

ARIZONA MASONRY



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ARIZONA MASONRY

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Front page image: Portrait of Most Worshipful Grand Master Rex Hutchens, courtesy of the George Roskrug & S. Barry Casey Masonic Memorial Library & Museum Foundation.

MASONIC LABOR



This issue of Arizona Masonry is dedicated to the work and memory of Most Worshipful Brother Rex R. Hutchens. MWB Rex served as Grand Master during the 125th Anniversary of the Grand Lodge of F&AM of Arizona. His theme was “Masonic Labor is to Learn and Teach Others” which he applied not only to Arizona Masons but to the Masonic Fraternity in the United States and around the Globe. The light he spread and continues to spread through his many articles and publications has impacted and influenced the studies of countless Masons throughout the Masonic World.

The largest impact I received from MWB Rex was the desire to take on challenges that I would have normally considered too difficult or time consuming. His influence encouraged me to continue to expand my scope of interests and commit to being a lifelong learner and to share the knowledge, I have acquired with not only my brothers, but with family and friends.

As we begin this year of light may we continue to keep the Lamp of Learning burning bright.

“Masonic Labor is to Learn and Teach Others”, Rex Hutchens, 2007

....Jim Baker, Grand Master of Arizona Free & Accepted Masons.



THE
SCOTTISH RITE OF FREEMASONRY
SUPREME COUNCIL, 33° SOUTHERN JURISDICTION, USA

“Illustrious Rex was a major light in the philosophical and scholarly quarries of Freemasonry in general and Scottish Rite in particular.

Our Council and its members will long enjoy the legacy of enlightenment provided to us by his labors.

Like me, many of our Brethren enjoy a better Masonic journey because Rex was, above all else, Rex. He made a difference.”

..... James D. Cole, 33°, Sovereign Grand Commander, SJ USA

Rex was ONE OF A KIND.

Alas! My Brother! I will miss him!

.....Arturo de Hoyos, Grand Archivist, SJ USA

“I first learned of Dr. Rex Hutchens, 33°, Grand Cross, at a Scottish Rite regional workshop in the 1980s. During the Q&A period, I stood up and boldly asked why the Supreme Council didn't offer a more accessible guide to their degrees than Albert Pike's *Morals and Dogma*. Dr. David Kruger, 33°, SGIG in Virginia, stated the Supreme Council had commissioned a young scholar to prepare a commentary on *Morals and Dogma*, and if I could wait a time with patience, he thought I'd be pleased with the new book. The young scholar was Rex, his commentary was *A Bridge to Light*, and I was well pleased. Shortly thereafter, I was asked to write a book review for *A Bridge to Light* for *The New Age*, and thus began my continuing interest in Masonic writing and books. I also obtained a dear friend.

.....S. Brent Morris, PhD, 33°, GC, past editor

REX IN AFGHANISTAN & PAKISTAN



After serving in the U.S. Army, Rex travelled extensively and resided in Karachi, Pakistan and Kabul, Afghanistan for several years. In Karachi, he earned a B.A. degree in Islamic Law from the University of Karachi in Pakistan. In Afghanistan, he taught at the University of Kabul. These photos were tak-

en in Afghanistan in 1965 where he was greeted by the last king of Afghanistan—Mohammed Zahir Shah.



The Tree of Life

By Rex Hutchens

The Sefirah
Flowed down
And Shattered
From the light.
Evil descended,
Bringing the night.

This first creation,
The Kellipot fell,
like sparks,
Through the crack.
Righteous acts
Carry them back.

Keter is a crown for God to wear.
Learning its mystery not all will share.
It's His Will, Creation unbidden.
The Secret of Life so well hidden.

A holy letter gives dimension to space.
Tsimtsum a contraction to give matter a place.

Hokhmah is Yod, God's Wisdom here.
Impossible for man to even get near.

The Tree of Life

(Continued)

Binah, an emanation that's Severity's crown,
It's God's Understanding, bringing matter down.
Binah is 'Who', but it's not a practical question.
Linked with Shekinah, it's a mystical suggestion.

Tiferet, the Holy One, Blessed Be he.
Voice Divine, the Remembrance of Thee.
Moses, Solomon, the Speculum that Shines.
The Celestial Israel and all of her shrines.

Hesed is the number seventy-two.
With God's Mercy we can see life through.
Second sefirah on the masculine side
In His lovingkindness may humanity abide.

Gevurah is Strength and Power too.
The harsh judgement of God is true.
Source and Focus of God's determination,
Mediating His Mercy in close relation

Netzach is Endurance and Victory's might.
God holds the World in balance day and night
This is the LORD's gift for man's consolation
And with Hod brings prophetic inspiration.

