



THE GAVEL

MONTEZUMA LODGE NO. 1 AF & AM

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

November 2021

From the East...



Brethren:

Well, greetings from the Oriental Chair of Montezuma Lodge. This will be my last message as worshipful master of the Lodge, and although I've managed to knock out more than a half-dozen of these missives for your perusal and entertainment, it's hard to say whether I'll miss this exercise or not! I often read the "editor's column" in monthly magazines that cover various industries such as automotive, motorcycle, and boating, and often muse at the writers' words as they talk about trying to come up with a message to convey, an observation to share, and / or a request to elicit.

It's been an interesting year or so, to say the least. Fortunately, we were able to resume meeting in person, and I sincerely hope that we are able to continue to do so. In general, I believe that the American (and New Mexican) public has lost all patience with the "lock down" approach to attempting to control and limit the spread of Covid19, and hopefully we will not see a resurgence of new mandates to forbid travel, shutter businesses, and shut down meetings. By the same token, no one wants to see a resurgence of infections and sickness. No one wants to see any more people on ventilators or hear the horror stories of painful deaths due to pulmonary infections. We are a strong and resilient people, and we will persevere through these times, as we have through all difficult times, in our own strong way.

The year 2021 also saw some accomplishments by our Lodge, which may seem mundane but which deserve pointing out. During 2021, we also managed to:

- Initiate three new Entered Apprentices (along with practice sessions for each); hold a Past Masters' Dinner;
- Award scholarships to promising young first-time college students;
- Make charitable donations to worthy non-profits in Santa Fe;
- Attend all of our Grand Lodge meetings as required;
- Serve as the hosting venue for elections and a couple of other events;
- Present several educational sessions on a variety of topics, including solar alignments that appear in Boise, Idaho; buildings and alignments in Chaco Canyon; interments and disinterments of human burials at the construction site next door; and others;

Continued on Page 3

2022 DUES

Brethren: Please take note that 2022 dues are now due and payable. They are now **\$130.00** (\$75 + Grand Lodge per-capita).

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 was held on **Wednesday, December 22nd** at 6:00 PM. in the library.

Degrees Conferred

The Entered Apprentice degree was be conferred on Brother Andres Ortiz-Munos on Friday, November...f 22, 2021.

Election of Officers

The annual Election of Officers will take place at the December 6, 2021 stated meeting.

2/6/2021 DINNER

Dinner before our Monday December 6, 2021 stated meeting, will be at The Alley Restaurant, 153 Paseo de Peralta #A, at 5:30 PM, (505) 557-6789.



In This Issue

From the East	1
2022 Dues.....	1
Special Notices and Events	2
Property Management Board.....	2
Degrees Conferred	2
Election of Officers.....	2
Dinner December 6, 2021.....	2
Initiation of Andres Ortoz-Munoz	4

From Southern California Research Lodge

SCRL - Cover Page.....	5
SCRL - Cover Story	6
SCRL - The Three Tenets in Masonic Ritual	7
SCRL - Brotherly Love, Why We Need It....	8
SCRL - The Five Points of Fellowship.....	10
SCRL - Brotherly Love as Speaking Well of Others	11
SCRL - Fragments.....	12
SCRL - Brotherly Love	13
SCRL - Q&A - Akran Elias, PGM.....	14
SCRL - From a Ooint to a Line	14
SCRL - The Tenets of Masonry	14
SCRL - Judges, Kings amd Brotherly Love in Masonic Leadership	15
SCRL - Gematria and Freemasonry.....	16
SCRL - Final Word.....	17
Dinner Menu.....	18
Lodge Officers.....	18

From the East (continued)



Continued from Page 1

- Put on the honorary Mark Master Mason degree of the Royal Arch by members of the Santa Fe and Albuquerque York Rite bodies, specifically the Chapter of Royal Arch Masons; and
- Host both the Grand Master and Deputy Grand Master during their official visits during Montezuma Lodge's regular meetings.

Many of these things are done each year, but somehow I feel proud that we were able to accomplish all of this without any real "Snafus" after having our Lodge closed to in-person meetings for approximately an entire year-long period. All told, not bad, I'll take it ! A hearty "thank you" to all the Brethren who doggedly showed up and helped make all of this happen. Thank You !

On Saturday, December 11, will be holding an Installation Ceremony for the new 2022 Officers of Montezuma Lodge, following the election of the same at our Regular Communication on Dec. 6. The installation ceremony will be a joint installation along with Cerrillos Lodge No. 19. Dinner will be served at the Lodge, and family members are welcome. We will need a headcount for dinner, so please RSVP to Br. Secretary Don Helberg in advance with the number who will be attending.

