



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

431 Paseo de Peralta

Santa Fe, New Mexico 87501-1958

Just west of the Scottish Rite Temple

Phone: 505-982-0971 - Email: hiram@montezumalodge.org

Volume 21 Issue 4

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

April 2021

From the East...



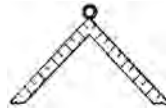
Gentlemen,

I can hardly put into words how great it was to see the faces, in the flesh, of our Bretheren when we finally were able to meet in tyled lodge this month ! It was like the . . . , well you know ! (Or at least you should, LOL.) Anyway, it was truly refreshing to see an abundance of light after a year of darkness in our Lodge. (We made it a point to turn on all of the lights – and there are many – in Montezuma Lodge when we finally got to meet and open in form.) It was a long and difficult year, and many endured hardships due to the Covid pandemic that forever changed the way we work, live, socialize, and conduct our lives. The national and world economy no doubt have been transformed forever, and we will all have to adjust to the different ways of doing business, working to support families, and managing financial relationships. Life is a process of continual adaption and change, and so, as difficult as it may be, we will have to adapt and change to the new world in which we live. May this new world contain a measure of humanity, understanding, and brotherly love that seem to have been lost with the move to technology for many, or most, of our social, business, and personal relationships. We should hope and pray that all of our Bretheren across the State are able to once again open in the near future and experience the pleasantness of being together in fraternity, and that this dark time in our history may finally be behind us. Until next time . . .

Fraternally,

Michael Mulligan

Worshipful Master



More from the East

Montezuma Lodge will be holding its Regular Communication on Monday, May 3, at 7:00 pm at the Lodge, in person, in accordance with all Grand Lodge edicts and State public health orders.

As in the past, we will be practicing all necessary health safety precautions, including social distancing, masks at all times, hand sanitizer stations, and disinfecting of the Lodgeroom.

We will also be meeting at Santa Fe Bar & Grill at 5:30 pm for a meal prior to Lodge. Please RSVP to WB Pat Varela at patrick.varela69@gmail.com if you will be attending dinner so we can reserve table space.

Thirdly, we will also be holding another Lodge meeting via Zoom in the middle of the month to visit with and catch up with all Bretheren who are not able to attend Lodge in person. A separate invite will be sent for that meeting, and no business will be conducted at that time, just fraternization !

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, May 26th** at 6:00 PM.



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.

In This Issue

From the East	1
More from the East	1
Special Notices and Events	2
Property Management Board	2
Highlights of the 144th Grand Lodge Communication	3

From Southern California Research Lodge

SCRL - Cover Page	6
SCRL - Guest Editor's Word	7
SCRL - Cover Story	8
SCRL - Fragments	9
SCRL - The Liminal Chambe	10
SCRL - Masonic POP Culture	11
SCRL - The Path to The Middle Chamber ..	12
SCRL - The Middle Chamber In Man	14
SCRL - Alchemy	16
SCRL - Betwixt the Gates of Cancer and Capricorn	18
SCRL - Final Word	20

Dinner Menu	21
Lodge Officers	21



Highlights of the 144th Grand Lodge Meeting



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

TELEPHONE (505) 243-4931

P.O. Box 25004

ALBUQUERQUE, NEW MEXICO 87125-0004

FAX: (505) 242-8723

E-MAIL: GNDSEC@NMMASONS.ORG

HIGHLIGHTS OF THE 144th ANNUAL COMMUNICATION OF THE GRAND LODGE OF A.F. & A.M. OF NEW MEXICO March 19-20, 2021

Due to the Corona Virus restrictions, the Annual Communication of the Grand Lodge of A. F. and A. M. of New Mexico was held via ZOOM from the Grand Lodge Office in Albuquerque, New Mexico. The election of Grand Lodge Officers and a member of the Board of Directors was held via mail-in ballot.

The Grand Lodge was opened by Most Worshipful Brother Gary J. Baker without form at 5:10 PM on March 19, 2021. The Credentials Report showed that of a possible 179 ballots, 116 were returned by the deadline of 5:00 PM. Members represented in the Ballot for Grand Officers and Board of Directors member were 6 Grand Lodge Officers, 18 Past Grand Masters, 2 Past Elected Grand Lodge Officer, 34 Worshipful Masters, 31 Senior Wardens and 25 Junior Wardens. The ballots were tallied and the results sealed. The Grand Lodge was then called to Refreshment at 6:00 PM.

The Grand Lodge was called from Refreshment to Labor at 9:00 AM March 20, 2021. The result of the election of Grand Lodge Officers was as follows:

Jonathan R. Andrews (6, 72)
William "Bill" Pogue (17, 25, 33)
Thomas L. Schenk (73)
Steve Almager (67)
David L. Baker (3, 18)
H. C. Sky Olsen (60, 77)
Gary L. Scott (21)

Grand Master
Deputy Grand Master
Senior Grand Warden
Junior Grand Warden
Grand Treasurer
Grand Secretary
Board of Directors

Appointed Officers

Scott G. Jaquith	Grand Lecturer
Donald G. Schossow	Grand Chaplain
Robin K. Justice	Senior Grand Deacon
Kevin L. Fitzwater	Junior Grand Deacon
Stephen G. Bell	Senior Grand Steward
Donald G. Bovia	Junior Grand Steward
Virgil L. Brumbelow	Grand Marshal
Tony Christophersen	Grand Musician
Jarrid L. Roberts	Grand Sword Bearer
Leon T Alderette	Grand Tyler
Tyler R. Anderson	Grand Historian
Jay S. Williams	Grand Orator

DDGMs

Matthew D. Stevenson
Michael J. Freitas
Dean L. Scoggin
Sam A. Kelley
David L. Millis
Alexander M. Cosby
Gary L. Scott
K. T. Manis
David M. Mullins
Gene G. Rutledge, Jr.
Charles W. Bass

District 1
District 2
District 3
District 4
District 5
District 6
District 7
District 8
District 9
District 10
District 11

DDGLs

Jimmy W. Clugston
Michael J. Freitas
Dean L. Scoggin
Dwayne R Milliron
Gary L. Stendel
Garry B. Willis
Randy L. Heine
K. T. Manis
Ronald G. Rosin
Roger L. Morris
Randy K. West

Victor M. Perez – Ambassador to Mexico, Central, and South America

BUSINESS:

Grand Master Gary J. Baker presented his address to the Craft* and was welcomed into the ranks of the Past Grand Masters by MWB Jefferson H. Jordan in the Response.

The report of the Foreign Correspondence Committee* was presented by RWB Scott Jaquith. The report was adopted by the Grand Lodge, extending formal recognition to fifteen Grand Jurisdictions.

The report of the Appeals and Grievances Committee* was presented by MWB Bobby M. Arther. The Committee denied two appeals.

*Please see the Program for the reports

MWB Gary J. Baker stated that the individuals expelled for violating Edict No. 2 could petition for reinstatement to the Grand Lodge at the 2022 Annual Communication.

MWB Adam L. Hathaway presented Brother Bruce A. Baily with the 2020 Kit Carson Award for his years of steadfast service.

Installation was performed by Most Worshipful Brother Dennis D. Anderson with MWB Jefferson H. Jordan as Installing Marshal and MWB Bobby M. Arther as Installing Chaplain at 11:00 AM.

The 144th Annual Communication of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Mason of New Mexico was closed without form by Most Worshipful Brother Jonathan R. Andrews at 11:45 AM on Saturday, March 20, 2021 peace and harmony prevailing.

The 145th Annual Communication will be March 17, 18 and 19, 2022 at the Sheraton Uptown in Albuquerque.

Given under my hand and Seal of the Grand Lodge of New Mexico, this 22nd day of March, 2021, A.L. 6021.


