

# The Voice of Freemasonry

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## The Voice of Freemasonry

Volume 29, Number 2, 2012

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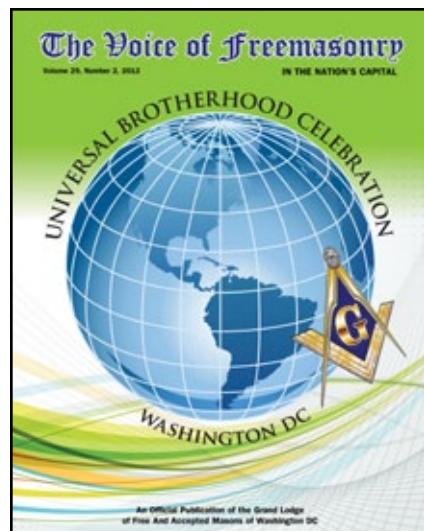
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## On the Cover

The late MWB Conrad Hahn, a past Executive Secretary of the Masonic Service Association, wrote about Universal Freemasonry: "A newly-made Mason is told about the universality of the Institution, but it cannot be said that he receives very much instruction about this concept. To the average initiate the idea of Masonic universality is a geographical impression, like the one conveyed by Mackey's poetic prose 'Wherever the wandering steps of civilized men have left their footprints, there have our Temples been established.' When he first observes the globes surmounting the pillars in the Fellowcraft Degree, the initiate is told that they 'denote the universality of Masonry'. (How the celestial sphere fits into this geographical explanation of Masonic universality has never been clarified.) In the ritual of the first degree, the initiate is given a more profound, a more mystical explanation of this term in the description concerning the dimensions of a Lodge. Its stupendous proportions, he is told, 'signify the universality of Masonry'."

To learn more about how Universal Masonry is practiced and celebrated in our Grand Jurisdiction, please turn to page 32 for RWB Roman Volsky's article on our recent Universal Brotherhood Celebration. Cover design by JP Design and Roman Volsky.



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# Grand Master's Message

## Of Ink and the Grand Architect

One of the greatest pleasures of being Grand Master comes from enhanced opportunities to participate in the degree work of our constituent Lodges. Whether as a long-time member of Benjamin B. French No. 15, as one of the travelling Past Masters of Union No. 6, or as a part of an inter-Lodge team organized by our hardworking Grand Lecturer, I have been blessed with the chance to play a direct role in the fraternal advancement of so many young brothers. This Masonic year is only half over, and already I have participated in the initiation, passing and raising of – literally - *dozens* of Master Masons.

And what Masons they are! The West Gates of our Lodges have opened to a new generation of brothers whose increase in numbers is exceeded only by their growth in diversity. They burn with a white-hot passion to pursue the search for Wisdom, Strength and Beauty with an intensity that older brothers wistfully recall from our own times as newly-made Masons.

Back in those days, you'd have to socialize with the new Masons for a while outside of the Lodge to get an appreciation of how varied their paths to Masonic Light have been. You'd need to share a meal in the refectory or spend time at an after-Lodge "place of Masonic refreshment" to appreciate how, even though they differ in background and experience, they share much in common. But many from this new generation reveal the first hints of their diversity at the moment they enter the Lodge Room for their degrees.



**Most Worshipful Brother  
Joseph S. Crociata**

Because now we can read their tattoos.

Realizing that *The Voice* reaches far beyond the bounds of our noble Fraternity, I hasten to assure any readers who are non-Masons that there is nothing in the ritual or tradition of the Craft that speaks directly to the current passion for taking artistic license with one's pelt, through the application of colored inks via needle contraptions that may well have sprung from the imagination of the Fathers of the Inquisition. Our Grand Lecturer (who supervises our ritual) does not include a "Deputy of the Ink" on his staff. In the initiation, passing and raising of our candidates, we do our best to leave their appearance without permanent marks, and their appendages without significant alteration.

That having been said, it has to be admitted that in our recorded history that goes back at least to 1599 C.E., and a tradition that predates that earliest written record by a

factor of *centuries*, one can find nothing that prohibits the making of a Mason who displays the odd tattoo. Indeed, given the unique role of the British military in the spread of Freemasonry throughout the world, it's safe to assume that the presence of tattoos amongst the brethren has been a constant feature, despite the lack of any learned treatise or article on this aspect of our Masonic antecedents" practices that I can find.

I don't raise this solely as a subject for amusement. In many ways, what I read on the tattoos as they pass before me reveals a good deal – not only about our newly-minted Masons, but also about

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the nature of the men who choose to join our noble Craft. The things that men are willing to inscribe upon themselves for a lifetime are rarely trivial. My own (non-scientific) survey has revealed that the greatest number comprise symbolic or written declarations of a man's relationship to the deity. Clearly, many are moved to create an enduring and tangible declaration of faith. The patriotic motif runs a close second, especially among the veterans. If body art is any indication, love of country provides one strong undercurrent to the present fraternal resurgence. Finally, dedication to family (wives and mothers being the most frequent) are far from absent. On that account, I am pleased to report that Masons tend to be among the more faithful: I have never seen a single example of the classic list of girlfriends with each name lined through except the most recent.

While I'm no sociologist, it strikes me that the various and sundry tattoos are tangible evidence of a quality that I have often observed among Masons. Most of us tend to be men who are given to embrace our set of core beliefs and values early, and for a lifetime. Moreover, especially over the past century, those men who have joined the Craft usually arrived with that core of beliefs fully developed and intact – whether or not inscribed on their forearms.

If that is the case, why do Masons seem so impervious to the kind of social discord that seems so pervasive in their fellow man? How do Masons manage to avoid the virulent conflict to which most people are prone, when they discuss those beliefs

that are basic to their lives and their psyches? Taking up the prevalent subject of our young brothers' tattoos, the question becomes a simple one: **In a world where men of the same religion set off explosives to kill those of a different sect, is there some underlying agreement among Masons about the nature and character of the deity that unifies Masons into a common and peaceful society of brothers?**

The answer is not a simple one, and for the non-Mason requires some explanation. "Prayer" in our Lodges is a far cry from "worship." Freemasonry is

a fraternity and not a religion. We promise no salvation, and we provide no redemption. In the context of prayer within the Lodge, Masons are left with only two, humble expressions of hope. The first occurs when we invoke the blessing of deity on the (non-religious) work of the Lodge. The second is when we invoke the blessing of deity on behalf of a brother in need. And that's it: either one of these could be found in any civic arena, and are often heard before the start of sporting events or public ceremonies.

That is not to say that Masons as individuals are irreligious: We laud men of belief and rejoice in the good works that religion

inspires in its adherents. But we leave the important business of "worship" to the churches and to the consciences of our individual brothers. Within our Lodges, proselytizing is absent – and all references to the deity are made in that formula calculated to acknowledge without defining, "The Grand Architect of the Universe."

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# From the Grand Secretary

## The Volume of Sacred Law



**Mansour Hatefi, PGM**  
Grand Secretary

In a paper presented at the 2012 Grand Secretaries' Conference in Atlanta, Georgia, (see "Frontiers of Freemasonry", *The Voice of Freemasonry, Volume 20, Number 1, 2012*), I alluded to the fact that the Grand Lodge of the District of Columbia, in response to the rapidly changing demographic in this Jurisdiction, has allowed the addition of alternative books of faith, alongside of the Holy Bible, to the furniture of our constituent lodges.

Although this practice has long been the norm in lodges throughout the world, it is relatively new in the United States, and as such my reference to the display of the other books of faith sparked a few sideline discussions at the Conference and elicited a few requests for further information.

This article is not intended to be a religious discussion and by no means should be construed as an attempt to deal with the content of sacred writings of any religion or faith. However, it aims to recognize that one of the hallmark teachings of Freemasonry is the universally accepted Masonic Doctrine of the Volume of Sacred Law (VSL).

The first condition of admission into and membership of the order is a belief in the Supreme Being. The Bible, as the VSL, is always open in Lodges at labor. Every candidate is required to take his obligation on that book or such other volume that is held by his particular creed to impart sanctity to an oath or promise taken upon it.

Landmark Twenty First, in part, states that: *a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a "Book of the Law", because it is not*

*absolutely required that everywhere the Old and New Testaments shall be used."*

**The VSL is a representative of all the great books of religious teachings, which have particular significance to particular groups of people.**

There are seven Volumes of Sacred Law of different faiths in common use in varying numbers. They are in alphabetical order: *The Holy Bible* (Old Testament) or *Tanakh* for the Jews; *The Holy Bible* (Old and New Testament) for Christians; *The Dhammapada*, for the Mahayana Sect of Buddhism; *The Gita* for Hindus; *The Grand Sahib* for Sikhs; *The Holy Koran* for Muslims; and the *Zend-Avesta* for Zoroastrians (Parsees).

The VSL, whether it be the *Holy Bible*, the *Zend-Avesta*, the *Holy Koran*, or the *Gita*, typifies the mind or will of the Grand Architect of the Universe. As the VSL is not read in our lodges, its teachings, *per se*, are of only symbolic consequence. Its presence in the Lodge, however, serves to support the teachings of the two other altar symbols, the Square and Compasses.

Although there seems to be no evidence of any definite instructions by the United Grand Lodge of England, it is fairly clear the term VSL was adopted somewhere about 1723, or just after, as a common title for the holy books of all religions – a

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term giving no offense to the adherents of any particular religion. This date is significant in that it was at that time the organized craft, previously exclusively Christian, became an ecumenical organization.

The VSL is the Masonic term for whatever religious or philosophical texts are displayed during a Lodge meeting. Hence, the VSL, to many in the western hemisphere is the Christians' Holy Bible, including the Old and New Testaments. This VSL most often takes the form of the King James Version of the Bible or some other standard translation of the Bible.

The Bible was originally only used for obligating candidates. It was not until 1760 that it became part of the "furniture" of the lodges. Since that time it has always been opened whenever lodges have been at labor, at an appropriate passage in the Old Testament. This practice is acceptable both to Christians and to Jews.

If a Lodge has non-Christian members, other texts may be used, and in Lodges with a membership of mixed religions it is common to find more than one sacred text displayed, with the same respect and they are, in every way equal to one another. However, only the Bible is open on the altar and serves as part of the Great Lights. In the District of Columbia, some lodges display as many as four VSLs, and in most lodges in India five to seven VSLs rest on the altar (or pedestal as the case may be), all open when the Lodge is at labor, and all supporting the Square and Compasses.

The sacred book of the Muslims is the Holy Koran, the touching and kissing of which is rather com-

plicated because customs vary from country to country. A Muslim may touch the Holy Koran with his bare hands only after having purified himself prior to entering the Lodge after the manner of his religion, and he may only seal it if the holy book of his faith is wrapped up so that the lips do not actually touch it. However, the procedure they use is whatever is customary in their own tradition.

Men of other religions and or creeds, also differ in their methods of taking an obligation. The Holy Bhagavad Gita, a representative Hindu VSL, may

be opened and touched with the hands, but not with the lips. The sealing in this case is realized by placing the hands on the Gita, bringing it to the forehead and then to the chest with the palms together.

In the case of Buddhists, and specifically with regards to the Mahayana Sect, who believe in a Supreme Being, (mainly in China, Korea, and Japan) the Dhammapada serves as the VSL. However, there is no Buddhist equivalent to the Christian method of taking an oath on sacred scripture. Buddhism is a very tolerant religion and has the greatest respect for the VSL of all religions. It seems therefore that whether or not an obligation sealed thereon is binding depends entirely on the sincerity of the person making the obligation.

Every candidate being initiated and or advancing in his Masonic journey takes an obligation on the sacred text for his specific religion or the sacred writings that candidate derives from his faith and moral guidance, which is to bind him to his obligations in a most solemn manner.



To the Jews, Christians, and Moslems, the Volume of Sacred Law means the “Word of God”, but again without going into detail, the “Word of God” is different between religions and one should not necessarily extend his take on the “Word of God” to other faiths. By this I mean that Buddhism does not have a written “Word of God” but sets out to teach its followers about how to obtain that “Word”, for themselves.

The holy book of any religion may be used as a VSL, provided that it teaches and its adherents believe in a Supreme Being. These texts are considered no less holy to their followers. The perspective of men and the nature of religion is entirely at the discretion of the believer.

A close reading of the Ritual reveals that the VSL is referred to both as part of the furniture of the Lodge, and also one of the Great Lights. Care must be taken to understand, however, that the VSL is not necessarily the same as the “Great Light” in Masonry. This apparent inconsistency reflects one aspect of the development of our ceremonies.

The sacred writings were first referred to as part of the furniture of the Lodge about 1730. A little later we find the Bible, Square and Compasses described as Pillars of Lodge. The first reference to the VSL, Square and Compasses as the Three Great Lights appears in English writings about 1760, and this usage was confirmed by the Lodge of Reconciliation set up in the early 1800's to settle differences of practice at the time of the formation of the United Grand Lodge of England.

In the Preamble of the Constitution of the Grand Lodge of District of Columbia, there is a reference to the VSL, but the Holy Bible, as it applies to Christianity or Judaism, is only mentioned in relation to Masonic ceremonies. However, since the founding of our Grand Lodge, the Holy Bible has always been taken to mean the Sacred Book of Christianity and one of the Great Lights, and traditionally has been the only holy book mentioned in our ritual at the time of obligating a candidate.

**The holy book of any religion may be used as a VSL, provided that it teaches and its adherents believe in a Supreme Being. These texts are considered no-less holy to their followers. The perspective of men and the nature of religion is entirely the discretion of the believer.**

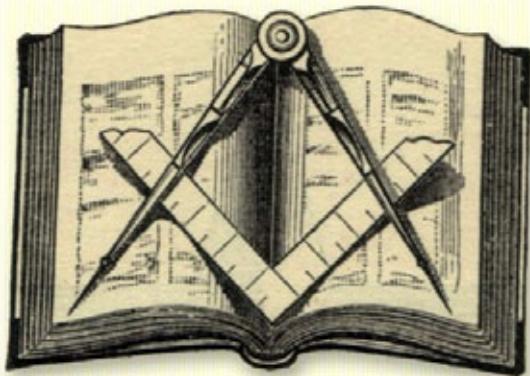
The placing of holy books of other faiths (in addition to the Christian Holy Bible) on the altars of some lodges under the jurisdiction of this Grand Lodge, came about quite spontaneously and not as the result of any action or edict of the Grand Lodge. Instead it began in 1990 when the members of one of our newly formed lodges, with a membership of multiple faiths decided that the obligation would be more meaningful if the candidate could take that obligation using the holy book of his own faith.

