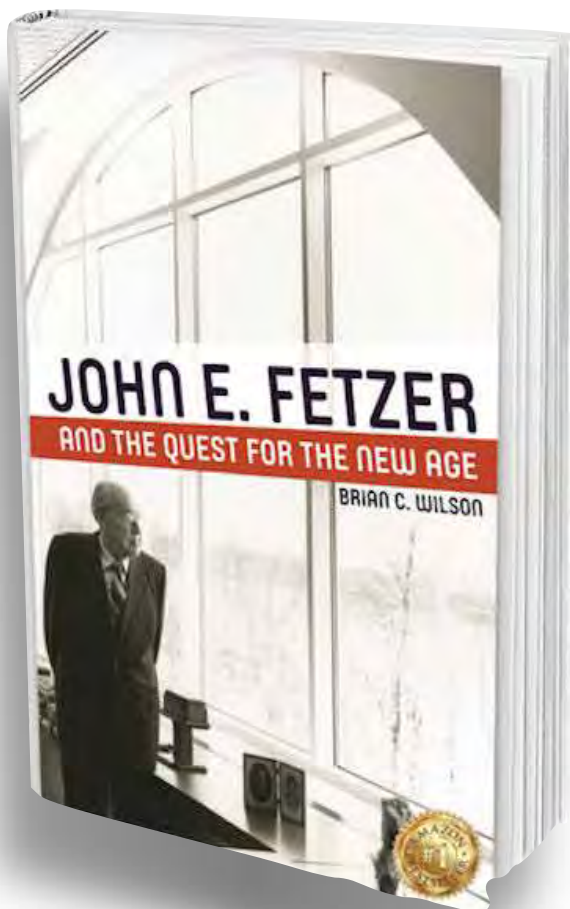
MASONIC POP CULTURE

READ IT

John E. Fetzer and The Quest For The New Age

By Brian C. Wilson

Wayne State University Press; Illustrated edition
(August 6, 2018) 344 pages



Publisher's Announcement:

This book follows the spiritual sojourn of John E. Fetzer, a Michigan business tycoon. Born in 1901 and living most of his life in Kalamazoo, Fetzer parlayed his first radio station into extensive holdings in broadcasting and other enterprises, leading to his sole ownership of the Detroit Tigers in 1961. By the time he died in 1991, Fetzer had been listed in *Forbes* magazine as one of the four hundred wealthiest people in America. And yet, business success was never enough for Fetzer. His deep spiritual yearnings led him from the Christianity of his youth to a restless exploration of metaphysical religions and movements ranging from Spiritualism, Theosophy, Freemasonry, UFOology, and parapsychology, all the way to the New Age as it blossomed in the 1980s. Author Brian C. Wilson demonstrates how Fetzer's quest mirrored those of thousands of Americans who sought new ways of thinking and being in the ever-changing spiritual movements of the twentieth century.



SEE IT

YouTube:
John E. Fetzer Retrospective
Fetzer Institute
Published: March 25, 2015
15 minutes

A look at the life of John E. Fetzer, broadcast pioneer, longtime Detroit Tigers owner, spiritual seeker, and founder of the Fetzer Institute. Originally presented at the Michigan Historical Society Annual Conference.

<https://www.youtube.com/watch?v=mvG5FQrGu6k>

WHENCE CAME YOU? MASONIC PODCAST



HEAR IT

Whence Came You? Podcast:
The Masonic Legacy Society
Episode 0448 1hr. 16 min.
Published: November 2019

This week, we hear from Illustrious Bro. Harrison for an all-new Masonic Minute; then, an interview with PGM Akram Elias 33° about the Masonic Legacy Society and its mission to fulfill the Masonic promise.

<https://www.scribd.com/podcast/492949044/Whence-Came-You-0448-The-Masonic-Legacy-Society-Episode-0448-The-Masonic-Legacy-Society>

Q&A :

Akram Elias, PGM and Architect of The Masonic Legacy Society

Akram Elias, 33°, is a Past Grand Master for the Grand Jurisdiction of Washington D.C. (2008) and Past Education Chairman (2020). Elias is a global speaker on the subject of America: The Great Experiment. INTERVIEW BY ROBERT JOHNSON

Q: All over the United States and the world, initiated people are looking for Masonic Education. How is Masonic Legacy Society addressing this?

