



# 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](mailto:hiram@montezumalodge.org)

Volume 23 Issue 7

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

July 2023

## *From the East...*



From the East

As we approach the midpoint of our year, which is marked by the sun being at its zenith, and also by the Feast of St. John the Baptist on June 24, I think it is especially important to be grateful for the still increasing light between now and then. From there the days will become progressively shorter, until we reach the Feast Day of St. John the Evangelist on December 27. The Premier Grand Lodge of England was formed on June 24, 1717, and is the date we point to as the origin of Freemasonry. There were Masonic Lodges prior to that time, but this is the first time that a governing body was created to organize these lodges. The summer solstice is observed on June 21 (sometimes June 20), and the winter solstice is observed on December 21 (sometimes December 22), and they correspond very closely with the Feast Days of the Holy Saints John. The 2 pillars we revere mark these 2 feast days, with the left pillar representing St. John the Baptist and the right pillar representing St. John the Evangelist. I personally find these particular days to be opportune times to reflect on the things I set out to do since passing the last pillar, and also to simply remember that time is passing and ask myself if I am remaining present enough to make the most of the time I have been given. Hopefully this is done in the spirit of improving myself and therefore experiencing a fuller life, and not in berating myself for missed opportunities and shortcomings in relationships with the people who are closest to me. Although, I honestly spend a little energy on both. I was reflecting on the fact that I have turned in no sections yet this year, but also that there is still time to prioritize that once again. In the past it has been a way to keep my mind sharp, and I have also noticed that somehow, I become more productive when I spend even a small amount of time dedicated to rehearsing some piece of ritual. There must be some sort of correlation between exercising my mind and making a habit of it that allows me to make progress in other areas of my life as well.

We have our Past Master's Night coming up which fortuitously falls on the Feast Day of St. John the Baptist on Saturday June 24th. WB Chuck Hannaford will be coordinating with Olive Garden for the meal. We will also be presenting our annual scholarships, and have the good fortune to have as our guest a former recipient of the scholarship in 1968! I will read the e-mail we received from her (which is truly inspiring) at our June Stated Meeting, and we will get to hear the story firsthand at the presentation of the scholarships.

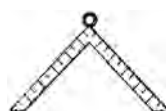
Our next brotherhood night will be on Tuesday June 20 at 6pm.

Our next Stated Meeting will be on Monday June 5 at 7pm with dinner provided by Brother AJ at 6pm. This month WB Jee Hwang has compiled a couple of TV scene shots and matched them with the actual location in the lodge building where they were filmed. Brother AJ assisted him in this process, and it is sure to be an interesting presentation.

Fraternally

Christopher J Williams

Worshipful Master



Continued on page 3

# Regular Meetings

## RECURRENCE

First Monday  
 Fourth Wednesday  
 Second Tuesday  
 Third Tuesday  
 Second Wednesday

## 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

## ORGANIZATION

Montezuma Lodge No. 1  
 Montezuma Lodge No. 1  
 York Rite Bodies  
 Santa Fez Shrine Club  
 Cerrillos Lodge No. 19

*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*

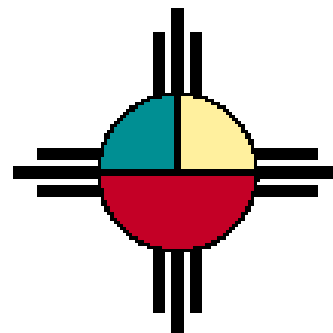
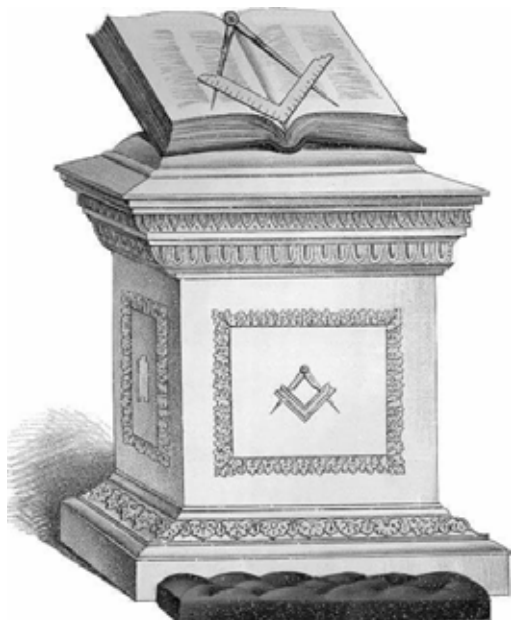
The next monthly meeting of the Property Management Board will be held on **Wednesday, August 23<sup>rd</sup>** at 6:00 PM in the library.

### *Dinner Scheduled*

We are scheduled to serve dinner at the St. Elizabeth's Shelter on Thursday, August 17, 2023.