Soon, other lodges adopted the practice, believing that it made the ceremony more inclusive and displayed fraternal appreciation and respect for the particular faith of the individual Mason taking the obligation. Over time, some lodges began placing as many as three other holy books on the altar along with the Holy Bible, although the Holy

Bible continues to be the book of scripture which bears the Square and Compasses. The practice varies from lodge to lodge and often reflects the particular lodge's membership demographics.

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The Grand Lodge of the District of Columbia has taken no official stance on the practice and there is no mention of it in the written laws, regulations, and edicts of the jurisdiction. Lodges are therefore permitted to use or not use books of multiple faiths according to their own preferences and as best befits their circumstances.



## Grand Master's Message

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With that background, I think a story of something I saw in Lodge some weeks ago may provide an answer to our question. It was after the raising of some well-inked candidates some weeks ago that we were asking for a blessing of deity upon the brothers, some of whom were not well. And in the darkened Lodge room, I found myself glancing up and finding there my Brother Bilal, a devout Moslem, standing within a short distance from Brother Randy, a Jewish rabbi. To their left stood Brother Daniel, a Christian priest. I wondered – as each stood and invoked the blessings of the deity of his fathers – whether they all felt themselves praying to the same Almighty One, merely under different names. Or perhaps, did each believe that only his prayers were heard, and that he sought to extend the mercies of his deity over the lives and welfares of his brother Masons, as an act of kindness and mercy?

Ultimately, I had no answer. And neither does Masonry. Beyond the requirement of a belief in deity, Masonry makes no inquiry into a man's religious convictions, which are left to him as personal matters of conscience and faith. But it was heartwarming to see that each of these three men found himself free to wish the others well within the context of his own religious convictions, and

As Washington, D.C. is truly a cosmopolitan city with a resident population hailing from many lands, near and far, the Grand Lodge, which itself has a diverse membership, has, for at least a couple of decades, been placing three different holy books on its altar at Grand Lodge Communications.

The proper Masonic name for the book on the altar even if it is the King James Version of the Bible, is the Volume of Sacred Law. Just as Freemasonry uses the name Great Architect of the Universe to be inclusive of the faiths of all its members, so to should it use the name the Volume of Sacred Law to be inclusive of all books of faith of its members.

None the less, while every Book of Faith, in which has been recorded the way and will of the Great Architect, is enshrined on the altars of our lodges in an increasing number of jurisdictions as the Volume of Sacred Law, the Holy Bible remains the master-book of the Lodge. ■

within whatever limits that they may impose upon those wishes. Their peace, and the peace that they wished for their fellows, defined them as brothers. Seeing their willingness to acknowledge their common bond as a part of the family of man, it is unthinkable that any differences in their belief could become a cause for war. And as the sight of their benign union of the moment made me smile – I hope that I was able to share some measure of their peace.

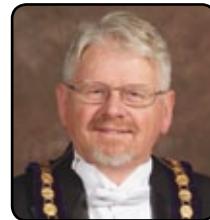
So, the answer to our question is “no”. It is not any agreement about the nature or character of the deity that unifies Masons as brothers. Such considerations belong to the world of religion, a world upon which Freemasonry makes no claim. There is, however a more humble agreement, and has to do with our core, social value. Masons are resolved to accept and treat each other as friends and brothers, based upon a common, fraternal experience. That resolution dictates that their conduct exemplifies respect, kindness and brotherly affection, regardless of religious creed. We should all demonstrate such core values, and it's clear that my Brothers Randy, Bilal and Daniel “wore them on their sleeves” that night.

Even if there was no tattoo beneath. ■



# A Mason's View

## of the Cathedral of Our Lady of Chartres



**Kenneth D. Fuller**  
Senior Grand Deacon

Figure 1

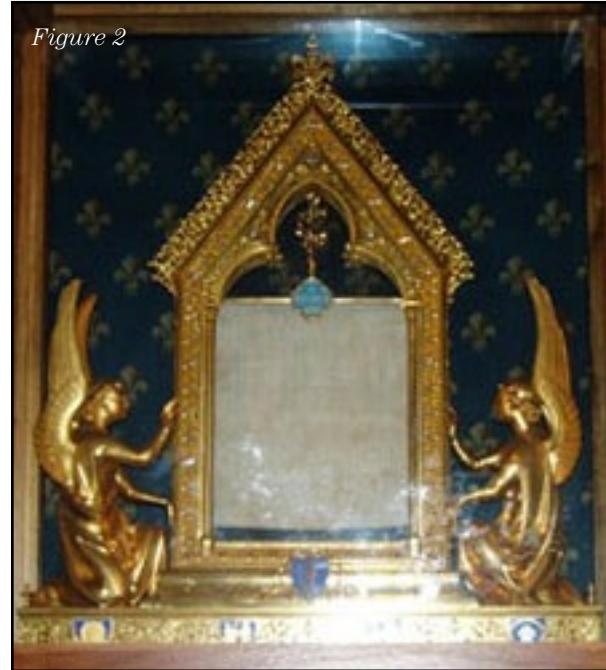


### Fire and a Miracle

It began with a miracle. Fire broke out in the Cathedral one night in June in 1194. The roof fell. The walls collapsed. Only the newly completed west façade remained. After three days three priests ventured among the cooling ruins and descended into the crypt in an effort to salvage any holy relics that might have survived the inferno. When they ascended, they triumphantly carried the dearest relic of all, the tunic in which the Virgin Mary gave birth to Jesus<sup>1</sup>. The Sacra Camisa (as it is known in Latin) [Figure 2] was given to the Cathedral in Chartres by King Charles the Bald and was the most popular of the Cathedral's many relics. The miracle was clear. Mary wanted her church rebuilt and even more beautifully. And so it would be, in the new modern style, which we now call Gothic, over the crypt built by the great Bishop Fulbert, the largest crypt in Christendom. The Cathedral in Chartres has been unique among the churches of Europe in never having been used for burials<sup>2</sup>. Thus, its crypt was entirely devoted

to the display of relics to the pilgrims that had already been coming in great numbers. Now, rising above that crypt would be a monument to the light of Christ, which would be a pride to this small city and a beacon to pilgrims and tourists for the next millennium. I too had come as a Pilgrim. On Sabbatical from my church in Washington, D.C., I travelled to France with my wife. We spent three weeks in Bayeux, Chartres and Paris. I came to Chartres to learn more about this great Cathedral, as a Christian minister, as a Freemason and as a seeker. This account is meant to be a personal reflection by a Mason upon this most notable example of the art, science, and skill of the medieval mason. It is thus a Masonic meditation and Masonic tradition will inform this narrative.

Figure 2



### Around the Cathedral

Let me begin by conducting you around the outer precincts of the Cathedral, beginning with the town itself. Chartres is built on a small but prominent hill in the fertile plains of Beauce, fifty miles to the south and west of Paris. It sits at a crossing of the river Eure. The city and its Cathedral can be seen from miles around. In pre-Roman times the tribe of the

<sup>1</sup> This account of the fire and the discovery of the Sancta Camisa are as told by Malcolm Miller, long the renowned English guide to Chartres Cathedral. Subsequent references to Mr. Miller's lectures will be noted as M.M. <sup>2</sup> M.M.

continued on next page



Carnutes had founded a trading and cultic settlement here. Agriculture is the immediate source of the city's wealth. A Christian church has existed here since the fourth century, built upon an even older cultic site. This has been a holy place for a very long time indeed! In front of the Cathedral is its Parvis, the very center of town. Here in June of 2006, we watched the first night of the Illumination of the City of Chartres, which included, not only the Cathedral, but also multiple buildings and monuments throughout the city.



Figure 3



Figure 4



Figure 5



Figure 6

As night fell the light show began simply. Colored lights played upon the West Façade [Figures 3 and 4] bringing it to life. As various forms and images grew bright and then faded, slowly a striking form took shape. Finally the image of the *Belle Verrière* was revealed. [Figures 5 and 6] This masterpiece of stained glass from the twelfth century had also miraculously survived the fire, and was incorporated into the new modern building. It is notable in that it is one of the few works of stained glass to become, in itself, an object of veneration. It was reset into a new window during the Cathedral's construction and remains one of the masterpieces of this greatest of all Gothic cathedrals. It portrays Mary, the Queen of

Heaven, with her hand resting upon the shoulder of the infant Jesus. The West Façade, excluding the two spires and the rose window, is the only surviving portion of previous Cathedral and had been completed only a few years before the fire.

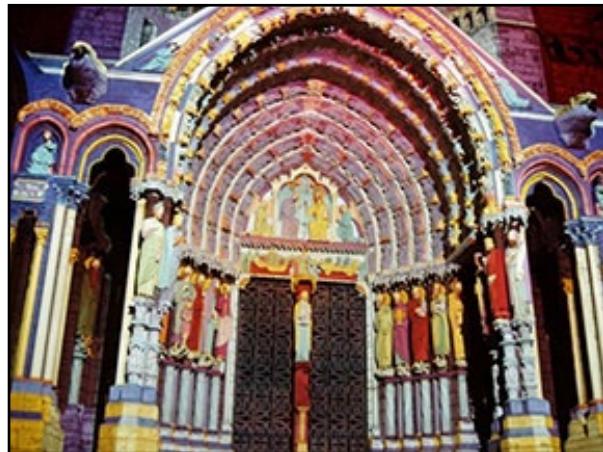


Figure 7

Let us now travel, this same night of Illuminations, to the North Portal. It is dedicated to Mary and to Old Testament characters. Unlike the West Façade, there is no movement of light here. Lights paint the Portal as it might have looked when first completed in the early 13th Century. [Figure 7] Medieval cathedrals were brilliantly painted, not only by the light of stained glass, but in vibrant colors on every surface. To approach one was to see a jewel box, or indeed heaven as described in the Book of Revelation. To enter such a church was to enter the jewel box, to come close to heaven itself. The illumination of the North Porch (the above photo showing but a small section) is no less striking than the dynamic display of the front of the Cathedral. The effect is startling and it staggers the imagination to contemplate the transformation of the cold grey rock into a living tableau. While our modern sensibilities might expect such an effect to be garish and melodramatic, it is not. On the contrary, the colors truly bring the vision of heaven warmly, intimately, closer.

### The North Portal

Let us now travel, by day, to the South Portal where the statuary is particularly remarkable. [Figure 8] The South Portal faces a medium sized square and a neighborhood of souvenir shops, restaurants, and in a short distance, the main shopping area of the city. It is a lively and urbane interface between cathedral and city. The three doors of the South Portal illustrate the Last Judgment. In the central tympanum [Figure 9] we see the figure of the Risen Christ, as the judge of the living and the dead (Mat-



thew 24:31-46). His mother, Mary, on his right and St. John the Evangelist (yes, *the* Saint John for the Scottish Rite and one of *the two* Saints John for the York Rite) seated on his left, intercede on behalf of humanity. Above Jesus, the Four Angels are blowing the trumpets announcing the Last Judgment. Around the orders above the tympanum, the Heavenly Host, all powers and principalities of Heaven, are arrayed. Below is St. Michael holding the scales of justice (now lost) with those graced to eternal life on his and Christ's right and those doomed to perdition on their left, being led to the jaws of Hell.



**Figure 8**



**Figure 9**

But, I think most interesting, are the varied sets of full sized figures on the left and right of each portal. Here in Figure 10 are shown the right hand figures on the right or confessor portal, which I believe to be most instructive. [Figure 10]. They are left to right, St. Martin of Tours, St. Jerome, St. Gregory the Great and St. Avit. I believe that for Masons they stand for those tasks in which each man must be engaged, though each is the peculiar calling for particular men. I give their stories in the most shortened form. St. Martin was a Roman Legionary, who when confronted by a beggar, cut his cloak in two and gave the poor man half. He is the man of action, who has also

become the man of Charity. St. Jerome, who devoted his life to the translation of the Bible from Greek and Hebrew into Latin (the language of the people, thus called the Vulgate) is the man of Study. Gregory the Great was called from the monastery to become Pope and is the contemplative reformer of worship, music and church polity. He is the Administrator or Leader.



**Figure 10**

St. Avit, about whom I can find little, was a hermit of the Sixth Century and is the man of solitude or Contemplation. Study, Charity, Leadership and Contemplation must ever be the work of any Mason who would be worthy of the name. It is also the agenda for our Fraternity. For it is by engaging in these activities and their challenges, especially by making the transition from one calling to another, that good men are truly made better.

Before we leave these four figures, we should take note of the individualism of each statue. They exhibit a very high level of the art of sculpture. These are truly very different men in temperaments, talents, strengths and carriage. The faces are not idealized, nor do they represent any abstract understanding of man. Each saint is first of all a man. While the Saints they represent are models of varied virtues, the men here portrayed are first of all themselves. Those who sculptured these four (and they may represent two sculptors, the three on the left suggest one hand or workshop and St. Avit yet another) are equal to the best masters of antiquity or the Renaissance.