A: The primary purpose of Masonic Education is to help the initiate unveil the allegories and decipher the symbols at the core of the rituals of Freemasonry, which were designed to assist him/her in becoming a better person, i.e., a freer builder of self, community, and humanity. Thoughtful presentations and lectures by learned Brethren about the deeper meanings of the symbolism in Freemasonry are essential to Masonic Education, but they speak primarily to the mind.

What is most critical to the process of transformation into a free builder is the ability of each initiate to experience internally and externally the teachings of Freemasonry through his/her heart (recall the first question an initiate is asked about his/her preparation to be made a Mason).

The Greek philosopher Plutarch reportedly said, “*the process may seem strange, and yet it is very true. I did not so much gain the knowledge of things by the words, as words by the experience I had of things.*” The Masonic Legacy Society designed a simple methodology to facilitate Masonic Education focused on the heart by experiencing through contemplation, speculation, and dialogue the practical applications of the teachings of the Craft internally and externally.

Q: If there is a goal for Masonic Legacy Society, what is it?

A: To unleash the transformative power of Freemasonry by accelerating the awakening of as many Freemasons as possible around the United States and the world.



The Great Experiment

By Akram Elias, 33^o

Historical Question

One fundamental question that the founders of the United States addressed when designing the new form of government was: *can a diverse people of different nationalities and ethnicities, believing in different religions, and of varying socio-economic backgrounds who have been in the “old world” constant enemies, truly live free and learn to govern themselves by themselves and for themselves under a rule of law that has their consent, without needing a monarch or sovereign to rule over them and keep them from killing one another?* History has shown that such an experiment, having been tried on a very few occasions, had never been sustained.

Given these challenges, a new construct of society was necessary, that of civil society, in which citizens would be *free* to create a new sense of community and *assume the responsibility* to labor together to solve their problems irrespective of their diverse backgrounds. Welcome to the five *natural rights* inspired from Freemasonry and incorporated into the First Amendment of the U.S. Constitution. As Benjamin Franklin best put it, “*Freedom is not a gift bestowed upon us by other men, but a right that belongs to us by the laws of God and nature.*”

Understanding the Great Experiment



“Equality is the soul of liberty; there is, in fact, no liberty without it.” – Frances Wright

Without liberty, this new great experiment in human governance could not be launched or sustained. Yet, the very idea of liberty posed a most incredible challenge to the Founding Fathers. How could freedom for the new country be achieved if the diverse colonies were not united in their war of independence? Who was to enjoy freedom in that newly independent country wherein blacks were enslaved, natives killed, women excluded, and Jews and Catholics vilified? How could such a dark reality square with the bright promise of the Declaration of Independence?

“The establishment of our new Government seemed to be the last great experiment for promoting human happiness.”

George Washington, January 9, 1790



The Founding Fathers were neither gods nor angels, but complex, flawed, and prejudiced men who, at the risk of losing their lives and possessions, dared to launch an extraordinary experiment despite their own limitations and those of the people they were about to empower. They also knew that they had to act expeditiously because windows of opportunity to launch such an experiment rarely came in history and quickly closed. In making their decision, they considered the limitations at hand, the threat posed by European powers, and the odds of success of a full-fledged and fully inclusive Great Experiment. What did they do?

Although they kickstarted the experiment on a limited scale, narrower scope, and with serious imperfections, they ingeniously designed a flexible and resilient systems engineering machine and gifted the people a Constitution and Bill of Rights as living documents based on universal truths that could inspire and empower future generations of free and enlightened citizens to advance the human condition. An experiment being always in the making, the Founding Fathers took a leap of faith that the *people, free and enlightened over time and aided by Providence*, would use the machine to amend and expand the experiment and move it forward. That leap of faith was symbolized in the Great Seal of the United States (1782) and is thus explained.



The banner at the bottom displays the phrase in Latin *Novus Ordo Seclorum*, signifying *New Order of the Ages*. The new order being the Great Experiment supported by three pillars, namely Individual Liberty, the Rule of the People, and the Rule of Law.

