



Scottish Rite Bulletin

March – April 2026

REMEMBRANCE AND RENEWAL
 In Memory of those who passed.

Name	Death Date	Name	Death Date	Name	Death Date
Andrew M Bardagjy	10/5/2023	William H Hummer	5/1/2025	Sam J Morrison	2/17/2025
Gene Paul Bodkin, KCCH	11/9/2025	J B Jenkins	4/24/2025	Franklin J. Pepper, KCCH	1/6/2025
Bennie E Bough	6/10/2025	William M. Jones	1/11/2025	Christopher N Sheap	11/17/2024
David B. Browning, Jr., KCCH	8/17/2025	Edwin E Kibler	4/2/2022	Billy R Silcox	1/31/2025
Stewart I Buckley Sr	6/20/2025	Leonard S Kimmel, Sr.	8/29/2024	Lee J Sloppy	3/20/2025
Edmund Cohen, 33°	8/7/2025	Alfred Wesley Laser	6/24/2025	Robert J. Spurrier	7/18/2025
Loyd Evan Davis, 33°	6/20/2025	Jimmy L Legaspi	8/6/2023	William E Stripling	12/28/2024
Joseph M Dunivin	6/5/2025	Thomas H Loftis, KCCH	10/13/2025	William E Timmons, 33°	10/1/2025
Jimmy R Eason	12/22/2023	William U MacBrayne, KCCH	11/25/2025	Samuel L. Turner	3/3/2025
John C Estep	1/21/2025	John C Mayers	11/1/2025	Gerald W Whitmer	3/3/2024
John T Gee	5/23/2025	Norman A Mayo, 33°	8/9/2025	Edward J Whitmer	8/15/2025
John Richard Hansel	6/4/2025	Jack G Mc Kay	11/8/2025	William A Wiggins Jr	11/24/2025
Anthony L Hoffman	8/10/2024	William R Mc Shea	5/19/2025		

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

In a modern era defined by digital discord, increasing social fragmentation, and a decline in public discourse, the age-old tenets of Freemasonry—**Brotherly Love, Relief, and Truth**—have transformed from quiet traditional virtues into a vital social necessity. While our fraternity has often been viewed as a secretive club for self-improvement, the modern world increasingly needs Freemasons to step beyond the porch of the Lodge and serve as exemplars of civility and kindness. By setting a visible example of these virtues, we Masons do more than preserve our traditions; we provide a stabilizing force for a society in desperate need of a moral compass.



We are taught that at its core; Freemasonry is a system of morality veiled in allegory. The tools a Mason uses—the square, the level, and the plumb—are not merely symbols of a bygone trade, but instruments for the "civilizing of the self." In the 21st century, the practice of Masonic civility is the outward manifestation of this inner work.

Civility in the Masonic context is far more than simple politeness or the absence of conflict. It is an active commitment to respect for differences. In a Lodge, men of disparate political views, religious backgrounds, and social standings meet "upon the level." When a Mason carries this discipline into the world, he demonstrates that it is possible to disagree without being disagreeable. By refusing to engage in the vitriol of modern "post-truth" debates and instead choosing ethical dialogue, the Mason acts as a "beacon of hope" against polarization.

The tenet of **Brotherly Love** is perhaps the most misunderstood of the Masonic virtues, often mistaken for mere friendship. In reality, it is the larger idea that we should "regard the whole human species as one family." In an age of "us versus them," this perspective is revolutionary and serves as a social antidote.

When Masons lead with kindness, we are not just being "nice"; we are practicing a form of social stewardship. This kindness is seen in the small, uncelebrated acts:

- **Listening first, speaking last:** Prioritizing understanding over being the loudest voice in the room.
- **Whispering wise counsel:** Correcting others with gentleness rather than public shaming.
- **Practicing empathy:** Actively seeking to walk alongside those who view the world differently.

By embodying these behaviors, we Freemasons challenge the prevailing culture of cynicism and remind society that the strength of a community is measured by the quality of its relationships rather than the volume of its arguments.

While Brotherly Love provides the motivation, **Relief** provides the evidence. Masonic charity is distinct because it starts with the individual. The fraternity believes that by making "good men better," these men will naturally become better citizens who are moved to alleviate the suffering of others.