#### **Up a flight of winding stairs**

We have travelled from the West Façade past the North Porch around the Apsidal end [Figure 11] of the church and then to the South Porch. We now complete our journey [Figure 12] by returning to the West Façade and entering the Cathedral through the West Porch and passing through the Narthex, leaving the gift shop to our left. We enter the Nave *continued on next page*



Figure 11



Figure 12



and find a stairway at the northeast corner of the North or Flamboyant Tower, completed in 1507-13<sup>3</sup>. We climb a long flight of winding stairs. *[Figure 13]* As we have travelled, we have certainly noticed the curious means by which the Cathedral was constructed using a system of external buttresses, including flying buttresses, which is seen most particularly in this architectural period in the building of churches and cathedrals. It is this exoskeleton that makes the interior of the church so dramatic in the use of stained glass. A Gothic cathedral "is no longer an edifice but a structure."<sup>4</sup> The system of flying buttresses, with their partial arches, triangles and reinforcing iron, bears the weight of the interior form of the structure, its roof, heavy vaulted ceilings and walls of light. The exoskeleton, if you will, is a clear display of the mason's art and skill. From the tower we can see this in detail.

The architectural details visible in Figure 12 were constructed with the use of the most simple tools of architecture, all well known to the Freemason in their symbolic forms. In the Gothic Cathedral of Chartres we see the results of their use by operative

masons. The Compasses described circles and from them derived arcs for arches, squares and indeed spirals, all transposed into a medium of sand, stone and paper templates before being executed, on site, out of the native limestone. With the Compasses, the next most important tool in laying out the basic measurements of a medieval building was the Virga<sup>5</sup>

Figure 13

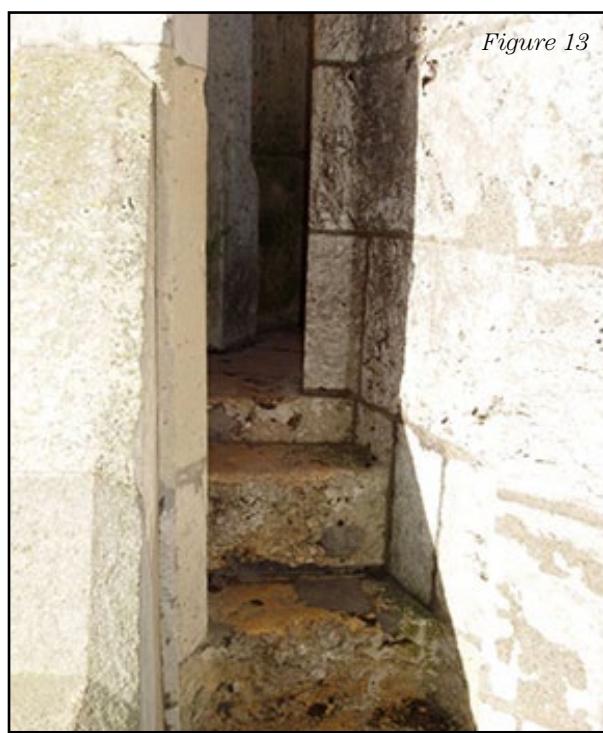


Figure 14

<sup>3</sup> M.M.<sup>4</sup> Michel Henry-Claude, Laurence Stefanon and Yannick Zaballos, *Principles and Elements of Medieval Church Architecture in Western Europe*. Les Editions Fragile, Tiralet, France. 2001. P. 18.<sup>5</sup> Op. Cit. p. 35.

(which, it seems to me, must be the rod carried by the Stewards and Deacons of a symbolic Masonic lodge). With these simple tools, the Master Mason used the trial and error method to gain the experiential knowledge necessary to build such monuments of beauty and strength. The units of measurement, while similar in denomination across all building sites, were, however, specific to each site. At Chartres, the measurements and the ratios derived from them were determined by the need for the modern cathedral to include the Crypt and the West Façade from Bishop Fulbert's edifice.

Let us continue to the top of the winding stair from which we can see across the North Tower to the South Tower. We will view other clear examples of the mason's rational and geometric art, for the various forms within the interior of the Cathedral are



Figure 15



Figure 16

linked by particular ratios, element to element. But here, where the arch of the flying buttress meets the forces of roof and vault, we discover what seems to be the unconscious in service to the practical.

The ferocious beauty of the gargoyle and the lovely alien nature of the grotesques display the playful side of the medieval mind. The gargoyle is the decoration of a practical architectural element – the down spout. Yes, the word gargoyle is related to our English word gargle. The grotesque is an even more playful exhibition of the mason's skill. It serves no particular purpose and is sometimes freestanding as in figure 15 and is sometimes carved from the extension of a building element, figure 16.



Figure 17

### Pilgrims

We now descend to the Nave, the “lifeboat” for the people of God, and the body of Cathedral. We enter a world where the thick walls of all previous architecture have been transformed into walls of light.

But the first object that greets our eye is the famous Chartres Labyrinth, replicated again and again in a variety of forms in 21st Century America. Most days it is partially covered by chairs not needed for the weekly services. (It is said that the Dean of the Cathedral is uneasy with some of the new age types who come to walk the Labyrinth, so in order to exert control, access is limited to a few days per month.) The Labyrinth is almost exactly the same size as the Rose Window in the West Façade. The entrance to the Labyrinth is the same distance from the west wall as the base of the Rose is from that same point. If the West Façade were laid upon the floor, the Rose window would cover the Labyrinth exactly. Thus the wall from floor to the top of the Rose and the floor of the Cathedral from the foot of the wall to the far end of

*continued on next page*



the Labyrinth form two sides of an isosceles triangle or one half of a perfect square. Such is the sacred geometry of this beautiful example of the mason and glass workers art.

The Cathedral is a university in light and stone. The previous Cathedral was built during a time in which cathedral schools were the centers of learning in Europe. By the time of the fire of 1194, they had been eclipsed by the rise of the urban universities. The center of the study of theology at Chartres had moved to Paris and the great University there.

As this was happening, the safety of the roads of Europe improved dramatically after the end of the Viking incursions. By the end of the tenth century the age of Pilgrimage began in earnest.

The great pilgrim sites of Santiago de Compestella and Jerusalem were now at the end of relatively secure and well-defined pilgrimage routes. Churches and monasteries one day's walk from another were built or rebuilt to accommodate the needs of the growing crowds indulging in this newly revived form of piety. Local sites flourished as well separate from these routes. Canterbury in England and Chartres are only two very important examples.

In fact the Labyrinth in the floor of the Cathedral was a representation of the pilgrimage and each labyrinth was a pilgrimage in microcosm. The floor of the Nave was itself the place of lodging for large numbers of pilgrims every night. In the new Cathedral the floor was constructed so that it could be washed every morning with the water draining into the southwest corner.<sup>6</sup>

The window walls of Gothic cathedrals were planned to be a course in Christian tradition, the Bible and Church History. This plan was completed in Chartres and exists in the windows to the present day. In fact the full funding of Chartres Cathedral meant that only thirty years after the destruction of the previous edifice the new structure was essentially complete, long before its consecration in 1260.

It is often said that the work of building a major cathedral is the work of generations. That is certainly true in most cases, including our local Episcopal cathedral, the Cathedral of Saint Peter and Saint Paul, or as it is more commonly known to all, Washington National Cathedral. President Theodore Roosevelt assisted at the laying of its cornerstone in Masonic ceremonies in 1907 and the final finial was placed in 1990.

Because Chartres Cathedral was the work of essentially one generation, its unity of vision gives us the

fullest and deepest insight into the medieval mind. Its stone and glass adhered to one plan, even though executed by several successive teams of builders and glassmakers. Because it was spared serious damage in the wars of religion, the Reformation, the Revolution, and the World Wars, it survives in its essential form to this day.

Where did these building funds come from? Everyone, it seems. The entire village of Pithiviers in the Loire region brought a cart of corn as their offering to the building.<sup>7</sup> "People gathered voluntarily in the quarries at Bercheres and, in thousands, praying and changing, dragged carts laden with stone a distance of five miles to the building site. Bishop Regnault de Moucon and the Cathedral Chapter gave up the most part of their considerable income for the next five years for the building of the new cathedral."<sup>8</sup>

Knights, nobles and royalty from many lands gave generously. Malcolm Miller notes that the windows themselves tell exactly this story. Forty-four bear the heraldic marks of their donors. Those who would benefit by the building of the cathedral or by the commerce it would bring gave another forty-two windows, which show scenes from their crafts.<sup>9</sup> In fact, it would seem that the funding of Chartres Cathedral followed pretty much the same system followed by all church capital fund campaigns in modern times. Get the big donors first. Enlist the stakeholders. Remember to ask for bequests. No gift is too small! May we as speculative masons remember this as we build our charitable cathedrals! (I am talking metaphorically here, brethren.)

### The Masons' Window

Now to the penultimate stop on our journey through the Cathedral, though we have certainly not begun to see all that there is to see, nor learned all the lessons we need to take to heart. We go now to one of two windows bearing scenes depicting the masons' craft. Masons gave, it would appear, not one, but two windows, The St. Cheron Window and the St. Sylvester Window, though we cannot be sure if teams of itinerant master masons gave them separately or if they were the donation from the craft as a whole. We will not visit the St. Cheron window, which shows the work of masons who specialized in sculpting large statues to adorn the various elements of the fabric.



**Figure 18**

<sup>6</sup> M.M.

<sup>7</sup> Jonathan Sumption, *The Age of Pilgrimage*, Hidden Spring Press, Mahwah, New Jersey. 2003. P. 400

<sup>8</sup> Malcolm Miller, *Chartres Cathedral*, Jarrold Publishing, Andover, Hampshire, U.K. 1996. P. 12.

<sup>9</sup> M.M.



We will instead visit the St. Sylvester window, which displays scenes from the builder's art and the working tools of the craft. We will look first at the scenes of Masonic work and the working tools, *Figure 18*, *Figure 19*, *Figure 20* then the story the window tells, and finally a few thoughts on its interpretation and relevance to the Masonic craft.

The lowest panel of the window depicts scenes repre-



*Figure 19*



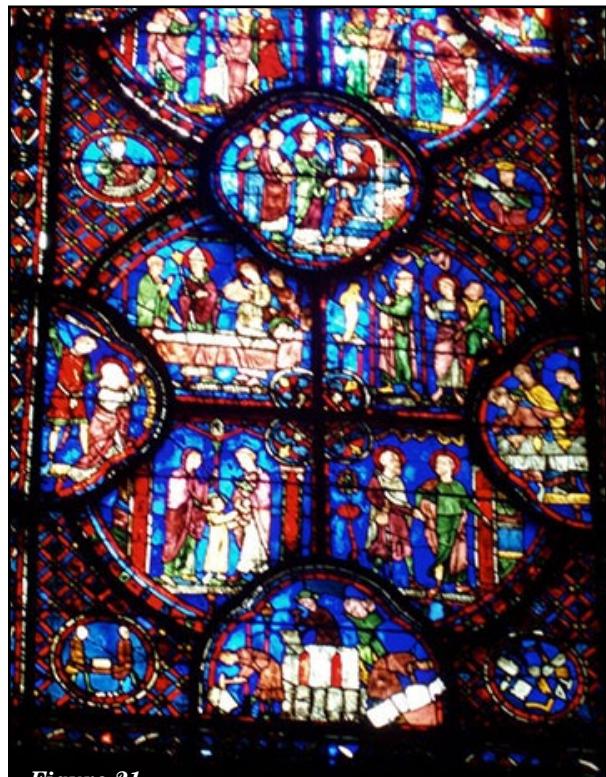
*Figure 20*

senting the donor craft or trade. Here we see workers carrying an ashlar and building the structure of the cathedral (not to scale), which includes a statue very similar to those in the St. Cheron window. Finally the working tools are shown, including the trowel, templates (trestle board), a maul or mallet (gavel) and two kinds of squares including the gold one on the bottom, which, though curved, appears flat from a distance. These scenes are sufficient to identify the window as having been given by the craft. The connection of the donor to the subject of the window was always of significance, even if a bit elusive to the modern mind.

The window of St. Sylvester is located in the Ambulatory on the southeast side of the Apse between two chapels. It is one of several windows on the theme of

the relationship of the Church and the Monarch. Constantine, Clovis, and Charlemagne were all greatly influenced by the Church and their conversion to, or support of, the Christian faith was essential to both the political and religious formation of Christendom. The theme that is repeated is a profoundly simple one. The King is established by God but is under the guidance of the church, and specifically the Pope. The relation is modeled after that of King David and the prophet Nathan, who alone was able to criticize the King and hold him accountable for his acts. It was in fact and in its ideal a separation of the two powers and their balancing which provided just and good governance.

Because the window does not tell the story of St. Sylvester from an historic perspective, we will follow the story as told in the glass as explicated by Collette and Jean Paul Deremble.<sup>10</sup> The window is read from bottom to top, and left to right in the following order. In figure 18, the three scenes at the bottom, a circle, a larger semi-circle (actually half of a quatrefoil) and another circle. These are numbers 1, 2, and 3. The quarter circle above and to the left of number 2 is number 4. The quarter circle to its right is number 5. The semi-circle (half a quatrefoil) above left is number 6. The top two quarter circles are 7 and 8. Number 9 is the semi-circle opposite number 6. We will not be talking about the small circles. Number 10



*Figure 21*

*continued on next page*



is the quatrefoil at the apex of the circle made up of numbers 4, 5, 7 and 8. The two lower quarters of the above quartered circle are scenes 11 and 12. The system of numbering continues in this way to the top of the window. The four quatrefoils at the apex of each quartered circle, which would be number 10, 17, 24,



Figure 22

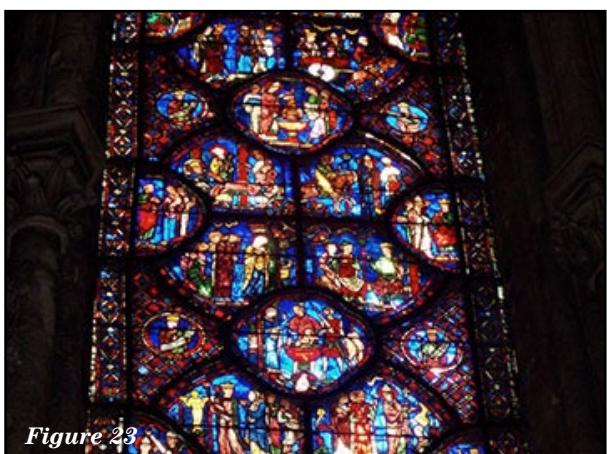


Figure 23

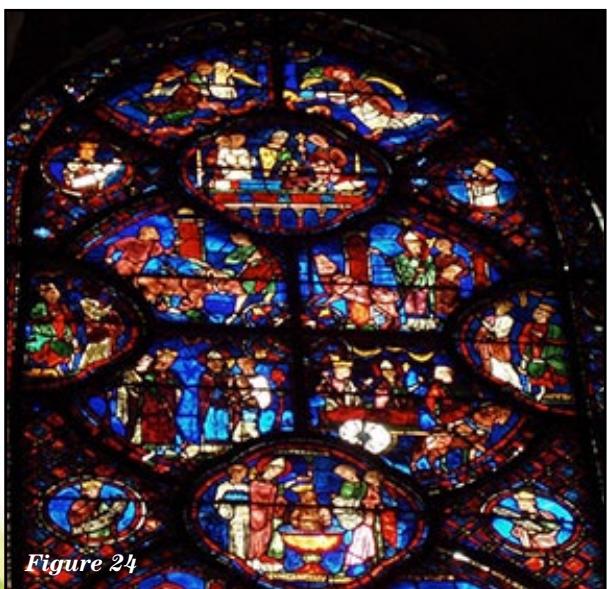


Figure 24

and 31, are the most important scenes in the window. The system below will use this system of numbering throughout the four photos of the St. Sylvester window (figures 21-24) and will be indicated by the # (number) sign.

