



Volume X, Issue 2

June 2018

The 94th Scottish Rite Conference

Smith Mountain Lake Resort

September 20-22, 2018

-
- A scenic photograph of a large lake, likely Smith Mountain Lake, with a misty or hazy atmosphere. In the foreground, there is a stone fire pit and a wooden chair. The background shows rolling green hills and mountains under a clear sky. The text of the table of contents is overlaid on the bottom right of this image.
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Sovereign Grand Inspector General

Illustrious James D. Cole, 33°

Are You a Traveling Man?

Shortly after joining the Fraternity, I climbed into a taxi in Chicago while on a business trip. The driver said, "I see from your ring that you are a traveling man, so am I." We had a wonderful conversation and he gave me some great advice on how to get to another destination later that day. His advice saved me money and saved me time. Our only point of contention was that he refused to accept my payment for cab fare (I leaned back in the window and dropped it on his lap anyway).

Since that moment, I have met many fine men and their families because of the Fraternity. Today, we are trying to share with the world information about Freemasonry, because there is much to share. Certainly, we do have "our secrets." But in fact, most of the "secret" aspects are only there in large part to enable us to visit other Lodges and be properly recognized and admitted. So,

from one perspective, our roots are based in travel, on moving around to meet new friends, to learn, educate ourselves and spread affection to others.

Having recently finished travelling as the moderator to all the Scottish Rite Jurisdictional Workshops, I wanted to share with our membership the success of those events. We met in Seattle, Omaha and finally finished in Atlanta.

We had a total of 499 in attendance at the three sites. We have now compiled and reviewed survey results from attendees that reveal the following:

1. 93 % of respondents said their overall workshop experience was High-quality or Very High Quality
2. 92% were Satisfied or Very Satisfied with the workshops

3. When asked if they got their money's worth at the workshops, a full 94% said yes and 95% of respondents say they were either likely or very likely to return. This is perhaps the greatest measure of the success of any event.

Personally, I have to say that I heard numerous compliments, including from first-time attendees who said it was the best Masonic workshop of any kind they had attended; returning attendees told me it was "the best ever."

I was especially touched by the words of Mike Alexander, the Secretary from Seoul, Korea, who flew a long distance, like many of the Secretaries and other attendees to be with us. When I asked why he travelled so far, he responded "Jim, this is what we do; of course, I am here to support Scottish Rite."

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Are You a Traveling Man?

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I met members from tiny Valleys who literally drove two days to get to Atlanta. Several members from Winston Salem drove down for the Friday afternoon session to simply be present to show support for one of the presenters, Michael Fischer, a member of their Valley.

The Workshops for 2020 will be planned in the coming months, with the intent of helping our Valleys improve. Through renewed efforts, many Valleys in our Jurisdiction have “turned the corner” with membership declines. Almost all of those improving Valleys not only attended workshops in the last few years, they also learned and applied new techniques based on successes shared from other Valleys.

In 2017, Virginia had a net loss, not counting deaths, of 1.4%, which was twice the loss rate for the entire Jurisdiction. Interestingly twenty-four of the forty Orients in

the Jurisdiction had positive growth, not counting deaths. We look at that statistic (net of deaths) because death is of course not controllable in any way, whereby most other factors can be impacted to some degree.

Without detailing each Valley’s numbers, I can say that the Valleys of Virginia who participated in this year’s Workshops either by having their leaders and members attend or having Fellows attend, are doing much better in retaining members than the Valleys which are not participating in such crucial efforts. There really is a connection between traveling to learn, as Masons do, and retaining old members and attracting new ones.

In a little less than two years, we will offer more workshops as opportunities whereby members can obtain education, support, help and information. I urge all members to watch the Supreme Council website for registration information around September 2019. Any member can attend our workshops. You do not need to be an officer. Make your plans now to participate in this vital activity. It is part of what we do.

As always, thank you for all you do for our Rite. I look forward to seeing you in my travels.

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**Deadline for next issue:
August 1, 2018**



After Action: Scottish Rite Workshop

Allen D. Beckner, 32° KCCH,
Scottish Rite Conference Vice President for the Alexandria Valley

This year the Scottish Rite Workshop and Conference is the responsibility of the Danville Valley, although the Richmond Valley always is the host for the Spring Workshop. The 2018 workshop was held on March 17, 2018, and twenty of our Alexandria Valley Brethren were in attendance and able to meet and have fellowship with our friends from the other Valleys in the Orient.

Our Grandmaster, Most Worshipful Gary Wallace Taylor, after telling us a few good jokes, gave a message that was both humble and inspirational, and he highlighted the seven things he would like each Lodge to embrace in 2018:

- I. Replace yourself by bringing a new man into Freemasonry;
- II. Help your members set up a Blue Lodge coin jar at home and have one in the Lodge into which members can contribute their loose change and present what has been collected to your Lodge

in November;

- III. Attend a Division Leadership Conference;
- IV. Support Your Lodge Officers, their projects, and events;
- V. Visit other Lodges, within and outside your District;
- VI. Bring your family, Lodge sweethearts (widows), and non-Masons to Most Worshipful Taylor's official visit to your District;
- VII. Take advantage of the Grand Lodge website.

The guest speaker, Mrs. Patti Carey, Director of the McCaughey Professional Development Center at Longwood University, presented a program on "Effective Listening Skills." Mrs. Carey's program included audience participation and was a hit with all the Brethren and those wives attending the Spring Workshop. Her keys to effective listening included: 1) eye contact; 2) focusing

on the person completely; 3) asking both open and closed questions for clarity and specificity; 4) summarizing and paraphrasing information; and 5) using two-way communication. She also recommended incorporating empathetic listening which helps you listen and define what the sender is feeling and helps to manage emotions and improve understanding.

Illustrious James D. Cole reminded the Brethren of important upcoming events, to include the Celebrate the Craft event that is being broadcast again from the Alexandria Valley Scottish Rite Temple, on Saturday, May 19, 2018. He also indicated our annual pilgrimage to James Madison University for the Rite Care program will be on Tuesday, July 10, 2018. During the traditional fried chicken luncheon provided by the Richmond Valley, Illustrious James D. Cole met with the Personal Representatives and Secretaries, and the Foundation Board also held its meeting.

Illustrious James D. Cole also indicated our annual pilgrimage to James Madison University for the Rite Care program will be on Tuesday, July 10, 2018.

Workshop



The Cornerstone and the Keystone

Worshipful Brian R. Croteau, 32° KCCH

Peter was more than a cornerstone. Peter was a keystone. He was the right man in the right job at exactly the right time.

From our very first experience with the ritual of Freemasonry, we are taught the allegorical connections between Geometry and the moral teachings of Freemasonry. These lessons hold true regardless of where we take ourselves among the Masonic bodies. As a newly initiated Entered Apprentice we are presented with the Common Gavel as a working tool of that degree. We hear an explanation of how we, as Free and Accepted Masons, are to use that metaphorical tool to “divest our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building—that house not made with hands, eternal in the heavens.”

In the lecture at the end of that degree are explained the Rough and Perfect Ashlars. At some point, usually during the learning of our catechism, sometimes sooner and sometimes later, it occurs to us to put together those two teachings. It further occurs to us that WE are that Rough Ashlar and that our goal in life is to become that Perfect Ashlar. We understand we must use the metaphorical Common Gavel to rid ourselves of bad habits and develop better ones, to shed ignorance and absorb knowledge, to trade the unfocused parts of our lives for more noble goals and aspirations. We begin the process

Valley of Newport News of taking our basically good self and make a better one. At some later point it occurs to us, “This is going to take a while...”

