




**VIRGINIA LIGHT**  
NEWSLETTER OF THE ORIENT OF VIRGINIA

Volume XIII, Issue 3

Summer 2022



**Holiday Inn Virginia Beach-Norfolk**  
5655 Greenwich Road  
Virginia Beach, Virginia

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# Sovereign Grand Inspector General Orient of Virginia Illustrious Alan W. Adkins, 33° GC

## “THOUGHTS TO PONDER”

My Brethren,

During my tenure as Grand Master of Masons in the Commonwealth of Virginia in 1997, I shared the following thought at several of my Official Visits.

Six most important words, “I admit I made a mistake.”

Five most important words, “You did a good job.”

Four most important words, “What is your opinion.”

Three most important words, “If you please.”

Two most important words, “Thank you.”

The most important word, “We.”

The least important word, “I.”

These words may be simple but carry lots of meaning and bear good results, if used properly when working with others especially our Brethren in the Scottish Rite. So, my question to you is “What kind of thoughts are you pondering today.”

The months of March and April afforded many participation opportunities for the membership. The Orient of Virginia was represented by a large contingent at the 2022 Rite Way Conference in Charlotte, North Carolina on March 25-26. The conference presented an outstanding array of topics and speakers. Over one hundred members attended the Spring Workshop on April 2 at the Acca Shrine Center. The Conference President, Illustrious J. Leon Stocks put together a busy agenda highlighted by a presentation from Corine Gillis, Communications Disorders and Special Education Department at Old Dominion University. In addition, the Conference Vice-Presidents gave a brief report on their respective Valley and the Scottish Rite Foundation presented a financial overview of investments for the past year. I am pleased each Valley was able to hold a Spring Reunion during the month of April.

Continued on page 3.

## 2022 Scottish Rite Conference

Holiday Inn Virginia Beach-Norfolk  
1-800-567-3856 - Code VSR  
757-499-4400 - Code VSR  
HIVABeachNorfolk.com

You may use the bar code (VSR)

Room Cost:  
\$119 Double Queen (plus tax)  
\$119 King Bed (plus tax)

Richmond and Alexandria Valleys will share a Hospitality Room

Roanoke, Danville, and Lynchburg Valleys will share a Hospitality Room

Norfolk Valley will host a Hospitality Room with Portsmouth and Newport News Valleys assisting.

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Brethren in the Orient of Virginia

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**Deadline for next issue:  
August 1, 2021**

## “THOUGHTS TO PONDER”

Continued from page 2.

Do not forget the Longwood University Scottish Rite Appreciation Day on June 15 from 11:00 AM to 2:00 PM and the Summer Clinic at Radford University on July 12 from 9:00 AM to 12:00 Noon. James Madison University is hosting a Summer Clinic in July, but University protocol will not allow any visitors on campus. Hopefully, we will be able to attend their clinic in 2023. Do not forget! This year’s Scottish Rite Conference will be held on October 6-8 in Norfolk. The Valley of Norfolk is the host and has been working hard on plans for the conference.

The Ancient Accepted Scottish Rite, Southern Jurisdiction; Ancient Accepted Scottish Rite, Northern Jurisdiction; Shriner’s International issued a Statement of Principles in April 2022. Also, a Joint Memorandum was issued by the Grand Commanders of the Southern and Northern Jurisdictions in May 2022 encouraging members to enjoy the fellowship and programs by a Valley when invited. The Statement of Principles and Joint Memorandum are reproduced in their entirety elsewhere in this issue of The Virginia Light.

In closing, I extend to you and your respective Valley my continued best wishes.



## Scottish Rite Day

On Tuesday, June 15, 2022, Longwood University hosted Scottish Rite Day from 11:00 AM to 2:00 PM at the Communication Sciences and Disorders Department. Approximately twenty Scottish Rite Masons and their wives from the Valleys of Danville and Lynchburg were in attendance, along with Illustrious Alan W. Adkins, Sovereign Grand Inspector General; Illustrious Clifford A. “Skip” Parker, Orient Personal Representative; Illustrious Philip N. “Phil” Rhodes, President, Scottish Rite Foundation; and Brother Phil Shortt, Major Gift Officer (Mid-Atlantic), Supreme Council Development Office.

