



Volume IIX, Issue 3

November 2016

# 92nd Virginia Scottish Rite Conference

## Virginia Scottish Conference



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## September 23-24, 2016

**Conference Agenda  
See pages 4 and 5.**

### In This Issue

- Help Needed Again
- What are you expecting to get out of Freemasonry and the Scottish Rite
- Cardinal Virtues
- Let's Talk about Education
- 9th Degree



**Sovereign Grand  
Inspector General**  
Illustrious James D. Cole, 33°

**Help Needed Again**

Illustrious James D. Cole, 33°  
Lt. Grand Commander and S.G.I.G. in Virginia

The Virginia Light©

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**January 1, 2017**

**FI**

# The play's the thing

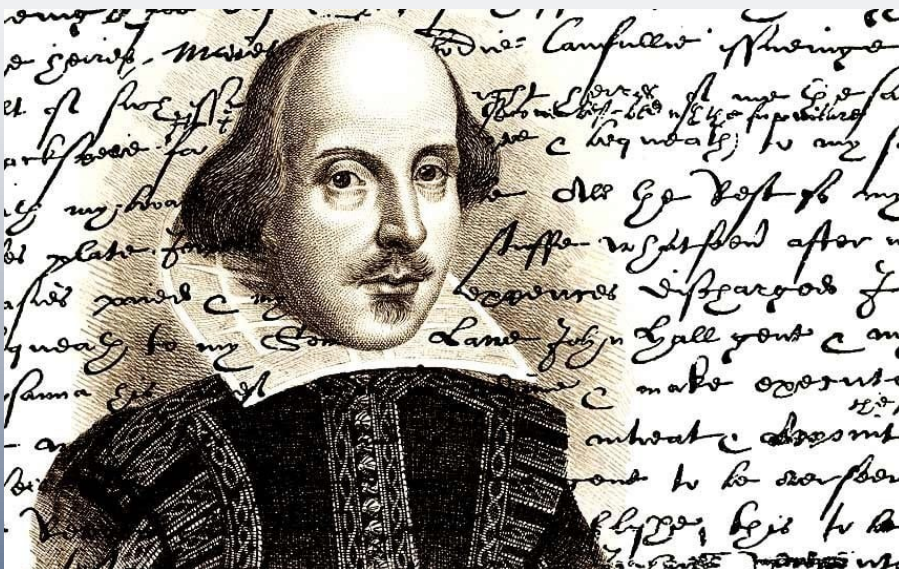
Worshipful Joel Bundy, 32° KCCH

Have you ever been to a play and found yourself transformed to another place? Have you ever seen a play and been absolutely bored out of your mind? You thought that the acting was poor, the set dreadful, and the sound unintelligible, and wanted to leave a few minutes into the act? The arousal of emotions from an acted drama well done is extensively known, and has been studied for centuries. At this intersection of emotions and the arts is how it might impact us, the audience, and even the actors themselves. In the philosophical literature much is written about rational versus irrational emotion, and whether it can be epistemically justified. For today, let's leave that for others to worry about.

Theater is still important for a myriad of reasons. Theater scholar Kevin Brown blogged that understanding theater helps humans to understand what it means to be human. We can learn about history, self-expression, understand our minds, bodies, about social change, self-empowerment, and about other cultures and peoples.

Today, there are many ways to measure success of a play- revenue, critical acclaim, and longevity are a few, but one increasingly used is the audience reaction. This can be complex due to the differences in the audience, their understanding of the story, how they interact with each other and even their personal preparation. Once there, their imagination can be stirred as they lose themselves in the play and build a bond between the message presented and the response to it. In a sense, engaging the audience and telling a story will allow a deeper understanding by those watching, essentially by classical conditioning. If done effectively, the audience finds themselves in the shoes of the actors.

According to Joe Hosie, PhD, psychologist and former actor, "One thing I



Continued on page 5

**THE PLAY'S THE  
THING WHEREIN  
I'LL CATCH THE  
CONSCIENCE OF  
THE KING.**

William Shakespeare  
PICTUREQUOTES.COM

If Shakespeare was right, and all the world is a stage, and we the players, we should be the best players we can become. Always better than the last, achieving a personal best the next time out.

# The play's the thing

Continued from page 4

All the world's a stage, and all the men and women merely players: they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages.