Today, Masonic relief often manifests as quiet, almost anonymous support—donations of winter coats for needy students at local schools, scholarships for local students, or support for those in the community going through hardship or medical crisis. This "quiet kindness" is a powerful counter-narrative to the performative altruism common on social media. When Masons provide relief without seeking applause, we set an example of integrity and humility and prove that true service is about the welfare of the recipient, not the ego of the giver. In a world that often feels cold and transactional, this unselfish benevolence is a reminder of our shared humanity.

The importance of Masons setting a good example is also tied to the survival of the Craft itself. As institutional trust declines globally, the image of Freemasonry must be one of prestige and moral uprightness. If the public sees Masons as men of honor who treat everyone with dignity, the fraternity remains a relevant and attractive path for those seeking meaning beyond the constant bickering and doomscrolling on social media.

I find nothing more dispiriting than to see Brethren take to their digital accounts to do battle with strangers (or even worse, other Brethren) over the latest social or political issues. The world does not need more voices adding to the noise; it needs more examples of how to live together in peace. Freemasonry offers a time-tested framework for exactly that. By remaining active stewards of our own consciousness and guarding against the intrusion of negativity, we Masons can maintain an inner harmony that eventually radiates outward and positively impacts those around us.

The importance of Freemasons setting a good example of civility and kindness today cannot be overstated. It is a mission of "society-building" that begins within the heart of every individual Brother. When a Mason lives his life by the square, the level, and the plumb, he does not just benefit himself; he provides a template for a more united and just world. Brethren, what small things can you do differently in your own lives to exemplify civility and kindness to the world at large?

A Wise Master's Pondering of Remembrance and Renewal

Andrew Marotta 32°

Several years ago, I visited the recently purchased home of my brother-in-law and his wife who had just moved to a rural area outside of Lawrenceburg, Indiana. Across the narrow country road was a cemetery on a small hill that would have beckoned any Brother who loves history. Impressed at seeing so many headstones with squares and compasses in such a small cemetery, I wondered what kind of lives the Brothers led, what decisions they made, and how they were remembered by the surviving members of their families, their Lodge, and the larger community. By themselves the square and compass carved in granite only reliably reveal to us how a departed Brother wanted to be remembered.



Oddly, we remember well some famous men who were nominally Masons, whose impactful accomplishments overshadowed those of a great many ordinary Masons who were raised early and remained active at their Lodges for the rest of their lives. One of France's most famous philosophers, Voltaire, was made a Mason only a few weeks before his death (the surest way of being spared from giving the Master Mason's return). However, no Mason needs to fret about dying largely unknown. If news of a Brother's passing causes great hurt, then he did plenty of good in this world.

Every Mason's life ends at some point, and he or his survivors must decide how his remains are to be handled. If my survivors decide to cremate my remains, I hope that they take my ashes to a particular spot in western North Carolina that is the source of the ironically named New River, the oldest source of life in the western hemisphere. However, if my survivors are itching to visit Australia, they can carry my remains to a shore of the headwaters of the Finke River.

Of course, a more important spiritual renewal can take place during our lifetimes, and the wonderful thing about it is that we get to feel it.

How are Brothers remembered?

After a Mason lays down his working tools, the regalia he was given by various bodies will be kept by his survivors until their inevitable passing. Then they will be sold or given away only to be added to a cowan's collection of curiosities. And the collector will know nothing of the man who first wore them. That is the fate of a Mason and his possessions if he contributed little to Masonry. Only those who have worked Masonically will ultimately be remembered, whether or not they wore their regalia.

How are Brothers renewed?

Brethren must look at their aprons for spots or blemishes (figuratively speaking) and remember what James wrote about not only visiting the widow and orphan in their affliction but remaining unspotted by the world. Cynicism, resentment, and delight at others' misfortune are examples of stains of this world. These things corrupt souls and hinder benevolence. Renewal requires removing the stains, performing good works, and restoring faith. Just as churchgoers are chided for being Sunday Christians, Masons cannot allow their participation in the Craft to become perfunctory and soulless. Perhaps one of the most under-promoted ways to bring about renewal is by mentoring an Entered Apprentice or a new member of a Valley.

Wise Master's Message

(Continued from Page 3)

Renewal conceived within the Christian tradition.

