



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

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Volume 24 Issue 1

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

January 2024

From the East...



Greetings Brethren,

The beginning of a new year is always an auspicious event. From time immemorial, the passing of the Winter Solstice in the Northern Hemisphere marked the New Year. Hundreds of stone Temples or other stone markings around the world were built to observe the precise passing of the Winter Solstice or the Summer Solstice in the Southern Hemisphere, as well as other astronomical events. Our modern day calendar has its roots based on these astronomical events.

Our ancient ancestors worshiped the sun and fire as its representative on Earth. They built stone altars and lit fire on the altars as a ceremony to adore their sun god. The sun gave life to every living creature. To our ancient ancestors, the gradual shortening of days meant the possible extinction of life. It was thus with much anticipation that the passing of the Winter Solstice was greeted with great joy; the anticipation that crops could be planted and eventually produce food to survive another year.

Modern day Masonry also has some of its roots based in part to the Earth's revolution around the sun. We have our altar in the center of the lodge, flanked by three burning (fire) tapers, placed in a triangular (Deity represented) position at the side of the altar. Our ancient ancestors lit fire on their altars and moved around it, in joy by dancing or solemnly in ceremonial fashion. We solemnly move our candidates around the altar in a clockwise direction similar to the "sun's movements", rising in east and moving towards the west, by way of the south.

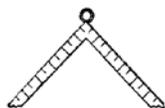
Other significant Masonic observances are the Holy Saints John. Saint John the Baptist celebration coinciding with the Summer Solstice and Saint John the Evangelist celebration coinciding with the Winter Solstice. In our symbolism, two parallel lines on each side of a circle represent them. The circle has a dot in the center. Our ancestors to represent the Deity as in "the center is everywhere and the circumference nowhere" used this circle/dot symbol. The circled dot was also used to represent the sun in astrological charts. To Masons, the circle/dot symbol has another meaning that is repeated during each initiation.

My Brothers, I hope and pray that this New Year will fulfill your best of intentions.

Fraternally,

Jose Montano

Worshipful Master



Wishing all a Happy and Prosperous New Year

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 Fe 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

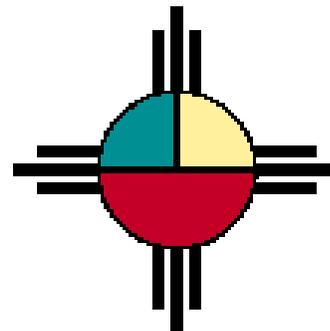
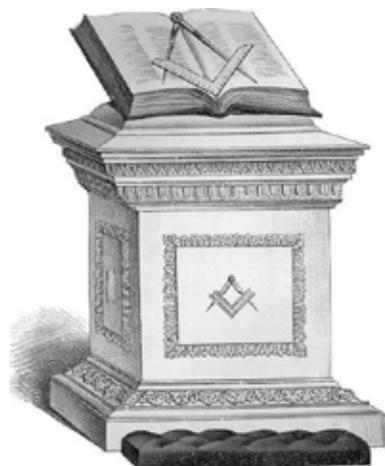
The next monthly meetings of the Property Management Board will be held on **Wednesday, January 24th** at 6:00 PM in the library,

In Memoriam

Brother Ronald R. Ball passed away on November 23, 2023. He was born May 20, 1940 in Colby, KS, He was preceded in death by his wife of sixty years, Jean Ann Egenhofer Ball, Our Brother was initiated 10/25/1966, passed 1/10/1967, and raised 3/21/1967. A service will be held on Friday, January 12, 2024, at 11:00 a.m. at First Presbyterian Church, 208 Grant Ave., Santa Fe, NM..