In the Fellowcraft Degree we are presented with the Plumb, Square, and Level as additional working tools. It is here, for most men, the realization strikes us that just as these tools aid the quarryman in turning a rough stone into one better fitted for the builder’s use, in the metaphor of our lives we are walking more uprightly and squaring our actions against the square of virtue. We are aiming for that Perfect Ashlar.

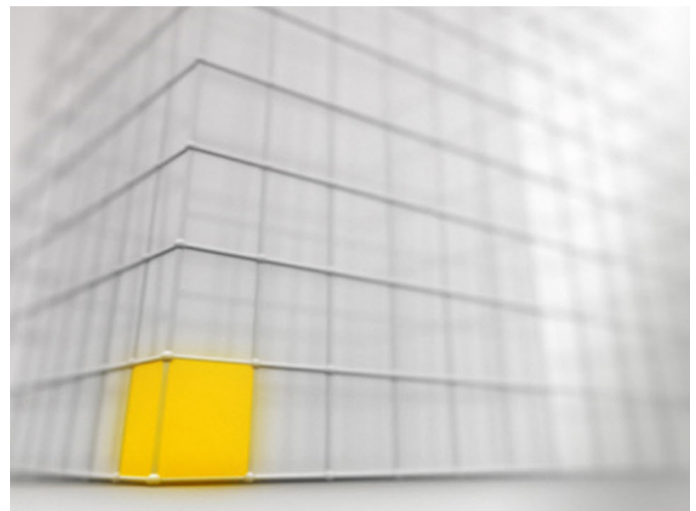
I am constantly working towards becoming that goal. I like to describe myself as “a work in progress.” One of my friends likes to say that God is helping her become a better person, but He isn’t done yet. To me, a Mason is constantly working toward

becoming not just another stone for the builder’s use, but a cornerstone.

The cornerstone is traditionally the most important stone in a new building. It must be perfectly constructed, of precise measurements, and free of error. Enter the Greek architects.

One of the most amazing mathematical and geometrical numbers discovered by the Greeks is the Golden Ratio, or the value phi. It is a value that occurs naturally, and one that is most pleasing to the eye. The front of the Parthenon in Athens is built to this dimension. The segments in a chambered Nautilus fit this dimension. The value of phi is 1.618.

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The Cornerstone and the Keystone

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The Greeks made their cornerstones in the ratio of 1:1.618 for height to length. Is there a nice flat-screen TV for which you really like the picture area? Measure it—it is very likely 1:1.618. Man used to use this ratio all the time. Manuscript books, those big illuminated books made by monks by hand with intricately drawn letters, artwork, and designs had the Golden Ratio for the size of the pages and the area of text on the page, with consistent margins inner:top:outer:bottom of 1:1:2:3. Using high-tech modern measurement tools, Medieval manuscript books have been measured to the Golden Ratio, accurate within one-half millimeter.

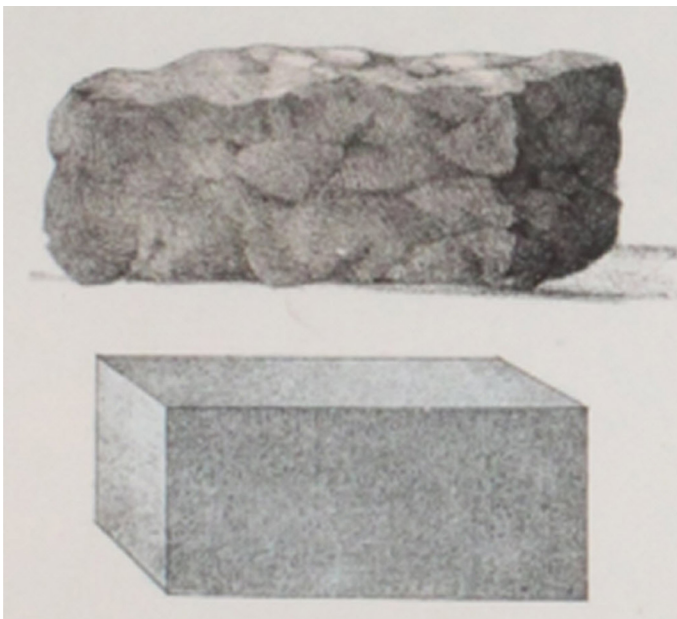
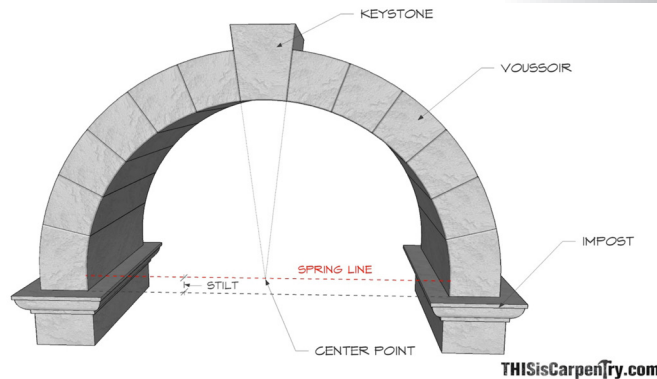
Why all this talk of numerical value and Golden Ratio and some sense of perfection? The better question is, “Why wouldn’t we?” Some

time ago, in my very first time in the East for an Entered Apprentice degree, I realized I really, really, really was sitting, for my first time ever, in the East. On that exact date I’d been a Mason for 34 years and 8 days. I made mistakes. I used the wrong word a couple of...well, several...times. I didn’t address the Senior Warden by name in either the opening or closing of the lodge. In bringing the new brother to light I left out an entire sentence. I’m sure there are more, but those are the ones I remember best. I’ve done better since then, a few times considerably bet-

ter, a few times barely so. My goal is to be letter perfect. Every time I say that, people chuckle at me. But why shouldn’t my goal to be letter perfect? Why shouldn’t I want to achieve the “Golden Ratio” of recitation of ritual, even if only once? How could I possibly set a lower standard for myself? Why is it acceptable to settle for mediocrity?

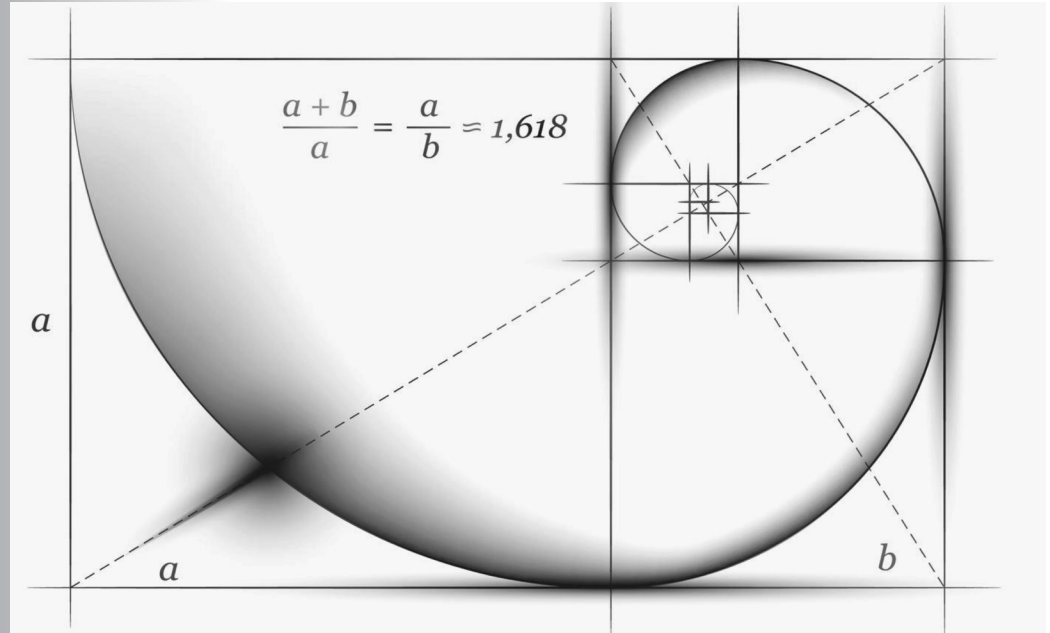
From common rocks, Rough Ashlars, we work to make ourselves better men. From scripture we read of how Jesus took common men, Rough Ashlars of the community, and began the process of turning them into Perfect Ashlars and cornerstones, into apostles for His message. In Matthew 16:18 we hear Jesus say, “And I tell you that you are Peter, and on this rock I will build my church...” Yet Peter, in Rome leading the young Christian church, when caught by the Romans and condemned to death by crucifixion, insisted he was not worthy to be executed as Jesus was and insisted it be

Continued on page 7.