In both the York Rite and the Ancient Scottish Rite, the instruction of the Craft leads brethren to Jesus of Nazareth as a tekton who personifies Masonic virtues. Many of us recall at once what we already learned from scripture well before our initiation. We are taught of the necessity to be *born again*. This idiom, at first baffling to Jesus' disciples, was an apt wording for a renewal of the soul. Every worldly honor attained loses relevance after that.

Renewal within a pagan tradition

One version of the Eddas of the Norsemen offers us a deity similar in some remarkable ways to Jesus. The much loved Baldur, the gentle god of spring, is adored not merely by his mother Frigg but by nearly all creatures. He is murdered by a scheme of Loki, and this stirs the deepest grief among the gods. Grief gives way to rage as the Aesir battle the Vanir, aided by all the fallen warriors mustered from Odin's Hall and Freyja's Hall in Valhalla. When the fighting of Ragnarok ends and many gods on both sides are slain and the world is still, Baldur at last leaves the underworld and everywhere the verdure of spring begins to appear again. This is a renewal that brings back life to the world all at once.

The difference

In the Christian way of thinking (not entirely limited to Christianity), renewal follows a deliberate act of submission by each person. It is a choice, and its effect is personal. In the Norse pagan conception, renewal is destined to happen for all the world and all at once.

Wise Master's Bio

Andrew Marotta 32°

Raised in 2021 at Ashburn-Sterling Lodge No. 288, Bro. Andy's path in Masonry began later in life than the average Brother, yet he acknowledges that the decision to petition was well worth the wait. He still holds membership at his mother Lodge, but he is most active at The Patriot Lodge No. 1957, where he currently serves as Worshipful Master. He is also currently active as an Officer of Potomac Chapter No. 88 of Royal Arch, Herbert Arthur Fisher Council No. 422 of Allied Masonic Degrees, and the Loudoun Scottish Rite Club.

Andy has worked in the field of education since 2001, having 18 years of experience in the area of secondary education. He has taught English for grades 6-8 and 10-12 and holds certifications in regular English and English for Speakers of Other Languages. Throughout his career, the greatest number of his students have been children of immigrant families, and this continues to be the case even in his regular English classes.

Andy attained a BA and MA from Purdue University, in 2001 and 2007, respectively. Inducted into the NSCS, NHS, Phi Beta Kappa, and Phi Kappa Phi, he readily attributes his academic success beyond high school to having nearly every kind of good fortune but wealth.

Outside of his career, Andy mostly spends his time with his wife and daughter. He enjoys his vegetable garden, books, music, drive-in cinema, walking, and learning Welsh, Italian, and French.

Spirit of '76 (What happened in March-April during our nation's founding)

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

"Courage is not merely doing great things; it is standing tall in small ones." – **Paul Revere**



Just a few embers to spark your curiosity to do your own research on these events if you so desire:

- March 15th 1770:** The Boston Massacre
- March 20th 1782:** British Prime Minister Lord North resigns, signaling a shift in British War Policy
- April 18th 1775:** (The Warning): British troops marched from Boston to seize colonial gunpowder in Concord. Paul Revere and William Dawes rode to warn the countryside that the British are coming!!!
- April 19th 1775:** (Battles of Lexington and Concord): First Shots of the war were fired. Eight patriots die in the initial skirmish. Avenged when patriots ambushed redcoats at North Bridge in Concord

In Remembrance of Brother Paul Revere's Ride

Gregory Valker 32° KCCH

To paraphrase Longfellow: now listen, my brethren, and you shall hear of the midnight ride of Paul Revere. It was the 18th of April in '75....

According to an article about Paul Revere's ride, published by the National Park Service, Henry Wadsworth Longfellow wrote Paul Revere's Ride in 1860. This was a time of bitter turmoil and national crisis, leading up to the bloodiest period of United States history, the American Civil War. Longfellow was a strong Abolitionist, but at the same time was also a staunch pacifist and wanted to see the Union preserved. He wrote this poem in the hopes that a common remembrance of the Nation's Unified, Patriotic past might help stem the tides of war. He did, however, take some poetic license with history:

- Brother Revere knew which way the British were marching before he left Boston. The two lanterns in the Old North Church were a fallback in case he could not get out of Boston.
- Paul Revere was captured just outside of Lexington by British Regulars; he never made it to Concord.
- Paul was not the only Rider (but he was the most effective! More on that later) William Dawes took another route to alert other patriots. (National Park Service, n.d.)