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2023 Joint Installation of Officers









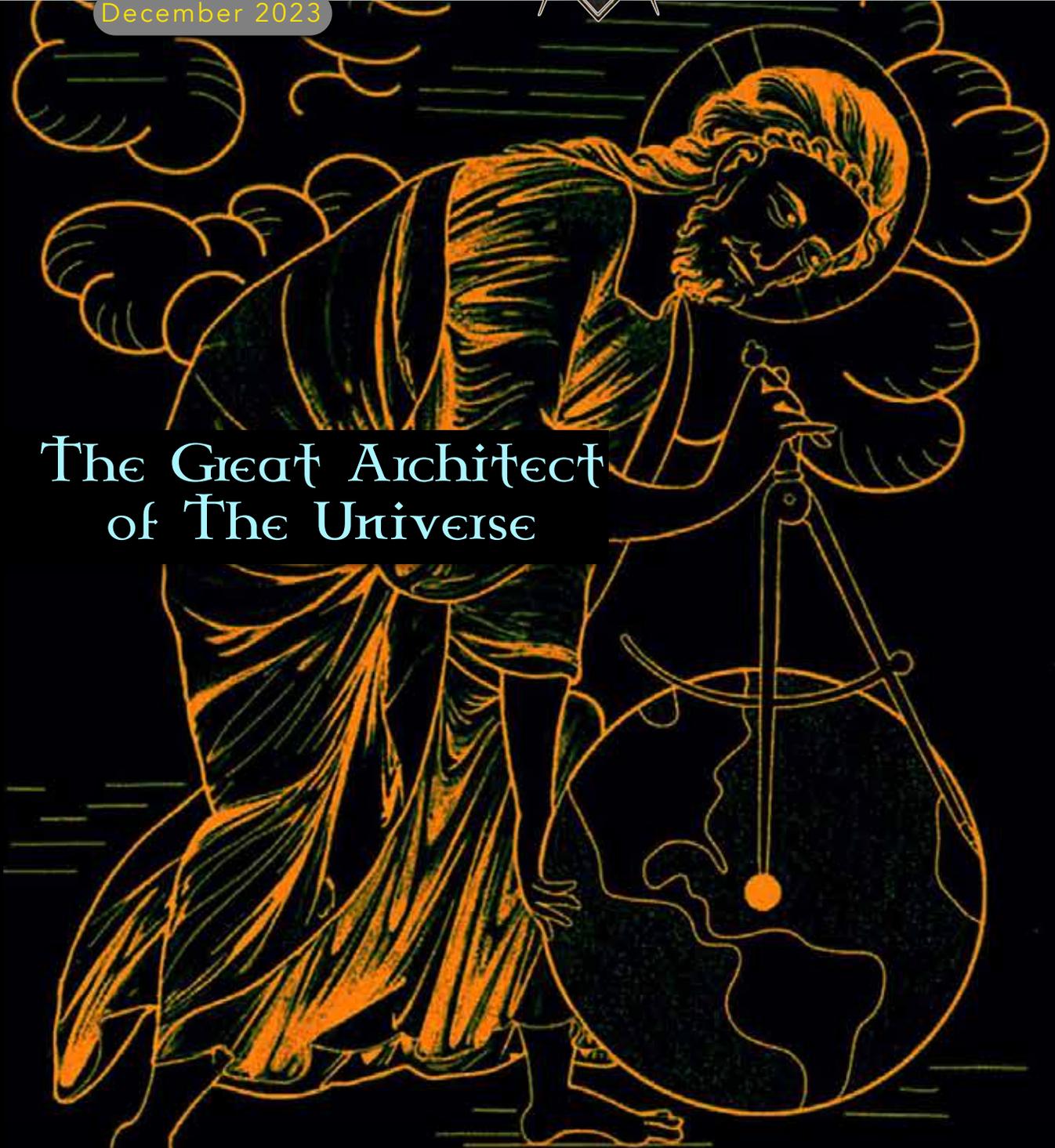
Southern California Research Lodge

Fraternal Review

December 2023



The Great Architect of The Universe



WHO IS THE GREAT ARCHITECT OF THE UNIVERSE?

GAOTU: Many Concepts

By Angel Millar

As we should expect, having emerged from the operative stonemasons' lodges of Great Britain during the early 1700s (with several more centuries of prehistory), the first Freemasons—like almost everyone else in the country at that time—were Christians of various denominations, along with some Deists.

During the 1730s, however, the first Jews were admitted to their lodges. From about 1800 C.E., Muslims were initiated into the Craft. Then, from the 1840s, men from outside of the three Abrahamic faiths were initiated, beginning with a Zoroastrian, closely followed by Sikhs and Jains. Later, during the 1870s, Hindus began to be initiated into the Craft.[1]

As this suggests, Freemasonry is not a religion and it makes no theological claims. Instead, it enables men of different faiths and spiritualities—and those in search of spiritual understanding—to come together as Brothers in an environment oriented toward the sacred.