We will also be putting together holiday food baskets for deserving families in the Santa Fe area sometime in mid-December. Please keep an ear out for information on this new and important effort, which is being led by (and was the brainchild of) WB Pat Varela. We will need help buying the items, assembling the baskets, and delivering them.

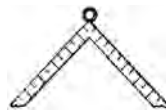
Lastly, please do not forget that we are serving dinner at Pete's Place homeless shelter on Saturday, January 22, 2022. We are cooking at the Lodge and delivering and serving the food later that evening. Please mark your calendar and plan on helping out with this important community service.

As we look forward to the new year, please take care of yourself, mentally, physically, and spiritually. Please keep (or start !) attending Lodge regularly, and may the Good Lord above see fit to continue to bless us, our community, our country, and this World with health and good fortune. See you next year !

Faternally,

Michael Mulligan

Worshipful Master



Initiation of Andres Ortiz-Munos



Southern California Research Lodge

Fraternal Review



OCTOBER 2021



BROTHERLY LOVE

HOW DO WE DEFINE BROTHERLY LOVE IN OUR CRAFT?

COVER STORY



Three Principal Tenets
By Joseph Bogg Beale
Circa 1900

At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great principles of the Order are *Brotherly Love, Relief, and Truth*. These virtues are illustrated, and their practise recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind their absolute necessity in the constitution of a good Freemason.

Brotherly Love might very well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the *Brotherly Love* which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his Brethren, according to the peculiar constitution of his own mind, or the extent of his own generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode and manner of its practise detailed in words, and illustrated by symbols, so as to give neither cause for error nor apology for indifference.

[Albert G. Mackey, "Brotherly Love," *Encyclopedia of Freemasonry*. (Chicago: The Masonic History Company, Revised and Enlarged by Robert I. Clegg, 1946, Volume 1; first published in 1874), 156.]

The Three Tenets in Masonic Ritual

Brotherly Love(Charity)...Relief...Truth

By C. Douglas Russell

The Three Tenets appeared in Masonic ritual as early as 1724, in these words from an early Masonic catechism, titled, “The Whole Institution of Masonry”:

40. Welcome Brother M or N to our Society. How many Principal Points pertain to a right Mason?

A. Three. Fraternity, Fidelity, Taciturnity.

41. What do they represent?

A. Brotherly Love, Relief & Truth, amongst all right & perfect Masons.¹

As noted in the Editor’s Word (page 2), the term “relief,” as a principal tenet, means “charity,” in the sense of aid to the needy or behaving charitably toward all; and in English translations of the Bible, “love” is sometimes used instead of “charity.” The meaning of the Three Tenets might be more clear if they were named “Brotherly Love, Charity, and Truth.” A way to speculate on some Masonic teachings, perhaps seeing them in a new way, is to substitute *love* (italicized) for “charity,” as I have done below.

On the facing page, Brother Albert Mackey suggests that the tenets are illustrated for a candidate “at every step of his progress.” In fact, prayers at the opening and closing of the lodge in all three degrees refer to love. On opening, the Chaplain asks the Great Architect of the Universe to “harmonize and enrich our hearts with Thine own love and goodness.”² On closing, the Master prays: “May the blessing of Heaven rest upon us and all regular Masons! May Brotherly Love prevail, and every moral and social virtue cement us! Amen.”

Brother Mackey indicates that Brotherly Love is “detailed in words, and illustrated by symbols.” In the 1st degree ceremony, the candidate is addressed by the Master with these words:

“By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.”

The theological virtues—Faith, Hope, and Charity (*Love*)—are symbolized by female goddess figures seated on rungs of Jacob’s ladder. Charity is portrayed as a woman embracing three children. These virtues “admonish us to have faith in God, hope of immortality, and *love* for all mankind. The greatest of these is *Love*; for our Faith may be lost in sight, Hope ends in fruition, but *Love* extends beyond the grave, through the boundless realm of eternity.”

In the 2nd degree, the Chaplain recites 1 Corinthians 13: “... though I have all faith, so that I could remove mountains, and have not *love*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing.” Later, the Master says, “By Speculative Masonry we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice *love*.”

In the 3rd degree, there’s a ritual activity symbolic of Brotherly Love, the Five Points of Fellowship, described in this *Fraternal Review* (page 9). The trowel is presented as a symbolic working tool of this degree: “... an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection.” The Master explains the symbolism of the beehive thus: “It might have pleased the Great Creator of heaven and earth, to have made man independent of all other beings; but as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship.”

These are but a few examples of monitorial ritual language that includes “love” or “charity.”

