

# The Voice of Freemasonry

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of Free And Accepted Masons of Washington DC

## The Voice of Freemasonry

Volume 28, Number 1, 2011

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## On the Cover

The cover of this issue of *The Voice of Freemasonry* features a special rendition of the seal of the Grand Lodge of the District of Columbia and serves as the official emblem of the Grand Lodge's Bicentennial Celebration. Almost two hundred years ago brethren of the several lodges meeting in the District of Columbia (Federal Lodge No. 15, Columbia Lodge No. 35, Brooke Lodge No. 47, Washington Lodge No. 41, and Potomac Lodge No. 43) moved to cut the umbilical cord tying them to the Grand Lodges of Maryland and Virginia and start their own Grand Lodge. In the course of the past two hundred years our Grand Lodge has been an integral part of the life and growth of the District of Columbia. The year 2011 marks the bicentennial of our fraternity's efforts in bringing the light of our Masonic values to our jurisdiction. To celebrate this milestone, our Grand Lodge has planned several events to commemorate the years that have gone by, our present, and our future endeavors.



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*See page 28 for information on the symbolism of the Grand Master's pin.*

# Grand Master's Message

*What follows is an abridgement of remarks made on December 12, 2010 by Most Worshipful Brother Jesse Villarreal on the occasion of his installation as Grand Master of Masons of the District of Columbia.*

I stand before you a humble and grateful man — humbled by the high honor you bestowed on me and grateful for all the blessings that our creator has given me. I thank him and you for all I received.

Thirty four years ago I noticed a strange ring a co-worker was wearing. I asked him about it. That question and the answer which followed led me to seek membership in this fraternity and started me on a journey I still travel. I have never regretted my decision. Masonry has given me guidance, strength in adversity, and the comfort of true friends to travel with on the journey of life.

While I hold the title of Grand Master, the titular head of our august body, it is you, the members who provide the energy and power that is necessary to build on the work of our predecessors. I have been asked what we can do to advertise and raise our visibility. My answer to that is that each and everyone one of us is a billboard on display in our communities and work place. Let us act morally, walking upright before God and man. Let us be charitable to all in need and be aware that in doing so, our Great Benefactor will shine His light of truth upon us. Let us be true Masons in all we do.

Two hundred years ago, five Masonic lodges, practicing their Craft in the territory of the District of Columbia, decided that it was time that they formed their own Grand Lodge. In February 1811, they formed and consecrated the Grand Lodge of the District of Columbia. In the two hundred years since its inception, our fraternity has grown and, like the City of Washington, spread to all the cor-

ners of the District. Now is a time of celebration, a time to reflect on our past, concentrate on our present, and leave a legacy for our future.

## Our Past

Prior to our Grand Lodge's formation, our fraternity laid the cornerstones of the District's boundaries, of the new U.S. Capitol Building and the President's House. In each instance, the cornerstones were laid in full Masonic ceremony, with the use of corn, wine and oil. What were our founding fathers' hopes and dreams for our Grand Lodge and have we achieved them? What are our hopes and dreams for our posterity?

In two hundred years, our Grand Lodge has contributed and participated in the building of the city as well as the moral and intellectual development of its citizenry. Our members designed, dedicated and erected schools, public buildings, and national shrines. Our fraternity consisted of members of the people's house, the courts, and all branches of govern-

ment and, at times, they resided in the president's house. We were the stone masons, politicians, store keepers, civil servants, and religious leaders. We did and still do, encompass all walks of life. Our forebears were the very fabric of the District's society. They accomplished much and left us a rich heritage. The history of our fraternity and this Grand Lodge is filled with great men who had great resolve and led our country from before its inception, then its birth, growing pains, and into a leader among nations.



**Most Worshipful Brother Jesse Villarreal**

*continued on next page*



## Our Present

From the five original lodges we have grown to 38 lodges, with more on the way. Reflecting this very cosmopolitan city and its diverse citizenry, we have lodges that do work in seven different languages and meet in eight Masonic building or other facilities across the District.

We participate in community activities to improve our schools through the "Hands on DC" foundation, assist in developing the self esteem of others through the "Special Olympics" program, we march and support fund raising efforts for cancer research, and we display our patriotism by participating in the Independence Day parades. We also contribute to the future development of our youth by awarding yearly scholarship grants to graduates of the public District's high schools. With all of this, we still provide for our own, the destitute, the unfortunate, and the aged.

The generosity of our fraternity is well known and we are deservedly proud of our fraternity's charitable works; however, we are able to be so only through the hard work, foresight and generosity of our forebears. Through their work and endeavors, The Masonic Foundation, the Masonic and Eastern Star Home Charities, Inc., and the Saint John's Mite Association fund, our main charitable arms, were born. It was also through their work that a good number of our lodges enjoy very strong financial prosperity.

While these funds facilitate our charitable giving, there is great need and requests for assistance grow constantly. To grow with these needs we must build on the labor of our predecessors, we must work to increase the financial resources of our foundations. I will be asking each lodge and individual member to remember to support these worthy foundations when considering any charitable contributions. Only by increasing the funds base can we hope to provide for the future growth of our charitable commitments.

We meet in eight Masonic temples, halls or centers. Only four of these are truly Masonic Temples, two are used through the goodwill of appendent bodies, and the other two are owned by another fraternity. With the growth in number of our lodges, the four existing temples, even with their low rental fees, were unable to meet these new needs and lodges sought meeting space elsewhere. This is a problem that we will sooner or later need to address. We have to realize that the maintenance of the current temples may require additional fees and that sooner or later we may have to acquire a new building or more space. We must be ready to consider any reasonable means of acquiring more meeting space. To make that happen I hope to form a committee

with clear objectives to research this issue and report their findings by our spring communication.

We always speak about planning—but to what end? Part of the planning process is to tell those involved what we hope to obtain, and how we will get there. Planning for an organization goes under the heading of Strategic Planning. In the strategic planning process, an organization states its vision, where it wants to go and mission, how it will get

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there. Without such a statement, an organization is like a ship in the ocean, sailing along rudderless or without a sextant. This past year we held several strategic planning sessions to define the vision and mission of our Grand Lodge. I and my predecessor, MWB Paul Gleason, agreed that it was time to do so. A vision statement, with Masonic attributes, will guide and direct our Grand Lodge for years to come. The mission statement will tell us what we will do to get there.

They will also serve to assist in more readily answering the question often asked of us, "What do Masons do." The time of answering with the refrain of "We take good men and make them better", while adequate, is past. We need to be able to answer this question in way understandable to non-Masons. These statements will help us do that.



**Our Future**

Who has a crystal ball to see what is to occur? Only the Great Architect, who long ago designed our lives upon the trestle board, knows what's ahead. What we can do is prepare for the future by working to make our present lay upon strong footing. Let us shore up

the structure that our Founders laid, and continue with their labors of building "good men". Let us build men who, through their words and deeds, exemplify gratefulness to their Creator, faithfulness to their country, and fraternalism to their fellow man. ■

## GRAND MASTER VILLARREAL'S Installation Prayer

**A**lmighty and eternal God, Architect and Creator of all things, who guides all and whose love never fails; make me aware of Thy presence and obedient to Thy will. Keep me true to my best; guard and protect me, helping me to live so that I may face my fellow Masons, my loved ones, and Thee without shame. Grant me the will and courage to do the work Thou has placed in my hands and accept my share of responsibilities with vigor and enthusiasm. Keep me loyal and faithful to our precepts and the duties this Grand Lodge has entrusted to me. Make me considerate of those committed to my leadership. Help me so that I may wear the symbols of this fraternity with dignity, and let them remind me of the traditions I must uphold. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should fail in some ways, give me the courage to try again. Guide me, oh Lord, with the Light of Truth and grant me wisdom that I may understand the answers to my prayers. Amen.

## From the Grand Secretary

# Masonic Thanksgiving: Then and Now



**Mansour Hatifi, PGM**  
Grand Secretary

One of the significant events in the calendar of our Grand Lodge is the Masonic Day of Thanksgiving and Remembrance. It is, of course, a good thing that we periodically come together as Masons to recognize and show our appreciation for the manifold blessings we enjoy by the grace of the Great Architect. It also is right that we be thankful for all we have and currently enjoy in our Grand Jurisdiction.

This year, however, has added significance since we join in thanksgiving for what our Grand Lodge has achieved since its founding two hundred years ago; and in doing so, we also gather in solemn remembrance of the countless brethren over the years, known and unknown, who helped make the Craft in the nation's capital what is today. From 1811, when our first Grand Master, MW Valentine Reintzel, and his contemporaries organized and began construction, to 2011 and our current Grand Master, MW Jesse Villarreal, these leaders have worked tirelessly in the quarries on behalf of the fraternity.

The word *Thanksgiving*, of course, brings to mind that iconic American holiday, which commemorates the story of the English Pilgrims who set forth on the *Mayflower* in July of 1620 for a hopeful but unknown future in a "New World" across the ocean. The fledgling settlement in Plymouth would likely not have succeeded were it not for the tenacity of the Pilgrims themselves and the direct support and assistance of their Native American neighbors. It is truly inspiring that the two communities joined together in 1621 to celebrate the settlement's first successful harvest. The differences between them must have seemed insurmountable. Somehow they discovered the human commonalities between them, and a way to celebrate them together.

Over the centuries, many followed that same course, arriving on these shores from far off lands with dif-

We can find common ground only by moving to higher ground.

ferent languages, cultures, and creeds. While some were motivated by economic interest, many came to America in order that they may experience a religious freedom unheard of at the time. As a new star in the constellation of nation states, America was unique as a country of immigrants. The diversity of its peoples and their faiths proved also to be its strength.

Today, the United States is the most diverse country in the world in terms of culture, religion, ethnicity, etc. This variety found in U.S. has created a unique culture. The fusion of cultures here in America is so unique and so exceptional that citizens can be just as proud of their original cultural heritage as they are to be an American.

American society is made of more than 260 ethnic backgrounds. Such differences, naturally lead to a diversity of vision, values, beliefs, practices and expressions; all of these, naturally, deserve equal respect and dignity, which requires a better understanding of and creative cooperation among cultures and religions, while acknowledging and accepting their differences. Diversity is the essence of the freedom we now enjoy!

The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique and recognizing that individual differences exist all the time. These can be along discussions of race, gender, socio-economics, age, physical abilities, religious beliefs, political beliefs and so on.

Freemasonry, in its ritual, traditions, and values celebrates diversity and that is one of the main reasons that we are part of this fraternity. We all should know that diversity makes a rich tapestry and we must understand that all threads of the tapestry are equal in value no matter what!

I can't help but be reminded about the wonderful diversity that now exists within our Grand Lodge. Much like America, our Grand Jurisdiction is blessed with



members of many faiths. As Freemasons, we espouse tolerance and recognize that there are many spiritual paths to God. All of the world's great religions are valid conceptions of our understanding of the divine and thoughtful expressions of man's relationship with the Great Architect. Here in the nation's capital, Masons hailing from many communities and many faiths have joined together in a Universal Brotherhood that makes the whole greater and more successful than the sum of its parts.

We may have different religions, different languages, different colored skin, but we all belong to one human race. The world's major religions in the end all want the same thing, even though they may have been born in different places and circumstances on this planet. We all belong to a close knit family – an extended family, consisting of various creeds, cultures, hues, and races. Yet we are united, cemented by the strong ties of Brotherhood to which we have sworn.

Most of the strife in this world, past and present, is due to religious intolerance. Not just between different religions, but between different sects of the same religion, as well. Catholics and Protestants in Ireland are one example of many. And we are suffering from the clash between religious sects, Sunnite and Shiite, in Arab and other Moslem nations. If we can evolve beyond that problem, then I think there's some chance that we could retire the whole institution of war and begin to focus on the peaceful evolution of humanity.