Different denominations and different faiths have different views about the Nature of Deity, of course. Yet, implicitly, we recognize that they are not only similar in some respects. But as well that they all share essential truths.

Hence, the Bible (Psalm 12:6) tells us that the Word of God is “as silver tried in a furnace of earth, purified seven times.” And, in the Qur’an (Surah Ar-Rahman 55:1-14), Allah is said to have created man out of clay, like a “potter.”

In ancient Egypt, Ptah was both a creator god and the patron of craftsmen. The Egyptians identified him with the ancient Greek god Hephaestus, the divine blacksmith who forged the weapons of the gods of Olympus.

Similarly, in Hinduism, the creator god Vishwakarma is said to have forged the weapons of the gods Vishnu, Shiva, and Kartikeya. Often, in this religion, however, the various gods are regarded as emanations, or avatars, of the supreme Deity: Brahman, who is regarded as the Creator.

Two-and-a-half millennia ago, the ancient Greek philosopher Plato (born 428/427 BCE, Athens—died 348/347 BCE, Athens) proposed that God, the Creator, was a “Craftsman” (*Demiourgos*) who created the cosmos with geometric “solids” as building blocks. These solids were the tetrahedron (“pyramid”), cube, octahedron, icosahedron, and dodecahedron, representing the elements of Fire, Earth, Air, Water, and Aether respectively. (We should already see some similarity to Freemasonry.)

Later, the great Roman Catholic theologian Thomas Aquinas (ca. 1225–1274 CE) compared god to an “architect.” And, later still, in his *Institutio Christianae religionis* (“Institutes of the Christian Religion,” 1536), theologian and Protestant reformer John Calvin described God as “the Architect of the Universe.”

However, we should not take metaphors literally. According to the Bible, “God said, ‘Let there be light’: and there was light.” (Gen. 1:3) Brahma was said to dream the cosmos into existence. And the supreme God of Zoroastrianism—which is widely believed to have influenced both Judaism and Christianity—was said to have created the cosmos through His thoughts alone.

[1] Jessica Harland-Jacobs and Jan A.M. Snoek, “Freemasonry and Eastern Religions” in *Handbook of Freemasonry* (Henrik Bogdan and Jan A. M. Snoek, editors), Leiden: Brill, 2014, pp. 258-259.



