

WLN20 Trestle Board



From the East

William Workman - Worshipful Master



April Reflections: The Work of Love That Defines Us

Brethren,

As we move into April, I am filled with gratitude for the continued energy and commitment displayed in our Lodge. The spirit of brotherhood is alive and well, largely thanks to those who work tirelessly behind the scenes.

First and foremost, I want to extend a massive thank you to our Chefs of the Cross and Crown, Worshipful **Luis Montero, PM**, and **Wendy Montero**, and Sous Chefs Brother "**Smokey**" **Stover**, Brother **Isaí Jaimes**, and **Alisa Jaimes**. The meal at our last meeting was absolutely outstanding. The effort you put into nourishing our bodies is matched only by the care you put into nourishing our fellowship. I am already looking forward to what I know will be another spectacular meal prepared by them for our April Stated Meeting.

A special note of appreciation goes to **Kitty Wilson** for her invaluable assistance in setting up and helping with the Annual Roll Call ceremony. Your attention to detail and willingness to serve ensure our ceremonies run smoothly and with the dignity they deserve.

April is **Public Schools Month**, a cornerstone of California Masonry. To celebrate, we are honored to welcome a special guest speaker to our upcoming dinner, Mr. **Andrew Bias**, who teaches Advanced Manufacturing at Folsom High School. I encourage all Brothers to attend, enjoy the fellowship, and hear about the great work happening in our local education system.

It was a proud moment for our Lodge to Pass our Brother **Isaí Jaimes** to the Degree of Fellow Craft. It was a spectacular ceremony, and I want to commend our Officers for their stellar work. The proficiency and dedication you showed made this a truly special occasion for Brother Jaimes and a memorable night for everyone present.

Don't forget to mark your calendars for **April 9th at 6:30 PM**. We are hosting **Bowling with Brothers** at a new location. It promises to be a fun, relaxed evening - an excellent opportunity to bring a prospective member or just catch up with Brothers outside the lodge room. There will also be something special to adorn for the first 10 Brothers who RSVP at WLN20.org.

On behalf of the Worshipful Master and the entire Craft, I want to express our sincerest gratitude to our dedicated Secretary, Worshipful Brother **Francisco Marques, PM**, for his unwavering commitment to our Lodge. Despite residing 150 miles away, he continues to serve with exceptional devotion, ensuring our records are impeccably managed and, most notably, crafting a truly wonderful Trestle Board that keeps us all connected and informed. His ability to deliver such high-quality work, bridging the physical distance with Brotherly Love and dedication to the Craft, sets a true example of what it means to serve in Freemasonry. We are truly blessed by his continued efforts and stewardship.

Please contemplate this: Note how the word “charity” is used. Here is a poetic description of something that may sound familiar to many a Mason - Agape Love, a self-less, sacrificial, and unconditional love that puts others before self. It is found in **Corinthians 13:4–7**, and uses the word "charity" to describe love as an active choice rather than just a feeling.

What Love Is and Does

Suffereth long and is kind: Love is patient and slow to anger, even when wronged. It responds to harsh treatment with helpfulness and grace.

Rejoiceth in the truth: Love values honesty and is delighted when truth prevails over injustice.

Beareth, believeth, hopeth, and endureth all things: Love protects others, chooses to believe the best of them, maintains a positive outlook for the future, and remains constant even through difficult trials.

What Love Avoids

Envieth not: Love is not jealous of others' successes or possessions.

Vaunteth not itself, is not puffed up: Love is humble; it doesn't brag about its own achievements or act superior to others.

Doth not behave itself unseemly: Love is not rude or discourteous. It treats others with respect and dignity.

Seeketh not her own: Love is not selfish or self-centered; it prioritizes the needs and welfare of others.

Is not easily provoked: Love doesn't have a "hair-trigger" temper and isn't touchy or easily offended.

Thinketh no evil: Love does not keep a "scorecard" or record of past wrongs to use against someone later.

Rejoiceth not in iniquity: Love is never happy when someone else fails or does something wrong

Finally, I want to speak to the importance of humble service. As Masons, we are called to be examples to others. Whether it is preparing a meal, setting up tables, cleaning up during dinner, serving plates, getting drinks, helping a brother in need, or calling and visiting brothers who are unable to attend our meetings, these acts of service are the backbone of our Fraternity. I encourage all members to look for ways to serve our Lodge with humility, strengthening the bonds of fellowship that unite us.



Congratulations, Brother Isaí Jaimes!