The story, simply told, is that Sylvester, dedicated to the church from his youth, welcomed a pilgrim (Figure 21 #5), thus displaying the virtue of hospitality and tying the story of St. Sylvester to the pilgrim enterprise of Chartres itself. The Pilgrim is martyred by order of the Roman prefect Tarquinus. Sylvester is ordered to sacrifice to an idol (#8) and after his refusal is imprisoned. Tarquinus chokes on a fishbone that very evening and dies (#9), just as Sylvester has foretold. Sylvester is released from prison (#10), a reference to Lazarus of the New Testament and to Joseph of the Old. Sylvester is thus born again.

He enters the priesthood, and on the death of his mentor, he is elected Pope (Figure 22: #13). We then meet Constantine as the Roman Emperor worshiping an idol (#14), forcing Pope Sylvester to flee (#15). Constantine fell ill and a doctor studies his urine in a flask (#16). The doctors tell Constantine he must bathe in the blood of infants in order to be cured. In allusion to King Herod, young children are about to be murdered at the emperor's order (#17)(also figure 25). Seeing the grief of the mothers, Constantine is moved to pity and spares the children, proving himself to be a ruler of virtue and mercy (figure 23: #s 18,19,20).

The two great pillars of the church Sts. Peter and Paul appear to him in a dream (#21). Pope Sylvester can cure him, he is told, and he is then to rebuild the churches destroyed in the persecutions of the church. After meeting with Sylvester, Constantine demands to be baptized (here we part company from the historic record) and is given the Sacrament in the same vessel that was to hold the children's blood (24) (Figure 26). Constantine, after his baptism, begins construction of St. Peter's Church in the Vatican on the spot of St. Peter's burial as indicated by St. Sylvester (Figure 24: #25). Constantine and Sylvester then ride a triumphal chariot to the Palace which the Emperor had donated to Pope Sylvester (#26), an allusion to the Donation of Constantine by which it was said that the Emperor conferred secular power onto the Pope, making the Pope heir of the Emperor. Pope Sylvester dies at the top of the window (#31).

While there is much more that can be learned from the window, there is one important question to answer. Why did the maker of the window ignore the well known historic fact that Constantine was not



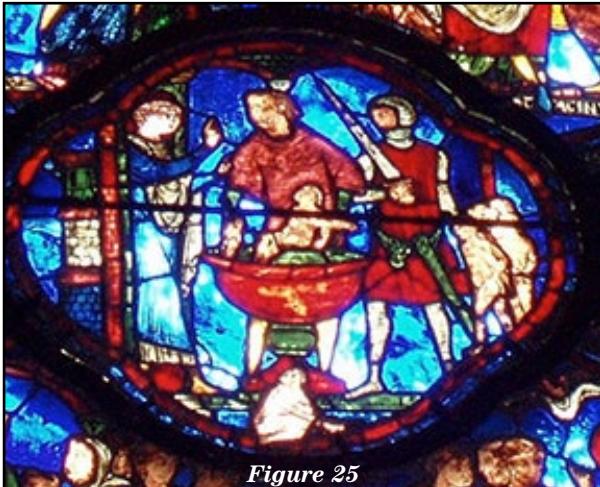


Figure 25

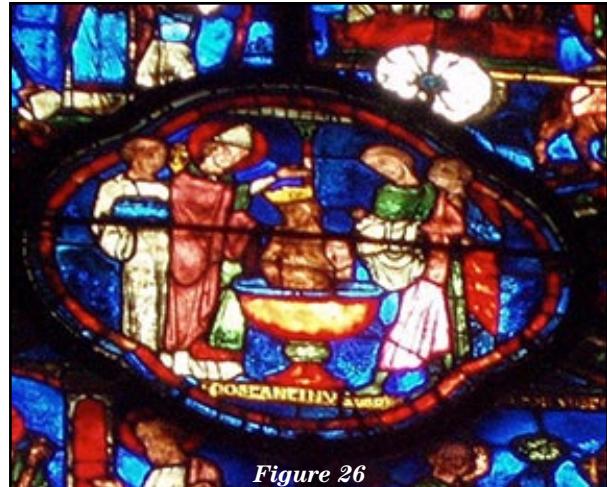


Figure 26

baptized until he was on his death bed? The answer is clear. It was more important to tell a story through metaphor than to maintain historic accuracy. The blood of the infants and the blood of baptism and the blood of the sacrificed bull (#32 and #33) are symbolically connected in the person of Sylvester and the mercy of Constantine. Both Sylvester and Constantine are born again, the Pope from imprisonment and the emperor from disease by the power of Christ, symbolized by the fish that chokes Tarquinus and the blood of Christ in Baptism. The discerning student of mythology may see in this telling of the story of Constantine a reference to Christ's triumph over Mithras which may well have been passed down as an alternate to the usual story of Constantine's conversion experience. For the Masonic student, Pope and Emperor each commence building the spiritual and moral temple of their second lives after their respective experiences of rebirth.

As Freemasons we should ponder the fact that both the Pope and the Emperor exhibit virtue before their conversions. Sylvester practices hospitality, which is an essential Biblical virtue. It was in the age of pilgrimage one of the church's most important corporate works, especially in this great pilgrim Cathedral at Chartres.

Constantine, in saving the children, exhibits the great virtue of a just ruler showing mercy, even if at the expense of his own health. A church, which practices hospitality, and a monarch, who dispenses mercy by protecting the innocent, are partners in a balanced and peaceful realm. Hospitality and mercy are among the great characteristics of the Masonic orders, then and now. These are the two great lessons of the window and upon these pillars society is built. Sylvester is the founder of Constantine's faith and Constantine is the builder of the church. Without

them, there would be no work for Masons. The St. Sylvester window conveys the lessons Masons would teach the pilgrim who comes to seek spiritual light here.

#### A Final Scene

As I finished taking the photos of the St. Sylvester window, I came back around the ambulatory to the north side aisle. People were taking seats in the Nave and after a minute or two a group of people appeared at the West Portal and a priest preceded a pall covered coffin, down the central aisle. A woman surrounded by several young men and women entered dressed in black, the family, I knew instantly. More people followed, close family and friends. A troop of scouts entered and sat in the front pews, opposite the family. A funeral Mass began. I sat and stayed and prayed, listening to the service, the eulogy, the prayers and the responses. Among the people (and sitting as I was to the side, in the transept, I could see almost as clearly as from the pulpit in my own church) I recognized were the waitress at our favorite café and sweet shop, one of the bookstore clerks who had helped me three days before, and a man from the Galleries Lafayette. I was surprised that I recognized so many people there after only six days in Chartres. It seemed as if the whole city of Chartres were there. The funeral was for a man in his late 40's, a teacher and a scout leader. He was a good man and for his family and friends and for scouting in Chartres, a great man. At the end of the service, the coffin carrying the mortal remains of this great and good man was wheeled out, led by the priest, a man of about 35, with a kind face and a look of loss.

Chartres is not just a Cathedral for pilgrims and tourists. It is not merely a museum of great medieval art. It is a church. Its particular parish is the center of the city. It comes alive when people are gathered to

*continued on next page*



invoke the presence and aid of God. When people gather, in community, as Sylvester did in his day, as Fulbert in his, as the stone carvers and glass makers in theirs, and in their hour of need, they confess that their final trust is in God. So it is in every church, in every synagogue, in every mosque and every house of worship. So it is in the Cathedral of Notre Dame de Chartres. ■



*Figure 27*



*The author on a winding staircase  
in Chartres Cathedral*

## A Special Opportunity for Federal Employees:

Please consider including the Masonic Foundation of the District of Columbia as part of your charitable giving to the Combined Federal Campaign (CFC). The CFC number for the Masonic Foundation is **48808** and is listed in the “local agencies” section of this year’s campaign catalog.

If you are not a Federal Employee but know someone who is, please ask them to consider our Masonic Foundation.



# As Proof He Was Alive

**R**ecently, while driving home from a Masonic Degree, I heard a Bluegrass ballad by the Gibson Brothers called “Safe Passage.” It describes the love of family, and the growth and passing of generations in America. Once line, in particular, caught my attention. It tells of how the songwriter’s grandfather built a barn that was “... still standing, as proof he was alive.”

My mind drifted off thinking... What am I building as “proof I was alive?”

Like many of you, I’ve long considered my “legacy” to be my family – my wife, our children, and our grandchildren. I have always believed that the love that we’ve built and shared as a family would be the most important thing that I could leave for posterity. Of course, they also probably wouldn’t mind a ton of money or a mansion on the beach. I’m still working on those.

And unlike some Egyptian Pharaohs, few of us are likely to remind our descendants of our greatness by building a pyramid or sphinx in our backyard next to the barbecue (which, frankly, is about the limit of my stone-laying skills.)

For me, this is where Freemasonry plays a part in my life. Next to my family, it is the vehicle through which I want to build something for posterity. To that end, I’ve put together my own personal Top Eight “building blocks”, lessons that I’ve learned from our Craft, that help me leave something behind:

**1. HEIGHTENED SELF-AWARENESS:** Freemasonry has taught me a different way of thinking. It has exposed me to new ideas. Our Grand Orator, WB Peter Galitzin, has challenged me through the many lectures he has given during the Grand Visitations this year. More than once I have pondered, “...What the heck is he TALKING about...?” And then I would try and later read about his topic, and thereby grow.

I offer the following observation, not as a criticism, but as a reflection on our Craft.

At a recent Grand Visitation, the audience was arranged so that a large number of new Masons (EA and FC) sat in the North. On the South side were many Master Masons of long-standing. Uniquely

seated as the Grand Marshal, I was able to observe the faces of both audiences as WB Galitzin offered a particularly challenging lecture on the topic of questioning our perception of reality through the use of holograms.

Looking first at our new Brethren, their expressions reflected indifference, boredom, or a mixture of incredulity and skepticism. Glancing to the South, I noted a major difference. There was no boredom but, rather, rapt attention. These were men to whom new and challenging ideas are the stuff they drink in. Even the process of hearing such interesting things was invigorating! Despite many years as Masons, every one of them listened with rapt attention to WB Galitzin.

I can only hope that those new Masons will eventually reach the same level of Masonic maturity.

As Freemasons, we have learned to question statements and ideas, and not to accept things at face value. We do not block new ideas, such as reality and holograms! We listen. We evaluate. My perspectives on life and some of its deeper meanings have been expanded.

**2. ACTION:** Freemasonry provides me the ability to ACT on the knowledge I receive. The lessons from the Degrees, the meaning of the working tools, the purpose of our symbols, are all important pieces of knowledge that I can teach to those who have “the attentive ear.” The lessons we learn are not for musings by academia. They are to be passed on. I have the opportunity to help other men discover the “light”, and to witness their enthusiasm as they grow in Freemasonry.

**3. BROTHERHOOD:** Through the Craft I share a universal bond of brotherhood with men of similar values that is unquestioned. I learned this early as a new Master Mason.

About a month after I was Raised, I was on a Caribbean cruise with my wife and two young children. Debarking at a port stop on one of the islands, we were immediately besieged by crowds of enthusiastic entrepreneur-minded and aggressive vendors



**Michael D. Nicholas, Sr.**  
Grand Marshal



Heightened  
Self-Awareness

Brotherhood

Sacred Space

The Big Picture

Action

Trust

Leadership

Fun

of everything from “Cuban” cigars to exotic spices. Someone even offered to braid my hair.

Swimming through the sea of humanity and trying to keep a hold on our children, I spotted a calm gentleman sitting on a sea wall, wearing a baseball cap with the Square and Compasses. We were hoping to find a specific store in the town, and I approached him and introduced myself as a Mason. (That process, in itself, was comical in retrospect. Being a fresh Mason, I said something clever like, “Hi! I’m a Mason, too!”)

I think that I eventually overcame his skepticism with sheer sincerity. He was very helpful and polite, and proceeded to introduce me to the line of gentlemen sitting next to him, all Masons, and most of them Past Masters. He was a taxi driver, and he offered to drive us to where we needed to go, make sure we found the right store, and he then proceeded to escort us for the remainder of the day. I learned early that true Freemasonry is Brotherhood in action.

**4. TRUST:** Every Master Mason enjoys the trust of other Master Masons, based simply upon the accepted fact that he is, indeed, a Mason. We put this principle into action in our daily lives by choosing to interact professionally with other Freemasons. Our email distribution list “Acacia Network” is often used for this purpose. Sometimes we just seek trusted advice. A number of years ago, I put out a request on the Acacia network for recommendations on a great whiskey and cigar recommendations for a sick friend. Within hours I received over twenty replies from brethren literally around the world, including active duty brethren in Afghanistan and Iraq. My friend was very pleased with his gifts, much to the dismay of his doctors!