The attendees were welcomed by Dr. Shannon Salley, Chair of the Social Service/Communication Sciences and Disorders Department, who introduced several faculty staff including Dr. Ken Perkins, Dr. Jeannine Perry, and Dr. Lissa Power deFur. Gabriela Vallejo, Scottish Rite Graduate Assistant, gave a presentation on her career path that led to being a Speech Pathologist. The presentation by the students of the Longwood Life program was well received. During lunch, questions and answers were entertained and a check for \$10,000 was given to Dr. Salley from the Scottish Rite Foundation; after which, a tour of the SHLS center was conducted. Another highlight of the day was the University’s 2021 Friend of the Communication Sciences & Disorders Award to the Scottish Rite. Due to the pandemic the award was not able to be presented last year.



L-R: Illustrious Clifford A. “Skip” Parker, Orient Personal Representative; Illustrious Philip N. Rhodes, President, Scottish Rite Foundation; Dr. Shannon W. Salley, Longwood University; and Illustrious Alan W. Adkins, Sovereign Grand Inspector General, Orient of Virginia.

# Statement of Principles

Issued by: Ancient Accepted Scottish Rite, Southern Jurisdiction; Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction; Shriners International

*The Southern Jurisdiction and Northern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite of Freemasonry, along with Shriners International, were founded as appendant bodies of symbolic Masonic Lodges. These Lodges are chartered and governed by their applicable Grand Lodge. Each of our members are and must remain, members in good standing in a Lodge existing within a recognized Grand Lodge. Our organizations believe that Masonic principles as identified through Grand Lodges are foundational, not merely optional, principles upon which we build to provide further light.*

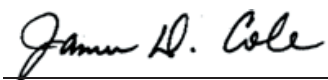
*As appendant bodies of the Grand Lodge system, our organizations operate in a manner consistent with the basic principles of Freemasonry. Inherent in these principles is that our members should be seen as good men, continually striving to improve themselves, their character, and their actions, so that we can collectively extend a positive and benevolent influence on the world at large.*

*We believe the Masonic principles that guide our members' lives have been proven, over centuries, to improve their character and perspectives. As Masons or Masonic organizations, our failure to meet the exceptionally high standards of conduct expected of us is almost always the result of our failure to understand or apply the Masonic principles we have been taught. When we fail to meet the standards of conduct required of Masons, our response is to correct and remedy that failure, not to lower our standards.*

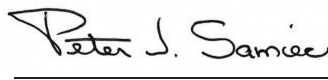
*We recognize that all humans are fallible and at times, the actions of a member may fall below the high expectations of our Fraternity. We further recognize that, in those cases, Lodges, Grand Lodges, and our own organizations may, of necessity, be required to investigate, and, within established practices, take appropriate disciplinary actions against individual Brothers. We support these actions, in the longstanding belief that such efforts will result in an improvement both within the individual and within our Fraternity at large.*

*Our interest in adhering to Masonic principles relates not only to improving our members but also specifically to continuing to enjoy an outstanding reputation for integrity and service within our communities.*

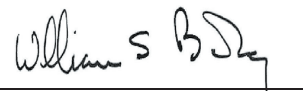
*So Stated and Decreed by the Undersigned in April 2022*



**James D. Cole, 33°**  
Sovereign Grand Commander  
Supreme Council, 33°  
Ancient Accepted Scottish  
Rite, S.J.



**Peter J. Samiec, 33°**  
Sovereign Grand Commander  
Supreme Council, 33°  
Ancient Accepted Scottish  
Rite, N.M.J.



**William S. "Bill" Bailey, 33°**  
Imperial Potentate  
Shriners International

# Why So Many Hebrew Words?

Brother Leon Zeldis

More than once I have been asked, even by Hebrew-speakers, the reason why almost all secret words used in Masonic rituals have an unmistakable Hebrew origin. Operative lodges were Christian in membership, and the process of de-Christianization of the rituals, which started in the 1720's and culminated after the 1813 union of the two English Grand Lodges, appears to have been more an attempt to accommodate the various forms of Christian practice than an invitation for Jews and other non-Christians to join the Craft. Why, in this case, was Hebrew chosen for our ritual "secrets"?

This paper is an attempt to find plausible reasons for the conspicuous preference for Hebrew.