It is with great pleasure that we extend our warmest congratulations to Brother **Isaí Jaimes**, who was duly Passed to the Degree of Fellow Craft on Thursday, March 26, 2026.

This important step in his Masonic journey marks a transition from the foundational lessons of the Entered Apprentice to the deeper pursuit of knowledge, understanding, and self-improvement.

Brother Jaimes has demonstrated commendable dedication thus far, and we are confident that he will continue to build upon a strong and worthy foundation.

We look forward to witnessing his continued progress and, in due time, welcoming him to the sublime Degree of Master Mason.



From the West

Brandon Jenkins - Senior Warden



Greetings, brethren, and happy April.

Spring is upon us again! I spent most of last weekend tilling the soil in my modest backyard and planting vegetables I hope will be worth the blisters I earned. I read a humorous post the other day that said something to the effect of “After spending \$500 on soil, tools, seeds, and fertilizer, and providing countless hours of labor, I am happy to report I harvested \$3 worth of tomatoes!” True, gardening is rarely profitable, but if I did everything only for the money, I would never have any fun.

I hope you had the opportunity to attend the Second Degree ceremony that we held at the end of last month, where we welcomed Brother **Isaí Jaimes** into the ranks of our Fellowcraft Masons. I believe it was a very meaningful experience for all who were all in attendance, and I am glad that Brother Jaimes is continuing his journey within our Ancient and Honorable Craft.

Recently, I have been reflecting on my own journey within Masonry. This self-reflection has been spurred by being asked several times in recent months about my motivations for joining our Fraternity. I never seem to have an adequate answer for those who inquire, not because I don't have a good reason, but because my answer is so complex.

I have difficulty distilling the answer down to one concise response that does not bore the listener halfway through my dissertation. How many times have I seen the eyes of the requester begin to haze and glass over as I pontificate on the moral and social virtues of our order?

The question is simple enough: Why did you become a Freemason? And though the question is brief, the answer is not always easy to reduce to a

single phrase. For many of us, the path to Masonry was not accidental, but the result of reflection, curiosity, and a desire for something deeper.

Before I petitioned the Lodge, I spent time looking into several fraternal and civic organizations - groups such as the Elks, the Moose, and Rotary. Each of them has much to commend it, and each serves its purpose well.

Yet, for me, Freemasonry stood apart. It possessed a gravity that the others did not quite capture: a profound sense of history, a reverence for tradition, a moral framework, and, above all, a ritual unlike anything else.

That ritual was not merely a ceremonial display. It suggested that Freemasonry preserved something ancient and meaningful - something designed not only to instruct the mind, but to impress the heart. I was drawn to the idea that lessons of virtue, self-government, and truth could be communicated not only through words, but through symbols, allegory, and shared experiences.

I was also searching for a form of brotherhood that was more than casual association. I did not want to join a mere social club, but a place where fellowship carried substance - where men gathered not only in friendship, but in a common effort to improve themselves, support one another, and labor together for worthy purposes.

And, if I am honest, part of the attraction was also intellectual. The old traditions, the legendary origins of the Craft, and the more esoteric currents that have surrounded Freemasonry for centuries stirred my curiosity. Whether historical, mythical, moral, or symbolic, Masonry seemed to open a door into a richer world - one in which a man could continue learning, reflecting, and discovering.

In the end, I became a Freemason because I was seeking meaningful brotherhood, moral instruction, and a connection to something older and more enduring than the trivialities of modern life. What I found in Masonry was not merely an organization to join, but a path to walk.

With all of that being said here in this article, could you imagine trying to encapsulate these reasons into a one-sentence answer? Me either! But let's give it a shot.

Most people asking “Why did you become a Freemason?” are not looking for a whole lecture—they want a simple summary. If the summary piques their interest, they may continue with more specific follow-up questions, but they may be satisfied (or become disinterested) with your immediate response, which is their right to do so.

If faced with this question, may I offer a simple three-part formula for the answer: what drew you, what you found, and what it means to you now. This framework should provide the supplicant with enough information to either be satisfied with the first response, or the desire to know more. For example, you could respond, “I became a Freemason because I was looking for something with real meaning—something that would challenge me to be a better man, connect me to good people, and give me a sense of tradition and purpose.”

Or, more concisely, you could simply say, “I became a Freemason because I wanted brotherhood, self-improvement, and a life with more purpose.” These are simple examples which could be altered with your own reasons, but you see the pattern established with these answers.

Essentially, the answer pattern is: **“I joined because I wanted ____, and I found ____.”** Like every symbol can be interpreted differently, your answers will be unique, but they will reflect the truths you have found within our institution, and they may lead others to do the same.