We should be immensely grateful that here in America, religious tolerance is something we practice daily. It is part of our credo and was enshrined by the founding fathers, Freemasons among them, in the so-called establishment clause in the Constitution's Bill of Rights. We must not overlook the fact that we made our goal to express to others the benefits of religious tolerance. Tolerance, a term which we sometimes use in place of the words respect, mercy, generosity, or

forbearance, is the most essential element of a moral system. Tolerance implies no lack of commitment to one's own beliefs; rather it condemns the oppression or persecution of others. As believers we all have an opportunity and moral obligation to recognize our spiritual common ground, to rise above our differences and to combat prejudice and intolerance. We can find common ground only by moving to higher ground.

Ultimately America's answer to the intolerant man is diversity, the very diversity which our heritage of religious freedom has inspired. To get to know each other is essential for the establishment of harmony and peace. We who have been born Buddhist, Hindu, Christian, Jew, Muslim, or any other faith can be very comfortable in each others temples, mosques, synagogues, and churches, praying or meditating together to create a spiritual mass of consciousness which can overcome our greed, hatred and delusions.

The problems we face today, violent conflicts, destruction of nature, poverty, hunger, and so on, are human-created problems which can be resolved through human effort, understanding and the development of a sense of brotherhood and sisterhood. We need to cultivate a universal responsibility for one another and the planet we share.

To think about and involve ourselves in promoting diversity, intercultural understanding and respect towards

others should be at the forefront of our thoughts, at any age. This, regrettably, is not going to happen overnight. That is why we ought to keep our young generation, those who will be the leaders of tomorrow, informed and educated as how to accept and appreciate this diversity and value the strength that comes from it.

What we should like to do is change the world – make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And, by fighting for better conditions, by crying out unceasingly for

*continued on next page*



the rights of the destitute, we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world.

Our principle is, and our practice should always be to seek peace and ensure it, and to follow after righteousness, seeking the good and welfare, and doing that which tends to the peace of all. While each of us faithfully adheres to the principles which we most approve, at the same time all shall think charitably of our neighbors, respecting their ethnic, cultural and religious opinions, and not presumptuously suppose that ours alone are right.

So much has changed since that first Thanksgiving in 1620 and our Grand Lodge's founding in 1811. But it is in that same spirit of fellowship that we will gather together on Saturday, March 26th, at All Souls' Unitarian Church, for our 2011 Masonic Day of Thanksgiving

and Remembrance with family and friends, and by sharing our Masonic traditions and customs on such occasions we also strengthen the bonds between us. Let us build a temple of humanity, the temple of understanding, love and tolerance, a place of peace and happiness, not only for our brethren, but for all people.

Let us take a moment to reflect on what we can give, as well as giving thanks for what we have received. And yes, take a moment to honor those who have dedicated themselves to serving others, especially those who may be in harm's way to protect the freedoms we enjoy today.

In his book, *The Builders*, Joseph Fort Newton suggests a challenge with which I would like to leave you. He capitalizes the spirit of Masonry by daring us “*to be friend with all men, however they may differ from us in creed, or condition; to fill every human relationship with the spirit of Friendship.*” ■

# 2011 Masonic Day of Thanksgiving and Remembrance

**10:00am, Saturday, March 26th  
All Souls Church, Unitarian  
(16th and Harvard Streets, NW)**

Parking is available at DC Scottish Rite Center. To participate in the Masonic Procession across 16th Street to the church, meet at the Scottish Rite at 9:30am. Following the service all are invited back to the Refectory of the Scottish Rite where light refreshments will be served.



# All Souls Church

## and its Masonic Connections

**O**n March 26, 2011, Freemasons from all corners of the nation's capital and the surrounding area, along with their families and friends, will gather at All Souls Church, Unitarian, for the annual Masonic Day of Thanksgiving and Remembrance. The occasion is one of many events on the 2011 calendar to celebrate and commemorate the two hundredth anniversary of the founding of the Grand Lodge of the District of Columbia. All Masons, their families and their friends are welcome and encouraged to participate.

All Souls Church, with its numerous Masonic connections to both its congregation and its church building, makes for a very appropriate setting for this special service. And while today's congregation prides itself on being a diverse, spirit-growing, justice-seeking community, as it turns out, these attributes have long been associated All Souls Church and its members.

In 1913, the Grand Lodge laid the cornerstone of All Souls Unitarian Church. The Reverend Ulysses G. Pierce, the minister of the church, was also the Grand Chaplain of the Grand Lodge, and Chaplain of the United States Senate. Wearing a Master Mason's apron, Brother and President William Howard Taft, participated in the Masonic ceremonies. Taft was a member of the church and when he was criticized for being a Unitarian, Brother and former president Teddy Roosevelt made a forceful point of attending the church with Taft and reminded critics that in his Cabinet he had a Catholic, a Protestant, and a Jew, each man chosen for his qualifications.



The Grand Master used the Washington Gavel, on loan from Potomac Lodge. Brother and President Taft was introduced by Brother Duncan Fletcher, U.S. Senator from Florida and president of the All Souls Board of Trustees, and Taft remarked that this was to be a place where "the brotherhood of man be inculcated, and a broad spirit of charity and tolerance in the religious beliefs of mankind manifested."

Brother Joseph Revere, the son of Brother Paul Revere, cast the All Souls bell, which originally hung in a predecessor church. Dating from 1822 it was paid for with contributions by, among others, Brother and President James Monroe, and served as Washington's town bell, tolling for fires and great occasions. The Revere Bell lost its status as town bell by enraging officials when the congregation tolled it to commemorate the death of John Brown; it was thereafter called the Abolition Bell. By the way, Joseph Revere was named after Brother Joseph Warren, Paul Revere's friend who was killed at the Battle of Bunker Hill.

In 1929, just before he died, Taft visited the church's Sunday School

and told the children: "After all, when you come to the end of your life, the only comfort, the only real satisfaction you have is in the good you have done for others. Now you are earnest for yourselves and you must be. You will always have to have a decent respect for yourself. Nevertheless, it is your usefulness to your friends and to the community, which is going to count most. Your service does not have to be important; it only has to be what you can render and render conscientiously to help your brother, your sister. ■

# *A Mason's Thoughts on the Bicentennial*



**Stewart W. Miner, PGM**  
Grand Secretary Emeritus

**C**entennial celebrations are useful mileposts on all of the highways of progress that lead inevitably to fraternal destiny. Such celebrations provide the Craft with opportunities to assess where it has been, where it is now, and where, given imaginative determination, it hopes to be in the future.

Ideally this interlude in history will be used to prepare for the many unknowns that are yet to come. Hopefully then, as we celebrate our bicentennial anniversary, we will view the past and the present as foundation stones to a future that is not, at least at this point in time, entirely clear. If we do, our fraternity, already advanced in years, may be able to remain spiritually youthful and vibrant, a force fully capable of meeting challenges as they evolve.

The importance of inter-connecting the past and the present was once aptly suggested by William Shakespeare, who declared in his play "*The Tempest*," that the past is prologue. This truth is perpetuated in stone over the entrance to the National Archives Building on Pennsylvania Avenue. At that location the Bard of Avon continues to proclaim that only through knowledge of the past, both the good and the not so good, can the present be understood and appreciated.

Hence it is proper that we pay homage to the efforts of our forefathers to develop this Grand Lodge and, decade by decade, to contribute to the shaping of society in this city, our nation's capital and the worldwide cradle of democracy. They did so under circumstances that were often trying, but by perseverance and determination, they repeatedly overcame the obstacles that they encountered. In

truth, our Masonic forefathers, often in the hot crucibles of public test, successfully led the Craft, from strength to strength, to the eminent position it now enjoys.

Our founding brethren, to use the words of Dwight Smith, author of a historical opus written for the Grand Lodge of Indiana, left us with a "Goodly Heritage."<sup>1</sup> Starting with nothing, in what was at best a frontier environment, our founders organized and developed a Grand Lodge that has attained an enviable Masonic position. Because of their accomplishments, we now enjoy a preferred position wherever Freemasonry prevails. Our endowment,

spiritual and material, is rich indeed, and it is proper for us, in this year of bicentennial celebration, to recognize the magnitude of their contributions.

As we celebrate the past, however, we must not forget the obligations we have to the present, to the brethren in our

lodges, to their widows and orphans, and to the needy, where so ever dispersed. At the same time, we should never forget that we have a responsibility to nurture our heritage, to use it wisely, and to see that it grows, incrementally, to serve our Masonic posterity. We have a moral obligation to endow the Masons of the future just as our forefathers endowed us.

Fortunately we are in a relatively strong position to meet these responsibilities. Over the course of the past two decades our financial position, probably for the first time ever, has become sound. Also, during this period, we have seen the transformation of the Craft, structurally and philosophically. We are, at long last, what we should have been long ago — an ethnically diverse society in which men of all races

We have a moral obligation to endow the Masons of the future just as our forefathers endowed us.



and nationalities, speaking in various tongues, and working in approved rituals of choice — may be comfortable in their efforts, individual and collective, to achieve the objectives of the Craft. These accomplishments should be, indeed must be, appropriately recognized in our bicentennial celebration.

As we assess our workings we must be willing to evaluate how we are presently nurturing our human and material resources and, in so doing, strive to determine whether or not our assets, as we develop our programs, are being advantageously positioned and protected. We live in a rapidly changing society in which the issues of today may or may not continue to reflect the prevailing interests and intents of the Craft when they were initiated. We must therefore be willing to periodically examine what we are doing and evaluate how we are going about our Masonic endeavors. Change is a constant, even in Masonry.

The element of change suggests a need for the Masons of D.C. to also use the bicentennial celebration to prepare for a future that is, admittedly, not as definable as the past and the present have been. We should not, however, let our inability to precisely forecast the specific needs of future Masons and the issues they may face deter us from strengthening the Craft to meet whatever eventualities it may encounter. It has been said, wisely, that where there is a will there is a way, and the Masons of today are as one in their wish for improvements in the state of the Craft.

Sir John Templeton once stated his belief that man should focus on where he wants to go rather than where he has been.<sup>2</sup> In this treatise he speculated where the human race would be if “those creative minds that made so many unprecedented discoveries dwelled in the past instead of looking forward,” observing as he did so, that the world today, “is stepping boldly into a new golden age of opportunities — technologically,

medically, scientifically, culturally, economically, and spiritually.” In response, he declared, we must decide where we want to go and prepare, as best we can, for the journey to that goal.

In the concluding chapter of the previously cited history of the Grand Lodge of Indiana, *“Goodly Heritage,”* the author sounds a similar note.<sup>3</sup> Therein he observed that: “Freemasonry never has been static and cannot be so if it expects to fulfill its mission in a changing world. In a traditionally conservative institution the Mason finds it particularly difficult to adjust himself to a fluid situation chiefly because

he tends to confuse the eternal verities that are changeless with old habits, customs, practices, beliefs and prejudices that do change.”

Smith concludes his monumental work, much in the manner that this article was begun, by observing that the past is prologue and that “Our goodly heritage is a trumpet call for a future in which the Sons of Light will commit themselves, as John Ruskin would have them do, in humanity’s noblest of tasks.”<sup>4</sup> In

his conclusion he includes a passage taken from Ruskin’s work entitled *“The Seven Lamps of Architecture”* in which the later wrote:

*“...when we build, let us think that we build forever. Let it not be for the present delight nor for present use alone; let it be such as our descendants will thank us for, and let us think as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, ‘See! This our fathers did for us.’”*

As we now launch into the festivities of our 200th anniversary of the Grand Lodge of the District of Columbia, I can only say, in all sincerity and with all my heart, “So Mote It Be.” ■

1. Smith, Dwight L., *Goodly Heritage*, Grand Lodge, F.A.A.M., of Indiana, 1968

2. Templeton, Sir John, *Wisdom from World Religions*, Templeton Foundation Press, Philadelphia and London, 2002

3. Smith, Dwight L., *Goodly Heritage*, Grand Lodge, F.A.A.M., of Indiana, 1968, pages 443-444.

4. Ibid.

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# Celebrating Our Founding Brethren



**Paul D. Dolinsky, PM**  
Grand Lodge Historian

In 1790 the viability of the city of Washington, like that of the country known as the United States of America, was by no means a certainty. Like the vision of the new Republic, a vision of the city existed mostly on paper and in the minds of various founding fathers. What remained at the outset of the last decade of the eighteenth century was to make the vision real and lasting, a challenge for both city and country that continues into the twenty-first century. The viability of Freemasonry in the late eighteenth was also uncertain, although a similar vision existed in the minds and actions of a small group of masons laboring on the construction of the White House, the Capitol, the Navy Yard and other public and private structures in the burgeoning city.

