



Valley of Alexandria, Orient of Virginia
AlexandriaScottishRite.org

Scottish Rite Bulletin

July – August 2026



Personal Representative Message

Ill. Peter E. Terrill, 33°, Personal Representative of the SGIG in Virginia

As we step into the heat and sun of July, more of our time is devoted to those leisure and recreational activities that allow us to recharge our internal “battery” and become re-centered. Most Brethren that I know use this time to read, rest, and remind themselves of what is important in life. Masonry is, at its core, a laboratory of self-improvement—a dedicated space where we strip away the superfluous and focus on the refinement of the ashlar. Central to this labor is the understanding that our progress is not dictated by circumstance, but by our own grasp of personal responsibility and accountability.



We often think of Masonic virtue in grand terms: charity, fortitude, integrity, etc. Yet, the true test of a man’s character is not found solely in momentous occasions, but in the quiet, mundane conduct of daily life. Personal responsibility begins in the small things. It is found in the simple courtesy of holding a door for a stranger, keeping a secret rather than spreading gossip, or choosing to be patient when frustration is easier. These are not trivial gestures; they are the rhythmic training of the will. When we commit to being responsible for these minor interactions, we build the muscle memory required to face larger challenges with steady hands.

A common misconception in the world outside our doors is that admitting error is a form of weakness. To the contrary, in the life of a Mason, the ability to look inward and confess a wrong is perhaps the greatest strength one can possess because it shows the ability for introspection and deliberate reformation. It is the pivot point of self-improvement. None of us are perfect; we are all rough ashlar. If we hide our flaws, or if we deflect blame onto others, we ensure that our ashlar remains jagged and unfinished. Admitting a mistake is the essential act of rejecting a faulty foundation so that a stronger one may be built in its place.

Accountability is the bridge between who we are and who we aspire to be. It requires us to stand before the mirror of our conscience and acknowledge the discrepancy between our actions and our principles. When we accept responsibility, we reclaim our agency. We stop being victims of our mistakes and become the architects of our own growth. This is the essence of our Masonic duty: not merely to exist, but to labor tirelessly toward a more enlightened version of ourselves.



As we navigate the summer, I challenge each of you to find one small area in your life where you have been avoiding responsibility. Perhaps it is a harsh word left uncorrected, a commitment neglected, or a habit that does not serve your higher purpose. Own it. By acknowledging it, you take the first step toward reformation. By holding yourself accountable, you demonstrate the best tradition of our fraternity and prove yourself worthy of the name Mason.

Let us continue our work with humility, generosity, and an unwavering commitment to the truth—both the truths we tell the world and, more importantly, the truths we tell ourselves.

Commander, Council of Kadosh Message

Javier Amaya, 32°

The Chair You May Be Called To

A Reflection on the 20° - Master of the Symbolic Lodge (Master ad Vitam)

There is a chair in every Lodge that most Brothers will never sit in. It is in the East, elevated by three steps, and the Worshipful Master is supposed to leave it better than he found it. The 20° asks a quieter question than the conferral of any office: *are you the kind of man that chair would be safe with?*

The Scottish Rite calls this degree the Master of the Symbolic Lodge. In some jurisdictions, Master ad Vitam, "Master for life." It is the moment the Council of Kadosh turns from the chivalric and historical toward something far more intimate: the inner government of a Mason. And it does so by handing us a strange gift. Not a sword. Not a sash. A mirror.



Nine Lights in Three Triangles

The jewel of the degree is three concentric triangles. In the nine angles thus formed are inscribed the initials of nine virtues: Charity, Generosity, Veneration, Heroism, Patriotism, Honor, Toleration, Truth, and Justice. Around the altar, nine lights stand in the form of a right triangle. Nine is three times three (and under a living arch ;)) the perfected triad, the number that returns to itself when multiplied. The Master of the Symbolic Lodge is shown in geometry what he is to become in character: a man whose virtues compound rather than dissipate, who returns to his center no matter how the world multiplies against him. The nine are not a checklist but a constellation, orienting a Mason the way the stars once oriented a navigator, not by telling him where he is, but which way is up.