The real audience (us) then undergo revulsion with the realization that King Claudius truly killed his own brother and then married his widow. Both of these audiences feel emotions based on who we are in relation to the characters of either play.

do not do is go in there reading notes. You have to know your lines.” Why, because that allows the actor to then focus on the voice, movement, and telling of the story? By doing so, the audience receives sensory stimulation from light and sound, feels the human values, appreciates the artistic excellence and takes away the value inherent in the story, rather than simply hearing iterative syllables from a human voice.

Do you remember in *Hamlet*, Act III, Scene 2, where the traveling players perform *The Mousetrap* for King Claudius, the Queen, Hamlet and Ophelia? The play within a play was a story that resembled how King Claudius had actually killed Hamlet's father, his own brother. We, as one of two audiences, watch the King becoming overwhelmed with anxiety and anger while watching this inner play. The real audience (us) then undergo revulsion with the realization that King Claudius truly killed his own brother and then married his widow. Both of these audiences feel emotions based on who we are in relation to the characters of either play. As an aside, Hamlet had directed these players in how to act: perform the speech as you were taught, do not exaggerate the words, do not use too many hand gestures, remember to keep your emotion moderate and smooth, and whatever you do, do not be a robustious periwig-pated fellow and tear a passion to tatters, to very rags. Thank you Shakespeare.

We have twenty-nine plays in our Scottish Rite ritual, and we are the players, and sometimes also the audience. It is imperative for us to think of our acting, our lighting and sound system, the incorporation of music, and our choreography on how it impacts our audience, both the candidates, those of us watching the play a fourth, or 40th time, or the audience still within the play. It should not be lost on us why there are so many components of the Valley Membership Achievement Project (VMAP) that pertain to our ritual, and the impressions of the class of their perception of the reunion.

Do our candidates go away from our reunions with an indelible imprint of emotion and understanding? What did they learn? Did they have an “ah ha” moment, or were they surprised about something, anything? Or, to quote Pink Floyd, did they leave the Temple that day “Comfortably Numb”?

If Shakespeare was right, and all the world is a stage, and we the players, we should be the best players we can become. Always better than the last, achieving a personal best the next time out. This means we have to be engaging to both our brothers of the Valley, and also bringing about a rational and epistemically appropriate response in our candidates, i.e. our ritual touched them.

Ready for a new part in a new degree? Are you the next Laurence Olivier, Stephen Spielberg, Robert Dickinson, David Korins, or Bernie Taupin? See you at our next Reunion.



There is

Continued on page 7

# What

Continued from page 6

They .

**A**

These ?

Continued on page 9



**A**

Continued from page 8

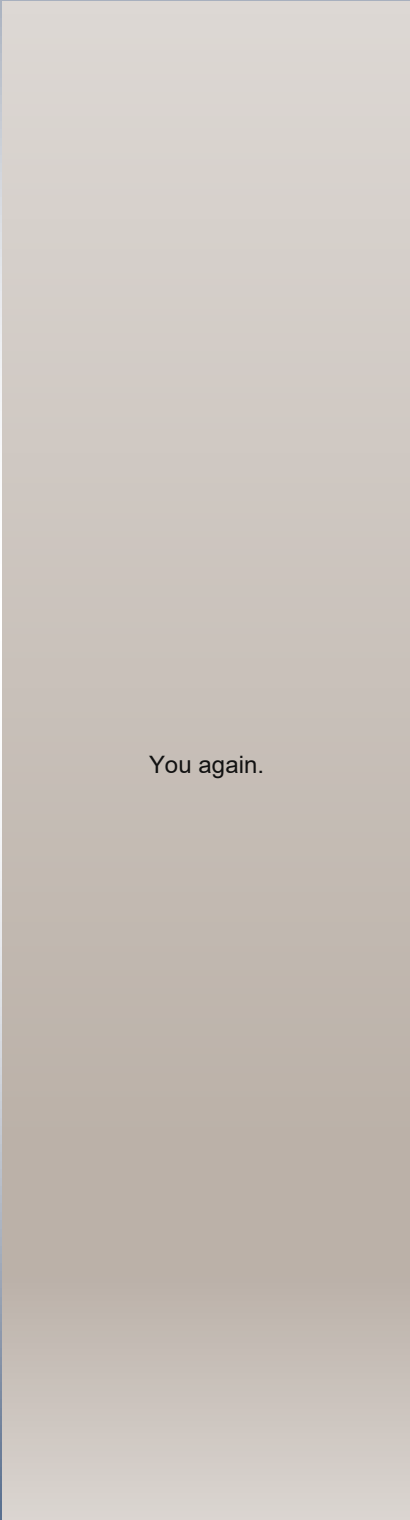
Pike .