A New Construct of Government

Instead of establishing government as an entity whose purpose is to solve peoples' problems as was constantly attempted in the past, the Founding Fathers conceived and designed government as a *systems engineering machine for the people to use to solve their own problems*. The emphasis in the design of the machine was placed on three main axes:

- Separation of powers: horizontally with three separate and equal branches (legislative, executive, and judicial), and vertically with three levels (federal, state, and local)
- Checks and Balances: branches and levels of government would check and balance each other horizontally and vertically
- Limited government: a three-way partnership between the people, the private sector, and government is employed to shape and implement public policy

The machine, quite sophisticated, was engineered with a level of complexity and degree of elasticity designed to provide it the resiliency necessary to bounce back from future shocks, including a most devastating civil war.

A New Concept of Society

Having the people, not the government, at the core of governance made America, the Great Experiment, truly *exceptional and uniquely vulnerable* for three reasons.

First, how can diverse Americans, who in the “old world” grew up hating and killing one another, *learn* to come together to address their issues, think through remedies, and use government as a tool to solve their common problems? After all, the English, Irish, and Scots, though all British, hated each other at the time; the Brits hated the Germans who detested the Poles, etc.

Second, how can an American be free if old traditional community-based social constructs such as place of birth, religion, race, cultural tradition, ethnic roots were to remain the parameters defining a person's identity?

Third, the people must assume full responsibility for the operation, maintenance, upkeep, balancing and constant updating of the machine.

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The Pyramid symbolizes that the Great Experiment is a building enterprise that requires knowledge, time, and sustained effort. At the base of the pyramid, one reads 1776 in Roman numerals *MDCCLXXVI* to denote that the Founding Fathers had merely laid the foundation of the Great Experiment. “*Humanity has won its battle. Liberty now has a country*” declared the Marquis de Lafayette. It was up to future generations of free Americans to build additional layers, never reaching the top. The pyramid remains unfinished to state that the experiment is always in the making because each generation of Americans will have to overcome its own forms of prejudice, fears, and complacency. Indeed, it took generations of Americans and a bloody civil war to abolish slavery, that cancer which was destroying the Great Experiment from within. The cancer metastasized taking the form of racial segregation in several parts of the country, thereby requiring the sustained and enlightened engagement of civil rights activists for almost another century to bring about the Civil Rights Act of 1964. It also took generations of engaged and enlightened Americans to adopt the 19th Amendment granting universal suffrage. But whether it was the abolitionists, the suffragists, civil libertarians, civil rights activists, or concerned citizens, they all worked with this living systems engineering machine have used the machine, designed by the Founding Fathers, amended, and improved with time, to help advance the Great Experiment.

Because each generation will face its own version of ignorance, extremism, and tyranny, the eternal and constantly morphing enemies of a free people, Americans would have to always seek greater enlightenment; thus, the *All-Seeing Eye* above the pyramid symbolizing the Source of Universal Light. Lastly, one also finds on the Great Seal the Latin words *Annuit Coeptis* signifying *the endeavor has been blessed* as an expression of faith in Providence.

Freemasonry and the Great Experiment



“Out of the mountain of despair, a stone of hope.” – Martin Luther King, Jr.

From day one, America and Freemasonry were mystically tied through an invisible cable tow that a true Initiate can fully understand. Historically, Masonic Lodges in the United States were the incubators where men learned through the sacred art of ritual how to build themselves as free and enlightened citizens. Furthermore, Lodges became the laboratory wherein men of different backgrounds, believing in different religions, at different stations of life, and of different political persuasion, learned the art of governance under a rule of law.

On the first step down the path of Masonic Initiation, an Entered Apprentice learns about the checkered floor and one’s journey through darkness and light. Similarly, America’s journey as a Great Experiment has its checkered past. However, as our nation has gone through its darkest moments at various periods of its history, in each instance, light triumphed over darkness, and the Great Experiment persevered, grew in richness, and gained more vigor thanks in large part to the role played by free, enlightened, and engaged leaders and citizens. Likewise, our Society


of Free and Accepted Masons has had its own checkered past with its periods of darkness. Notwithstanding, Freemasonry has survived and thrived.