The Lesson Pike Did Not Soften

In Chapter XX of *Morals and Dogma*, Pike delivers a line that ought to make every ambitious Brother pause: "Man should humble himself before the Infinite God; but not before his erring and imperfect brother." The Mason bends the knee at the altar; he does not bend it elsewhere. The 20° teaches that authority is not acquired but *earned by example* and that the brother who has not earned it should not seek the East. Hutchens sharpens the point in *A Bridge to Light*: a Mason who has not prepared himself to lead should not want to. And yet every Mason should educate himself, because one day he may be asked. The degree refuses both vanity and false humility, it tells the unprepared not to grasp, and the prepared not to hide.

How to Live the 20°

If this degree is a mirror, four practices follow:

First, audit yourself against the nine, not against other men. Once a quarter, walk the virtues in order and ask which one, this season of your life, is the dimmest light around your altar. The 20° does not ask for excellence at all nine, it asks you to know which is flickering, and to tend it.

Second, teach by example before word. Pike insists example is the best teaching method known. The 20° is the degree of the man who is watched. Children watch fathers; younger Brothers watch older ones. The question is not whether you are teaching, you are, constantly, but whether what you teach is what you would consent to.

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The Chair You May Be Called To

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Third, refuse the false bow. There are men in every Mason's life; a boss, an in-law, a public figure, sometimes even a Brother. Before whom the temptation is to kneel inwardly. The 20° forbids this. Reverence God; respect your fellow man; but do not surrender the upright posture of conscience to any erring and imperfect creature, including yourself.

Fourth, prepare for the chair you may never sit in. The most overlooked lesson of the degree is its hidden tense: *ad Vitam* — for life. The Master of the Symbolic Lodge is made for a lifetime of readiness. Read. Memorize. Mentor. Not because you are angling for the East, but because the Craft, your family, or your community may one day ask you to stand, and the only honest answer is a man who has been quietly preparing all along.

The Mirror Returns the Gaze

The louder degrees ask us to imagine ourselves as knights and crusaders. The 20° asks us to imagine ourselves as the man who walks back into his own house on Tuesday night, and to ask whether that man is governed by the nine lights or merely lit by them. Every Mason is the Master of some symbolic Lodge; a family, a department, a chapter, a friendship. The 20° hands him the gavel and says: govern yourself first, and govern the rest only by what your self-government has already proved. ***Ad Vitam.*** For life.

Commander, Council of Kadosh Bio

Javier Amaya, 32°

I am honored to serve as Commander of the Alexandria Council of Kadosh. Like many Brothers, I came to the Scottish Rite seeking further light, and what I've found is a Valley full of men committed to doing the work, in the lodge room, in their professions, and in their communities. I intend to do my part to keep that tradition alive.

Professionally, I work as an Account Executive at LogicMonitor, where I help federal agencies modernize how they monitor and secure their IT environments. My career spans nearly fifteen years across cybersecurity and IT sales, supported by an undergraduate degree in finance and a CompTIA Security+ certification, along with active Virginia insurance licenses in life, health, and annuities. Outside my day job, I am building several ventures serving SMB and holding LP positions in a handful of private investments.

Beyond the Scottish Rite, I am active across a number of Masonic bodies. In the York Rite, I serve as Scribe for Potomac Chapter No. 88 and Junior Warden of Piedmont Commandery No. 26. I am Deputy Marshal of Duke of Cumberland Court No. 7, Masonic Order of Athelstan, and the Footing Corner Stone Fund Representative for Bull Run Quarry of the Operatives. I am a member of Washington & Lee York Rite College No. 93, Rock of Cashel Council No. 100, Order of Knight Masons, NoVA Chapel No. 25, Order of St. Thomas of Acon. In the Allied Masonic Degrees, I currently serve as Junior Warden of Herbert Arthur Fisher Council No. 442, and I am Secretary of Phoenix Chapter No. 1 of the Alchemical Society of Explorers, Artisans, and Conservationists. I am a Past President of the Loudoun Scottish Rite Club. Across these bodies, I have enjoyed pitching in on District picnics, table lodges, Lodges of the Low Veils, fundraisers, and galas, the kind of work that builds friendships as much as it builds programs.