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**A**

Continued from page 9

temple.



You again.

Continued on page 12

# Let's

Continued from page 11

You !

# 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*<sup>®</sup>, the preeminent publication of scholarly Masonic research
- the Society's quarterly research journal, *The Plumblin*<sup>®</sup>
- 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.

**Member**

**Life Member**

In addition to receiving *Heredom*, *The Plumblin*, 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."



**Sacred**

The .

Continued on page 15

## **Sacred**

Continued from page 14

When .

Continued on page 16

## A Philosophy

Continued from page 15

Worshipful Joel Bundy, 32° KCCH

In 2014, Illustrious C. Pete Gill asked me to lead our efforts for VMAP for our Norfolk Valley. What an honor, and what responsibility. I can say, looking back, that it was an enjoyable and fulfilling experience and one that helped our Valley with seeing bright spots, and with the *VMAP Working Tools*, to see best practices around the Orient and across the jurisdiction.

From the beginning, I adopted two philosophies to guide our efforts. First that this was a journey, not just a check-the-box tasking. We needed to get something from these items, make something happen, learn, grow, and evolve as a Valley. At the end of the day, if we didn't get better, then all we would have would be a piece of paper, but nothing of substance behind that document. Secondly, realizing that this was a journey, and adopting the concepts of Deming and ISO for the Valley, that we need to set our sights on continual improvement- as an executive I teach my team to, "not let perfect get in the way of good." I hoped that the Valley would get better, even if those steps were not a "10."

Therefore, with that in mind, to take steps in 2015, we found ourselves on the journey from good to great. Each section had a leader, and I helped keep everyone on track. I worked harder in some sections and not in others, using a situational leadership model. Over these several months, there was change. There will always be change. Adapt. Regroup. Move forward.

VMAP had us moving in the same direction on our continued journey towards excellence. It uses many of the same principles that modern businesses espouse (Lean, check-lists, TQM), but also reminds us of those intangible areas that humans bring. Not only are our "resources" our costumes, or even the processes we have in place for our meetings and our Reunions, but most importantly are the people and talent within the Valley. Time will tell if this program will make a difference in our Valley. It seems that there is already improvement, and we have goals that might have been pushed to the back burner without the added emphasis. On the same vein, I am happy to see that the Supreme Council wants to learn from our experiences and modify things moving forward. Again, adaptability is very important. If you have not read Stanley McChrystal's recent book *Team of Teams*, please do so. Within the framing of these stories, there is so much to learn about leadership that is transferrable from the battlefield of Iraq, to business, healthcare, and our fraternity. Our collective intelligence will lead us to success in this complex world of ours.

One of the positives was the camaraderie among those in the Valley, white, red and black hats all. As we moved through the year on this exploration into new and exciting areas for our Valley, we remembered that it is in the getting there, and how we do that together, that matters most, rather than simply getting recognition for task accomplishment. I reminded the brethren of a quote from Greg Anderson, a leader in cancer wellness discussion:

"Focus on the journey not the destination. Joy is found not in finishing an activity but in doing it."

"Focus on the journey  
not the destination.  
Joy is found not in  
finishing an activity,  
but in doing it."



# The Scottish Rite Conference

## 2016 Valley Vice Presidents

### Valley Vice-Presidents:

Illustrious Foy A. Greenwood, Jr., 33° IGH  
(Portsmouth)

Brother E. Ray Anderson, Jr. 32° KCCH  
(Danville)

Brother Paige O'Neil, 32° KCCH  
(Newport News)

Brother William A. Robertson, 32° KCCH  
(Lynchburg)

Illustrious William A. Parks, Jr., 33° IGH  
(Roanoke)

Illustrious J. Leon Stocks, 33° IGH  
(Norfolk)

Brother Allen D. Beckner, 32° KCCH  
(Alexandria)

