



LAFAYETTE CONSISTORY NEWS

FROM THE VALLEYS OF BRIDGEPORT,
NEW HAVEN, AND WATERBURY
OLDEST CONSISTORY IN THE NORTHERN MASONIC JURISDICTION

Issue No. 47

SPRING 2026



HIGHLIGHTING BROTHERS AT WORK: DR. VINENTE DIAZ, CHIEF OF OPHTHALMOLOGY

**Guthrie Oklahoma: Where Masons Unite, Part 2.
Reverence for God: What Would Solomon Do?
The Masonic Apron.**



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Lafayette Consistory News is the official publication of the Valley of Bridgeport and Lafayette Consistory, Ancient Accepted Scottish Rite Northern Masonic Jurisdiction, USA
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ALLEGIANCE

The Bodies of the Scottish Rite, sitting in the Valley of Bridgeport, State of Connecticut, acknowledge and yield allegiance to the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America whose Grand East is in Lexington, Massachusetts.

ILL.: WALTER F. WHEELER, MSA, 33°
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On April 7, en route, Bro. Patrick Atkinson ran his 333-mile "Revolutionary Run" from Wilmington, DE, to Lexington, MA, and paused briefly late that day in Darien, which was the exact midpoint of his trek. On hand to greet him were brothers from the Valley of Bridgeport, who happened to be members of Ivanhoe 107, which is located on the Post Road in Darien. Bro. Patrick is on the extreme right. He would proceed later, up to the Bridgeport area, in freezing temperatures, as the sun receded half an hour later.

Colin C. Souney, MSA, 32° - Master of Ceremonies
Patrick J. Donnelly, 32° - Engineer and Seneschal

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John H. Kelley, 32° - Thrice Potent Master
Michael S. Abrahamson, MSA, 32° - Deputy Master
Travis E. Gerald, 32° - Senior Warden
Alexander J. DeFranzo, 32° - Junior Warden
Michael D. Sabia, Jr., 32° - Orator
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Henry T. Hittle, 32° - Captain of the Guard
- Master of Entrances

Washington Council Princes of Jerusalem

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Colin C. Souney, MSA, 32° - High Priest
Michael L. Todd, MSA, 32° - Senior Warden
William W. Roots, 32° - Junior Warden
Bermann Thelismson, 32° - Orator
ILL.: Robert J. Furce, MSA, 33° - Master of Ceremonies
Silas Mante, 32° - Captain of the Guard
Gavin B. Forrester, III, 32° - Master of Entrances

Pequonock Chapter Rose Croix

William E. Schueler, 32° - Most Wise Master
David C. Gianetti, 32° - Senior Warden
Aaron C. Dwyer, 32° - Junior Warden
Darrin D. Silhavy, 32° - Orator
John A. Radziunas, 32° - Master of Ceremonies
Colin C. Souney, MSA, 32° - Captain of the Guard
Gary Ecsedi, 32° - Master of Entrances
T. Woodford Hittle, 32° - Standard Bearer

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Joseph S. Lengyel, MSA, 32° - Manager, Stage & Properties
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Andrew P. Kolaski, Jr., MSA, 32° - Lighting Manager
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DR. VINCENTE DIAZ , CHIEF OF OPHTHALMOLOGY, ASSOCIATE PROFESSOR, AND ANNUAL MEDICAL MISSION FOUNDER

Our cover brother this quarter, Dr. Vicente Diaz, hails from America St. John's Lodge No. 8 in Stratford and is a member of the Valley of Bridgeport. Vicente enjoys the camaraderie of the Valley and looks forward to taking another degree when his time permits. He has a very busy work schedule as Chief of Ophthalmology at Bridgeport Hospital and at the Yale Health Plan, as well as Chief of Subspecialty Services and Chief of Allergy and Immunology at Yale Health Plan. If that were not enough, he is an Associate Professor of Clinical Ophthalmology at the Yale School of Medicine. He specializes in ocular inflammatory and infectious diseases.

Dr. Diaz founded the La Unidad Latina Medical Guild and was the architect of their annual medical mission to the Dominican Republic, Guatemala, and Honduras, where he performs surgery, teaches medical residents, and cares for patients in need; the team created by Dr. Diaz sees (no pun intended) between 3,000 and 5,000 patients abroad annually

Dr. Diaz received his BA from Brown University, his MD from Yale School of Medicine, and his MBA from Yale School of Management.