In Freemasonry, I care about meeting Brothers where they are. The Scottish Rite has a remarkable depth of teaching to offer, but it only reaches a man if someone takes the time to walk alongside him.

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I try to be that Brother when I can, whether that means a phone call before a degree, a coffee to talk through a question, or simply showing up. The Council of Kadosh degrees ask hard questions about justice, duty, and the courage to act on what we believe and I think we honor them best by living those questions out loud, together, and with a little humor along the way.

Outside the Valley, I recently proposed to my long-time girlfriend in Spain. We share an enthusiasm for travel, food, architecture, and history that has taken us across several continents and continues to shape how we spend our time together. I am also deeply committed to continuous learning and self-improvement, whether that means picking up a new technical skill, working through a difficult book, or finding the next rabbit hole worth chasing.

At the end of the day, I stay focused on relationships, on the Brothers of this Valley, and on doing the work in front of me, ideally with a good laugh and a good meal somewhere along the way.

Spirit of '76 (What happened in May - June during our nation's founding)

Celebrating and Contemplating the United States of America's 250th birthday.

"...It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of the continent to the other, from this time forward forever more."

- John Adams



- **July 2, 1776** The Continental Congress adopted a resolution declaring the colonies' Independence from Great Britain.
- **July 4, 1776** The Declaration of Independence was approved by the Continental Congress.
- **July 8, 1776** The Declaration of Independence was first read publicly to a crowd in Philadelphia at Independence Hall, accompanied by the ringing of the Liberty Bell.
- **August 2, 1776** Most members of the Continental Congress signed the parchment copy of the Declaration of Independence.

The American Declaration of Independence: Causes, Results, and Consequences

Gene Calonge, 33°

In the history of nations, there are only a few documents that proclaim principles which are applicable to all human beings. These pieces of written work embody ideas and ideals for all time, for all seasons, and for all corners of the world. The American Declaration of Independence is one such document. It is groundbreaking as it shaped the future of the American colonies of Great Britain. Many centuries after its promulgation, it became the inspiration, if not the blueprint, in the struggle of territories ruled by imperial powers, towards self-determination.

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The American Declaration of Independence: Causes, Results, and Consequences

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The following countries have drawn ideas from the Declaration, as can be seen in their basic laws, such as their constitutions or founding documents: France, Venezuela, Colombia, Peru and Haiti. The case of Vietnam is instructive: in its own independence movement against France, Ho Chi Minh quoted the American Declaration in its proclamation. Liberia's declaration of independence borrowed heavily on the American Declaration. India's self-determination statements embodied the same principles, thus showing strong influence from America.

Prelude to the Declaration

Among the developments before the Declaration was made were: the Seven Years' War in Europe (1756-1763) and the rise of enlightenment ideas, like those of John Locke (1632-1704). Known as the French and Indian War in America, the Seven Years' War resulted in England's heavy indebtedness. To help finance measures to defend the colonies, the Empire started to impose taxes upon them. The taxing power was lodged in the Parliament, where they were not represented. The colonies complained that there should be "no taxation without representation."

Origins of Discontentment by the Colonies

From 1764 to 1767, the British Parliament passed laws that directly affected the colonies. Among them were the Sugar Act, the Stamp Act and the Townshend Acts. The Sugar Act placed a tax on sugar and molasses imported into the colonies. It was enacted as a result of the French and Indian War where Britain incurred tremendous obligations. Britain shifted the burden of defending the colonies to the colonists themselves. In addition, Britain wanted the colonies to pay for the cost of maintaining troops stationed in America.

The Townshend Acts imposed import taxes on several goods such as glass, paper, paint, lead, and tea. The revenue generated from these taxes were used to pay royal governors and judges, which made them less dependent on colonial assemblies. This measure diluted the power of the colonies.