H. C. Sky Olsen
Grand Secretary

Southern California Research Lodge

Fraternal Review

May 2021

THE MIDDLE CHAMBER

HOW MUCH DO WE REALLY KNOW ABOUT IT?

GUEST EDITOR'S WORD



Filling The Void of The Middle Chamber

I am honored to have been asked to guest edit the May 2021 issue of the Southern California Research Lodge's *Fraternal Review*. I am also particularly excited about this project because I believe the subject is one of the most underdeveloped in all of Freemasonry—the *Middle Chamber*.

Most symbols in Freemasonry, particularly those having to do with King Solomon's Temple, have been clearly defined as to their "stock" interpretation—this is not so in the case of the Middle Chamber. Its symbolic use in Freemasonry,

however, should give us cause to suspect that there is meaning here for us to reclaim—nay *establish!*—for Freemasonry's symbols are neither impotent nor superfluous.

Apart from a brief description in Kings I:6 and in Freemasonry's Fellowcraft ritual, the Middle Chamber of King Solomon's Temple is left largely undefined. What we *do* know is that the Middle Chamber was six cubits broad and accessed by a flight of Winding Stairs; was the place where Fellowcrafts were received and recorded; and was where the workmen received instructions relative to the wages and jewels of a Fellowcraft.

Essentially, I saw this "vacuum of meaning" as both a challenge and an opportunity; a challenge in that there simply isn't that much to go on, as the significance of the Middle Chamber hasn't been developed as much as, say, the Winding Staircase, the Chamber of Reflection or the *Sanctum Sanctorum*; and as an opportunity in that the work assembled for this issue of *Fraternal Review* could help enrich the way we interpret the Middle Chamber for future ages. That is the hope, anyway.

To that end, I have asked a few forward-thinking Masonic writers and researchers—both established and up-and-coming—to contribute original pieces to this issue, in an effort to flesh out the enigma of the Middle Chamber from a variety of perspectives. First, P.D. Newman explores the fascinating connection between liminal rites of initiation and the Middle Chamber sequence of the Fellowcraft lecture. (p. 6) Next, Joe Martinez addresses our theme with his investigation of the intellectual processes set in motion by the Fellow Craft's ascent on the Winding Staircase. (p. 8) Adam Goldman presents a qabalistic exegesis of the Temple in Man, revealing the occult physiology of its "Middle Chamber." (p. 10) Jake Trayer then offers a thought-provoking distillation of the wages of a Fellowcraft and their alchemical significance. (p. 12) And, lastly, there is a piece of my own, discussing the soul's passage through the aetheric planetary Temple, the Middle Chamber of which is that of the Sun. (p. 14)

It is my hope that the constellation of concepts surrounding the Middle Chamber, as featured in this issue of the *Fraternal Review*, may serve to establish the importance of this underexamined feature of the symbolic architecture of the Temple for future ages of accepted Craftsmen.

Sincerely & Fraternally,
Jaime Paul Lamb
Author of *Myth, Magick & Masonry* and *Approaching the Middle Chamber*

©2021 SCRL FRATERNAL REVIEW: *The Middle Chamber*

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.

2 ~ SCRL Fraternal Review ~ May 2021

SCRL *Fraternal Review*

MAY 2021

Volume 62 Number 4

PUBLICATION STAFF

Editor In Chief - C. Douglas Russell

Managing Editor - Dago Rodriguez, PM

Copy Editors - Brett Fisher, Jeriel Smith

Events/Calendar Editor - Jeriel Smith

Pop Culture Editor - Michael Laidlaw

Layouts: Dago Rodriguez, PM

COVER IMAGE:

Second Degree Tracing Board
By Lady Frieda Harris
Circa 1939

SCRL OFFICERS

Master - Dago Rodriguez, PM

Senior Warden - Daniel Rivera, PM

Junior Warden - Michael Laidlaw

Secretary - Tom Sheehan

Asst. Secretaries - Roger Soriano, PM
& John Seletos

Treasurer - C. Douglas Russell

Chaplain - Charlie Fisher, PM

Senior Deacon - Justin Colella

Junior Deacon - Geno Nadirov

Senior Steward - Ian E. Laurelin

Junior Steward - Mark Poliner

Marshal - Johnny Arias

Tiler - Johnny Lebrilla

Text and images herein are used for educational and research purposes only. Complete attributions are provided for all items where the source is known.



VISIT US

www.TheResearchLodge.com
The official SCRL website. Read past issues and renew your subscription



FOLLOW US

Instagram: Sneak peaks of upcoming issues: [SoCalResearchLodge](https://www.instagram.com/SoCalResearchLodge)



LIKE US

Get up-to-date information on upcoming issues and lectures.
<https://www.facebook.com/Southern-California-Research-Lodge-116782435016421/>

The articles herein do not necessarily express the views of SCRL or the Grand Lodge of California. They are solely the writers' points of view.

COVER STORY

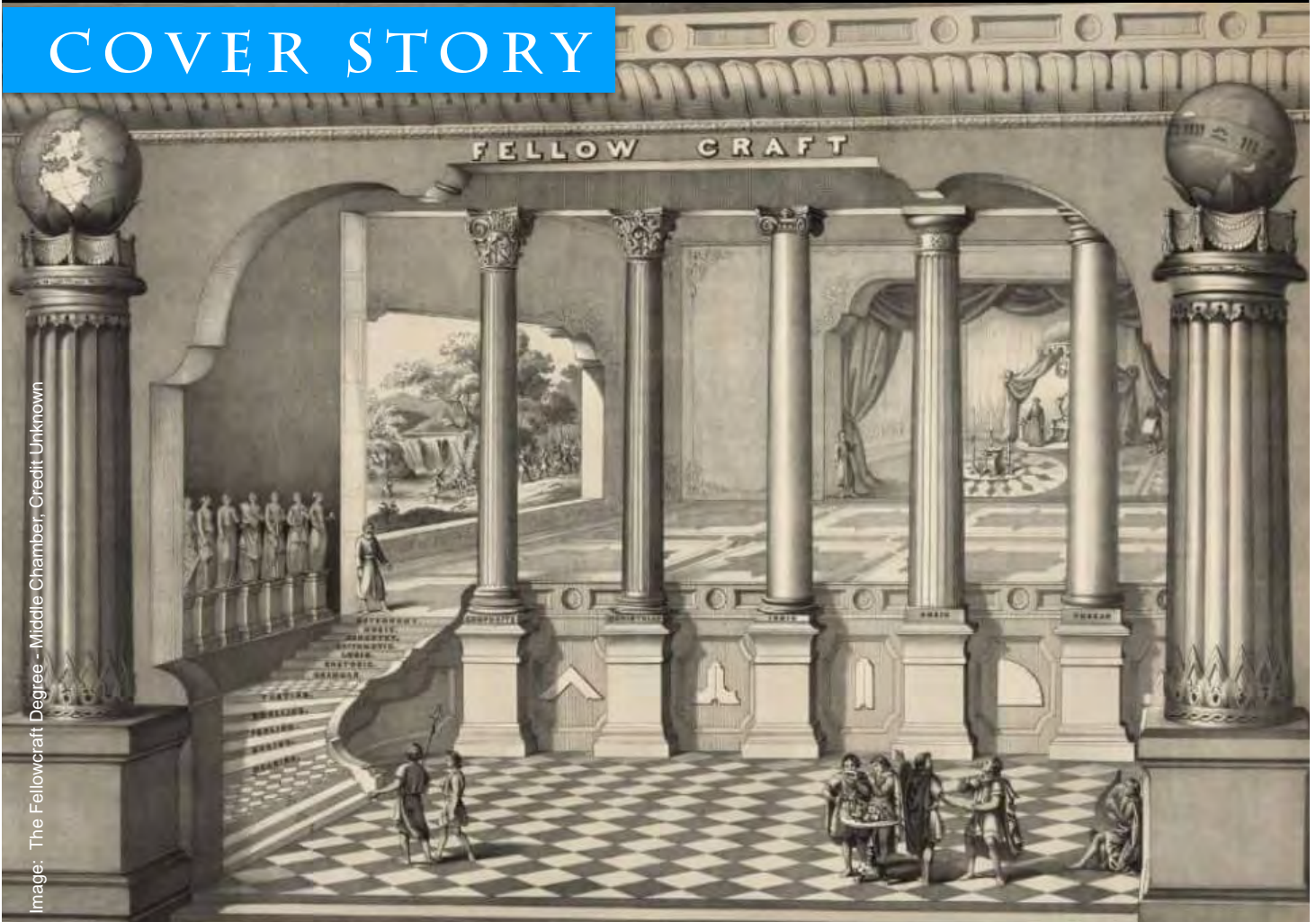


Image: The Fellowcraft Degree - Middle Chamber, Credit Unknown

And against the wall of the house [King Solomon] built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

[*The Holy Bible*, King James Version, I Kings 6, 5-8.]

