@Azmasons

4th Quarter Issue

# ARIZONA FREEMASONRY




## MAKING GOOD MEN BETTER

A Brotherhood Dedicated to Faith, Hope, and Charity. Guided by the ancient landmarks, we strive to build character, support our communities, and seek wisdom through the ages.

EST. 1882 • THE GRAND LODGE OF ARIZONA • F. & A. M.

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# The Grand Lodge



GRAND LODGE OF FREE AND ACCEPTED MASONS

DITAT DEUS

THESE THREE BUT THE GREATEST OF THESE

IS CHARITY

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# Most Worshipful Brother Roger Biede

- **Roger Biede, PM of Gila Valley Lodge No. 9: 2017 & 2018**




## From the Grand East:

My Brothers,
A Fellowcraft from Builders Lodge No. 60 recently suggested I read The Go-Giver by Bob Burg and John David Mann. Its message is pretty simple: real success isn't found by asking, "What can I get?" It comes from asking, "What can I give?"

The more I think about that idea, the more I realize how closely it reflects what Freemasonry is supposed to be.

When we first came to the door of a Lodge, most of us were looking for something. Maybe it was friendship, knowledge, a connection to history, personal growth, or simply a sense of belonging. We knocked because we believed there was something on the other side of that door worth finding. And there was.

But somewhere along our Masonic journey, the question should begin to change.

Instead of asking, "What can Masonry give me?" we should start asking, "What can I give Masonry?"

That is where I believe we begin to find our Purpose and Passion.

Maybe your purpose is mentoring a new Brother. Maybe it is learning the ritual and helping preserve our traditions. Maybe it is teaching Masonic education, supporting our youth, serving your community, helping an older Brother get to Lodge, cooking dinner, maintaining the building, or simply noticing the Brother sitting by himself and taking the time to sit down beside him.

Not every act of service needs to be grand.

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In fact, some of the most important things we do as Masons will never appear in the minutes of a Lodge meeting. The Go-Giver talks about creating value for others. Masonry teaches us much the same lesson. Our value as Masons isn't measured by the title we hold, the apron we wear, the number of meetings we attend, or how many letters appear after our name.

Our value is found in what we do for someone else.

Brotherhood becomes meaningful when we practice it. Tradition remains alive when we pass it on. Community becomes stronger when we serve it. And our purpose becomes clearer when we stop worrying so much about what we are getting and start looking for what we can give.

There is another lesson in the book that I think is especially important in Masonry: people matter more than positions.

Titles come and go. I have the privilege of serving as Grand Master today, but that title is temporary. Every office in Masonry is temporary. Eventually, someone else sits in the chair, wears the apron, and carries the responsibility.

What remains is how we treated people while we were there.

Did we encourage a Brother? Did we listen? Did we make a new Mason feel welcome? Did we help someone discover that he had something worthwhile to contribute? Did we leave our Lodge a little stronger than we found it?

And maybe most importantly, did people know that we genuinely cared about them?

That is the kind of Masonry I want us to build in Arizona. A Masonry where Brothers aren't asking, “What's in it for me?” but instead, “How can I help?”

A Masonry where success isn't measured only by membership numbers, attendance, or money in the bank, but by the relationships we build and the lives we influence.

A Masonry where every Brother understands that he has something valuable to give. Your experience matters. Your talents matter. Your time matters. Your encouragement matters.

You matter.



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So as we move through this Masonic year, I challenge each of us to become a little more of a Go-Giver.

Give your time. Give your knowledge. Give your patience. Give someone an opportunity. Give encouragement when a Brother is struggling. Give forgiveness when someone makes a mistake. Give a new Mason a reason to come back. Give your Lodge the very best of whatever talent you possess.

And don't keep score.

Because something interesting happens when we live that way. The more we invest in others, the stronger our Brotherhood becomes. The more we give to our Lodges, the more meaningful Masonry becomes to us.

That's Brotherhood. That's Tradition. That's Community.