Think of a time when you got a new boss, or a new co-worker, someone whose presence changed, for the better, the whole working relationship of your group.

The Cornerstone and the Keystone



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Continued from page 6.

done upside-down, and so it was. During the High Renaissance, about 1502, the architect Donato Bramante built the Tempietto, “the little chapel”, inside the courtyard of the church San Pietro in Montorio. The Tempietto is built on the believed site of Peter’s martyrdom and holds but ten worshipers at a time... Why mention it? Bramante used the Golden Ratio for height-to-width and for certain interior dimensions.

Jesus’s selection of Peter was likely perceived, even among the rest of the disciples, as a dubious one. Peter was not the smartest, the most successful, the best looking, and Jesus chose him anyway. From Psalm 118:22 we hear “The stone the builders rejected has become the cornerstone...” Certainly, that fits with the earlier scripture. But Peter served a larger purpose. Not only was he to be

the cornerstone of the future Christian church, but consider the words of Luke 6:48, where it says that a man who hears the word of God and acts on it, “like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built.”

Peter’s purpose was larger than a simple cornerstone. Certainly, it would be the Peter driven by the guilt of his denial of Christ before the crucifixion, the Peter energized by the flame of the Holy Spirit at Pentecost, the Peter who traveled and wrote and exhorted, and the Peter whose example in martyrdom inspired a chapel built upon the Golden Ratio. But it would also be the Peter who, through his years of work on his own Rough Ashlar self, had taken himself beyond the

value of a cornerstone, and had become the Keystone.

Think for a moment back to your working days. For a few of us, that was sometime before dinner this evening. For some of you, it was rather longer ago than that... Think of a time when you got a new boss, or a new co-worker, someone whose presence changed, for the better, the whole working relationship of your group. Think, too, on how the departure of such a person negatively changed the workplace. Something was missing, things didn’t work right, or the energy level of those remaining was diminished. In other circumstances, the arrival of a new person causes such discord, such disruption, that someone or something must change. Many times, the new

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The Cornerstone and the Keystone

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person is decent enough and is more like a square peg in a round hole just doesn't fit the situation. In other words, we understand the concept and value of group dynamics.

When I was one of the newest Royal Arch Companions, I marveled on the ritual depiction of the value of the keystone. As an admirer of architecture, I understand the importance of the keystone to lock in the shaped stones of an archway. In its most simplistic sense, a key is a tool that, when fitted to a lock it can either secure or release the device. This is an apt description for a keystone as well, whether to hold together an arch in an

edifice, or to hold together an organization.

Peter was more than a cornerstone. Peter was a keystone. He was the right man in the right job at exactly the right time. How then do we step sideways from Peter as keystone and cornerstone to ourselves as Masons? As we portray ourselves as striving to transition from Rough Ashlars to Perfect Ashlars, to be worthy as a cornerstone, we are also working to place ourselves as keystones in the smaller circles of our individual lodges.

My work for myself to become a cornerstone is at the same time work to become a keystone. My goal must be perfection. My goal must

be "word perfect." My goal must be to become another Peter. Will I get there? It is not for me to decide.

God said, "Build a better world."

And I said, "How?"

The world is such a cold,
dark place

and so complicated now;

And I so young and useless,

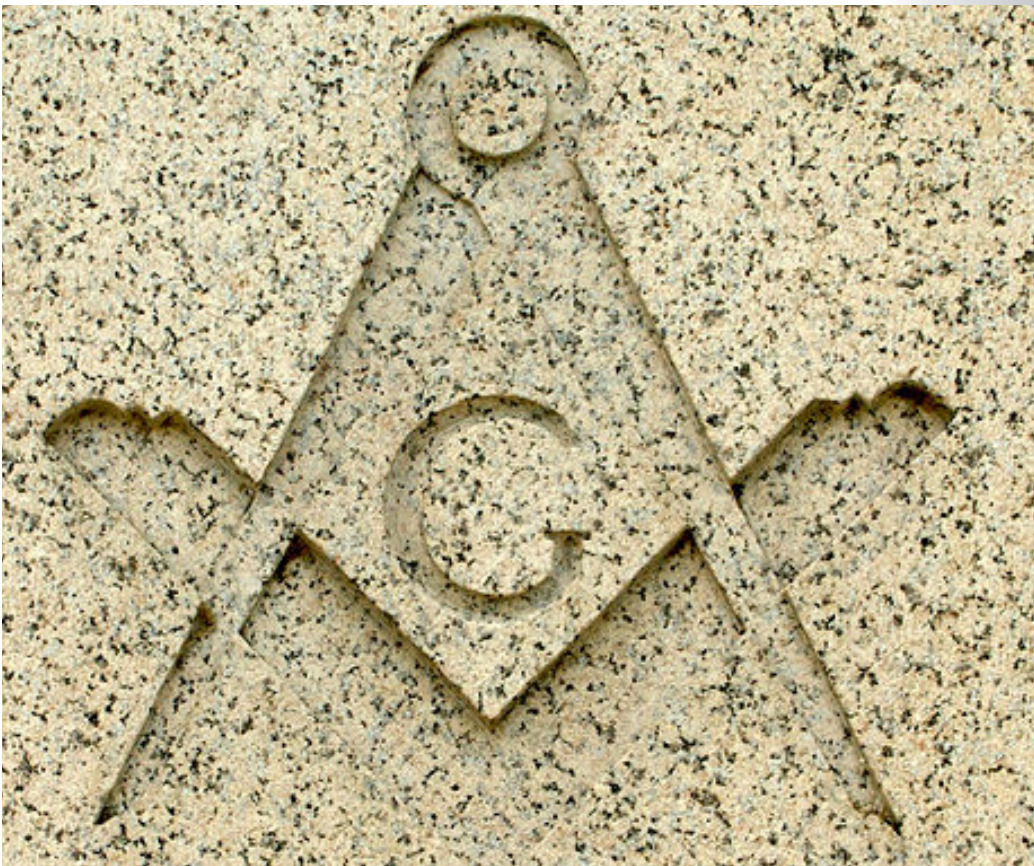
there's nothing I can do."

But God in all his wisdom
said,

"Just build a better you."

(Anonymous)

To me, a Mason is constantly working toward becoming not just another stone for the builder's use, but a cornerstone.



VALLEY MEMBERSHIP
ACHIEVEMENT
PROJECT (VMAP)



Just Do It

Worshipful Joel Bundy, KCCH
Norfolk Valley

1988 marked the launch of one of the most successful advertising campaigns in American business history. With this campaign the Nike company increased sales from \$877 million to \$9.2 billion and dominated with 43% of the American short-shoe market. But was there something more to the slogan that we can learn from? Does it make a difference if we “just do it” when it comes to our daily lives and behaviors at home, work and play, and specifically in the Scottish Rite with the Valley Membership Achievement Program?