In the 17th and 18th centuries the Hebrew language held a place of honor in scholarly circles of the Western world. It was ranked, together with Greek and Latin, as one of the classical languages that a scholar should know. A trace of this profound respect for Hebrew can be found, for instance, in the Hebrew motto of Yale University's shield: "Urim Vetumim" in Hebrew script, and -a Latin exegesis below: Lux et Veritas. Many European scholars learned Hebrew in order to read the Bible in its original language, while others needed it to study otherwise unintelligible Cabbalistic treatises.

In his book *The Search for the Perfect Language*, Umberto Eco touched on our question, although his stated objective was to examine why Hebrew would be considered a suitable candidate for the title of the Original, as well as the Universal Language.

In other words, before the Tower of Babel, all human beings spoke the same language, which was Hebrew. Support for this idea was the fact that God spoke in Hebrew when communicating with man, and even before, because in the book of Genesis it is clearly stated that God created the earth and the stars and all that exists above and below by the power of his words: "Let there be...". After creating man, He also spoke to Adam in a language understood by the first man, i.e. Hebrew. In fact, throughout the Bible, God speaks often to patriarchs and prophets, always in Hebrew.

Guillaume Postel (1510-1581), counsel to the king of France, affirmed in a 1538 book that the Hebrew language proceeded from the descendants of Noah and that from it were derived Arabic, Chaldean, Indian and, only through an intermediary, Greek. Furthermore, Postel wanted to establish (or, in his view, reestablish) Hebrew as the universal language in order to lead to an utopia of universal fraternity..

This belief in Hebrew as the original and divine language survived through the centuries. It was accepted even by the *Encyclopedia Britannica*, which started in 1771, and it took nine editions (up to 1885) to make the Philology article more scientifically oriented.

Another important point to remember is the fundamental role played by Biblical themes in Masonic legends and rituals. Noah, Solomon, and Hiram are some of the figures which, without them, Freemasonry would cease to exist.

Hebrew is inextricably connected with the Volume of the Sacred Law, the Bible, and it was also held in high esteem at the time when Masonic rituals were developed.

Continued on page 7.

## Why So Many Hebrew Words?

Continued from page 6.

The Temples of Jerusalem, both the first one, built by King Solomon, and the second, built by the Hebrew returnees from Babylon, serve as the basis and background for Masonic degrees, including the Royal Arch.

It must be stressed, that the use of passwords and secret words for each degree or ceremony appears to be of relatively recent introduction. Apart from the single exception of the "Mason Word", there is no evidence of passwords being in use before the 18th century.

The noted Masonic writer Harry Carr quotes the minutes of Lodge Kilwinning of 20 December 1705, stipulating that "no mason shall employ a cowan, which is to say [one] without the [mason] word, to work."

In other words, the most important Masonic credential was the "Mason Word", "conferred on entered apprentices upon their first admission into the Lodge.

That the Mason word was held to possess some magic powers can be inferred from the well-known four lines of The Muses Threnody, published in Edinburgh in 1638:

For what we do pressage is not in grosse, For we be brethren of the Rosie Crosse; We have the Mason Word, and second sight, Things for to come we can foretell aright.

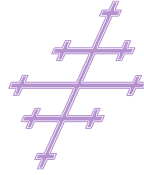
This appears to be the earliest-known reference to the Mason Word, and it proves its antiquity, which would explain the obvious corruption of the original Hebrew, suffered by word-of-mouth transmission of a word which could be represented by the initials M. and B. Other passwords or secret words of more recent introduction are less corrupted and can be easily understood by any Hebrew speaker.

Another point worth of notice is the early connection of Masonry with the Rosicrucian's, a link that finds full expression in some "higher" Masonic degrees.

To sum up, Hebrew is inextricably connected with the Volume of the Sacred Law, the Bible, and it was also held in high esteem at the time when Masonic rituals were developed. Furthermore, it was indispensable for the study of Cabbala, with all its implications for esoteric knowledge. This explains its choice for the secret words used in Masonic rituals.

In the 17th and 18th centuries the Hebrew language held a place of honor in scholarly circles of the Western world. It was ranked, together with Greek and Latin, as one of the classical languages that a scholar should know.

*The author is a retired textile engineer and translator. An active Mason since 1959, he is a Past Sovereign Grand Commander of the Scottish Rite Supreme Council of Israel and Honorary Assistant Grand Master of the Grand Lodge of Israel.*



## JOINT MEMORANDUM

FROM THE OFFICES OF THE SOVEREIGN GRAND COMMANDERS OF THE SUPREME COUNCILS, 33<sup>o</sup>, U.S.A.