And somewhere in the process of giving ourselves to something bigger than ourselves, we often discover exactly what we've been looking for all along:
Our Purpose and our Passion.

My Brothers, Freemasonry has given each of us something. The question now is simple:

What are we going to give back?

Fraternally,
**Roger Biede**
**Grand Master 2026-2027**
**The Most Worshipful Grand Lodge of F&AM of Arizona**



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# Masonic Community Family Picnic
## Grand Lodge of Arizona & Grand Chapter of Arizona
## Order of the Eastern Star


















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# Right Worshipful Eric Dupree

- Eric Dupree, PM of Downtown Lodge No. 86 in 2017




## From the Deputy Grand Master:

One of the greatest responsibilities we have as Freemasons is ensuring that the values we hold dear today continue to guide future generations. We spend a great deal of time working to improve ourselves, support our lodges, and strengthen our communities. Yet one of the most important investments we can make is in our youth and the organizations that help shape their future.

As Deputy Grand Master, I have had the privilege of witnessing firsthand the positive impact our Masonic youth organizations have on the lives of young men and women throughout Arizona. Every time I attend a DeMolay, Rainbow Girls, or Job's Daughters event, I am reminded that our investment in youth is one of the most meaningful investments we make as a fraternity.

Our Masonic youth organizations are much more than activities for young men and women. They are places where character is developed, leadership is cultivated, and lifelong lessons are learned. These organizations provide opportunities for our youth to grow in confidence, learn responsibility, serve others, and discover their own potential.

In a world filled with distractions and challenges, our youth groups offer something truly valuable: mentorship, fellowship, and purpose. They create an environment where our youth can learn how to lead meetings, organize service projects, work together as a team, speak before an audience, and overcome obstacles with confidence and determination.

Many of us can look back and remember someone who believed in us when we were young. A coach, teacher, family member, or mentor who took the time to encourage us and help shape our future. For many of our youth, we have the opportunity to be that mentor.

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The guidance and encouragement we provide can have a lasting impact. Sometimes the most powerful thing we can do is simply show up. When our youth see Masons taking an interest in their accomplishments, supporting their events, and celebrating their successes, they learn that they are valued and that their efforts matter.

The relationship between our lodges and our youth organizations should be more than symbolic. It should be active and meaningful. Whether it is attending an installation, sponsoring an activity, providing scholarships, volunteering as an advisor, or simply being present at an event, there are countless ways we can make a difference.

The benefits extend beyond the youth themselves. Whenever I spend time with our youth groups, I am encouraged by their energy, enthusiasm, and commitment to service. They remind us why our values remain relevant. They remind us that leadership still matters. Most importantly, they remind us that the future is bright.

It is important to remember that not every member of our youth organizations will eventually become a Mason or join another Masonic body. That should never be our primary focus. Our mission is greater than membership numbers. Our purpose is to help develop honorable citizens, strong leaders, and individuals who will make a positive impact on their families, workplaces, and communities.

If we fulfill that mission, we will succeed.

I encourage every Mason in Arizona to ask a simple question: 'What am I doing to support our Masonic youth?' Whether the answer is attending an installation, volunteering at an event, serving as a mentor, providing financial support, or simply offering encouragement, every effort matters.

The future of Arizona Masonry is not something that will simply happen. It is something we must actively build. By supporting our Masonic youth organizations today, we ensure that the values of leadership, service, integrity, and brotherly love will continue to flourish for generations to come.



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**From the Deputy Grand Master:**

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The working tools of Freemasonry teach us to build. While we often think of building ourselves, we must also remember the importance of helping build future generations. Our Masonic youth are not simply the leaders of tomorrow. They are already making a difference today. They deserve our encouragement, our guidance, and our unwavering support.

By investing in them, we honor our past, strengthen our present, and secure a brighter future for Arizona Masonry.

**Right Worshipful Brother Eric Dupree**
Deputy Grand Master: 2026-2027
The Most Worshipful Grand Lodge of F&AM of Arizona







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BUILDING BRIDGES.
STRENGTHENING BROTHERHOOD.