With the nation marking in a few years its 250th Anniversary, America and Freemasonry find themselves at another turning point. Today, the future looks somber given the deep divisions in our country, daunting health and climate-related challenges worldwide, and the global rise once again of the forces of totalitarian darkness. But this moment also presents an extraordinary opportunity for free, enlightened, and engaged citizens to seize and take the experiment to yet another higher level of human consciousness. Will Freemasonry rise to the challenge, reconnect with its core mission, and produce free and enlightened citizen builders? Take a moment to meditate, contemplate, and speculate as to the deeper meanings and call to practical action contained in the following passage from the lecture given to the Entered Apprentice in the ritual of the Grand Lodge of Washington, D.C. (District of Columbia): “*Our institution is said to be supported by three Grand Columns, denominated Wisdom, Strength, and Beauty; for there should be Wisdom (Square) to contrive, Strength (Level) to support, and Beauty (Plumb) to adorn all great or important undertakings.*”

The sole mission of the Masonic Legacy Society is to be the catalyst to awaken the dormant potential of Freemasonry, hopefully before 2026, the year marking the 250th Anniversary of the Great Experiment.

The Heart of Our Mysteries

By C.R. Dunning, Jr.

A man in a purple shirt and dark pants is seen from behind, painting a large American flag on a wall. He is using a roller to apply white paint to the stripes. The background is a mix of warm and cool colors, suggesting a sunset or sunrise. The ground is covered in dry grass.

“Always remember that the meaning that you find in your heart is more important than any meaning found in mind, whether yours or another’s.”

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“If you always do what you’ve always done, then you’ll always get what you’ve always gotten.”

The ritual of Freemasonry, in every degree of every rite, tells us that our tradition is about change. We are given many lessons about how to transform ourselves for the better, and in so doing, contribute to the advancement of others and society. In fact, there is a staggering amount of guidance about change available through our ritual, Masonic literature, and the literature of intersecting fields of interest.

If information was the prime factor in accomplishing real change, then we would expect to see droves of Masons everywhere undergoing radical improvements from the persons they were prior to joining the Fraternity. With no marketing campaigns at all, the world at large would recognize Freemasonry as a driving force for positive growth in humanity, and a steady stream of aspirants would flow into our doors. However, given that the current realities do not match the potentials, we may conclude that information alone is not enough to facilitate the kinds of changes Masonry advocates.

So, what is missing? What do we need other than more information? Is it *better* information? Surely, there is always room for development in that regard, but Masons have historically made use of the best material from both the ancient past and the cutting edge of the present. Consider for a moment that our need is not for more or better information. Our need must instead lie in what we *do* with the information we have. On that note, there are two common sayings worthy of consideration.

If you always do what you’ve always done, then you’ll always get what you’ve always gotten.

Insanity is doing the same thing over and over again but expecting different results.

There have always been voices in the Craft reminding us that we must actually *apply* the information we receive. Yet, that too is a kind of information, a kind that is very common. Everyone knows it is not enough to merely speak of living a reverent and virtuous life, to only talk of divesting ourselves of vices and superfluities or simply voice agreement with the ideals of tolerance, charity, and brotherly love for all.

What we apparently need most of all is a bridge to fill the gap between concepts and actions, and thus to open the way for more significant changes in our lives. In order to construct that bridge, we need to deeply *understand* and *value* the benefits of transformation, *believe* that we are capable of it, and *feel motivated* to persevere in accomplishing it. Note the key terms here – *understand, value, believe, feel motivated*. These words all reference processes within our souls. As such, they highlight that amending what we do in our external lives must begin with altering what we do internally. In short, our first job as Freemasons is to change *how* we process the information we receive.

With the closing statement of its seminal document, *Practicing the Art of Our Mysteries*, the Masonic Legacy Society emphasizes the need to use our consciousness differently:

Always remember that the meaning that you find in your heart is more important than any meaning found in mind, whether yours or another’s.