### Secretary/Treasurer

Illustrious Alan W. Adkins, 33° GC, PGM

### Secretary/Treasurer Emeritus

Illustrious William F. Perdue, 33° GC, PGM

### Honorary President

Illustrious James D. Cole, 33° SGIG, PGM



# A Smile on the Valley

## Brother James V. Cady and Brother Sean W. Watterson

### Scottish Rite of Virginia

Masonic Brethren, their families, friends and businesses can now help their Valley at no cost to themselves and it's never been easier. When you shop on Amazon.com, you can direct a portion of your purchase price be sent to the RiteCare of your choice (see listing below), thanks to Amazon's charitable program called *Amazon Smile*. This program, Amazon takes 0.5% (one-half of one percent) of the price of any item purchased and donates that money to the shopper's charity of choice at no additional cost.

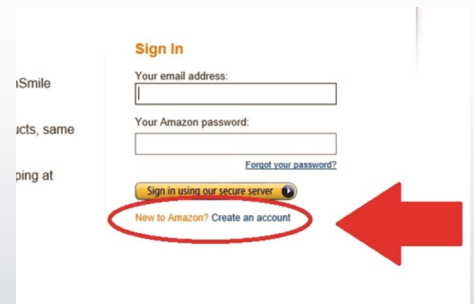
- ◆ Scottish Rite Childhood Language Center—Richmond
- ◆ Norfolk Scottish Rite Foundation Inc.—Norfolk
- ◆ Portsmouth Scottish Rite Foundation Inc.—Portsmouth
- ◆ Tidewater Scottish Rite Speech and Language Foundation Inc. Newport News—Newport News
- ◆ Scottish Rite Museum and Library Of The Valleys—Lexington
- ◆ Roanoke Scottish Rite Language Disorder Clinic Inc.—Roanoke



1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The RiteCare Center of your choice will not receive money if you do not.)



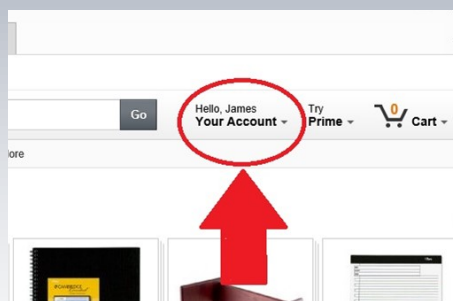
2-If you already have an Amazon login, log in here.



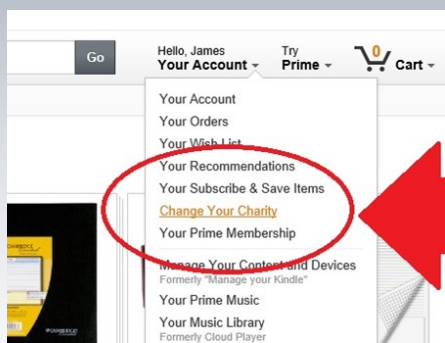
3-If you do not have an Amazon login, create an account by clicking on "Create an account."

# A Smile on the Valley

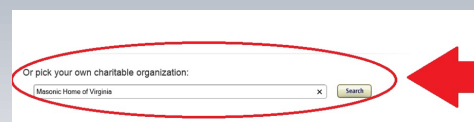
## Brother James V. Cady and Brother Sean W. Watterson



4-Once logged in, click on "Your Account."



5-Select "Change Your Charity" from the drop-down window.



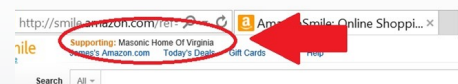
6-Type in the blank, RiteCare Center of your choice as illustrated.



7-Click the "Search" button.



8-Make sure you choose RiteCare Center of your choice by clicking the correct "Select" button.



