



SCOTTISH RITE OF FREEMASONRY

BULLETIN

VALLEY OF WASHINGTON • ORIENT OF THE DISTRICT OF COLUMBIA

FALL 2021

ARCHITECTURE SPEAKS

THROUGH THE LANGUAGE OF
SYMBOLISM IN THE SCOTTISH RITE
TEMPLE AT WASHINGTON, D.C.



SCOTTISH RITE CALENDAR • November 2021 through February 2022

Please note that the dates, times, locations and formats of all meetings and events listed below are subject to change in accordance with the directives issued by local masonic and/or civil authorities. The most current information may be found by visiting the Valley's website at DCSR.org. PLEASE CHECK MEETING STATUS ON WEBSITE.

NOTE: In response to conditions related to the COVID-19 Pandemic, schedules are subject to change and meetings may be cancelled or replaced with virtual online formats. Visit DCSR.org for the latest updates.

NOVEMBER 2021

- 2 Mithras Lodge (Temple)
- 6 **FALL REUNION (Temple – Casts & Candidates)**
- 9 Evangelist Chapter (Temple)
- 11 VETERANS DAY – DCSR OFFICES CLOSED
- 16 Robert de Bruce Council (Temple)
- 23 Education & Scholarship Awards Program (Virtual, 7:00 p.m.) Public Event
- 25 THANKSGIVING DAY – DCSR OFFICES CLOSED

DECEMBER 2021

- 5 Holiday Concert – Alexandria Harmonizers (Temple)
- 7 Mithras Lodge (Temple)
- 14 Evangelist Chapter (Temple)
- 23 CHRISTMAS DAY (Observed) - DCSR OFFICES CLOSED
- 27-31 WINTER RECESS – DCSR OFFICES CLOSED

JANUARY 2022

- 3 NEW YEAR'S DAY – DCSR OFFICES CLOSED
- 17 MARTIN LUTHER KING JR., DAY – DCSR OFFICES CLOSED
- 18 Joint Meeting (Lodge & Chapter) 2022 Officers Elections
- 25 Joint Meeting (Council & Consistory) 2022 Officers Elections

FEBRUARY 2022

- 1 Mithras Lodge (Temple)
- 5 Installation of DCSR 2022 Officers (Temple)
- 8 Evangelist Chapter (Temple)
- 15 Robert de Bruce Council (Temple)
- 21 PRESIDENTS' DAY – DCSR OFFICES CLOSED
- 22 Albert Pike Consistory (Temple)



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PUBLISHER

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This *Bulletin* is published twice a year for members of the Valley of Washington, Orient of the District of Columbia, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction of the United States of America. 2800 16th Street NW, Washington, D.C. 20009

SCOTTISH RITE OF FREEMASONRY
DISTRICT OF COLUMBIA



2800



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BY ILLUSTRIOUS LEONARD PRODEN, 33°
SOVEREIGN GRAND INSPECTOR GENERAL OF THE
SUPREME COUNCIL IN WASHINGTON, D.C.



Ill. Leonard Proden, 33°

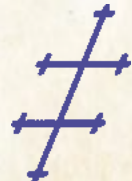
My Scottish Rite Brethren:

It is with great pleasure that the officers and members of the Valley of Washington welcome you into the Scottish Rite here in the Orient of the District of Columbia. We are certain that your experience through the various degrees conferred will be most beneficial and result in a better understanding of Masonry. You will experience a special one-day Reunion (coronavirus restrictions and directives are still in place) where you will observe presentations of the 4°, 14°, 18°, 30° and 32°.

I urge you to observe, listen and learn the lessons of each of the Degrees presented. You will find the Scottish Rite of Freemasonry teaches the splendid truths of each of its Degrees—not abstractly, nor in boring manner, but with didactic splendor. I hope you recognize that each of the Degrees brings drama to the service of philosophy, leading you through the chambers of imagery, and culminating in the revealing of truth. Truth that makes us men and sets us free from fear—fear of life, fear of death, fear engendered by “those blind thoughts we know not nor can name.” In short, the Scottish Rite is for the man who is not afraid to think, who is willing to confront the greatest problems of faith and philosophy, and the fundamental issues of life, and to think them through to a candid conclusion. It is my hope that you also glean that the Rite emphasizes not only toleration but freedom of thought, inspiring all Masters of the Royal Secret to be courageous of opinion founded in intelligence and mental honesty.

Even during a pandemic when many feel off balance, the lessons of Scottish Rite Masonry help us to discern truth from fiction, navigate effectively through turbulent seas and boldly see the opportunity in transformation and implementation of new approaches unimagined just months ago. Your Scottish Rite, armed with science-based knowledge and protocols and the will to keep calm and carry on, is now fully “open for business” and we welcome your attendance at all of our Tuesday gatherings and other events.

Thank you for being a Scottish Rite Mason.



ARCHITECTURE SPEAKS

THROUGH THE LANGUAGE OF SYMBOLISM IN THE SCOTTISH RITE TEMPLE AT WASHINGTON, D.C.

Art and architecture spring into being to answer cultural and physical needs. Architecture must carefully consider art to satisfy the soul's cry for beauty and perfection and answer the demand for structures fitted to the purposes of time. To fulfill adequately their useful mission, both art and architecture must have meaning; for when artistic effort ceases to be symbolic and becomes vainglorious, when the pride of man asserts itself, then art declines swiftly. So, with this thought in mind the new Scottish Rite Temple is viewed as it stands on its commanding site, at Sixteenth and Harvard Streets, in the shadows of spires, monuments, and buildings dedicated to spiritual uplift of man.



The Scottish Rite Temple in its design and ornamentation must neither be considered as an essay towards the elaboration in symbolism of a thesis on morals and dogma nor as a didactic effort. Such teachings belong in their proper places on the inside of the temple. The exterior ornament does, however, endeavor to present symbolically the qualities and ideals of every rational creature.





The steps leading up to the temple are in groups of three, five, seven, and nine, numbers filled with meaning to every Mason.

Surrounding the portal are thirty-three gigantic square stones conveying the thought of strength and power and giving an appropriate background for the entrance doorway, one stone for each degree of Masonry.

The great portal, in mosaic and bronze, depicts life and those gifts and virtues by which we live. Physical values set up in like manner might portray food, shelter, gold, silver, and precious stones.

The central mosaic represents a feathered tunic of the type worn as a mantle of authority by rulers and the learned among ancient Egyptians and other early peoples. These vestments were made on a finely woven network with feathers tied and interlaced in patterns. For the color theme of this mosaic, in which the cape, shawl, and underskirt of the tunic falls from a golden double headed eagle in the center to the top of the bronze entrance doorway, the male pheasant was chosen.



Surrounding the central panel and doorway is a frame of open-worked bronze, wrought and engraved in crude patterns, symbolizing the Gifts and Fruits of the Spirit, the Natural, Moral, and Theological Virtues, and expressing sensitive and rational life. The hand cut and hammered metalwork of the bronze attempts to express the character of workmanship before the coming of the machine.



The entire frame rests on a pedestal at either side of the doorway upon which is inscribed the following: Under Sensitive Life expressed by water and the life existing therein, *Ex Oriente Lux*, From the East comes Light; and under Rational Life portrayed by a figure of man reaching towards the Unknown Beyond, *Ex Occidente Lex*, From the West comes Law.



The story woven into this bronze work represents the spiritual qualities of man



arranged in groups surrounding the great central mosaic panel.

The first four panels above each pedestal depict the "Natural Virtues"; on the left are the Oak and Linden for Hospitality, the Wings for Aspiration, the Cock for Watchfulness, the Bear for Self-restraint; on the right, the Southern Cross for Courage, the Rock for Dependability, the Cornucopia for Liberality, and the Ants for Diligence. Above these groups are the "Fruits of the Spirit"-four on either side-the Lily for Chastity, the Rain and Flower for Impartiality, the Dove for Peace, the Laurel Branch for Brotherly Love, the Heron for Cleanliness, the Cedars for Long Life, the Spider for Patience, and the Harp for Joy. The Bear for Self-restraint is sometimes included in this group and is so placed that it may fall with either.