Ancient Accepted Scottish Rite of Freemasonry, NMJ  
33 Marrett Road, Lexington, MA 02421

Ancient & Accepted Scottish Rite of Freemasonry, SJ  
1733 16th Street NW, Washington, DC 20009

*Monday, April 4, 2022*

**To All Scottish Rite Masons of the Northern and Southern Jurisdictions, USA:**

Greetings!

For more than two centuries, our members have benefited from the close ties enjoyed between our Supreme Councils. Our Brethren, during the past two years, have often been constrained by the restrictions of the pandemic and unable to fully enjoy the benefits of our in-person meetings and fraternal events.

As Sovereign Grand Commanders, we stand united in strongly encouraging our members, wheresoever dispersed, to once again partake of opportunities to meet with their Brethren. We emphasize that the doors of every Valley in both of our jurisdictions are open to Scottish Rite members in good standing, regardless of their jurisdictional affiliation.

Therefore, members of any Southern Jurisdiction Valley are encouraged to enjoy the fellowship and programs offered by any Valley event in the Northern Masonic Jurisdiction.


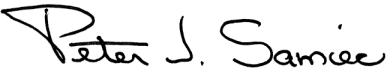

Likewise, members of any Valley within the Northern Masonic Jurisdiction are encouraged to enjoy the fellowship and programs offered by any Valley event in the Southern Jurisdiction.

Should you receive an invitation from a Valley outside your jurisdiction, feel free to accept it and enjoy the visit. If you're traveling in an area where a Scottish Rite Valley is located, feel free to take advantage of any opportunity to attend an upcoming meeting or program.

Our Fraternity thrives on a longstanding tradition of reciprocal travel and visitation. We think the time is right for the Brethren of the Scottish Rite to take full advantage of any inter-jurisdictional opportunities to share the Brotherly love and affection we cherish.

Enjoy some time with your Brethren with our blessing. Regardless of where your Masonic journey began, remember, we are all fellow travelers upon the same level of time. Enrich your journey by enjoying Masonic light from another source whenever you can.

*Sincerely and fraternally,*

Sovereign Grand Commander  
Northern Masonic Jurisdiction, U.S.A.

Sovereign Grand Commander  
Southern Jurisdiction, U.S.A.



## Freemasonry?

Gerald L. Frey, 32° KCCH

Let me declare from the start of this article that Masonry holds a great, even a profound meaning for me. Indeed, it is without measure one of the most empowering elements in my life. Yet questions have come up throughout my association with Masonry that beg the question, though in no particular order:

- My grandfather was a long-time Mason, but never said anything about it.
- Masonry grew in the 1940's, 50's, and 60's. What changed?
- There are too many distractions for men today.
- Masonry skips a generation, it did from by grandfather to his grandson, me.
- What is a secret and what isn't?
- Why can't we use a Monitor?
- What is a Monitor?
- There is all of this old language stuff.
- Why is it so important to get the words just right?
- What is guarding the West Gate?

You are correct there are many more to be added to this list, but this, after all an article not a book. From a simple look at these items, it becomes clear that the lessons of our Craft are not readily known, and worse, when known, are not shared or taught in any coordinated way. Before the emails go all CAPS, and the phone flames out, consider the questions and statements above. If they had never been stated, and never stated with such frequency, and stated over a lengthy period of time, I would be deserving of such abuse, in the kindest way.

One of the first lessons in marketing and public relations is to get ahead of the problem. Since the horse has long ago fled that Masonic barn, identifying the situation is the next-best thing. The item that needs the most work appears to be that Master Masons know woefully little about Masonry. Most have a working knowledge of ritual as used in a stated meeting, however, this is not sufficient to talk to their, family, neighbor, or even a stranger about this gentle Craft. Not by half. It then appears that an exchange of information, a structured exchange of information, is needed within the Fraternity that offsets the lack of general education of its membership. To be sure, this education needs to state clearly the points that are rumor, innuendo, myth, and delusional that are spread so frequently within Masonic circles.