About Dr. Rex R. Hutchens

Quoted from "Pillars of Wisdom" by Rex Hutchens & "Coachlight Chronicles" by Cosmo Magliozzi

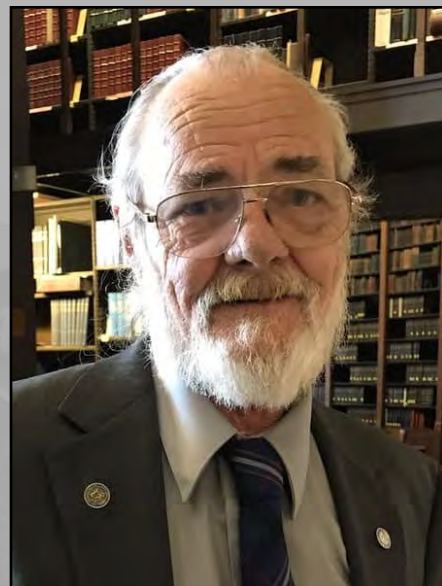
Rex R. Hutchens was born in 1942 in Glendale, Oregon, a small lumberjack town where his father Arnold worked in the lumber industry. At the age of 12, Rex lost his father through a tragic accident. His mother Viola raised him along with his grandparents.

Following his military service, Rex traveled extensively to Europe, the Near East and the Orient. He resided in Karachi, Pakistan, and Kabul, Afghanistan, for several years. While abroad, he taught Mathematics and Science at the U.S. State Department. Shortly after, he earned a B.A. degree in Islamic Law from the University of Karachi in Pakistan.

Upon his return to the U.S., Brother Hutchens completed a B.A. degree in Anthropology at the University of Pittsburgh. He continued his studies at the University of Arizona, receiving his M.A. in Oriental Studies and then a doctorate after research on the status of women in Cuba following the revolution. He has taught numerous and varied courses for the University of Arizona PCC in Tucson.

Rex R. Hutchens began his Masonic Career in 1982 in Epes Randolph Lodge No. 32. In 1989 he served as Master of that lodge; the following year he served as

Master of Adobe Lodge No. 41. In 1990 he was appointed Personal Representative and Chairman of the



Advisory Conference for the Valley of Tucson. He has since served as the head of all four Scottish Rite Bodies in Tucson. He was invested a Knight of the York Cross of Honor and elected a member of the Tucson Conclave, Red Cross of Constantine in 1989. He is a four quadrant Knight of York Grand Cross of Honor, and he is a Grand Cross 33° Scottish Rite Mason.

In addition to *A Bridge to Light*, Dr. Hutchens has co-authored *The Bible in Albert Pike's Morals and Dogma* and has written *A Glossary to Morals and Dogma*, *Pillars to Wisdom* and transcribed and annotated Pike's *First and Second Lectures on Masonic Symbolism*. Most Worshipful Rex Hutchens served as the Grand Master of Free and Accepted Masons in Arizona, 2006—2007.

On the Level with Rex Hutchens

Excerpts from An interview with Rex Hutchens by Bo Buchanan

Bo Buchanan: You mentioned “being dignified” in Freemasonry. Expand on that a little more, why is that important?”

Rex Hutchens: Well, you know—it saddens me that we don’t have enough emphasis in Masonic Education on Behavior. When we talk about Masonic Education, we tend to think in terms of history, philosophy, symbolism, right? We don’t talk a lot about proper behavior. And yet, when you look at the ritual, that’s what it’s emphasizing. You look at what we obligate ourselves to in the obligation and those are behavioral criteria; ...we don’t promise to learn the history of Masonry, we don’t promise to be experts at its symbolism. Those aren’t what we talk about. We talk about how to be a really good man. It’s one of those petty things that bothers me. We say that Masonry takes good men and makes them better. Well, grammatically that sounds right because you think of good, better, best. But philosophically, Aristotle said, that the good was the highest ideal. And so, I would prefer that we change that and say that we take the better men of society and try to make them truly good men. And then it would be philosophically correct. And that’s a great challenge to do that.

Bo Buchanan: What would you say....to people who might be listening to this...might be interested in Freemasonry, or maybe they’ve been in Freemasonry for 10 or 20 years?

Rex Hutchens: The problem with that question is that the answer is by definition, trite. The answer obviously is, you get out of it what you put into it. That is so true of many things that it seems hollow to say it. And yet, I have been successful, I think, in Freemasonry, primarily because I just put a lot of energy into it. I’ve read the books, I’ve studied, I’ve taught. I’ve listened when other people taught and asked questions, brought a critical faculty so that I wasn’t snowed into believing things that are irrational or ridiculous like you find in some books. The only thing I would say to any mason or someone who wants to be a Mason: It’s an opportunity to better yourself. It has religious components without doctrine. They don’t tell you what to believe, but they tell you how to behave.