GUTHRIE, OKLAHOMA: WHERE MASONS UNITE, PART 2 BY JAMES WADE D'ACOSTA, 32°



Preparation influences outcome, often decisively. I inventory my experiences and studies before making my travel arrangements. My meandering journey

through degrees emerges as an advantage. I've seen all degrees live, as portrayed in Connecticut's Valleys of Bridgeport, New Haven, and Waterbury, and in all the new big-budget films during my three circuits, and I retain notes from each experience.

However, I have not been involved in portraying degrees or in leadership, and most of my reading in *Morals and Dogma* was in a volume pre-dating Alberto de Hoyos's brilliantly annotated edition of 2011, which instantly became essential. Being an attentive audience member and student will have to be enough.

I create a shorthand list of our degrees, 4th-32nd, and note the setting used in the Northern Jurisdiction. American settings displace some of Pike's original ones, which use the ancient Near East and the European Middle Ages for their analogies. With my reference list in hand, I will be able

to pinpoint which ones and speculate as to the reason why.

Guthrie's chronological presentation reveals that the popular Northern degrees with settings in American history all replace degrees in The Council of Kadosh: the 19th set in the Oregon Trail of western history, the 20th imagining George Washington regulating a lodge meeting following Independence, the musical 22nd Woodchoppers Degree in an unspecified contemporary logging camp, the 23rd honoring the WW II sacrifice by the Four Chaplains, the 24th in which a Native American petitions for membership, the 25th Degree's ode to Benjamin Franklin, and the 26th Degree's commemoration of brotherly love and friendship during the Battle of Gettysburg.

Continued on page 4

Guthrie Oklahoma: Where Masons Unite, Part 2 continued from page 3

The Northern and Southern Jurisdictions both require the 4th and 32nd Degrees for membership, as well as three additional ones. However, their content varies, as does that of the other three. A Northern candidate may experience any additional three degrees between the 5th and 31st, while a Southern must experience the 14th Degree, which completes the Lodge of Perfection, and the 18th, which ends the Chapter of Rose Croix (which in the Southern jurisdiction consists of the 15th-18th Degrees).

The Northern Jurisdiction's Council of Princes of Jerusalem, comprising the 15th and 16th Degrees, does not exist in the Southern Jurisdiction, where they are included in the Chapter of Rose Croix. Most startling is the Northern elimination of the Council of Kadosh, comprising fully twelve degrees, (19-30). The Northern groups the 19th through the 32nd Degrees together in the Consistory, while the Southern divides them between the Council of Kadosh (19-30) and the Consistory (31 & 32).

Between the 19th and 26th Degrees, only the 21st remains the same in both jurisdictions, Noachite/ Prussian Knight. The degrees with American settings replace many of the Southern ones dedicated to ancient mystery societies. Is this conspicuous departure justified?

For guidance, I turn to Arturo de Hoyos, "In Pike's day, it was common to seek the origins of Masonic practices in older systems practicing ritual initiation. Real or imagined correspondences were emphasized, which led many to believe that Masonry had somehow descended from the 'ancient mysteries,' . . . Pike attempted to place these things in context in the twenty-third through twenty-sixth chapters of *Morals and Dogma* . . ." (p. 40). It is precisely these degrees, (23-26), along with (19, 20), and (22) which are changed in the Northern system.

Continuing, de Hoyos notes, "It is important to understand that although the mysteries of the various nations had some things in common, they were culturally unique. There were important differences in the theology and cosmogony of these cults..." (p. 41) and "Pike does not say that Masonry teaches the same doctrines as the ancient mysteries, . . . he wrote, 'Even Blue Masonry cannot trace back its *authentic* history, *with its present Degrees*, further than the year 1700, *if so far*' (M&D 13:15)' . . . most Masons no longer believe that the Fraternity's historical roots extend in an unbroken chain to the ancient mysteries . . ." (p. 43).

Writing throughout the first half of the twentieth century in the age between Pike and de Hoyos, Joseph Fort Newton contends in *The Builders: A Story and Study of Freemasonry* in the ancient mysteries "formed an all-embracing moral and spiritual fellowship which rose above barriers of nation, race, and creed, satisfying the craving of men for unity, while evoking in them a sense of that eternal mysticism out of which all religions were born . . . [and that] Masonry stands in this tradition; and if we may not say that it is historically related to the great ancient orders, it is their spiritual descendant." (p. 47)

The Northern Jurisdiction's de-emphasis of the ancient mysteries helps correct a misimpression about the development of our rite and seizes the teaching power of more culturally familiar American settings in the seven degrees that are displaced. Allegories to which we can relate find their mark more readily and remain in our memories as we strive to apply the lessons of our degrees to decisions in our daily lives.