The Stamp Act required an official stamped paper that tax had been paid on newspapers, contracts, wills, court papers and other legal documents, licenses, pamphlets, and items like playing cards. Just like the other laws mentioned, the Stamp Act was passed by Parliament where the colonies had no representatives. While most of the Townshend taxes were repealed by 1770, the Parliament kept the tax on tea in order to assert its authority. This led to what was known later as the Boston Tea Party.

It can be argued that the distance from England contributed much to the differences between the mother country and the colonies. The colonies were treated like second-class subjects of the crown because they were too far from the center of power.

Economic considerations

It is not an understatement to say that, at its peak, the sun never set on the British Empire. Because of its worldwide exposure and commitments, it needed resources to maintain the myriad requirements of having such a gargantuan presence overseas. The American colonies were fertile sources of revenue. Because they were too distant, the temptation not to consult them was real and easy. Hence, the colonies were given no representation in Parliament on matters that affected their lives.

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The American Declaration of Independence: Causes, Results, and Consequences

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Today's internet allows instantaneous communications. During British rule, it could take months for written messages to make it between England and the colonies. The political separation between the colonies and Britain was waiting to happen. It was just a matter of time.

Ideas of the Enlightenment

There were influential political philosophers who had an impact on the colonists that drafted the Declaration. One was John Locke. Locke espoused the idea that human beings have natural rights. Among these rights are life, liberty, and property. A structure is needed to protect these rights. It is called the government. The primary duty of the government is to serve the people that established it. Once a point is reached where the government is no longer responsive to the needs of the people, or it is getting short of the expectations of the citizenry, it is time to replace it, change it, or even abolish it.

By contrast, the British monarchy, though in many ways more progressive compared to its absolutist ways in decades past, wanted to govern the colonies with an iron hand. The colonists, while English subjects, were not treated equally compared with those living in mainland Britain.

Locke advocated the social contract theory where government is derived from the consent of the governed. Thus, the contract has two parties: the government and the governed. If the government commits abuses against the people, it is breaking its part of the contract because the government's legitimacy comes from the consent of those who are governed. The people therefore have the right to alter or change the government that is no longer serving their interests.

Another philosopher was Charles-Louis Montesquieu. He explained that too much power resulted in tyranny. One solution that he proposed was to provide for limits to the government. Another check to despotism, according to him, is the separation of powers in their concentration in just one or two branches of government.

Immanuel Kant also had injected ideas into the Declaration of Independence. He studied and influenced law and human rights. His enlightened political theories have found application in the Declaration, such as those dealing with morality and ethics.

Masonic Connections of the Movement to Gain Independence

In the "Presentation Volume" that is awarded to every newly-raised Brother under the Grand Lodge of Virginia, pages 350-351 of the 2017 Revised Edition is devoted to "Masonic Presidents" and "The Declaration of Independence and the Constitution." It is noticeable that the Volume is quite conservative in its treatment of the Masonic membership of the signers of the Declaration. The book says that "Signers of the Declaration of Independence 'who were probably Freemasons' (quotes supplied) numbered twenty-four of the fifty-six whose names appear at the end of this immortal document." While many wish that more signers would be recognized as Freemasons, yet, there is a dearth of evidence in some of those who are sought to be connected to the Declaration.

Independence was the Only Way for the Colonies

In July 1775, a last-ditch plan was hatched for the colonies to remain with Great Britain. This was called the Olive Branch Petition and sent to King George III.

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The American Declaration of Independence: Causes, Results, and Consequences

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It was a testament of loyalty to the King, to whom the colonies sought succor for assistance with Parliament. The King refused to consider the petition. He declared that the colonies were rebelling against the Crown. The petition, however, may have been rendered moot as the Battles of Lexington and Concord have already commenced.

History has Vindicated the Rebels

After gaining independence, the United States grew to be the most powerful country in the world. Its democratic principles, adherence to law and human rights became models for many countries who sought self-governance. Its economic size and performance far exceeded that of its mother country. The Declaration's recognition of the right to life, liberty, and the pursuit of happiness encouraged individual initiative, hard work, and appreciation for merit. This became evident towards the close of the Second World War when Great Britain had become dependent on the United States in such endeavors as the lend-lease program, a critical equipment acquisition program that helped insure victory in the war. After the Second World War, the United States has emerged as the dominant superpower, eclipsing all the rest of the major powers, including Great Britain.