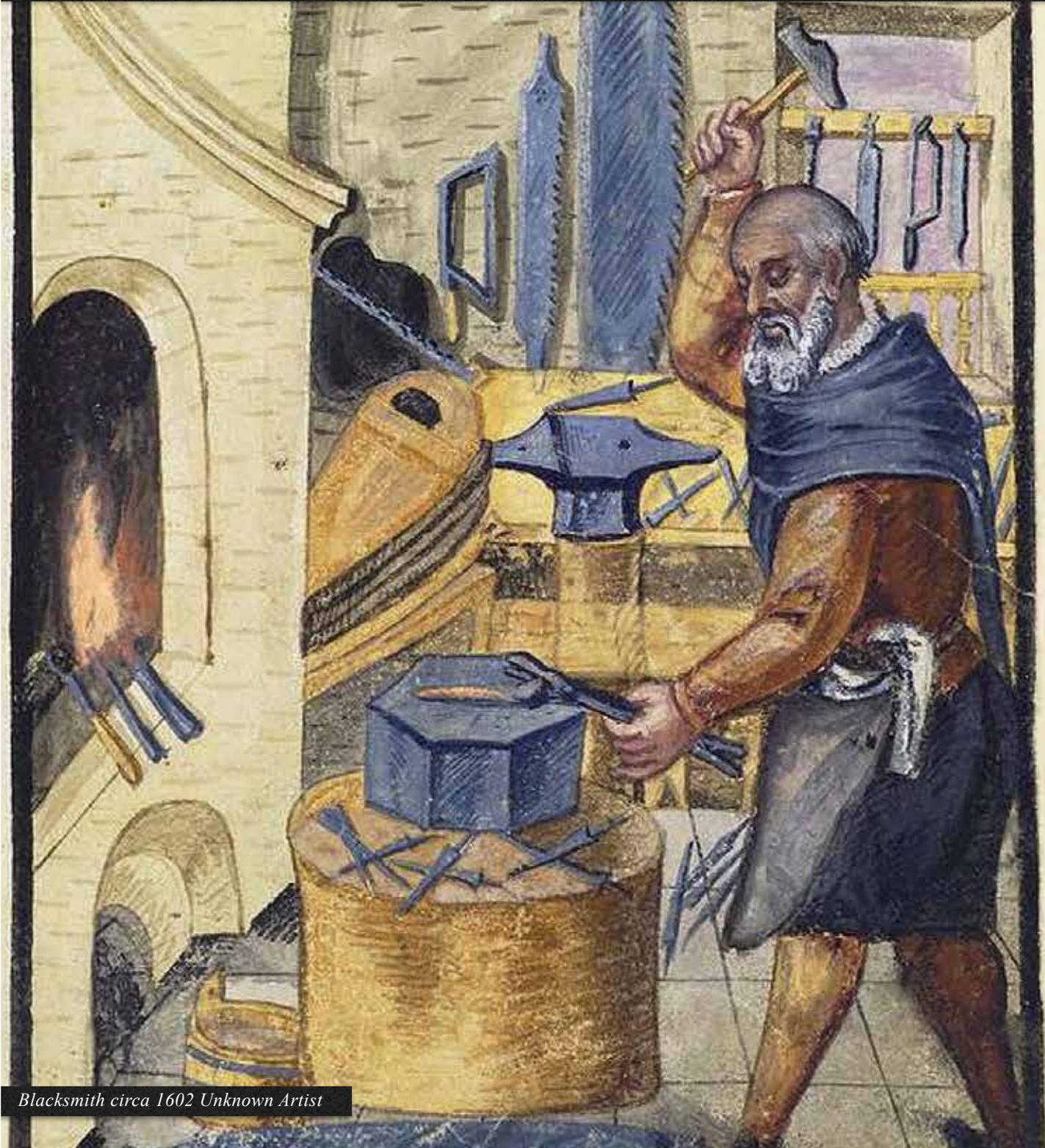
“The God (or supreme God) of each religion is usually a Creator, with Its act of creation often expressed through the metaphor of metallurgy, pottery or, sometimes, geometry or architecture.”

Image: Statue of the god Ptah
Granodiorite.
between 1390 and 1353 BCE.
Museo Egizio

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Ancient Gods and Initiatic Traditions

By Angel Millar



Blacksmith circa 1602 Unknown Artist

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“As such, Freemasonry remains the last of an ancient tradition. Here, we are going to explore related guilds and societies and the history of guild initiations.”

Since antiquity, across the globe, the Mysteries and their initiation rituals have frequently been the prerogative of particular professions and their guilds. These included metallurgy, brewing, and weaving. Although emerging later than the aforementioned ancient crafts, stonemasonry was another such profession with a guild, mysteries, secrets, and initiation rituals. And, it is from stonemasonry that Freemasonry emerged, preserving its spiritual and initiatic practices while no longer having any official ties to the professions of architecture or construction.

More than three-hundred years have passed since the founding of the premier Grand Lodge of Freemasonry (or “Free and Accepted Masons”) in London in 1717 C.E. And, through texts written and preserved by various stonemasons’ lodges, the roots of the fraternity can be traced back another three centuries to the late 14th century. As such, Freemasonry remains the last of an ancient tradition. Here, we are going to explore related guilds and societies and the history of guild initiations.

“In certain parts of Germany and Scandinavia,” anthropologist Mircea Eliade tells us, “the blacksmith until quite recently participated in initiatory scenarios of the Männerbünde [men’s initiatic society] type.” And he notes, too, that “Smiths and blacksmiths play a similar role in the rituals of Japanese ‘male societies.’” [1] Moreover, we find that ancient deities are often associated with ancient crafts. In ancient Greece, the Moirai were said to spin and weave the fates of mortals. (one of the three Moirai sisters was called “Clotho” or “spinner”). And, again in ancient Greece, the god Hephaestus was a divine smith. So, too, was the Canaanite god Koshar-wa-Hasis (meaning literally “skillful”) and the ancient Egyptian god Ptah. The latter forged weapons for the god Horus, and, in Indian mythology, similarly, a divine smith called Tvashtri forged weapons for the god Indra. In Norse mythology, one of the first acts of the gods was to build forges.