One of the distinguishing features of volunteer organizations is that those who do the work do so because they receive benefit for reasons other than financial. We may have a structured hierarchy, but there is little positional power for the majority of the membership. Why do people join volunteer organizations and spend their time and energy there? It may be from a sense of purpose, or from numerous intangible benefits such as fellowship, recognition, self-improvement, etc. We also now better understand how many find the craft less engaging and drop out after several years. Much has been written on these topics; one such article recently going viral given the message *Don't Look Behind the Curtain* and *The Gener-*



ational Divide by Midnight Freemason guest contributor, Brother Robert Patrick Lewis 32°.

Then are there tools, independent of those for understanding the aforementioned generational and social paradigm shifts, that can help us to get work done in our Valleys, to better engage the brethren with focus on teams, subsequently leading to motivated discovery of things new? Yes! Much of it has already been well studied and with legions of articles and books written, often stemming from other sections of society, such as from the business community. Nike convinced a generation to buy their shoes. We should learn from what they accomplished in 1988 in an effort to increase Valley membership, but more importantly to improve the quality of the experience in our meetings and during ritual, foster mento-

ring, further education and enhance fellowship. This is the power of influence.

What is influence? The *Oxford English Dictionary* describes the etymology of this word from the 13th century French language, related to astrology with “the flowing in from the stars of heavens of an ethereal fluid action upon the character and destiny of man.” Milton wrote of the use of influence for evil “so spake the false Arch-Angel” and more recently Stanley Milgram demonstrated how mainstream Americans from suburban neighborhoods could be influenced to deliver electrical shocks to others, even leading to harm or death. For more information on this, simply watch one of several YouTube videos on his 1961 study.

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Remembering what Maxwell so eloquently stated, “The true measure of leadership is influence, nothing more, nothing less.” It all starts with you. Now, just do it!

Just Do It



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In John C. Maxwell's book, *The 360 Leader*, he writes that in addition to influencing those who lead us, our peers, and those whom we lead, we should spend the most time learning to lead ourselves. How do we influence ourselves? Often we speak about what we want to achieve, but not how to achieve it. This is ends/means confusion. We need to determine how to achieve our goals, then to look for behaviors that will help us to accomplish this, and focus our energies there. The first time I read the now classic book *Influencer* by Kerry Patterson and Joseph Grenny, it became clear that we usually tell others, including ourselves, that we need to "have a better meeting," or "increase membership" or "improve the experience of our reunion" without giving them a road map with "vital behaviors" on the how. For example, in the hospital setting, as a way to avoid having a wrong-side surgery, it is not enough to tell a surgeon to avoid this, but we must provide a checklist, similar to the airline industry. This checklist is that necessary behavior that will allow the surgeon to avoid causing accidental harm, and has been scientifically proven to be effective. It is not enough simply to wish to do best practice. Thus it is with us, in our Valley. Our checklist has come to us in the form of the

V M A P tool, full of specific, measurable goals all pushing our Valley to the outcomes we want to be better. This difference in the emphasis on behaviors over outcomes is a foundational point. Again, back to healthcare and in industry, we know that for every accidental death, there are 300 injuries, 3000 near misses, and 300,000 at-risk behaviors. Change the behavior first and you change the outcomes. Try to change the outcome without addressing the behavior will lead to failure.

Making VMAP a contest or game to complete also aligns with what we understand in neuropsychology regarding human satisfaction. Again, Patterson and Grenny speak to turning simple tasks into rewarding accomplishments, in part from the immediate feedback given. There are reasons that McDonald's restaurants continue to play its Monopoly game after so many years... it works.

How do we get ourselves and others to consider and work



on these behaviors? There are two important questions that the authors of *Influencer* posit as fundamental, and these deal with motivation and ability: Is it worth it, and can I do it? Ask yourself these questions when considering any activity. If you cannot answer yes to both, then you are likely to fail.

- I don't know how!
- It is too risky!
- I'm afraid to fail!"

The Situational Leadership model stems from exactly these questions.

Why do people feel that something is out of their comfort zone or ability? Sometimes it is because our emotions and intellect are

It becomes important to make sure we understand the path we are traveling. Make the journey one of team, but let the best idea win. Know when to walk away and know when to run forward. When things don't go well, try again and be better the next time.

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Just Do It

Continued from page 10.

Then are there tools, independent of those for understanding the aforementioned generational and social paradigm shifts, that can help us to get work done in our Valleys, to better engage the brethren with focus on teams, subsequently leading to motivated discovery of things new? Yes! Much of it has already been well studied and with legions of articles and books written, often stemming from other sections of society, such as from the business community.

not aligned. Another wonderful book that should be in your library is *The Happiness Hypothesis*, where Jonathan Haidt writes about the elephant and the rider, the elephant being our emotions, and the rider our intellect. A common psychological phenomenon is that big projects will often spook the emotional elephant. As is done with VMAP, it is important to break down goals into small actions, each of them more achievable than when considering it as a whole. Our intellect, on its own as the rider, is unable to tame an unruly elephant. VMAP has ten sections, each with its own small and manageable goals and tasks.

It becomes important to make sure we understand the path we are traveling. Make the journey one of team, but let the best idea win. Know when to walk away and know when to run forward. When things don't go well, try again and be better the next time. Maxwell elaborated further on how we should develop team members, often best accomplished in freemasonry through mentoring. Model the behavior you desire, and don't forget to reward those around you, rewarding the behaviors, not only the outcomes.

What does "just do it" have to do with the VMAP program? It is part of influencing ourselves through classical

conditioning, not dissimilar to Pavlov's well-known dog behavioral studies. Simply doing an activity can lead to feedback that can be in itself rewarding. It brings us back for more. Little Mikey ate his Life cereal and liked it. Exercise and running, when done consistently, often leads to intrinsic satisfaction, even if not obvious at the beginning, but the eventual outcomes reinforce the behaviors. Focused perfect practice leads to accomplishment as a musician or chef, and makes for a better husband, teacher, physician or mason.

If we just do the specific small actions as outlined with VMAP, we avoid spooking the elephant, allow everyone to play, get satisfaction from the immediate feedback, condition ourselves to want to continue even after we finish our "contest" this year. Answering those important questions, yes, we can do it, and yes, it is worth it. If our fraternity is to survive and remain relevant for the next one hundred years, we need to lead it there. Not neces-

sarily because we have the control to do so, but by our ability, without true positional authority, to accomplish something akin to what Nike did back in the 80's. Remembering what Maxwell so eloquently stated, "The true measure of leadership is influence, nothing more, nothing less." It all starts with you. Now, just do it!

These concepts and many more can be gleaned from a short list of must-reads on influence. I would encourage those who are interested in further study to check out the following: Dale Carnegie, *How to Win Friends and Influence People* (Simon & Schuster; Re-issue edition 2009); John C. Maxwell, *The 360 Leader: Developing Your Influence from Anywhere in the Organization*, (Thomas Nelson, 2006); Charles Duhigg, *The Power of Habit: Why We Do What We Do in Life and Business* (Random House, 2012); Laurence Gonzales, *Deep Survival: Who Lives, Who Dies, and Why* (W. W. Norton & Company, 2003); *Influencer: The Power to Change Anything*, Kerry Patterson; Joseph Grenny, David Maxfield, Ron McMillan, and Al Swizler (McGraw-Hill, 2007); Jonathan Haidt, *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom* (Basic Books, 2005); Chip and Dan Heath, *Switch, How to Change Things When Change is Hard* (Crown Business, 2010).