The "Gifts of the Spirit" come next, six in all. Here the Orb and Scepter stands for Fear, as Government; the Seat, for Counsel; the Owl, for Wisdom, the Stork, for Filial Piety; the Lighted Lamp, for Knowledge; and the Sun at Full, for Understanding. Fortitude sometimes falls in this group and is placed so that it may be included.

Across the head of the portal are two groups: First, the



Architecture Speaks

“Moral Virtues” represented by the two panels on the left and right side, the Lion for Fortitude, the Serpent for Prudence, the Scales for Justice, and the Fountain for Temperance, and in the center, the “Theological Virtues” are depicted by the Flaming Heart for Charity, the Rising Sun for Faith, and the Anchor for Hope.





At either side of the entrance stands an urn, resplendent in the coloring of the mosaic and in scale with the Great Portal. Here the ornament depicts the senses of man. The large main entrance lobby walled in black marble and covered with a gold leafed vaulted ceiling, with the light emanating from six large Scottish Rite eagles, reminds us of our steps into Masonry.

The arches, at either end of the lobby, with their vivid red background allow curiosity to wonder what is beyond. Corridors lead from the lobby through these arches to the Tiler's Lobby, where the soft gray walls give expression for silence in approaching the Great Hall. Upon the wall of this lobby is inscribed Henry Fielding's prose tribute to simplicity in life.

“There Cannot Be a More Glorious Object in Creation Than a Human Being Replete with Benevolence, Meditating in What Manner He May Render Himself Most Acceptable to the Creator by Doing Good to His Creatures.”



Architecture Speaks

The Great Hall takes the form of an Amphitheater, and unusual hangings drape the walls. Extending around the proscenium arch are the twenty-nine jewels of Scottish Rite Masonry, with a conventionalized growing vine held by bands, giving expression to the thought that the living are bound together by Scottish Rite Masonry.

PORTER-LOCKIE-CHATELAIN, *Architects*

By Irwin S. Porter, 32°



OUR VALLEY'S FORMER HOMES

by Chris Ruli, 32° K.C.C.H., Valley Historian and Archivist

The D.C. Scottish Rite has occupied several different spaces since our Valley's inception in December 1870. Each space has its own distinct history and helps us better understand how our predecessors conducted their masonic activities and cultivated this unique branch of Freemasonry in the District of Columbia. Here's a brief overview of the places where our masonic brothers once called home:

JOSEPH W. NAIRN'S RESIDENCE 1109 H STREET, N.W., JANUARY 6, 1871 - JANUARY 31, 1871

Mithras Lodge of Perfection held its first four meetings in Joseph W. Nairn's residence on 1109 H Street, Northwest. Nairn offered use of the space while the lodge negotiated with the District's Masonic Temple Association for accommodations in their temple on 9th and F Streets, Northwest. Nairn served as charter treasurer for Mithras and Evangelist Chapter when the latter body formed in 1872. A pharmacist by profession, Nairn joined Freemasonry through Federal Lodge No. 1, served as the lodge's Master from 1852 through 1855, and simultaneously Senior Grand Warden from 1854 to 1855.

D.C. MASONIC TEMPLE 9TH & F STREETS, N.W., FEBRUARY 7, 1871 - FEBRUARY 11, 1875

In late January 1871, Mithras secured the Royal Arch chapter room in the D.C. Masonic Temple. The lodge held their first meeting on February 7, 1871, and paid ten dollars (\$250, adjusted for inflation) per month for two meetings. Additional meetings could be scheduled for two dollars provided that the space was not occupied by a Royal Arch Chapter. Mithras had previously rented the temple's Templar asy-



lum in December 1870 to hold their lodge's consecration ceremony and officer installation, which was performed by Grand Commander Albert Pike and Supreme Council Secretary-General Dr. Albert Mackey. While in this building, the Valley of Washington expanded to three bodies: Kedron Council Princes of Jerusalem and Evangelist Chapter Rose Croix starting on December 7, 1871, and Robert De Bruce Council of Kadosh on December 11, 1873.

The D.C. Masonic Temple was opened in 1870 and served as the meeting place for several craft lodges and York Rite bodies. It included one of the largest public theaters in Washington for rent and included commercial space on the first floor, a restaurant, banquet hall, and a large Templar asylum on the top floor for drill performance. President Andrew Johnson, 32°, participated in the temple's cornerstone laying ceremony on May 20, 1868, and even issued an Executive Order to excuse any masons working in federal departments that day to attend the ceremony. Johnson personally received the 4° through 32° degrees on June 20, 1867, by the District's first S.G.I.G. Benjamin B. French during a private ceremony at the White House.

SCOTTISH RITE TEMPLE 7TH & D STREETS, N.W., MARCH 2, 1875, TO MARCH 2, 1886

With enough funds now at their disposal, Valley trustees secured the fourth floor of the Bank of Republic building in January 1875. Dedication ceremonies for their first temple, located on the southwest corner of 7th and D streets, occurred two months later on March 2. Grand Commander Pike presided over the ceremony, which was open to curious Master



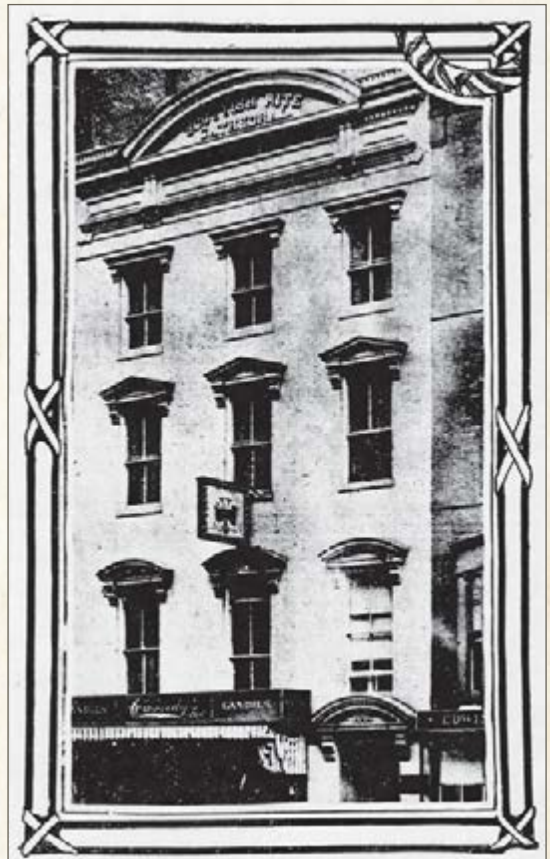
Masons and prospective candidates. The valley paid \$300 in annual rent (\$7,500, adjusted) and \$671 (\$17,000, adjusted) to renovate the interior, purchase furniture, and add Scottish Rite embellishments. Their new temple featured high ceilings, long windows, and several rooms for a hall and offices. Given their location, the space likely offered a great view of the city and ample light during the day for activities. The valley met later that year, on December 30, 1875, to form Albert Pike Consistory. The body's namesake presided over the consecration and later developed the consistory's first seal.

The new temple was a great resource for the valley and the Supreme Council. While Pike moved the Supreme Council's executive offices to Washington in late 1869, it would be more than a decade until the governing body would have its own building in Washington. Thus, Pike leaned on the D.C. Scottish Rite to use their space for Supreme Council sessions and events.

SCOTTISH RITE CATHEDRAL
1007 G STREET, N.W., MARCH 15, 1886 - JANUARY 18, 1910

The valley experienced steady growth through the mid-1880s but outpaced their current accommodations. In June 1884, Mithras' Venerable Master William O. Roome announced plans to purchase a four-story building located on 1007 G Street, Northwest, for \$13,000 (\$500,000, adjusted). Mithras trustees issued stock certificates in order to raise for their down-payment and secured additional financing for the remaining balance. Pike presided over the public dedication services on March 15, 1886. The building's back was razed two years later to rebuild and expand its square footage. The new cathedral included three meeting spaces, offices, and a banquet hall. The District's Grand Lodge, along with Pike, performed the cornerstone laying ceremony for the new extension on June 7, 1888 and returned on October 30 for the dedication.

To help fund the building's operations, trustees opened the Cathedral to non-Scottish Rite entities.