¹ Douglas Knoop, G.P. Jones & Douglas Hamer, “The Whole Institution of Masonry,” in *The Early Masonic Catechisms*. (Manchester University Press, 1943), 79.

² Ritual words in quotes—here, and in paragraphs below—are from Monitor & Officers’ Manual, *Grand Lodge of California F.&A.M.*, 2017.—Ed.

BROTHERLY LOVE: WHY WE NEED IT

BY BRO. ANGEL MILLAR

What does Brotherly Love mean in an age such as ours in which there is open suspicion of, if not hostility towards, all things masculine?

Traditionally, brotherly love began within the family, exemplified by the father who nurtured his sons to stand up for themselves and their values, to respect women, to be strong and independent, and to have respect for authority (by “authority” I mean people who know more, not people or institutions who abuse, or don’t deserve, their power). In probably every society before the modern age, there was also a rite of passage for men, typically in the form of an initiatic ritual which was performed somewhere around puberty.

Today, however, men do not go through a ritual of initiation as they come of age (though Freemasonry does provide initiation into male society—the *mannerbund*—for those who seek it out). And, from childhood, the father is often absent, along with any other positive male role model.

In the USA, an extraordinary thirty percent of families with children under eighteen years of age are single-parent families. And in more than eighty percent of those families, the mother is that parent.¹ At school, the male presence is similarly marginal, with men making up only about a quarter of public school teachers (and a mere 11 percent at elementary schools).² Then, of course, there are those fathers who are always at the office, having affairs, emotionally distant, disengaged, or worse.

It is, perhaps, not surprising that, as classical masculinity has all but disappeared, during the last few years we have seen an increasing suspicion of masculinity, especially in the media—though it has seeped into the culture in general. Notably, in 2019, Gillette released an ad for its

razors that, in the words of *Forbes* magazine, showed men involved “bullying, fighting, [engaged in] sexual harassment, and blatantly interfering with a woman speaking in the workplace”—with the obvious implication that this is what traditional “masculinity” looks like and that it is something we need to get rid of.

However, men who behave as characterized by Gillette don’t embody *any* ideals of manhood. By classical standards of masculinity, lacking self-discipline and respect for others, they are deficient in it. Neither the Stoic philosophers, nor the samurai, nor the Christian knights of medieval Europe, believed that harassing women, or harassing the weak, was praiseworthy or even acceptable. Indeed, men have always lived by the code of chivalry, which unites physical strength, generosity, and self-control. Notably, the Arabic term for chivalry is *futuwwa*, which translates as literally “young manhood.”

Though it may be part of it, brotherly love isn’t just the feeling we have for those men with whom we have some type of kinship. And it isn’t just giving a “bro hug” rather than the more reserved handshake. Brotherly love is demonstrated, fundamentally, in exemplifying what it is to be a gentleman. And by “gentleman,” I don’t mean an adult male who is nice or polite (though those qualities might be good in themselves). Rather, I mean “gentleman” in the classical sense of the word: a man who is educated and who cultivates mind, body, and spirit. Borrowing a phrase from Confucianism, I refer to the *Chun Tzu*, the “superior man.”

This is something that a mother, sister, girlfriend, or wife cannot exemplify. Nor can our father travel the path with us, since one of the classical qualities of

manhood is standing on one's own feet and going out into the world. We have to learn to be a man from other men, and that requires brotherly love.

I frequently meet men who had no father growing up, or whose father was abusive, an alcoholic, absentee, disengaged from his children, or who was so compliant at home and at work that he had no lessons to pass on to his children. I'm sure many of us have had male friends who couldn't be trusted, especially in our youth, and especially around our girlfriends. And I'm sure that most of us have been close to at least one woman who has been sexually harassed or abused. By the standards of probably every pre-modern society, this is a deeply abnormal situation.

Motherly love is exemplified in protecting her children and loving them, even when they do bad things. Society has no shortage of motherly love. Brotherly love, by contrast, is "making good men better." It is men striving together to improve ourselves and to set an example to those who can and want to improve themselves. Normal a century or more ago, it is even more necessary today. For, if anything can heal the emotional wounds of our absent fathers, untrustworthy friends, and society's tut-tutting at "masculinity," it is brotherly love. We need it now more than ever.

¹ "America's single-parent families," <https://thehill.com/opinion/finance/543941-americas-single-parent-families>.

² "Characteristics of Public School Teachers," <https://nces.ed.gov/programs/coe/indicator/clr>.

"INDEED, MEN HAVE ALWAYS LIVED BY THE CODE OF CHIVALRY, WHICH UNITES PHYSICAL STRENGTH, GENEROSITY, AND SELF-CONTROL. NOTABLY, THE ARABIC TERM FOR CHIVALRY IS FUTUWWA, WHICH TRANSLATES AS LITERALLY YOUNG MANHOOD."