To Grand Lodge's credit there are correspondence courses, manuals, guides, and booklets with quality material in each of the texts. There are committees for education, publication, public relations, and more. So, the question becomes, what is missing? A structured approach to these materials is missing. A method to use these materials in a structure manner is not available to walk or, better said, lead those responsible at the Lodge and therefore the District level of advancing Masonic learning. If the time spent in the never-ending introductions of the same people over and over were used for education there would be an excess of time available for teaching, informing, and clarifying Freemasonry to our membership.

Continued on page 11.

Why did our father, grandfathers, and uncles not share Masonry with us? In many cases, they did not know where to turn to find the information to share, "it is a secret," may well be at the root of the dilemma. Yet, how can it be a secret if a Master Mason makes the request for this information?

## The Scottish Rite Research Society

The benefits of membership in the Scottish Rite Research Society are many. Some are intangibles, such as the potential for interaction and discussions with the brightest minds in contemporary Masonic philosophy and debate. The most important benefit is the availability of what we all came here for, which is more light in Masonry. This is manifest most particularly in SRRS publications and Masonic conferences.

The tangible benefits of membership in the SRRS include:

- Access to some of the most thought-provoking ideas in contemporary Masonic research
- A 10% discount on Society books and certain items bought at the House of the Temple or via the on-line Store
- The annual hardback volume of *Heredom*®, the preeminent publication of scholarly Masonic research
- The Society's quarterly research journal, *The Plumblin*e®
- Early notice for upcoming conferences and meetings on issues of Masonic importance
- Your SRRS membership card and lapel pin SRRS Members may also receive:
- Special discounted offers on advanced sales throughout the year
- A bonus book or other item

### TO JOIN

There are two levels of membership in the Society.  
Annual membership \$52.00 or Life membership available for \$1,300.

In addition to receiving *Heredom*, *The Plumblin*e, and discounts on Scottish Rite merchandise, SRRS members who pay their dues before the end of the year they are due occasionally receive an extra "bonus item" produced for that year. This is our way of saying "thank you" to members who stay dues-current.

Remember to visit the Scottish Rite Research Society section of the Store to see what products are available with your membership discount.

### On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

### By Telephone

Call the Scottish Rite Store toll-free at 1-866-445-9196, Monday through Thursday, from 7:00 a.m. to 5:00 p.m. Eastern Time. Please have your credit card (VISA, MasterCard, American Express, Discover) information ready.

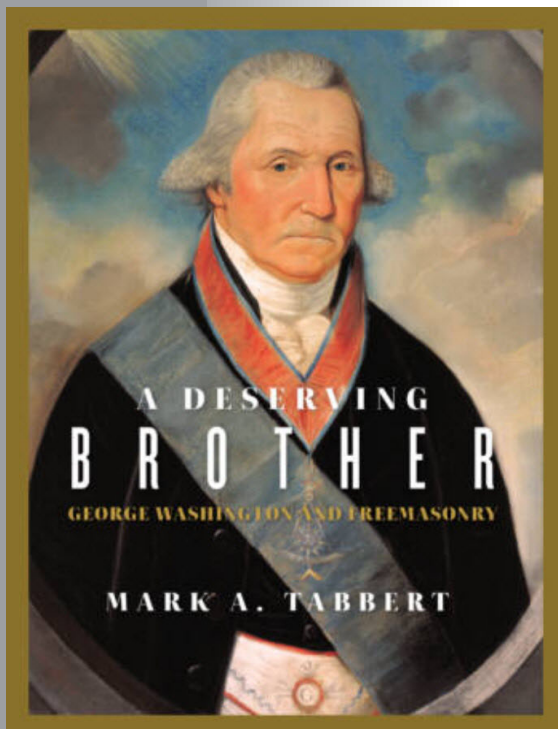
### On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."



**Certain faculties of man are directed toward the Unknown—thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, and prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.**  
Arturo de Hoyos, Ed.,  
Albert Pike's *Morals and Dogma*. (Washington D.C.: The Supreme Council, 2011), 77

## A Deserving Brother



### **A Deserving Brother: George Washington and Freemasonry**

**Mark Tabbert**

### **Now Available!**

A joint publication of the University of Virginia Press and The George Washington Masonic Memorial ([gwmemorial.org](http://gwmemorial.org)) this book identifies more than sixty Masonic activities in Washington's life, from his initiation in 1752 to his funeral in 1799. The book contains over 100,000 words, fifty full color illustrations and extensive appendices.

Continued from page 9.