Their first floor was renovated the following year and leased out to the American Savings Bank, where Willaim Roome worked as the bank's President. Osiris Lodge No. 26 and King Solomon Lodge No. 31 held regular meetings at the hall as well as Washington Commandery No. 1, Knights Templar; Washington Council No. 1, Cryptic Masons; and at least one chapter of the Order of Eastern Star. The Royal Order of Scotland and Masonic Veterans Association often used the space for their events while religious and other fraternal groups were also given access for banquets, meetings, and religious services. When Grand Commander Pike died in 1891, his body lay in state in the main hall for two days under the watchful guard of Robert De Bruce Knights Kadosh.

**FIRST HOUSE OF THE TEMPLE
433 THIRD STREET, N.W., FEBRUARY 1, 1910 - MAY 7, 1940**

In March 1883, the Supreme Council acquired a house on 433 Third Street, Northwest, located on the corner of Third and E Streets. As Pike wrote in his announcement, the council had "at last a House of the Temple and a Home." D.C. Scottish Rite representatives attended the House of the Temple's dedication ceremony on October 22, 1884. Their new headquarters included several meeting spaces, executive offices, and Pike's personal residence, which he occupied up until his death in 1891. By 1909, the Supreme Council grew by such leaps and bounds that Grand Commander James Richardson, 33°, pressed the Council to erect a larger building in Washington. Richardson's wishes were granted later that year and the Supreme Council entered into an agreement with our Valley to swap buildings. The Valley agreed to take the first House of the Temple on 433 Third Street in exchange for their building on 1007 G street. The later was then sold to help fund construction. The "swap" occurred on February 1, 1910.



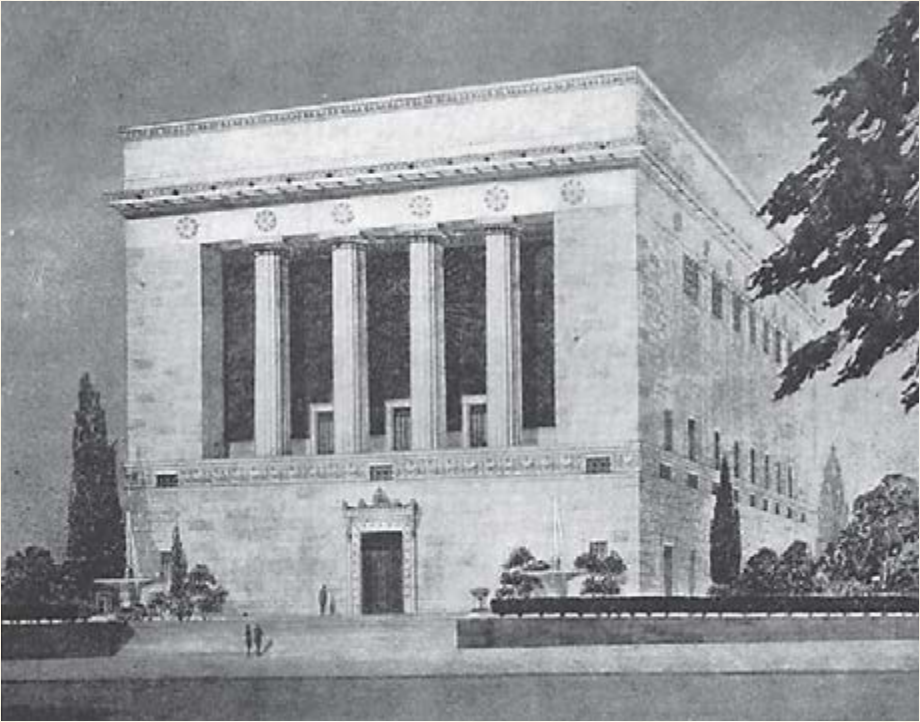
During their inaugural meeting in the new home, Mithras allocated \$2,160 (\$60,000, adjusted) towards renovations, which included plans to install a new pipe organ, four pool/billiard tables, and two bowling alleys in the basement. The temple's ground floor contained the General Secretary's office, candidate preparation room, and a large banquet hall. The second floor featured several game rooms, a library, and a ladies reception room. Pike's residence was converted into a small museum, which included artifacts and ephemera collected by the Valley's prominent members, while the third floor contained a four-hundred seat hall equipped with a stage and new organ. Photographers were later brought in to capture the newly renovated space. Those photographs are now carefully preserved at the House of the Temple archives.

Membership and operations continued to grow through the "Roaring Twenties" and into the 1930s, which prompted trustees to search for larger accommodations once again. They purchased several lots on 16th street and erected the temple that we currently occupy. The bodies held their last meeting in 433 Third Street on May 7, 1940 but the building remained under the Valley's stewardship and leased to the United States government until March 2, 1949 when it was sold to the Washington Housing Corporation for \$75,000 (\$862,000, adjusted).

**PROPOSED K STREET TEMPLE
13TH AND K STREET, N.W. (PLANNED BUT NEVER ERECTED)**

About nine years after the D.C. Scottish Rite moved into 433 Third Street, interest grew among the membership to relocate into a larger space. On February 11, 1919, Mithras trustees purchased a corner lot on 13th and K Streets N.W. for \$185,000 (\$1.3 million, adjusted) with plans to demolish the home and erect a new temple. The project was postponed two years later when the Grand Lodge of the District of Columbia announced Temple Heights, a jurisdiction-wide project to transfer all the masonic bodies into one complex. The 1929 stock market crash prompted the Grand Lodge to cancel Temple Heights and focus on membership retention. Meanwhile, the D.C. Scottish Rite continued to lease their K street property, but no action had been taken to build a new temple until the late 1930s. The proposed K street temple plans were subsequently scrapped, and a new building committee selected Porter-Lockie-Chatelain's design proposal, which we have today. The valley later sold off part of the K street property to Almas Shrine to build their first temple and the rest was leased off to generate supplemental income.

In a November 1921 bulletin, building architect Howard W. Cutler, 32°, provided his comments on the proposed building. The reader may notice similarities in Cutler's proposed design with our existing temple and with the House of the Temple, especially the top facade.

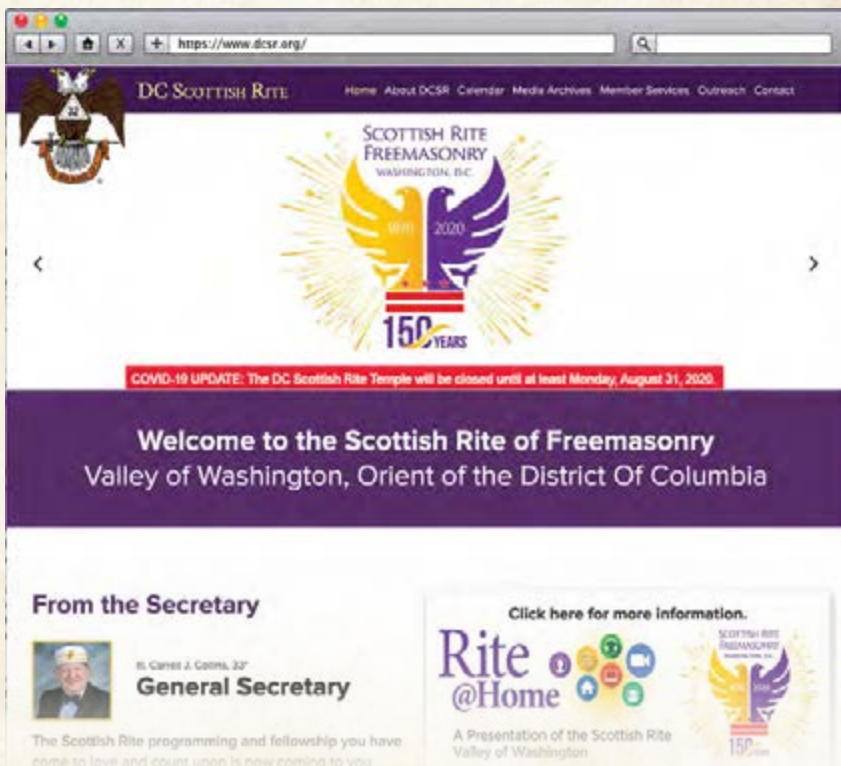


“The building is classic in style,” Cutler wrote, “of the Greek period, the exterior of which is the Doric order. It is proposed that it be built of limestone and marble. In the center of the facade is a huge sunburst of bronze which portrays the symbol of the 32°. This sunburst is superimposed upon dark marble and it is proposed that this be illuminated at night by concealed lights from above, with the huge columns in silhouette. It was my studied intent to produce a design which frankly expresses the purpose to which the building is to be put and I think it can be honestly said that it is neither commercial nor ecclesiastical in character but of a mystical nature, appearing as fit to house the secret work of our great order without fear of ‘cowans and eavesdroppers.’”