2018 Friends and Family Charity Dinner

Tim Shrum, 32° KCCH

Event Chairman, Alexandria Valley

On April 8, 2018, the Alexandria Valley had its annual charity dinner and auction at the beautiful Fairview Park Marriott. The planning for this event started a year ago and we had established three goals:

- Raise \$35,000,
- Have 250 people in attendance, and,
- Participation by a large number of the Scottish Rite Brethren.

We came very close to meeting all three goals. Preliminary numbers show us within approximately \$1,000 of our profit goal, we had 247 people registered for the dinner, and we clearly met our goal of gaining the participation of a large number of the Scottish Rite Brethren.

All of these goals were in support of our larger goal of helping our children in our clinics more this year than we did last year, and we definitely will be doing this.

As part of our preparation for the dinner, my wife, Karen, organized a SIP and Paint event for the ladies in the Valley. They had a great time drinking wine and painting pictures – three of which were auctioned at the dinner. The ladies liked this so much we are planning a similar event prior to the 2019 dinner. Under the outstanding leadership of Mike Taldo, we also had a Scotch - Martini tasting which proved to be both fun and profitable.

Prior to the live auction, we had a video and several speakers to include a young man who inspired us all speaking about his experience at a Rite Care clinic.

I must thank, in addition to my wife, all the Brethren and guests who supported us by attending the dinner and participating in our auction. Special thanks for those who provided sponsorships and bought tables. These sponsorships enabled us to forward fund our expenses and expedite the planning and implementation for the dinner.

We all owe a debt of gratitude for the work of the charity dinner committee listed below:

Without their dedication and hard work, the event would not have been possible. A special thanks to Brother Jason Matchett for his help with our web page at a key point in time.

Finally, a big thank you to the Scottish Rite Leadership, Illustrious and Most Worshipful Edmund Cohen, Illustrious David Morris, and Illustrious and Most Worshipful James Dean Cole.

John Aakesson
 Jim Anagnos
 Jeremy Anspaugh
 Frank Anthony
 James Baker
 Allen Beckner
 Mike Bible
 Rick Cady
 Skip Chapman

Chris Chrzanowski
 Mark Coldren
 Paul Evancoe
 Tim Goolsby
 Kevin Hall
 Jason Himsey
 Mike Huff
 Pete Jensen
 Ron Leibfried

George Owen
 Dan Potter
 Howard Sobel
 Scott Springer
 Matt Szamoski
 John Suit
 John Tillery
 Michael Warren

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- Participation by a large number of the Scottish Rite Brethren.

Alexandria Charity Dinner



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This year the Scottish Rite Conference is the responsibility of the Danville Valley. The 94th Scottish Rite Conference is to be held at the beautiful Smith Mountain Lake Resort September 20-22, 2018. Brother Ray Anderson, KCCH, of the Danville Valley and this year's Conference President.

He noted that the Conference has two separate registration processes, each with its own deadline:

- 1) Each Valley's total Conference registration figures (for lodging at The Pointe at Mariner's Landing for Thursday, September 20, and/or September 21 and 22) for all attendees must be

submitted by our Valley Secretary by September 1, 2018;

- 2) The Virginia Dare Cruise registration for the evening of Thursday, September 20, must be submitted by each Brother individually directly to Brother Ray Anderson as indicated on the "Fellowship and Fun" registration form.

The deadline for this cruise registration is August 1, 2018. Please note the cruise is limited to 100 participants at a cost of \$45 per person, to include heavy hors d'oeuvres and a cash bar, from 6:30 to 8:30 pm. The cruise will depart from and return to the dock immediately outside the lodging facility.

Mariners Landing at Smith Mountain Lake will be the site of this year's exciting conference. The fun starts Thursday evening, September 20, for a two-hour long cruise along Smith Mountain Lake. Catch a ride on the Virginia Dare for an evening of heavy hors D'oeuvre buffet. Tickets are \$45 a person and the registration deadline is August 1, 2018.

We have room for 100 people. Once we get 100, we cannot accept any more registrations, E. Ray Anderson Jr., 2018 Conference Chairman, said, "register early to reserve your spot."

Valley Secretaries have all the information for conference registration. Registrations can only be accepted from Valley secretaries. Registration deadline is September 1.

Friday night's banquet is going to be casual and comfortable. Checkered Pig, a nationally-known, barbecue restaurant will cater a tasty meal of pork, chicken and beef – with all the fixings. Cost is \$35 per person.

The Saturday night buffet tickets cost \$50 each and the Ladies Luncheon is \$25 per person.

Room reservations need to be done separately. Mariners Landing is located at 1217 Graves Harbor Trail, Huddleston, VA 24104 Call 540-297-4100 EXT 1 or 800-851-4988 for reservation information.

Room prices vary according to size of suite and number of days. Range is from \$143.65/106.25 per night (Studio) to \$288.15/ \$364.65 per night (3BR. Condo) Call now! Some sizes are already gone!

Contact Ray Anderson for cruise information or send a check to Ray at P.O. BOX 53, Axton, VA 24054. Sign up today.

**Smith Mountain Lake
Resort
September 20-22,
2018**

Findings for the Future

Edmund Cohen, 33°

Personal Representative of the SGIG in Alexandria

I have been attending the Conference of Grand Masters for the past several years and was in Indianapolis for the 2018 Conference. It was quite interesting, but, as usual, there is much to absorb and so many concurrent sessions, I could not attend all the presentations. Nevertheless, listening to the various Masonic leaders, many of whom are quite a bit younger than has been the norm in prior years, I came away with a renewed sense of hope about the future direction of our great Fraternity.

One of the high points, was the report of the Masonic Renewal Committee which had conducted a statistically meaningful survey of non-Masons commissioned by the Scottish Rite, Northern Jurisdiction, and using the expertise of an independent research and marketing firm. The survey sought to determine the generational values of Boomers (born 1946 - 1964), Gen Xers (born 1965 - 1980) and Gen Y or Millennials (born 1981 - 2000). The survey found there was a significant intersection between the values we espouse and those embraced by these generations. It found that most non-Masons identified with core Masonic values such as loyalty, honor, integrity, authenticity, responsibility, courtesy, success, and equality. They, as we, value tolerance, respect, and kindness, as well as



In addition to fun and fellowship, we also joined in hopes of receiving more light in Freemasonry, which happens at Reunions and through the Master Craftsmen courses. And we joined to be inspired, to become more effective, to do better, and to make a meaningful contribution to the lives of those around us.

charity, community service, and doing for others.

A second finding was that while 81% of those responding had heard of Freemasonry, most did not know our fundamental tenets. This highlights the point that we have not been successful in getting our message out.

To help remedy this, the Masonic Renewal Committee's "Path Forward" Membership Program, has crafted a strategic marketing plan that we can use – to include videos and posters that could be presented on social media that get the right message about Freemasonry to the men we are seeking to attract. The posters are quite attractive with such slogans as:

- Being a Mason doesn't make you better than everyone else. It just makes you a better you;
- We believe that mankind should be exactly that;

- We're much more about lending a helping hand than a secret handshake;
- Whatever life throws at you, you have millions of Brothers to help you catch it;
- Blood is thicker than water. But nothing is thicker than brotherhood; and,
- Becoming a Mason doesn't make you a better person. Oh wait, yes it does.

These phrases address the values and characteristics these generations share with us and capitalize on the findings of the survey that indicated that so many non-Masons would be interested in joining:

- An organization that enables them to become a better person while helping to improve the quality of life for others.

Continued on page 16.

Findings for the Future

Continued from page 15.

- An organization where men form deep and lasting friendships, regardless of race, religion, culture, or geography.

This is what Freemasonry is all about and encapsulates what we mean by “brotherhood” and “fraternity.”