**5. SACRED SPACE:** We meet on the level. Through the unique structure of our Lodges, we are able to converse and discuss topics of importance with each other, without the external complications of title, status, or wealth. Every



Lodge is not “ideal”, but my vision of that ideal Lodge is one where men could discuss relevant issues that are important to our lives, without fear of reprisal. Masons do not fear criticism or examination of ideas, and an ideal Lodge is certainly NOT one where all the members agree with each other. However, if we manage to check our egos at the door, we can grow intellectually AND Masonically through discussions characterized by mutual respect and the often-forgotten skill of listening.

#### **6. THE BIG PICTURE:**

I believe that most men and women aspire to be a part of something bigger than them. Some pursue this need through their Church; others find it through public or military service. Through Freemasonry, I appreciate the sense of contributing to something good that is bigger than me, with the opportunity for altruistic action. Additionally, we must all profess a belief in God, whom we recognize as the Grand Architect of the Universe, and whom we all serve.

I continue to attend my Church and to participate and volunteer with other organizations, but Freemasonry is a unique, challenging, and varied organization that provides almost unlimited opportunities to put Faith into practice.

**7. LEADERSHIP:** If you are driven to provide leadership to make a difference, then becoming a Mason is a smart choice. There are many opportunities to provide gentle guidance and direction in the Craft, and there are many styles of leadership. Many of us come to Freemasonry from corporate, small business, or military backgrounds, and we gravitate to positions of responsibility. However... I've found that Freemasonry is like none of the above. Therefore the demands for leadership are likewise different, and while qualities such as Proj-

ect Management experience are helpful, a leader is Freemasonry is marked by he who can best serve.

While being a Titan of Industry may not immediately translate to leadership success as a Mason, I DO think that a solid and successful experience as a Leader in a Lodge DOES translates well to the profane world. A successful Lodge Master undergoes a humbling and exhilarating experience, and it makes him grow as a leader for any endeavor he might pursue outside.

**8. FUN:** Seriously! Look around at any well-functioning Lodge and you will see men who enjoy the company of each other. They look forward to Lodge night. My primary comment about this phenomenon is that you get what you give. The more meetings you attend, the more Degrees you witness, the more Brethren that you meet and get to know, the more you want!

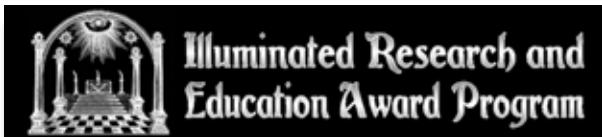
Unfortunately, my brethren, I think the converse is true. Attend fewer meetings, “take some time off”, or step back from your participation, and it seems that Freemasonry just slips away from you. Many of our Past Masters seem to

experience this withdraw. They have disappeared, never to be seen again. Stay involved. Keep working. Keep helping other men learn and discover. It is rewarding, and fun!

Brethren, we know that our ultimate goal is to prepare ourselves to be “gathered into the land where our fathers have gone before us.” Freemasonry is a gift that helps us prepare for that journey. When the Roll of the Craft is called and I no longer answer, I hope that my service through Freemasonry helps serve as proof I was alive. ■

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# Awards Competition Announced by Pythagoras Lodge of Research



The Pythagoras Lodge of Research (PLoR) is pleased to announce an awards competition for producing literary works of Masonic interest, education and research; and invites all Masons in the District of Columbia to transcribe their thoughts into meaningful written expressions. Taking the obligation of a Mason is a journey into the unknown, and a mere first step into the investigation of the self and the relationship of man to the G.A.O.T.U.

The exploration of the hidden meaning of the legends and symbols removes the veils of secrecy, ignorance and apathy to create an understanding of ancient practices and esoteric rites from which the moral and philosophical lessons of Freemasonry are taken, and how they may be applied in this life “to make a good man better”.

An examination of the historical traditions and evidence illustrate the context of Masonic teaching through mankind’s spiritual quest to connect with the Divine, and how this impetus has and continues to shape the world.

Institutional wisdom and experience help a Mason understand how the Fraternity is governed, why it has survived when so many other organizations fail, and offers important opportunities to develop leadership and demonstrate personal reliability, responsibility and trust.

Pythagoras Lodge of Research was chartered 45 years ago for such purposes, and remains committed to supporting these kinds of philosophical, historical, and institutional studies by inviting Masons throughout the District of Columbia to participate in the Illuminated Research & Education Award Program (**I-REAP**). While studying Masonic symbolism, archives, and governance is interesting and exciting on its own, the goal of *I-REAP* is to more fully open the minds and hearts of Freemasons by recognizing and sharing their perspectives, experiences and research of the Fraternity with all who share in the tenets and traditions of our ancient and noble Craft.

*I-REAP* is a graded competition, administered by the PLoR, which will accept Masonic work in three award classes: Research, Education and Illumination.

## I. Award Classes

### ILLUMINATION AWARD

The Illumination Award is a highly interpretative paper and based almost entirely on personal opinion, expectation and/or experience of the Craft. Because of its very personal nature, the Illumination Award is reserved for Entered Apprentice, Fellowcraft, and/or Master Masons who have been raised not more than one (1) year prior to the date of submission.



Work prepared in written commentary necessary to the advancement in a Symbolic Lodge is encouraged, however, there is no restriction the EA, FC or MM must submit a paper in their Lodge to be eligible for participation in *I-REAP*. Therefore, any EA, FC or MM (as defined above) may submit a paper directly to PLoR. The Master of a Lodge may also submit papers on behalf of advancing candidates should the Lodge determine the work worthy of such consideration.

### EDUCATION AWARD

Important to encompass a broad spectrum of interests, the *I-REAP* Education Award may address any Masonic topic or perspective related to the good of Freemasonry. It is designed for Master Masons with a higher level of knowledge and expertise using more thorough investigative analysis techniques, but does not adopt the same stringent documentation criteria required for the Research Award.



As such, the Education Award should incorporate some established Masonic references/resources which better allows the author to focus on: 1) different interpretations of traditional perspectives; 2) presentation of new Masonic information; and/or



3) development of Masonic training mechanisms, programs, or other significant materials and information which may be migrated throughout the Jurisdiction to the benefit of all members.

### **RESEARCH AWARD**

The *I-REAP* Research Award offers the greatest level of prestige and difficulty. It requires the development of an abstract, titles, footnotes, and bibliography. Winning entries will be suitable for publishing independently or in a compendium with other appropriate work as a valuable resource to complement the Masonic wealth of informed research.

The Research Award further allows the Masonic collaboration of several contributors, but only the lead author/editor will be honored with receipt of the distinguished Research Medal.

### **II. Submission Criteria**

The deadline for submission is **30 October 2012**. Winning entries will be determined by **29 November 2012**, and announced in December 2012.

All contributors must be a (EA, FC or MM) in good standing, of a Lodge in the District of Columbia. Membership in Pythagoras Lodge of Research is not necessary to participate.

Contributors may submit up to three (3) papers simultaneously for consideration (i.e. one each for Illumination, Education and Research), but not more than one (1) entry will be considered for any distinct Award Class during the same Masonic Year.

There is no minimum or maximum word count to qualify for submission under any Award Class. However, winning authors should be prepared to condense in-depth work to not more than 2,000 words for publication in *The Voice of Freemasonry*. Abstracts, bibliographies, and most foot/endnotes will not be included in the condensed magazine submission.

Contributors may resubmit and/or rework and submit the same Masonic paper in a subsequent Masonic Year if such work was not previously selected. Previous awardees may also submit new topic papers for consideration, and if selected may be issued a "cluster/pin" for attachment to the medal to designate multiple awards.



All winning entries must include a Release of Information affirming same will become the property of Pythagoras Lodge of Research, and that same may be published in print, e-communications, presentations, or other Masonic educational venues as may be determined by PLoR, but with appropriate credit to the contributing author.

Papers must be submitted as a Word or PDF document to the Chair of the Awards Committee, WBro. Ted Berry at: [eab\\_dc@yahoo.com](mailto:eab_dc@yahoo.com).

### **III. Grading Criteria**

A uniform standard of review for each Award Class will be adopted to assist the Awards Committee, and support a perception of fair, consistent grading and selection. Each submission will be evaluated independently and collectively by members of the Awards Committee. Grading criteria will be based on five (5) categories of Content: originality, technique, analysis, teachings, and persuasion; and (5) categories of Mechanics: format, grammar, person, citations, and abstract. (*Note some categories will not apply to "Illuminated" entries.*)

### **IV. Award Presentation**

Selection of honorees will be made by the Awards Committee appointed by the Master and approved by members of Pythagoras Lodge of Research.

Winning contributors will be honored with the distinguished "Pythagorian", a medal featuring the geometric Pythagorean Theorem (Euclid's 47th problem) with a white, blue or purple drape and corresponding background.

PLoR reserves the right to select up to five (5) annual Awardees, but no more than two (2) shall be recognized from any Award Class during a single Masonic Year.

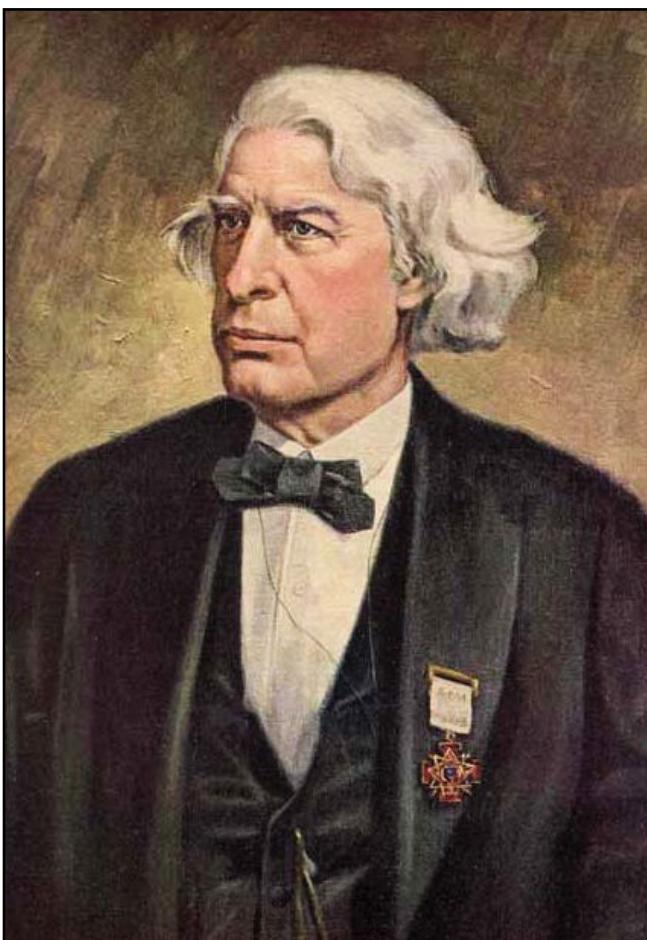
The universal precept of Freemasonry is the pursuit of light. The Craft is the science by which we teach and learn from one another a system of divine principles, the wisdom of our philosophy, and the allegories of their manifestation in the natural world. In this respect, the lodges are academies of higher learning; research and study of symbols, history and leadership the curriculum for Masonic labor; and the knowledge and experience of their successful application the wages for a job well done. The search for Truth then is a matter of investigation and study; and to this end certainly the reason for becoming a Freemason! ■

# A Plea for Freemasonry – Revisited

**F**or those inclined to the study of Masonic history, one of the most alluring aspects has always been the timeless nature of our teachings. While our rituals have evolved over the centuries, the core tenets that bring us together have remained largely unchanged. An unfortunate side effect of this is that the issues that face our fraternity are often timeless as well.

The interest and/or apprehension of the profane in Freemasonry seems to be almost cyclical; at times leading to unparalleled growth (Golden Age of Fraternalism, 1870-1910) and instances where our numbers were devastated (Morgan Affair, mid-19th century). Fortunately, a close examination shows that we are on the cusp of both a quantitative, and, perhaps more importantly, qualitative growth in the strength of Freemasonry. This growth is only possible if we plan for and actively cultivate it, otherwise it will pass us by. Oftentimes, ideas for the future may be garnered from the past.

On the evening of Oct. 20, 1870, Dr. Albert Gallatin Mackey gave an address entitled “A Plea for Freemasonry” before Lafayette Lodge, No. 19 on the occasion of their Grand Visitation. Being one of the most decorated and accomplished Masonic authors in the United States and an affiliate member of No. 19, Right



Albert Gallatin Mackey  
(March 12, 1807 – June 20, 1881)



**James D. Hodgkins**  
Master, The Colonial Lodge, No. 1821

Worshipful Brother Mackey was an obvious choice to give the evening’s oration.

While the circumstances surrounding his address were quite different from today, the lessons contained therein are absolutely timeless. When examining his address, it is important to keep a few thoughts in mind. Mackey was writing at a time when American Masonry was finally stepping out from under the specter of the Morgan Affair. Our numbers had dwindled substantially in the mid-19th century. Also, Mackey was one of the last serious Masonic authors whose writing was characterized but we refer to as the “Romantic School.” Thus, when his ideas regarding the origins of our ritual are discussed, it is crucial to remember that his ideas about the historical roots of the Craft have largely been disproven by

modern scholars, both Masonic and academic. All subsequent quotations come directly from Mackey’s address, the full transcription of which is available on the Grand Lodge’s website:

[Download Transcription Now ▶](#)



## The Puerility of Freemasonry

“The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men.’ Such is the language of our antagonists...” With this, Mackey begins his oration by defending the Craft against those who view it as an archaic and even frivolous organization. No doubt, every Mason has had friends or family asking what it is that we do in a Masonic lodge? What do we get out of it? Some are genuinely curious, but a great many others have already formulated their opinions on our fraternity and intend only derision. Mackey compares unfounded ideas such as these to the general public’s opinion of alchemy at the time of his writing. To the uninitiated eye, alchemy is merely the quest to transmute lead into gold. “So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.”