We are now about to make an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon's Temple, there to receive instructions relative to the wages due, and jewels of a Fellow Craft.

[Malcolm C. Duncan, *Duncan's Masonic Ritual and Monitor*. (New York: Crown Publishers, first published 1866, reprinted 1986), 72.]

You have now arrived at the Middle Chamber where you are received and recorded a Fellow Craft. You are now entitled to wages, as such; which are, the Corn of nourishment, the Wine of refreshment, and the Oil of joy, which denote peace, harmony, and strength.

[Duncan, 77.]

FRAGMENTS



Image: Masonic Pillars and Middle Chamber, Credit Unknown

There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the Authorized Version a *middle chamber* was really the middle story of those three. [...] These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the Winding Stairs.

[Albert G. Mackey, *An Encyclopedia of Freemasonry and its Kindred Sciences*. (New York & London: The Masonic History Company, 1914), 483-484.]

But indeed not only the Mosaic and Christian mysteries but also the theology of the ancients show us the benefits and value of the liberal arts [...] For what else did the degrees of the initiates observed in the mysteries

of the Greeks mean? For they arrived at a perception of these mysteries when they had first been purified through those expiatory sciences, as it were, moral philosophy and dialectic. What else can that perception possibly be than an interpretation of occult nature by means of philosophy? Then at length to those who were so disposed came that ΕΠΙΟΠΤΕΙΑ, that is to say, the observation of things divine by the light of theology. Who would not long to be initiated into such sacred rites?

[Pico della Mirandola, *De hominis dignitate (Oration on the Dignity of Man)*, 1486.]

THE LIMINAL CHAMBER

BY P.D. NEWMAN

Central to the idea of the Middle Chamber of King Solomon's temple is the very notion of middle-ness itself, what in anthropology is known as liminality. Based on the Latinate for threshold, the adjective "liminal" refers to those conditions which occur, to quote British cultural anthropologist Victor Turner, "betwixt-and-between" normal states of being. It is a largely undefinable state which is 'neither this nor that,' 'neither here nor there,' but 'somewhere' or 'something' between one state of existence and another.

Coined in 1909 by the French folklorist Arnold van Gennep, liminality is especially significant regarding his concept of the rite of passage, where the liminal state serves as the second of three distinct phases of being. The three phases of Van Gennep's rite of passage are: separation from the profane, transition (the liminal state proper), and incorporation into the sacred. Separation serves to isolate one from his normal, every-day, waking life; from the "profane." Incorporation constitutes one's successful penetration into the new, uncharted state of being; into the "sacred." The transitional or liminal phase, then, may be said to be something of a neutral state, where one exists only in a condition of pure, unrealized potential. He is neither alive nor dead; awake nor asleep; male nor female; he has neither category nor quality. Indeed, at the point of the liminal crisis, the candidate undergoing a rite of passage simply ceases to exist in the normal meaning of the term.

In the rite of passage that is constituted by the three degrees of Ancient Craft Freemasonry, the transitional or liminal phase proper is perhaps best illustrated by the Fellowcraft's own rite of passage—namely, by the ritual of his "Passing" between the two pillars of King Solomon's temple. This "threshold" state is then translated into the Middle Chamber itself, which, as we've seen, is an apt symbol of liminality in its own right.

In Eastern Orthodox Christianity, the liminal phase may be said to be constituted by the catechumen stage, which occurs after a hearer or inquirer into the religion has declared himself, and has undergone the corresponding ceremony. While this ritual indeed separates

him from the profane, by making him a member of the Orthodox Church, he is not able to partake of the Eucharist until he has been through chrismation and baptism by the priest, thus incorporating him into what The Divine Liturgy of St. John Chrysostom calls "the Faithful." Until that time, he is liminal.

An illustration of liminality may even be drawn from the very image of the crucifix itself, where the Christian savior appears suspended on a crux between paradoxical opposites: He is man, yet He is God; He is alive, yet He was crucified; the Theotokos is mother, yet virgin; God is immanent, yet transcendent; the Eucharist is common bread and wine, yet they are also His veritable body and blood.

The liminal state is one which exists outside the normal categories of being and is thus not always easily defined. Indeed, liminality is characterized by its very lack of definition. One might liken the liminal state to Kabbalist Isaac Luria's concept of *Tzimtzum*. Hebrew for contraction or constriction, *Tzimtzum* alludes to the creative process whereby an infinite Deity might restrict Himself, creating a space of not-Self, so that Self-as-other might have the benefit of the appearance or simulation of a separate, independent existence. God's activity of Self-contraction in effect created a liminal space wherein the act of creation was rendered a real possibility.

Liminality is perhaps best summed up in the following quotation from Victor Turner:

The essential feature of [liminality] is that the neophytes are neither living nor dead from one aspect, and both living and dead from another. Their condition is one of ambiguity and paradox, a confusion of all the customary categories. Jakob Boehme, the German mystic whose obscure writings gave Hegel his celebrated dialectical 'triad,' liked to say that 'in Yea and Nay all things consist.' Liminality may perhaps be regarded [...] as a realm of pure possibility... (Turner)

References

- Turner, Victor. "Betwixt and Between: The Liminal Period in Rites de Passage." *The Forest of Symbols*. (Ithaca, NY: Cornell University Press, 1967).
Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. London, UK: Routledge, 1995).
Van Gennep, Arnold. *The Rites of Passage*. (Chicago, IL: University of Chicago Press, 2019).
Vital, Hayyim. *The Tree of Life: The Palace of Adam Kadmon—Chayyim Vital's Introduction to the Kabbalah of Isaac Luria*. (New York, NY: Arizal Publications, 2008).