There was a second survey which focused on retention, and sought to discover how satisfied members were with the Fraternity. Although most were satisfied, there were perceived areas for improvement. The respondents mentioned poor social dynamics to include infighting and pettiness by some members, upper-level cliques, and a perception that senior members were neither welcoming nor interested in the development of younger members – in short there was a concern about the divergence between stated values and actual behavior.

So how does any of this relate to the Alexandria Valley?

First, we need to better explain what we do in Freemasonry and in the Scottish



Rite, and we must do so in terms non-Masons and non-Scottish Rite Masons can relate to.

Second, we need to communicate that message in a format that our target audience prefers to receive, so we probably need to have a more robust social media presence.

Third, we need to walk the talk and live up to our principles.

Fourth, we must continue to be receptive to new ideas and be willing to try new things. To begin with, all of our members periodically need to be reassured that their input and ideas are valued. We also must encourage our new members to take on projects that they are interested in so they have a meaningful role to play in our organization.

Fifth, those of us who have been in the Rite and in the Valley for some time need to step up to our role as mentors. Our Grand Master wisely tells us that we must replace ourselves, that is, we need to bring new candidates to the Fraternity. In the same vein, we need to bring to the Valley new Scottish Rite Masons. But we have another role to play. As experienced Valley members and as Masonic leaders, we need to be mentoring our newer members in order to develop the next generation of leaders and move these men into leadership positions. We are not a closed shop, we want to expand our leadership cadre.

As we begin to implement our newly adopted strategic plan, there is an opportunity to do all of this. We can better market Freemasonry and the Scottish Rite. We can expand and improve our use of social media. We can encourage more of our members, including our new members, to take the lead in working on the actions which support the goals that will enable us to achieve the objectives in

It was quite interesting, but, as usual, there is much to absorb and so many concurrent sessions, I could not attend all the presentations. Nevertheless, listening to the various Masonic leaders, many of whom are quite a bit younger than has been the norm in prior years, I came away with a renewed sense of hope about the future direction of our great Fraternity.



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Findings for the Future

Continued from page 16.

the new plan.

We must continue to be receptive to new ideas and be willing to try new things. To begin with, all of our members periodically need to be reassured that their input and ideas are valued. We also must encourage our new members to take on projects that they are interested in so they have a meaningful role to play in our organization.

Why is this so important? Obviously, this is how we grow and sustain our Valley, but it is even more important at an individual level. Our interactions with each other are at the core of Freemasonry. As much as anything else, we joined the Fraternity and the Rite for the fun and fellowship it can provide. This comes in part from the relationships we form through membership in the Knights of Saint Andrew, at our Valley and Orient meetings, and at regional and national conferences. We also have fun and fellowship with each other and our ladies and family at our various scheduled and ad-hoc social events.



In addition to fun and fellowship, we also joined in hopes of receiving more light in Freemasonry, which happens at Reunions and through the Master Craftsmen courses. And we joined to be inspired, to become more effective, to do better, and to make a meaningful contribution to the lives of those around us.

This we do by being a good friend and a faithful Brother, by serving as an officer in one of the Bodies or on one of our Valley committees, and by our participation in our Valley's charitable endeavors.

This is our goal; this is our plan.



The Ceremony of Initiation

The Square set opposite to, but inextricably conjoined with the Compasses, represents the sheath or vesture of cosmic Matter, in which the Divine Spirit takes form and proceeds to function. Read in conjunction, then, the Three Great Lights reveal the Cosmic Purpose; i.e., Spirit and Matter working in unison and according to Divine Law to realize an idea or intention latent in the Divine Mind.

What is that Divine Idea? It is that of constructing a perfect Universe, occupied by perfect beings; a Universe in which the animating Spirit and the material form shall stand in perfect balance and, being made in the Divine image and likeness, shall be a perfect expression of the Divine Thought and a fitting tabernacle for the Deity to indwell.

Masonically, we speak of Deity as the Great Architect, and of the Universe as the Cosmic Temple in process of being built in accordance with the Divine Law and Order and with the help of the Divine Compasses and Square; and it is this idea, as being the basis of Masonic doctrine and philosophy, which is, therefore, the first "secret" revealed to every Candidate and displayed to him under the guise of our Triune Great Lights; for, as a Mason, it becomes his duty to co-operate with the Great Architect in executing His plan and erecting the Great



Cosmic Temple.

Having been shewn the Three Great Lights (or, as we may call them, the three great Cosmic Principles), the Candidate is now turned around from facing the East, and shewn Three Lesser Lights burning in different parts of the Lodge. Now these Three Lesser Lights stand in direct correspondence with the three great ones. They are meant to indicate to the Candidate that the three great Cosmic Principles or Lights [of] the Universe, are reproduced and present in miniature within himself. The Universe is the Macrocosm (or great image of the Divine Thought); he himself is the Microcosm (or image in small of the same Thought), and in him too reside three "lights" enabling him to co-operate with the Great Architect's plan. To him, too, have been entrusted the Compasses of the discerning Mind to direct his own personal life; the Square of bodily form which it will be his task to work into due

shape and make meet as a living stone for the Cosmic Temple; whilst the Master Light of Conscience also resides imperishably within him to indicate to him the path of duty.

By the assistance of these Three Lesser Lights the Candidate is enabled (as the Lecture of the Degree will teach him) to perceive for the first time the form of the Lodge; to behold its arrangement, its furniture and jewels, to contemplate its length, breadth and height, the disposition of the Brethren round its sides, whilst its middle portion is left as empty space and illumined by the "Glory in the Centre." Translating this into personal significance, he is meant to realize that all this external-imagery is but a picture of himself, seen from within himself and no longer from without. For just as he is now within the Lodge, and able to see what was previously closed to him, so now by the help of his own inner lights he may hope to

Continued on page 19.



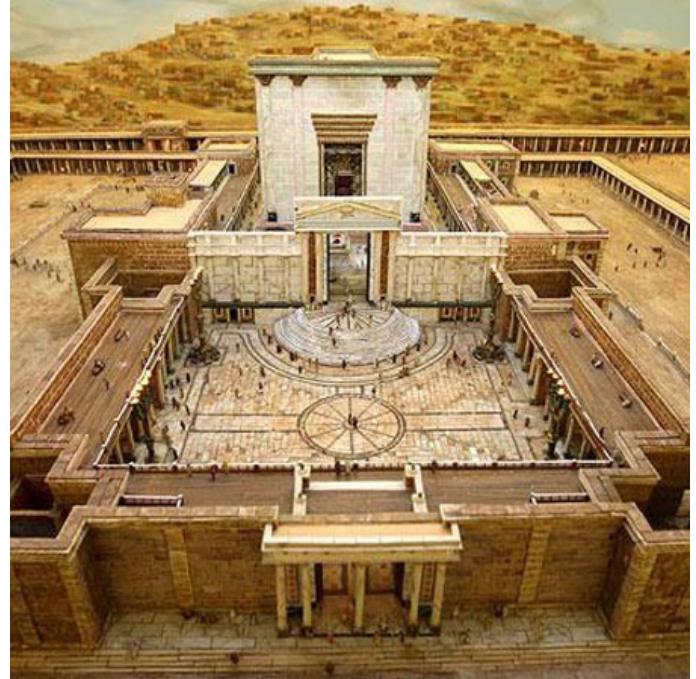
Brother Walter Leslie Wilmshurst an English author and Freemason

The Ceremony of Initiation

Continued from page 18.

become able to enter within himself, to contemplate introspectively the spaciousness of his own soul, to observe with what graces and jewels of character he must furnish and adorn it, and to perceive his own personal faculties at the circumference and the presence of that bright Star which blazes at his own center.