I hope you can find some value in these suggestions. I know that I will be better prepared to answer these questions after completing this research, and I trust you may as well.

May the returning light of spring bring renewed strength to your labors, joy to your heart, and peace to your home.



From the South

Nicholas Johnston - Junior Warden



Greetings, Brethren.

What a warm introduction to April. It feels like summer already.

In February, our Brother Senior Warden and I shared different perspectives on the approach of warmer weather in our respective columns. Be careful of which you wish, indeed!

This month has some interesting historical connections to Masonry in general and our lodge in particular. Let's begin with our namesake.

In April 1788, Worshipful **George Washington** began serving as Master of Alexandria Lodge No. 22 in Virginia, a lodge composed largely of Revolutionary War officers.

He served as Master for nearly twenty months. Then, on April 30, 1789, Washington was inaugurated as President of the United States, making him the first and only U.S. President to serve as Master of his Masonic lodge simultaneously.

Two years later, on April 15, 1791, Alexandria Lodge No. 22 (later Alexandria-Washington Lodge) laid the southernmost boundary stone of the District of Columbia.

This is one of the earliest Masonic ceremonial acts connected to the founding of the nation's capital. Fast forward to 1947, from the 1st all the way to the 33rd president, and on April 19, 1947, President and Most Worshipful Past Grand Master (Grand Lodge of Missouri) **Harry S. Truman** officially opened the first White House bowling alley.

Situated in the West Wing, it had been constructed earlier that year by a group of Truman's fellow Missourians as an honor to the president. Although Truman hadn't bowled since he was a teenager, he knocked down seven out of ten pins on his first ball, and one of those pins is now on display at the Smithsonian Institution.

This brings me to the events of this month. It features the annual Washington 20 Bowling with Brothers at 6:30 PM on Thursday, April 9th, at **Bowlero**, 4800 Madison Ave, Sacramento, California 95841.

Reserve your spot here: WLN20.ORG/RSVP

I wish everyone in attendance a wonderful time at this great opportunity for fellowship and friendly competition.



The Brotherhood Strikes Back



Grammar

Carlos Brusel-Casals - Junior Steward

The Structure and Nature of Language: A Masonic Reflection

Language, like Masonry itself, is built upon order, structure, and purpose. At its most fundamental level, every sentence is composed of two essential elements:

The Subject + The Verb

“I eat.”

“I ate.”

“I will eat.”

“I would eat.”

“Please eat.”

The Subject is who or what performs an action. The Verb is the action performed. Together, they form the foundation of expression - simple in appearance, yet profound in function.

But just as a Lodge is governed by more than its officers alone, so too is language enriched by its modes—the various ways in which action is expressed depending on its nature.

The Modes of Expression

1. The Indicative Mode

This mode expresses actions that are real - those that are, were, or will be.

Examples:

“I eat in the restaurant every Monday.”

“Yesterday I worked till six o’clock.”

“Tomorrow they will fix my car.”

It is the language of certainty - of facts and realities plainly stated.

2. The Conditional Mode

This mode expresses actions dependent upon circumstance—those that may occur if certain conditions are met.

Example:

“If I go to the store and don’t find what I am looking for, I would speak to an employee.”

Here, action is not guaranteed, but contingent—resting upon possibility.

3. The Command Mode (Imperative)

This mode expresses action not yet performed, but directed—either suggested or required.

Examples:

“Please close the door.”

“Do not speak in class.”

It is the language of instruction, guidance, and authority.

The Subjunctive: The Realm of Possibility

In languages such as Spanish, French, and other Romance tongues, there exists another important mode: the Subjunctive. This mode expresses actions that are not yet reality - those rooted in hope, desire, doubt, or suggestion.

Consider the structure:

Subject 1 + Verb 1 (that) + Subject 2 + Verb 2

“My father hopes that I pass the exam.”

The father’s hope is real, but the passing of the exam remains uncertain. In English, both verbs appear the same. However, in Spanish, the second verb must reflect this uncertainty:

Mi padre quiere que yo pase el examen.

Here, *pase* is in the subjunctive, indicating that the action is not yet realized.

Contrast this with a statement of certainty:

Mi padre dice que yo siempre paso por la oficina a las dos de la tarde.

“My father says that I always pass by his office at two in the afternoon.”

In this case, the action is habitual and certain; thus, the indicative mode is used (*presente*), not the subjunctive.

This distinction (subtle yet precise) reveals the discipline embedded within language. It teaches us not only how to speak, but how to discern between what is, what may be, and what is yet hoped for.