On Friday evening, January 21, 2011 the Grand Lodge of Free and Accepted Masons of the District of Columbia enjoyed one of the grandest of Masonic traditions, a Festive Board. Almost two hundred years to the date, 156 brothers shared a tribute to the persistence and vision of 19 men from Federal Lodge No. 15, Columbia Lodge No. 35, Brooke Lodge No. 47, Washington Lodge No. 41, and Potomac Lodge No. 43.

The original minutes of Federal Lodge for the stated communication of January 7, 1811, tell the story of that first meeting.

*"On motion made and seconded it was unanimously*



*The Grand Master addresses the Brethren*

*"Resolved. That it is right and expedient to establish and organize a Grand Lodge in and for the District of Columbia.*

*"The question on the above resolution was taken by ballot, the Delegation from each lodge having one vote.*

*"On motion made and seconded it was further unanimously*

*"Resolved. That a copy of the proceedings of this Convention be sent by the Secretary to the several lodges in this district, and that they be requested to appoint Deputies to meet in Convention on the second Tuesday of January next at 3 o'clock P.M. at the Union Lodge room in the*

*City of Washington with full powers to form a Grand Lodge and elect and instal Grand Officers.*

*"The Convention then adjourned.*

*"Copy of the Proceedings.*

*"Test. Charles Glover Secretary."*

The Bicentennial Festive Board included many traditions that would be recognized by our founding brethren. These included the singing of "Hail, Columbia" which was originally written by Philip Phile as "The President's March," in honor of 1789 Inauguration of President and Worshipful Brother George Washington and the "The Taking of Wine" a venerable Masonic custom in which the Grand Master "takes wine" with various brothers and guests. The evening was highlighted by musical selections sung by Brother Jose Sacin of Hiram-Takoma Lodge No.



10, who is a professional singer and recitalist who has appeared in Opera Houses around the World. He was accompanied on the Piano by Brother Mark Wright, Junior Warden of Federal Lodge No. 1. They performed two arias from the Operas of Brother Wolfgang Amadeus Mozart, Don Giovanni and Die Zauberflöte (The Magic Flute) and "Ich liebe dich" by Ludwig van Beethoven, popular music that would have been known in Washington City in the 1810s.

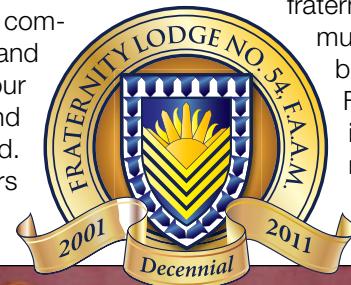
Camaraderie was further strengthened by concluding the evening with the Ceremony of the Seven Toasts

and a heart-warming commitment of all attending brethren, the joint singing of "Auld Lang Syne," by Brother Robert Burns.

Washington, D.C. now has many vibrant and progressive constituent lodges and a strong, well-organized Grand Lodge. As Washington City rose slowly above the tidal Potomac flats, brick on brick, stone on stone raised by slaves and free laborers, artisans and architects, so has the bold vision and steady steps taking by our founding brethren. ■

## FRATERNITY LODGE CELEBRATES DECENTNIAL

The brethren of Fraternity Lodge No. 54 gathered the weekend of January 21-23, 2011 to mark the tenth anniversary of the Lodge's January 25, 2001 chartering and consecration by the Grand Lodge. A Friday evening decennial reception at the Four Seasons Hotel for members and their ladies was followed on Saturday with a stated communication that included Grand Visitation, the initiation of four new Entered Apprentices, and a decennial gala festive board. On Sunday morning members escorted residents to chapel



services at the VA Medical Center before gathering for a brunch at Café Deluxe to close the weekend's festivities.

Fraternity Lodge was founded as an "affinity lodge" to gather Master Masons who share the common experience of brotherhood in the college or university Greek-letter fraternity tradition. The Lodge communicates quarterly, to dispense business, confer the degrees of Freemasonry, seek further light into the Masonic roots of the members' college fraternities, and to enjoy a broader fraternity with fellow Master Masons. ■



# Congratulations to the 2010 Grand Lodge Award Recipients!

*"They worked faithfully and with goodwill as if they were serving the Great Architect of the Universe and not men."*



## Robert E. Johnson Valentine Reintzel Medal Citation

A native Washingtonian, Worshipful Brother Robert E. Johnson became a member of St. John's Lodge No. 11 in 1998. He is the 2010 Master of that lodge, having also served in 2002, 2008, and 2009. He affiliated with National-Stansbury-Dawson Lodge No. 12 and served as its Master in 2004. Robert has served with distinction on several Grand Lodge committees, including the Accounts & Audits Committee and the 4th of July Community Activities Committee. WB Johnson was presented with the Grand Master's Award in 2002 by MWB Robert H. Starr. In 2009 Grand Master Kwame Acquaah awarded him the Cornerstone Award which recognizes a Past Master of a DC lodge for his extraordinary contribution toward energizing, strengthening, or resuscitating a lodge.

His competence and faithful discharge of his duties and prerogatives are matched only by his cheerful acceptance of those tasks when called upon to perform them. The Grand Master is happy to recognize the contributions of Worshipful Brother Robert E. Johnson to his lodges, to this Grand Lodge, and to Freemasonry in general and is proud to present him with the 2010 Valentine Reintzel Medal for Meritorious Service.



## James H. Laughlin, Jr. Valentine Reintzel Medal Citation

Worshipful Brother James H. Laughlin, Jr., hails originally from Charleston, West Virginia, where he was raised a Master Mason in 1963. He eventually affiliated with Potomac Lodge No. 5 and served as Master there in 2001. Jim has served the Grand Lodge for almost a decade on a number of important Grand Lodge committees, including serving as a past member of the Grievance Committee. He currently



serves as a member of both the Jurisprudence Committee and the By-Laws Committee, and is chairman of the Code Reorganization Committee.

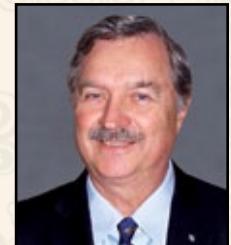
Jim has this year brought a new focus to this committee and spearheaded an exceptional effort to achieve a significant reorganization of this work. His wise counsel is frequently sought by Grand Masters and Grand Lodge officers alike, and his numerous contributions to the work of this Grand Lodge have been significant, outstanding, and are deserving of recognition. The Grand Master is very pleased to recognize the laudable service of Worshipful Brother James H. Laughlin, Jr. by presenting him with the 2010 Valentine Reintzel Medal for Meritorious Service.

## John Vergalla, Jr. Valentine Reintzel Medal Citation

John's talents and many labors on behalf of the fraternity are not always easily apparent. Worshipful Brother John Vergalla, Jr. was raised and educated in Cranford, New Jersey. After settling in Washington, John was raised a Master Mason in 1987 at Justice Columbia Lodge No 3, where he eventually served as Master in 1992, 1993, and 2005. He is active in many appendant Masonic organizations including the Scottish Rite, where he has served as General Secretary of the Valley of Washington, Orient of the District of Columbia since 2005.



Quietly and cheerfully working behind the scenes to make us all look good and achieve great things, John has demonstrated himself to be a tremendous asset for the Craft in the nation's capital. And so it is with sincere pleasure and gratitude, that the Grand Master recognizes Worshipful Brother John Vergalla for his hard work, steadfast loyalty, and faithful service to Craft and this Grand Lodge and presents him with the 2010 Valentine Reintzel Medal for Meritorious Service.



## Dean S. Clatterbuck

### *Grand Lodge Distinguished Service Award Citation*

A native Washingtonian, Worshipful Brother Dean S. Clatterbuck was born in the old Sibley Memorial Hospital on North Capitol Street on March 28, 1937. Following his graduation from McKinley Technical High School, he attended The George Washington University receiving his A.A. and A.B. degrees, and then The George Washington University School of Law, receiving his LL.B. degree in 1963, and shortly thereafter was admitted to the District of Columbia Bar. He is currently admitted to practice before the U.S. District Court for the District of Columbia, the U.S. Court of Appeals, the U.S. Court of Military Appeals, and the U.S. Supreme Court.

After law school he accepted employment with the NASA Goddard Space Flight Center in Greenbelt, Maryland, beginning as a contract negotiator in the Procurement Division and finishing his eight and a half year tenure at Goddard as their Congressional and Labor Relations Officer. His Goddard years encompassed the end of the Mercury Program through the flight of Apollo 15. After a four year term as the Executive Director of his law fraternity, Delta Theta Phi, he returned to government service as a civilian attorney with the United States Naval Security Group Command, where he served for twenty-five years first as a specialist in the Privacy Act and later in handling appeals related to the denial or revocation of sensitive security clearances. He retired from government service in 2000 with almost 34 years of service.

Worshipful Brother Clatterbuck and his wife, Sandra, currently reside in New Market, Virginia, while daughter Kimberly lives in Memphis, Tennessee. Worshipful Brother Clatterbuck was raised to the Sublime Degree of Master Mason in Myron M. Parker Lodge No. 27 on July 1, 1958 and served as Worshipful Master in 1970 and again in 1974, when he helped coordinate a consolidation of that Lodge into Potomac Lodge No.5, effective as of October 1, 1974. In 1983, following the unexpected death of the Potomac Lodge Secretary, Most Worshipful Morris F. Hewitt, P.G.M., Worshipful Brother Clatterbuck assumed the role of Acting Secretary until his election to that

office in December, 1983. He is currently still serving in that capacity, completing his 26th term this year.

Worshipful Brother Clatterbuck has been a member of the Scottish Rite for 50 years, receiving his 32° as a member of the Spring Class in 1960; he received the Knight Commander of the Court of Honor (KCCH) in 2009. He is also a member of William R. Singleton Chapter No.4 and Washington-Potomac Chapter No.8, Royal Arch Masons; Potomac Commandery No.3, Knights Templar; an honorary member of Old Dominion Chapter No. 364, National Sojourners; the Royal Order of Scotland; and is serving as Viceroy of St. Simeon Stylites Conclave, Red Cross of Constantine. He is also a twice Past Worthy Patron in the Eastern Star, and currently a member of Friendship Chapter No. 17, O.E.S. and a Past Grand Trustee of the Grand Chapter, Order of the Eastern Star in the District of Columbia.

He is a 2004 recipient of the Grand Master's Valentine Reintzel Medal, and is the Grand Representative of the Grand Lodge of Queensland, Australia, near our Grand Lodge. He has served on a number of Grand Lodge committees, and is presently Chairman of the Jurisprudence Committee. For more than ten years he chaired the Grand Lodge Grievances Committee.

In February, 2001, at the suggestion of Most Worshipful Grant R. Berning, P.G.M., he joined the staff of the Grand Secretary's Office and was employed there on a full-time basis until 2006. In 2002, he spearheaded a major revision and expansion of the Secretary's Handbook originally written and issued by Most Worshipful Stewart W. Miner, P.G.M. He has also written a number of articles appearing in *The Voice of Freemasonry*. In 2009, his work on developing a series of pamphlets intended to inform prospective members about Freemasonry in the District of Columbia was published by the Grand Lodge.