You can hear the entire interview at <https://soundcloud.com/on-the-level-297954005/on-the-level-111-rex-hutchens-behind-the-curtain?in=on-the-level-297954005/sets/on-the-level>

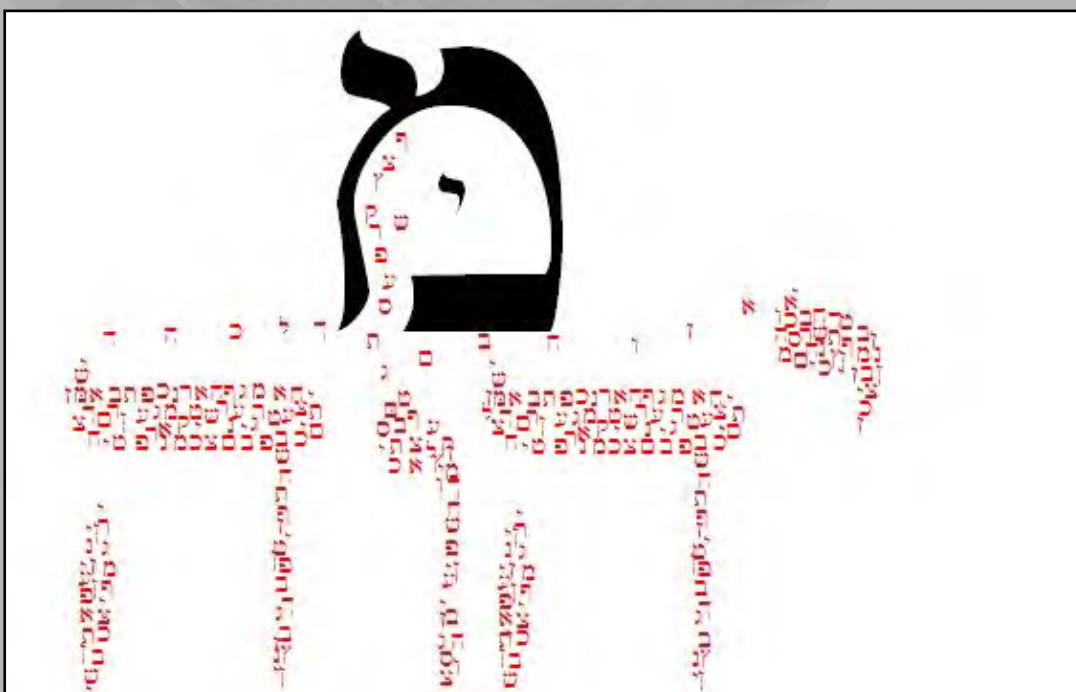
Originals by Rex

Inside Blue Mosque, Istanbul

Photo by Rex Hutchens



Original
PowerPoint by
Rex Hutchens:
This one repre-
sents YHVH
flowing from the
male and female
principles of God
(represented by
the Yod [male]
and Mem
[female] and
composed of all twenty-two letters. This was done in PowerPoint.



Favorite Photos of Rex



Rex Hutchens, 33rd Degree
Grand Cross, Deputy of the Supreme Council for Arizona,
Scottish Rite Southern Jurisdic-

"Here I am
standing by a
statue of me in
Prague"...Rex



MW Rex Hutchens being re-
ceived at the 2022 Grand Com-
munication by Grand Master
Randy Jager.



WBro. Rex with Cosmo Magliozzi and
Briggs Cunningham working on Coachlight
Chronicles.



WBro. Rex Hutchens presenting a paper on Masonic
Revolution at Arizona Research Lodge No. 1

Rex's Recent Projects



For the last several years, Rex has been building a library in the old church next to the Tucson Scottish Rite building. He has donated his personal book collection to the library.



Rex has been working on an "Egyptian Room" in the Tucson Scottish Rite for many years. To the untrained eye, the room might appear finished. But those who know Rex, realize that his vision was not yet completed. Most Worshipful Craig Gross compares it to Michelangelo who, when asked by the pope when he would be finished, replied "When I can".



The Game of Chess

Excerpts from "The Coachlight Chronicles" by Cosmo Magliozi

When I visited Rex Hutchens' library for the first time, I'd noticed a shelf dedicated to books on Chess. I asked, why so many books on the subject? He replied "I want to learn how the pieces move." For this reason, I was inspired to seek further knowledge for identifiable esoteric qualities. In particular, to present the game of chess as demonstration of the laws of nature, our role in the world, choices, consequence's, all of which were created and set in motion by the Supreme Being.