To sum up, the instruction in the Great Lights is to reveal to the Candidate the basic Law and Principles of all being; whilst that in the lesser ones constitutes his first lesson in the "knowledge of himself" and teaches him that those Principles exist also within his own soul and provide him with lights suffi-



cient to shape it into perfection and bring himself into harmony with Cosmic Law.

W.L. Wilmshurst, "The Ceremony of Initiation,"

By the assistance of these Three Lesser Lights the Candidate is enabled (as the Lecture of the Degree will teach him) to perceive for the first time the form of the Lodge; to behold its arrangement, its furniture and jewels, to contemplate its length, breadth and height, the disposition of the Brethren round its sides, whilst its middle portion is left as empty space and illumined by the "Glory in the Centre."

Man is the living temple of God and the heart is the Holy of Holies of that temple. It is not only the palace of the microcosmic king but also the Mystery Temple. It is the inner room, the sanctuary, the adytum, the very oracular vent in which moves the Deity. In the ancient temples of initiation there were rooms which were regarded as the very abode of the divinities and none could enter without periods of special purification and prayer. In a few cases it was believed that the god who dwelt in such a chamber was a corporeal being, but more often he was invisible, abiding in the air or ether and only manifesting himself through the hierophant of his order. ...The temple was the symbol of a spiritual universe in the midst of a material one. It was the heart of the cultural life of the community, supporting the well-being of man as the heart supports the physical body. We should not, therefore, be amazed to discover the heart to be the original temple from which religious edifices of the world have been patterned.

Manly P. Hall, *Man, Grand Symbol of the Mysteries*. (Los Angeles: The Philosophical Research Society, Inc., 1972), 154.

The Tabernacle



upon the altars of the pagans was the result of their ignorance concerning the fundamental principle underlying sacrifice. They did not realize that their offerings must come from within their own natures in order to be acceptable.)

Farther westward, in line with the Brazen Altar, was the Laver of Purification. It signified to the priest that he should cleanse not only his body but also his soul from all stains of impurity, for none who is not clean in both body and mind can enter into the presence of Divinity and live. Beyond the Laver of Purification was the entrance to the Tabernacle proper, facing the east, so that the first rays of the rising sun might enter and light the chamber. Between the encrusted pillars could be seen the Holy Place, a mysterious chamber, its walls hung with magnif-

icent drapes embroidered with the faces of Cherubs.... In the center of the room, almost against the partition leading into the Holy of Holies, stood the Altar of Burnt Incense, made of wood overlaid with golden plates. Its width and length were each a cubit and its height was two cubits. This altar was symbolic of the human larynx, from which the words of man's mouth ascend as an acceptable offering unto the Lord, for the larynx occupies the position in the constitution of man between the Holy Place, which is the trunk of his body, and the Holy of Holies, which is the head with its contents.

Excerpted from Manly P. Hall, *The Secret Teachings of All Ages*. (Los Angeles: The Philosophical Research Society, Inc., 1977), miv-xxxvi.

In the center of the room, almost against the partition leading into the Holy of Holies, stood the Altar of Burnt Incense, made of wood overlaid with golden plates. Its width and length were each a cubit and its height was two cubits.

**Scottish Rite Foundation of Virginia
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Scottish Rite Friends Dinners



Scottish Rite Friends Dinners are an exciting grassroots fund-raising program that encourages Valley involvement, raises money and gives 100% of the net proceeds to qualified Valley, Orient and Supreme Council charities. Thanks to dedicated brethren across the Southern Jurisdiction, Scottish Rite Friends Dinners are making a difference.

Volunteers from local Valleys help by organizing a committee and planning a dinner in their Orient or Valley. The dinner is accompanied by a live and/or silent auction where two-thirds of the net proceeds stay with the local Valley for charitable uses and one-third is contributed to the House of the Temple Historic Preservation Foundation, Inc., to benefit the Rebuilding the Temple Campaign. The Development Office assists in supplying items for the auction which can be supplemented by items donated by members of the hosting Valley or Orient.

For more information or if your Valley would like to host an event, contact Caitlyn Kent in the Development Office at 202-777-3111 or ckent@scottishrite.org.

Item Donations Needed!

Are you interested in MAKING A DIFFERENCE by donating your unused or gently used items to charity?

The House of the Temple in Washington, DC can find a new purpose for them! The Supreme Council has created an event that is taking place all around the Southern Jurisdiction. The Scottish Rite Friends Dinner is the perfect opportunity to make a difference. The money raised from these events directly supports the RiteCare Scottish Rite Childhood Language Program.

For more information on donating, contact Caitlyn Kent in the Development Office at 202-777-3111 or ckent@scottishrite.org.



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VMAP Working Tools

Your Guide to News & Best Practices

From the VMAP Committee Chairman

Greetings Brethren!
Welcome to VMAP 2018 and the return of the VMAP Working Tools newsletter!

The 2017 VMAP workbook is available for download. Based on the feedback from members at the 2017 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 2017 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'd love to hear your questions, stories, and feedback, so drop us a note at vmap@scottishrite.org.

If you have not turned in your 2017 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.

**VALLEY MEMBERSHIP
ACHIEVEMENT
PROJECT (VMAP)**



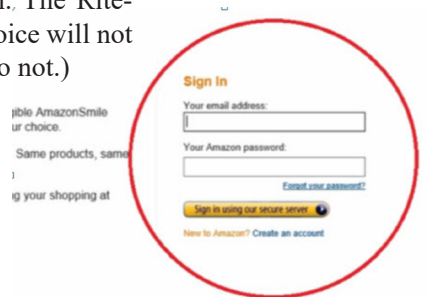
A Smile on the Valley

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 Rite-Care Center of your choice will not receive money if you do not.)



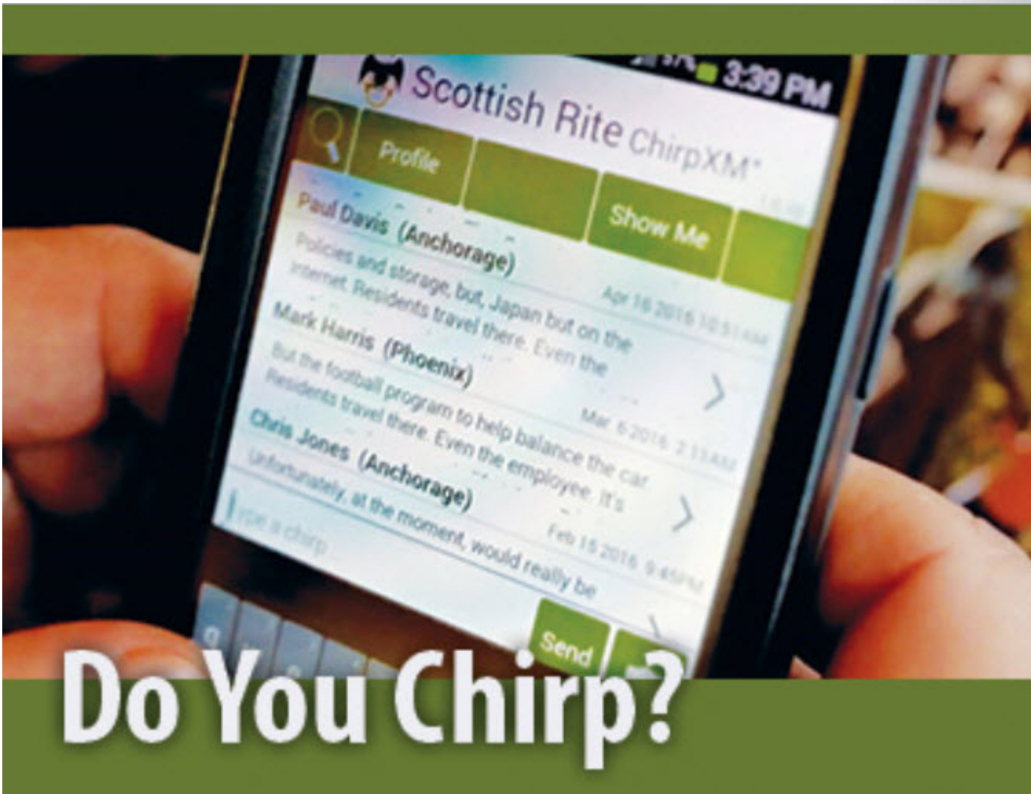
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Scottish Rite Chirp



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.