This view about the essential role of the heart is hardly new or unique. The sacred texts of the world’s great religions all speak of the heart in such terms. In fact, the Holy Bible references the heart over four times more than the mind, including these examples:

[Solomon prays,] So give your servant a discerning heart to govern your people and to distinguish between right and wrong. (1 Kings 3:9 NIV)

The whole world sought audience with Solomon to hear the wisdom God had put in his heart. (1 Kings 10:24)

My mouth will speak words of wisdom; the meditation of my heart will give you understanding. I will turn my ear to a proverb; with the harp I will expound my riddle. (Psalm 49:3-4)

The purposes of a person’s heart are deep waters, but one who has insight draws them out. (Proverbs 20:5)

“We ask ourselves questions that help us analyze and assimilate our experience in light of its potential relevance to every aspect of our lives...”

As water reflects the face, so one's life reflects the heart. (Proverbs 27:19)

The heart is thus revealed as the deep core of our being, the hidden resources of the spirit and soul, not only our emotions. It is the door to inspiration and creativity, and the seat of morality and wisdom. The heart guides the mind in attaining deeper insights as well as developing the understandings and resolve needed to virtuously apply our insights.

Despite humanity's timeless awareness of the heart's essential role in our lives, popular culture often drives us to ignore all but the heart's most juvenile attributes. We are instead taught to value information above all else. We are constantly bombarded by technology, insisting that we participate in a torrential flood of data, scattering our attention and preventing us from carefully assessing and integrating any of it. Few of our occupations demand that we access the heart in any profound way, and many insist that we ignore it. Perhaps most unfortunately, we increasingly see both religion and politics being reduced to ideological doctrines and platforms, data to which people must either conform or be cast out and maybe even regarded as mortal enemies. It often seems as if the very last thing that the profane world wants is whole human beings with great hearts focused on truth, relief, and brotherly love, and glowing with wisdom, strength, and beauty.

So, in the Information Age, it sadly is no surprise that many of us come to Freemasonry unprepared to make the best use of its information. Doing so necessitates a shift in consciousness, which means not only thinking about different things, but thinking differently, and that requires opening the door of the heart as well as the mind. In order to help make this shift, *Practicing the Art of Our Mysteries* provides a simple four-step contemplative process.

After choosing whatever we want to better understand and apply, the process first entails allowing ourselves to settle down, relaxing the body, mind, and spirit. Simply closing the eyes and breathing peacefully has been shown to significantly alter brain activity. This is a kind of personal tiling that creates more space in our awareness, facilitating our ability to focus and concentrate. In this way, we prepare ourselves to be more sensitive and attentive to our thoughts and feelings about the chosen topic.

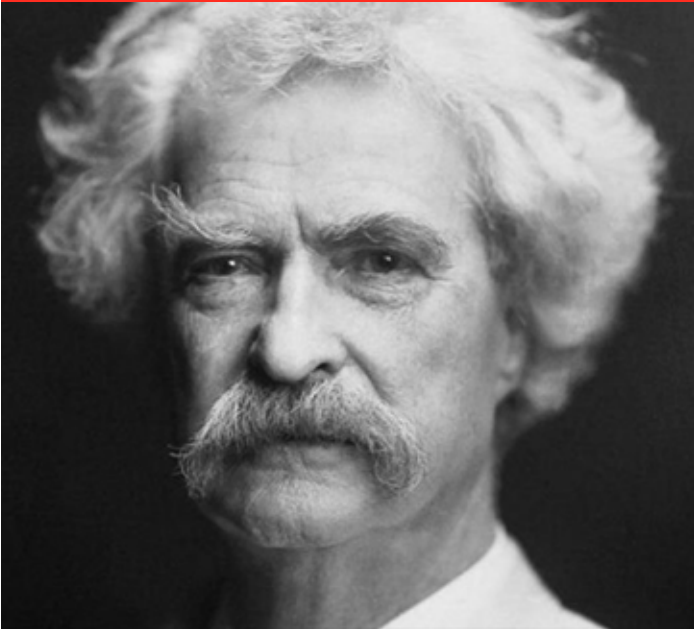
The next step is prayer, which the Craft repeatedly admonishes us to practice. One reason for starting with a process of stilling and quieting ourselves is that it helps us pray in a more receptive way. It is not enough to just ask for help; we must also be willing to receive it. To be genuinely prayerful is to have faith and hope that we can commune with something greater than our personal selves or egos, and to do so by humbly opening our hearts. That tiled space within has thus been made a sacred space for Masonic labor.