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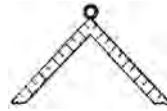
Greetings Brethren,

The Past Master's Night was a wonderful event, and it was great to see so many of you there! Thank you to WB Chuck Hannaford for organizing the catering from Olive Garden, and for all of his hard work to keep the buffet line well stocked. Thank you to Brother AJ Rodriguez for all of his help as well in preparing for the event and keeping it running smoothly. I also want to thank Brother Greg Pringle, Brother Nate Metheny, and RWB Scott Jaquith for their help in setting up the buffet line. Thank you to all the brothers who lent a helping hand to keep things running smoothly! The topic of various examples of ancient civilizations marking certain days came up in the discussion of why we Celebrate the Feast Days of St. John The Baptist and St. John The Evangelist. The following is an article I wrote while living in Boise about the topic. One last reminder – We will be meeting for our July Stated meeting on July 10 so that everyone can celebrate the 4th of July with their families. July Stated Meeting: July 10 at 7pm with dinner beforehand at 6pm prepared by Brother AJ Rodriguez. I look forward to seeing you there!

Fraternally

Christopher J Williams

Worshipful Master



### **Sacred Alignment: The Peculiar Arrangement of the Streets of Boise**

By Christopher J Williams, WM, Idaho Lodge No.1,  
with assistance from Levi Billman, PM, Idaho Lodge No.1

#### **Background**

The orientation of the downtown grid in Boise, as platted by Henry C. Riggs, has perplexed me since I first noticed it. It seemed to be askew at a very peculiar angle, and to me, the orientation seemed intentional. I asked around the historical community, and nobody seemed to think it strange or intentional at all until I started asking around in the surveying community. Jack Clark, PLS was the individual who stated that everything about the arrangement of the City of Boise was Masonic. His work with the Ada County Assessor's office, his term on the Ada County Historic Preservation Council, and the fact that he is a Licensed Professional Land Surveyor lend considerable credibility to his assessment of the layout of the City of Boise. He explained that he thought the Capitol being centered on what would be 7th Street was significant. He also said the named streets (which run East-West within the askew grid) were aligned to the Solstices. This was an exciting revelation, and it seemed very plausible as there are numerous sacred sites that have alignments marking the solstices or equinoxes. I had visited the Temple of Kukulcan at the Mayan site of Chichen Itza in 2011 and listened intently to the explanation given for the various aspects of the pyramid, which make it an astronomical calendar. On the Spring and Autumn Equinoxes, it is aligned so that the shadows created to give the appearance of a serpent crawling down the steps of the pyramid. This was quite an impressive feat, but probably elementary for a culture so focused on Astronomy and Geometry. Nevertheless, I forgot about this revelation until the calendar neared the middle of June this year (2016). I started looking for programs that might show sunrise and sunset locations throughout the year, so I could verify if there were in fact any odd alignments on the Solstice in Boise. Being an Electrical Engineer myself, and being focused very specifically on Solar Photovoltaic design, I frequently use such programs to estimate the production of a Solar Photovoltaic array that is at a fixed tilt and oriented in a specific direction. It suddenly occurred to me that I had never really paid much attention to the location of the sun at the beginning or the end of the day since there is no power production occurring at these times. So I found a program called SunCalc, which is available online for free, and checked the sunrise location on June 24, and was immediately disappointed. I had to adjust some of the settings to see the location of the sunset, and there it was – the sunset in near-perfect alignment to the adjusted West of the downtown grid. So on the evening of June 23, I packed my wife and 4 kids into the minivan and headed downtown with my camera. The sun didn't set until around 9:30pm, and I arrived at 9pm. The sun was still looking like it was due West, and my hopes sank, thinking that it would never make it to the alignment of the grid. But the position changed drastically as 9:30 drew closer, and from the center of the street, I could see the

sun moving into the street. The trees at the end of the street obscured its final position, but the fact that it made it all the way to the street prior to sunset was absolutely amazing to me. Below is a snapshot of the sunset taken just prior to sunset from 5th and Bannock. WB Levi Billman suggested a rigging system to capture the sunset from the center of the street that would allow a much clearer photograph not obscured by the trees at the end of the street(s). Next year, perhaps we will attempt a photograph from a better vantage point.

### **An Auspicious Day – 7 July 1863**

In Idaho City (Bannock City at the time), with the recommendation of Wasco Lodge No.15 in The Dalles, Oregon, the Grand Master of Oregon granted dispensation to Idaho Lodge No.35. This lodge was located in what was then known as Bannock City, which later became Idaho City. The lodge would later become Idaho Lodge No.1, which was chartered by the newly formed Grand Lodge of Idaho, Ancient Free and Accepted Masons, on 23 June 1868.

In Boise City, eight men assembled in Thomas Davis and William R. Ritchie's cabin. One of them was Henry Chiles Riggs, Sr., who drew up the first plat of Boise City that evening. The history of the men involved in this venture is well written and does not need to be restated here. The history does, however, need to be properly adorned to paint a fuller picture of who these men really were, and what it was they set out to do on that day. Thomas Davis came from Ohio, near Cincinnati. He came to Idaho with his brother Frank in 1862. From the Grand Lodge of Ohio, we learn that he was Raised in Carroll Lodge No.124 on April 15, 1859, and took his Demit on March 14, 1862.

Henry Chiles Riggs, Sr.



Henry Chiles Riggs, Sr., is well recorded in the history of Idaho, however, his Masonic affiliation does not show up anywhere. The Grand Lodge of Idaho assisted me in finding his affiliation with Shoshone Lodge No.7. In 1869, in the Grand Lodge Proceedings for Idaho, his name appears on the first roster among the list of Master Masons for Shoshone Lodge U.D. From that point, I was able to track him down to Yolo Lodge No.81 in Yolo County, California. He appears among the list of Master Masons in the 1858 Proceedings of the Grand Lodge of California for that lodge. He was also involved in Idaho Masonry as early as 1865, as he is listed as part of the Committee of Invitation in Boise City for the Masonic Ball for Idaho Lodge No.35. I have not yet tracked down where he was Initiated, Passed, and Raised, but for now, it was sufficient to learn that he was a Master Mason, and active in Masonry in Idaho.