The majority of our detractors have very little substantive evidence with which to criticize and instead rely on broad generalizations. As Masons, we are advised during the 1st Degree Charge never to give countenance to such critics. “Random assertion is not proof, and in an argument, sophistry and scurrility are unanswerable, simply because they are unworthy of an answer.” However, Mackey correctly argues that when a tangible charge is leveled at Freemasonry, we have an obligation to come to her defense. This requires the education of our Brethren in the history, tenets, and ideals of our fraternity.

## Ritualistic vs. Philosophical

Mackey views these two elements as distinct entities, and, somewhat controversially, believes that ritual has very little to do with Masonry’s philosophic elements. “It might at any time be changed in its most material points, without in the slightest degree affecting the external character of the institution.” It is also asserted that the topic of ritual has no place in scholarly debate. This is true in a general sense; however, a great deal of insight into our origins may be gleaned from a comparative study of various Masonic rituals.

Ritual aside, Mackey correctly argues that philosophy is the realm where Masonry truly has a great deal to offer mankind and that it should be the area in which we place the majority of our

focus when faced with questions as to the efficacy of our fraternity. This philosophy is found in numerous, often ascetic organizations, but in few other instances are the adherents of such a system expected to go out and live their teachings in the world at large. Our tenets speak to the soul of each and every man, something that this generation seems to be desperately searching for.

Masonic philosophy, that peculiar system of morality, is absolutely where our strongest arguments can be made. “For it and through it, I do make the plea that the institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars.” The triumph of the “Authentic School” (wherein Masonic history is held up to the lens of objective scholarship) has seen many of the fanciful ideas of our origins set aside. Through the efforts of scholars both Masonic and profane, stories of our ancestry lying in the crusading Knights Templar or the Greek and Egyptian mystery schools are quickly being relegated to legend.

Claiming a direct lineage to such groups does us no favors in regards to public opinion. What we can claim is that we are an inheritor of their ideas, and modern scholarship is only serving to help us in this regard. These philosophies formed an undercurrent of profound ideas that survived for millennia; only the symbols and societies espousing them have changed. “For Hiram there was Dionysus, for the acacia the myrtle, but there were [sic] the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light and the same sacred teaching of the name of God and the soul’s immortality.”

There is a common Masonic adage warning “do not mistake the symbol for the thing symbolized.” These symbols exist to instruct Masonic students in our philosophy. No organization is static, including Masonry. Our understanding of Masonic ritual and symbolism has evolved over time, but the philosophical underpinnings behind it have not. In a world that is in constant flux it is a comforting thought that men are beginning to return to such ancient ideas. While these teachings did not originate with us, there is no organization better equipped to see that future generations continue to benefit from them for centuries to come. ■



# *Grand Master Visits the Old Country*

by Oscar Bartoli, PM  
Secretary, Italia Lodge No. 2001

**S**usan Brackshaw, our Grand Master's wife, together with hundreds of other spectators was beating time to the rhythms of the Studio, the popular musical group that for over 30 years has been at the forefront of Italian music in Europe. At one point even Grand Master Crociata let loose and started clapping while the Grand Orient of Italy's Grand Master, Gustavo Raffi, gave clear indication to the surrounding Grand Masters how much he was enjoying the show.

The Studio concert was one of the highlights of the Grand Orient of Italy's (GOI) welcome to the 35 foreign delegations on the occasion of the Grand Orient's annual communication held in Rimini on March 30-April 1, 2012. Thousands of participants, brothers and profane, crowded onto the bleachers of the new Conference Hall. It was a wonderful setting for the labors of Italy's Freemasons.

Most Worshipful Joe Crociata, on his third "incursion" into Rimini, was this time in his full element as Grand Master. His presentation took place at the special communication of Italia Lodge, No. 2001, of which he is one of the founding fathers along with Grand Master Raffi. There he underlined the strong and genuine fraternal relations between the two communities, on both sides of the Atlantic. Italia Lodge's special session has been listed for years in the GOI's official annual program and is proof of their enduring strong Masonic ties.

These ties were confirmed by the "historical" session held on March 14th between the American Lodge and the Lodge of Montaperti di Siena via Skype. Grand Master Crociata participated from Washington, DC. It was the beginnings of an initiative to be soon followed by others that will allow the Brothers of Italian Lodges twinned with Italia

*The Grand Master traveled to Italy last spring to attend the annual session of the Grand Orient of Italy*





*A gala dinner was held at Sicily's prestigious Auto Yachting Club*

Lodge No. 2001 to maintain and strengthen their relationships and erase electronically the 7,500 km. of physical distance.

A video of this first Washington-Siena communication was projected on the large screen of the Castle Hall together with another video that highlighted the twinning rituals between Italian workshops and Italia Lodge. Italia Lodge's special session ended with the brothers of the Risorgimento Lodge of Turin awarding Brother Oscar Bartoli with honorary membership after having bestowed the same honor on Brother Giancarlo Oderda in Turin. Massimo Bianchi, deputy Grand Master of GOI, once again welcomed Italia Lodge and touchingly remembered Italy's gratitude for the lives given by so many young Americans in WWII in defense of liberty against the danger of Nazi domination.

Worshipful Master Melo Cicala introduced the special communication with heartfelt words. He

was followed by the oration delivered by the Chaplain of Italia Lodge, Elio Grandi, who, despite his advanced age, decided to undertake a long intercontinental voyage in order to be present at this most memorable event.

On April 2, the American delegation flew to Palermo. At the airport, Brother Vincenzo Scaglione, the excellent organizer of the Palermo visit, welcomed the delegation. Past Grand Master Akram Elias and his lovely wife, Lourdes, later joined him.

The stay in Palermo opened with a "special mission" of particular interest for Grand Master Crociata. The mayor and the assessors of San Giuseppe Jato, the town from which Joe Crociata's grandfather emigrated to seek his fortune in America, reserved a warm welcome for their important American guest who was visiting in his capacity as a partner of a large law firm in Washington, DC. Distant Crociata relatives were found

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and they gave the American guest a rendering of the family's genealogical tree. Joe Crociata ended this moving encounter with a visit to the cemetery where he was able to find a family tomb.

Thanks to the efforts of young Giuseppe Trumbatore, the indefatigable President of the District College of Worshipful Masters of Sicily, the American delegation was invited to participate in the activities of the Triquetra Lodge on the occasion of its twinning with the Trinity Lodge of Sidney. This session was deemed to be "extraordinary" because it united representative of Lodges on three continents in a fraternal embrace. After a visit to the Regional Assembly and several museums, the American delegation's visit to Palermo concluded by a Gala hosted by President Trumbatore, who had "requisitioned" the entirety of a well known restaurant in Mondello.

The "Americans" then went to Catania and Taormina. While in Catania, they were wonderfully taken care of by Brother Salvo Pulvirenti, Grand Officer of the GOI, and by Brother Aldo Nicolosi who organized a reception in the ancient Palazzo Biscari. Before sitting down for dinner the delegation was welcomed by Prince Moncada who spoke to the guests in perfect English and with a dose of good humor in the private rooms usually off limits to tourists. Salvo Pulvirenti went over and above the call of duty with a Gala dinner at the prestigious Auto Yachting Club.

Grand Master Crociata then returned to Rome for a few days where, together with his wife, Susan, he immersed himself in the crowds, trying to capture the expressions, attitudes and way of life which are the true key to understanding another social reality. ■

## THE BROTHERS WYNNE CELEBRATE A MILESTONE

**F**ifty years of service to the Masonic Fraternity is an achievement of a lifetime; having three generations of family present for this achievement is a rare gift. Brother Daniel P. Wynne, Sr. of Ulster Lodge No. 193 in Saugerties, New York celebrated both of these events on Saturday, June 2nd. Worshipful Brother Daniel P. Wynne, Jr. of Potomac Lodge No. 5 in Washington, DC (his son) and Brother Daniel F. Wynne, also of Potomac No. 5 (his grandson) were present to share in the celebration.



Worshipful Brother David R. Barkstedt, current Master of Ulster Lodge, Worshipful Brother Bill Nieffer, Worshipful Brother Donald Baker, and Brother Don Haberski presented the senior Brother Wynne with his fifty year pin, fifty year medal, and read his fifty year certificate from the Grand Lodge of New York. Brother Wynne was presented with a replica Washington Gavel from his son and grandson as a remembrance of the occasion.

The contingent from Ulster Lodge then joined the Wynne family, four generations worth, in toasting Brother Wynne's service to the Fraternity and wishing him many more happy years. ■



# Naval Lodge Hosts Capitol Hill Boy Scouts



On Sunday June 10, 2012, Naval Lodge No. 4 hosted a "Court of Honor" ceremony to honor three young men who received the Eagle Scout award, the highest award available to youth members of the Boy Scouts of America. Most Worshipful Brother Joseph S. Crociata, Grand Master of Masons of the District of Columbia presented the Masonic "Award of Merit" to Andrew Arlotto and David Shultz-Heim of Troop 500 and Joshua Godec of Troop 380. This was an historic event since it was the first time the Eagle Court of Honor was held for both Boy Scout Troops on Capitol Hill.

Webster describes an eagle as a large bird of prey with sharp vision and powerful wings, famous for their strength, size, grace, and keen vision. It is the national emblem for the United States. Though the eagle is found throughout the world, it is never found in abundance; it is always rare and it is always a superb specimen.

Troop 500's Scout Master, Tim Penney, says, "In Scouting, the eagle stands for strength of character, and for knowledge of all phases of Scouting. The eagle represents an understanding of community and nation, and a deep respect for same." Additionally, the eagle is a "symbol of what a young man has done as well as what that young man will do, and will be, when he grows to manhood." In short, Penney says, "the eagle is a leader – respected both by his peers and by his adult leaders."

## Brief History of the Boy Scouts

Lord **Robert Baden-Powell** of Great Britain started the Boy Scout movement in 1907 by working with just twenty boys. To keep track of the many useful facts he was teaching the boys he wrote notes. These developed into a book, entitled "*Scouting for Boys*" which was first published in 1908 as the Boy Scout Handbook. In the years that followed, approximately 150

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millions of copies were sold and avidly absorbed by young boys throughout the world, and became the fourth best-selling book of the 20th century.<sup>1</sup> The scouting world is extensive by anyone's standards because scouting is active in over 150 countries and is recognized by the World Bureau in 117 countries with more being recognized each year.

Worshipful Brother Michael Webb, Past Master of Naval Lodge, acknowledged the history and involvement of Freemasonry with American Scouting since its establishment, when **Daniel Carter Beard** merged his Boy Pioneer program with Baden Powell's Boy Scout movement and brought it to America in 1910 and became its first National Commissioner. Lord Baden-Powell, who was not a Freemason, read of Beard's program, and based on his own military experience, developed what is known as the "Boy Scouts." Beard, who was known affectionately as

"Uncle Dan" was a Master Mason from Mariner's Lodge No. 67 in New York and worked tirelessly to create the Scouting program that exists today. Beard, who wrote and illustrated various early publications of the Boy Scouts of America, "exemplified the Masonic ideals and developed elements that are found today in the Scout badge and the Scout uniform," Webb said.

Webb also offered some insight into the use of symbolic images as lessons of moral and spiritual growth, using the "rough" and "perfect" ashlar which are found in every Masonic hall as examples. Pointing to an unrefined rectangular block of limestone, Webb says, "By the rough ashlar, we are reminded of our rude and imperfect state by nature." On the other side, Webb points to a more polished, finished version of the same stone, "the perfect ashlar, of that state of perfection of which we hope to arrive by a virtuous education, our own endeavors, and the

<sup>1</sup> Extrapolation for global range of other language publications, and related to the number of Scouts, make a realistic estimate of 100 to 150 million books. Details from Jeal, Tim. Baden-Powell. London: Hutchinson. ISBN 0-09-170670-X.



Photograph by Katharine I. Matthews ©2012



blessings of God." Webb encouraged the Scouts to think of themselves as "living stones" as they endeavor and advance throughout life.

Most Worshipful Brother Crociata picked up on the symbolic reference and said, "perfect ashlar are not found lying about the stone quarry", "without the benefit of their having been hammered, chiseled and polished into such a state of being." The Grand Master described how Freemasonry builds on the principles described in The Eagle Obligation – Honor, Loyalty, Courage, Responsibility, and Service in their Commitment as Men and Masons. "Freemasons and Scouts are taught to be resourceful and to serve as positive role models and provide dedicated service to the community. "Today, more than ever before," Crociata said, "young people need the guidance and mentoring of quality adults. In turn, these young men are better prepared to participate in and contribute as leaders in our society."

### **Summary of Eagle Projects**

Joshua Godec's Eagle project focused on repairing the playing fields at Tyler Elementary School, which is a local District of Columbia Public School (DCPS). As a result, the bleachers are safer and the rainwater now percolates into the ground instead of forming a large puddle in the entrance to the field. David Heim's project concentrated on renovating the emergency food pantry at the Church of the Reformation. This food pantry is a key point of distribution for thousands of bags of food to people in need throughout the District. Andrew Arlotto's project involved renovating and restoring library materials at Woodrow Wilson High School (DCPS).

The Scout Master of Troop 380, Patrick Merkle, said "this (Naval Lodge Great Hall) is a great place to host the Court of Honor ceremony. We live in a place (Washington, DC) where history is made and we should never take for granted what a remarkable opportunity it is for our youth and for the future leaders of this community and for the nation."

### **Freemasonry and Scouting – A Unique Partnership**

Friend of Naval (FON) Brother Clayton Witt [Redemption Lodge, No. 24], and presently serving as the Assistant Scout Leader for Troop 500, described the relationship between Scouting and Freemasonry, "there is nothing in the Scout Law and Promise that cannot also be found in Masonry." The first important thing is that each scout must make a promise to abide by certain guiding principles and subscribe to the Scout Law in the same way a Mason does in his obligation, promising to practice Masonic precepts. The scout and Mason must both believe in God and cannot be accepted in either organization if they are atheists. Like Masonry, the Scout Movement does not involve itself in any form of political activity.