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October 2021 ~ TheResearchLodge.com ~ 7

THE FIVE POINTS OF FELLOWSHIP

SYMBOLOLOGY

BY BRO. ALBERT G. MACKEY

There are duties owing by every Freemason to his Brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the *Five Points of Fellowship*. They are symbolically illustrated in the Third Degree. [It is noted that the Points are interpreted or explained somewhat differently, and in different order, by various Masonic authors, and that] there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1843 at the Baltimore Convention, and the enumeration given by Cole (quoted in full in this encyclopedia article) is the old and genuine one, which was originally taught in England by Preston, and in the United States by Webb. [Mackey's explanation of the five points is as follows:]



“The Spirit of Brotherhood Makes the Earth Turn”
Detail of a 19th century French print: Le génie du compagnonnage faisant le tour du monde

1. Indolence should not cause our footsteps to halt or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.
2. In our devotions to Almighty God, we should remember a Brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.
3. When a Brother entrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.
4. When adversity has visited our Brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.
5. While with candor and kindness we should admonish a Brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

[Albert G. Mackey, “Points of Fellowship, Five” *Encyclopedia of Freemasonry*. (Chicago: The Masonic History Company, Revised and Enlarged by Robert I. Clegg, 1946, Volume 2; first published in 1874), 787.]

October 2021 - The Research Mason - 6

Brotherly Love as Speaking Well of Others

The most material part of that brotherly love which should subsist among us Masons is that of speaking well of each other to the world; more especially, it is expected of every member of this fraternity that he should not [vilify] his brother. [Misrepresentations of others' words or actions] are detestable crimes against society. Nothing can be viler than to [malign] a man behind his back: it is like the villainy of an assassin, who has not virtue enough to give his adversary the means of self-defense, but, lurking in darkness, stabs him whilst he is unarmed, and unsuspecting of an enemy.

Of this crime, the much-admired poet Shakespeare has given a just description:

The man who steals my purse, steals trash;
'Twas mine, 'tis his, and may be slave to thousands;
But he who pilfers from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed. ...

It is not only expected of Masons that they should, with a conscientious soul, refrain from evil speaking, but also that they should speak well of each other.

To give a man his just and due character is so easy a duty that it is not possible for a benevolent mind to avoid it; it is a degree of common justice which honesty itself prompts one to. It is not enough that we refrain from slander; but it is required of Masons that they should speak graciously and with affection, withholding nothing that can be uttered to a brother's praise or good name with truth. What a pleasure doth it give to the heart feeling benevolent dispositions, to give praises where due! There is a selfish joy in good speaking, as [a feeling of satisfaction] succeeds it. Besides, the breast of such a man feels enlarged whilst he utters the praise due to his neighbor; and he experiences all the finest sensations of love, whilst he moves others to feel for the same object.

The neutral disposition—frigid and reserved—neither tends to good nor evil; but the man tasting brotherly love is warm to commend. It is an easy and cheap means of bestowing good gifts and working good works; for, by a just praise to industry, you recommend the industrious man to those to whom he might never be known, and thereby enlarge his credit and his trade. By a just commendation of merit, you may open the paths of advancement through those whose power might never have been petitioned. By a proper praise of genius and art, you may arouse the attention of those patrons to whom the greatest deserving might have remained a secret. It is a degree of justice which every man has a right to from his brother, that his virtues be not concealed.

To shroud the imperfections of our friend, and cloak his infirmities, is Christian-like and charitable; consequently, befitting a Mason. Even the truth should not be told at all times; for, where we cannot approve, we should pity in silence. What pleasure or profit can there arise by exposing the secrets of a brother? To exhort him is virtuous; to revile him is inhuman; and to set him out as an object of ridicule, is infernal.

From hence we must necessarily determine that the duty of a good man leads to work out the works of benevolence; and his heart is touched with joy whilst he acts within these precepts. Let us, therefore, be steadfast and immovable in our ordinances, that we be proved to have a tongue of good report.

[William Hutchinson, *The Spirit of Masonry*. (New York: Bell Publishing Co., 1982, first published in 1775),

FRAGMENTS

All the great religions of the world admonish their members to love one another. ... It has been customary in translations to use the word *love* in English in the belief that it comes closest to the meaning intended in the original religious works. This may or may not be a specifically correct translation. The universal existence of this word in holy writings may be illustrated by an examination of the *Holy Bible*. In the Old Testament ... we find “you shall love your neighbor as yourself” (Leviticus 19:18). In the New Testament we find ... “This I command you, to love one another” (John 15:17). [In Chinese, the] Confucian virtue known as *jen* is variously translated as “goodness,” “benevolence,” “human-heartedness,” “love.” Mohammed, in his *Speeches and Table-Talk*, said, “He who is not loving to God’s creatures and to his own children, God will not be loving to him.” Similar sentiments are expressed in the holy books of all the great religions of the world.