Why did our father, grandfathers, and uncles not share Masonry with us? In many cases, they did not know where to turn to find the information to share, "it is a secret," may well be at the root of the dilemma. Yet, how can it be a secret if a Master Mason makes the request for this information?

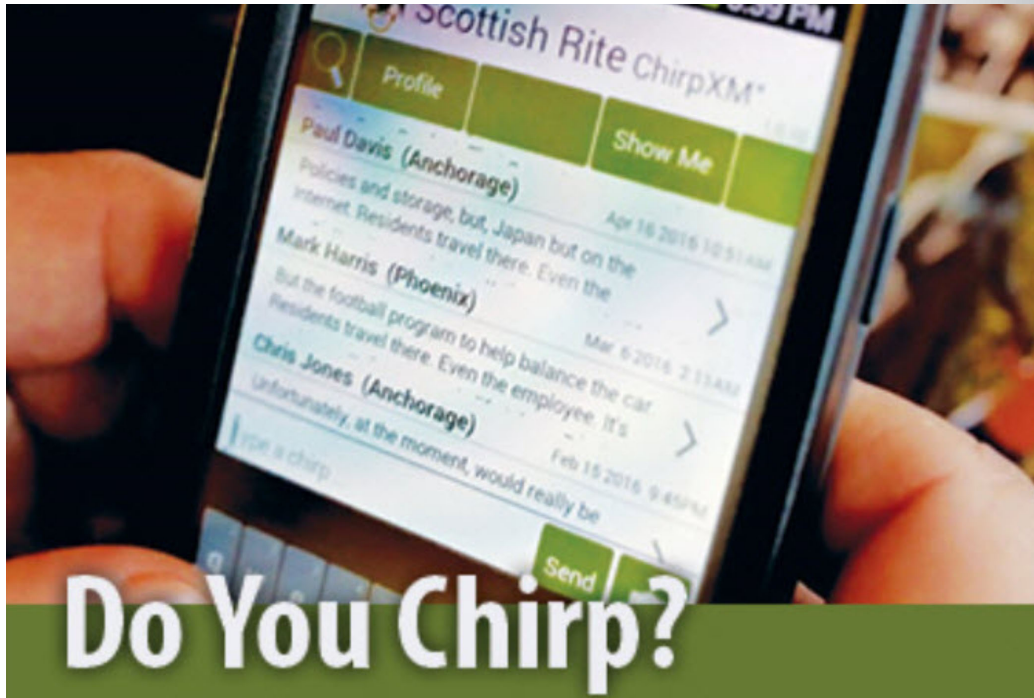
There are study groups, book clubs, and formal correspondence classes in a few Lodges and districts in this Grand Jurisdiction that work to provide a structured approach to these chaotic bits that is Masonic information.

Looking at our obligations, there is a consistent theme that runs through each in their turn. This has been universally stated as, "we take good men, and make them better." Remarkably, when you ask about this unilateral statement, more often than not, there is an odd look from the Brother you ask to explain its meaning. There seem to be two distinct looks, one of disbelief, and the other blank. Worshipful Mark Tabbert, says for all the other things we may be as Masons, the Craft is a self-improvement organization<sup>1</sup>. There will be those that disagree with this, but the obligations bear him out. One of the ways we improve ourselves is to do works of charity, community betterment, etc. From these we learn to improve or better ourselves. When the question is asked about Masonry, and you have a well-grounded answer, you are improving another by sharing your knowledge (do not let an answer come out as a rumor, legend, or myth, the Internet can make such an answer look ridiculous).

Let me declare from the start of this article that Masonry holds a great, even a profound meaning for me, nothing has changed.

<sup>1</sup>George Washington's Rules for Freemasons in Life & Lodge, Mark A. Tabbert, pg. xi, 2017 Macoy Published

## Scottish Rite Chirp



The Scottish Rite of Freemasonry, Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

Maintaining meaningful personal communications in today's fast-paced and technology intense day can be challenging. Smartphones are everywhere, and a variety of services including Facebook, Twitter, and text messaging make keeping in touch possible using many different methods.

Each popular technology provides benefits as well as challenges. With so much information available to us, it's often hard to keep track of some of the messages that are most important.

The name "Chirp" was selected by the application's developer, which has other business-to-consumer projects apart from the Scottish Rite. SR Chirp messages are known as "Chirps."