— 4TH ANNUAL —

# BINATIONAL MASONIC CONFERENCE

HONORING OUR PAST.
INSPIRING OUR FUTURE.



**NOVEMBER 13–15, 2026**
FRIDAY – SUNDAY

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**ARIZONA FREEMASONS**

ONE BROTHERHOOD. MANY TRADITIONS. ONE FUTURE.
Hosted by the Most Worshipful Grand Lodge of Free and Accepted Masons of Arizona

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# Right Worshipful James Xie

- James Xie, PM of Scottsdale Lodge No. 43 in 2013




## Reflections from the Senior Grand Warden:

When we first step into a Masonic Lodge, one of the most striking visual elements we encounter is the Mosaic Pavement—the checkered floor of black and white tiles. In our rituals, we are taught that this floor symbolizes the good and evil, the joy and grief, and the adversity and prosperity that every human experiences.

It is a beautiful piece of symbolism, but what does it actually mean for us when we walk out of the Lodge and back into the real world? How does the Mosaic Pavement help a man navigate his job, his family, and the sudden surprises of everyday life?

If you look at modern culture, you will notice that most of society is trying desperately to build a floor made entirely of white tiles. We are sold the idea that if we just work hard enough, buy the right things, and follow the right plan, our lives will be purely happy, prosperous, and stress-free. When adversity hits—when the car breaks down, a job is lost, or a loved one falls ill—it feels like a mistake. It feels like the design is flawed. We look at the dark tiles and ask, "Why is this happening to me?"

The genius of the Mosaic Pavement is that it tells us the truth: the dark tiles are not a mistake. They are part of the original design of human life.

You cannot have a complete floor without both black and white stones. You cannot have a complete life without experiencing both joy and sorrow, success and failure. The dark tiles are guaranteed to be there, right alongside the light ones.

Once a Mason accepts this, his entire approach to daily life changes. The goal of life is no longer about trying to avoid the black tiles—because avoiding them is impossible. Instead, the goal becomes learning how to walk across both colors with dignity, balance, and poise.

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Think about how this applies to your average week. On Tuesday, you might get a promotion at work, or enjoy a perfect evening with your family—you are standing firmly on a white tile. But by Thursday, you might receive a painful medical diagnosis, or have a severe disagreement with a friend—you have stepped onto a black tile.

The untrained man loses his head in both situations. When he is on the white tile, he becomes arrogant and forgets his reliance on others. When he hits the black tile, he falls apart and thinks the world is ending. The Mason, however, uses the lessons of the checkered floor to maintain his emotional center. When he experiences success, he enjoys it, but he remains humble, knowing that the floor continues and a dark tile eventually lies ahead. When he experiences hardship, he endures it with patience, because he knows that just as surely as the darkness came, the white tiles of joy and relief are also built into the path ahead. Our work is not to change the floor; our work is to change how we walk on it.

The next time life throws an unexpected hardship your way, remember the floor of your Lodge. Do not view the adversity as a failure of the universe. Recognize it as simply the next step on the Mosaic Pavement. Draw upon the tools of your profession to square your actions, circumscribe your reactions, and keep moving forward.

We cannot control the pattern of the tiles laid out before us, but as Masons, we have the power to decide how steadily we walk across them.

**Right Worshipful Brother James Xie**
Senior Grand Warden 2026-2027
The Most Worshipful Grand Lodge of F&AM of Arizona






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IN MEMORY OF OUR PAST GRAND MASTERS



IN MEMORIAM · OCTOBER 4, 1989

# Herbert Guy Greer

## 90TH GRAND MASTER · 1971

1911 – 1989 · *Chandler Thunderbird Lodge No. 15*

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**DID YOU KNOW?**

*In 1930 Greer was senior class president of Tolleson Union High School's second graduating class and was chosen to give the salutatory address.*