Guthrie's sequential portrayal of degrees made this stunning difference between our jurisdictions apparent. Two more wonders were completely unexpected: the reunion's treatment of candidates and the temple itself.

The class of candidates forms a personality, an identity in Guthrie. They experience all of the degrees together (although only given passport credit for four) and most choose to endure the dorm-like conditions of staying at the temple, each in a clean, spartan room, each trudging to communal bathrooms and showers, each free to explore the temple's many rooms after hours.

They pool financial contributions together into a class gift, often a contribution to the maintenance fund for the temple.

The class is given educational lectures in the Egyptian room, a sumptuously decorated small auditorium, and tours of the temple's departments. The design of the experience produces cohesion. Lasting friendships begin, and these brothers from the far corners of Oklahoma are motivated to continue their Scottish Rite journey together. They elect a president responsible for ongoing communication and activities, and who serves as the exemplar in the 32nd Degree. No other valley in America's jurisdictions produces such a rich, united experience for its candidates.

Guthrie's 32nd Degree emerges as the most practical I have experienced. Here, the degree resonates with vibrant power. Dignitaries are not recognized. Members of the class concentrate as their president, David Loy, is taken from their midst to be guided on stage as the exemplar.

Geometric designs fill the stage, and the encampment is carefully explained. For the first time, I realize that the number nine is our Rite's special number. For two days, I've been walking up and down the temple's three, five, seven, and nine steps. Combined with the oversized visual display and painstaking explanation, I finally get it.

There's more: Costumed characters from each degree hold numbered signs.

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Guthrie Oklahoma: Where Masons Unite, Part 2 continued from page 4

Methodical summaries help audience members distinguish one degree from another in memory. The progression of degrees is reviewed, and the structure of the system is laid bare.

Guthrie's final wonder is the temple itself. Designed and built in classical revival style with loving care by master craftsmen using stunningly beautiful materials, it abounds in exalted spots for contemplation, impromptu conversations, and small group meetings.



Even in the midst of the reunion's hustle and bustle, the library provided an ideal setting for launching a time capsule on behalf of my lodge, St. John's No. 3 in Connecticut. Founded in 1762, we will celebrate our milestone 300th, 350th, and 400th

anniversaries in 2062, 2112, and 2162 with the help of a special collection of books.

Inspired by Joseph Fort Newton's observation that "time is a river and books are boats," twelve rebound copies of Nathaniel Philbrick's 2021 *Travels with George: In Search of Washington and His Legacy* will circulate among us, gathering comments on added pages for Masonic observations. The accompanying photograph captures the beginning of book 8's sojourn as Bro. William Liggins, visiting from Oklahoma Prince Hall, accepts it in the library. Bro. Ron Chambers of Oklahoma's valleys and the state's PGM accepted book 9 on Sunday evening.

As these books pass from brother to brother and return to our lodge for our milestone anniversaries, the collection's cumulative notes will demonstrate the accomplishment of Bro. Newton's challenge in *The Builders*, "What other order has ever brought together men of such diverse types, tempers, training, interests, religions, and achievements, uniting them at an altar of prayer in the worship of God and the service of man?" (p. 68)

Where did these diverse brothers meet, one each from the Northern Jurisdiction, the Southern, and from Prince Hall? In Guthrie, Oklahoma, where Masons unite.

Hugo, T. W. "Digest of 'Morals and Dogma.'" Richmond: L. H. Jenkins, Inc., 1909. In *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, by Albert Pike. Charleston: Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States, 1871; reprint, Richmond: L. H. Jenkins, Inc., 1944.

Loy, David. *President of Guthrie's Spring 2025 Reunion Class*.

Email correspondence with James W. D'Acosta, May-June 2025.

Newton, Joseph Fort. *The Builders: A Story and Study of Freemasonry*, Revised and enlarged edition. Richmond: Macoy Publishing, 1951. "spiritual descendant" p. 47, "What other order" p. 223.

Newton, Joseph Fort. *The Men's House: Masonic Papers and Addresses*. 1923 reprinted 1990 Richmond: Macoy Publishing, 1923. "Time is a river" p. 68.

Pike, Albert. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. Annotated edition by Arturo de Hoyos. Washington, D.C. Supreme Council of the Thirty-Third Degree, Southern Jurisdiction, U.S.A., 2011.