...According to Hutchens, chess is a game of "Limits and Opportunities". Life is Limits and Opportunities. The same limits and opportunities the Supreme Being gives us through freewill. The number of possible moves in the game are so many,



that if everyone in the world play one million games per second every day of their



[The Book of Games by Alfonso the Wise \(1282\).](#)

Real Biblioteca de San Lorenzo, El Escorial

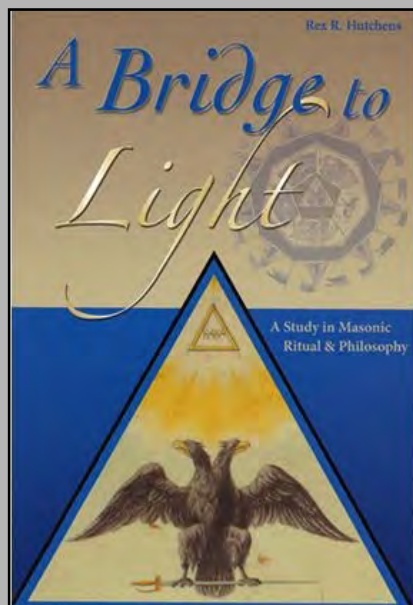
lives, they would not reach 1% of the possible game moves. In fact, there are more move combinations in the game of Chess, than the numbers of atoms in our universe.

Hutchens also makes it clear, when comparing the game of chess and life you need to understand the difference between the strong and weak bishops because in comparison with our own lives it demonstrates our 'strengths and weaknesses'. How do you play your strengths and cover your weaknesses? This notion is easy to recognize, yet difficult to put in practice. In Freemasonry, we are thought to recognize our 'strengths and weaknesses' through its various symbols and lectures, meanwhile, hoping to improve our intellectual and moral character working together in harmony.

.....Cosmo Magliozi-Coachlight Chronicles

A Bridge to Light

First published in 1988 by the Supreme Council of the Scottish Rite Southern Jurisdiction.



“The complete man has, in balance, his religious, political and moral dimensions. To achieve this balance man must strive toward spiritual awareness that makes it possible

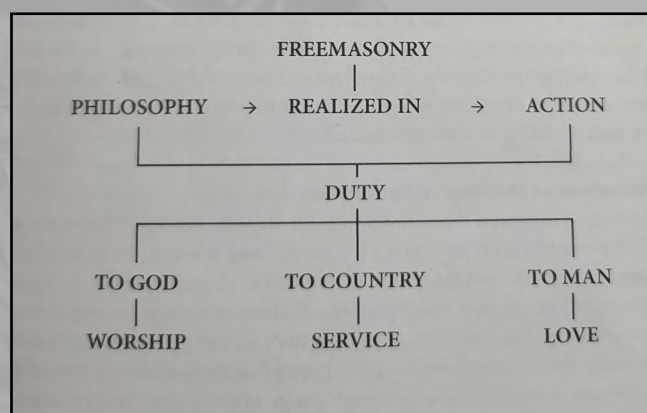
and this effort must be discrete steps. In the Scottish Rite we term these steps “degrees”. A degree, properly received, enlarges a man’s sense of duty and prepares him for a greater understanding of his place and purpose in the universe.

Duty within the Scottish Rite System has at its foundation some form of action. It is not enough to know and understand; a Mason must consciously and conscientiously improve himself and the world in which he lives. We see Pike expressing this idea in his lecture for the 16th degree, Prince of Jerusalem:

That which we do in our intervals of relaxation, our churchgoing, and our book-reading, are especially designed to prepare our minds for the action of Life. We are to

hear and read and meditate, that we may act well; and the action of Life is itself the great field of spiritual improvement (p. 243).

Such, of course, requires great effort, but that which is lightly gained is lightly



esteemed. The teachings of the Rite were designed such that no one would go away entirely ignorant nor could anyone master them in his lifetime. Our lessons are a feast for the mind but there are no waiters—you must serve yourself; nibble here and there or partake heartily. The work is yours, and so is the reward. “

....Rex Hutchens

A Bridge to Light.

Pillars of Wisdom

First published in 1995 by the Supreme Council of the Scottish Rite Southern Jurisdiction.

In Masonry, instruction is the purpose of symbolism. Symbols may clothe instruction for several reasons: first, the ideas taught cannot be expressed readily in ordinary language, such as descriptions of Deity; second, symbols can provide a metaphorical garment by which ideas are presented in several levels, according to the fitness of the learner to receive the knowledge; and third, symbols provide ready mnemonics by which instruction may be remembered,

Symbols, in the sense expressed by Pike and other masters of symbology, are much more than simple pictographs. They are born, develop, and pass away as change occurs. At times they appear new and at other times bring new meaning to events or ideas which have lost their significance or which have been borrowed from elsewhere. Symbols possess a history. They encompass words, persons, objects, shapes, colors, numbers and more. A symbol carries more meaning than its obvious literal interpretation. To say the word 'fish' brings to mind an animal form which lives in water. To employ this word as a symbol in Christianity brings to mind numerous images and stories associated with Christ.