MASONIC POP CULTURE

READ IT

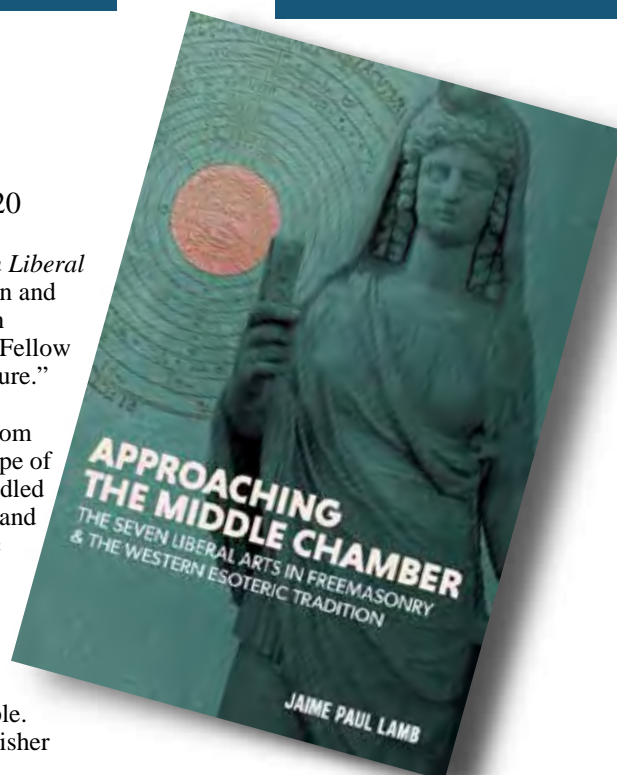
Approaching The Middle Chamber The Seven Liberal Arts in Freemasonry and the Western Esoteric Tradition

By Jaime Paul Lamb

The Laudable Pursuit • Paperback • 452 Pages • June 2020

In his latest offering, *Approaching the Middle Chamber: The Seven Liberal Arts in Freemasonry and the Western Esoteric Tradition*, Freemason and occultist, Jaime Paul Lamb, minutely analyzes the wealth of hidden knowledge and symbolism contained in the lecture of the Masonic Fellow Craft degree, colloquially referred to as the “Middle Chamber Lecture.” Lamb provides a detailed historical context for each subject, while simultaneously offering hundreds of unprecedented observations from the perspective of the Western Esoteric Tradition. The dizzying scope of this almost impenetrable component of Masonic ritual is deftly handled by Lamb, as he sequentially tackles subjects such as: the operative and speculative dynamic in Masonry and its correlative in the Hermetic Arts; the qabalistic significance of the Brazen Pillars; the mythological symbolism underlying the ancient orders of architecture; the occult application of the five human senses; the esoteric substrata of the seven liberal arts and sciences; before finally the unveiling the hidden meaning of the Wages of A Fellow Craft, as received in the Middle Chamber of King Solomon’s Temple.

—From the Publisher



Available for purchase here: <http://www.thelaudablepursuit.com/store/approaching-the-middle-chamber-the-seven-liberal-arts-in-freemasonry-and-the-western-esoteric-tradition>

“The author has provided a fascinating review of the Middle Chamber Lecture and draws together threads as apparently diverse as Kabbalah, the Art of Memory, modern musical theory, Hermeticism, techniques of exegesis, and even an experiment in alchemy which can be performed at home with no unusual equipment [...] In an age of sound bites and tweets, we are reminded of the great Masonic books of Waite, Pike, Wilmschurst and Leadbeater, where close study was rewarded with many insights and points for meditation. Indeed, one might call this book a college course in the Fellowcraft Degree.”

—Piers Vaughan, Author of *Renaissance Man and Mason*.

SEE IT

YouTube:
Refracted Light and BBF
No. 15 Presents:
Approaching The Middle Chamber
Published: June 28, 2020
110 minutes

Originally streamed on June 28, 2020 on the Refracted Light Facebook group; “Approaching the Middle Chamber” - by Author and Bro. Jaime Paul Lamb & brought to us by Benjamin B. French Lodge, No. 15, FAAM and the Refracted Light Facebook Group.
<https://www.youtube.com/watch?v=WzgkVilycww>




HEAR IT

The Masonic Roundtable Podcast:
Approaching the Middle Chamber
Episode 0305 71 mins.
Published: July 2020

The Masonic Roundtable hosts special guest Bro. Jaime Paul Lamb to discuss his new book *Approaching the Middle Chamber: The Seven Liberal Arts in Freemasonry and the Western Esoteric Tradition*. You won’t want to miss it!

<https://open.spotify.com/episode/01GwQPIL61YZiI2z1cqaxK2si=W60RtmUpQWyr7fTKamccpg&context=spotify%3Ashow%3A35EZSutQkRfwjACsJGLL4j>

May 2021 ~ TheResearchLodge.com ~ 7



THE PATH TO THE MIDDLE CHAMBER

Image: Tajemnicze schody By Patryk Michalski © Adobe Stock

BY JOE MARTINEZ

Before we begin our journey through the threshold into the Middle Chamber itself, there is a very important step (or should I say *steps*?), inherent to one's Masonic initiation. To arrive at the Middle Chamber, one must start that symbolic journey from the porch of the Temple of Solomon to the Inner Gate, where that all-important threshold lies. To discuss what we are meant to find *within* the walls of the Middle Chamber, we need to understand the individual steps along that path, as well as the meaning behind the symbols laid out on the same.

The Middle Chamber of King Solomon's temple culminates an Apprentice's journey from the porch of the allegorical temple, to the destination where this "Further Light in Masonry" is to be found. Regardless of where someone receives their degrees, most, if not all, Craft Degree systems utilizing the Hiram legend conduct their candidates through a physical and spiritual journey with a primary goal in mind: imparting to Apprentices *that the secret within the Middle Chamber of this fabled Temple is given to them as they walk upon the three, five, and seven steps* to their penultimate destination.

We know, from published sources such as *Duncan's Monitor*, that the three, five, and seven steps on the Winding Staircase symbolize various parts of the Lodge; representations of our ancient Grand Masters; physical concepts such as the Orders of Architecture and our own

physical senses; and finally our path to gain that "Light" we yearn for through careful study of the Liberal Arts and Sciences.¹ While some believe that these are merely convenient numbers assigned to different steps of progression to fit the narrative inherent in our Degrees, this is a pale description of their full underlying intent and purpose. For the purpose of this article, we will focus our attention on the meanings behind the last of these three sets of steps and their number—seven.

There exist a multitude of symbols represented by the number seven. Let us peruse the Old Testament of the New King James Bible for some examples, which include, but are not limited to: the first seven Hebrew words of Genesis (1:1)²; the seven days of Creation (Genesis 1); the curse for anyone who kills Cain by "suffer[ing] vengeance seven times over" (Genesis 4:15); Noah being commanded to bring seven pairs of every clean animal onto the ark (Gen. 7:2); seven days of the feast of Passover (Exodus 13); the seven-year cycles around the Jubilee (Leviticus 25); Jericho's walls crumbling on the seventh day after seven priests with seven trumpets march around the city seven times (Joshua 6:8); the seven Pillars of the House of Wisdom (Proverbs 9:1); and finally, David named as the seventh son of his father, Jesse (1 Chronicles. 2:15).

The New Testament furthers this numerological use of sevens with: seven loaves multiplied into seven basketfuls

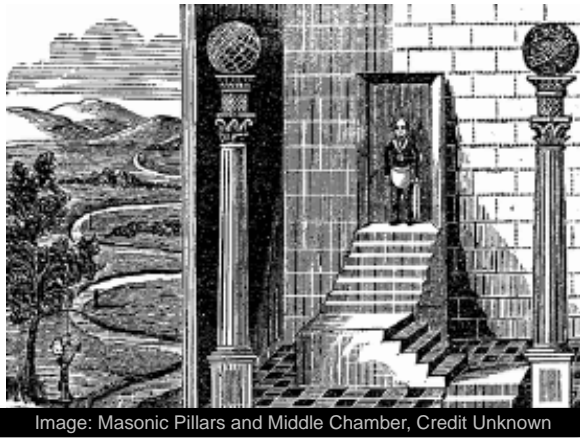


Image: Masonic Pillars and Middle Chamber, Credit Unknown

of surplus (Matthew 15:32); Jesus's response to forgive "seventy times seven times" (Mat. 18:21); seven demons driven out of Mary Magdalene (Luke 8:2); and seven showing up in Revelation as the golden lampstands (1:12), stars (1:16), torches of fire (4:5), Seven Seals (5:1), angels and their trumpets (8:2), last plagues (15:1), golden bowls (15:7), thunders (10:3), horns and eyes (5:6), diadems (12:3) and kings (17:10). And in Islam, we find seven heavens, seven hells, and the number of circumambulations around the Kaaba, the most sacred site in all Islam.