VALLEY OF BRIDGEPORT FALL 2026 DEGREE SCHEDULE



DATE

Mon.	Sept. 28	Stratford	6th Degree (live), 7th Degree (video)
Mon.	Oct. 26	Stratford	11th Degree (live), 8th Degree (video)
Mon.	Nov.16	Stratford	23rd Degree (live), 27th Degree (video)
Mon.	Dec. 7	Stratford	32nd Degree (live)

Degrees at 7:30 p.m. in Stratford unless otherwise noted.
Dinners before the Bridgeport degrees on Mondays are at 6 p.m. in the Shrine building, unless otherwise noted.
• 4th Degree video as needed for new candidates.
• New candidates must register 45 minutes before degree. \$10/per brother.
• Monday candidates must fill out the application by Noon on Friday.
RSVP required for meals. Email: Office@LafayetteConsistory.com or call 203-375-0064.



HOSPITALER'S CORNER

Your gifts to the Hospitaller Fund assist David in helping out local brothers who are members of the Consistory. Unfortunately, there never has been a greater need. If you have experienced good fortune in the past year, why not pass a portion of it forward to help a brother in need. Many are struggling with age-related debilities, as well as misfortunes of every kind.

Please make your contribution
payable to

Lafayette Consistory

and mail to

ILL.: David B. Urban MSA, 33°,

Hospitaller

P.O. Box 309

Stratford, CT 06615

Feast of the Paschal Lamb March 30, 2026



Stratford, CT

26TH DEGREE CAST AND CANDIDATES - FEBRUARY 16, 2026



18TH DEGREE CAST AND CANDIDATES - MARCH 9, 2026 - PRESENTED BY PEQUONNOCK CHAPTER OF ROSE CROIX



REVERENCE FOR GOD: WHAT WOULD SOLOMON DO?

BY JOHN A. AMARILIOS, MSA, 33°

King Solomon, the wise and wealthy king of antiquity, plays a pivotal role in a number of the Scottish Rite degrees, as well as being a central character in other appendant bodies' rituals.



In his time, Solomon was widely recognized as one of the richest men alive, and to this day, he is widely considered one of the wisest men who ever lived, particularly within Judeo-Christian and Islamic traditions. Biblical texts, specifically 1 Kings 3–4, describe him as possessing a wise and discerning mind granted directly by God, with wisdom that surpassed that of all the sages of Egypt and the East. Solomon is credited as the author of several books within the Great Light of Freemasonry, namely the Book of Proverbs, the Book of Ecclesiastes, and the Song of Solomon. It is said that he authored more than 3,000 proverbs and over 1,000 songs. In his time, wise men and rulers from surrounding nations traveled to Jerusalem to listen to his insights and to test his superlative wisdom.

Today, our society appears to be at major inflection points, both sociologically and economically, and it would certainly be interesting to listen to what this Sage of Sages would have to say. Although he is no longer amongst us, his writings fortunately are, and it is at this time that he speaks to us from antiquity through the Book of Ecclesiastes, which appears to be as valid today as it was thousands of years ago. Many Baby Boomers are acquainted with the book through the lyrics of a popular mid-1960's song sung by the Byrds, entitled "Turn, Turn, Turn."

"To everything, turn, turn, turn
There is a season, turn, turn, turn
And a time to every purpose under heaven."

While the book alludes to the reality and existence of cyclicity of our mundane existence, it guides the student of scripture in a much more thorough manner in a myriad of economic and mundane topics. In a way, we can liken him to an ancient Dave Ramsey type, and the book dispenses his financial wisdom, which probably sits on a shelf at home, and perhaps has never been read before. Pull out your Masonic Bible and follow along:

The Big Picture:

The book begins with his recognition that pleasures, work, and riches are a form of vanity that eventually ring hollow to the individual's soul. At 5:10, the richest man in the world asserts that he who loves money will never have enough. Wealth lovers never have enough income. The more one has, the more one wants. He voices what modern psychology has labeled the "Hedonic Treadmill," the term used to describe the human tendency to return to a baseline level of happiness after a major loss or win in one's life. For example, you get a raise or promotion, and you spike in happiness, but after a week or two, you return to your normal mindset of looking to advance further up the organizational hierarchy. In verse eleven, he further states that as possessions proliferate, so do those who consume them. For example, F. Scott Fitzgerald's mythical *The Great Gatsby* comes to mind with his splendid Long Island parties. The point is that the more you earn, the more people show up to spend it for you. A bigger house brings bigger maintenance, a fancier car means higher insurance, and a higher salary means higher taxes. The higher one's expectations are, the higher the lifestyle. Solomon, the richest man alive in his time, comprehended the entire cycle and concluded that money never brings permanent satisfaction. The belief that the next race, acquisition, or conquest will make you happy is ephemeral. The operation of the aforementioned Treadmill is hardwired into us humans. Lasting happiness and materialistic satiety do not come from such endeavors.