To recognize his truly outstanding efforts, the Grand Master, on behalf of all the members of the Grand Lodge, is pleased to present the Grand Lodge's highest honor, the Distinguished Service Award, to Worshipful Brother Dean S. Clatterbuck.



*continued on next page*



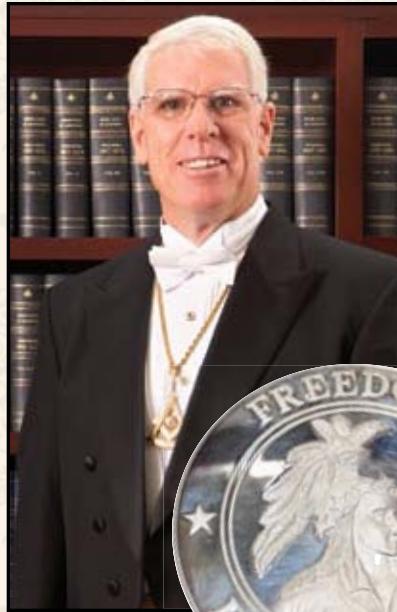
The Voice of Freemasonry

## Kenneth G. Nagel

### *Grand Lodge Medal of Freedom Citation*

A native of California, Most Worshipful Brother Kenneth G. Nagel, lives in Santa Clara with Kathy, his wife of 40 years. Professionally, MWB Nagel served his country with distinction for over two decades as an officer in the United States Navy. After retiring from the Navy, Ken owned a small construction company and was later employed as the Vice President and General Manager of an online software training company where he retired a second time in 2007. Our brother was Raised to the sublime degree of Master Mason in 1972 in Liberty Lodge No. 299 in Santa Clara. After serving as its Master in 1995, he assumed the office of Secretary, a position he held for 12 years. He has labored as an active leader in a multitude of Masonic organizations. MWB Nagel served as the 145th Grand Master of Masons in California from October 2009 to September 2010.

While researching possibilities for a Grand Master's project, Ken learned that there was a waiting list of 500 WWII veterans who dreamed of seeing their memorial in Washington D.C., but could not do so for health or financial reasons. Ken responded by creating "Operation Greatest Gift" with the goal of sending 600 WWII veterans to the Memorial.



Raising nearly \$500,000 and with the support of 184 guardians who travelled with the vets, and with the local support of the Grand Lodge of the District of Columbia, 612 (male and female, Mason and non-Mason) WWII veterans travelled to Washington D.C. to see their memorial, pay tribute to their fallen brethren, and share time with their fellow veterans.

Operation Greatest Gift was specifically designed, as he puts it, "to provide what many veterans cannot provide for themselves: an assisted visit to the memorial, at no cost to them." He goes on to say: "Because of our support, they will have an opportunity to say goodbye to fallen friends, be recognized for their service to our country, and come to terms with an important part of their lives." For his service to our country, for his service to our fraternity, and finally for his service to our World War II veterans, the Grand Master is pleased to award the 2010 Grand Lodge Medal of Freedom to the Past Grand Master of Masons in California, Most Worshipful Brother Kenneth G. Nagel. ■

### **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.



# Masonic Principles that Link the Past, Present, and Future

by Branko Pilic

Benjamin B. French Lodge No. 15



*To the extent decisions are in harmony with divine providence, a sailor, much like a Mason, needs to be the captain of his own life.*

In the process of achieving my Entered Apprentice degree, I was struck by the similarities between Masonic principles and those that have already governed my life. The following will touch on some of the parallels as they relate to my youthful sailing exploits. In this context many concepts, I believe, transcend time.

## Proactivity

I began sailing a small Laser boat, manufactured in England, with just one sail and a few cords as a teenager in Eastern Europe. I participated in many sailing competitions and attribute part of the formation of my character to this experience. I needed to quickly learn how to balance the thrill of sailing against the risks of doing the same. This experience accelerated my understanding of my place in the broader scheme of things.

Sailing perhaps taught me more about myself than the mastery of sailing techniques. The experience presented many challenges, and I had to proactively work them with a new found respect for the forces of nature. With this perspective I still had to be decisive. I did not expect the winds to deliver me to my ultimate destination. This was my obligation.

Similarly, a Mason needs to accept responsibility for his own life. To the extent decisions are in harmony with divine providence, a sailor, much like a Mason, needs to be the captain of his own life.

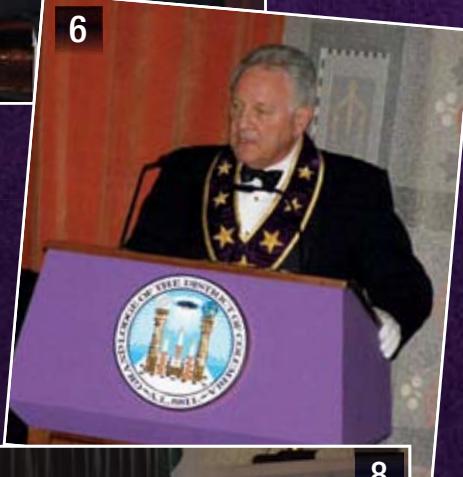
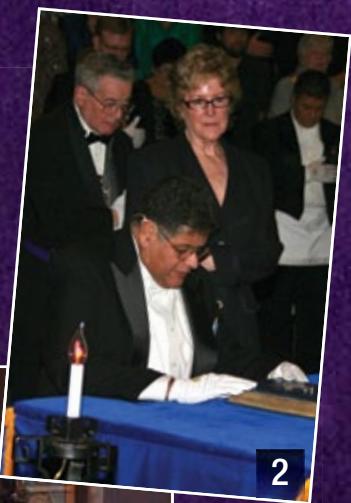
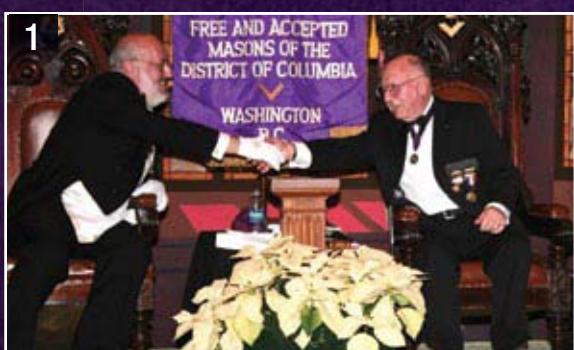
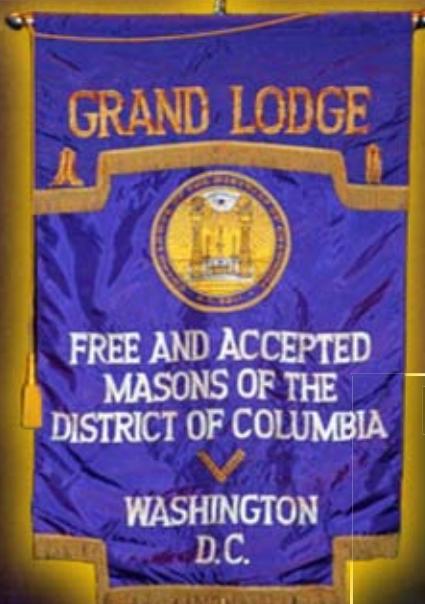
Masonic principles and values provide a framework for decision making, but the actual work and decision making process rests squarely on the shoulders of the Mason. Masonic principles provide stability much like an anchor protects a boat from aimlessly floating off. Life is a precious gift, and how we live it defines not only our experience but also our legacy. We cannot,

*continued on page 34*



The Voice of Freemasonry

# Scenes from the December 11, 2010 Third



1. Joe Crociata greets RWB Harold Grainger, who was invited by the Grand Master to temporarily occupy the Grand Oriental Chair
2. Grand Master Elect at Prayer
3. MWB Mansour Hatifi installs the Grand Master
4. MWB Len Proden proclaims the installation

5. RWB Jim Feezell, Junior Grand Warden
6. MWB Sturgeon of the Grand Lodge of Pennsylvania speaks on behalf of the visiting dignitaries
7. Anacostia's Miscovic, McMullen, Drechsler and Proden - all Past Grand Masters
8. Family and friends



# Communication and Installation of Grand Lodge Officers



9. The Appointed Officers are installed  
10. WB Dean Clatterbuck awarded Distinguished Service Award by the Grand Lodge  
11. MWB Ted Kahn invests RWB Joe Crociata with the jewel of Deputy Grand Master

12. The Grand Master with his lady, Sandy  
13. RWB Teko Foly, Senior Grand Warden  
14. PGM Paul Gleason with his lady, Patricia  
15. Rainbow Girls

# DearFreemason

Welcome to a new feature of **The Voice of Freemasonry**, called **DearFreemason**. In this space, the author will provide useful information and guidance on a range of DC Masonic topics in the format of a Q&A forum. In this issue, the procedure for investigating a lodge visitor is addressed.



**Marshall N. Wilner, PM**  
Grand Director of Ceremonies

**B**efore delving into actually writing, or in your case reading, this article, I find it imperative to clarify two critical pieces of information:

1. I am in no way an expert on any particular Masonic Subject. I am merely a rough ashlar on a journey to become a perfect ashlar. I am, however, willing to do the research to find AN answer. It may not be THE answer, but it will be AN answer. One of the finest aspects of The Craft is that we may have different opinions, share them, and hopefully coexist in peaceful harmony.
2. As a Brother who strongly believes in Individual Lodge Culture, any particular response may not work for your Lodge. My responses and answers are merely opinions, and are therefore subject to differing viewpoints and the aforementioned coexistence in peaceful harmony.

With that said, my intention is to field Masonic Questions specific to DC Masonry. This will be accomplished by reviewing the Masonic Code of the District of Columbia, its underlying Decisions, engaging in conversations with Grand Lodge Officers and Brethren at all levels of The Craft, and rely on my personal experiences within Freemasonry.

I am usually interested in another Brother's opinion. I therefore welcome any comments or questions to be emailed to me at [dearfreemason@gmail.com](mailto:dearfreemason@gmail.com). It will be important for you to include your name and Lodge Number, not so that someone can point a finger at

you, but so that I can know any question or comment to be valid.

Now with that said:

*DearFreemason,*

*I just received a phone call from an Entered Apprentice from Oregon. He is in DC on business and would like to visit my Lodge's Stated Communication this evening. What should I do?*

*Fraternally,*

*Worshipful Brother Keeper*

Dear Worshipful B. Keeper,

First, and most importantly, as the Worshipful Master of your Lodge, you should be familiar with Section 94 of the Masonic Code of the District of Columbia. It states,

No Lodge shall permit a visitor to be examined until he shall furnish the Master of the Lodge, or the committee of examination appointed by him, documentary evidence that he was in good standing in a Lodge within twelve months prior to the date on which he presents himself for examination:

Provided, that the production of documentary evidence may be waived in case of a visitor whose credibility is vouched for by a Master Mason, known as such in the Lodge in which the visitor is to be examined, the acceptance of such voucher to be determined by the Master of the Lodge prior



to the examination: Provided further, That no Lodge shall permit a visitor to be examined who comes from a grand jurisdiction within which this grand jurisdiction has fraternal relations, wherein clandestine lodges are declared by the Grand Lodge of this jurisdiction to exist, or which requires diplomas or certificates to be issued to its members, unless the visitor shall present a diploma or certificate from the Grand Lodge, or otherwise satisfy the Lodge that he is a member in good standing under the jurisdiction of such foreign Grand Lodge.

This can be broken down into three questions that require answering:

1. Does the visiting Brother have Masonic Identification issued with the past twelve months?
2. In lieu of Masonic Identification, does any Master Mason known to the Lodge vouch for the visitor?
3. Does the Grand Lodge of the District of Columbia recognize the Grand Jurisdiction from whence the visitor travelled?