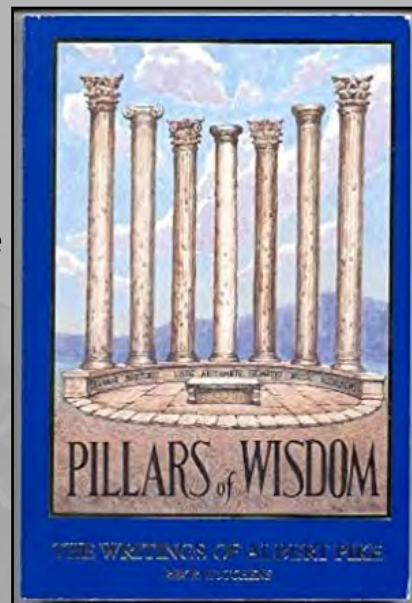
To study a symbol is to reflect on and explore it in the context of its history, allowing our minds to be led beyond the grasp of reason.

Through this process, symbolism becomes the language of faith. Pike asserts man is incapable of fully comprehending The Deity and that language imposes limits on our ability to describe him.

The use of symbols to explain the unseen and invisible overcomes, to some extent, the inability to comprehend fully and to communicate this understanding to others. Abstract concepts—such as morality, ethics, virtue, and truth—are ideals of particular Masonic interest which lend themselves well to symbolic representation.

....Rex Hutchens

Pillars of wisdom



Ruminations on the Saints John

A paper by Grand Master Rex Hutchens, presented to Research Lodge No. 1, February 2019

The Sts. John, that is, John the Baptist (whose feast day we are now celebrating) and St. John the Evangelist, reputed author of the Gospel of John and the Book of Revelation, are called in our ritual, "patron saints" of Masonry. Now the concept of a patron saint is purely Catholic and the presence of such an idea in Masonry is somewhat surprising. First of all, since Masonry gives no definition of a patron saint of Masonry anywhere in the literature, we are left with the traditional Catholic one.

Given the historical antipathy between the Church and Freemasonry, the persistence of this terminology is a mystery. Its overtly Christian character is in itself testimony against the claim of Masonry being free of dogmatic religion. This designation also has little actual historical support: the operative Masons commonly had St. Thomas (the doubter) as their patron saint and if the speculative Masons felt the need for someone they could call a patron saint then perhaps Pythagoras would have been the better choice.

The mystery of the presence of the Sts. John in Masonic Lodges was noted by the English Mason Chetwode Crawley:

"The problem of the connection of the Saints John with Freemasonry is fraught with per-



plexity. There seems to be no doubt that the medieval Fraternity acknowledged their patronage. But why? Neither Saint John the Baptist nor Saint John the Evangelist had anything to do with either the science or the art of architecture In default of definite data, we can only fall back on the surmise of Bazot (quoted by Mackey in his Encyclopedia) that the Byzantine Saint John, known as the Almoner, was somehow mixed up with his namesake better known to the Latin Calendar. For there really seems to be some shadowy ground for holding that the charitable organization of St. John of Jerusalem had some influence on the Craft" (W. J. Chetwode Crawley, AQC, vol. viii, (1895), p. 158).

Brother Crawley is referring to an article in Mackey's Encyclopedia under the entry: St. John the Almoner.

Saints John (continued)

A Research paper by Rex Hutchens

An early printed reference to a St. John legend in speculative Freemasonry is found in The Miscellaneous Works of Richard Linnecar, of Wakefield, printed by Thomas Wright of Leeds in 1789. The specific article is titled "Strictures on Freemasonry" and contains the following:

"From Solomon's time all lodges were dedicated to him, until the building of the second temple by Zembbable, after the Babylonish captivity. Then Zembbable continued patron of masonry until the destruction of Jerusalem by Titus:-Lodges were then broke up, and the masons were dispersed, and it was some time before a sufficient number could assemble to form

a lodge; at last they met in a city of Benjamin; when they deputed five of the most eminent brethren to go to St. John the Evangelist, who was then Bishop of Ephesus, to entreat him that he would honour them with his patronage. St. John told them that he was very old, being then turned of ninety; but to support so good and ancient an institution he would undertake the charge; and from that time all Lodges are dedicated to him" (W. J. Chetwode Crawley, AQC, vol. viii, (1895-p.157)

[The Patron Saints and the point within the Circle.](#)

Roy Mandell and Maggie Schmidt

Oil on canvas, 2014



Saints John (continued)

A Research paper by Rex Hutchens

As is common in Freemasonry, invented legends tend to become accreted with the fantasies of later writers. Browne's Masonic Master Key adds that from the time of Zerubbabel lodges were dedicated to St. John the Baptist. This, of course, turns history on its head since the Temple erected by Zerubbabel was at least four hundred years before the Baptist.