From the Idaho State Historical Series for Henry Chiles Riggs, Sr., we also learn that he was elected as a Representative to the Idaho Territory Legislature, and introduced Bills to remove the Capitol from Lewiston to

Boise City, and also to form a new County around Boise City. Both of these Bills were successful, and the Capitol moved to Boise, and the new County formed was named Ada County for his daughter, Ada. Much more has been written about his life and his many accomplishments, and it is abundantly clear that he was a great asset to the community of Boise City.

### **John E. Tourtellotte**



John E Tourtellotte weighs in heavily on this story, as some of the most significant Architectural elements that permeate the landscape in Boise are attributed to his brilliant efforts. There is a great deal of information that has been written about this man, but nothing that would lead anyone to believe that he was a member of our ancient and honorable fraternity. He wasn't easy to find, but I was finally able to locate his record (with some assistance from our Grand Secretary) in the archives of the Grand Lodge of Idaho. His record indicates that he was Raised in Boise Lodge No.2 on May 7, 1892.

His career was very impressive, and there are many buildings in the City of Boise that is attributed to him. He commenced work on the Cathedral of St. John the Evangelist in 1906, and construction was finally completed in 1921. His work on the Capitol Building commenced in 1905 and was completed in 1920. It seems interesting to note that Bro. John E. Tourtellotte and Bro. Hon. Henry C. Riggs, Sr. would have been active in Boise lodges at the same time. It would be fantastic to learn if there were ever any conversations relative to the arrangement of the grid, or the original intentions of the creator of that first plat map. Regardless, we find the front entrance of the Cathedral of St. John the Evangelist, with its most prominent stained glass window and a statue of St. John the Evangelist perched atop that façade, on the Feast Day of St. John the Evangelist, aligned perfectly to greet the sunrise. Was Bro. John E. Tourtellotte aware of this sacred alignment or was this all just a complete accident? The Capitol Building is even more interesting for our Fraternity. It has 33 steps leading to the entrance. From the front of the Capitol Building, the Capitol Dome is illuminated precisely halfway at sunset on June 24, and again on Sunrise on December 27. It contains 3 different types of columns – Doric, Ionic, and Corinthian. And finally, the words of Bro. John E. Tourtellotte from his Capitol dedication speech: “The great white light of conscience must be allowed to shine and by its interior illumination make clear the path of duty.”



Cathedral of St. John the Evangelist



Idaho Capitol Building

## Union Pacific Depot Building

In the midst of all this construction, there is one more element that I believe further punctuates the efforts of these good brethren, and that is the Union Pacific Depot. Architects Thomas Hastings and Richard Shreve commenced plans in 1924, and construction was completed in 1925 to much fanfare. There is no mention of either of these Architects being Masons, but as we have already seen, this isn't conclusive evidence that they weren't. The siting of the Depot tower is precisely aligned to the center of the Capitol Building intentionally to create a spectacular boulevard in the style of the City Beautiful movement. There are many interesting elements to the Tower, including four obelisks at each corner near the top of the tower. The interior has interesting details that might lead a person to believe that there was some Masonic influence on this impressive structure, and hopefully time, perseverance, and patience will reveal the connection if one exists.