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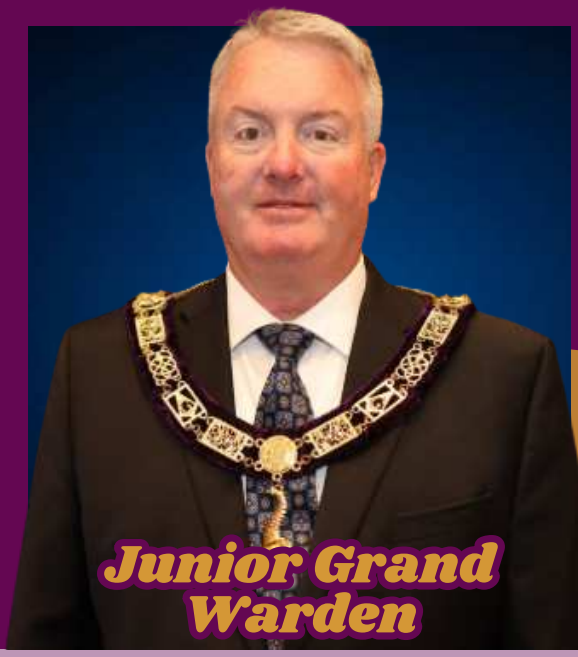
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# Right Worshipful Reed Houge

- Reed Houge, PM of Flagstaff Lodge No. 7 in 2019




## Teamwork and Trust: The Foundation of a Strong Lodge

If you were to ask me to name two things in Masonry I greatly value, I would answer with Teamwork and Trust.

Trust is the foundation of any relationship and I have said this many times “All relationships, personal or professional, start with trust or lack thereof”.

Every successful Lodge is built upon two essential principles: teamwork and trust. As Freemasons, we often speak of building a symbolic temple, but no great structure is ever raised by the efforts of one man alone. It requires skilled hands working together, each contributing his talents and labor for the benefit of the whole.

Our Lodges thrive when we embrace the spirit of teamwork. Whether conferring a degree, planning an event, supporting a Brother in need, or conducting our regular business, success comes when each Brother fulfills his responsibilities and works harmoniously with others. Just as every officer has a distinct role in the Lodge, every member contributes something valuable to our Craft. When we combine our individual strengths, we accomplish far more than any one of us could achieve alone.

Equally important is trust. Trust is the mortar that binds our fraternity together. It enables us to rely on one another, speak openly, and work confidently toward common goals. Trust is earned through consistency, honesty, and a genuine concern for our Brothers' welfare. When we keep our commitments, support one another, and conduct ourselves with integrity, we strengthen the bonds that unite us.




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The lessons of Masonry remind us that we meet upon the level and part upon the square. These simple teachings encourage us to treat each Brother with respect, fairness, and understanding. Teamwork flourishes where trust exists, and trust grows when Brothers demonstrate kindness, dependability, and mutual support.

As we continue our labors together, I encourage each of us to look for opportunities to strengthen these principles within our Lodge. Offer a helping hand when work needs to be done. Take time to encourage a newer Brother. Support your officers and committees. Most importantly, strive to be the kind of Brother others know they can depend upon.
When teamwork and trust become part of our daily practice, our Lodge becomes more than a place where meetings are held. It becomes a true fellowship, united in purpose and dedicated to making good men better.

**Right Worshipful Brother Reed Houge**
Junior Grand Warden 2026-2027
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October Stated meeting, the Valley of Phoenix had the distinct pleasure of honoring the Brooker family for their outstanding contributions to both Freemasonry in Arizona and the Scottish Rite. In honor of their dedication to service, the dining hall for the Valley of Phoenix is now named “Brooker Hall”.

Thank you, brethren for your lifetimes of dedication and service to our beloved Craft here in Arizona.



Most Worshipful Brother Roger Biede, Grand Master attending the 177th Annual Communication of the Grand Lodge of California.
His theme, “Peace and Harmony,” is a wonderful reminder of what Freemasonry should always strive to bring, not only to our Lodges, but into our communities and our daily lives.