Balanced Lifestyles Preserve Life and Minimize Doctor Bills:

4:6 "Better is a handful of quietness than two hands full of toil and a striving after wind." This verse parallels our EA lecture on the 24-inch gauge and the necessary apportionment of activities in our daily lives. It discourages today's "hustle

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Reverence for God: What Would Solomon Do?...continued from page 8

culture.” The misbegotten idea that rest is laziness, that more is better, and that you should sacrifice your well-being in order to maximize income is contradicted not only by King Solomon but also by the aforementioned lecture on the 24-inch gauge. The plague of out of control cortisol levels, inducing embedded obesity in our population, the inhumane stress levels leading to heart attacks, and the emotional states that continuous aggravation and frustration induce cancers and family break-ups are alluded to here. Going back to 2:22-23, this is more clearly explained: “What has a man from all the toil and strain with which he toils beneath the Sun? His days are full of pain, and his work is a vexation; even in the night his mind does not rest.” These are costly lifestyle errors, and were ever-present in humanity, even in antiquity.

I once heard someone say that the Biblical antidote to workaholism is not laziness, it's participating and honoring the Sabbath. You can indeed stop your incessant labors, and the planet will not implode. Your value as a man and a Mason is not measured by your economic productivity. We must, as a group, implement the teachings of the 24-inch gauge. We must digest the fact that rest is not a reward, but an instruction, that we must obey if we are to enjoy a balanced, healthy, and worthy existence.

At 9:7 Solomon instructs us on how to enjoy with gratefulness our lives by eating our food with gladness, drinking our wine with a joyful heart, and to always be clothed in white (alluding to purity, as per our aprons) and to further enjoy life with our spouses with whom “you love all the days of this meaningless life.”

Practical Investment Advice:

11:1 “Cast your bread upon the waters for you will find it after many days” has to be taken in the context of the primary medium for trade in antiquity – namely, the sea. The Mediterranean was the main trade route in antiquity, shipping goods and grains to customers throughout the region. Ships would carry the valuable cargoes of traders and then, after many days, return with their profits after selling their wares in far-off ports.

11:2 “Give a portion to seven or even eight” alludes to the necessity of diversification, and here explains that one's wealth should be apportioned between seven to eight different enterprises or investment classes, “for you do not know what disaster may come upon the land.” He is telling his readers

not to put all their grain on one ship, but to spread it among several ships, since sinkings were not unknown. Thousands of years before Harry Markowitz was awarded the Nobel Prize in Economics in 1990 for his treatise on *Modern Portfolio Theory*, King Solomon had succinctly posited the concept in two short verses, and almost every American family, perhaps unknowingly, possessed the advice in their family Bible.

Solomon advises us to celebrate our existences. Since wealth does not satisfy, stop chasing it. Since the course of human affairs is unpredictable, stop hoarding wealth. Since work will never come to an end, stop killing yourself and your health over it. Employ joy and gratitude for what you have. Solomon reiterates this concept five times in the Book of Ecclesiastes. Most importantly, he instructs us to remember, always fear God, and keep His Laws. He reminds us that our Masonic Eye of Providence sees all within and without. Every hidden thing will be judged: the money you hoarded when you should have given, the corners you cut when you thought no one was watching, or the sharp trade in which you cheated someone out of what was theirs. God sees every transaction and senses



the motive behind every act. To recap: Once you accept that Deity is the final auditor, you stop trying to curry favor with others, and you opt out of comparing yourself with others. You are solely guided by doing what is right and leaving the mundane results to God. Lastly, none of this is financial advice that will go viral. It is not clickable, nor will it work with the latest internet algorithms. Its veracity is unassailable, even though it bears no explicit promise. As you develop your intuitive faculty, the invaluable advice given in this short book in our Great Light will serve you well as a beacon to the ineffable light that we are all seeking!

32ND DEGREE GRADUATES RECEIVE DIPLOMAS - FEBRUARY



32ND DEGREE CAS MAY 4, 2026 - LEO H. LOHRM



JATES

JARY 16, 2026 -



ST & CANDIDATES
AN II, THEATRE, STRATFORD



32ND GRADUATES LEO H. LOHRMAN II, 7

MAY 4,
2026



RECEIVE DIPLOMAS THEATRE, STRATFORD



THE MASONIC APRON

BY JOHN A. AMARILIOS, MSA, 33°

Perhaps one of the most widely recognized Masonic symbols amongst the craft and the profane population is the lambskin, or white leather, apron. It is the first piece of Masonic regalia that the EA being initiated is awarded. It is the first tangible indication that the initiate has joined the fraternity. In ancient times, the possession of this sort of indicia implied that the Aspirant of one of the secret fraternities had attained the required level of purification of the mind and body before admission into the Society which was initiating him. The apron or girdle, in ancient times, was universally recognized as an emblem of truth and of passive duty.