Although the ancient type of Männerbünde “disappeared with, if not before, the eradication of pagan worship,” says historian Kris Kershaw, “exclusive men’s societies of other sorts, most notably the guilds, sprang up to fill the void. Thus, we find handworkers carrying their tools or symbols of their trade [in parades].” [2]

The most important of those guilds was, undoubtedly, stonemasonry. As pre-Christian rituals, symbols, and Mysteries were replaced by—or, to some degree, incorporated into—those of Christianity, stonemasonry eclipsed other guilds, becoming the most significant profession of the medieval ages by erecting its churches and cathedrals (the latter, architectural marvels, could sometimes take decades to construct).

But old beliefs die hard, of course, and many pre-Christian practices and ideas were incorporated into the new faith. Leaving aside the adoption of holidays and associated elements such as the Christmas tree, although medieval, monastic scribes wrote primarily in Latin, using the Roman alphabet, they occasionally incorporated runes, or runic letters, into their work. Runes (meaning “Mysteries” or “a secret”) had previously been associated with the Norse god Odin. Yet, in Great Britain, stonemasons also used them in inscriptions; the most notable surviving example of which is the 8th century Ruthwell cross, at the town of Ruthwell, Scotland, depicting the crucifixion of Christ. Again, stonemasons would sometimes adopt a rune (O.E. *runstæf*) as their trademark, and some of these can still be seen in Rochester cathedral (12th century) and elsewhere in England.

Let us turn to the “Old Charges” (the handwritten texts of the stonemasons’ lodges of Great Britain). The oldest surviving is generally thought to be the Regius Ms. (usually dated to circa 1390 C.E.). The author of the text claims that stonemasonry came to England during the reign of King Athelstan (*kyng Adelstonus day*). As remains of Roman villas (e.g., at the city of Bath) show clearly, this claim is false. However, Athelstan was the perfect symbolic choice for the initiator of stonemasonry in England. Not only was he the first king of England, his name means, literally, “noble” (Old English *æþele*, Middle English *athel*) “stone” (O.E. *stan*, M.E., *ston*)—“noble stone.”

More important for us, though, are the references to ancient crafts that can be found in the Old Charges. In the Cooke Ms. (c. 1450 C.E.), we read the following:

YE |s|chul|le| under|s|tonde
|that| |th|is |s|one tubalcaym
was founder of |s|mythis
craft and o|ther| craft of
meteil |that| is to |s|ey of eyron
of braffe of golde & of |s|il|ver|
as |s|ome docturs |s|eyn & his
|s|ys|ter| neema was fynder
of we|ver|s|craft. for by fore
|that| time
was no cloth weuyn but
they did spynne yerne and
knytte hit & made h|em| |s|uch|e|
clothyng as they couthe but
as |the| woman neema
founde |the| craft of weuyng
& |ther|fore hit was kalled wo
menys craft.

Ye shall understand
that this son Tubal Cain
was [the] founder of smiths'
craft, and of other crafts of
metal, that is to say, of iron,
of brass, of gold, and of silver,
as some doctors say, and his
sister Naamah was finder of
weavers-craft, for before
that time
was no cloth woven, but
they did spin yarn and
knit it, and made them such
clothing as they could,
but as the woman Naamah
found the craft of weaving,
and therefore it was called wo-
men’s craft.[3]

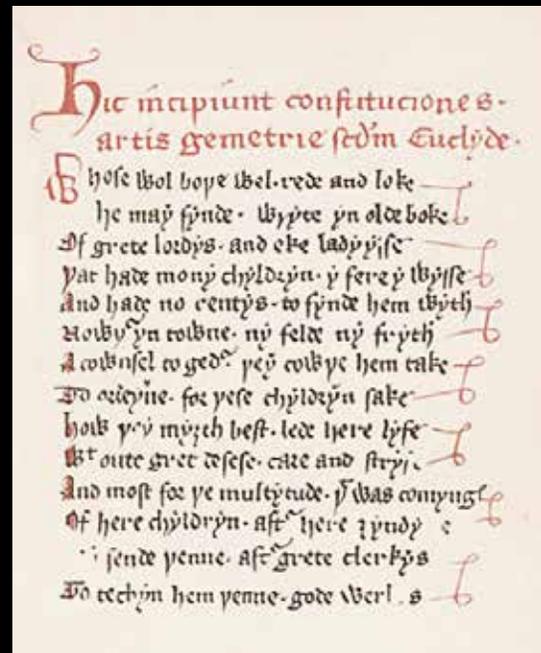
It is intriguing that stonemasons' lodges recorded the mythical origins of metallurgy and weaving; though it suggests that medieval stonemasons saw themselves as being part of a group of guilds or professions with ancient origins and, probably, initiatic rites of some sort. (We saw at the beginning that blacksmiths were important to initiatic rites in parts of Germany and Scandinavia.) Here, of course, Biblical figures are mentioned, though it is quite possible that the guild figures have simply been Christianized, in the same way that saints (such as St. Martin) and the churches dedicated to them replaced the old gods (such as Mars) and their temples.