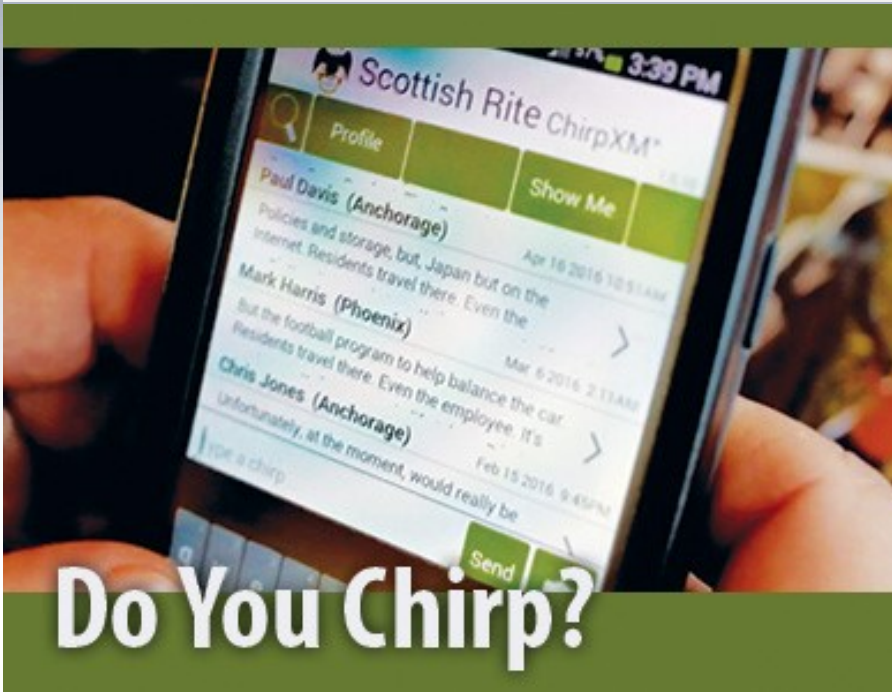
9-Verify your choice by looking at the "Supporting:" field near the top left of the page.

10-Remember! You must always log in to <https://smile.amazon.com> in order for the RiteCare Center of your choice charity to receive funds.

11-This wonderful feature is being made possible by Amazon, at no cost to the buyer.



# Scottish Rite Chirp



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

[SR Chirp video](#)

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

Continued on page 19

# Scottish Rite Chirp

Continued from page 18

and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Ori-ents, 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 over-whelming number of messaging that are part of our personal and business lives.

SR Chirp users also customize the messages that they desire to see. A user might elect to view only mes-sages 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 get-ting 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=1andmt=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.

# Celebrating the Craft Danville



**L-R: Venerable Master Darin Prillaman, Tyler Ley, 32nd degree, and Troy Lewis, KCCH**



**L-R: Venerable Master Darin Prillaman, his wife, Dawn, Valley Secretary Herman Roach and Personal Representative W.A.**



**Danville Scottish Rite Valley Secretary Herman Roach with checkbook in hand.**

Danville Valley Scottish Rite members had a good time watching "Celebrate the Craft". Members dropped by the Danville Masonic Center and make a donation or support the effort by making a pledge.

Wells III are watching the segments during "Celebrating the Craft: The Valley of Danville had a hotdog cookout with all the trimmings to raise funds to help restore the House of the Temple and Rite Care. Scottish Rite members enjoyed the variety of entertainment offered during the fundraising event.

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Scottish Rite members enjoyed the variety of entertainment offered during the fundraising event.

# Virginia Memorial Day Parade Portsmouth

Since 1884, the Portsmouth Virginia Memorial Day Parade, has always marched proudly down High Street. It is the oldest continuous Memorial Day parade in the United States.



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The Old Dominion university speech and language float, sponsored by the Scottish Rite foundation joined the 132nd Memorial Day parade. Jack Goodwin, Randy Reed joined the students aboard the float for its maiden voyage in public.

The students enjoyed, decorating the float, and greeting the many people who came to see the mile of bands, military units and

floats of all kinds.

The Masonic family was well represented, with Masonic Lodges, Scottish Rite, Commandery, and youth groups.

Hope this gives you a better picture.



# Nineth Degree

## “Elu of the Nine”

### Elu of the Nine

#### Summary:

Fear and ignorance are the two major enemies which enslave men. It is important that we do not become slaves of certain ideas; that we have the power to fight against ignorance and intolerance for the sake of civilization and our own intellectual freedom. It is our duty to morally raise our own conscience, to enlighten our souls and minds so that we may actively participate in instructing and enlightening others.

#### DUTIES:

To enlighten our souls and minds.  
To instruct and enlighten the people.  
To be vigilant to the interests and honor of our country.

#### FOR REFLECTION:

Do principles shape and control your conduct or are you guided by sentiment?

#### IMPORTANT SYMBOLS:

The assassin Abairam, the cave with a pale light and fountain, the stranger Pharos, The Master Hiram as Human Freedom.