Using the application, Scottish Rite members may to "Chirp" to each other and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Orients, or simply stay connected throughout the jurisdiction.

The application enables Scottish Rite Masons to quickly and conveniently communicate and interact. Although SR Chirp is similar to text messaging in some ways, because SR Chirp is usable only by Scottish Rite members, it becomes simple to separate communications with brothers from the sometimes overwhelming number of messaging that are part of our personal and business lives.

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SR Chirp is a Smartphone app that enables Scottish Rite Masons to communicate quickly and conveniently.

## Scottish Rite Chirp

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SR Chirp users also customize the messages that they desire to see. A user might elect to view only messages from his own Valley, or might decide to reach out to another Valley where he is traveling. Because the application is location-aware, users can elect to see messages and interact with other users easily and conveniently wherever they are—and not see messages from locations or Valleys that are not of immediate interest.

SR Chirp is available as a free download on Android mobile platforms and coming soon for Apple devices.

Installation is simple and registration requires only that you confirm your membership and create a user ID through the [my.scottishrite.org](http://my.scottishrite.org) portal if you have not already done so. Activation instructions are included with the application installation.

Please download SR Chirp and be part of the online and mobile community. We're looking forward to getting acquainted!

SR Chirp is available as a free download on both Apple iPhone and Android mobile platforms. Here are the mobile links to download the free app from your phone.

**Apple:** <https://itunes.apple.com/us/app/sr-chirp/id911534384?ls=1&mt=8>

**Android:** <https://play.google.com/store/apps/details?id=net.scottishrite.srchirp>

The universal link will route your phone to the appropriate store when clicked from your phone.

<http://qrs.ly/gr49ng2>

You can scan the QR code to take to either store your phone supports as well.





# VMAP Working Tools

*Your Guide to News & Best Practices*

From the VMAP Committee Chairman

Greetings Brethren!  
Welcome to VMAP 2020 and the return of the VMAP Working Tools newsletter!

The 2019 VMAP workbook is available for download. Based on the feedback from members at the 2019 Workshops some significant changes have been made to improve program for all Valleys, regardless of size.

A new workbook means a new Working Tools. The

newsletter will be a bimonthly event. The first issue of each month will share news from around the Jurisdiction about how VMAP is being implemented in, and impacting, local Valleys.

In the second issue of each month members of the Supreme Council VMAP Committee will share a best practice or lesson learned from actual 2019 workbook submissions. These will be items that successful Valleys

are using to improve their members experience and strengthen their Valley.

We hope that you will enjoy this new newsletter format, and we would love to hear your questions, stories, and feedback, so drop us a note at [vmap@scottishrite.org](mailto:vmap@scottishrite.org).

If you have not turned in your 2019 workbook yet it's not too late, send that in ASAP!

We want to hear from YOU. Do you have a story about how VMAP is working in YOUR Valley? Perhaps you have questions or need advice. Please send an email to [vmap@scottishrite.org](mailto:vmap@scottishrite.org).

VALLEY MEMBERSHIP  
ACHIEVEMENT  
PROJECT (VMAP)



The Virginia Light - Orient of Virginia

**Rite Care Centers in the Orient of Virginia**

**Norfolk Scottish Rite Foundation, Inc.**  
Norfolk, VA

**Scottish Rite Childhood Language Center**  
Richmond, VA

**Scottish Rite Foundation of Virginia**  
Shawsville, VA

**Portsmouth Scottish Rite Foundation, Inc.**  
Portsmouth, VA

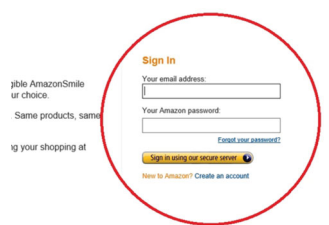
**Tidewater Scottish Rite Speech and Language Foundation,**  
Newport News, VA

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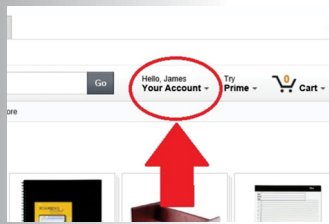
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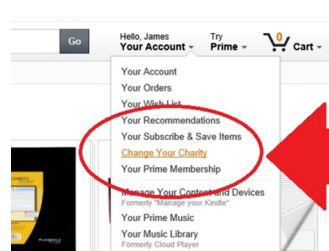
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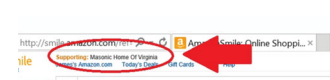
6-Type in the blank, Masonic Home of Virginia, as illustrated.