Did you know that the DC Scottish Rite has a newly refreshed website?

Connect with us to stay up to date with what's going on at the Rite!

<https://www.dcsr.org/>



Are you following us on Facebook?



DCSR - Orient of the District of Columbia, Valley of Washington Facebook Group:

<https://www.facebook.com/groups/DCScottishRite/>

ORIENT OF THE DISTRICT OF COLUMBIA



General Guidelines

Stay informed with calendar updates at the newly refreshed [DCSR.org](https://www.dcsr.org) and the *Scottish Rite Progress*.

Scottish Rite Office Hours

8:00 a.m. - 5:30 p.m. Monday, Wednesday, Thursday

8:00 a.m. - 7:30 p.m. Tuesday

Closed Friday

SGIG's Office (1st Floor, southeast quadrant)

General Secretary's Office (1st Floor, northeast quadrant)

Monthly Meetings of Four Bodies

(except during Summer and Winter recesses, or as otherwise noted)

7:30 - 8:30 p.m., 2nd Floor Lodge Room

1st Tuesday – Mithras Lodge of Perfection

2nd Tuesday – Evangelist Chapter of Rose Croix

3rd Tuesday – Robert de Bruce Council of Kadosh

4th Tuesday – Albert Pike Consistory

PLEASE NOTE: In response to conditions related to the COVID-19 Pandemic, schedules are subject to change and meetings may be necessarily cancelled or replaced with virtual online formats. Visit [DCSR.org](https://www.dcsr.org) for the latest updates or contact the staff at whoenes@dcsr.org or jdholt@dcsr.org.

Recesses

Winter Recess: December 15, 2021 – January 17, 2022

(Meetings resume – Tuesday, January 18, 2022)

Summer Recess: July – August 2022

(Meetings resume Tuesday, September 6, 2022)

Washington D.C. Scottish Rite College

School of History – Master Craftsman Program

Will meet at the call of the Dean of the School of History

Open to all members

School of Philosophy – Teaching of Degrees

Every 4th Tuesday at 6:45 p.m. in the Conference Room, 1st Floor

Open to all members

Refreshments

Meals will be served before all four monthly meetings

Dinner: 6:00 p.m., Lower Level Refectory





Most Worshipful Brother Alan L. Gordon, 33°

2021 Grand Master of Masons Grand Lodge, F.A.A.M. of the District of Columbia

Alan L. Gordon was born in Washington, D.C. and raised in District Heights, Maryland. He attended Suitland High School and is a graduate of Frostburg State University, both located in Maryland. Alan became a Certified Public Accountant in 1979. He founded Alan L. Gordon, CPA, P.A. in Rockville, Maryland in 1995.

Bro. Gordon is a Senior DeMolay, having been initiated into Cornerstone Chapter, Order of DeMolay on December 7, 1970, and presently serves as chairman of the Advisory Council of the Robert Le Bruce Chapter, Order of DeMolay. As a Senior DeMolay, Alan has been honored with the Chevalier Degree, the Legion of Honor, the Cross of Honor, and is an honorary member of the DeMolay International Supreme Council. In 2011, he was awarded the Guild of the Leather Apron.

As a third generation Mason, Bro. Gordon was raised to the Sublime Degree of Master Mason on October 18, 1994 in Temple-Noyes-Cathedral Lodge No. 32, where he was elected and served as Worshipful Master in 2004 and as Treasurer from 2006 through

2014. He affiliated with Hiram-Takoma Lodge No. 10 in 2015.

After serving and chairing several Grand Lodge committees, WB Gordon was appointed Grand Marshal in 2013. Later that year, Right Worshipful Brother Gordon was elected and installed as Junior Grand Steward. He has served in every position of the progressive, elected Grand Line culminating with his installation as Grand Master of Masons of the District of Columbia on December 12, 2020. Due to the global COVID-19 pandemic, MWB Gordon became the first Grand Master of D.C. ever to be installed in a virtual ceremony.

Noble Alan is also very active in the Shrine, where he has served his temple, Almas Shriners in several capacities. In addition to being on the appointed Divan for three years and on the elected Divan for four years, he served as president of the Uniformed Units, Director of the Greeters, Secretary/Treasurer of the BCC Shrine Club, President of the BCC Shrine Club, the Screwballs Club, and the NW-BCC Shrine Club; and he participated in the Ceremonial Cast performing the parts of High Priest and Prophet and Potentate.

In 2011, Ill. Gordon was elected and served as Potentate of Almas Shriners, after which he served as President of the Trustees Advisory Committee and Treasurer of the Almas Shriners for several years. He presently retains the treasurer position for the Almas Sphinx Club. He is also a member of Capital Court No. 50, Royal Order of Jesters.

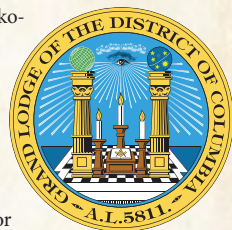
Internationally, Alan served as a member of the International Development Committee for Shriners International and as the Chief Ambassador overseeing the Almas Shrine Clubs in South America through July 2013.

Bro. Gordon was initiated a 32° Master of the Royal Secret in the Scottish Rite, Southern Jurisdiction, Valley of Washington in 1995. He was invested with the Knight Commander Cross of Honor (KCCH) in 2011.

Worthy Brother Gordon is also a Past Patron of Temple Chapter No. 13, Order of the Eastern Star and Past Grand Organist of the Grand Chapter of the Order of the Eastern Star in the District of Columbia. In addition, he served as Treasurer of Temple Chapter No. 13 from 2006 through 2013.

Companion Gordon is a member of Mt. Pleasant Chapter, No. 13, Royal Arch Masons of the District of Columbia, Circle Club of Master Masons, and Montgomery Forest No. 134, Tall Cedars of Lebanon.

Alan is married to his Lady Iris, and together they have three adult children: Michael, Adrienne and Samantha, and two grandchildren, Jacob and Anna.



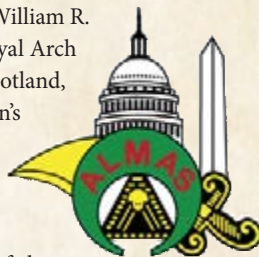


Illustrious Sir George J. Stoklas, Jr., 33° 2021 Potentate of Almas Shriners

Illustrious Sir George J. Stoklas, Jr., was born August 21, 1950, in Washington, D.C., to George J. Stoklas, Sr. and Mary M. Stoklas. Having been schooled in the Washington, D.C. school system, he graduated in 1968 from Woodrow Wilson High School in Tenleytown, and attended The University of Maryland, majoring in Engineering. From 1971 to 2005, he was owner of Embassy Camera, Incorporated in Washington, D.C.

George received his Masonic Degrees in 1992 from William R. Singleton-Hope Lebanon Lodge No. 7. and since that time, Freemasonry has been an integral part of his life. He served Singleton Lodge as Worshipful Master in 2000, and Secretary from December 2004 to December 2017. In addition to his membership in William R. Singleton- Hope-Lebanon Lodge No. 7, he is also a member of Italia Lodge No. 2001, Justice-Columbia Lodge No.

3, Harmony Lodge No. 17, William R. Singleton Chapter No. 4 Royal Arch Masons, Royal Order of Scotland, and was President of St. John's Mite Association of the District of Columbia in 2003, 2004 and 2005.