The use of the word love is too broad to be applicable to Freemasonry. Closer are the words *brotherly love*. ... The English word which would more correctly reflect what is meant by this universal religious rule of love would be the word *kindness*.

All of the traits covered in the word *kindness* are good and easier to follow, understand, and develop than the ideas conveyed with the broad and indefinite word *love*. ... Many persons rebel at the idea of loving one’s neighbor but welcome the idea of being kind. We might go so far as to say that the word *kindness* is the magic word which can solve many personal and community problems. ... Consider how easy it is to be kind by using at the proper time the words “please,” or “thank you,” or “I am sorry.” Closely related to the word *kindness* is the word *respect*. In both words is the implied recognition of the value of the other person’s feelings. ... If we substitute the word kindness for the word love we are really conveying the idea of what is truly meant by “love” in Freemasonry.

[Excerpted from Alphonse Cerza, PM, “Love,” *The Short Talk Bulletins* V, Volume 61, Number 9, September 1983. (Burtonsville, MD: The Masonic Service Association of North America, 2017), S. Brent Morris, Ed., 30-34.]

Brethren, there is nothing that this world needs now more than the making of friends among men. Freemasonry can help supply that need. It can become a centre of friendship. That is one of the great purposes of our Fraternity; to be a focus of fellowship in which men may be brought together that they may know and understand, and therefore love each other.

It is our desire to make friends of men in the world; bring men a little closer together so that each may feel the heartbeat of the other, sit down together, and learn to be friends. I believe that, underneath all the sectarianism of the modern time, and in spite of iron and bamboo curtains, men want to be friends. I believe if we knew what is going on in the hearts of men we would discover that their deep hunger is for a greater friendship for each other. This friendship must be centered in God. It is because this principle has been repudiated that there are tensions in the world scene.

[Archbishop William L. Wright, Grand Master of Canada (in Ontario), “The Purpose of the Fraternity,” *The Royal Arch Mason*, Vol. VI, No. 8, December, 1959, 1.]

Love is the life of goodness, virtue, and truth. Without it earth would be without its sun. To love well is to be well loved. Where love exists there is Heaven; and hate is Hell. Love triumphs over all differences. Without it, toleration, generosity, charity, and freedom itself would die. It is the sustainer of all that is noble and good in humanity. When we look on our neighbours and observe their faults and failings; when we feel hurt by their selfishness and injustice, we are apt, in turn, to be selfish and unjust towards them. An eye for an eye and a tooth for a tooth is the law of the selfish animal. It is only when we reflect that were the Great Judge of All so to try us, we would be condemned beyond hope. It is only when we consider our fellows in the light of the Love Divine that the bond of masonry becomes possible, and from the living acknowledgment of the Fatherhood of God, there springs into life the brotherhood of man. How appropriate then that Love should be placed as the first principle of Masonry.

[A.S. MacBride, J.P., *Speculative Masonry: Its Mission, its Evolution and its Landmarks*. (Glasgow: D. Gilfillan & Co., 1914), 79.]

October 2021 ~ TheResearchLodge.com ~ 11



BROTHERLY LOVE

BY BRO. JEDEDIAH FRENCH

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Many complex elements are at work in Freemasonry, and sometimes it is difficult to identify which is the most important. Yet the concept of brotherly love, or fraternal bonding, is doubtless at the top of this list. While the concept could seem abstract, I want to take this opportunity to offer some thoughts on what brotherly love means to me.

There are, naturally, mundane and spiritual perspectives that come into play. In the more worldly sense, the process of being welcomed into a brotherhood establishes a feeling of acceptance and community, which helps to anchor a person in their life. The ritual bonding that Masons experience connects them in a peculiar way, generating a phenomenological affection that unites them across the globe, regardless of time and place. Any Mason who has done extensive traveling will have noticed (and appreciated) the almost instant friendship that can develop despite language and cultural differences. This is obviously true in our mother lodge and among brothers in our own country or state.