Conclusion

The emergence of the United States is the result of the indomitable struggle of the American people for self-determination. The United States is a country that was founded by lofty ideas and built upon a sound philosophy of government. The American Constitution's recognition of the dignity of its citizens is unparalleled in history. Its adherence to individual liberty and personal responsibility were novel when first introduced but are now the exemplars of modern government. What the colonists started as revolutionary have become standards in modern-day management of nation-states.

Sources:

1. The ideas of Locke, Montesquieu, and Kant are summarized by different authors in the volume **History of Political Philosophy**, Third Edition, edited by Leo Strauss and Joseph Cropsey, The University of Chicago Press, 1987.
2. **The American Intellectual Tradition**, Volume II, 1865 to the Present, 6th Edition, edited by David A. Hollinger and Charles Capper, Oxford University Press, 2011.
3. **The Presentation Volume of the Grand Lodge of Virginia**, Revised 2017 Edition.
4. **America's Unwritten Constitution** by Akhil Reed Amar, Basic Books, 2012.
5. **American Covenant: How the Constitution Unified Our Nation—and Could Again** by Yuval Levin, Basic Books, 2024
6. **These Truths: A History of the United States** by Jill Lepore, W. W. Norton and Company, 2018

102nd Scottish Rite Conference of Virginia and Annual Scottish Rite Spring Workshop Highlights

Frank Anthony, 32° KCCH, Alexandria Valley Conference Vice President

The countdown begins for the 102nd Annual Scottish Rite Conference of Virginia, and I want you there to share in the experience. The Conference will be held at the Ceasar's Virginia - Danville, 1100 W Main St, Danville, VA 24541 from September 27-29, 2026. This year, to keep costs down and trying something unique, the conference is Sunday – Tuesday and there will be one joint Hospitality room open in the evenings, following the banquets.

Conference information will launch this June on the Virginia Orient website. Once live, I will work with our Secretary, Ill. Mike Bible 33°, to coordinate our group registration, as Alexandria Valley members will register directly through our Valley. To support our attendees, the Valley will cover portions of your food costs, though members remain responsible for booking their own transportation and hotel rooms.

The Annual Scottish Rite Spring Workshop successfully convened on Saturday, April 25, to address core administrative business, organizational updates, and strategic growth initiatives. The session featured comprehensive status reports regarding the Valleys and provided critical updates on the Scottish Rite Foundation of Virginia. A central theme of the workshop focused on operational sustainability, member engagement, and long-term planning across the jurisdiction.

The workshop featured two prominent keynote addresses mapping out a vision for the fraternity's future. The 180th Grand Master of Masons in Virginia, Illustrious and Most Worshipful Matt Szramoski 33°, emphasized the critical need for Lodges to deliver clear value to members to optimize retention and activate the membership base. Furthermore, MW Szramoski highlighted financial sustainability, urging Lodges to establish robust, long-range financial plans.

Following his remarks, Br. Phil Short, 32°, KCCH, Director of Development for the Supreme Council, delivered the workshop keynote. Brother Short shared powerful personal insights on the value of Scottish Rite Freemasonry, concluding with a poignant message from his son-in-law representing an outsider's perspective: that younger generations actively seek the guidance and mentorship of senior members to improve and succeed.

Looking ahead, leadership announced an official venue change for the next annual Workshop. The next Scottish Rite Spring Workshop will be held on March 20, 2027, at the Thomas R. Fulghum Conference Center, located at 13900 Hull Street, Midlothian, Virginia, 23112.

As of the close of 2025, the Alexandria Valley stands as the largest Valley in Virginia, accounting for 26% of the state's total membership (total members 1,009). On a national scale, the Orient of Virginia ranks 9th in total membership within the entire Southern Jurisdiction.