When the Israelites were preparing to effect their escape from Egyptian captivity, they were told to abstain from the Passover (i.e., esoterically alluding to the transformation from one stage of consciousness to the other – from the mortal (carnal state) to the regenerate (purified state) with their loins girded. In scripture, the esoteric implication of loins is representative of the reins – i.e., the procreative function. Thus, we see that the command enjoining the Israelites to eat the Passover was actually a command to pass over from the old life to the new life with the passions subdued and safely under control. Then Essenes held the teaching that internal purity and rectitude of conduct were evinced by a person's outward appearance. This belief was probably derived from King Solomon's rule of conduct, which stated, "Let Thy Garments always be white."

By the time a candidate was initiated into the ancient mysteries, he was esteemed as a regenerated individual and was then

invested with a white garment and apron as a symbol of his newly attained purity. Cicero wrote that "amongst the Greeks the garment of initiation was white, since white is the color most acceptable to the gods." The white robe was a never-failing source of protection in every emergency. According to Pierson's *Tradition of Freemasonry*, "All the ancient statues of the heathen gods which have been discovered in Egypt, Greece, Persia, Hindustan, or the Americas are uniformly decorated with aprons. Hence, it is deducted the antiquity of the article of apparel."

This precept was the centerpiece of Brother Oscar Wilde's gothic novel *The Picture of Dorian Grey*, in which Dorian Grey dealt with the actual physical application of this rule upon the physical body itself. As we progress, we see the practical application of the grand Hermetic Principle, that of "As Above, So Below." The laws have spiritual and actual physical implications. If you have lived long enough, you may have witnessed first-hand the operation of these laws upon the physical vehicles of those persons known to you who have violated them. In order to maximize the time that any soul has to garner the experiences that it has a need to experience, it must become familiar with the spiritual laws that govern this plane of existence, and it must strive to strictly abide by them. The symbolism of the Masonic apron must be digested and taken to the forefront of our consciousness if we are to avoid the consequences so dramatically illustrated in Brother Wilde's novel.

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AASR Brothers and Families Enjoy the 2026 C



March 1-Winter Concerts



~ IN MEMORIAM ~

*We mourn the passing of the following Scottish Rite Brethren
whose deaths were reported in 2025-26*

NAME	32° CONFERRED	LODGE	HOME VALLEY	DATE OF DEATH
John R. Barry, 32°	05/01/1961	Hiram Lodge No. 18	Bridgeport	12/28/2025
Robert W. Branch Jr., 32°	05/06/1985	King Hiram Lodge No. 12	Bridgeport	12/31/2025
James E. Butler, 32°	12/02/1996	Annawon Lodge No. 115	New Haven	09/06/2025
Gerald A. Calabritto, 32°	05/05/2003	Annawon Lodge No. 115	New Haven	01/12/2026
James S. Demko, 32°	05/01/1983	Ansantawae Lodge No. 89	New Haven	12/11/2025
Raymond J. Dolyak, MSA, 33°	03/07/1994	America St. John's Lodge No. 8	Bridgeport	04/09/2026
Wilford F. Golding, 32°	05/06/1991	Compass Lodge No. 9	New Haven	01/25/2026
Michael R. Hays, 32°	05/04/1992	Ansantawae Lodge No. 89	New Haven	12/20/2025
Stephen T. Hill, 32°	05/07/2007	Ansantawae Lodge No. 89	New Haven	04/16/2026
Robert R. Natrass, 111, 32°	12/07/1992	St. Alban's Lodge No. 38	New Haven	10/07/2025
Daniel V. Obuchowski, 32°	05/01/1979	Old Well Lodge No. 108	Bridgeport	01/05/2026
Bernard Sippin, 32°	05/01/1970	Washington Lodge No. 19	Bridgeport	03/01/2026
John A. Vergnetti, 32°	12/06/2021	Morning Star Lodge No. 47	New Haven	10/03/2025
Claude H. Williams, 32°	05/01/1974	Franklin Lodge No. 56	Waterbury	03/03/2026

~ May they rest from their labors. ~

.....