But on the higher side, brotherly love symbolizes something greater than a sense of unconditional friendship and social acceptance. It stands for a kind of spiritual acceptance of others in spite of their apparent faults and imperfections; a practice of subduing one's passions and emotions for the sake of the Other. This is, in fact, a very significant spiritual practice: to allow the Other to be who they truly are—even if we are not on the same page, so to speak. This form of brotherly love is the recognition that all humans are created in the image of the divine and therefore are like drops of water from the same cosmic

ocean: we are the same in essence and being, yet differentiated. The practice of “the god in me recognizes the god in you”—expressed so beautifully in familiar phrases such as *namasté* and *as-salamu alaykum*—represents the higher form of brotherly love, which Masons are (in my opinion) encouraged to develop and practice both inside the lodge and in the outer world.¹

There is a great story of Gautama Buddha, in which he is accosted while walking through a village with his disciples and struck across the cheek by someone rushing out of the crowd of on-lookers. In this story, the Buddha is reported to have grabbed the attacker by the shoulders, kissing him on the forehead. His disciples are shocked and appalled, ready to jump in and fight for their Master. But the Buddha says simply to his attacker, “Thank you so much for giving me this blow. I have been waiting many lifetimes to repay this karmic debt, and now I have done so, thanks to you.”

It is this attitude and approach to life—recognizing the deeper connectedness and cosmic mystery of being human—that best expresses for me the higher or spiritual aspect of brotherly love. Especially in times like the present, in which personal differences and opinions seem to be a constant source of interpersonal conflict, the higher side of brotherly—and sisterly—love should be extended, to the best of our Masonic abilities, to all the people we encounter in our day-to-day lives.

¹ *Namasté is a Sanskrit greeting associated with Hinduism and yoga, “I bow to the divine in you”; as-salamu alaykum is a traditional Muslim greeting in Arabic, “Peace be with you.”—Ed.*

THE TENETS OF MASONRY

“It holds them to be true in a sense that no man can question them.”

The principal or chief tenets of Freemasonry are Brotherly Love, Relief and Truth. It is necessary not to overlook the word “principal,” for it signifies that while it is on these three great teachings that the Craft lays the greatest emphasis, yet there are other teachings of almost equal importance. In any discussion of our subject those others must not be lost sight of.

By a “tenet” is meant some teaching so obviously true, so universally accepted, that we believe it without question and always take it for granted. Examples of such teachings lie everywhere about us. Good health is better than illness; a truthful man is more dependable than a liar; it is better to save money than to waste it; education is to be preferred to ignorance. These are but a few of the countless examples of teachings that no intelligent man can possibly call into question. Everybody takes them for granted. They are tenets.

When we turn to the Principal Tenets of Freemasonry we are at once struck by an interesting fact. Freemasonry considers Brotherly Love, Relief and Truth to be teachings of this kind! It holds them to be true in a sense that no man can question them. They are obvious; axiomatic, self-proving. I wonder if you have always considered them to be so? Is it not only too common a thing for men to consider Brotherly Love, for example, to be such a thing that, while it might be highly desirable, it is not practicable, and is nothing therefore but a vision, to be dreamed of but never possessed?

It is challenging for Freemasonry to call such things tenets, for it means that they are not only true, but plainly and obviously and necessarily true. Unless you can grasp this fact, unless you can see for yourself that the teachings of Freemasonry are realities, self-evident realities and not visionary ideals, you will never be able to understand Masonic teachings. For Freemasonry does not tell us that Brotherly Love, Relief and Truth ought to be true, that it would be better for us all if they were true; it tells us that they are true. They are tremendous realities in human life, and it is as impossible to question their existence as it is to question the existence of the ground under our feet. The question is not whether we shall believe in them or not; for we cannot help but believe in them—the question is; what are we going to do about them?

Let us now reflect a moment upon the [first Principal Tenet,] ... Brotherly Love. By love is meant the placing of the highest possible valuation upon another person. A man’s mother or father, his wife or children, his intimate friends, he



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values for themselves—not for advantages he may gain from them, not for their usefulness to him, but solely each one in his own person and for his own sake. We work for such persons, we make sacrifices for them, we delight to be with them. That, in detail and practice; is what is meant by love. What then is meant by Brotherly Love?

Manifestly it means that we place on another man the highest possible valuation as a friend; a companion, an associate, a neighbour, a fellow. Merely to be with him, merely to spend hours in his company, to have the privilege of working at his side, is all we ask. We do not ask that from our relationship we shall make money, or further our business interests, or achieve some other form of selfish gain. Our relationship with such a one is its own excuse for being, its own justification, its own reward. All of us know that this Brotherly Love is one of the supreme things without which life is a lonely, unhappy, dreary kind of thing. This is not a hope or a dream, but a fact—as real as day and night, or as the law of gravity.