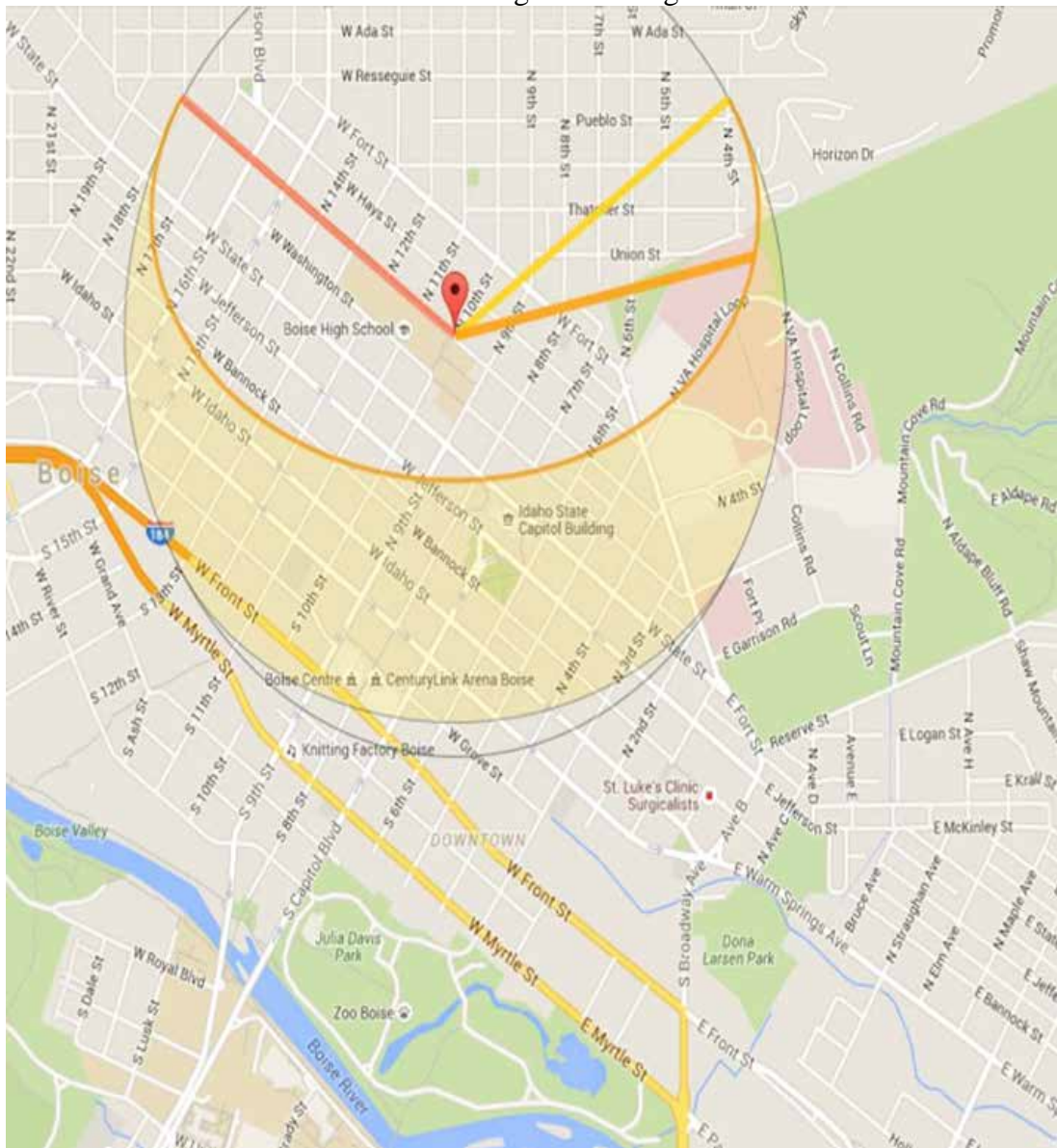
Boise Depot (formerly Union Pacific Depot) with 4 obelisks perched atop the tower



Interior of Boise Depot looking toward the “adjusted” East

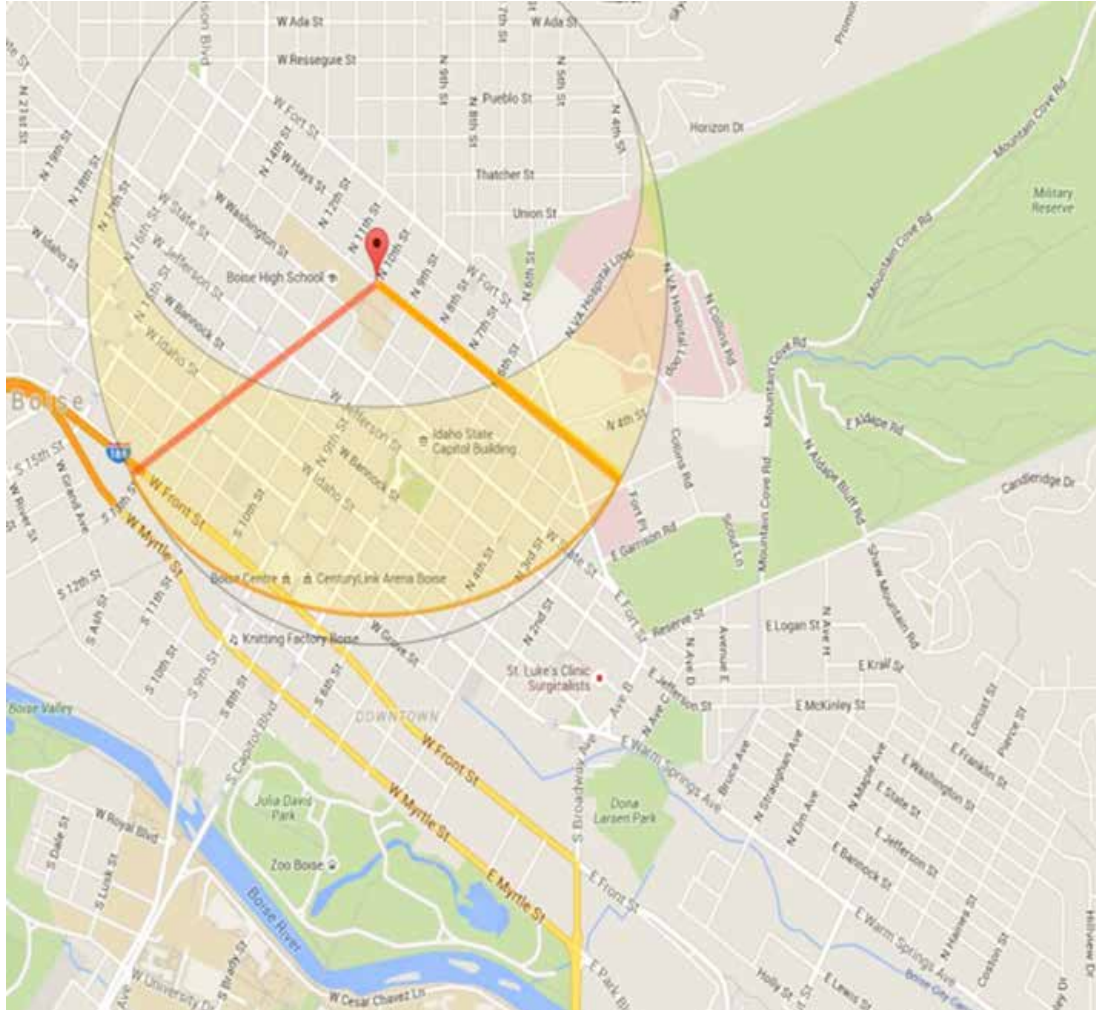
In the image above from the SunCalc program for June 24, the red line marks the direction of the sunset on June 24 and shows a very close alignment to the adjusted “West” according to the downtown grid as platted by Henry C. Riggs on July 7, 1863. The Capitol Building designed by Architect John E. Tourtellotte makes good use of shadow on this evening when the dome is precisely split in the center from the front view with shade on the right and light on the left.