Masonic Charities of Arizona recently presented a donation to Paws for youth. In the photo of the presentation is (from Left): Katy Hansen, Director of Development; Sue Pearl, CEO of Paws For Youth; David P Miller, Board President of the Arizona Masonic Charities; and Annie and Aldo, volunteers with Paws For Youth. This non-profit organization has been a past recipient of donations from Arizona Masonic Charities.

Paws For Youth, formerly known as Gabriel's Angels, is an important community based organization in the Maricopa County Metropolitan area. The organization has over 25 years of experience in working with youth to find safety, connection, and joy. Therapy dogs are used to help build individual confidence, skills, and address emergency trauma situations involving youth in the early years of educational development. A rigorous training program involves both volunteers as well as canines used in providing these important services

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# Bro. Jake Trayer

- Ascension Lodge No. 89: Senior Warden




## The bogey of progress

Masons are especially attuned to the idea of progress. A Mason is taught certain moral lessons across a progression of degrees. He progresses through the officer line, makes progress in his catechisms, toward the Grand East even. We could go on; we could progressively develop this argument.

But what is progress?

The Oxford English Dictionary defines progress as a "progression or advancement through a process, a sequence of events, a period of time, etc." The Latin word progressus comes from the verb progredi, meaning to walk or go forward.

Is progress good?

A cancer patient makes progress, and the tumor shrinks. A tumor makes progress, and the patient dies. In either case, the movement is identical, and it borrows everything from its end. Progress, therefore, seems neither to be good nor evil.

Then why do we obsess over progress?

Progress is congenial to the "milestone" man. He cannot say where he is going, so he says how far he has come. He counts! Promotions, jewels, titles — each confirms he is moving. And of course this motion feels good; however, the Mysteries of Freemasonry engender in man a way of being in which progress is measured outside of time and motion, events and moments.

Let us try to explain this curious paradox.

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The principles outlined throughout the Mysteries of Freemasonry are just that — principles. These manifest in our work as virtues, tenets, great lights, etc. Common to all of these is a transcendence of history. That is to say that our principles have a timeless quality, and our participation with them does not require any particular moment. We may be prudent, strong, temperate, and just at all moments. We may, then, rightly say that a mason's progress is measured by the degree to which he manifests these principles. We might call this purpose.

To the mason without a purpose (for his progress) — a telos — purpose itself becomes the measure of his success. Every step in Masonry comes with its sign: the degree with a certificate, the chair with a jewel, the body with an apron, a ring, and a line on the dues card. These signs are meant to point beyond themselves, not to the next sign. Without telos, Freemasonry is a progress factory — Freemasonry is not Freemasonry at all.

Here lies the irony: the "factory's" machinery (its mysteries) are the very instruments meant to instill that telos. They are the scaffolding by which a purpose is raised in a man. Each obligation, lecture, and symbol presents him with the same end from a different angle, until he no longer merely knows it but lives it. The journey through the degrees is progress in the ordinary sense. The change these degrees produce in the mason is not.

Once a man truly wants that end, his thoughts, words, and actions are no longer tried against the past or the future, but against the principle itself. The same square is applied to every act. A life tried by one standard becomes, over time, one whole. We call such a man a man of integrity, and the word is apt: it comes from the Latin integer, whole.

His actions, then, cease to be a succession of temporal progressions. They become discrete instantiations of eternal truths and virtues. When he acts justly, he does not add a unit of justice to some running total; justice itself is made present, entire, in that act. The question of his life shifts from how much or how far to simply whether.

Mircea Eliade observed that for archaic man, an act was real only insofar as it repeated an archetype, a pattern established in sacred time — a principle. What did not participate in the archetype was, in a sense, not quite real. The mason with a telos lives this way. Each virtuous act re-enacts a pattern which is beyond himself, and so his life is anchored to something that does not pass away.

Such a man is unswayed by the pleasantries of progression. He does not despise them; they simply no longer carry the weight of his meaning. Aristotle called what he has found eudaemonia, and was careful to say that it is not a feeling, nor a reward at the end of a road, but an activity: the soul at work in accordance with virtue across a complete life. It is the shape and pattern of the life itself. Here, at last, our paradox resolves. The mason's progress is measured outside of time because its end is available in every moment. This brother is known by his character before his accomplishments.