Freemasonry builds on that fact, takes it for granted, provides opportunities for us to have such fellowship, encourages us to understand it and to practise it, and to make it one of the laws of our existence. It is in short, and in literal truth, one of its Principal Tenets.

[“The Tenets of Masonry,” Grand Lodge of Scotland Yearbook, 1964, published online here: <https://www.facebook.com/GrandLodgeScotland/posts/the-tenets-of-freemasonry-brotherly-love-relief-and-truththe-principal-or-chief-/2007784835973754/>, dated November 19, 2018, accessed on 3/27/2021.]

October 2021 ~ TheResearchLodge.com ~ 13

Judges, Kings, and Brotherly Love in Masonic Leadership

By Bro. Matthew W. Parker

*“In those days there was no king in Israel; everyone did as he pleased.”
- Judges 21:25*

One of the great contradictions of Freemasonry is that we are a society of equal brethren meeting on the level, yet we have created multiple hierarchical structures granting title and recognition for leadership. This causes some to wonder whether we are truly equal. How can we be, when some men are Brothers and some are Worshipful Brothers, or Very Worshipful, or even Most Worshipful Brothers?

And yet, even the most fanatical egalitarian recognizes that there must be some form of leadership. We must have someone who, if nothing else, chairs the meeting and provides basic direction. Almost any working adult has sat in a directionless meeting which has done nothing but waste time, whether in the fraternity or in their non-Masonic profession. So, we are stuck between the rock of egalitarianism and the hard place of requiring leadership.

So too were the ancient Israelites. In the period after Moses and his successor Joshua, the Israelites were newly established in their lands. There were none set above, only the people with the rights and responsibilities given to them in the Torah. But for unity? As quoted above from the Book of Judges: “Everyone did as he pleased.” And so, the people fell into a familiar and repeating pattern: A person rises, as Judge, to lead the people during a crisis (whether of invasion or morality or both) and guides them out of it; good times return and the people live correctly; time passes and moral decay/invasion return; a new Judge rises to lead the people.¹

Eventually, the people grow tired of this endless cycle, which even happens to the Prophet Samuel: he leads Israel in wisdom but sees it fall apart when he appoints his immoral sons as Judges over the people.² Thus, the people come to demand a King be appointed to rule over them, that they might be as other nations.

Samuel, and God, attempt to warn the people what kinds of men the Kings of Israel will be. That they will rule, that they will be autocratic, that they will force the people to serve. That “he will take your sons and appoint them as his charioteers and horsemen,” daughters as perfumers and cooks, and that “...the day will come when you cry out because of the king you yourselves have chosen.”³

But the people would not be dissuaded. They insisted

they needed stable and long-term leadership, not prone to the rising and falling of individual Judges. Even if the rulership was arbitrary, or even awful at times, they needed someone to bind them as a people or they would never be safe.

The rest is history. Samuel first anoints the handsome and good Saul, who becomes autocratic and dangerous; and then later the famous David, the poet King who falls into his own sin.⁴ Eventually, the Kings of Israel and Judah will be the undoing of the people; their sins turn the people to sin, and both Kingdoms are eventually destroyed. Kingship in the Tanakh is very similar to the concept of the Fisher King from Arthurian legends—the moral rectitude of the King is that of the land.

But without the Kings and their leadership, it’s also arguable that neither Israel nor the divided Kingdoms would have become the regional powers they did. That leadership gave them a unity they did not have under the Judges. It gave them stability, and the ability to govern a broader territory than they otherwise could have.

What, then, are the lessons for Freemasons? We too were once a group of quasi-independent brethren, equal in our rights and responsibilities, formless and void. We too adopted structures that bound us together (the Grand Lodges) and established more permanent leadership rather than occasionally appointed masters; and arguably it was these innovations which allowed us to become a worldwide fraternity rather than a regional community.⁵

The first lesson that Masonic leaders should take from the Judges and Kings, then, is that the health of the lodge genuinely flows from the strength of its Master. A lodge with a tired or disinterested Master will not be as healthy as one with an active and engaged Master. And we can see this with specific focuses as well—a Master focused more on education will bring that; one focused more on fellowship will foster it. But, as a leader, the virtues and sins of the Master will percolate through the lodge and somewhat define it, at least during his term.

The second lesson is that we have leaders because they allow us to have long term stability and institutional memory. One of the greatest sins of a Masonic leader, then, is to leave their lodge in a position where that stability is disrupted or destroyed—the lodge’s accounts needlessly drained, files destroyed or



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misplaced, ties to the community severed. We are willing to submit to the direction of one of our brothers, even to exalt him with titles and honors, because he takes responsibility for the long-term survival and prosperity of the lodge; he should fail in that charge only at his peril.