If the answer to Question 2 is ‘Yes’, then no examination of the Brother is required, as we take our Brother Master Masons at their word. If the answer to Questions 1 and 3 are ‘Yes’, then an examination of the visitor is required.

Unfortunately, Decision 2 of Section 94 of the Masonic Code of the District of Columbia provides little guidance on how to proceed. It states that, “...it would be unwise to promulgate formal instructions committed to paper, covering this subject, for the use of the committees, lest they might, through inadvertence, find their way into unauthorized hands.” In other words, it is up to the Lodge to determine how to proceed. In addition, if such instructions are reduced to writing, they must be safeguarded the same way Masons safeguard similar knowledge.

Simply stated, make sure that you, as Master of the Lodge, have an established or adopted action plan of how to proceed when visitors present themselves at your Lodge. This is of vital importance since the fate of the Lodge rests in your hands. The “Lodge Examination Action Plan (LEAP) will be different for each Lodge.

Items to consider:

- Does your Lodge allow Entered Apprentices or Fellowcrafts to visit without being accompanied by a Master Mason from the visitor’s Lodge?

- Who should handle the investigating committee?
- How many Brethren should be included in the investigating committee?
- What is the makeup of the investigating committee (ie: Pillar Officer, Senior Deacon, Tiler, newer Master Mason, Past Master, etc.)?
- Should you allow a visitor to enter your Lodge only if he has a letter of introduction, travelling patent, or has made contact through his Grand Lodge prior to visiting?

Although there is an exhaustive list of questions to ask during an examination, that Masonic Information varies from jurisdiction to jurisdiction, and that you never want to make the examination appear to be endless and include so much minutia that no reasonable Mason could pass, some questions include:

- Grip
- Sign – remember that some jurisdictions have very different signs from ours
- Due Guard – remember that some jurisdictions have very different due guards
- Step – remember that many jurisdictions do not teach steps
- Catechism – remember that most jurisdictions do not have a long catechism and some jurisdictions do not have a catechism at all
- Tiler’s Oath, if applicable – the Tiler’s Oath is read and not memorized
- “...questions concerning esoteric matters will prove of great value in uncovering a suspected imposter.” [Masonic Code of the District of Columbia, Section 94, Decision 2]
- Any other question that will identify the visitor as a worthy, well-qualified, Mason of that degree.

At the conclusion of the investigation it is crucial that if you are to allow a visitor to sit in your Lodge, you are satisfied that he is a Brother, in good standing, in a recognized jurisdiction, and is proficient in the degree of which he holds himself out to be. Err on the side of caution if you are not one hundred percent certain that he deserves the privilege of sitting in your Lodge.

Fraternally and Sincerely,

DearFreemason ■

# A Grand Lodge Mission Statement is Crafted

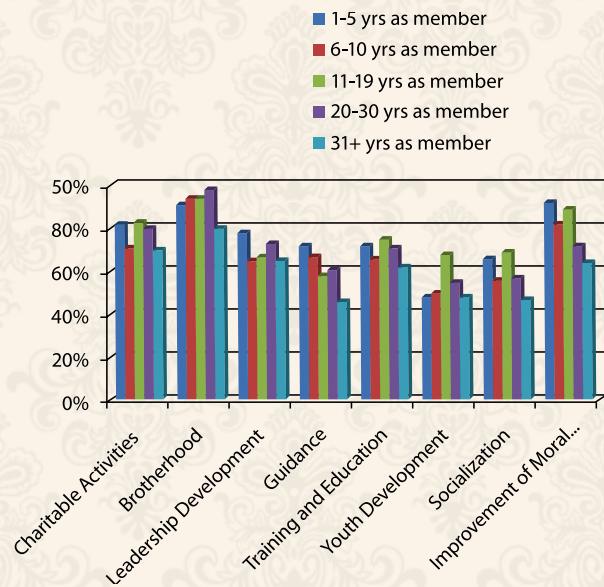
Last winter Grand Lodge Leadership commissioned a management study to develop a mission statement designed to ensure consistency of purpose and values and inspire us to work toward common goals for the future. This mission statement, developed collaboratively with participating members of our Grand Lodge, will promote the alignment of our numerous Lodges and members spanning four generations around the core values of the organization. We enlisted the assistance of Management Consultant Joanne Valdes to facilitate the study.

Across the generations, one of the most compelling findings of the study was the consistency of our members' organizational values and beliefs.

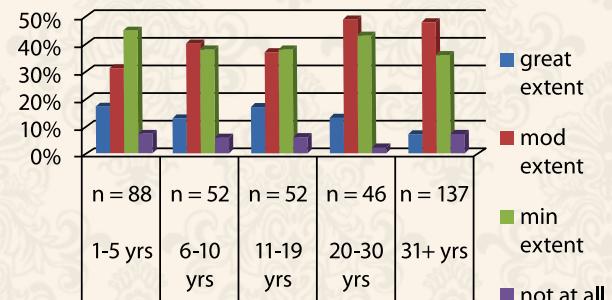
We gathered and generated various data from our Lodge members as follows:

- Surveyed the membership to elicit member input on organizational purpose, values, and the future of DC Freemasonry.
- Conducted focus group meetings with member volunteers from numerous Lodges.
- Integrated the survey and focus group data.
- Developed a mission statement for adoption by Grand Lodge Leadership.

The survey was sent to all members in the May 2010 issue of *The Voice* and RWB, Jim Feezell, sent the online version of the survey to all members with a registered email address. Members were asked their opinions about the purpose and values of the organization both current and future. We received responses from approximately 10% of the membership and were impressed with the consistency of the responses regardless of age or years as a member of the brotherhood. Most respondents were in agreement about the primary purpose and values of the organization (Figure 1) and felt that Freemasonry may change in the future but not to a great extent. (Figure 2).



**Figure 1:** The aggregate percent that "agree" with the listed functions and services based on years as a member.

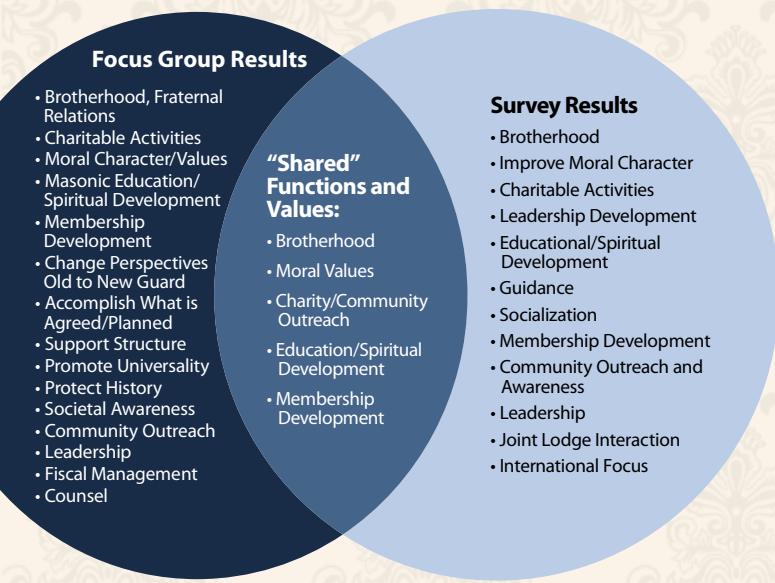


**Figure 2:** The extent to which respondents believe that Freemasonry will change in the future based on years as a member.

Three weekend focus group meetings were conducted last summer to review the survey results and obtain input from members about purpose, values, and beliefs. Survey and focus group results were synthesized to assist participants in drafting the mission statement.



Figure 3 shows the “shared values” between the survey and group meetings.



**Figure 3:** “Shared values” between survey and focus groups.

The following mission statement was developed by focus group participants and will be presented to the Grand Lodge for adoption at the 2011 spring communication:

#### Mission Statement:

“To unite men of differing beliefs into a harmonious and productive community through the application of Masonic moral values and the practice of benevolence, intellectual development, and mutual respect.”

Focus group participants also worked on a vision statement which will be further refined in 2011.

We wish to thank the brothers who so admirably and enthusiastically volunteered their time to participate in the weekend focus group meetings (one of which was conducted at the Fall Leadership Conference on September 12th at the Bolger Center). A detailed, final report of the study will be available early in 2011 on the Grand Lodge website. ■

## Bicentennial Breast Jewel

To commemorate the 200th anniversary of the founding of the Grand Lodge of the District of Columbia, the Grand Lodge has commissioned a limited quantity of Bicentennial Breast Jewels. Manufactured by the respected Masonic purveyor, Toye, Kenning and Spencer, this handsome and high quality commemorative depicts the seal of the Grand Lodge of the District of Columbia, suspended on a ribbon of blue grosgrain adorned with a representation of the Washington Monument.

The DC Grand Lodge Bicentennial Breast Jewel makes a beautiful addition to any collection of fine Masonic keepsakes. Contact the Grand Lodge at 202-686-1811 to place your order today. Cost is \$30 plus S&H. ■



# A Brief History of *Old Naval Lodge No. 4*

by Gary Scott, PM  
Naval Lodge No. 4

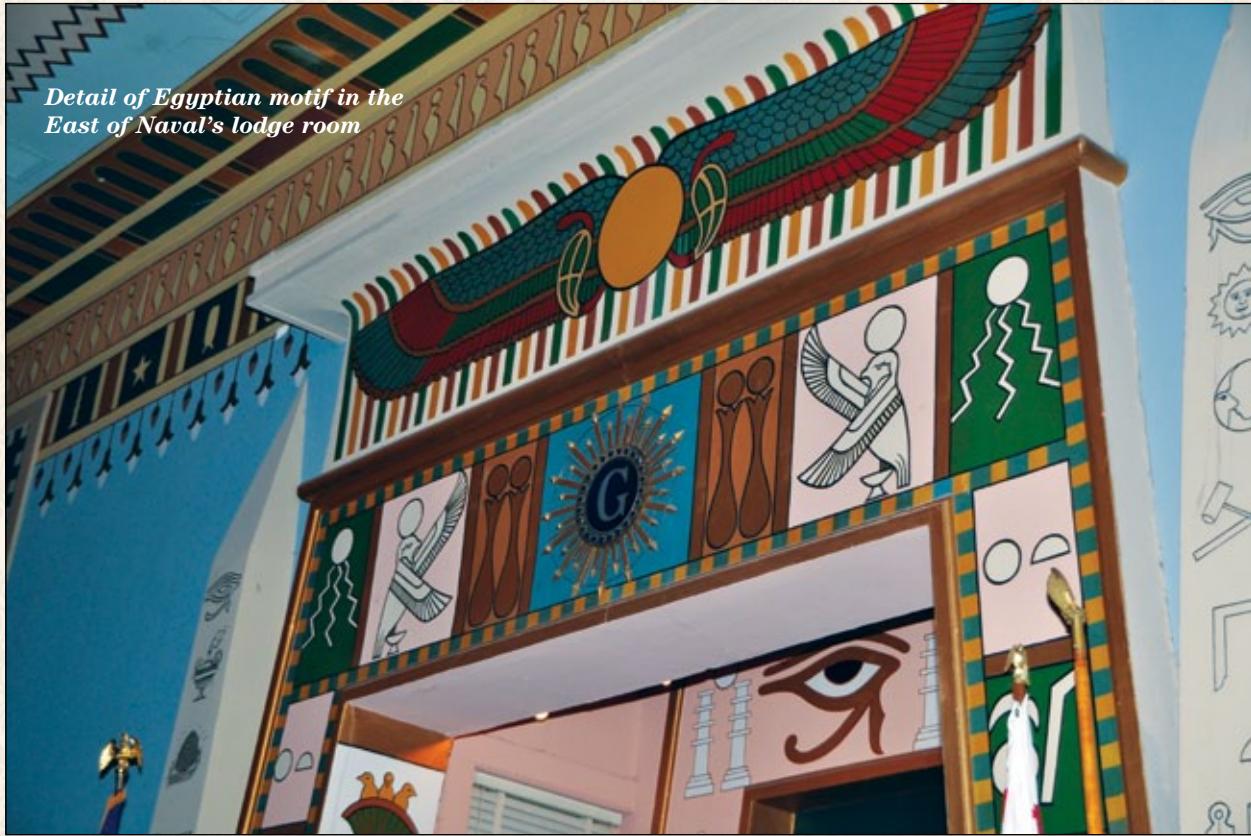
**N**aval Lodge No. 4, founded on May 13, 1805 by the workers of the Washington Navy Yard in the city of Washington, received its charter as Naval Lodge No. 41 of the Grand Lodge of Maryland. At the time of the establishment of Washington City, forty acres in the southeast part of the new city were selected for the Washington Navy Yard. The original deed of March 17, 1800 indicates the purchase of land for the Navy Yard by the U.S. government. Up to February 1806, three gunboats were built in the Navy Yard, and ten gunboats were built between 1806 and 1812. Lodge tradition states that Naval Lodge was founded in the sail loft of the Navy Yard. John Davis, of Able, who was employed for many years as Master Workman of the Navy Yard, served as the Lodge's first Master. Almost all of the earliest members of the lodge worked at the Navy Yard.