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## Sixth Degree “Intimate Secretary”

### Summary

The principle lesson of this degree is that decisions should not be made only on appearances. To be curious is a good quality when directed toward the examination of social miseries, their reasons, and how they can be eliminated. A Mason should not remain detached from the world around him; he should not be an indifferent person. To keep and restore peace, he must be involved in the events of his world. It is the duty of a Mason to provide that men live in peace and harmony.

### “Intimate Secretary”

#### DUTIES:

Be zealous, faithful, disinterested and benevolent.  
Act as a peacemaker.

#### FOR REFLECTION:

Why act the peacemaker?

#### IMPORTANT SYMBOLS:

Triple-delta, King Solomon, King Hiram, the color crimson..



The apron is of white lambskin bordered in bright crimson; on the flap is an embroidered equilateral triangle. The designs on the flap are Phoenician letters; in the center are the two letters which are on the apron of the 5th Degree. Three additional letters at the upper corners and one at the center near the bottom are represented in English by ‘B’, ‘N’ and ‘Sh’. These are the initials of words meaning a covenant, agreement or Divine Law; a vow; and, completion, performance, an offering in accomplishment of a vow, perfect, salvation. The Phoenician characters serve to remind us that the Master Hiram, though of a Jewish mother, was himself considered a Phoenician. He served a Phoenician king and presumably worshiped the Phoenician expression of the Deity.

Continued n page 15

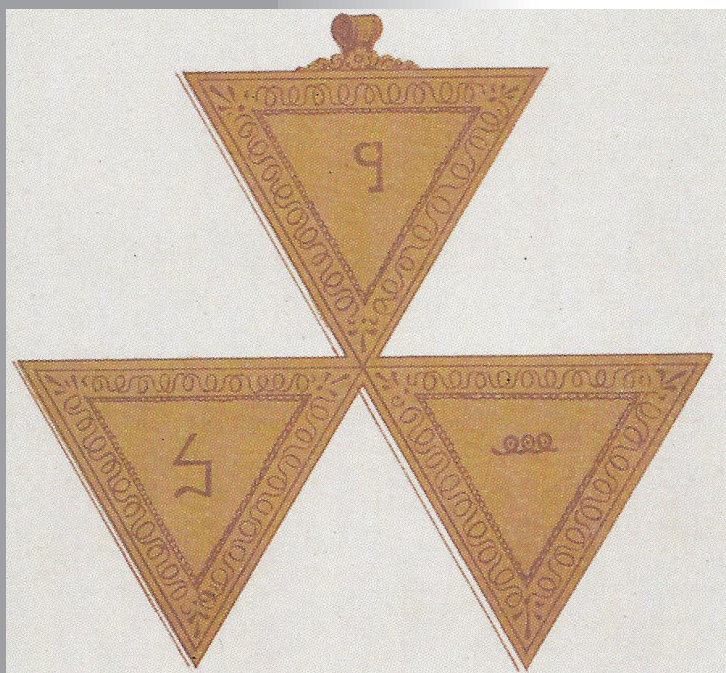


## Sixth Degree “Intimate Secretary”



Continued from page 16.

The cordon is a broad watered crimson ribbon, worn from right to left, or a collar of similar material, with the jewel suspended from it.



The jewel is a triple-delta superimposed upon an equilateral triangle of gold. Each delta has a center design composed of one of the astrological signs for the Sun, Moon and Mercury. As explained in the degree summary, the form of the jewel is utterly derived from Pike’s favorite source of Masonic Symbolism, the Pythagorean Tetractys.

Continued on page 18.

# Sixth Degree “Intimate Secretary”

## Lessons of the Degree

“Zeal and fidelity to duty are always rewarded.”

Continued from page 18.

We read in the Holy Writings:

Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees and with gold, according to all his desire, that then King Solomon gave Hiram twenty cities in the land of Galilee.

And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not (1 Kings 9:11-12)

Although the Biblical account ends as above, the story is allegorically extended here to provide certain lessons.

The focus of the story is an argument over this agreement between King Solomon and King Hiram of Tyre. (p.32)

*A Bridge to Light*  
Dr. Rex R. Hutchens, 33°, G.C.

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