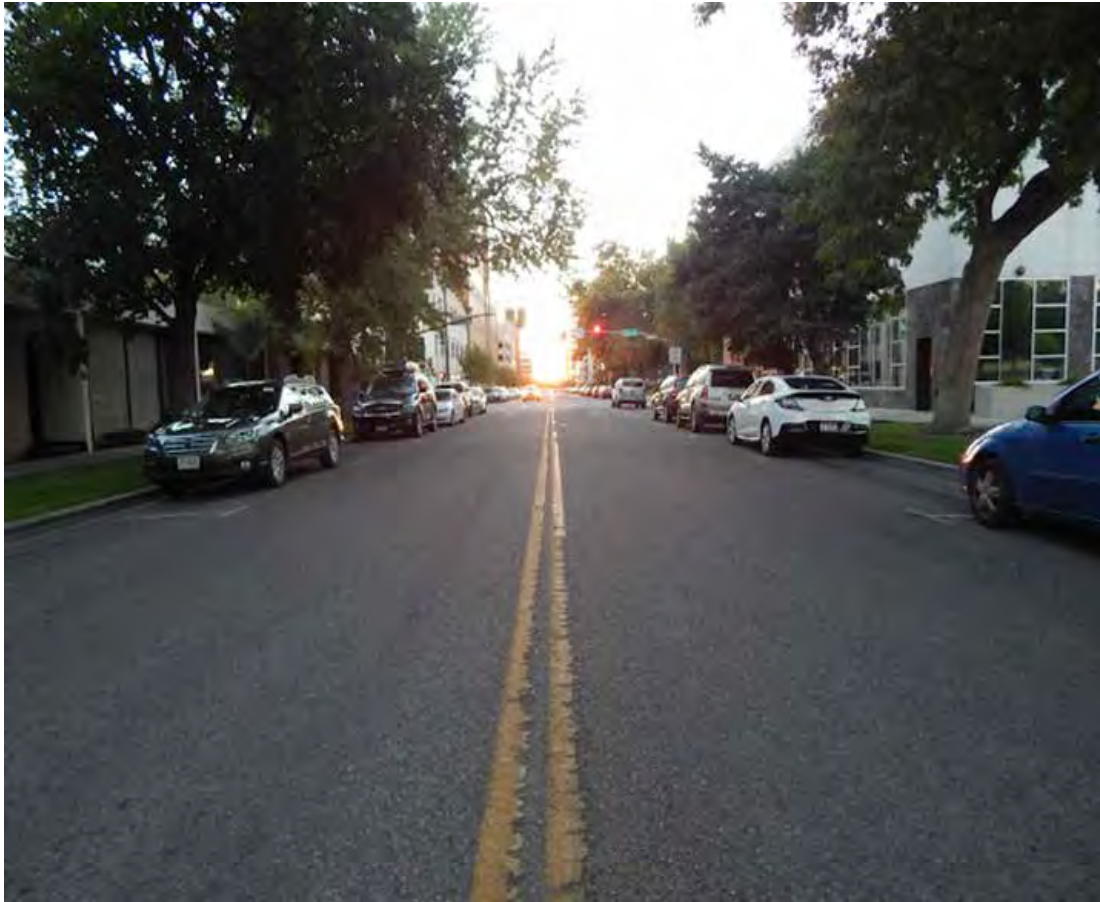
In the image below taken from the SunCalc program for December 27, the orange line marks the direction of the sunrise on December 27 and shows a very close alignment to the adjusted “East” according to the downtown grid as platted by Henry C. Riggs on July 7, 1863. The Cathedral of St. John the Evangelist has its entrance oriented to this corrected East and was designed by Architect John E. Tourtellotte. The Capitol Building, also designed by Architect John E. Tourtellotte, makes good use of shadow on this morning when the dome is precisely split in the center from the front view with shade on the left and light on the right.





In the image below taken from the SunCalc program for December 27, the orange line marks the direction of the sunrise on December 27 and shows a very close alignment to the adjusted “East” according to the downtown grid as platted by Henry C. Riggs on July 7, 1863. The Cathedral of St. John the Evangelist has its entrance oriented to this corrected East and was designed by Architect John E. Tourtellotte. The Capitol Building, also designed by Architect John E. Tourtellotte, makes good use of shadow on this morning when the dome is precisely split in the center from the front view with shade on the left and light on the right.