Naval Lodge first received its charter from the Grand Lodge of Maryland, while working in the District

of Columbia. It still practices a bit of old Maryland Masonic Ritual. The Grand Lodge of the District of Columbia was created in 1811, with Naval Lodge as one of the five chartering lodges of the Grand lodge. Thus, Naval No. 41 of Maryland became Naval No. 4 of the newly established Grand Lodge.

The history of Naval Lodge has always been intertwined with the history of the city of Washington. In 1814, when the British Army marched into Washington through Bladensburg, Maryland to burn the Capitol and the White House, members of Naval Lodge joined Admiral Barney and the American defenders in the last futile defense of the city.

During the Anti-Masonic controversies of the early years of the nineteenth century, Naval Lodge met in the Commandant's quarters of the Navy Yard. In 1820, Naval Lodge acted on the proposal to join with Federal Lodge No. 1 to erect a lodge hall on the northwest corner of Fifth Street and Virginia Avenue,



SE. The upper floor of the lodge hall was used as a lodge room and the ground floor as a school room. In 1867 the lodge hall was enlarged with an additional story.

In 1848 members of Naval Lodge helped drag the cornerstone of the Washington Monument from the city train station to the Monument site. Lodge members then participated with the DC Grand Lodge in the Masonic laying of the cornerstone of the Washington Monument on July 4, 1848. To commemorate that august occasion, Naval Lodge in March 1850, contributed a commemorative stone within the Washington Monument. Inscribed on the stone on the third landing of the Monument are the following words:

*Presented by Washington Naval Lodge No. 4, Ancient York Masons, J. Nokes, C.W. Davis, Committee.*

The Grand Lodge of the District of Columbia also presented a commemorative stone to the Washington Monument. Naval Lodge attended ceremonies at the completion of the Washington Monument on February 21, 1885, in the company of the Grand Lodge of the District of Columbia and other lodges of the city.

During the Civil War, Naval Lodge performed many Masonic Degrees and Masonic funerals for Masons in the Federal army who came from the many states of the Union. Service was given assisting the wounded in the numerous military hospitals across the city. The minutes of the lodge record that on July 13, 1864, the lodge could not open because the Wardens had gone to the defense of the city which had been threatened by the rebel army under General Jubal Early.

On January 19, 1893, title was obtained by the Naval Lodge Trustees on a property at the Northwest corner of Fourth and Pennsylvania Avenue, SE. Plans were introduced for a new lodge hall by Brother William J. Palmer who was elected architect of the building. The old property at Fifth and Virginia Avenue, SE was sold to the Colored Masons of the District of Columbia on September 23, 1893. Cost of the lot, the building, and the furniture of the lodge was \$53,695. Funds were raised by about 160 members, all of moderate means, who paid extra out of



*The author inside the Washington Monument standing with Naval Lodge's stone*

their own pockets to retire the note.

The cornerstone for the Naval Lodge Hall, now the oldest working Masonic lodge hall in DC, was laid on July 24, 1894, with all the lodges of the city attending. Exercises were conducted by Grand Master Henry S. Merrill and the Marine Band played

for the occasion. February 11th through 26th a successful fair was held within the building, utilizing the entire structure. Despite inclement weather huge crowds thronged the building to examine its improvements. The ladies of the lodge members assisted in this enterprise which was a \$4300 gain for the lodge.

A large national flag was presented to the lodge, which flew over the lodge hall on national holidays until the flagstaff was blown away by the great hurricane of September 29, 1896. On June 6, 1895 the building was formally dedicated with the Rev. Brother Graham, rector of St. Mark's Episcopal Church, giving the address. Debt on the building was paid off in 1904.

The building has a frontage of 85 feet on Pennsylvania Avenue and 85 feet on Fourth Street, and is five stories high above the sidewalk. The ground floor is utilized for stores. The main entrance on the avenue is built of brown stone and flanked by massive columns of the same material. The stairways are iron and fireproof. The second and third floors were used for offices, and there was a large lodge social hall on the second floor. The lodge building has one of the oldest working elevators in Washington.

The lodge room is 48 feet wide, 52 feet long and 27 feet high. It sits due east and west on an angle with the rest of the building. The immense Egyptian pylon in the East with small portals in the West and South are original to the building. In the west is a choir gallery with an organ. The side social hall was originally connected by dumb waiter to a kitchen below.

The lodge hall is distinctive for its unique Egyptian embellishments which cover the walls and the ceiling of the lodge room. These embellishments were originally painted in water color in 1907 by Mr. H. B. Leary, an artist and student of Egyptian mythology

*continued on page 27*



# *Italia Lodge Boosts Image of the DC Grand Lodge*

by Oscar Bartoli, PM

Italia Lodge No. 2001

**D**uring the 2010 Grand Visitation of Albert Pike No. 33, my mother Lodge, the Grand Master, Paul D. Gleason, reminded us all that the position of Junior Grand Steward is not only important in and of itself, but because those who wish to be elected to the progressive line of the Grand Lodge have as the ultimate goal to become Grand Mater, after seven years of experience in various positions. The Grand Master then let each candidate introduce himself and speak of their professional and Masonic experiences. Some gave their opinion on how to modernize Masonry in the nation's capital. Some others argued that things are well as they are. And almost as a flashback, I remembered an afternoon in 1999 at the Scottish Rite Center when I decided, together with other brothers, to give birth to Italia Lodge, which then obtained its charter in 2001 after a year under dispensation. This would be a new bilingual Lodge to join the number of those already instituted over ten years, thanks to the vision of MWB Robert Heyat and to the crucial support given by other leaders in this Grand Jurisdiction. Among these I must recall MWB Mansour Hatefi. This year will be Italia Lodge's tenth anniversary. Ten years of experiences,

of difficulties met and overcome thanks to the rigorousness of its members.

Ten years that have made this Lodge the diplomatic bridge between the Capital of the United States and the Grand Orient of Italy (GOI), whose Grand Master Gustavo Raffi is one of the Founding Fathers. Ten years of contribution to the annual communications of the GOI in Rimini, Italy during which Italia Lodge No. 2001 is the only international Lodge to be included in the official program with its very own Special Communication. This year, five Grand Masters were present in the Orient and hundreds of Italian Brethren. During these ten years, no less than seven Lodges wanted to become twin Lodges with us from Italy while the Garibaldi and the Mazzini Lodges of New York also cemented their relationship with us. This was confirmed this year by the participation of Italia Lodge in New York City's annual Columbus Day Parade on Fifth Avenue, leading a group of 35 Italian Brethren joining us from Italy. Those very Brethren, with their families, spent two intense days in Washington where our Lodge's Worshipful Master, WB Giancarlo Oderda, did all he could to welcome them



and guide the group on a comprehensive tour of the capital, including the main sites of Masonic interest. The Italian Brothers' visit was then concluded with their participation in the Stated Communication of Italia Lodge and an agape feast.

It was a visit our Brothers from Italy will long remember. They left with a new appreciation for the importance of the Grand Lodge of DC that, thanks to the bilingual Lodges it includes, is able to promote the image of American Brotherhood through these open channels with other countries. We also remembered the recommendation given to us ten years ago by a Brother who commented on my own attempt to create a bilingual lodge named Italy: "Why bother? You know that many American Brothers don't view this sort of initiative favorably. First because many have doubts about those who speak languages other than English. And then because the trend is that of fighting the lack of newcomers to the institution by closing up within our walls and ignoring the society outside."

Today I'm happy that the cynical suggestion of that Brother was proven false by reality of Italia Lodge and what it has become. The connection with the commu-

nity outside is strong and we are evermore immersed in American and international society practicing and preaching the principles of tolerance and mutual understanding, beyond dogmatic religious and political barriers. Concerning Italia Lodge No. 2001, the trips we organize each year to a different region of Italy with the Grand Master and our presence at the Grand Lodge of GOI in Rimini in front of thousands of Brothers and profanes from all over the world are a wonderful contribution to the mutual knowledge and understanding that should exist on both sides of the Atlantic. And the delegations from Italy that come to pay us a visit each year, the numerous requests of affiliation from Italian Brothers who for work or study reasons are often in the United States are the confirmation of how much the will to "be a Mason" is expanding this small Lodge into an even larger existence, with the influx of brothers from other countries and cultures. Those Brethren, one should note, upon meeting for the first time and regardless of differences in race, culture, and language, have joined together in a warm fellowship as if they were already long-time friends. This is the psychological engine of Freemasonry and it is our ability to promote tolerance that we must teach to the world. ■

## Old Naval Lodge No. 4

*continued from page 25*

"to harmonize with the general architecture of the room, which is distinctively Egyptian in character, and with the Masonic ritual." In 1926, the decorations, with the exception of the Egyptian scenery in the East, the West, and the South were repainted in oil colors. The original iconographic scheme of Mr. Leary was retained. Visitors to the lodge room are struck with a blaze of color. Symbols on the walls and ceilings appeal to a sense of the mystic and mysterious.

A visit of President William Howard Taft to the lodge is documented, but according to lodge oral tradition the lodge has been visited by Masonic presidents Theodore Roosevelt, Franklin Roosevelt and Harry S. Truman.

Naval Lodge has had the unique position during its long history of being the Masonic Hall located within the shadow of the United States Capitol. Yet its membership has been by and large drawn from the local people of Washington, particularly the eastern part of the city. It has consistently represented in its membership mechanics and managers at the Washington Navy Yard, as well as tradesmen and government workers in the city. It has a special connection with Congressional Cemetery where many of

its early Worshipful Masters are buried. To conduct Masonic funerals the lodge used to convene regularly in the lodge hall and open the lodge, then march in procession to Congressional Cemetery to lay a brother to rest according to Masonic rites. Then the lodge would march back to the Lodge Hall to close the lodge and partake of some repast.

During the Second World War, Naval Lodge raised in rapid succession many military Masons, who were conducted through Masonic rites before they assumed their positions in the theaters of war.

Retaining some of the peculiarities of its early Maryland ritual, Naval Lodge has enjoyed over the years large visitations of other Masons across the region whenever it has performed its Third Degree.

Naval Lodge has experienced drops in membership in recent decades as the attractiveness of the District of Columbia has fallen and risen through the years. At this writing the lodge is experiencing a period of growth spurred by young people moving back into the city. Recently, the lodge has become actively involved with the Capitol Hill neighborhood.