Nevertheless, we should note that the same manuscript also mentions the ancient Greek geometer and philosopher, Pythagoras ("putogoras"), and also the Greco-Egyptian figure Hermes Trismegistus ("hermes philisophre"); the latter originally being a fusion of the Greek god Hermes and the ancient Egyptian god Thoth (though believed to be a pre-Christian philosopher at that time).

Such pre-Christian figures were, to a large extent, embraced by Christian philosophers, with the ancient Greek philosopher Aristotle having a particular influence on the work of the great theologian St. Thomas Aquinas. Again, we might note that Aquinas was also inspired by the Muslim philosopher Ibn Sina. Modern-day Catholic philosopher Josef Pieper wrote extensively on the works of Plato. And, the Mughal emperor Jalal al-Din Akbar—a Sunni Muslim by birth—established religious dialogues with Jews, Brahmans, Zoroastrians and others; and created a small sect called the *Din-i Ilahi* (Divine Faith), influenced by Islam, Jainism, Zoroastrianism, and Hinduism.

Our impulse might be to turn to early psychoanalyst Carl Jung, and to his theory of archetypes, as proof that all religions and mystical beliefs are essentially one. However, we might simply acknowledge that, while there are differences between the religions, small minds are narrow and dogmatic, while great minds are open to differences and find inspiration in them.

If we consider only the surviving Old Charges, the roots of Freemasonry stretch back at least six centuries; and we might argue that the myths of the stonemasons' lodges of Great Britain, during the Middle Ages, represent a continuation of even far older traditions. However, today's Fraternity remains important, not only because it continues or represents a perennial tradition, focused on the initiatic and the sacred. It remains important because our own



Above: A page from the Halliwell Ms. (cir. 1390).

time is increasingly characterized by fanaticism and small-mindedness, while our fraternity still appeals to the greatness of mind in the ordinary man. Hence, we find in our Masonic Lodge today, the Catholic, Anglican, Hindu, Muslim, Jew, neo-pagan—and “the spiritual but not religious”—all participating in the Mysteries of our traditions, and all regarding each other as our Brothers.

Works Cited:

1. Mircea Eliade, *The Forge and the Crucible*. Translated by Stephen Corrin. (Chicago: The University of Chicago Press, second edition, 1978), p. 104.
2. Kris Kershaw, *The One-Eyed God: Odin And The (Indo-)Germanic Männerbünde*, (Washington, D.C.: *Journal of Indo-European Studies*, Monograph No. 36, 2000), p. 36.
3. Grand Lodge of British Columbia and Yukon. *The Halliwell Manuscript*, <https://freemasonry.bcy.ca/texts/regius.html>.

BIO: Angel Millar is the Editor-in-Chief of *Fraternal Review*, a Fellow of the Philalethes Society, and the author of *The Path of the Warrior-Mystic* and *The Three Stages of Initiatic Spirituality*, as well as three other books on the history of Freemasonry.



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January Dinner Menu



Join us on January 8th 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.

- Roast Chicken and Gravy
- Mashed Potatoes
- Vegetables
- Tossed Salad and Dressings
- Watermelon, Pies, Ice Cream
- Coffee, tea, and sodas



2022-2023 Officers

Worshipful Master: - Jose M. Montano
(C): (505) 692-9183

Senior Warden - Jee W. Hwang
(C): (704) 654-1270 (C): (704) 654-1270

Junior Warden - Nathan W. Metheny
(C): 505-930-9390

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 -

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
- Ask any Mason