Sunset on June 24th

Southern California Research Lodge  
**Fraternal Review**

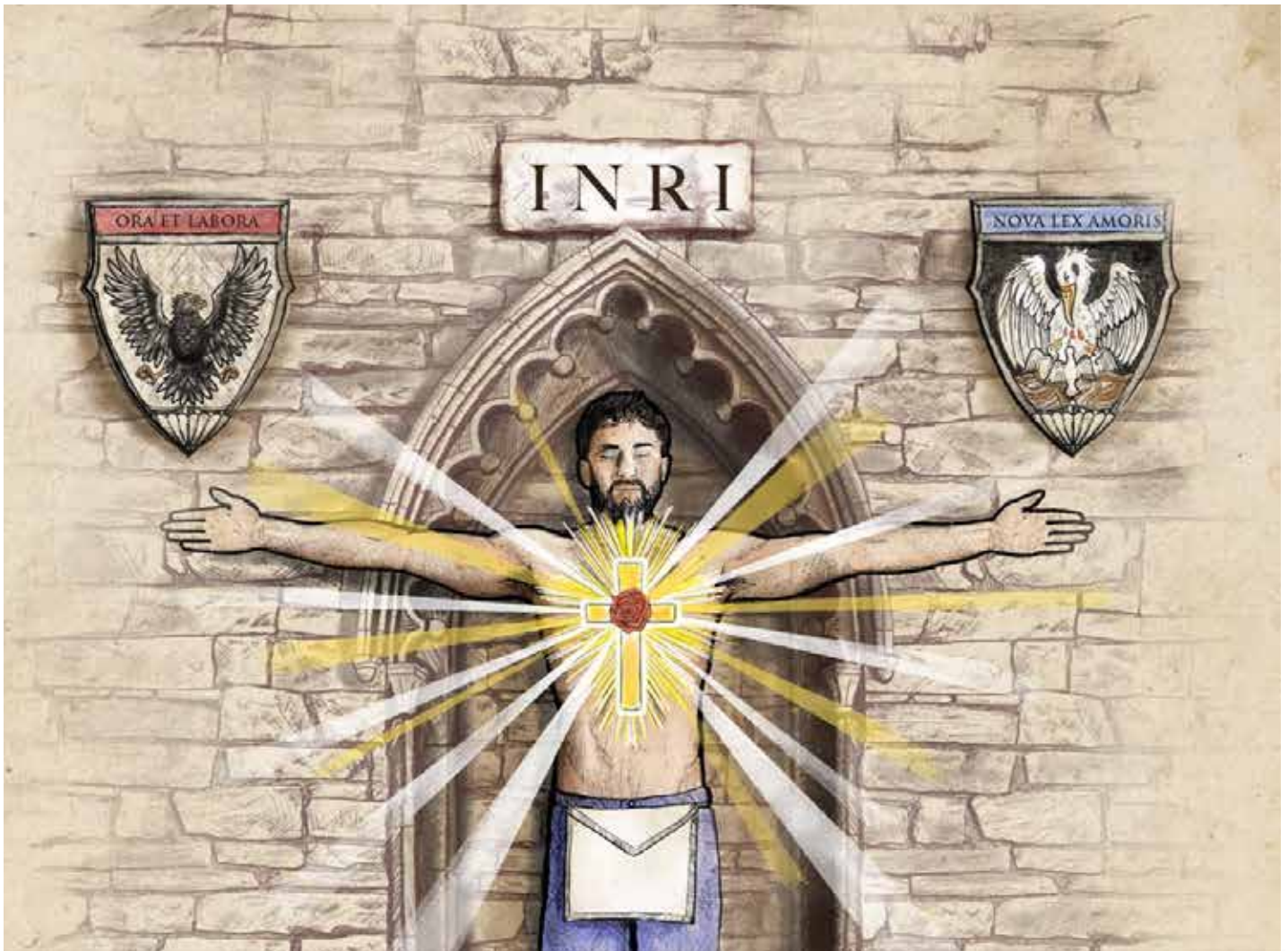


March 2023



ROSICRUCIANISM  
-AND-  
FREEMASONRY

WHAT BINDS THE ROSY CROSS TO THE CRAFT?



# The Rosicrucianism of the AASR Rose Croix Degree (18<sup>th</sup>)

By C.R. Dunning, Jr.



Art by Bro. Ryan Flynn [www.ryanflynn.com](http://www.ryanflynn.com), with permission from Bro. C.R. Dunning, Jr.

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*A Rose Croix Oratory: Rosicrucian Reflections and Resources from a Knight of the Eagle and Pelican (Stone Guild Publishing), is scheduled to be published on April 6, Maundy Thursday of this year. This is an excerpt from Chapter 2, “The Rosenkreuz and the Rose Croix.” —Editor*

Early versions of the 18<sup>th</sup> Degree overtly offer little more than a review of common Christian teachings on theology, damnation versus salvation, and the life, messages, and spiritual role of Jesus Christ. These points are embellished with the symbolism of temple destruction and rebuilding that is central to Scottish Rite Freemasonry, with special emphasis on the three Theological Virtues of faith, hope, and love/charity that are initially taught in many versions of the first degree, Entered Apprentice. There is nothing in the first versions of the Knight Rose Croix Degree that explicitly references the kinds of things found in esoteric Christianity, such as Neoplatonism, Hermeticism, Cabala, Gnosticism, or alchemy. More than one Masonic scholar has therefore concluded that there was never anything genuinely Rosicrucian about the Rose Croix Degree, including the encyclopedist Albert Mackey.