In Remembrance of Brother Paul Revere's Ride

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Paul Revere was born in Boston in 1735. He became a skilled gold and silversmith as well as a copper engraver by learning these trades at his father's shop. This would pave his way for entry into the then middle-class group of Artisans or "Mechanicks". He later used his engraving skills to create several anti-British caricatures, including a famous depiction of the March 15th, 1770, Boston Massacre. (Schenawolf, 2019)

As an artisan, he was able to network with and build a reputation with other artisans and tradesmen of the area through business dealings and social gatherings.



In addition, Brother Paul was a member of the Lodge of St. Andrew where he became friendly with activist brother Dr. Joseph Warren. (The Paul Revere House, n.d.) He eventually became Grand Master of the Grand Lodge of Massachusetts in December of 1794. (Scottish Rite Masonic Museum and Library, n.d.)

He also served as a courier for the Boston Committee of Correspondence, which was formed by Samuel Adams, Dr. Joseph Warren, James Otis, and other patriots in 1772. While the Boston Committee of Correspondence was the first, 144 others were formed in towns in other colonies. Committees of Correspondence were unsanctioned (by the British Crown), rebellious provincial governments within the colonies.

Whose purpose was to "Prepare a statement of the rights of the colonists, and of this province in particular, as men, as Christians, and as subjects; Prepare a declaration of the infringement of those rights; and Prepare a letter to be sent to all the towns of this province and to the world, giving the sense of this town." (Boston Tea Party Experience, n.d.)

There was an active postal service set up by the Crown. In fact, many of the turnpikes you may drive today in states that were part of the original 13 may have started as postal roads set up by the British to connect major cities in the colonies. However, during that time, the British government had full authority to open, read, and censor any communication sent via the Royal Post. (Glenhaber, 2025) Due to the lack of secure communication via the Royal Post, many radical Whig groups, and other, rebellious organizations such as the Sons of Liberty, opted to use Committees of Correspondence and their courier system to spread their potentially treasonous messages.

These Committees of Correspondence evolved as they took on patrolling and observation duties, forming Committees of Safety. (Brother Paul was also an active participant in these Safety committees as well.) These committees had an active part in forming the First Continental Congress and were grassroots, small-town driving force behind the Revolution. The Continental Congress formalized the committee system when it adopted the Continental Articles of Association in 1774. They acted as both informal intelligence and enforcement organizations. They would monitor British Troop activities and movement as well as work to suppress loyalist or "Tory" activity. (ERWGUEST, 2019)

In Remembrance of Brother Paul Revere's Ride

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The Famous Ride that Longfellow describes in his poem was not the first or only ride that went on to act as a courier for the Committee of Correspondence. The Revere House in Boston has an archive of invoices that Brother Paul presented to the Committee to cover the expenses of his travels. (Glenhaber, 2025) During these rides, Paul must have interacted with and built trust with many people at his regular stops. He also knew which people knew people and could spread his message most expeditiously when he needed to muster the militia to face down the regulars. I can only imagine if he attempted this without building this network and trust. Someone riding through at midnight and knocking on random doors, yelling, "The British are coming!" would not have been effective.

Paul Revere was not the only Freemason sent out to spread the word and muster the militia on April 18th. Brother William Dawes, Brother Samuel Prescott, and Brother Joseph Warren were all participants in this event. (Ryder, 2017) Many say that Longfellow did them a disservice by not including them. Brothers Revere and Dawes were originally sent out by Brother Dr. Warren, both to raise the militia and to warn Samuel Adams and John Hancock, who were both at the Hancock-Clarke house in Lexington. (Brooks, 2014). (The Hancock-Clarke house still stands in Lexington, today and is depicted on this page to the right)



Both Revere and Dawes took different routes to Lexington. Revere raised the alarm to muster the Militia along the way. Some sources say that Dawes interpreted the main objective of his mission as to get to Lexington as quickly as possible to warn Hancock and Adams of the British Regulars' attempt to capture them. And that he did not stop to warn any Militia members, so it took them longer to assemble at Lexington. (Brooks, 2014) However, Malcolm Gladwell, in his book "The Tipping Point" theorizes that Revere was more effective because he was both a "Maven" and a "Connector". (Gladwell, 2000)

According to Gladwell, Connectors are individuals who know many people across diverse social circles. They facilitate the spread of ideas by linking different groups together. Mavens are knowledgeable individuals who share information and help others make informed decisions. They act as trusted sources of information, influencing others through their expertise. (Gladwell, 2000)

Whichever version of the history of events setting up the shot heard round the world is accurate, Gladwell's theory is worth a thought in guiding how we live today. What can we do to get involved in our community and increase our knowledge as individuals? How can we personally grow and build on a solid foundation of values to strengthen our character? How can we best follow Brother Revere's example?