In this state of reverent receptivity, the third step is to watch and listen for the spontaneous emergence of images, words, feelings, and memories. We regard each as if it might have been stimulated by a response to our prayer. Sometimes a single thing seems loud and clear and there is a sense of certainty about our need to attend to it. At other times, we find there are various things, some vague or even puzzling, and perhaps some seeming to be at odds with each other. In any case, we accept whatever comes to us as worthy of taking into the next step.

The final step is to question the possibilities that have arisen within us. At this point, it can be especially valuable to open our eyes and begin making notes. We ask ourselves questions that help us analyze and assimilate our experience in light of its potential relevance to every aspect of our lives, the physical, emotional, intellectual, and spiritual. We ponder the ways change could benefit ourselves and others, and thus why we should engage in it. We consider how insights might be actually applied through adjustments to our attitudes and actions in the world around us, not only in our private thoughts and feelings.

In following these four steps, we naturally envision ourselves changing, becoming different, trying out new ways of being. We are also more likely to find authentic internal motivation for transformation. We avoid mistaking the Light of Masonry for just another mass of data streaming past our awareness. Instead, we realize and take responsibility for the fact that the true light is within us, and we know that *Practicing the Art of Our Mysteries* is actually about getting to the heart of our mysteries.

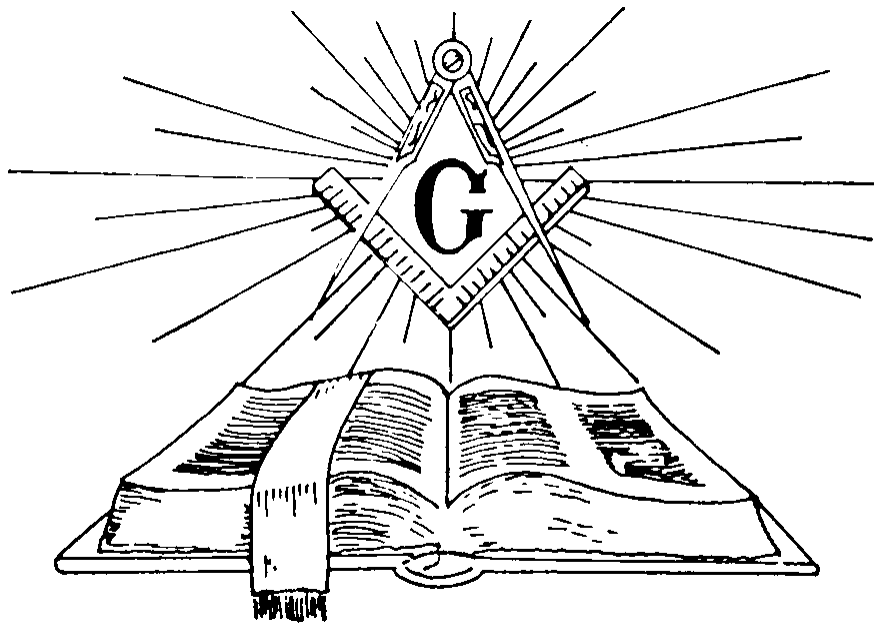
FINAL WORD



Bro. Mark Twain

“Every time you stop a school, you will have to build a jail. What you gain at one end you lose at the other. It’s like feeding a dog on his own tail. It won’t fatten the dog.”

[Paul Fatout, Ed., *Mark Twain Speaking*.
(Iowa City, IA: Iowa University Press, 1976,
reprinted 2006), 362.]





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April Dinner Menu



Join us on April 5, 2021 for a Virtual
Winter dinner consisting of:

Seared Diver Scallops
 Cream of Asparagus Soup
 Spaghetti alle Vongole
 Tiramisu
 Limoncello
 Coffee, Tea



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Tyler: - Jerry Noedel, PM

What is the purpose of Freemasonry?

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

For more information about Masonry:

- ☐ Call the Lodge at 982-0971
- ☐ Stop by the Lodge
- ☐ Visit our website @ www.montezumalodge.org
- ☐ Ask any Mason