Reflecting on his scouting experience, Naval Brother Ed Kell, who is also an Eagle Scout from Troop 59, in Clarksboro, New Jersey, draws parallels between the mission of both organizations to develop citizens who are "physically, mentally and emotionally fit, and who have respect for the basic rights of all people". In addition, Kell continues, "members have an opportunity to practice morality and charity and strive to make a true difference in our world." As a Freemason and Eagle Scout, Ed proudly wore his Eagle ribbon and medal as an emblem of a Boy Scout and also participated in the administration of the Eagle oath.

Speaking to an audience of more than 100 in attendance, David Heim eloquently articulated what scouting has meant to him when he said, "no other activity gives such a direct opportunity for us boys to become leaders, to become role models, to learn and to teach. No other activity says this kid is not only involved in his community but is a leader in his community. No other activity says that this kid is and will be prepared, the way that scouting does." Heim gave examples how scouting offers the opportunity to explore and try new things... to spend a week and a half hiking in the wilderness, canoeing through the Adirondacks, or sailing through the Bahamas. Heim concluded, scouting "gives us the basic principles that will not only guide us through life, but show the incredible work that we are capable of doing in the future." ■

# *Restoring the Past Through the Present*

by Robert Heffelfinger  
Potomac Lodge, No. 5

Masons, over their travels, create and maintain special bonds with each other. These special bonds of fraternity that are shared are bonds that we hold dear. On a cold and windy night in February these bonds were strengthened as two lodges from two different jurisdictions met to honor the craft and a Past Grand Master.

This story started a couple weeks ago as WM Robin Bodie, and his wife Theresa L. Bodie were in the attic of Theresa grandmother's house. As they started to go through the artifacts of yesteryear, WM Bodie uncovered some most surprising and inspiring artifacts. They had found the regalia of Theresa's great grandfather, and to both of their astonishment, they had discovered that Theresa was the great-granddaughter of Most Worshipful Brother Lawrence E. Hawkins, a Past Grand Master of the Prince Hall Affiliation (P.H.A.)

As soon as WM Bodie determined what they had found, he knew that those items belonged back with his lodge, Social Lodge No. 1, P.H.A. Phone calls and emails were sent back and forth with Social's Worshipful Master, John Parry, Jr. The date was set. Both lodges would meet on February 2nd at the Prince Hall DC Grand Lodge Building at 1000 U St NW in Washington, DC.

The fellowship was felt from the brethren of Potomac No. 5 as soon as they entered the building. That night several officers and members made the visit to show their support. Dinner was served at 6:45pm with a very warm reception from the brethren of Social Lodge No. 1, making sure that their guests had plenty to eat. Accompanying WM Bodie was SW Chetin Durak, JW Curtis Bateman, Sec. RWB Jeff Russell, SD Daniel P. Dolan, JD Michael Siebert, SS David Cornwell, WB





Pierre Goze, MWB Grant Berning, and Bro. Unal Durak. The true guest of honor was Mrs. Bodie, who received from WM Parry a beautiful bouquet of flowers.

The members of the lodge then invited the brethren from Potomac up to the lodge room for opening ritual and minutes. At refreshment, Mrs. Bodie was escorted into the Lodge room by WB Jeff Ballou. WM Parry Jr. could not hold back the emotional thanks that he had for both WM and Mrs. Bodie for these most privileged and honored gifts. With the assistance of SW Durak, WM Bodie presented the following Masonic effects of MWPGM Hawkins to WM Parry Jr.: Masonic Cipher, Masonic Monitor, Duncan's Ritual, Eastern Star Ritual, Amaranth Ritual, Certificate of Award from KT Commandery, his 33rd Degree Jewel, his PM Apron from Social Lodge, and his PGM Apron for his term in the Grand East (1951-52).

WM Parry Jr. again expressed his many thanks on behalf of Social Lodge No. 1 and The M.W. Grand Lodge of DC, P.H.A. He extended a most warm welcome to her and his sincere appreciation for her generosity of returning her great-grandfather's Masonic belongings, with the solemn vow that he would make sure that the lodge always took great

care of them, and that one day would end up in a "shadow box" on the wall next to the regalia of other Past Grand Masters of the Most Worshipful Grand Lodge, PHA.

After a short photo session, the members of Potomac Lodge No. 5 took their leave to allow Social Lodge No. 1 to continue with the business of the evening. When everything was said and done, these two lodges became more than neighbors in the District. They became friends and the bonds of brotherhood that were shared would only make the relationship stronger.

What we learn from this story is that through the application of our Masonic principals of brotherly love, affection, and esteem, we live Freemasonry. Everything we stand for and believe in as Masons became real that night. Racial, social, economic, religious, and historical barriers fell as Masonic Brothers came together in fellowship. Masonic concepts were turned into action, and actions always speak louder than words. We showed everyone that night that we are truly a universal brotherhood which brings men of all backgrounds together in social harmony for the betterment of mankind. ■



# ***Universal Brotherhood Celebration – Building Fraternal Understanding and the Bonds of Friendship***

Masonry in DC has become known throughout the Masonic world, in part by hosting internationally meaningful events that celebrate the universality of Brotherhood. On June 14-16 of this year, the DC Masons once again demonstrated to our overseas visitors the diversity and universality of our fraternity.

Many DC lodges have contributed to the program events:

On Thursday, June 14, Jerusalem Lodge No. 3000 organized a discussion panel on the Abrahamic faiths, in the refectory at the Scottish Rite building, moderated by our Grand Master, while Hiram Takoma Lodge No. 10 conducted the Initiation in the Lodge Room upstairs. Then, brethren of Albert Pike Lodge No. 33 invited everyone to the Festive Board.

On Friday, June 15, Justice Columbia Lodge No. 3 organized a seminar “Seeing Beyond the Fog”, which was focused on providing a deeper understanding of matters of international impact that will be shaping the world over the next few years. The speakers were Dr. Mark Lowenthal and Dr. John Duke Anthony, both experts on US Intelligence and International Affairs.

This year's commemoration of Universal Brotherhood coincided with the anniversaries of three bilingual Lodges of the District of Columbia: the twentieth anniversaries of the founding of Alianza Fraternal Americana Lodge No. 92 and LaFrance Lodge No. 93, and the first anniversary of the charter of Maynilad Lodge No. 1521.

The joint celebration took place in the evening of Friday, June 15, at the Almas Shrine Temple. The sumptuous Festive Board was attended by almost 300 guests. Entertainment for the evening was incorporated into the official toasting ceremony. There were dance performers invited by Compass Lodge, Maynilad Lodge, and Alianza Fraternal Americana Lodge. LaFrance Lodge and Hayastan Lodge invited singers of French and Armenian songs. A world class guitarist, Bro. Ernesto Tamayo, was performing on behalf of Albert Pike Lodge. Under watchful stewardship of the Master of Ceremonies, Bro. Mark Wright, the evening became a true celebration of the cultural diversity of Masonry in the District of Columbia.



**Roman Volsky**  
Junior Grand Deacon





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The next morning, June 16th, the Masons assembled in the Lodge Room at the DC Scottish Rite Temple for the Universal Lodge meeting. The stations and places were occupied by officers of bilingual lodges, who recited their parts in the Lodge Opening and Closing in English, Spanish, French, German, Armenian, Italian, and Turkish languages.

Among visiting dignitaries were Stephen Ponzillo, Grand Master of Maryland, Robert Heyat, Grand Master of Azerbaijan, Armen Simonian, Grand Master-elect of Armenia, Jerome Ngoua Bekala, Assistant Grand Master of Gabon, Franck Essono

Obame, Worshipful Brother of Gabon, Guy Masquefa, Grand Representative of Gabon near our Grand Lodge, and Bruno Verge, Past Grand Inspector General of France.

RW Bro. Jerome Ngoua Bekala, Assistant Grand Master of Gabon, delivered an address from the Grand Master of Gabon. WBro. Francesco Legaluppi, PM, gave a presentation on the history of Masonry in Italy.

The Universal Lodge meeting became a celebration of the spirit that unifies all brothers of good will throughout the Masonic world. ■



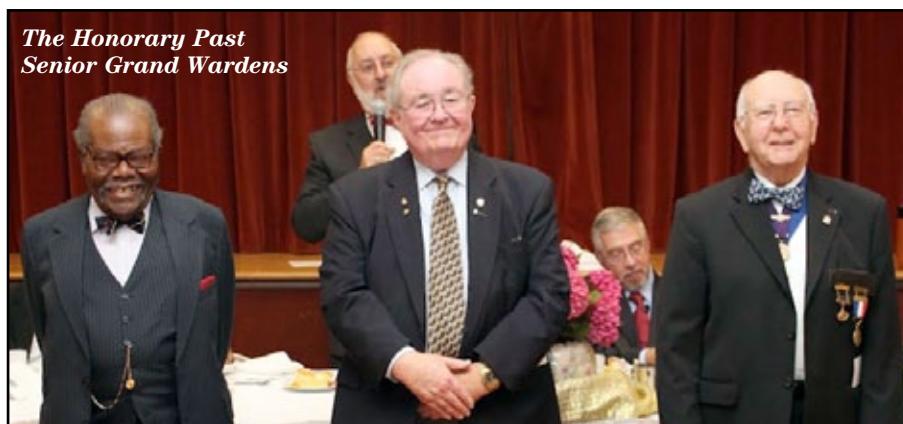
# Adegbite, Clatterbuck, and Grainger Honored at St. John's Day Festive Board

The Grand Lodge hosted a Masonic Festive Board at the Scottish Rite Center on Wednesday, June 27, 2012 to commemorate St. John's Day and honor three very distinguished DC Masons. The Masonic achievements of RWBs Victor A. Adegbite, Dean S. Clatterbuck, and Harold Grainger have each been recognized by the Grand Lodge on separate occasions with their election as Honorary Past Senior Grand Wardens of this jurisdiction. The evening was abundant with inspirational toasts, excellent fellowship and good cheer and concluded with testimonials/roasts of our Grand Master, MWB Joseph S. Crociata. ■



Brethren at the Festive Board

*The Honorary Past Senior Grand Wardens*



*The Grand Master with his Grand Marshal*



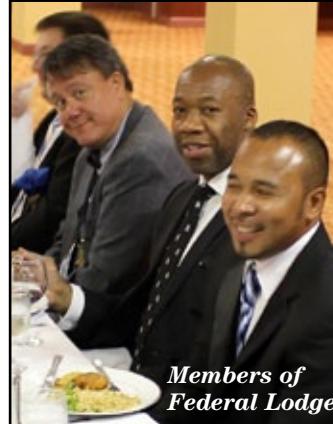
*The Masters of Union No. 6 and Benjamin B. French No. 15, WB Luis-Jose Mejia and WB Ben Eckert*



*A Festive Board Tablescape*



*Enjoying the meal*



*Members of Federal Lodge*



The Voice of Freemasonry



# Engineering in Freemasonry

RWB Charbel T. Fahed, Junior Grand Steward, made the following presentation at the July 26, 2012 stated communication of Hiram Takoma Lodge, No. 10.



**Charbel T. Fahed**  
Junior Grand Steward

One of the primary motivations good men seek to join our ancient and distinguished fraternity is in order that they may learn, adopt, and exercise the principles of self-improvement, and then extend the legacy of our art to others so that they may be enabled to understand, continue, develop, and improve the building process. In order to accomplish such a magnanimous goal, it is highly recommended to draft an algorithm or a certain strategy that would empower us to achieve our dreams.

Our present level of achievement is, in greatest measure, attributable to what our predecessors have worked on for generations and generations.<sup>1</sup> The technology we are currently enjoying is the product of many team interactions and integrations, those highly respected ones who worked together with harmony and dedication. Accordingly, let us ponder over the importance of team collaboration to bring forth the latent beauties of our mystic art.

Technology today is very expansive and widely diverse. There is, however, a common factor: team work, which consists of various elements wherein each component is essentially important to the formation of a complete and perfect whole. The technology team consists of the following members, with a brief description of their various functions and distinctions<sup>2</sup>:

1. Scientists – They study nature in order to advance human knowledge. Although some scientists may work in industry, yet others write publications that have no immediate practical applications in life. They have a deep knowledge of mathematics and advanced degrees.
2. Engineers – They apply the law of nature and known principles and discoveries, and put them in practical use to serve a certain need in society. They are problem solvers and must have great background in mathematics and the sciences.
3. Technologists - They are normally supervised by engineers and scientists. They implement the designs and plans already established, and may sometimes alter the design to a certain extant.

4. Technicians – They accomplish specific tasks and perform the troubleshooting and repair to malfunctioning systems.

5. Artisans – They have the manual skills and practical experience without the sophisticated mathematical background.

The following is an analogy and comparison between Masonry and Engineering:

- Entered Apprentices start working at an entry level position to become foremen or artisans. They begin their journey in the quarries without previous skills. They carry the burdens and do the conventional work as directed by their superiors, while, at the same time, observing and learning those first instructions from the North East corner whereon to build their future moral, and Masonic edifice.
- The Fellowcrafts are technicians who adjust and troubleshoot the imperfections of operative workmen. However, those technicians still possess limited knowledge, and operate under the directions of the master technologist who designs the work on the trestleboard.
- The Master Mason is the technologist who has the responsibility of supervising both Fellowcrafts and Entered Apprentices, or, in engineering terms, technicians and artisans. He has the task of correcting the errors and irregularities of those who work under him and are less informed.
- The Worshipful Master is the boss who instructs the Craft and distributes the work. He is the engineer who designs and lays plans on the trestleboard. As mentioned before, he is a problem solver. An engineer, unlike anyone else, cannot give up on finding a solution to a certain problem; he must tackle it and find a favorable and pleasing result that meets the satisfaction of all.
- The Grand Master should act as the deputy for the Grand Architect of the Universe, inspired and guided by Him as per the Volume of the Sacred Law to acquire the wisdom of King Solomon so



that "neither envy, discord, nor disunion should ever exist among the Craft."