2025 Membership Comparison

Membership Metric	Orient of Virginia	Southern Jurisdiction
Starting Count (1/1/2025)	3,926	105,461
Ending Count (12/31/2025)	3,808	100,253
Net Member Loss	-118	-5,208
Total Percentage Decrease	-3.0%	-4.9%
Change (Excluding Deaths)	+1.0% (Gain)	-0.7% (Loss)

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102nd Scottish Rite Conference of Virginia and Annual Scottish Rite Spring Workshop Highlights

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Membership Gains & Losses Breakdown

Category	Virginia	Southern Jurisdiction
Initiates	+86	+2,246
Affiliations	+20	+338
Reinstatements	+8	+476
Deaths	-157	-4,482
Demits	-39	-724
Non-Payment of Dues	-34	-2,150
Suspensions	-2	-886
Expulsions	0	-26

Top 9 Largest Orients (Southern Jurisdiction)

State	Membership
1. Texas	11,836
2. California	8,320
3. Florida	7,932
4. Tennessee	5,559
5. Oklahoma	5,358
6. North Carolina	4,805
7. Missouri	4,150
8. West Virginia	3,922
9. Virginia	3,808



General Secretary's Corner

III. Michael P. Bible, 33°, General Secretary

ALEXANDRIA VALLEY OFFICE

Our regular hours, Tuesday, Wednesday, and Thursday, 10 AM-2 PM.
Please call the office first at 703-998-9044.



CATERER WANTED

Hannah's Catering is closing down operations and moving to Colorado. This is disappointing as we have enjoyed and appreciated the meals they prepared. It also reminds us how much quality meals are an important part of what we do. If you have any experience with or know of a caterer in our area, please let us know.

TEACHER'S NIGHT

Join us on Tuesday June 23rd for our annual Teachers Night Dinner. We will recognize three outstanding area teachers who have distinguished themselves by their significant contributions in the education of our future leaders. **Dinner reservations by COB Wednesday, June 17th.**

JAMES MADISON UNIVERSITY SCOTTISH RITE DAY

Scottish Rite Day at JMU is scheduled for **Tuesday, July 14.**

- 11:45 AM - Arrive at the JMU Health and Behavioral Studies building by 11:45 AM
- 12:00 Noon Catered Box Lunch in room HBS 5040
- 12:20 PM Presentation by JMU faculty (Slideshow of photos from the camp)
- 12:35 PM Group photo with the SLP students
- 1:00 PM Tour of the Scottish Rite camp in the HBS building first floor
- 1:30 PM Adjourn

I will need a headcount for lunch. Email the Secretary if you plan to attend. Please indicate if you would like to reserve a seat in the van when you make your reservations. Van leaves Alexandria Temple at 8:30 AM and will make a pick-up at Henry Lodge at 9:00 AM.

ALEXANDRIA SCOTTISH RITE/KENA FAMILY PICNIC

The Scottish Rite/KENA picnic will be held at KENA Temple in Manassas on Saturday, August 1 from 11 AM - 2 PM. This is a family focused event with plans for a mist house, moon bounce, face painting, balloon animals, arts and crafts, and more. The menu includes hamburgers, hotdogs, corn on the cob, potato salad, macaroni salad, chips and dessert. You will enjoy the fellowship and your kids and grandkids will love it!

ALEXANDRIA VALLEY WEB STORE

Have you visited our webstore? <https://www.alexandriascottishrite.com/web-store>. **July and August will be Valley Polo Shirt Night.** Make sure you get your polo shirt order in so you can be sporting the summer look at the Valley meeting in July and August.

Would you like to serve as the Valley Web Store Manager? Contact the Valley Secretary if you are interested.

THE 102nd VIRGINIA SCOTTISH RITE CONFERENCE - SEPTEMBER 27-29, 2026

At Caesars's Virginia Casino in Danville, VA. Conference and Hotel registration information will be provided as soon as it is published. The hotel weekend rates at the casino were unreasonably high so the conference will be held on Sunday through Tuesday this year.