Greater Connecticut Youth Orchestra Concerts



May 17-Spring Concerts



FELLOWSHIP & FAMILY LIFE ACTIVITIES ~ JUNE THROUGH DECEMBER 2026



<u>Date</u>	<u>Day</u>	<u>Time</u>	<u>Event</u>
06/06/26	Sat.	4:30 p.m.	Les Misérables at Shubert Theatre , 247 College Street, New Haven. Dinner at 4:30 pm. before the show at Brazy's New Haven. The show starts at 7 p.m. Leaving the Leo H Lohrman, II, Scottish Rite Theatre at 3:45 p.m. \$95/person SOLD OUT
06/07/26 CT,	Sun.	9:30 a.m.	Fishing on the Long Island Sound, "Lucky Lady" , 45 Riverside Dr, Clinton, CT, Limit of 35, plus \$5 for pool, no glass bottles or bananas per order of Captain. Departure time will be decided by the captain. \$20 per person.
07/18/26	Sat.	4:30 p.m.	Dinner Cruise around Manhattan. An elegant evening aboard Louisa of the Seas, a two-level luxury yacht offering impeccable white-glove service, a five-course gourmet dinner, premium window-side seating, live musical entertainment, and breathtaking panoramic views of New York City's iconic skyline and landmarks. Leaving the Leo H. Lohrman, II Scottish Rite Theatre at 4:30 p.m. \$125 per person. 7 to 10 p.m. SOLD OUT
08/07/26	Fri.	7 p.m.	Scotch and Cigar Night , at the Stamford Cigar Bar, 75 Research Dr, Stamford, CT, from 7 to 10 p.m. , \$15/person.
08/09/26	Sun.	3 p.m.	Tosca at the Morgan School (Opera Theatre of CT.), 71 Killingworth Tpk, Clinton, CT, . followed by dinner at Café Allegre, Madison, CT. Bus leaves The Leo H. Lohrman, II, Scottish Rite Theatre in Stratford at 1:30 pm. \$95/person
08/15/26	Sat.	12:p.m.	Annual Clambake Picnic , Orange Fairgrounds, 525 Orange Center Road, Orange CT. Starts at 12 p.m. \$20/person
09/12/26	Sat.	6 p.m.	Valley of Bridgeport Installation Dinner , Riverview Bistro, Stratford, CT, \$20/person.
09/20/26	Sun.	TBD	Fishing on the Long Island Sound, "Lucky Lady" , 45 Riverside Dr, Clinton, CT, Limit of 35, plus \$5 for pool, no glass bottles or bananas per order of Captain. Departure time will be decided by the captain. \$20/person.
10/03/26	Sat.	5 p.m.	Essex Clipper Dinner Train , Essex, CT - ride for 2-2 1/2 scenic journey while served a 4-course meal in beautifully restored 1920's Pullman diners, pulled by a vintage diesel locomotive. Leaving the Leo H. Lohrman, II, Theatre in Stratford at 3:30 p.m. \$80/person. SOLD OUT.
11/26/26	Thu.	7:30 a.m.	Annual Turkey Trot 5K Road Race , Thanksgiving morning, supports the Connecticut Children's Dyslexia Centers and other charities.
12/05/26	Sat.	12 p.m.	Radio City Music Hall Christmas Spectacular , A 90-minute Christmas spectacular at the Rockefeller Center 1260 6th Avenue, New York, NY 10020. Leaving the Leo H. Lohrman, II, Scottish Rite Theatre at 12 p.m. Dinner after the show. More details to follow as they become available. \$200/person.
12/18/26	Fri.	6 p.m.	Annual Holiday Party and fundraiser for CT Children's Dyslexia Centers at Woodwinds Banquet Facility, Branford, CT, to include Cigar rolling and silent auction. Formal black tie or formal holiday dress. \$50/person.

Valley of Bridgeport and Lafayette Consistory

Scotch and Cigar Night

Friday, August 7, 2026
7 to 10 p.m.

Stamford Cigar Bar,
75 Research Drive,
Stamford, Ct.

Bring your fellow friends for an evening of good fellowship.
Scottish Rite, Masons and men interested in our Fraternity
are all welcome! Dress is business casual.

\$15 per person. Limit is 35.
Make your reservations soon!

FROM GREENWICH:

I-95 to Exit 9–Glenbrook. Turn left on to Seaside Ave. Turn left on to East Main Street. Turn right on to Courtland Ave. Follow Courtland Ave. to the end. Turn right on to Glenbrook Road. Turn left on to Research Drive. Stamford Cigar Bar is on left.