We can also show that the number seven means much to most of the larger faith systems in the current world; but what does this have to do with the Fellowcraft Lecture? To me, the answer is simple. The seven steps that lead to the doors of the Middle Chamber are a "recipe" of sorts, one that gives speculative Masons each ingredient necessary to attain our spiritual wages. Those wages that are represented by the mundane portions of *corn, wine, and oil*.³ To look at the steps and the wages in a literal sense is preposterous, and ultimately serves no purpose to understanding the core meanings of the Fellowcraft lecture.

Grammar, Rhetoric, and Logic, on a mundane level, teach us how to read, write, and form coherent thoughts into logical argument. These, in and of themselves, are very useful skills to become a successful adult in the modern world. As we move onto the scientific arts, we hear a brief mention of arithmetic, geometry, music, and astronomy. Again, from a physical application, these are relevant skills to learn about numbers, the world around us, and the physical universe in general; but not much else is given in terms of deeper physical significance, unless these are part of our day-to-day professions.

The actual purpose of taking these steps towards the doors of the Middle Chamber is not to present elementary school lessons about counting, writing, and angles in a polygon. We would not need a modern Mystery School to teach us those disciplines. Instead, they present us with more useful instructions to apply to our spiritual worldview: to learn the *harmonies, machinations, and designs* implemented in both the Creation event, as well as our own "sparks of Divinity" residing within the physical bodies of each of us.

From *Arithmetic*, we learn about the language of the Creation; numbers provide the framework to create all the other methods

of translating and interpreting our place in the Cosmos. *Geometry*, or Masonry, teaches us how the skeleton of our universe is built and functions. Music, or more aptly *Harmony*, teaches us about the *musica universalis* and the manner in which planets, stars and galaxies dance in perfect sync, providing a Divine order to the Universe itself. Finally, *Astronomy*, which really is a synthesis of astronomy and astrology⁴ (as the ancients only had a single discipline to describe them both), provides the seeking Initiate with a map of the numbers, songs, and structure of our Creation, effectively allowing us to understand our Creator.

THE SEVEN STEPS THAT LEAD TO THE DOORS OF THE MIDDLE CHAMBER ARE A "RECIPE" OF SORTS, ONE THAT GIVES SPECULATIVE MASONS EACH INGREDIENT NECESSARY TO ATTAIN OUR SPIRITUAL WAGES.

This is what may be gleaned once an Apprentice crosses the threshold into the Middle Chamber. He is taught how to read, picture, understand, and perhaps solve, the glorious works of Creation, using Operative tools and methods, that transform us from mundane beings into mystical beings who are able to speak to that inner spark of Divinity within us all. Thus, the deeper mission of the Fellowcraft Degree is to learn how to speak in the language of Creation; and the prize at the end for the true "Seekers of Light" is that more personal method of *knowing* our Creator. In that knowing, we may discover the most beautiful and relevant parts of our very nature.

γνῶθι σεαυτόν!⁵

Citations:

¹ Malcolm C. Duncan, *Duncan's Masonic Ritual and Monitor, or, Guide to the Three Symbolic Degrees E.A., F.C., M.M.* (Danbury, CT: Behrens Pub. Co., 1922).

² All references to the Bible are from *The New King James Bible*. (Thomas Nelson, Inc., 1979).

³ Malcolm C. Duncan, *Duncan's Masonic Ritual and Monitor, or, Guide to the Three Symbolic Degrees E.A., F.C., M.M.* (Danbury, CT: Behrens Pub. Co., 1922), 77.

⁴ George Harold Steinmetz, *Freemasonry, Its Hidden Meaning*. (New York, NY: Macoy Pub. and Masonic Supply Co., 1976), 86.

⁵ English translation: "Know Thyself!"

THE MIDDLE CHAMBER IN MAN

BY ADAM GOLDMAN

The Old Testament roars into existence by vibrating the Hebrew word *Berashith* (בראשית)—commonly translated as “In the Beginning.” While that’s one interpretation, it’s just that—one interpretation. Applying qabalistic methods, we’re able to excavate many of the occult meanings of that mysterious word—providing deeper insight into the Mysteries of the Middle Chamber. Dissolving the word (“*logos*”) into its primary materials, or *prima materia*, we’re left with *BRA* and *ShITH*, which may be translated as “He created the number six” – but what does the number six have to do with the Middle Chamber, you ask?

Hebrew is an alphanumeric language, meaning that each letter doubles as a number. The number six corresponds to the Hebrew letter *Vav* (ו). *Vav* also translates to the word “and” making it a bridge between ideas or concepts, such as “God Created the Heavens *and* the Earth” (Genesis 1:1). Due to *Vav*’s conjoining characteristics, it has a qabalistic meaning of “nail” or “peg” which are implements used to attach or bind. The letter *Vav* also occupies the 3rd position in the sacred four-lettered name of deity, or *Tetragrammaton* (יהוה or YHVH). When written top-to-bottom, instead of Hebrew’s traditional right-to-left, the *logos* reveals the hidden Middle Chamber—the “Middle Chamber in Man”—or the 33 vertebrae of the human spine.

When applied to the human body, the first letter of *Tetragrammaton*, *Yod* (י), represents the head and the two letters *Hé* (ה) form arms and legs. Connecting the middle of the body (the microcosmic King Solomon’s Temple)—like a nail or peg—is the spinal column, or letter *Vav* (ו). It’s no coincidence that the fused vertebrae of the tailbone, or *coccyx*, that were once believed to house the human soul, is termed the *sacrum*. *Sacrum* literally means “sacred” and refers to a “connection with the Gods” and, in Solomon’s Temple, the *sacrum* is the *Sanctum Sanctorum*.

The Middle Chamber in Man is electrified by the roots and shrubbery of our central and peripheral nervous systems—characterized in the Garden of Eden as the Tree of Life and the Tree of Knowledge. At the porchway to the Middle Chamber, those two nervous systems are represented by the pillars, *Boaz* and *Jachin*. As the Fellowcraft ascends the staircase, or vertebrae, to improve himself by the Trivium and Quadrivium, he symbolically begins to master his animal nature because, as Manly P. Hall notes in his *Occult Anatomy of Man*:

Man governs himself through the cerebrospinal nervous system because he

Image: Escape from the dark cave By 1STurningART, © Adobe Stock

has developed individuality and the sympathetic system no longer rules him. Opening himself to impulses through the solar plexus area, the medium is thwarting his own growth by preventing the cerebrospinal nervous system from controlling his destiny.

In other words, the secret teaching of the Middle Chamber in Man equips the initiate with the tools he or she will need to harness the subtle energies of their own nervous systems. In Ezekiel's Vision, this alchemical transmutation is symbolized as a "wheel within a wheel"—or *Merkabah* (light vehicle)—that ferries the Initiate into God's presence. *Merkabah* translates to light (*mer*), body (*ka*) and spirit (*ba*). The lights of our own "Light Vehicles" oscillate up and down our spinal Middle Chambers—biblically symbolized by a snake on a pole. As we read in the Book of Numbers (21:8-9), "The LORD said to Moses, Make a snake and put it up on a pole; anyone who is bitten can look at it and live [...] So Moses made a bronze snake and put it up on a pole."

The coiled serpent energy of the Middle Chamber in Man corkscrews up the spine like the number 6. Likewise, the feminine energy embodied by "the temptress" (Eve) masks her true role—she's the alphanumeric number 2—and an archetype for all *Eve-n* numbers. Similarly, Adam is a hieroglyph for the smallest/single unit, or atom, symbolized by the Hebrew letter *Aleph* (number 1) and all odd numbers. The famed occultist, René Schwaller de Lubicz, discovered this same "Temple in Man" after 15 years of his own in-depth research and measurement at the Luxor Temple in Egypt. Like our Middle Chamber, de Lubicz found that "creation is accomplished entirely between the numbers One and Two; and duality is the basic characteristic of the created Universe."