*Taken from the Ruth Ann Overbeck Lecture given at Naval Lodge, April 20, 2010. ■*

# Symbolism of the Grand Master's Pin



**Marcus A. Trelaine, PM**  
Grand Preceptor

One of the best recognized symbols of Freemasonry, and one of oldest recorded symbols in history, is the All-Seeing Eye. It is frequently displayed on Masonic seals, including that of the Grand Lodge of the District of Columbia, and on aprons worn in lodges throughout the Craft. Most commonly noticed on the back of the U.S.

One Dollar Bill, it is known the world over, as the Divine Eye, Sacred Eye, or Eye of Providence. The All-Seeing Eye is also the emblem of MWB Jesse Villarreal, the Grand Master of Masons of the District of Columbia for the 2011 Masonic Year.

However, unlike most other emblems, the Grand Master's pin is significantly different from previous year's pins. There is no square and compass, nor is there a "G". Instead, it is the Egyptian depiction of a human eye and eyebrow, as seen looking at a person in portrait decorated with the markings that adorn the eyes of a hawk. To the ancients it was known as the *wed-jat*, meaning sound, whole, or undamaged, and a powerful emblem of the ancient Pharaonic dynasties. It is a symbol for the ability to spiritually perceive that which is illuminated, as well as that which is hidden.

It is commonly called the Eye of Ra, Eye or Horus, or the Eye of Thoth - but that is a confusion held by many. There are actually two eyes which form the one. The right eye or white eye is associated with Horus and represents the sun and summer; and masculine energy characterized as reason and mathematics. The right eye was also considered

especially important for its great healing and protective powers including: strength of the master; the concept of kingship; and protection against chaos. The left eye or black eye, also known as the Eye of Thoth, symbolizes the moon and winter, along with fluid, feminine, lunar energy, which rules intuition and magic.

According to Egyptian mythology, the symbolism of the "eye" originated in a vain attempt to secure greater cosmic power with the murder of Osiris by his brother Seth. In the struggle to avenge the death of his father Osiris and defeat Seth, the left eye was torn from Horus during the final battle. Thoth the god

of wisdom and learning in conjunction with his consort Ma'at, the goddess of truth, law and universal order, magically restored the left eye of Horus.

The pin worn by D.C. Masons represents the injured left eye magically restored, which thus transforms to the right Eye of Horus. Because of this miraculous rejuvenation, the eye more specifically came to represent resurrection and regeneration, a power the ancients believed stronger than all men and mightier than the gods.

Not only was the Eye of Horus worn as a magical amulet for protection, it was also used as the standard notation of measurement, particularly for quantifying



*The 2011 Grand Master's pin*



Horus



Thoth



the appropriate ingredients in medicines and pigments. In this manner of use, the word *wedjat* curiously came to signify the color blue, represented by the crystal in the pin, and certainly creates an intriguing connection between the mythological power of the eye and the traditional color of a Masonic lodge that could reach back as much as 5,000 years.

In representation of its magical powers and practical applications, the ancients divided the eye into six measurable parts, each representing one of the six senses of man: smell, sight, thought, hearing, taste and touch. This was accomplished by dividing the preceding amount in half for each corresponding part of the eye (Figure 1). Hence, one half of one (the whole eye) is one half and represents the first sense of smell.

Smell is symbolized by the side of the eye directed toward the nose.

"Behold the fragrance that rises in Abydos and it comes; the Eye of Horus doth cause it to come. It is set in order upon thy brow, O Osiris

Khenti-Amenti; it is set in the shining and rises on thy brow." One half of one half equals one quarter (1/4), and represents sight or sensation of light, symbolized by the pupil. "Perfect is the Eye of Horus. I have been delivered in his sight, the shining one, the ornament of the Eye of Ra, the Father of the Gods."

Half of one quarter equals an eighth (1/8) and represents Thought symbolized by the eyebrow. "...the Eye of Horus hath made me holy...I will hide myself among you, O ye stars which are imperishable. My brow is the brow of Ra." Dividing an eighth in two creates one sixteenth (1/16) meaning Hearing, symbolized by the side of the eye that points toward the ear. "That which had been shut fast by death hath been opened by the command of the Eye of Horus, which hath heard me. Established are the beauties of the forehead of Ra."

The next sense is Taste or 1/32, derived as half of a sixteenth. It is symbolized by the curved tail.

"Come, the Eye of Horus hath delivered for me my soul, my ornaments are established on the brow of Ra. Light is on the tongues of those who speak the name of Osiris." The last sense and measurement of one sixty-fourth is Touch, symbolized by a leg touching the ground. "I shall touch the Gods and the Eye of Horus burning with fire before my eyes."

Reversing the process by adding the measurement for each sense, the total sum equates to 63/64ths leaving the eye incomplete. The last 1/64th symbolizes the missing part of the right eye used by Thoth to restore the left eye of Horus damaged in battle, and thus the restorative properties of regeneration in this life and the next.

The mathematical measures used by the Egyptians to conceive a higher and more magical or holy power of the seventh part to complete the common or material six part unit is evidenced throughout our Craft, especially in the Fellowcraft's Degree, as well as in the profane world. This portioning of measures may help explain why the

ancient Hebrews using a Lunar cycle nonetheless adopted a solar six day work week plus a seventh day of rest belonging to God to make it complete, perfect and holy.

Coupling the mythology of the symbolic eye to the regularly observed cycles of the sun and moon and stars, ancient Egyptian mystics took a monumental leap into the divine mysteries. They began to envision the heavens in a new way, and applied the first principle of Creation that all constructs of the Universe are eternally expressed in the manifestation of geometry. The dynamics of light moving from the East (right eye) to the West (left eye) of Horus corresponds to a merging of the two universes of the divine and the physical, in other words, "as above so below". The pin of the Grand Master, when taken together as the Eye of Horus and the Eye of Thoth, represents the combined, transcendent power of the universe through the Eyes of Ra – the supreme G.A.O.T.U. ■

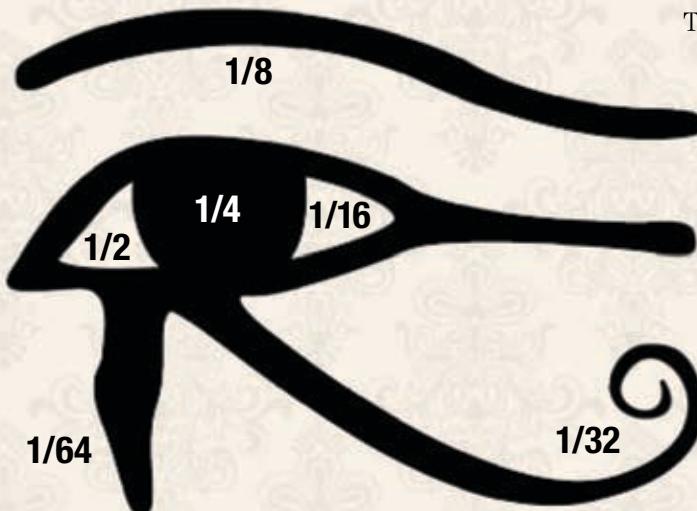


Figure 1. Measurements of the All-Seeing Eye

# Happy Anniversary!

## Keys to a Successful Lodge Celebration



Kevin P. Jay, PM

Assistant to the Grand Secretary

The Grand Lodge of the District of Columbia is proud to celebrate its Bicentennial this year. Planned events are already under way to mark such an auspicious occasion. But what of celebrating significant lodge anniversaries?

There are undoubtedly many different ways of marking an occasion such as a 10th, 25th, 50th, 100th, 200th, or indeed any anniversary. This article, which is based on the reports of a number of successful and joyous anniversary celebrations, looks at some of the key features involved in planning a lodge anniversary, with a view to making it a memorable event.

Early preparation is key and should start well in advance of the big day. Regular dissemination of information to lodge members is crucial in order to fix the event in everyone's mind and busy calendars. A Lodge Anniversary Committee should be set up and assigned the task of planning the various activities and functions and begin executing those plans as time goes by. Mention should be made in the lodge minutes as to how the planning is going to help in this regard as well as regular updates at lodge meetings and in trestleboards.

The Lodge Anniversary Committee should meet regularly in the six months prior to the event and hold other ad hoc meetings as necessary. A reserve list may be established for those who express interest in attending and are to be notified in a timely manner to replace the invited guests who respond in the negative by the firm deadline set for this purpose.

Principal items that require early attention of the Lodge Anniversary Committee are:

- The lodge's history will be a key component of an anniversary celebration. The content of the lodge history should be carefully considered. All of the lodge's artifacts should be studied carefully and significant items should be selected for display and explanation on the big night. The Lodge Historian should be tasked with ensuring that unique items of interest will be the focus of attention.
- Invitations to the banquet as the main event of the anniversary year, supervised by the Lodge Secretary, should go out at least six months in advance. Consideration must be given to inviting a delegation from the Grand Lodge and Appendant Bodies. Every effort should be made to ensure the attendance of a number of representatives of sister lodges, both from within and without the jurisdiction.



- Catering, libations and the venue, if different from the Lodge Hall, should be taken care of in good time. The table plan and personalized place cards bearing the names and ranks of the invited dignitaries and guests should be prepared as information becomes available.
- The volunteers, who make up the anniversary celebration team, should each contribute in different ways depending on their particular area of interest and expertise.

Of course, the finances of the anniversary need careful thought so that the price for attendance is set at a level so as not to deter members from inviting a large number of personal guests. The main out-of-pocket expense should be for invited guests, which should be drawn from lodge funds.

Any lodge that has been working in a city for many years will have contributed much to the history of the city, and to the business and social worlds. Therefore, extending invitations to the city administration and media is strongly recommended. Make a list of who to contact and give them plenty of warning so that they can accommodate the celebration in their schedules. Make sure that all publicity sent out includes a contact number or email address.

A souvenir program is a worthy investment as a memento of the event and of the happy times enjoyed by the members and guests.

Remembering one of the aims of Freemasonry, the lodge should consider making a substantial gift to charity enabled through donations.

A dress rehearsal on the morning of the event, with a large number of stewards and lodge officers in place, will ensure the smooth running of affairs that night.

The Anniversary Meeting should be opened by the Master of the Lodge, followed by a presentation by the Lodge Historian or a Past Master reflecting upon the reality of times, touching on social and cultural change, recalling the first founding Master of the Lodge, and other members who distinguished themselves through the years, having served the fraternity in various positions.

The gavel then may be handed to the Guest of Honor, (Grand Master, or his representative), for his personal reflections, commanding the Lodge upon its happy achievement and those whose sterling efforts made the celebration possible.

There may well be a number of presents and presentations, such as a Certificate of Appreciation from the Grand Lodge to the Master and presentation of a check by the Master for the Grand Lodge charity.

All this may take place at a *Festive Board* or *Table Lodge*, depending on the composition of the guests invited, with a number of suitable toasts offered by designated members of the lodge or the celebration may be continued with a Gala Banquet following the closing of the Lodge.