“As is common in Freemasonry, invented legends tend to become accreted with the fantasies of later writers”

.....Rex Hutchens

The Linnecar citation is interesting because it marks a shift in the emphasis of the Saints. Originally only St. John the Baptist was accorded the rank of patron saint of Freemasonry. Browne compromises by giving the Baptist priority but also including the Evangelist. This priority was preserved in certain Masonic documents well into the 19th century. In the South Carolina monitor Ahiman Rezon, prepared by Frederick Dalcho, we find,:

"the stem integrity of St. John the Baptist,

which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproof of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution" (p. 150).

Generally, in the British Isles there can be seen a geographical distinction: in Scotland, John the Evangelist was given priority, while in England, John the Baptist was. We may fairly credit the Irish with emphasizing both Saints. Yet, to further complicate things, we also find in the Secretary's Book of Lodge of Friendship No. 158 of England dated 1798 a sketch in ink of a recumbent lamb bearing a cross, surrounded by clouds and words, DISCIPULI JOANNIS—an undoubted reference to the Evangelist since his feast day is given as the day for elections for that Lodge.

The first reference to the Sts. John in the Arizona ritual is in the opening of the First Degree as an answer to the question, "Whence came you?" Now, this supposed Lodge of the Holy Sts. John in Jerusalem does not, in fact, exist.

Saints John (continued)

A Research paper by Rex Hutchens



"The virgin appearing to the Sts. John the Baptist and John the Evangelist. Oil on panel by Dosso Dossi (1500-1542). Located in Galleria degli Uffizi, Florence. [Wikimedia commons license here.](#)

In the old days, when the catechism was de rigour as the teaching method for Entered Apprentices, coaches often claimed that such a Lodge actually existed, either they thought it must be true because it was in the ritual or someone else, passing along their own ignorance, told them that it did. The ritual phrase "at Jerusalem" is an obvious error, a confounding of the original "of Jerusalem" from the idea that there was a Lodge called The Lodge of the Holy Saint John of Jerusalem. We know from early Masonic documents that all Lodges were dedicated to St. John and then given a local name. The wording ran as follows:

"From the Lodge of the Holy St. John of Jerusalem, under the distinctive appellation

of Solomon Lodge No.1," or whatever might be the local name (Mackey, article on Lodge of St. John). The original catechism ran thus:

Q:. What Lodge are you of?

A:. The Lodge of St. John.

The only other reference to the Sts. John in our ritual occurs in the explanation of the significance of the Point Within the Circle as a Masonic symbol. In this case, the ritual explanation is trivial and can hardly be accurate. There is no particular significance in the Sts. John having anything to do with a Mason "keeping himself thus circumscribed, it is impossible that he can materially err."

There is, however, another interpretation

Saints John (continued)

A Research paper by Rex Hutchens



"Pagan Solstice Festival" Image generated using Artssy.co AI image generator, 2023.

that makes some sense. It should be noted that the feast days of Sts. John correspond to the Summer and Winter Solstice. That is, the feast day of St. John the Baptist is the longest day of the year and the feast day of St. John the Evangelist is the shortest. Thus, the feast day of St. John the Baptist finds the sun directly over the Tropic of Cancer and that of the Evangelist finds the sun directly over the Tropic of Capricorn. These latitude lines form the northern and southern boundaries of the sun. This should not be misunderstood as a new interpretation of the parallel lines said to support the Point Within the Circle; it is as old as the 18th century, at least.

Albert Pike was aware of this interpretation, and dismissed it in *Morals and Dogma* as follows:

"Some writers have imagined that the parallel lines represent the Tropics of Cancer and Capricorn, which the Sun alternately touches upon at the Summer and Winter solstices.

But the tropics are not perpendicular lines, and the idea is merely fanciful. If the parallel lines ever belonged to the ancient symbol [the Point Within the Circle], they had some more recondite and more fruitful meaning." (p. 17).

This may be an example of Pike dismissing an idea without giving it proper consideration. The identification of the parallel lines with the tropics is, in fact, very compelling. The notion of whether or not they are perpendicular is merely a matter of perspective: when the map is oriented with the north on top, they are not; when the map is oriented as in ancient times with east on top, they are.