Freemasons & The Great Seal

A Master Craftsman Course Offering

The Freemasons & The Great Seal is a thought-provoking and fun Master Craftsman mini course that invites you to explore one of America's most enduring mysteries: is there a true connection between Freemasonry and The Great Seal of the United States, famously printed on every one-dollar bill? Drawing from in-depth historical analysis and rich visual symbolism, this course unpacks the origins of the Seal, the roles played by early American leaders, and the emergence of Masonic imagery in American culture. You'll examine the eye-in-the-triangle, the unfinished pyramid, and the rise of conspiracy theories—while separating myth from fact in the multi-media learning materials. After this course, you'll be able to decide for yourself if there are legitimate symbolic or historical connections between the Masonic fraternity and the Great Seal.

<https://www.mastercraftsmancollege.org/course-details/BX>



Calendar of Upcoming Events

July 2026

July 4- Holiday
Independence Day

July 14- 11:45 A.M. - 1:30 P.M.
Scottish Rite Day- JMU
Harrisonburg, VA
Contact Valley Office- **Reservation Required**

July 15- 7:00 P.M.
Loudoun SR Club
Social Hour 6:30 P.M.
Ashburn-Sterling Lodge

July 22- 6:30 P.M.
Shenandoah SR Club
Spurmont Lodge, Strasburg

July 28 6:00 P.M.
Exec. Council Meeting
Valley Meeting 7:30 P.M.
(Chapter Rose Croix, Council of Kadosh, LOP)
POLO Shirt Night

August 2026

August 1- 11A.M.- 2 P.M.
ASR & KENA Family Picnic
KENA Temple, Manassas

August 19- 7:00 P.M.
Loudoun SR Club
Social Hour 6:30 P.M.
Ashburn-Sterling

August 25- 6:00 P.M.
Executive Council Meeting
Valley Meeting- 7:30 P.M.
(Consistory & LOP)
POLO Shirt Night

August 26- 6:30 P.M.
Shenandoah SR Club
Spurmont Lodge, Strasburg, VA

September 2026

September 7- Holiday
Labor Day

September 16- 7:00 P.M.
Loudoun SR Club
Social Hour 6:30 P.M.
Ashburn-Sterling Lodge

September 22- 6:00 P.M.
Feast of Tishri
Valley Meeting- 7:30 P.M.
(Lodge of Perfection)
(RSVP by COB Sept. 16)

September 23- 6:30 P.M.
Shenandoah SR Club
Spurmont Lodge, Strasburg

September 27-29
VA Scottish Rite Conference
Danville is Host Valley
Caesar's Virginia Casino Danville, VA
(Registration Info to follow)



Take the Next Step
**Petition the
Scottish Rite!**

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CHANGE OF CONTACT INFORMATION

Please notify the Secretary immediately of any change of address,
phone number, or email address. This is very important so that
you may receive The Scottish Rite Journal and other publications
and correspondence without delay.

THE SCOTTISH RITE CREED

Human progress is our cause, liberty of thought our
supreme wish, freedom of conscience our mission, and the
guarantee of equal rights to all people everywhere our
ultimate goal.

ILLUSTRIOUS JAMES DEAN COLE, 33°
Sovereign Grand Commander

ILLUSTRIOUS ALAN WAYNE ADKINS, 33°, G.A.C.A.
Sovereign Grand Inspector General in
the Orient of Virginia

ILLUSTRIOUS PETER E. TERRILL, 33°
Personal Representative of the SGIG of Virginia in Alexandria

STATED MEETINGS

Alexandria Lodge of Perfection

Fourth Tuesday of each month
Farley W. Warner, KCCH
Venerable Master

Alexandria Chapter of Rose Croix

Fourth Tuesday
February, March, July, November
Andrew O. Marotta, 32°
Wise Master

Alexandria Council of Kadosh

Fourth Tuesday
February, April, July, November
J. Javier Amaya, 32°
Commander

Alexandria Consistory

Fourth Tuesday
April, August, October, December
Brad A. Fox, 32°
Master of Kadosh