FROM BRIDGEPORT:

I-95 to Exit 9 – Glenbrook. Turn right at East Main Street. Quick right on to Courtland Ave. Follow Courtland Ave. to the end. Turn right on to Glenbrook Road. Turn left on to Research Drive. Stamford Cigar Bar is on left.

CONTACT: Mike Jachimczyk
at 203-979-5011 or email
mcjesq@icloud.com
or the Consistory at
203-375-0064 or email
Office@LafayetteConsistory.com
\$15 per person for two cigars
and one drink.
Additional available.

Own This Beautiful Knife and Donate to the Scottish Rite Charity!



You will love this beautiful knife with a wooden and metal handle that has the 32° Double-Headed Eagle engraved on one side and the Square and Compasses on the other. For your donation of \$90, \$25 of which is a tax deductible contribution to the Children's Dyslexia Center's of Connecticut plus \$6.95 shipping & handling.

Please use the coupon below,

✂ I would like the 32° Double-Headed Eagle/Masonic emblem knife for a donation of \$90 each plus \$6.95 s/h each and please mail to:.

NAME _____ PHONE _____ - _____ - _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

I would like (quantity) _____ knives at \$90 each plus \$6.95 s/h My check or credit card info is enclosed for \$ _____

Send your check or credit card information with this coupon to **Lafayette Consistory, PO Box 309, Stratford, CT 06615-0309**

CREDIT CARD INFORMATION Charge my credit card ☐

CARD NUMBER _____ EXP. DATE _____ / _____

SECURITY CODE _____

SIGNATURE _____

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32° GOLD-TONE PRINT ON SWEATSHIRT AND POLO SHIRT



Heather Gray Sweatshirt with 32° on the front, Square & Compasses on the back. \$92.



True Royal Blue Polo Shirt with 32°. \$45.

32° or 33° BLUE PRINT ON WHITE POLO SHIRT AND WHITE DRESS SHIRT



32° or 33° Blue Print on White Polo Shirt. \$47.



32° or 33° Blue Print on White Dress Shirt. \$60.

**Send written request for shirts with a check or money order to the Consistory Office,
P.O. Box 309, Stratford, CT 06615-0309,
For electronic payment, call the Consistory Office at 203-375-0064**

Contact the Consistory Office to arrange for shirt pick-up, delivery. or with questions.

*\$5 of each shirt sold goes to support the Connecticut Children's Dyslexia Centers,
proudly supported by the Valley of Bridgeport, Lafayette Consistory.*



SAVE THE DATE TO PLAY IT AGAIN AT THE

HOLIDAY PARTY

FRIDAY, DECEMBER 18, 2026

6 -10 P.M.

WOODWINDS, SPECIAL EVENTS VENUE

A Holiday Buffet Dinner
At the Woodwinds by Chef Silvío
And Dancing with a DJ

Four Hour Premium Open Bar

Cocktail Hour, Hot and Cold Hors d'Oeuvres

Salad Station & Pasta Station

Farfalle with Sunday Sauce, Tortellini Alfredo

Entrée Station

Chicken Marsala, Chicken Florentine, Salmon Champagne

Carving Station

Prime Rib & Stuffed Roast Pork

Complements Station ~ Herb Roasted Potatoes,

Seasonal Vegetables Medley, Rice Pilaf

Desserts ~ Assortment of Cookies and Pastries

Served with Coffee, Tea, or Espresso

DRESS IS FORMAL -Black tie or holiday dress

ONLY \$50.00 a person Reserve your place today.

Silent Auction and a Cigar Roller after dinner to
benefit the Children's Dyslexia Centers of Connecticut.

CALL the Scottish Rite Office today to

RSVP: 203-375-0064

Limited Space so RSVP Early by Friday, December 11.



Lafayette Consistory
P.O. Box 309
Stratford, CT 06615-0309

ADDRESS CORRECTION REQUESTED

LAFAYETTE CONSISTORY NEWS

From the Valleys of Bridgeport, New Haven, and Waterbury

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BROTHERS REMEMBER

Whether traveling from in or out of the state it is easy to get to the Stratford Leo H. Lohrman, II, Scottish Rite Theatre via Metro North. Our Theatre is located right next door to the Stratford Station. Avoid I-95 traffic and parking concerns. Consult the Metro North Train Schedule at: <http://www.mta.info/schedules>.

For those who drive to the Theatre, the street address is 2422 Main Street, Stratford, CT. The building is clearly marked with the name at the top of the building. There is limited handicap parking in front and there is parking behind the Theatre.