Other scholars, including McIntosh and Churton, have reasoned that there are indeed significant commonalities, and enough to regard the degree as a recognizable expression of the Rosicrucian spirit. However, seeing the commonalities requires interpretations of the degree’s symbolism that are not offered by the degree itself, and such interpretation is the right of every Freemason, even a duty. To that end, you are encouraged to consult published versions of the early rituals as you consider the following points.

**The Rose+Cross:** The authors of those early rituals were well aware of the background of this image and must have known it would be regarded as at least a symbolic connection with the movement started by the *Fama*. Perhaps more telling than the lack of any admission to an intentional connection through this symbol is the lack of any disclaimer. Had they not wanted the connection to be made, they could have said so, but they did not. At the

Rosicrucian is left an option.

**The prominence of the colors black, white, and red:** These colors are also central to alchemy, where they actually name the three most universally referenced phases of the Great Work – *nigredo*, *albedo*, and *rubedo* – the blackening, the whitening, and the reddening. Gold also fits into this sequence, since it is typically connected and sometimes even equated with red. One could further argue that the sequence of events of the degree ritual parallels these phases.

**The cubic stone sweating blood and water:** This is a combination of widely known Christian imagery based on Biblical references to Jesus as the chief cornerstone of the Church, his perspiring blood in the Garden of Gethsemane, and the water that gushed from the spear wound in his side as he hung on the cross. This imagery also speaks directly to alchemists, where the cubic stone signifies the *prima materia* with which one works, as well as the work’s goal, the Philosopher’s Stone. The blood and water can likewise be regarded as representations of the fundamental solar and lunar elements within the stone; elements that many alchemical texts say must be properly extracted and reintegrated to accomplish the Great Work.

**The eagle:** The eagle has two traditional meanings in ordinary Christianity that have further depths among esoteric Christians.

**“This imagery also speaks directly to alchemists, where the cubic stone signifies the prima materia with which one works, as well as the work’s goal, the Philosopher’s Stone.”**

“The Rose+Cross: The authors of those early rituals were well aware of the background of this image and must have known it would be regarded as at least a symbolic connection with the movement started by the *Fama*.”

Because the eagle is a sharp-eyed bird that freely soars closer to the heavens, it represents Christians who can “see the Light,” have been baptized and born again, freed from the weight of their sins, and are thus closer to Heaven. The eagle has a somewhat resonant meaning in alchemy, where it represents essences that have been evaporated or sublimed from a substance, and it is thus generally symbolic of the spirit that animates matter. It is therefore also sometimes connected with the phoenix, which rises reborn from its flaming death.

Second, the eagle is commonly associated with St. John the Evangelist and his gospel. Of the four canonical gospels, John’s is the one that most addresses the heavenly or divine aspects of Jesus Christ. This common exoteric association with the Gospel of John is also meaningful among esoteric Christians. The first chapter addresses the divinity of Jesus as the *Logos*, a term that was very familiar to Greek philosophers. Among other meanings, it was the rational animating aspect of the Divine, upon which each thing in creation is dependent for its existence. This understanding of *Logos* fits well with that of the Gospel of John, as does Philo of Alexandria’s (c. 20 AD–50 AD) concept of the *Logos* as being the first-born of God. [...]

**The pelican feeding its chicks with blood from its own breast:** This is an ancient portrayal of salvation and spiritual nourishment provided to the faithful through Jesus’ self-sacrifice. But alchemists also recognize it as depicting a kind of distillation vessel



called a *retort*. In the Great Work, it facilitates the refinement, condensing, and multiplication of the Philosopher’s Stone so that it can then be used in the transformation of other things. Psychospiritually speaking, it signifies the stage of development in which one is preparing to apply their spiritual essence for the benefit of others, which nicely parallels the standard religious symbolism of the pelican feeding its young.

**The required meeting on Maundy Thursday:** Maundy Thursday is the day in the liturgical calendar on which Christians venerate the Last Supper, when Jesus taught his disciples the sacrament with bread and wine to remember the sacrifice of his body and blood. The word *maundy* literally means “mandatory,” relating to Jesus’s “new commandment” to love as he loved. On the Rosicrucian side, Maundy Thursday is one candidate for the mysterious day C mentioned in the *Fama*, on which all Rosicrucian initiates are expected to spiritually commune in the House of the Holy Spirit, or report the



**“The pelican feeding its chicks with blood from its own breast: This is an ancient portrayal of salvation and spiritual nourishment provided to the faithful through Jesus’ self-sacrifice.”**

reason for their absence. According to an old statute for Masons of the Rose Croix Degree, if one is alone on this day, then it is imperative to meet “other Knights in the spirit.”

Themes of personal transformation and social reformation: The presence of these themes in Rosicrucianism has already been established. Furthermore, their presence throughout Freemasonry is beyond dispute. This degree presents those themes in its allegorical journey from darkness to light, along the way encouraging members to contemplate the disposition of their souls, to practice the virtues of faith, hope, and charity, and to emulate Jesus Christ in loving others.