In Remembrance of Brother Paul Revere's Ride

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*“For, borne on the night-wind of the Past,
Through all our history, to the last,
In the hour of darkness and peril and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere.”* – Longfellow

If you have the time and resources to make a trip to Boston this year. A great way to personally celebrate America's 250th birthday would be to walk the Freedom Trail. (<https://www.thefreedomtrail.org/>) Where you can see The Old North Church (where Brother Prince Hall is buried), Old Iron Sides, Paul Revere's House, The Green Dragon, and other great sites. It ends with Cheers! (However, nobody knew my name when I was there)

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In Remembrance of Brother Paul Revere's Ride

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Your new presiding officers

Our January meeting was cancelled due to a snowstorm. So we had our installation of officers during our February meeting. From left to right, Commander of Kadosh, Bro. Jose Amaya 32°, Venerable Master, Bro. Farley Warner 32° K.C.C.H., Ill. Peter E. Terrill, 33° Personal Representative of the SGIG in Virginia, Wise Master, Bro. Andrew Marotta 32°, Master of Kadosh Bro. Brad Fox 32°



General Secretary's Corner

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

ALEXANDRIA VALLEY OFFICE

Our regular hours, Tuesday, Wednesday, and Thursday 10am-2pm.

Please call the office first at 703-998-9044.

CONGRATULATIONS TO OUR NEWLY INSTALLED 2026 VALLEY OFFICERS AND 2025 AWARDEE RECIPIENTS!!



REMEMBRANCE AND RENEWAL CEREMONY

On March 24th we will be holding our annual Remembrance and Renewal Ceremony and Pre-Meeting Dinner. The Scottish Rite Ceremony of Remembrance and Renewal is an annual event to remember those of our number who have journeyed on before us. Please make your reservations for dinner by COB March 18th.

secretary@alexandriascottishrite.org

2026 VIRGINIA ORIENT WORKSHOP - March 28th

Acca Shrine Center

1712 Bellevue Avenue, Richmond, VA 23227

- ❖ The 2026 Scottish Rite Workshop will be held at Acca Shrine on Saturday March 28th.
- ❖ 8:30 a.m. - Coffee and donuts
- ❖ 9:30 a.m. - Workshop
- ❖ 12:00 p.m. - Conclude w/lunch

If you plan to attend - please let me know by COB March 18th so we can give a headcount for lunch, 703-998-9044 or secretary@alexandriascottishrite.org. This workshop is always an informative and well attended event by our Valley. Hope you plan to attend! Valley uniform/coat and tie.

Valley Apparel: The valley has a partnership with Proline Embroidery. We have created a Valley Web Store where members can purchase clothing items with Alexandria Valley Logos. The passcode is 32ASR1430 for 32° logos. Contact the Valley Secretary for 33° logo passcode.

For 32° logo:

<https://store.goproline.com/Alexandria-Scottish-Rite-32.html>

For 33° logo:

<https://store.goproline.com/Alexandria-Scottish-Rite-33.html>

If you would like to obtain an Alexandria Valley Tie, contact the Secretary

2026 SCOTTISH RITE LEADERSHIP CONFERENCE APRIL 9-11 CHARLOTTE, N.C.

The Rite Works Membership Conference is open to all members of the Valley. Learn hands on ways to build and strengthen the Rite and our Valley. Topics to include using AI tools, reducing administrative burdens, finding new ways to engage brothers living in outlying areas, and much more. Follow this link for more information and registration: <https://scottishrite.org/blog/2025/11/03/rite-works-2026-scottish-rite-leadership-conferences/>

Hotel link: <https://www.hilton.com/en/attend-my-event/clthuhf-rite-4e354ef4-5aa6-4685-b4e4-82b898587a8c/>

SPRING 2026 REUNION- SATURDAY APRIL 18th and SATURDAY APRIL 25th

Now is the time to approach those Blue Lodge members who you think would enjoy and benefit from Scottish Rite Membership. Our Membership Brochures are in each Lodge and are available in our office. They do a great job of telling our story and they include a QR code which brings up our on-line petition. It's all right there for you to use! Our SGIG, Illustrious & Most Worshipful Alan Adkins, 33°, G.C., will present a "Special Necktie or Bowtie" to any member who is a signer on 5 Petitions. Let's get those petitions in!!