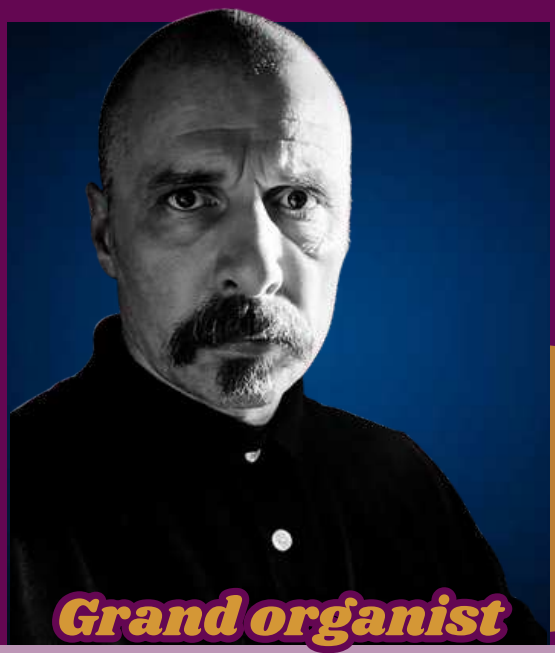
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# Worshipful Bro. Jaime Paul Lamb

- Ascension Lodge No. 89: PM 2022, 2023




# What's All This Hermeticism Stuff Then?

If you've been a Freemason for a while, you've almost certainly encountered references to the Greek god Hermes, the religio-philosophical tradition Hermeticism, and perhaps even the syncretized Egypto-Hellenic figure of Hermes Trismegistus. Perhaps your next thought was, "What, if anything, does this have to do with Freemasonry?" Or maybe you told yourself, "One of these days I'm going to look into that," and have yet to get around to it. Well, that day has arrived.

If you read the rest of this 5-minute article, you will have an idea of what those words mean and what they have to do with Freemasonry. So the next time you're at some weirdo Masonic education event and "that group of people who appear to be into tarot cards and astrology" start talking about this stuff, you will have some sort of foundation—should you choose to engage.

What follows is a couple short definitions, followed by a few quotes from some popular and foundational Masonic texts, a short summary, and a couple book recommendations.

## Definitions

Hermes is a Greek Olympian god of transportation, communications, commerce, astrology, alchemy, and magic. He is, at once, the divine trickster, the mystagogue ("expounder of mysteries"), and the psychopomp who moves freely between gods, mortals, and the underworld.

Hermeticism is a religio-philosophical tradition rooted in texts pseudepigraphically attributed to Hermes Trismegistus, combining Egyptian and Greek ideas about God, the cosmos, nature, and the transformation of the human soul.

Hermes Trismegistus is the legendary sage identified with the Egyptian god Thoth, traditionally regarded as the author and revealer of the teachings that became the foundation of Hermeticism.

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## Selected Masonic Quotations

"And after this flood many years, as the chronicle telleth, these 2 pillars were found, and as the Pilicronicon saith, that a great clerk that [was] called Pythagoras found that one, and Hermes, the philosopher, found that other, and they taught forth the sciences that they found therein written."
The Cooke Manuscript. (1450)

[Note: that the Cooke ms. was published 21 years before Ficino's translation of the Corpus Hermeticum ("Pimander") was made available to Western scholars.]