The Masonic chief engineer is a trinity made of three Grand Masters consisting of Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif symbolizing wisdom, strength, and beauty. The strength or force must have a brain and a law. Thought's force and philosophy's energy combine finding its aim and its effects in the amelioration of mankind. The power of the Deity Himself is in equilibrium with His wisdom. Hence, the only effect is harmony.

Here are specific characteristics that should exist among the members of a team, being in engineering or in any Masonic body<sup>2</sup>:

- Mutual respect for the ideas of fellow team members or members of the lodge
- The ability of team members to properly and reliably transmit and receive the ideas of the team or the committee
- The ability to lay aside distracting criticisms at the early stages of idea formation and formulation of solutions.
- The ability to build on initial or weak ideas
- The ability to pinpoint weaknesses and strengths when doing analysis while being objective and disinterested
- The patience and fortitude to try again when an idea fails initially or a solution is incomplete

A great emphasis should be applied to communications skills, both verbal and written. We all know that the ritual we do in our lodges is so rich if performed properly; however it could be very boring and annoying if poorly delivered. In engineering,

it is expected that many formulae and theorems be committed to memory so that they may be applied to solve a particular problem or design a certain task. In Masonry, the ritual is our formulae and axioms that we should use in our various stations, inside and outside the lodge, reminding us to square our actions by the square of virtue towards all mankind, more especially a brother Mason.

The Worshipful Master sets the Craft to labor, gives them good and wholesome instruction or causes the same to be done. How could this be accomplished if there are no proper designs on the trestleboard?

In Masonry, as in engineering there are some recommendations for the design process of any task, consisting of a series of steps that engineering teams use to guide them as they solve problems. This is not the responsibility of the Master or officers alone, but rather anyone, including sideliners, should be involved when proper instructions and guidelines are administered. Anyone can do it! To determine how to build something (stadium, skyscraper, amusement park ride, bicycle, music player), engineers gather information and conduct research to understand the needs of the challenge to be addressed. Then they brainstorm many imaginative possible solutions. They select the most promising idea and embark upon a design that includes drawings, and analytical decisions on the materials and construction, and which manufacturing and fabrication technologies to use. They create and test many prototypes, making improvements until the product design is good enough to meet their needs.

The committees assigned to a certain task under as directed by the Worshipful Master would be

*continued on next page*

wise to also follow this engineering design process. One of the best means of accomplishing this is by involving one's self and attending the valuable officer training retreats whereby brainstorming of the multitude can result in miracles to be applied as needed to solve problems. Here are several recommendations:

- **Understand the need:** What is the problem? What do we want to accomplish? What are the project requirements? What are the limitations? Who is the target? What is our goal? Gather information and conduct research - talking to members of the Craft from many different backgrounds.
- **Brainstorm different designs:** Imagine and brainstorm ideas. Be creative; build upon the wild and seemingly crazy ideas of others. Investigate existing technologies and methods to use. Explore, compare and analyze many possible solutions.
- **Select a design:** Based on the needs identified, select the most promising idea.
- **Plan:** Draw a diagram of your idea. How will it work? What environmental and cultural considerations will you evaluate? What materials and tools are needed? What analyses must you do? How will you test it to make sure it works?
- **Create:** Assign team tasks. Build a prototype and test it against your design objectives. Push yourself for creativity, imagination and excellence in design. Does it work? Analyze and talk about what works, what doesn't and what could be improved.
- **Improve:** Discuss how you could improve your product. Make revisions. Draw new designs. Construct new versions of your design to make your product the best it can be.

Here is a diagram of the cyclic process in designing the trestleboard3:

As we can see, this is an infinite iteration and we should maintain the high standards called in engineering total quality (TQ). We should not only be satisfied with what we are today and praise what we did yesterday, taking due pride in the accomplishments of our ancestors, but we should always be alert to opportunities for renovation, without violating the Ancient Landmarks of the Order.

We also have to be mindful of those who disagree with us in the changes we may wish to make. For

instance, I have seen major conflicts arise between the young and old. This generation gap in thinking should be carefully handled in a way that maintains respect for all concerned while always exerting the utmost effort and wisdom to find the common ground among all.

What characterizes a certain society is how its members comport themselves both in the lodge and outside, in the world. The code of ethics should be highly emphasized and applied as it is the soul of the fraternity. We need a set of interaction rules outlining the expected sets of behavior between the various members. These rules can be classified as follows:

1. Etiquette – it consists of a code of behavior and courtesy. The dress code for example is a way that some particular lodge adapts to show respect to the will of the majority. Although the rules of etiquette may appear arbitrary sometimes, they were enacted with a purpose and violating such rules can draw displeasure or dissatisfaction among the rest of the community or brethren.
2. Law – it is a system of rules established by authority that represents the whole institution. Unlike etiquette, its violation can carry a penalty ranging from reprimand, to suspension, to expelling. Legal rights are given to individuals to defend themselves against claims.
3. Morals – these are expected standards of right and wrong that are usually applied to personal behavior. These morals are derived from parents, religious background, friends, and the media. Some behaviors may be argued to be either moral or immoral depending on the culture or background. For example, gambling could be a serious moral issue in some societies while it is perfectly tolerated in others.
4. Ethics – they consists of general and abstract concepts of right and wrong behavior culled from philosophy, theology, and professional societies. Because professions draw their members from different cultures and religions, their ethical standards must be secular.

As much as we would like to have a moral algorithm that always leads us to the correct answer, such an algorithm does not exist. If it did, then we could program a computer to do this job. Accordingly, conflicts happen and we have to deal with many controversies as wisely as possible.

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# Masonic Foundation Rewards DC Scholars

by Timothy R. Bennett, PM  
Chairman of the Grand Lodge  
Scholarship Committee, 2005-2011

**F**or more than ten years, the Masonic Foundation of DC has awarded scholarships to college-bound graduating seniors in the District of Columbia. This year, in addition to two \$15,000 scholarships to the American University for the Stewart W. Minor Scholarship at the Kogod School of Business and the Perry A. Lester Scholarship at the College of Arts and Sciences, the Foundation awarded fourteen \$5000 scholarships which are renewable for each year the student is an undergraduate and maintains a satisfactory GPA.

Early each year, the Foundation contacts the Guidance Departments in each DC public and charter high school with information for students on how to apply for the Masonic Foundation Scholarship. Among the categories for acceptance are: a GPA average of at least 3.0, demonstrated financial need, lists of extra-curricular activities both in and out of school, and letters from the student and non-relative adults. The Grand Lodge Scholarship Committee then meets in early spring to determine the recipients.

*My name is Ashley and I am very appreciative of everything the Grand Lodge, F.A.A.M of Washington DC has done for me.*

*I want to express my gratitude for being the first recipient of the Stewart Miner Scholarship awarded by the Masonic Foundation. It was truly an honor and privilege to be chosen for the award. The scholarship has significantly assisted me this school year – not only financially, but it has helped to make my first year at American university far more memorable. – Ye Wang*

Recently, to assist more students in finding and obtaining scholarship support, DCPS has modernized its system for distributing scholarship information by replacing the DCPS Scholarship Handbook with a new, searchable Web database. This database is hosted in partnership with the Double the Numbers (DTN) coalition, and is available to all DC students at [www.doublethenumbersdc.org](http://www.doublethenumbersdc.org). DCPS students can also view the scholarship information through the online DCPS Individual Graduation Portfolio (IGP) system. These online tools now make scholarship information accessible to students anywhere they can connect to the Web. Beginning in 2011, the Masonic Foundation Scholarship was listed on this website.

Several scholarship recipients have sent letters or emails to the Foundation thanking them for the award:

*I would like to thank you, Mr. Hatofi, and the entire Masonic Foundation of DC for this scholarship renewal! I greatly appreciate your support of my education. You are significantly helping me to achieve my goals.*

*Thank you so much,  
Erica*

*Hello. My name is Jennifer. I was a Grand Lodge Scholarship recipient in 2010. Thank you so much for your assistance. I greatly appreciate the help, because I could not have done it without your assistance.*

*continued on next page*

We wanted to take the opportunity to express our truly heartfelt thanks to the Masons' organization for the generous scholarship awarded to our daughter, Hope. We are very proud of her and her commitment to the arts and were humbled by your recognition of the same. We are confident that Hope will prove the Masons' judgment true in awarding this scholarship. The generosity of the Masons not only to our daughter, but to all of the students you support is a blessing to the lives you help and the youth impacted and allowed to further their education with your support.

-John and Candace

*My name is Katarce. I am writing because for the last three years I have been blessed in a number of ways and I am happy to say that Masons have had plenty to do with it. You thought enough of me to offer me a scholarship that helped me in pursuing my dream of entering college, the first in my family to graduate high school, but most importantly a first generation college student.*

Regarding my first year of college, it was a battle considering I am an Engineering Physics major. However, my professors and academic advisors have agreed to work more closely with me next academic year to ensure my success in my studies. Just a little side note, for this summer I will be undertaking research in economics with a professor from the university. Why economics? I wanted to dabble a little in this field due to my interest of understanding the mechanics of money in society. With that said, thank you for your support and encouragement. -Tino

The Masons believe that a person who strives to improve himself can also improve his community and the world at large. Scholarships awarded by the Masonic Foundation of D.C. have enabled dozens of students to attend college.

This is truly a most rewarding endeavor and I was proud to have been a part of it. ■

## Engineering in Freemasonry

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One of the commonly intriguing moral issues that oftentimes occur concerns ethical egoism<sup>4</sup>. This moral theory states that an act is moral provided you act in your enlightened self-interest. Among the Craft, conflicts surface unexpectedly due to unpleasant outcomes from common interests, such as business partnerships or competitions for high positions. If you are someday charged to solve a conflict, in order to make a wise decision it is highly recommended that you carefully investigate the issues and check the veracity of what each side is claiming. He who rushes to make judgment based on unilateral information commits a serious error and contributes to the burial of the truth. Although some people may be mislead, yet, that All Seeing Eye cannot be fooled.

Masonry started with a group of learned men who sought a better world. It discarded superstitions and rejected limitations on what the human mind can achieve. It was formed away from the sound and sight of jealous and ignorant people lest it would be persecuted. Scientists, engineers, philosophers, educators, and alchemists worked as teams, side by side, to fight tyranny and dissipate ignorance. They met a rough and rugged road as they were challenged by powerful clergy, governors, and rulers who felt threatened and feared the loss of their own power. Finally, my brethren, the common gavel is now in our possession. Do we want to risk losing it? What can we together achieve? ■

### REFERENCES

- [1] Morals and Dogma, Albert Pike, ISBN-10: 192684243X
- [2] Foundations of Engineering, Second Ed, Hotzapple and Reece, ISBN 0-07-248082-3, pp 37-59
- [3] National Science, Technology, Engineering, and Mathematics Education Digital Library (NSDL) program. National Science Foundation under grant nos. 0226322 and 0532709.
- [4] The Evidential Foundations of Probabilistic Reasoning, David A. Schum, ISBN 0-8101-1821-1



# The Grand Master's Charities

The Grand Master's charities for Masonic Year 2012 were selected because of their ready identification with the Fraternity, as well as their emphasis on providing aid and assistance to children and youths in need.

THE MASONIC FOUNDATION OF THE DISTRICT OF COLUMBIA is the charitable arm of our Grand Lodge. Every year, it administers and funds scholarships for selected high school and college students of the District of Columbia. These scholarships provide significant aid to those whose industry, performance and character distinguish them as worthy recipients of our assistance.

The scholarships are among many charitable bequests by which the Masons of our Grand Lodge provide financial support to members of our community.



## Shriners Hospitals for Children™

THE SHRINERS' HOSPITALS FOR CHILDREN is undoubtedly the most widely known Masonic charity in the world. Over most of the past century, Shriners' Hospitals have provided care to children suffering from severe burns and debilitating orthopedic injuries. Their physicians are among the foremost experts in the fitting and use of prostheses, and are known the world over for the miracles they have achieved in returning severely injured children to full and useful lives. All of these important services have been rendered without charge to the patients' families.

Please considering including these worthy institutions when planning your charitable giving. Donations to both of these fine charities, whether directly or through the offices of the Grand Master are tax-deductible. ■



**The Voice of Freemasonry**

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**Grand Lodge of Free And Accepted Masons of the District of Columbia**

Joseph S. Crociata, Grand Master

Mansour Hatefi, Grand Secretary

**FUN ACTIVITIES  
FOR ALL AGES.**

# JOIN THE FUN at the Masonic Family Picnic!

The Grand Master invites all DC Masons with their families and friends to join us for an afternoon of fun, food, drinks, clowns and music.

Although not required, please help us obtain a head count by registering at [dcgrandlodge.org](http://dcgrandlodge.org).

**Saturday, September 8, 2012**

**from noon to 5 pm  
at GLEN ECHO PARK**

(MacArthur Blvd at Goldsboro Rd)



## Upcoming Events

### **Masonic Family Picnic**

12:00 Noon, Saturday, September 8th  
Glen Echo Park, Glen Echo, Maryland  
Rain or shine, fun for the whole family

### **Leadership Conference / Officer Training**

Sat.-Sun., September 22nd & 23rd  
National Conference Center,  
Leesburg, Virginia  
(register with the Office of the Grand Secretary)

### **Masonic Day of Thanksgiving and Remembrance**

4:00 PM, Sunday, October 14, 2012  
All Souls Church, Unitarian (1500 Harvard St, NW)  
Park across the street at Scottish Rite Center. Reception to immediately follow the service

### **Annual Communication**

10:00 AM, Saturday, November 17th  
Scottish Rite Center, Washington, DC

### **Annual Grand Lodge Banquet**

6:30 PM, Friday, December 7th  
Renaissance Downtown Washington DC Hotel  
(purchase tickets with the Office of the Grand Secretary)

### **Third Communication & Installation**

5:00 PM, Saturday, December 8th  
Scottish Rite Center, Washington, DC



Scan with your smart phone.