Examination of these seven elements makes it hard to accept [...] assertions that Rosicrucianism and the 18<sup>th</sup> Degree have nothing in harmony but the Rose+Cross symbol and a Christian character; and that a Rose Croix Freemason and a follower of

Rosicrucianism must therefore be fundamentally different persons. To the contrary, it shows that there are significant symbolic intersections and that a Knight Rose Croix and an aspiring Rosicrucian could easily be one and the same. From the first appearance of this degree, the congruence would have been apparent to anyone well versed with Rosicrucianism and alchemical or esoteric Christian interpretations of the degree’s symbolism. This perspective is further punctuated by the possibility that the degree was first written by Jean-Baptiste Willermoz (1730-1824), a known esotericist and student of the theurgist Martinez de Pasqually.

All seven elements are still integral to more recent versions of the degree. However, beginning with revisions made in 1861, more commonalities with Rosicrucianism were included. The current ritual of the Ancient and Accepted Scottish Rite Southern Jurisdiction was put in use within the first decade of the 21<sup>st</sup> century. Although the ritual still does not directly address Rosicrucianism, it and its official supporting literature reveal even more aspects connecting it with the movement.

We now examine some of the content that has been made available to the public. The following paragraphs reference the official guidebook for the

degrees of the Scottish Rite Southern Jurisdiction, which is *The Scottish Rite Ritual Monitor and Guide*.

The contemporary version of the 18<sup>th</sup> Degree [in the *Pike Ritual of the Ancient and Accepted Scottish Rite, Southern Jurisdiction*] is laced with alchemical references. Within the first paragraph of its synopsis is the declaration, “This Degree both reveals and conceals one of the great secrets of Alchemy....” This is followed by an explanation of the difference between “Practical Alchemy” and “Spiritual Alchemy.” It is then asserted that the latter type is initiatic and that its practitioners have sought to transform themselves, which is clarified as the work of this degree. Thus, this textbook explanation of the Rose Croix Degree firmly connects it with psychospiritual alchemy and thereby echoes the *Fama*.

Intertwining with the alchemical language are references to Nature that mirror those found in the Rosicrucian manifestos. For example, the Rose Croix lecture explains one esoteric meaning of the acronym INRI as *Ignis Natura Renovatur Integra*, “All of Nature is Renovated by Fire.” Further consideration of INRI includes this statement:

We apply reason to the Book of Nature and find a great truth written in the letters of light: there is a living God. The great law that governs the universe is harmony; the will of the Almighty God, always acting as the expression of His infinite love. Arriving at this result by applying reason to the decipherment on the great pages of the Book of Nature, we read the sacred initials thus....

For comparison, in the *Confessio* we find, “the Book of Nature is opened wide before the eyes of all, though few can either read or understand it.” Also, consider the *Fama* speaking of the importance of probing “all faculties, sciences, and arts, and all of Nature in order to determine certain infallible axioms....”

The lecture additionally contains references to some of the same philosophers and sages lauded by the *Fama*, including an extensive examination of the Tetractys of the Greek philosopher Pythagoras. That examination makes a connection with Cabala, which



**“Intertwining with the alchemical language are references to Nature that mirror those found in the Rosicrucian manifestos.”**

is also mentioned in the *Fama*. Furthermore, the Hermetic Axiom, *as above so below, as below so above*, is dramatically highlighted in the ritual in a way that must remain privy to those who have received the initiation.

BIO:

C.R. “Chuck” Dunning is an advocate, facilitator, trainer, and consultant in contemplative practice, with more than 30 years in the professional fields of higher education and mental health, as well as in Masonry, Rosicrucianism, and other currents in the Western esoteric traditions. He is the founding Superintendent of *the Academy of Reflection*, which is a chartered organization for Scottish Rite Masons wanting to integrate contemplative practice with their Masonic experience. Chuck is also a co-founder, trainer, and facilitator for *the Masonic Legacy Society*, which freely introduces the inner work of Masonry through online documents and facilitated activities and training.





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

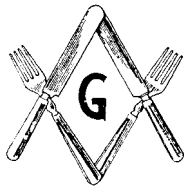
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**Secretary**  
**Don Helberg, PM**  
 Lodge Office: 505-982-0971  
 Home: 505-471-0168  
 email: hiram@montezumalodge.org

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

*August Dinner  
 Menu*



Join us on August 11<sup>th</sup> for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

- Both Beef and Chicken Fajitas
- Garlic Bread
- Vegetables
- Tossed Salad and Dressings
- Watermelon, Pies, Ice Cream
- Coffee, tea, and sodas



**2022-2023 Officers**

- Worshipful Master:** - Christopher J. Williams  
(C): (208) 995-6922
- Senior Warden** - Jose M. Montano  
(C): (505) 692-9183
- Junior Warden** - Jee W. Hwang  
(C): (704) 654-1270
- 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** - Nathan W. Metheny  
(C): 505-930-9390
- Junior Deacon** - Gregory O Pringle  
(C): 505-920-7012
- Senior Steward** - Timothy R. Gilmore  
(C): (505) 660-5919
- Junior Steward** - Open
- 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](http://www.montezumalodge.org)
- Ask any Mason