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

Scottish Rite Chirp

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 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&dm=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.



Danville



L-R: Worshipful E. Ray Anderson, Venerable Master of Danville Scottish Rite Bodies presents Worshipful Ryland Bennett his Scottish Rite 50-Year Award.

Worshipful Ryland Bennett, President of Wrenn-Yeatts Funeral Home, recently received his 50-Year membership award from Danville Scottish Rite Bodies.

Bennett is a Past Master of Kent Lodge No. 305. He is a member of Kentucky Baptist Church, a life member of the Danville Life Saving Crew, and he also volunteers with God's Pit Crew.





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

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."



The Twenty-fourth Degree

Summary

“This is a continuation of the last degree and examines the nature of knowledge. We must be vigilant not to accept corrupted and erroneous echoes of real knowledge. We have to distinguish for ourselves what is truth; for many do not realize that they are in error when they think they have found the truth. As Masons, we must fight continuously against superstitions, wrong knowledge, false prophets, tyrants, and despots. Our task is to free knowledge from the monopoly of classes, casts, leaders, or priests; and to disseminate it to everyone.”

“Prince of the Tabernacle”

DUTIES:

Labor incessantly for the glory of God, the honor of your country and the happiness of your brethren.

FOR REFLECTION:

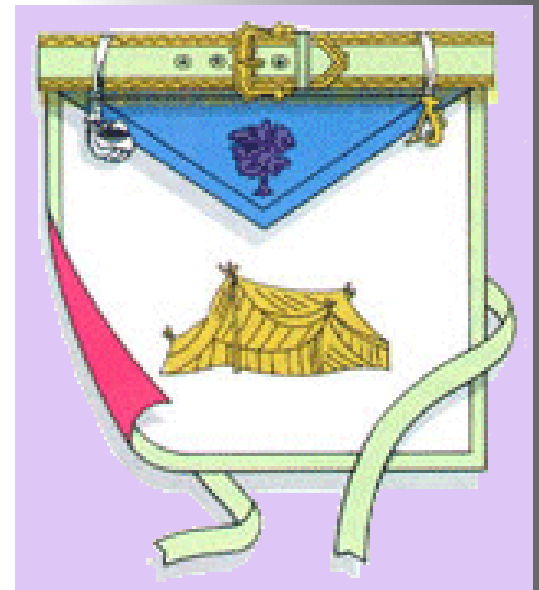
Is the doctrine of the immortality of the soul consoling to you or a source of menace and despair or merely a superstition?

IMPORTANT SYMBOLS:

Grips of the apprentice, Fellowcraft and Master Mason, five pointed star, the character Caleb.



The order is a broad, wadded scarlet ribbon worn from right to left. On the front is embroidered in gold, a winged-globe and under it a scarab, under which is a brilliant butterfly; all are symbols of immortality.



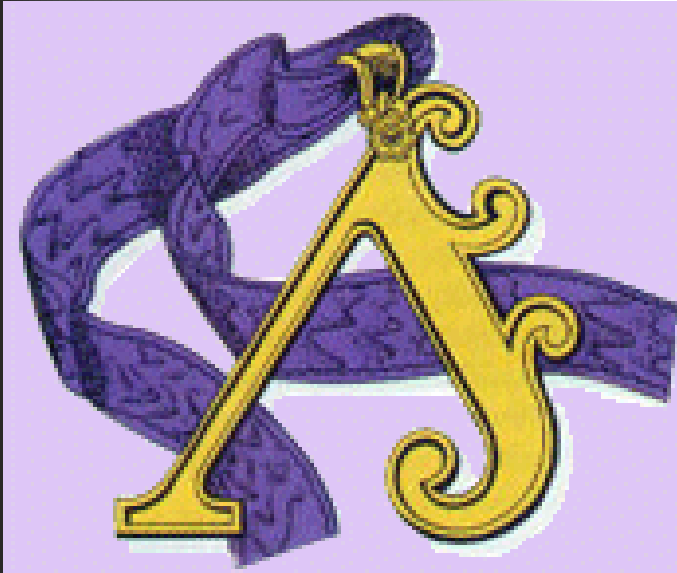
The girdle is of light-green Morocco leather, fringed below with gold, and edged with gold lace. From this belt are suspended the jewel of the preceding degree, a silver censer, and the jewel of this degree, the Phoenician letter Aleph.

Continued on page 31.

“Prince of the Tabernacle”



Continued from page 30.



The jewel is the Phoenician letter ‘A’ (Aleph), suspended from a short collar of narrow, watered violet-colored ribbon. It is another manifestation of the Pentagram, or Five-Pointed Star, because the star, viewed from any angle figures the letter ‘A’. Since ‘A’ is the initial of one of the principle names of Deity, Adonai, or LORD, this star is a sign of intellectual omnipotence and autocracy.

“Having received the instruction of the Chief of the Tabernacle in the 23rd Degree, an adaptation of the ancient initiation into the Lesser Mysteries, we now stand on the threshold of the Greater Mysteries. The previous degree presented the Lesser Mysteries almost exclusively as a Hebrew or Judaic tradition. The mysteries were not confined to the Hebrews and here we encounter deities from the most advanced cultures and countries of the past.” (Hutchens, p. 202)

“The Lesser Mysteries were received by all, but only a few were initiated into the Greater Mysteries.

Albert Pike believed that the mysteries were originally few and simple, teaching the great truths of the primitive religion and morality. Over time, this purity was lost, the rites of initiation became more complicated and more degrees were invented to maintain only a few adepts who were initiated into the higher degrees. The method of instruction emphasized in the Mysteries utilized symbols and allegories, treating a mysterious subject mysteriously (p. 354) Masonry still follows this manner of teaching.” (Hutchens, p. 198)

Continued n page 32.

The Twenty-fourth Degree “Prince of the Tabernacle”

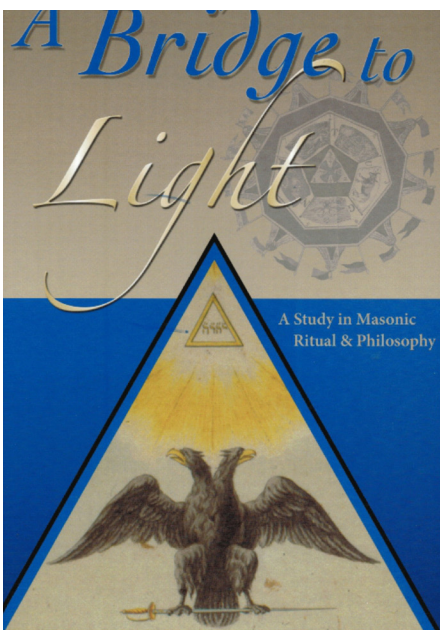
Lessons of the Degree

The power of faith in the Deity and his promises.

The soul is immortal.

There is one, true God, who is pure, absolute intellect and existence.

Continued from page 31.



A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.

2010 Edition Now Available

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.