Turning back now to our initial qabalistic code, *Berashith* (בראשית), we find that the second letter *Resh* (ר) translates to "head." Once the logos is decapitated, the remaining letters (באשית) can be arranged to form the word *Shabbatai* (שבתאי) which is the Hebrew name for the planet Saturn. But what does Saturn have to do with the Middle Chamber in Man, you ask?

In his infamous depiction of Baphomet, Éliphas Lévi included a torch of illumination above the Goat of Mendes—or the Zodiacal Sign of Capricorn. Truth be told, this occult symbol codes many of the same teachings as our own Middle Chamber. Capricorn is an Earth sign, which is ruled by Saturn and corresponds to the knees (porchway) in astrology. We also notice the Staff of *Hermes* (*Vav*) protruding from the Goat's groin—an area ruled by the fiery/energetic sign of Scorpio. Surrounding the Goat's "rod," we again find the two nervous systems, Moses' pole, Boaz and Jachin, Adam and Eve, *ad infinitum*.

On the Goat's forehead, Levi chiseled a pentagram—symbolizing the microcosmic man—and Baphomet's arms and body form the letter *Aleph*, which translates to "Ox" and

"The Middle Chamber in Man is electrified by the roots and shrubbery of our central and peripheral nervous systems—characterized in the Garden of Eden as the Tree of Life and the Tree of Knowledge."

alludes to the Earth sign, Taurus. Aleph (א), similarly, corresponds to elemental air in Qabalah and, in that sense, acts as a doula for Taurus' birthing of the first word noted in the Book of John—or *Tetragrammaton*. Taken together, Baphomet veils esoteric secrets of the Middle Chamber in Man (microcosm) which are mirrored in the Heavens (zodiac or macrocosm). Freemasonry may conceal this Hermetic axiom through its long association with "riding the G-O-A-T."

To reintegrate with the G-O-A-T, or "G-A-O-T-[U]," the Initiate must travel a rough and rugged road—one beset by Ruffians (fear, envy and lust). This hero's journey is personified in the death of our Grand Master Hiram Abif. It's the climbing of Jacob's Ladder. It's the battle of good versus evil. A fight against our bestial natures. And it's an uphill battle; so, as the Master Samael Aun Weor teaches, the climbing prowess of the Horned G-O-A-T seems an appropriate metaphor for those doing the Great Work—or *Magnum Opus*. Stated differently, the "temptations of the flesh" stand between the Fellowcraft and his wages. When the initiate rises to the challenge, the Spirit of God moves upon the face of the waters (spinal fluid) and, beyond the Middle Chamber, lies the land of milk and honey (excretions from the pineal and pituitary glands).

References:

1. Schwaller De Lubicz, R.A., *The Temple in Man*. (Inner Traditions International, Ltd., 1981, first published in 1949).
2. Hall, Manly P., *The Occult Anatomy of Man*. (Los Angeles: The Philosophical Research Society, 1929).
3. Weor, Samael Aun, *Practical Astrology*. (Glorian Publishing, 2013, first published in 1951).

ALCHEMY

THE ALCHEMICAL WAGES OF A FELLOWCRAFT

BY JAKE TRAYER

“Alchemy was really a secret school of philosophy, teaching the same truths that Masonry once taught, only employing the terminology of the chemist and refiner of metals instead of that of the builder.”

—Bro. Frank C. Higgins, 1916

Just as the cathedrals and monuments of history were a storehouse of the greatest treasures of antiquity, so stood the “living” temples erected by the collective consciousness of speculative Freemasons as a storehouse of the Mysteries of nature and philosophy. Many tributaries of the Mysteries flowed into Masonry by way of those philosophical Freemasons who were *accepted* into the Craft; not having been operative stonemasons. These early Freemasons—the architects of the ritual we now practice—were religious men, members of the Royal Society, nobles, astronomers, physicians, and in many cases, alchemists. One notable example is Elias Ashmole: an early speculative Freemason,

a founder of the Royal Society, and a practicing alchemist. It is impossible to know just how many explicit contributions were made to the Craft by the alchemists, Rosicrucians and kabbalists populating the early speculative Lodges; but we may unpack our ritual for the clues they left behind.

Alchemical symbolism finds its way into the Masonic system before the candidate has ever stepped into a lodge room. The Chamber of Reflection, used heavily for much of Freemasonry’s history (though, unfortunately, underused by many Lodges, or completely banned in some jurisdictions), is filled with alchemical symbols. Among the paraphernalia within the Chamber are the elements salt, sulfur, and mercury—elements that find their way into the Lodge room later in a Freemason’s career.

The wages of a fellowcraft Mason are corn, wine, and oil. Masonic ritual likens the corn of nourishment to peace, the wine of refreshment to harmony, and the oil of joy to strength. Outside of this short explanation, our ritual offers little to the seeker. From the biblical perspective, these items are spoken of numerous times. We read of their use as tithings, anointment, sustenance, and wages. In fact, the Anglo-French *salarie*, and the Old French *salaire* mean “wages, pay, reward.” Also, from Latin *salarium* – “an allowance, a stipend, a pension,” originally “salt-money, or a soldier’s allowance for

the purchase of salt.”

Corn is the first of our wages to be listed and, as our ritual states, is for the purpose of nourishment. If we trace the etymology of corn, especially back to the time and place in which our ritual was beginning to become codified, we find something peculiar. “Corn,” a noun, but then verb, was used often to describe the process of curing and preserving food, prior to the existence of refrigeration, by “corning” it. *Corns* of salt were rubbed into meats to preserve them, as is used in reference to corned beef today. Thus, we find that a likely substitution for our first wage is also the first of our alchemical *tria prima*—salt. The alchemists attributed this saline philosophical principle to the purified physical body. In this regard, the salt (body) acts as the container or preserver of our structured thought here on Earth. The corn of nourishment may, in this way, be taken as the literal body, which we must work to maintain.

Wine, which the Greeks considered under its personification, Dionysus, is the second of our three wages. The alcoholic content in wine is referred to as its “spirits,” stemming from the work of Arabic alchemists. As within the fermentation process, the alchemists decanted the spirit of the respective *prima materia* with which they chose to work; and thus we find our second of the *tria prima*—mercury. Alcohol is attributed by the alchemists to the mercurial spirit for its *inspiration* of an ecstatic state, as well as for its general effects on the mind. We find in church today the consumption of wine to take place at the height of the spiritual ritual of communion (accompanying the partaking of the “body” of Christ). The fellowcraft’s second wage, wine, might be taken then as the gift of Mercury—whose alchemical symbol represents the human mind.

The oil of joy is our third and final wage. Oil has been the source of energy and light for humankind for millennia. To this day, oil is fracked, refined, and burned for the purpose of providing energy and products to billions across the globe. Oil was used for centuries to provide light and heat in the form of fire and, as such, has been attributed to fire itself. With this in mind, the alchemists likened oil to the final element of the *tria prima*—sulfur. The sulfuric principle is representative of the soul of man. The soul is the burning source of creative inspiration and fiery passion. When distilled during an alchemical process, the oils are used to anoint, heal, and destroy the things that might be negatively influencing or affecting an individual. All of this considered, the sulfuric oil provides the Freemason with joy by burning away his passions and desires—leaving his soul refined.