Last, but not least, a member of the Lodge must be assigned to document the various aspects of the celebration. This should include the minutes of the committee meetings, copies of programs or flyers that were created, and photographs of the event. Someone should also be appointed to assemble the disparate parts together into an article suitable both for publication in the *Voice of Freemasonry*,

and to be kept in the archives of the lodge so that when future events are proposed, a tried and true formula for success is available. ■

**Early preparation is key and should start well in advance of the big day.**

**Remembering one of the aims of Freemasonry, the lodge should consider making a substantial gift to charity enabled through donations.**

**The lodge's history will be a key component of an anniversary celebration.**

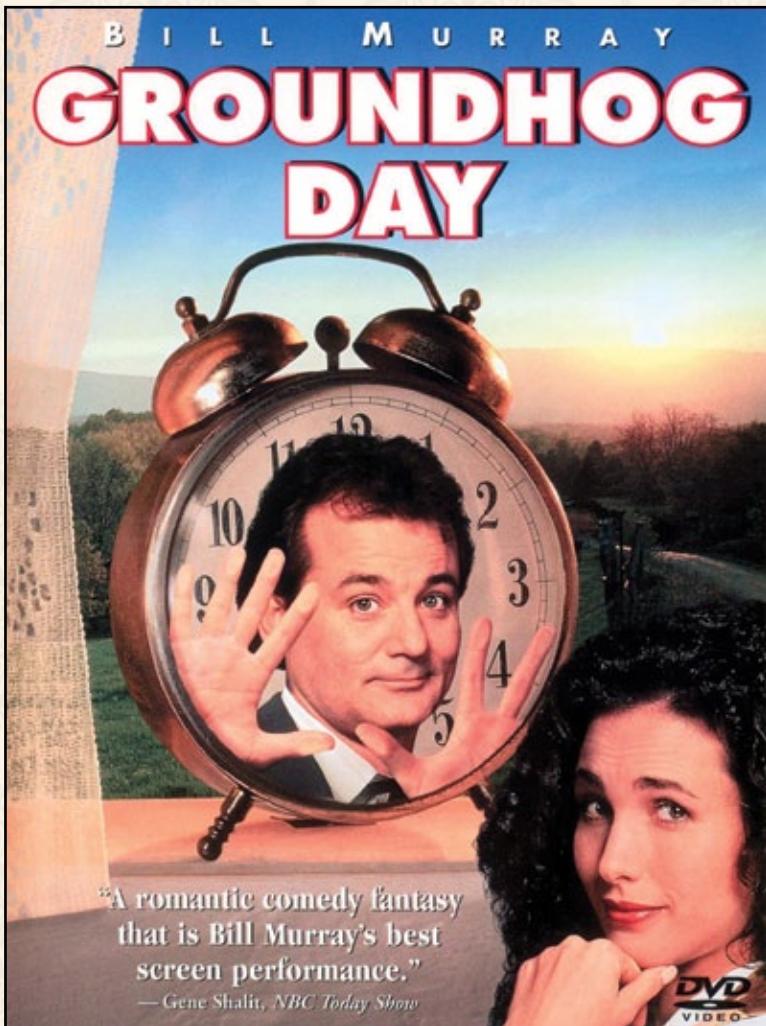
**A dress rehearsal on the morning of the event, with a large number of stewards and lodge officers in place, will ensure the smooth running of affairs that night.**

# The Movie *Groundhog Day* from a Masonic Perspective

This essay contains SPOILERS regarding the movie *Groundhog Day*. If you have not yet seen the movie, continue on your own accord.



**Matt Keller, Senior Warden**  
Anacostia Lodge No. 21



The film *Groundhog Day* is a cherished favorite of movie buffs since its release in 1993. It is a movie about Phil Connors, a bitter, cynical, selfish man who pushes away people and listens to no one. He is a pariah.

Phil Connors is the roughest of ash-lars. He is a reporter who is covering the groundhog ceremony in Punxsutawney, Pennsylvania. Miserable with his job and snarky toward his coworkers, the cute small town annoys Phil, and he wants nothing more than to finish the assignment and move on. Especially

after the evil demon groundhog sees his shadow!

But something happens. Phil and his crew are snowed in and they must stay another god-awful night in the small town. So the next morning Phil wakes up and slowly realizes things appear to be not quite right. He keeps running into people he met yesterday. He has the same conversations. He keeps running into that blasted Ned Ryerson! Phil is caught in a repeating time loop. He goes to bed and wakes up at the beginning of Groundhog Day. Over and over and over.

At first he utilizes his less than stellar personality to take advantage of the situation. He comes to the conclusion that the world is his playground. He steals, seduces, manipulates and engages in multitudes of immoral acts. But this stops being fun to Phil. He gets depressed he attempts suicide (many times).

And then suddenly something snaps inside him. He starts noticing the town around him. After all, he's probably spent the equivalent of years stuck in this town. He notices the people. He notices that he isn't the only one with problems.

Phil develops empathy for those around him. He attempts to be kind to an elderly homeless man. Phil discovers the elderly man dies from a heart attack toward the ending of the day. He repeatedly attempts to save his life. Despite all his efforts Phil finally realizes there's nothing he can do to prevent the man from dying. He continues to show kindness to this man despite the knowledge that he will die.

Eventually Phil goes around helping everybody. In the process, Phil falls in love. He falls in love with



the people, the town, and his coworker Rita. He sheds his previously foul self and embraces life, relief for his fellow man, charity for those around him and makes a pointed effort to make real empathic connections to those around him.

Magically the cycle stops! He helped so many people in one day that everyone feels like they know him, Rita has fallen hopelessly in love with him and as the movie ends Phil declares, "Let's live here!"

Phil has transformed. He has hewn and polished his own ashlar. The entire story presents the power of growth. The kind that comes deep inside us when we look into ourselves. It is

The entire story presents the power of growth. The kind that comes deep inside us when we look into ourselves. It is the type of growth that is paramount in Masonry.

this type of growth that is paramount in Masonry. We look inside ourselves and seek out self-change.

It is often said that Masonry's goal is "the betterment of mankind", but some misinterpret that to mean Masons inflicting change on others or other Masons. This is a fallacy. The change can only come from within – just as Phil's change came from within. *And it did not happen overnight.*

And with that, we should ask what value the movie *Groundhog Day* can add to our Masonic journey. What could we learn about ourselves if we were stuck in time? How would *you* improve yourself as a Man and a Mason? ■

## EUREKA! Bicentennial Key Tags Already Reuniting Brothers with Their Keys

**A**re you using your key tag? Maybe you should be. When a special plastic dues card was designed for the Grand Lodge's bicentennial year, one that could be kept as a remembrance, a small plastic tag, meant for use on a brother's key ring, was included as part of the same carrier as the 2011 dues card. This "key tag" was made in the same design as the dues card, but does not display any personal information other than a "control number" registered with Grand Lodge and unique to each member. On the back side of the tag it offers three different ways to contact the Grand Lodge headquarters staff. Anyone finding a set of keys which included this key tag could contact the Grand Lodge in an effort to get the found keys back to the owner.

We now know it works! The Grand Lodge staff has already received a couple of calls from individuals who found keys with this tag attached. The callers name and contact information is recorded, and using the control number of the tag, we identify the brother who that tag was issued to and share the finders contact information so he can retrieve his keys. Thanks to the Good Samaritans who called; that which was lost has now been found.

The key tags can be used for many years to come, not only during 2011. ■



## Masonic Principles That Link the Past, Present and Future

*continued from page 17*

like in sailing, just float through life without leaving our own imprint. Our choices, mindful of their consequences, contribute to the ultimate quality of our life experience. We are influenced by many sources, e.g., our parents, education, principles and values, but our ultimate destiny is linked to our choices.

### Balance

Chinese Taoism long ago promoted the virtues of moderation. I believe too much of a good thing or too much of a bad thing is never good. "All work and no play makes Johnnie a dull boy" is a sentiment echoed throughout the world. Both a Mason and a sailor understand the necessity of balancing desires, goals, and obligations (often conflicting) in order to reach a purposeful destination. Balance can be broken down into its various components which include: (1) spiritual, (2) intellectual, (3) physical, (4) social, and (5) leisure.

Among other things, these dimensions are sensitive to age, health, culture, and personality. Doctors often attribute stress and disease to the lack of balance.

I am happy to be a Mason and grateful for the many opportunities available to me to create a purposeful life. At this point in my life, I study but not at the expense of a healthy lifestyle including nutrition and exercise. I also spend time with friends. I expose myself to the arts and humble myself to forces greater than myself. This balance works for me, and I believe it can help others realize their potential and realize happiness.

It goes without saying that priorities and intensities are age sensitive, but balance should be maintained. Obviously a young man must work hard to raise his family, but an older man may be more focused on health and social issues.

Doctors have well documented the importance of sports/physical exercise as a way of promoting good health, emotional stability, and building social relationships, particularly in team sports.

Love manifests itself in many ways, i.e., between a parent and child; love among friends and colleagues; love between spouses and lovers, and even the love between Masonic brothers. Of course spiritual love leads and comforts believers. From a practical point of view love, as manifest through family, stabilizes society and allows for the procreation of life.

Perhaps people differentiate themselves most by how they choose to spend their free time. One may read a

book or collect stamps or learn a foreign language or take up music. Others may elect to do volunteer work. These choices are our unique form of self expression.

### Retrospection

We need not re-invent the wheel. We can learn from others as well as our experiences and can make informed decisions about the future.

If one were to write his own testament, much like what appears in an obituary, he would be reminded that our time is limited on this earth. If we want to be respectfully remembered in the future, we must employ a self-correcting mechanism driven by reflection.

In this manner if one does go off course, he can get himself back on track by correcting his errors and atoning and/or forgiving as appropriate. Self correction should be an ongoing dynamic of daily living, and such corrections can best be achieved as a result of self-evaluation. The Masonic discussion of virtues and vices expands on this principle. A life without purpose is not only a personal tragedy but a failure to function responsibly in society.

The Mason's Twenty-Four Inch Gauge similarly stresses the importance of balance. Here time is divided equally into the following eight hour increments: "Eight hours for the service of God and a distressed-worthy brother; eight for our usual vocations, and eight for refreshment and sleep." Employing this gauge will facilitate balance.

The first degree introduces the concept of the middle point of the compass. The edge of the circle is our limit and anything between the dot and the edge is the space where we can go or more precisely that is our universe.

Regatta is determined by the space one is allowed to sail and where you see yourself. Similarly a Mason learns to respect certain rules and laws.

By thinking about myself as a rough ashlar I realize how much I have to work on some things and to polish them until I reach the point of perfect ashlar. By thinking about the raw and perfect ashlar I realized that can be used in various situations in my life. Currently I am working on my website and since I am thinking about raw in perfect date I decided to work stage by stage.

The lodge has taught me that charity is a core Masonic value and can be incorporated into one's daily life. Such good acts transform the giver as well as the receiver and constitutes a part of our legacy. ■



# FREE AND ACCEPTED MASONS OF THE DISTRICT OF COLUMBIA 2011 ELECTED GRAND LODGE OFFICERS



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Jesse Villarreal



**SENIOR GRAND WARDEN**  
Teko A. Foly



**DEPUTY GRAND MASTER**  
Joseph S. Crociata



**JUNIOR GRAND WARDEN**  
James T. Feezell



**GRAND TREASURER**  
Robert F. Drechsler



**GRAND SECRETARY**  
Mansour Hatifi



**GRAND LECTURER**  
Christopher K. Mahaney



**SENIOR GRAND DEACON**  
Jeffrey D. Russell



**JUNIOR GRAND DEACON**  
J. David Moses Rozsa



**SENIOR GRAND STEWARD**  
Roman Volsky



**JUNIOR GRAND STEWARD**  
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Jesse Villarreal, Grand Master   Mansour Hatefi, Grand Secretary



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**FOURTH ROW (L to R):** Ralph E. Mahaney, Grand Standard Bearer; Robert E. Johnson, Grand Pursuivant; George J. Stoklas, Jr., Aide to the Grand Master; Kevin P. Jay, Administrative Assistant to the Grand Master; Dustin R. Rawlins, Aide to the Grand Master; Christopher E. Taylor, Grand Organist; David B. Akopian, Aide to the Grand Master

**Grand Lodge Officers not pictured:** George Nicol, Jr., Grand Sword Bearer; Paul D. Dolinsky, Grand Historian; Michael Marrett, Assistant Grand Chaplain; Danny J. Critchfield, Grand Almoner; William G. L. Turner, Grand Provost; Gregory T. Martin, Assistant Grand Lecturer; Z. Chris, Grand Physician

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