George is a Life Member of the Scottish Rite Valley of Washington, Orient of the District of Columbia, and was bestowed Knight Commander Court of Honour at its 200th Anniversary in Charleston, South Carolina in 2001, and was made an Inspector General Honorary of the 33rd Degree in 2017. He was awarded the DeMolay Legion of Honor in 2010.

George's service to the DC Grand Lodge includes as the Grand Lodge Photographer from 2000 to 2002, Grand Sword Bearer in 2003, Aide to the Grand Master in 2004, Grand Pursuivant in 2005, Assistant to the Grand Master in 2008, Special Assistant to the Grand Master in 2010, Aide to the Grand Master in 2011, Special Assistant to the Grand Master in 2012, and Deputy Grand Director of Ceremonies in 2013. He received the Grand Lodge Valentine Reintzel Award in 2002, and was awarded the Grand Lodge Distinguished Service Medal in 2015. He has served the Grand Lodge of the District of Columbia as Grand Treasurer since 2015.

In addition to the above involvement with Washington, D.C. bodies, he is additionally a member of Steele Creek Masonic Lodge No. 737, Oasis Shriners, and Red Fez Shrine Club, where I was the Treasurer from 2005 to 2009, all in Charlotte, North Carolina. he is also a member of Elks Lodge No. 1771 and Moose Lodge No. 2351, both in Myrtle Beach, South Carolina. George lives in Lake Wylie, South Carolina with his wife Peggy.

The Correct Position During Scottish Rite Prayer



Predicated on a basic, foundational of belief in a personal Supreme Being, the Scottish Rite gives primary importance to prayer in its Degrees and at its meetings.

While there is an established position and sign to be used by all Scottish Rite Masons during prayer, this position and sign are not uniformly practiced. All Scottish Rite Masons (except when engaged in ritual at the altar) stand during prayer, with caps remaining on the head as part of a uniform.

Scottish Rite Masons also give the accompanying “Sign of the Good Shepherd.” This is done by folding the arms, the left over the right, with the outstretched fingers touching the shoulders. The position represents the Good Shepherd carrying a lamb around his neck and holding its feet by crossed hands.

During prayer, the head is slightly bowed.

The practice of this prayer position and sign, will add much to the meaningfulness of our devotion.

VALLEY OF WASHINGTON



Master Craftsman's Program

How much do you know about the Scottish Rite?

Increase and test your knowledge of the Scottish Rite.

The Master Craftsman's (MC) Programs are self-study correspondence quizzes, offered through The House of the Temple (HOT). Each is designed to challenge and expand knowledge of the Scottish Rite, its history, structure, organization, and provide a deeper philosophical understanding of Masonic teachings. These are important courses, completion of which gives you a greater foundation in Masonry and your Valley credit towards the Valley Membership Achievement Program (VMAP) program.



Currently there are three MC courses available from HOT. "The Scottish Rite" course requires *Scottish Rite Ritual Monitor & Guide (3rd Edition)* edited by Ill. Arturo de Hoyos, 33°. The course on the "Symbolic Lodge" requires Albert Pike's *Esoterika*, edited by Arturo de Hoyos. A third more extensive 10 Section course is: "Master Craftsman: Scottish Rite Philosophy and Morals and Dogma." The annotated edition of *Morals and Dogma* and *Bridge to Light* are required for both Scottish Rite courses. The latter books are provided to candidates at the Reunion. After completion of a quiz or section, place the material in the "Master Craftsman" purple folder in the Valley's coat room. The reviewed quiz and/or section will be returned to you along with the next quiz, as appropriate. Completion of any MC course is recognized by the HOT with a certificate and a lapel pin. It shows a true commitment to Masonic education and the Scottish Rite.

The original MC programs consisted of two courses on The Scottish Rite a course titled "Symbolic Lodge." Those completing the old and current courses include:

SR (Old 1 – New II)

Ill. Bradley D. Andrukitis, 33°
 Ill. David L. Andrukitis, 33°
 Alexander Basilia, 32° KCCH
 Ill. Grant R. Berning, 33°
 Taurean N. Blake, 32°
 Perry J. Blatstein, 32° KCCH
 John Bowler, 32°
 Scott C. Buchanan, 32°
 Christopher S. Burt, 32°
 Edward J. M. Challita, 32° KCCH
 Kenneth L. Cohen, 32° KCCH
 Dan J. Critchfield, 32° KCCH
 Sergio N. D'Oliveira, 32°
 Joby E. Dixon, 32° KCCH
 Eddie A. Evans, Sr., 32°
 Ill. Fred W. Evans, 33°
 Ill. James T. Feezell, 33°
 Val W. Finnell, 32°
 Michael Galvez, 32°
 Royes L. Gernandt, 32°
 Darrell B. Hardy, 32°

Ill. William F. Harvey, 33°
 Brian J. Heider, 32°
 Ill. Donald M. Holliday, Sr., 33°
 Bryan T. Johnson, 32°
 Michael F. Lakat, 32°
 Ill. Bernard J. Michels, 33°
 Juan G. Ochoa Coloma, 32°
 Basil N. Mossaidis, 32° KCCH
 Rodolfo J. Pascual, 32°
 Mark H. Polansky, Sr., 32° KCCH
 Theodore J. Poppitz, 32°
 Nicholas J. Sampogna, 32° KCCH
 Eugene N. St. Clair II, 32°
 Ill. Marcus A. Trelaine, 33°
 Murat Turker, 32°
 Jason R. Van Dyke, 32° KCCH
 Frederick W. Waesche, 32°
 Ill. David J. Williamson, 33°
 Ill. Luke Young, 33°

Old SR Part II

Ill. Peter W. Brusoe, 33°
 Koffi J. R. Gnamoa, 32°
 James P. Goltz, 32°
 Edward D. Johnson, 32°
 Charles L. Stuppard, 32°
 Benjamin P. Whelan-Morin, 32°

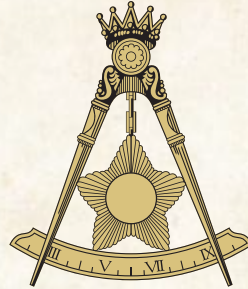
Symbolic Lodge

Ill. Bradley D. Andrukitis, 33°
 Ill. Walter P. Benesch, 33°
 Grover D. Brewer, 32°
 Ill. Bruce D. French, 33°
 John C. Harris, 32° KCCH
 Basil N. Mossaidis, 32° KCCH
 Ill. Ronald Reynolds, 33°