Grammar and the Masonic Art

Herein lies a beautiful parallel to our Craft.

Just as every sentence is composed of a Subject and a Verb, so too is every Mason called to unite being and doing.

The Subject represents the individual - the Mason himself. The Verb represents his actions in the world.

A sentence without a verb is incomplete, just as a Mason who does not act upon his principles leaves his work unfinished. Likewise, action without a proper subject lacks direction - labor without purpose.

In Freemasonry, we are taught that right action must proceed from right intention. Grammar reflects this same discipline: structure ensures clarity, just as Masonic teachings ensure that a man's conduct is guided by moral order.

Let us therefore strive to be both well-formed in thought and well-directed in action - so that the language of our lives may be as clear, deliberate, and meaningful as the finest sentence ever composed.



Rhetoric

Kevin Hall - Senior Steward

The Art of Persuasion

As we Masons know, Rhetoric is one of the [Seven Liberal Arts and](#) is thus highly regarded in our community. While not as highly regarded as Geometry, it should be considered vital for all Masons to study and use as a tool to improve our communication.

What is Rhetoric?

Simply put, it is the art of persuasion. What does it mean to be speaking rhetorically?

You are making a statement, asking a question, or answering a question while trying to persuade. An example of a rhetorical question: "How could anyone fail to understand that?" An example of a rhetorical answer: "Is the sky blue?" In both instances, the idea is to persuade the audience that the answer is obvious.

Aristotle (384 - 322 BC) was one of the first thinkers to make a study of it. In his treatise Rhetoric, he opined that it should be regarded as an art form to present a persuasive argument. Because he believed that people with good ideas are sometimes poor speakers, he presented them with a toolbox of rhetorical resources.

He opined that there are three key elements for effective Rhetoric (or persuasion):

- **[Logos](#)**: an appeal to logic and reason
- **[Ethos](#)**: an appeal to the credibility and character of the speaker
- **[Pathos](#)**: an appeal to the emotions and values of the audience

What makes for good or bad rhetoric?

Bad rhetoric is unconvincing. A classic (and sometimes comical) example is a car dealer salesman.

Assuming you have done your homework and you know what the dealer's cost is for a new car, you make an offer of \$1,000 over their cost. The salesman brings in the sales manager, who tells you that:

- They make no money on an offer of that level – which is a failure of Logos – you know better.
- There is no other dealership in this area that will make you a better offer – again, you know better, and it represents a failure of Ethos.
- They need to make money to keep this dealership profitable and take care of their families, which is unconvincing Pathos – you need to get a good deal to be responsible for your family's budget.

What makes for good rhetoric? Other aspects besides Aristotle's dictums can make for good or memorable rhetoric. Some examples:

- "I Have a Dream" by **Martin Luther King Jr.**: He used devices like anaphora (repetition of a phrase at the beginning of sentences) and metaphors of light/dark or heat/cool to describe injustice and equality.
- "The only thing we have to fear is itself" by **Franklin Delano Roosevelt**: A powerful example of a paradox, designed to calm a nation in crisis.
- "Ask not what your country can do for you, ask what you can do for your country": **JFK** utilizes chiasmus (reversing the order of words in two parallel phrases) to inspire civic duty.
- "Mr. **Gorbachev**, tear down this wall," stated powerfully by **Ronald Reagan**. This links the physical structure of a wall to the abstract concept of freedom.

What makes for genius-level rhetoric? It frequently makes use of :

- **Exigence**: Recognizing an urgent problem that requires discussion

- **Musicality:** Persuasive language is often rhythmic or repetitive, which increases its memorability
- **Structural Sophistication:** High-level rhetoric is not just about word choice but the structure of the argument itself. One way to achieve this is by utilizing the “Rule of Three,” where ideas are presented in groups of three for maximum impact.
- **Pathos:** Connecting emotionally with the audience.
- **Ethos:** Establishing authority and building credibility.
- **Logos:** Maintaining believability.

An example of genius-level rhetoric is [Abraham Lincoln’s Gettysburg Address](#). This speech is powerful and eternal at just 272 words. In this speech, Lincoln uses a succession of phrases that follow the same structure and build toward a unified effect.

It is known for its use of repetition, emotion (**Pathos**), character (**Ethos**), and logic (**Logos**) to honor the fallen, unite the nation, and redefine the war’s purpose.

Skillful rhetoric is useful in our daily life, in our careers, and in the lodge as we move forward with increased responsibility.

Good rhetoric is persuasion – elevated to an art form.