From the Chamber of Reflection to the Middle Chamber of King Solomon’s Temple, the contemplative Freemason may find salt, mercury, and sulfur to be more than just a trio of wages—but as signifying his own balanced state of existence. The *tria prima* of the alchemists represented the threefold nature of man and, in working to bring these elements into balance within their labs, they believed that



they simultaneously brought into balance those aspects of the self: *body, mind* and *soul*. Within the context of Freemasonry, this balance is not only encouraged, but becomes a necessary steppingstone for putting into practice those lessons which were outlined during the preceding lecture.

References:

- Jaime Paul Lamb, *Approaching the Middle Chamber: The Seven Liberal Arts in Freemasonry & the Western Esoteric Tradition*. (The Laudable Pursuit Press, 2020), 387-398.
- Israel Regardie, Chic Cicero, & Sandra Tabatha Cicero, *The Philosopher’s Stone: Spiritual Alchemy, Psychology, and Ritual Magic*, Annotated ed. (Llewellyn Publications, 2013).
- Paul Foster Case, *Esoteric Keys of Alchemy*. (Ishtar Publishing, 2007).
- Frank Higgins, *Hermetic Masonry*. (Kessinger Reprints, first published 1916), 19.

BETWIXT THE GATES OF CANCER AND CAPRICORN

BY JAIME PAUL LAMB

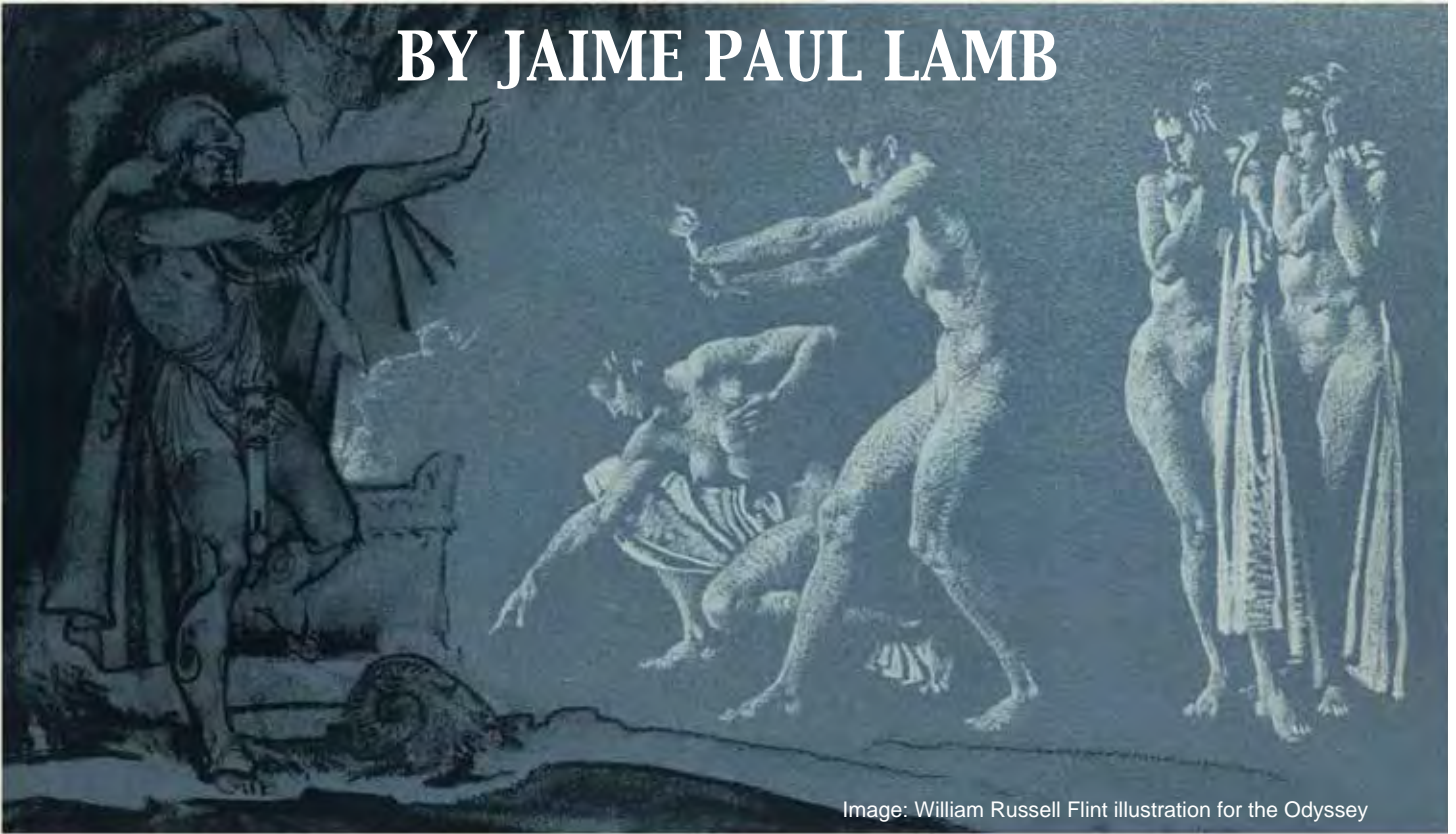


Image: William Russell Flint illustration for the Odyssey

Just as King Solomon's Temple may be said to exist on several ontological planes—such as the historical Temple at Jerusalem, the mnemonic Temple created through ritual memorization, the microcosmic Temple in man, the celestial “house not made with hands,” etc., so too does the Middle Chamber thereof find expression across various domains in an almost fractal expanse. In the sphere of Masonic ritual, we are informed that the Middle Chamber is where the Fellow Craft is received, his name recorded, and thereby eligible to receive his wages. Yet, beyond this and the aforementioned planes, there is another cosmological level upon which we may develop an equally valuable interpretive perspective. It is the purpose of the present article to delineate what we might call the *Middle Chamber of the Cosmos*.

In the geocentric Ptolemaic model, the Earth, or “sublunary sphere”—consisting of the four Empedoclean

elements (earth, water, air and fire, in their Aristotelian “natural place”)—is enveloped by seven aetheric spheres. Each of these concentric spheres correspond to one of the seven classical planets—those visible to the unaided eyes of the ancients—in their Chaldean order: Luna (the Moon), Mercury, Venus, Sol (the Sun), Mars, Jupiter and Saturn; indicating their relative orbital velocity. There are two “gates” in this model—most thoroughly described by the Neoplatonic astrologer, Porphyry, in his *Commentary of the Cave of the Nymphs* (3rd c. CE)—through which the soul must pass on its way into and out of incarnation on the sublunary sphere; these are: the “Gate of Capricorn” and the “Gate of Cancer.” The reader will note that, in the tropical system, these signs also host the winter (Capricorn) and summer (Cancer) solstices, respectively, which is not insignificant to our study.

According to the Hellenistic (and modern) astrological

doctrine of *essential dignity*, each zodiacal sign is ruled by a planet; Saturn rules the sign of Capricorn, while Luna rules the sign of Cancer. These planets correspond to the zodiacal gates as well as to the outermost and innermost spheres of the Ptolemaic model, respectively. Thus, the soul, in its descent and ascent, must pass through the gates of the concentric planetary spheres (See: Plato's "Myth of Er," concluding his *Republic*, 4th c. BCE). The incarnating soul—as it enters the Gate of Capricorn, passes through the seven aetheric spheres, and exits the Gate of Cancer—is said to take on a quality associated with each planet as it passes through its corresponding sphere. On its ascent, the soul is relieved of these qualities and thereby liberated from the dross of the lower cosmos (as well as from *Fate* itself), allowing it to penetrate the *Primum Mobile*, or the sphere of the fixed stars and the zodiac, beyond the realm of causality.

If we think of the soul's passage through the gates of the seven planetary spheres as an initiatory rite, such as that which was employed in the Mithraic Mysteries, then Freemasonry's Middle Chamber sequence necessarily corresponds to *Sol*, as the middle, spherical plane in this model is that of the Sun—the *Middle Chamber of the Cosmos*, according to our analogy.