Fall Reunion 2021



Fourth Degree



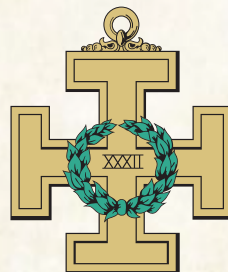
Fourteenth Degree



Eighteenth Degree



Thirtieth Degree



Thirty-Second Degree

Washington Valley Fall 2020 Class





Martin Akerman, 32°



Anthony Armand, 32°



Bassem Beaini, 32°



Fitzgerald R. Berzuela, 32°



Levi C. Cleofe, 32°



Daniel W. Daily, 32°



Michael W. Daily, 32°



Kenji S. Darby, 32°



John B. Day, 32°



Tylor J. Deeds, 32°



Ronald D. Enriquez, 32°



Gerald L. Friday II, 32°



Michael M. Garrett, 32°



Vincent T. Graham, 32°



Oguz C. Gunaydin, 32°



José Y. Hiciano Hernandez,
32°



Jeff Alan Howard, 32°



Stephen L. Innocente, 32°



Christopher D. Iskierka-Boggs, 32°



Travis D. Iskierka-Boggs, 32°



Richard K. Koranteng, 32°



Bruce F. Lipes, 32°



Elgun Mammadov, 32°



Jean A. Marcelin, Jr., 32°



Noel D. Mason, 32°



Willie J. McAllister, 32°



Alexander W. Morales, 32°



Timothy J. Nicholson, Sr., 32°



Michael A. Nili, 32°



Bladimir Ortiz Cabra, 32°



Alfredo Cacho Padilla, 32°



John J. Pardalis, 32°



Kalvin E. Parks, 32°



Patrick E. Phillips, 32°



Sean J. O. Randall, 32°



Rafael A. Rodriguez, 32°



Thomas A. Roston, 32°



Adam S. Roth, 32°



Charles C. Russell, 32°



John R. V. Salangsang, 32°



John M. Sarem, 32°



Damien T. Savage, 32°



Ronnie W. Seneque, 32°



Jermaine D. Sewell, 32°



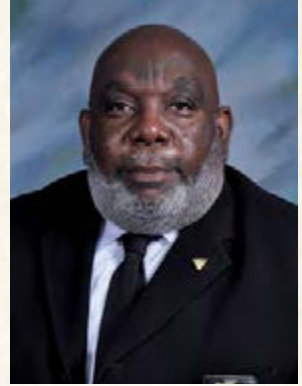
Ulrich A. Ssaka, 32°



Christopher M. Swift, 32°



Demetrious A. Tillman, 32°



Jean M. Vainqueur, 32°



Tyler E. Vanice, 32°



José A. Venzor, Jr., 32°



Jasonric A. Villanueva, 32°



Nizar A. Zakka, 32°

SECRET MASTER

Ill. Solomon S. Jackson, 33°

Director

Emmanuel A. Findlay, 32° KCCH

Assistant Director

The Lodge of Secret Masters represents the gathering of the Princes of Israel upon Hiram's death. The area behind the railing with a gate is called the Holy of Holies where, as we learned in the allegory of the 3rd degree in the Symbolic Lodge, our Master Hiram was wont to offer up his devotions and pray for wisdom; it symbolizes the most secret mysteries of Masonry which are being sought by the candidate.

To remind us of the tragedy of Hiram's death, the hangings and the altar are covered with black and strewn with silver tears. They should remind us of the loss of the True Word which the candidate seeks. The teachings of Masonry are not to be taken lightly. Learning far outlasts physical monuments. The duties of a Scottish Rite Mason are not to be performed in the hope or expectation of earthly rewards or honors but in the simple expectation of personal satisfaction. The concept of duty in Scottish Rite demands attention, reflection and understanding. Duty is the one great law of Masonry.



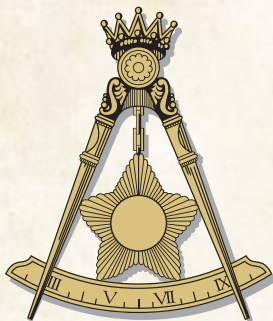
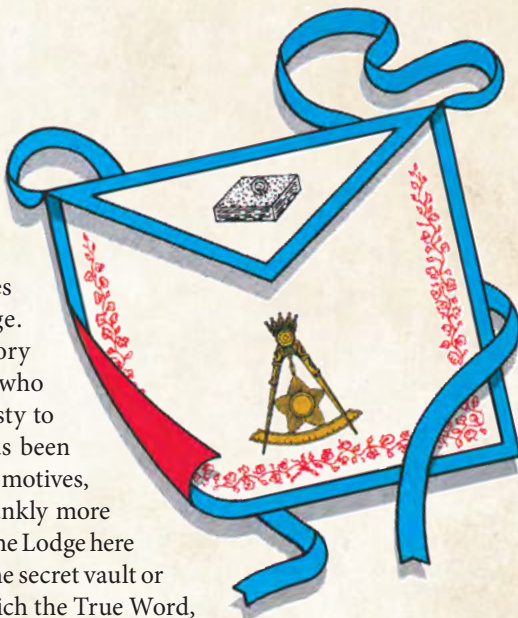
Practice silence, obedience and fidelity.

PERFECT ELU

Philip A. Patlan, 32°

Director

This degree is styled the Degree of Perfection because it represents the perfection or completion of the degrees of the Scottish Rite Symbolic Lodge. Mackey identifies it as having a history of France, tying it to certain groups who desired the restoration of Stuart dynasty to the throne of England. The degree has been rewritten to remove the blatant political motives, replacing those lessons with ones of a frankly more religious and philosophical character. The Lodge here represents the innermost chamber of the secret vault or crypt of King Solomon's Temple in which the True Word, lost in the legend of the Master's degree, is revealed and allowed to be pronounced.



Be devoted to virtue and the cause of humanity.

Fourteenth Degree Ring

To our ancient Brethren, who were members of the Knightly Orders, three things in life were prized above all others – even above life itself – for with the loss of either, life's aim had failed.



These three things, so dear to the ancient Knight, were the purity of his honor, the integrity of his sword, and the spotlessness of his shield. Honor that never broke faith with anyone, whether man or woman; the integrity of the sword, in never failing to draw it in defense of innocence and right; the shield never to be sullied by protecting oppression and wrong. At the death of the Knightly owner, he bequeathed his sword and shield to one nearest and dearest to him, the one he believed would maintain both unblemished.

The Scottish Rite has adopted a symbol that represents the sword, shield and armor of our ancient brethren, and as clearly marks the profession of Knighthood as did those. This symbol is the Fourteenth Degree Ring, with its motto – “*Virtus junxit, mors non separabit*” – “*Virtue has united, and death shall not separate*” – to be honorably worn through life, and at death as was the custom of our ancient Brethren, to be handed down to one most dear, in the belief that it would be kept pure and unsullied. This ring is a plain flat band, having imposed thereon an engraved or enameled plate in the form of an equilateral triangle and within the triangle the Hebrew letter “Yod”.

The earliest known mention of a ring in “higher degree” Masonry was found in a 1763 publication, *Conversations Allégorique*, which was translated and edited by Arturo de Hoyos, 33°, G.:C.: and S. Brent Morris, 33°, G.:C.: for the Scottish Rite Research Society in 2012. The reference appears within the 13°, Perfect English Masters, as the answer to Question 12, which asks about the mark of the double alliance with virtue and the virtuous: that response is, “This golden ring, which signifies purity.”

Many brethren believe that the ring bearing the double-headed eagle, so generally worn, is the true Scottish Rite ring. This is without authority of the Supreme Council of the Southern Jurisdiction, which recognizes only the two rings of the Fourteenth and Thirty-third Degrees. There is no objection to wearing the ring with the double-headed eagle; it is beautiful, and although not authentic, is recognized by many who are not even members of our order, as the mark of a Thirty-second Degree Mason.

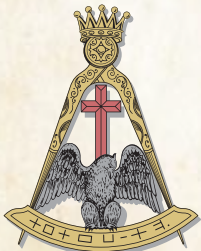
KNIGHT OF ROSE CROIX

Philip J. Palmer, Jr., 32° KCCH
Co-Director

Ill. Edwin J. Whitcomb, 33°
Co-Director

This degree sets forth the coming of the New Law, the Law of Love, proclaimed in unmistakable terms by Jesus of Nazareth after centuries of spiritual and intellectual darkness in the world when the Sacred Word was again lost. The supreme message brought to the world at that time was the proclamation of the Fatherhood of God and the Brotherhood of Man. This proclamation, though presented by a specific historical figure, is not to be taken as an advocacy of a particular religious belief. Tolerance is also taught as we are led through a myriad of examples from the many and diverse beliefs of the ancients. We should have faith in God, mankind and ourselves. We should hope in the victory over evil, the advancement of humanity, and a hereafter.

Charity is relieving the wants and tolerating the errors and faults of others.



Be tolerant of the faith and creeds of others.