Perhaps more to the point is an explanation given in an old French ritual descended from the Ancient and Accepted Scottish Rite of France and actually practiced in Hawaii until 1905 when the

Saints John (continued)

A Research paper by Rex Hutchens

When the Masons there adopted a slightly modified California ritual, just as Arizona had. The French ritual had the following (here given in English):

"As St. John, whom the ancients called Janus, appears to keep the doors of the heavens and to open them for the radiant star of the day, (so) the heavenly path run by the sun was called the temple or realm of Janus; thus also the lodge where mas[ons] work to attain to the knowledge of the Truth which is the veritable light, has been named the lodge of St.. John because it is the representation of the universe."

Such speculations led Rebold in his General History of Free-Masonry in Europe to suggest that the Sts. John are in reality a Christianized version of the two-faced Roman god Janus, keeper of the keys to the summer and winter solstices, celebrated on June 24th and December 25th. This is an attempt to make a connection between the speculative Masons of the 18th century back to the Roman Collegia, who were said to celebrate their feasts on those days. While it is true that these days closely approximate the feast days of the Sts. John, there is little other evidence to support this supposition.

Some indication of the relatively recent adoption of the Sts. John as patron saints

is their utter absence in the Old Charges. For example, neither the Regius MS nor the Cooke MS mention them. It is not until the Schaw MS (1599) that any St. John appears, and it applied only to the jurisdiction of the Lodge of Kilwinning. By the 17th century we see such comments as *"there shall be yearly two Wardens Chosen upon ye day of the feast of St. John ye 27th day of December"* (Taylor MS). However, the Gateshead MS (c. 1730) lists the general meeting day as that of St. John the Baptist. This emphasis on the Baptist is reinforced in the Thistle MS of 1756. What is particularly significant is that all the early exposures and MSS available to us speak of "St. John" only in the singular.

The earliest reference I can find that associates either of the Sts. John with parallel lines of any kind is in Pritchard's *Masonry Dissected* (1730) where he says, "the Reason why they Denominate themselves of the Holy Lodge of St. John's, is because he was the Fore-runner of our Saviour, and laid the first Parallel Line to the Gospel..." Once again, the priority is given to John the Baptist. In the previously mentioned Masonic Master Key the parallel lines have become a part of the Point Within the Circle. Brother Mackey is certainly wrong in..

Saints John (continued)

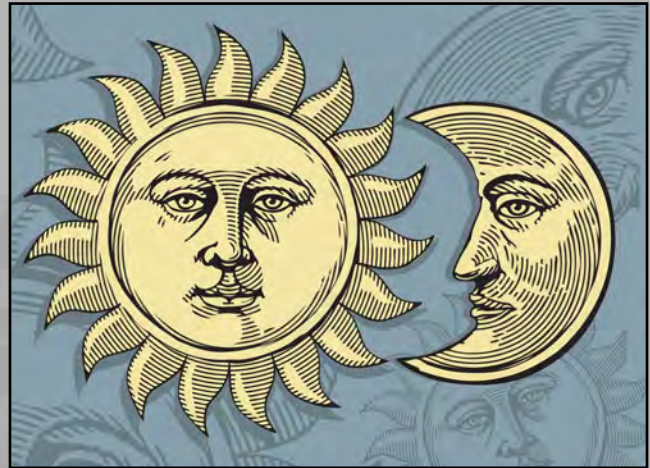
A Research paper by Rex Hutchens

article on Parallel Lines when he credits Preston with teaching the "parallelism of the two Sts. John." No such comment is to be found in any of Preston's Lectures. His only reference to them is in the 1772 edition of *Illustrations of Masonry* and that is to a toast drunk at the Great Gala held on May 21st 1772, to *"the holy memory of the Lodge of St. John"* (p. 42).

Later editors of Preston's Lectures added these words and these are mentioned by Dr. Oliver, who was probably Mackey's source. By the time of the union of the two English Grand Lodges in the early 19th century, the parallel lines in the English working had become Moses and Solomon. This was an undoubted continuation of the deChristianization of Freemasonry.

All things must come to an end and we can do no better than cite the comment of Bernard Jones,

"... there is an enormous volume of evidence confirming the association of the names of the Saints John with Freemasonry, we simply do not know how the association originally came about. ... when considering any possible channel through which the Saints John tradition could have entered Speculative Freemasonry, we must remember the great place occupied by the sun and moon in Masonic (especially



early Masonic) symbolism and ritual; and that this prominence appears certainly to have been inspired (I think an apter term is 'provided') by Rosicrucian and Alchemic literature, in which will be found the prototypes of the old Masonic illustrations of the two great symbols. Bearing in mind that the summer and winter solstices are the pagan backgrounds of the two Saints John Days, we see a means by which the association might possibly have come about" (AQC, vol. lxxv (1962), pp. 93-94).

Rex Hutchens, 2019

Written for presentation at Arizona Research Lodge No. 1.