According to Lullian philosopher, Father Jean d'Aubry's collated list of keywords, compiled from Raymond Lull's *Book of the Seven Planets* (13th c., CE), each planet is associated with both a vice and a virtue. The vice and virtue corresponding to the sphere of the Sun are *conceit* and *faith*, respectively. Thus, from this cosmological interpretive perspective, we may associate these qualities with the experience of the Middle Chamber. In the interest of unveiling the enigma of the Middle Chamber via this analogy, we may ask ourselves: *In what sense are we relieved of our conceit and inspired by faith in the process that the Middle Chamber represents in the Fellow Craft degree?*

Another point of interest, from the perspective of the present cosmological analogy, comes to us from the astrologer and Paracelsian physician, Robert Fludd, who in his *De Musica Mundana* (1617) drew a correspondence between the sphere of the Sun and the musical tone *G*. This correlation was illustrated by his "mundane monochord," upon which he, in accord with the Pythagorean concept of the *Musica Universalis*, plotted the planetary spheres. This is of interest to us as Fellow Craft Masons in that, while in a place representing the Middle Chamber of King Solomon's Temple, we are introduced to what is often called the "G" lecture. The tone *G*—attributed to *Sol*, the Sun—seems to sympathetically resonate with the "G" lecture, as it is delivered in the Middle Chamber. Moreover, there is a contextual sympathy, in that the lecture admonishes us to learn to "discover the power, the wisdom, and the goodness of the Grand Artificer of the

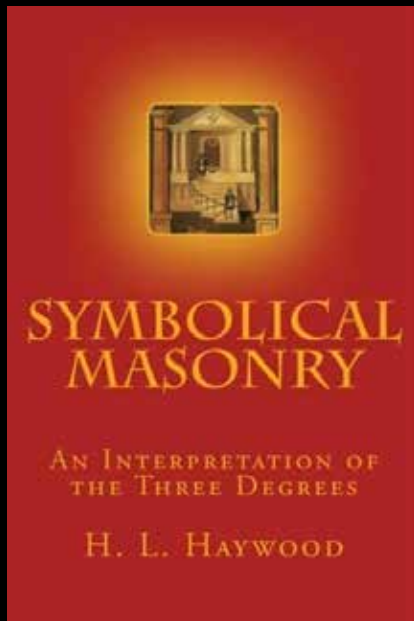
Universe, and view with delight the proportions which connect this vast machine. By [Geometry] we discover how the planets move in their different orbits, and demonstrate their various revolutions." (Duncan's, p. 78)

References:

- Ptolemy, *Almagest* (2nd c. CE), retrieved at: bertie.ccsu.edu, 2/2/21.
 Porphyry, *Commentary of the Cave of the Nymphs* (3rd c. CE), retrieved at: tertullian.org, 2/2/21.
 Plato, *Republic*, 10.614-621, "The Myth of Er" (4th c. BCE), retrieved at: eurosis.org, 2/4/21.
 Llull, *Book of the Seven Planets* (13th c. CE), retrieved at: lulianarts.narpan.net, 2/2/21.
 Fludd, *De Musica Mundana, Utriusque Cosmi vol. 1* (1617), retrieved at: researchgate.net, 2/4/21.
 Duncan, *Duncan's Masonic Ritual and Monitor* (1866), retrieved at: sacred-texts.com, 2/4/21.



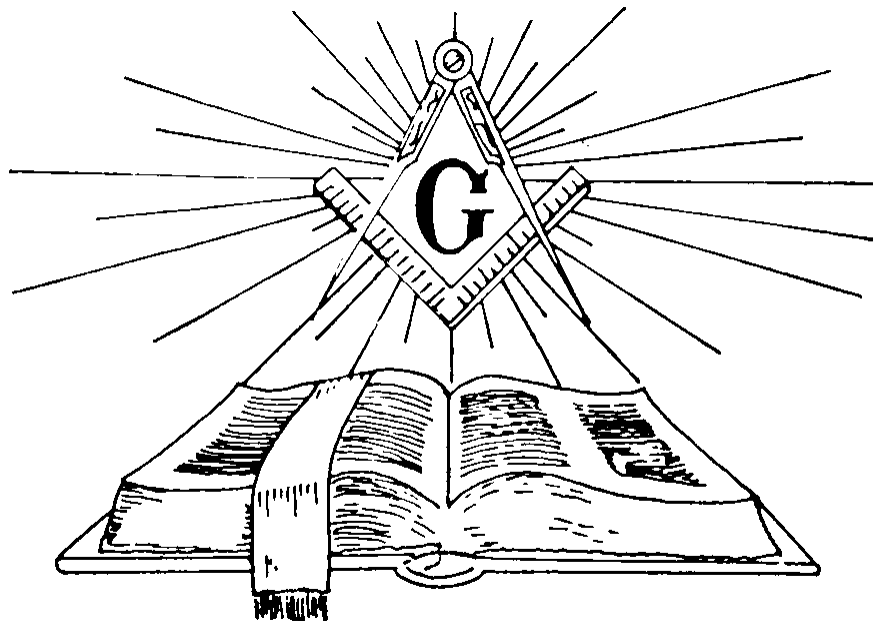
FINAL WORD



When understood purely as a symbol, the Middle Chamber stands for that place in life in which we receive the rewards of our endeavours. This is the broadest sense of it. Its narrower sense, as found in the Second Degree lecture, is that it represents the wages of education, of mental culture, for learning is described as the peculiar work of the Fellow Craft. Learning stores the mind with facts, preserves one from bigotry and superstition, offers to one the fellowships of great minds, quickens perception, strengthens the faculties, gives one, in short, a masterful intellect. It is into the possession of such riches as these that the Winding Stairs of the Liberal Arts and Sciences bring a man at last.

[H.L. Haywood, *Symbolical Masonry: An Interpretation of the Three Degrees*. (New York: George H. Doran Co., 1923), 199-200]

Southern California Research Lodge, P.O. Box 3487, South Pasadena, California 91031





Montezuma Lodge #1 AF&AM
431 Paseo de Peralta
Santa Fe, New Mexico 87501-1958
Just west of the Scottish Rite Temple

Secretary
Don Helberg, PM
Lodge Office: 505-982-0971
Home: 505-471-0168
email: hiram@montezumalodge.org

Editor
Robert H. Sherman, PM
email: rhsjjs@comcast.net

May Dinner Menu



We will also be meeting at Santa Fe Bar & Grill at 5:30 pm for a meal prior to Lodge. Please RSVP to WB Pat Varela at patrick.varela69@gmail.com if you will be attending dinner so we can reserve table space.



Non-Profit Organization
US Postage
PAID
Santa Fe, N.M.
Permit No. 62

Return Service Requested

2021 Officers

Worshipful Master: - Michael J. Mulligan
(C): (505) 660-1672

Senior Warden - Charles A. Hannaford
(H): (505) 466-2732

Junior Warden - Christopher J. Williams
(C) (208) 995-6922

Treasurer - Patrick J. Varela
(H): 505-471-2555

Secretary - Don L. Helberg, PDDGM
(H): (505) 471-0168

Lodge Office: (505) 982-0971
Email: hiram@montezumalodge.org

Chaplain - Robert H. Sherman, PDDGM
(H): (505) 983-9508

Senior Deacon - John G. Feins
(C) (505) 603-6369

Junior Deacon - Stewart C. Kirk
(H) (505) 982-2095

Senior Steward - John A. Brady
(H) (805) 748-9000

Junior Steward - Mark E. Sarnowski
(H) (505) 982-6374

Marshal: - Alfonso J. Rodriguez
(C) 505-501-0078

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