Dagger, jewel, cordon, and apron of the 9th Degree

Continued on page 25



# Nineth Degree

## “Elu of the Nine”

Continued from page 24

The apron is white lambskin spotted with red; it is lined and bordered in black. An arm holding a dagger is painted or embroidered on the flap. In the middle is an arm holding a bloody head by the hair. The apron is an emblem of Masonry and truth sprinkled with the blood of those who have been persecuted for the sake of both. It is also representative of the darkness of ignorance, error and intolerance, with which the world is shrouded, and through which Masonry moves like a star, dispensing light and knowledge and toleration. The arm holding a dagger reminds us of the execution of the sentence registered in heaven against ignorance and error. The hand holding the bloody head represents the just punishment of those who degrade and brutalize the human soul, by hiding from it the light of knowledge.

The cordon is a broad, black watered ribbon, worn from the right shoulder to the left hip; from the end of the cordon hangs the jewel. At the lower end are nine red rosettes, four on each side and one at the bottom. The rosettes symbolize the original nine Elu's or 'Elected' who were chosen by King Solomon to seek out the assassins of Hiram. They also represent the nine virtues taught in this degree; disinterestedness, courtesy, devotion, firmness, frankness, generosity, self-denial, heroism and patriotism. The color of the cordon reminds us ever to lament the prevalence of ignorance, oppression and error. We should strive to overcome them by means of the above excellent qualities of an Elu of Nine.

The jewel is a dagger, its hilt of gold and its blade of silver. These two metals in combination symbolize the brilliance of the combined light of the sun and the moon. We also see this meaning in the ancient Han characters of China where the character for 'sun' is merged with the character for 'moon' to form the character for 'brilliant'. This dagger is not an emblem of false bravery but of the weapons of legitimate warfare, which an Elu of Nine may lawfully use, and especially of the two-edged sword of truth with which every Mason should be armed. A reference to the dagger is also found in the lecture for the Knight of the Brazen Serpent Degree, "Even the dagger of the Elu of the Nine is that used by the Mysteries of Mithras [a Persian deity]; which, with its blade black and hilt white, was an emblem of the two principles of Light and Darkness." We shall see this symbol repeated in the poniard of the 30th Degree.

"For those who have received their initial Masonic instruction in Symbolic Lodge where the assassins are executed in the 3rd Degree, the drama of the Elu of the Nine may be confusing. The Scottish Rite degrees differ markedly from those of the York Rite Symbolic Lodge with respect to this portion of the allegory. The assassins are not apprehended in the Master's Degree, but in the 9th and 10th Degrees" (p. 56).

"The word 'Elu' which appears in this and following degrees is a French word meaning 'elect' and refers to those chosen or elected to find and inflict punishment upon the three assassins. 'Elect' was also a term used by the Gnostics. It defined someone who was in possession of the 'gnosis' or divine knowledge acquired by revelation" (p. 56).

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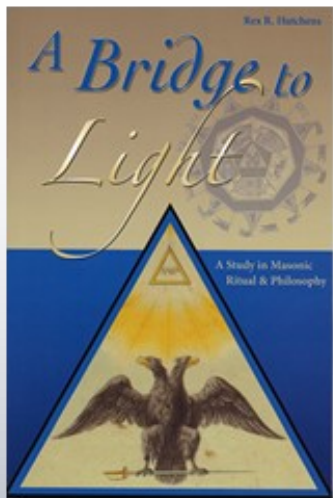
# Nineth Degree

## “Elu of the Nine”

Continued from page 25

### Lessons of the 9th Degree

“Ignorance is the principal enemy of human freedom. A free press is indispensable to true liberty. Remorse and guilt are God’s punishment and more severe than that of man.”



#### *A Bridge to Light*

- ◆ New 2010 Edition Now Available
- ◆ Dr. Rex R. Hutchens, 33°, G.C.
- ◆ An introduction to the Scottish Rite’s Degrees and symbolism, this book is the most popular exposition available, by one of the Rite’s most articulate philosophers and writers.
- ◆ The 4th Edition of this classic work includes the changes introduced with the adoption of the Revised Standard Pike Ritual; the official Ritual of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A.
- ◆ Highly recommended by the Grand Archivist and Grand Historian.
- ◆ Softbound version; illustrated.
- ◆ 343 pages.