Sonnets to the Phoenix

By Rex & Cheryl Hutchens

I dedicate these sonnets to Dwaine Goodwin who is like a brother to me.

I

The myths long past portend a life anew,
O Phoenix rise, escape the bright lit flame,
Thy wisdom, strength, and power do renew,
To fly the skies no one has given name.
So stretch thy talons, tighten firm their grip,
Your great vitality descends again.
lest balls of myrrh and frankincense
shall slip.
Feathers rustle, knowing where
they've been.
Deep purple wings now silently unfold,
The centuries recalled of endless flights,
Away to distant journeys not yet told.
Renewal brings one hope, rebirth ignites.
Your plumage beautiful defeats the sun,
A life regained auspiciously begun,

II

A stately neck of varied rainbow hues.
Thy royal purple wings and tail unfanned.
Reds, yellows, shimm'ring greens,
and azure blues.
A voice so lovely lilts across the land.
To Egypt's Heliopolis you wend,
wan ashes gently carried with your nest.
For from the past your many lives depend,
a distant future to your welcome rest.
Then rise again amidst the tow'ring flame
in land's afar not near your river's home.
Above Tibetan crags and Turkish plain
O'er Russian steppes and Persian sand
you roam.
To man a sighted symbol, grand rebirth.
Thy place is cloudless sky above the earth.





Grand Lodge of Arizona F. & A. M.

Officers for the Masonic Year 2022—2023



Most Worshipful Grand Master Jim Baker (9)

Deputy Grand Master George Rusk (20,75)

Senior Grand Warden Michael A. Dale (17)

Junior Grand Warden Leigh J. Creighton (4)

Senior Grand Deacon Roger C. Biede III (9)

Junior Grand Deacon Eric D. Dupree (86)

Senior Grand Steward David A. Sahady (1)

Junior Grand Steward James Xie (43)

Grand Secretary Gregory A. Vasquez (15)

Grand Treasurer Ronald W. Richards (32,41,89)

Deputy Grand Secretary James R. Leppert (85)

Grand Treasurer Emeritus Michael N. McGee (50)

Deputy Grand Secretary James W. Rowan (43)

Grand Secretary Emeritus George H. Stabelin Sr. (15)

Grand Secretary Emeritus Wilbur E. Robertson (20)

Grand Lecturer John W. Welsch (7, 14)

Grand Chaplain Michael D. Valecourt (16,43)

Grand Orator Antonio L. Lugo (31)

Grand Marshall Adam B. Pitman (30)

Grand Editor Robert(Bo) F. Buchanan III (2)

Grand Bible Bearer John B. Brooks (70)

Grand Pursuivant Wayne S. Thatcher (42)

Grand Standard Bearer Yosef B. Acosta (5,53)

Grand Organist Gordon Stevenson (20)

Grand Tyler (pictured) Bryan Sawyer (22)

Grand Sword Bearer Michael L. Fluty (5,53)

Grand Tyler (present) Eric Smith (9)

Grand Counsel Ricard L. Brooks (85)

Grand Photographer G. Allen Nichols (43,85)

The richness and complexity of the Western intellectual tradition is too often little appreciated. Yet it is the very richness of its heritage that has given our time such vitality. As a child of the Enlightenment, Freemasonry has reserved this intellectual heritage. One might search in vain for any system of thought outside of Freemasonry that has cleaved so tightly to its roots. The complete inventory of Masonic Symbols has provided a continuous thread with the past and invested the Fraternity with an unequalled opportunity for sound instruction. It has been a great disappointment to many of our members that so little use has been made of so great a potential.

The responsibility of the fraternity is to provide the environment and the material. Then each of us is a workman who will make of that which is given him as he chooses; to shrink from a task because of its difficulty is to shrink from life itself. One of the greatest teachings of the Scottish Rite is that man is made for labor. But men are not content with mere physical labor. Not content only to live in the world, they seek to understand it also. Man is an intellectual and a moral being. The elevation of knowledge and conduct is an imperative in all men. A duty to the Craft is to nurture and encourage man's natural faculties—that he might know more and then use that knowledge to make a better world. Charity without a philosophical foundation is hardly more than the giving of alms, assuaging the conscience but not elevating the spirit, fostering dependence rather than promoting freedom.”

...Rex Hutchens, conclusion of “Pillars to Wisdom”



Dedicated to
CHERYL ROSE HUTCHENS

Whose struggle to understand the place of Freemasonry in the modern world should be the envy of every Brother of the Craft. As I have always said, she rightly deserves to be enrolled among those whom Albert Pike called “un-initiated Masons”.

Her insightful mind has enriched everything I have ever written .

(dedication to “Pillars of wisdom” by Rex Hutchens”)

THE GRAND LODGE OF ARIZONA



1882-2023