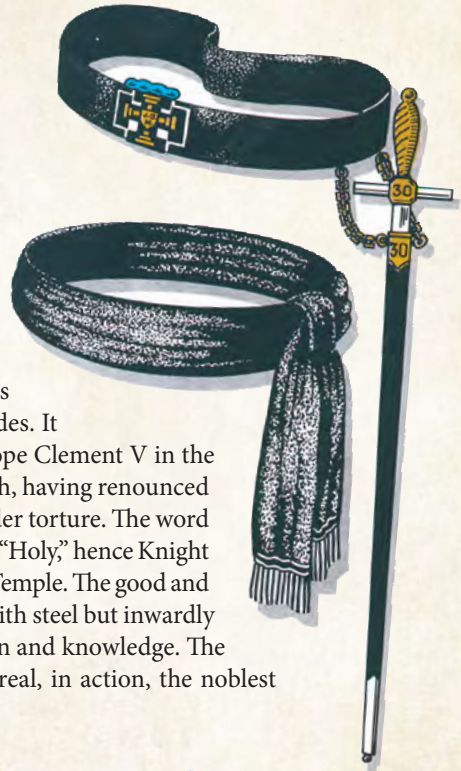


KNIGHT KADOSH

Ill. Scott E. Brown, 33°

Director

This is the last of the Chivalric Degrees of Scottish Rite Masonry. The lessons are derived from history. The historical figure associated with the legend is Jacques De Molay, the last Grand Master of the Knights Templar, an order created during the Crusades. It was destroyed by Philip IV of France and Pope Clement V in the early 14th century. De Molay was put to death, having renounced his confession which had been extracted under torture. The word Kadosh is Hebrew and Pike says that it means "Holy," hence Knight Kadosh means Holy Knight, or Knight of the Temple. The good and true Knight of Kadosh is armed outwardly with steel but inwardly with faith in God, love toward his fellow man and knowledge. The primary purpose of this degree is to make real, in action, the noblest sentiments of man.



Labor unceasingly for the good of mankind.

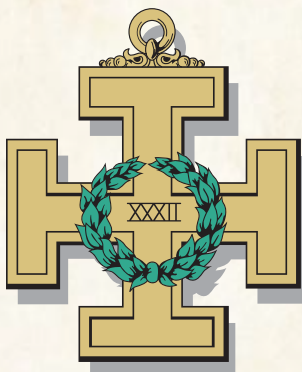
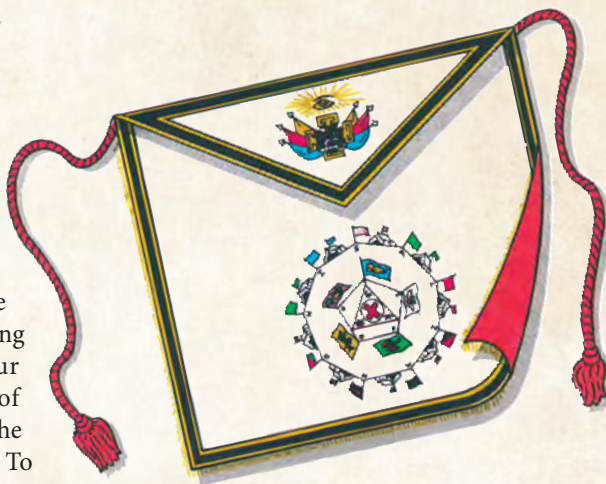
MASTER OF THE ROYAL SECRET

Ill. Philip J. Palmer, Sr., 33°

Director

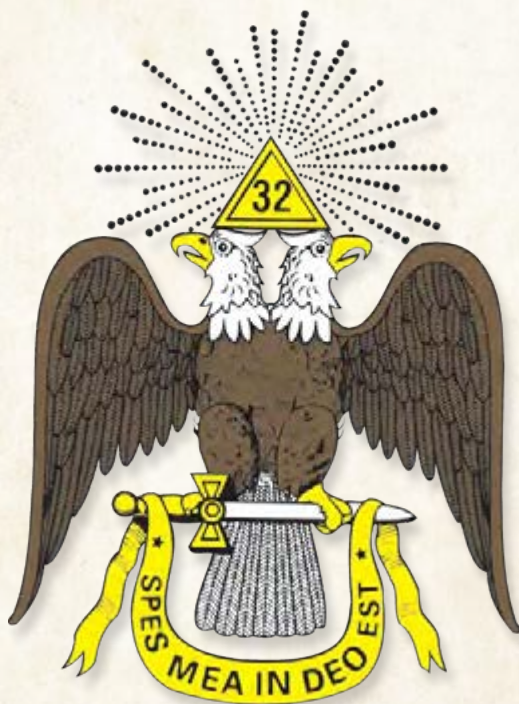
The degree of Master of the Royal Secret selects, clarifies and unifies into a single coherent doctrine all of the duties and lessons of the preceding degrees. In it we continue our journey eastward in search of the Holy Doctrine of which the Royal Secret is the foundation. To unveil the symbolism of the ages is a journey backward in time to the basic

truths known by the ancient sages. Once the truths are revealed, our special charge is to maintain them in their purity, passing them on to the future concealed in allegory and symbolism and revealing them only to worthy men. There are three lessons to be learned in this degree. The human is ever interlaced with the Divine. Only doctrines, faith or knowledge which bear in action are of value. To work is to worship. There are also many duties for a 32nd Degree Mason to perform. A Soldier of the Light seeks truth and knowledge. A Soldier of Scottish Rite Masonry is zealous and ardent in the performance of his duties to God, his country, his family, his brethren and himself.



Seek truth and knowledge.

HONORS AND MEMBERSHIPS



1979

W. Gene Sizemore,
G.: C.: *

1980

Richard E. Fletcher *

1983

Robert F. Drechsler,
G.: C.:
Donald L. Mallorely
Chris A. Pouler

1987

William D. Brown
Frank G. Holtman

1988

Patrick H. Lazere *

1989

W. Kenneth Lyons, Jr.,
G.: C.:
S. Brent Morris, G.: C.: *

1991

George R. Adams, G.: C.:
Clarence M. Bacon
Arnold L. Flottman, Jr.
Jess Minton

1993

Walter E. Boomer
Robert B. Heyat
José S. Nogueira
Stephen J. Trachtenberg,
G.: C.:
Theodore V. Villapando
Lon W. Weber *

1995

William L. Fox
Sean D. Graystone,
G.: C.: *
Mansour Hatefi
Urban T. Peters
Richard F. Rigby

1997

Earl E. Ihle, Jr., G.: C.:
John D. Melius
Gordon O. Moe
Leonard Proden
William C. Robinson

1999

Grant R. Berning
Thomas L. Groppe
Henry F. Kleinknecht
Scott N. Kleinknecht
Craig R. Lasher
Bilal M. Raschid
Christopher D. Sahakian

William G. Sizemore II,
G.: C.:

Armando G. Solis
Robert H. Starr
Jules S. Tepper

2000

Anguel S. Anguelov
Venelin J. Ivanov
Roumen N. Raltchev
Ronald Reynolds
Grigori T. Vazov

2001

Sheldon Arpad
Alain Bernheim *
Kerry P. Collins
Akram R. Elias
Donald M. Holliday, Sr.
Nathan L. Johnson
Gerhard Meinzer
Robert E. Murphy
Roy E. Revis
Gary T. Scott
William G.L. Turner
Jesse Villarreal

2003

Kwame M. Acquah
Paul M. Bessel
Kenneth J. Collins
Allen R. Dunbar
David W. Finn
Bruce F. Gilbert
Paul D. Gleason
Juan A. Goytia-Diaz
Rainer K. Janotta
Jay S. Marks
Robert L. Sansbury
Robert C. Sizemore
Albert M. Smith

2004

Gordon L. Ferguson
Andre G. Salmon
Wesley W. Skeete

2005

Thomas J. Bankston
Clyde A. Barton
Maynard A. Clemons
John L. Crull, Jr.
Norman E. Flaherty *
Paul Friedlander
Armen H. Garabedian
Franklin O. Gayoso
Alex O. Heaton
Joel R. Kahn
Cesar A. Pain, Sr.