Washington Lodge No. 20

Mission Statement

To practice and promote a way of life that binds like-minded men in a worldwide brotherhood that transcends all religious, ethnic, cultural, social and educational differences.

Through Masonic principles and tradition, and by the outward expression of these through its fellowship and compassion, **Washington Lodge No.20 Free & Accepted Masons** provides ways in which to serve God, family, country, neighbors, and self in an environment that contributes to the enrichment and betterment of its members, mankind, and its communities.

CALENDAR OF EVENTS

APRIL

(Public Schools Month)

- **02 Thursday 6:00 PM**
 - **Public Schools Celebration Dinner**
 - Banquet Room at 1123 J Street 95814
- **02 Thursday 7:30 PM**
 - **Monthly Stated Meeting**
 - LR1 at 1123 J Street 95814
- **09 Thursday 6:30 PM**
 - **Annual Bowling with Brothers**
 - Bowlero at 4800 Madison Ave 95841
- **15 Wednesday 7:00 PM**
 - **OSI (Second Degree: Second Section)**
 - LR3 at 1123 J Street 95814
- **16 Thursday 6:30 PM**
 - **Second Degree - Brother Ivan Flowers**
 - LR1 at 1123 J Street 95814
- **23 Thursday 6:30 PM**
 - **Third Degree Practice**
 - LR1 at 1123 J Street 95814
- **30 Thursday**
 - **DARK**

MAY

(Public Awareness Month)

- **07 Thursday 6:00 PM**
 - **Mother's Day Celebration Dinner**
 - Banquet Room at 1123 J Street 95814
- **07 Thursday 7:30 PM**
 - **Monthly Stated Meeting**
 - LR1 at 1123 J Street 95814
- **14 Thursday 6:30 PM**
 - **Third Degree Practice**
 - LR1 at 1123 J Street 95814
- **16 Saturday (Time TBD)**
 - **Horses for Heroes (Charity Drive)**
 - (Location TBD)
- **20 Wednesday 7:00 PM**
 - **OSI (Officers' School of Instruction)**
 - LR3 at 1123 J Street 95814
- **21 Thursday 6:30 PM**
 - **Third Degree - Brother Anthony Ibarra**
 - **Past Masters' Night**
 - LR1 at 1123 J Street 95814
- **28 Thursday 6:30 PM**
 - **Masonic Education Night**
 - Dining Room at 1123 J Street 95814

APRIL

BIRTHDAYS

- 01 **Francisco Marques (Past Master) (Secretary)**
- 01 **Clint Abbott** (Master Mason)
- 03 **Joshua Djubek** (Master Mason)
- 04 **Alex Baloji** (Master Mason)
- 06 **David Huez** (Master Mason)
- 06 **Scott Van Wagner** (Master Mason)
- 10 **Donald Bader** (Master Mason)
- 11 **Frank Werner** (Master Mason)
- 12 **James Clark** (Master Mason)
- 13 **Thomas L. Weary** (Master Mason)
- 13 **Michael Shannon** (Entered Apprentice)
- 14 **Thomas A. Weary** (Master Mason)
- 20 **Jeret Burnett (Past Master)**
- 21 **George Rotas** (Master Mason)
- 22 **Denny Carlson** (Master Mason)
- 25 **John Lowrey** (Master Mason)

MASTER MASON ANNIVERSARIES

- 04 **Angel Lopez, Sr.** (34 Years)
- 05 **David Kitts** (14 Years)
- 08 **George Rotas** (50 Years) (Golden Veteran)
- 08 **Colin Quinn** (1 Year)
- 14 **Phil Hardiman (Past Master)** (49 Years)
- 20 **Joseph Barnes** (48 Years)
- 24 **Jared Yoshiki (Past Master)** (12 Years)
- 25 **Maury Hicks (Junior Deacon)** (14 Years)
- 25 **Martin Zimmerman** (37 Years)
- 26 **Thomas Weary** (14 Years)



**Washington Lodge No. 20 F. & A. M.
2026 Officers**

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Worshipful Master

Brandon Jenkins
Senior Warden

Nicholas Johnston
Junior Warden

Mauro Lara (PM)
Treasurer

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Christopher Hamilton
Chaplain

Joseph Wallach (PM)
Assistant Secretary

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Maury Hicks
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Jonathon Miller
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Carlos Brusel-Casals
Junior Steward

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Senior Steward

Martin Buff
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James Dimmitt
Musician



TRESTLE BOARD

Washington Lodge No. 20
Free & Accepted Masons

1123 J Street 95814

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