Master Craftsman Course for the United States Semiquincentennial!

Available here: <https://www.mastercraftsmancollege.org/course-details/J2>

The Signers (Part 1)

The Masons who signed the Declaration of Independence

How many Masons signed the Declaration of Independence? Who were they and what role did they play in separating from Great Britain? And how do we know they were Masons? In this Master Craftsman Mini Course, you'll meet the Masonic signers of the document that established our independence from England. You'll learn about the role they played in their respective states, and get the facts on their established connections to Freemasonry

The course includes an introductory video, one reading assignment, a corresponding audio version, a quiz and short final exam.

Calendar of Upcoming Events

March 2026

March 18- 7:30 P.M.

Loudoun SR Club
Social Hour 6:30 p.m.
Ashburn -Sterling Lodge

March 24- 6:00 P.M.

Pre-Meeting Dinner
Valley Meeting- 7:30 p.m.
Remembrance and Renewal
(Rose Croix & Lodge of Perfection)
Reservations by COB Mar 18

March 25- 6:30 P.M.

Shenandoah SR Club
Spurmont Lodge, Strasburg

March 28- 8:30 A.M- Noon

VA Scottish Rite Workshop
Acca Shrine Center-
Richmond

April 2026

April 5- Holiday Easter

April 9-11

SR Leadership Conference
Charlotte, N.C.
(Reservations Required)

April 15- 7:30 P.M.

Loudoun SR Club
Social Hour 6:30 p.m.
Ashburn-Sterling Lodge

April 18- 7:30 A.M.

SR Reunion- 1st Day

April 22- 7:30 P.M.

Shenandoah SR Club
Spurmont Lodge, Strasburg

April 25- 7:30 A.M.

SR Reunion- 2nd Day
Picnic Following Reunion

April 28- 6:30 P.M.

Executive Council Meeting
Valley Meeting- 7:30 p.m.
(Council of Kadosh, Rose Croix, & Lodge of Perfection)

May 2026

May 20- 7:30 P.M.

Loudoun SR Club
Social Hour 6:30 P.M.
Ashburn-Sterling Lodge

May 25- Holiday

Memorial Day

May 26- 6:00 P.M.

Ladies Night
Pre-Meeting Dinner
Valley Meeting- 7:30 P.M.
Reservations by COB May 20

May 27- 7:30 P.M.

Shenandoah SR Club
Spurmont Lodge, Strasburg



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

Gregory M. Valker, KCCH, Editor
Editor@AlexandriaScottishRite.org

Illustrious David H. Smith Sr., 33°, Assistant Editor

All Scottish Rite Members whose names appear in this Bulletin are of the Thirty-second Degree, unless otherwise indicated.

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Almoner

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The Alexandria Scottish Rite Temple is located at
1430 West Braddock Road, Alexandria, VA 22302.

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.·C.·
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

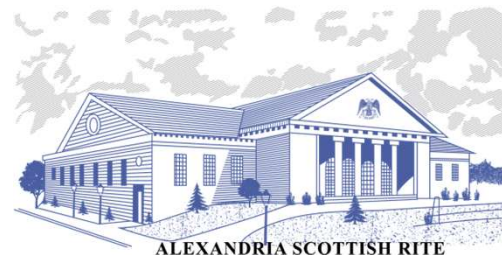
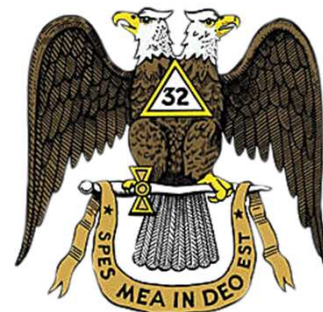
Fourth Tuesday
February, March, July, November
Andrew O. Marotta, 32°
Wise Master

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



ALEXANDRIA SCOTTISH RITE