Owen J. Quell, Jr.
Thomas A. Russo
Dalton A. West

2007

Edward A. Berry
Roy P. Beyer
Teko A. Foly
John R. Garrison
Harold Grainger
Melvin E. Harrison
John J. Hight
Geoffrey C. Morell
George S. Nicol
Ronald R. Peterson
John Vergalla
Roman Volsky
Charles W. Wagner

2009

Jeffrey G. Bodie
Pierre G. Gaujard
William F. Harvey
Solomon S. Jackson
Dean E. Klinger
Kristen M. Lawson II
Burton S. Levy
John E. Maloney
Raymond F. McMullen
Philip J. Palmer, Sr.
William T. Rule II
Ronald R. Smith
David E. Stiert

2011

Carroll J. Collins
Joseph S. Crociata
Daniel D. Darko
Peter D. Galitzin
Jeffrey D. Holt
Roy R. Olson
Luciano Prestipino
Marshall N. Willner
Sean M. Wilson

2013

Paul M. Curran
Paul D. Dolinsky
James T. Feezell
Barry P. Gossett
Carlos A. Landazuri
Anthony S. Murray
Andreas C. Rizopoulos *
Jeffrey Y. Schilling
Armen Simonian
Gilbert Stepanian
Donald C. Titus
Marcus A. Trelaine

Edwin J. Whitcomb
David J. Williamson *

2014

Generoso G. Calonge *

2015

Messanvi R. Adjogah
Fred W. Evans
Walter R. Hoenes
Eldon Dale Michael, Jr.
Bernard J. Michels
Jeffrey D. Russell
Mark A. Wright
Luke Young

2017

David B. Akopian
Bradley D. Andrukitis
James E. Barrett
Richard J. Bautista
William M. Lanham
Christopher K. Mahaney
George J. Stoklas

2019

David L. Andrukitis
Walter P. Benesch
Scott E. Brown
Charbel T. Fahed
Donald R. Ferguson, Sr.
Emmanuel A. Findlay
Bruce D. French
Allan Morecroft
Terry L. Royce, Sr.
Randall A. Schoch

2020

Peter W. Brusoe
Alan L. Gordon
Anthony M. Lanier
Paul D. Litteral, Jr.
Richard L. Mendez
Sylvanus J. Newstead
Patrick N. Nnaji
Philip J. Palmer, Jr.
George E. Perez
Edgar A. Tillman

1989

Gerhard W. Severin

1991

Troy L. Franklin
Michael E. Greene
David A. Holley
Henry R. Shockey, Jr.

1993

Donald S. Metscher

1995

Reginald L. Brittan
Truman R. Domer
Ron A. Grant
Luis A. Lora
Muneer Zainaldeen

1997

John J. Barouyrian
Jerome Barry
Carlos E. Ponce
Jarl-Alfred Van Santen

1999

Donald E. Andrews
Scott C. Athen
H. Austin Esfandiari
James R. Manuel
Roland S. Meder
Harry Miller, Jr.
Melvin J. Pacheco
Paul T. Sumler

2001

Robert W. Husemann
Donald L. Maddox
Victor A. Petrossian

2003

Sissay Awoke
Oscar G. Bartoli
Joby E. Dixon *
Neal F. Jarvis
William T. Strahan
Aghajan Tufekgian

2005

Gary C. Cooper, Jr.
Dan J. Critchfield
Daniel E. Kinnaird
Todd W. Kissam
William D. Lawson
William D. Means
Nelson O. Newcombe
Francis S. Nicol
Rex K. Reyes
Maximilian G. Ullmann
Abraham Zeira

2006

Stephen Ohanian

2007

Yavuz A. Anahtar
Samuel J. Anthony
Melvin L. Cochran
Kurt J. Hamrock
James K. Larson
Jesse P. McGuire
Steven M. Mechur
Alexander A. Olbrich
Nicholas V. Papadopoulos
Roberto Paucar
Sheldon I. Rappeport
Earl Smith
Curtin Winsor, Jr.
George V. Zorin

2009

Gareth H. Bond
Marcel J. Desroches, Jr.
David Han
Toby R. Hannah
Edralin M. Hernandez
Marwan S. Hinnawi
Ivan Jordanov
Teddy T. Karefa-Smart
Leonard L. Merryman
Lonnie L. Ramos
James N. Reeves
James S. Robinson
Marianito J. Rosal

2011

Cloyd A. Bittner, Sr.
David E. Cole
Todd C. Duehring
Albert J. Encarnacion
Isaac L. Frazer
Kevin S. Fries
James E. Hassen
Carlos B. Mina
Burton Penn
Scott A. Plymessenger
Rolando M. Reyes
Ricky L. Rogers
George E. Whetzel

2013

Alexander Basilia
Robin C. Bodie
Peter A. Darke
Donald J. Ellis
Donald H. Hadley
Paul M. Hays
William M. Hickman, Jr.
Eloi P. Kpamegan
Tissah G. Ntche
Joseph G. Scheuring
Jason R. Van Dyke

2015

Michael Arroyo
Kevin C. Baker
Edward J.M. Challita
Lewis B. Charak
Uzo E. Chukwu
Luis G. Cisneros
Douglas N. Cohen
Morgan P. Corr
Austin T. Curtis
Richard E. Henry
Daniel A. Huertas
David M. Huertas
Thomas S. Johnson
Annas F. Kamara
Richard L. Lamarre
Dale L. Lindgens
Patrick D. Mason
Robb C. Mitchell
Basil N. Mossaidis
Michael D. Nicholas
Gerald W. Peeters
Mark H. Polansky, Sr.
Franklin L. Raines, Jr.
Leslie O. Rogers-Wright
Victor E. Sack
Gilbert E. Sayoc
Maurice A. Scott
Michael A. Sheets
Charles D. Torgerson
Joseph M. Van Name III

2017

Perry J. Blatstein
Kenneth L. Cohen
James W. Coleman
Kent T. Crotty
Jean-Paul Dongmo
Michael S. Dupnak
Maurice E. Feghali
Jacob Foko
Robert E. Hagenbaugh
John C. Harris
Timothy K. Houston
Michael J. Kastle
Andrew Lawless
Melvyn Lopez
Rudy E. McCumber
James W. Mitchell
Jeremy T. Moak
Louis M. Numkin
Ole F. Olson
Hector F. Posset
Nicholas J. Sampogna
Michael O. Spencer
Franz N. Stuppard
Christopher E. Taylor
Larry A. Villegas-Perez
David Y. Yao

2019

Sergio E. Aleman-Soto
Miguel P. Banagan
Shawn D. Bartley
Joe Baroudi
Jacob M. Bressman
Jose R. Campos
Francisco de Leonardis
Youssef M. Diallo
Mark Dreisonstok
Michael J. Erickson
Jean-Claude Eugene
Elkanah E. Faux
Negib R. Fikani
Armando Lorenzo Garcia
A. Michael Goddard
Adam J. Goldman
Michael E. Grierson
Neil E. Hare
Eric B. Kuchner
Michael W. Liechti
Eddie Lopez
Pierre Malko
Bruce E. McMullen
Dmitriy Minin
Larry E. Painter, Sr.
Joshua A. Poole
Andreas A. Schoenwandt
Shannon L. Scott
Christopher A. Tessone
Andre Tia
Andre Vainqueur

2020

Carpenter Y. Arpa IV
Beresford Auber
Luis A. Baez Delgado
Carl G. Butler
Chetin Durak
Assaad N. El Feghali
Reef S.G. Farah
Elias M. Feghali
Andrew U. Hammer
Elias G. Hindy
Jose-Luis Izursa
Aubrey S. Johnson
Jerry P. Keilsohn
Kevin S. Matthews
Jorge C. Molina
Patrick C. Naimeh
Hector Ramirez
Roy Don Reynolds, Jr.
B. Chris Ruli
Timothy A. Schilling
David F. Soliven
Juan T. Tassano
Steven J. Tipton
Irving A. Ward
Mark Steven Weeks

Scottish Rite Members with 50+ Years of Membership

Ill. George R. Adams, 33°
G.: C.:
Paul E. Adams, 32°
Harry S. Allison, 32°
George L. Anderson, 32°
David Applestein, 32°
Dock H. Autry, 32°
Tasios Backus, 32°
Billy J. Baker, 32°
David L. Ball, 32°
Maurice E. Barker, 32°
Alan D. Basham, 32°
Wilbur D. Beasley, 32°
Morton A. Bender, 32°
Leroy D. Biava, 32°
Jerry Black, 32°
David H. Boggs, 32°
Ill. Walter E. Boomer, 33°
Christian M. Boon, 32°
Jennings H. Bowman, 32°
Thomas P. Brannon, 32°
R.E. Brensinger, Jr., 32°
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Harold T. Burgess, 32°
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In 1992, Tommie L. Robinson, Jr. became the second director of the Center. Dr. Robinson specializes in the area of stuttering and in providing alternative service delivery models to children with communication disorders. He was the 2010 President of the American Speech-Language-Hearing Association, and is Chief of Hearing and Speech at Children's National.

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