"The great Hermarines [Hermes], who was Cubye's [Cush's] son, who was Semm's [Shem's son, who was Noe's [Noah's] son, this same Hermes, who was later called Hermes the Father of Wisdom, found one of the two pillars and the Sciences which were written on it. He taught them to other men."
The Grand Lodge No.1 Manuscript. (1583) Ch. 12

"The Caduceus then—the original meaning of which word is a herald's staff—as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue of the Hermean Caduceus. This officer, as leading the aspirant through the forms of initiation into is new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the third degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that of that ancient deity, who brought the dead into life." -An Encyclopedia of Freemasonry. Mackey. (1873) 137. Entry "Caduceus"

"There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. Diodorus Siculus describes him as the secretary of Osiris [...] There is, however, much confusion among the mythologists concerning his attributes. The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher [...] He is said to have written thirty-six books on theology and philosophy, and six upon medicine, all which are lost. [...] This Hermes Trismegistus, although the reality of his existence is doubtful, was claimed by the alchemists as the founder of their art, whence it is called the Hermetic science, and whence we get in Masonry, Hermetic Rites and Hermetic degrees. It is to him that the Legend of the Craft refers; and, indeed, the York Constitutions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the old Constitutions, obtained their acquaintance with him from the Polycronycon [which] is repeatedly quoted in the Cooke MS., whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions." - An Encyclopedia of Freemasonry. Mackey. (1873) 836

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## In Summary

Although the historical relationship between Hermeticism and Freemasonry is complicated, references to Hermes, his wisdom, and the antediluvian pillars appear in Masonic manuscripts centuries before the modern occult revival. By the nineteenth century, Masonic writers such as Albert Mackey were explicitly connecting Hermes, Hermetic philosophy, alchemy, and Masonic symbolism, demonstrating that Hermetic ideas had long occupied a place in the Masonic imagination.

## Recommendations for Further Study

**Primary:**

· Litwa, M. David. Hermetica II: The Excerpts of Stobaeus, Papyrus Fragments, and Ancient Testimonies in an English Translation with Notes and Introduction. Cambridge: Cambridge University Press, 2018.
· Copenhaver, Brian P. Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New English Translation, with Notes and Introduction. Cambridge: Cambridge University Press, 1992.

**Secondary:**

· Fowden, Garth. The Egyptian Hermes: A Historical Approach to the Late Pagan Mind. Princeton, NJ: Princeton University Press, 1993.
· Faivre, Antoine. The Eternal Hermes: From Greek God to Alchemical Magus. Translated by Joscelyn Godwin. Grand Rapids, MI: Phanes Press, 1995.

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IN MEMORY OF OUR PAST GRAND MASTERS



IN MEMORIAM · OCTOBER 5, 1927

# Rickmer Nickels Fredericks

**13TH GRAND MASTER · 1894**

1855 – 1927 · Aztlan Lodge No. 1

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**DID YOU KNOW?**

*Fredericks served as Grand Treasurer of the Grand Lodge of Arizona for 23 years.*

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# Editor's Note

- George Balady, PM of Acacia XLII F&AM 2019 & 2020, Secretary, 32° KCCH SRM, Phoenix Scottish Rite, Phoenix York Rite, Noble of the El Zaribah Shrine, Board member of the Rite Care Foundation.
- Website Administrator: Acacia #42, Valley of Phoenix Scottish Rite, Rite Care Foundation.
- IT Director: Acacia No. 42, Valley of Phoenix Scottish Rite, Rite Care Foundation.
- Communications Committee Chairman: Acacia No. 42, Phoenix Scottish Rite, the Most Worshipful Grand Lodge of F&AM of Arizona.
- IT Committee member for the Most Worshipful Grand Lodge of F&AM of Arizona.
- 2023-2026 Grand Editor




As we enter the holiday season, a time centered on family, fellowship, and gratitude, it is natural to reflect on the path we walk as Masons. Amid the warmth of our gatherings and the busyness of the end of the year, we are reminded of our Why. We continue this journey not out of habit, but because the world continuously needs the light, integrity, and charity that Freemasonry inspires. Being a Good Man and Mason means choosing to build up those around us, standing as a steady pillar of brotherhood in our communities, and honoring the timeless vows that shape our character every single day. Even when the darkness of the world seems to be so vast. Never forget that you may be the one that others look up to for inspiration, so continue to be a man that they can look up too.

George Balady, PM
Acacia No. 42 F&AM
Grand Editor

"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

— George Washington, Letter to the Brethren of King David's Lodge No. 1, Newport, Rhode Island (August 18, 1790)

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