And the third lesson is to remember the cost of autocracy and arbitrariness, and the benefits of harmony and brotherly love. Harmony is the strength and support of all societies, but most especially of ours. As there were certain rights given to all of the Israelite tribes, so too there are rights given to every member of the fraternity; and just as their Kingdoms fell when their Kings turned away from just rule to personal pleasure and sin, so will our lodges fall when their Masters are less than diligent about respecting the rights of their brethren.

Many of our jurisdictions pray, in the closing of the lodge, for brotherly love to prevail. We pray for this not only from the outside world, but for our lodges as well. Because it is the temperance of brotherly love that tempers—that should temper—the hand of a Worshipful Master. It is brotherly love that reminds Masters of the words used in many installation rites, that they are elevated to their position by their brethren, and to not forget their brothers' needs and dignities as well. Strength can be harsh, and institutional memory can lead to hidebound attitudes; but

when mortared together with the bonds of brotherly love, they will not become so debased.

Thus, the stories, follies, and lessons of the Judges and Kings of Israel are still of use in our lodges today.

¹ “Judge” is one of the more egalitarian titles we see in sacred texts, because of the Judge Deborah. For an example of a judge guiding people out of a crisis, see Judges 2:18. As to time passing and return of moral decay/invasion, see, e.g., Judges 2:19.

² Samuel’s status as a prophet is confirmed in I Samuel 3:20; as to his sons appointed as judges, see, e.g., I Samuel 8:13.

³ I Samuel 8:11-18.

⁴ For Saul see, e.g., I Samuel 9:16, and I Samuel 15:1; the story of David begins at I Samuel 16:1.

⁵ “Master” was once not a rank in and of itself, but a qualification for a senior Fellowcraft before the creation of permanent lodges and the Grand Lodge. See, e.g., *History of the Rite*, <https://scottishrite.org/about/history/>.

FINAL WORD

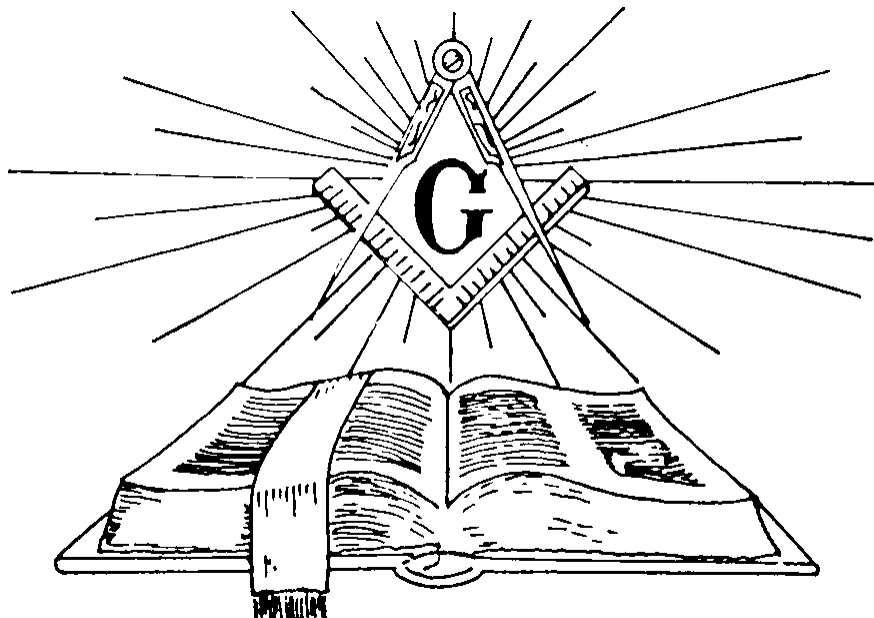


Bro. C.R. "Chuck" Dunning

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As Master Masons, we learn that our special working tool is the trowel, an instrument actually used to spread cement, but which Speculative Masons use for the more noble and glorious purpose of spreading the cement of brotherly love and affection. While we are taught this cement should unite us as a harmonious and productive fraternity, it is important to understand that such is not its only application. The Master Mason should wield the trowel everywhere, at all times, and with all people. Love is so central to our Craft that we repeatedly find it touched upon throughout our degrees.

[C. R. Dunning, *Contemplative Masonry: Basic Applications of Mindfulness, Meditation and Imagery for the Craft*. (Plano, TX: Stone Guild Publishing, 2016), 203-204.]





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December Dinner Menu



Dinner before the stated meeting on Monday, December 6, 2021 will be at The Alley Restaurant, 153 Paseo de Peralta #A, (505) 557-6789 at 5:30 PM



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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