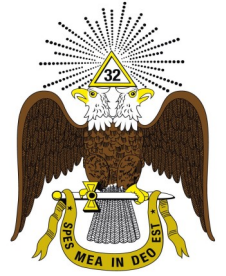




Valley of Alexandria, Orient of Virginia
AlexandriaScottishRite.org

Scottish Rite Bulletin

July—August 2022



Assistant Personal Representative's Message

Ill. Norman L. Hoff, Jr., 33° — Assistant Personal Representative of the SGIG in Virginia

Dear Brothers, there are two areas on which I'd like to focus in this Issue of our Bulletin:

Your Contribution to Our Membership Numbers. I hope you have noticed the membership status table in our recent Bulletins. This table is updated periodically to keep you informed of changes to our membership totals so that you might fully appreciate the value of your efforts to inform your Lodge Brothers of the joys and benefits of Scottish Rite membership. As we will inevitably continue to lose cherished members of our Fraternity each year simply due to the passing of time, we must constantly encourage our newer members of our home Lodges to join with us to ensure the perpetuation of our Scottish Rite. There is one way to do this that is far more effective than any other.

Your participation in your Lodges, and your willingness to support and to mold your newer Lodge Brothers to be better Masons will be appreciated by your Lodge Brothers and it is your example that will result in attracting new members to the Scottish Rite. Yes, we should improve our ability to describe the Rite's "value proposition" associated with such factors as (1) increased Masonic Fellowship through an expanded circle of Brothers, (2) opportunities for increased philanthropic activities in support of our communities, and through our speech pathologist scholarships and RiteCare Childhood Language Disorders clinics and treatment programs, (3) financial support for higher education through college and technical school scholarships, (4) and continuing Masonic educational opportunities for our members through the study of both ritual and historic studies of our Craft and its meaning. These areas should be easy for you to discuss as a mentor for your newer Brothers, but importantly, your actions should demonstrate that you are a good example of a Mason involved in worthy and enjoyable activities in your Lodge and in the Scottish Rite, and as such are worthy of emulation. The greatest of all the wages of a Master Mason are those paid for his services as a role model and mentor.

Current Lead Article. Our bi-monthly Valley Bulletin has long been an informative newsletter used to report on recent activities and achievements, and to alert us to important forthcoming events, but it has more recently become a means to publish interesting and thought-provoking papers from our members on subjects of interest and significance to us all.

Our modern Craft is characterized as a "speculative" rather than "operative" organization, and due to the largely unrecorded beginnings of Freemasonry, this area has provided a fertile field for speculation about whence we came. Our lead article in this issue is extracted from Worshipful Bill Rennagel's notes for his excellent 2005 presentation at an Allied Masonic Degrees meeting at Herndon Masonic Lodge. Brother Rennagel acknowledges the operative guilds and post-Crusades Templar origination theories, but his paper focuses on an interesting series of events occurring during the period after the 1312 denouement of the Templars and before the 1717 establishment of the Grand Lodge of England. The paper provides insight into the plausible development of some of the more recognizable features of today's Fraternity. To condense Brother Bill's presentation notes for inclusion in our Bulletin, some detail has been summarized or deleted in this version; however, his full and unaltered notes are posted in the publications section of our website and are recommended for your review.

My Brothers, please enjoy this issue of our Valley Bulletin, work hard, and have fun with each other and with the Scottish Rite.

Fraternally yours, Norm



SPECULATIONS ON THE RISE OF FREEMASONRY

William C. Rennagel, 32°, PM, PhD

There are two primary theories on the origin of Freemasonry

Traditionalists argue that Freemasonry evolved from the operative guilds of Freestone Masons to the speculative Craft we know today.

A prevailing alternative theory is based on the 1737 speech of Chevalier Michael Ramsay, and recounted in the Scottish Rite's 29th Degree, Scottish Knight of St. Andrew. This chivalric tale of the influence of the Knights Templar on our Craft was amplified in 1984 by John J. Robinson's popular book, Born in Blood. Ramsay suggested an association with the Knights of St. John of Jerusalem, and Robinson sought to substantiate the unproven idea that Freemasonry arose from the 1312 destruction of the Knights Templar and the subsequent execution of Jacques DeMolay by the Pope and King of France. Robinson argued that the Knights went underground to seek revenge on the Roman Catholic Church and others associated with their destruction and the martyrdom of their last Grand Master.



Both theories have merit, but they don't suggest answers to questions about certain aspects of our Fraternity:

1. Why do we have an armed tiler?
 - Traditionalists would argue it was to secure the knowledge of the secrets of the masons, such as the geometry and sciences necessary to build cathedrals. However, we know that an apprenticeship was seven years if one desired to become a fellow of the craft. Could an eavesdropper really learn much by listening in over several nights? Moreover, a fellow of the craft still needed much additional study before he was worthy of becoming a master of the craft.
 - Perhaps there was a more significant reason to protect an assembled clan with an armed tiler. If the craft were engaged in ceremonies that, to church or state, would be considered heretical or treasonous, then there was a rational reason to have armed men protect the assembly. Tilers could protect the location of the assembly from cowans and eavesdroppers as well as protect the identity of the members of the craft.
2. Why was such secrecy desired?
 - While a trade or guild would want to protect trade secrets, why would it adopt a secret, oral tradition? Geometry, math, and science are best taught with books or with ciphers. If the craft were engaged in works that were considered heretical or treasonous, then proper spy craft would suggest that secret modes of recognition and secret ceremonies would evolve and be used.
3. Perhaps more significantly, why are passwords and much ritual taken from the Bible, and why did the Fraternity emphasize religious toleration and then "go public" in 1717 with the establishment of the Grand Lodge of England - what had changed in the political environment to allow the craft to feel secure?
 - The answer to these last questions concern the thesis of this paper.

A Compatible Theory on the Rise and Development of Freemasonry

From this mid-14th Century activity through the 1717 establishment of the Grand Lodge, Speculative Freemasonry evolved and several major issues arose that affected both the people and nations. They were:

- Nationalism: a search for those values which created a society and nation, including a common language (in the U.K. moving from Latin and French to English), a common set of social values (in the U.K. common law and certain rights) and xenophobia (dislike of the French and dislike of Ecclesiastical Courts – a common Englishman could be tried by both state and church courts, but churchmen were only tried in Ecclesiastical Courts which were beholden to Rome). *(Continued on Page 3.)*

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- Religion: the rise of Protestantism in northern Europe and the perceived secularization of the Roman Catholic Church.
- Science: the rise of the experimental method in science, global navigation, and the Papal reaction such as the trials of Galileo.
- Economics: the rise of a middle class (artisans, farmers, and traders) and landed gentry; the beginnings of industry.

These evolving issues can best be summarized in the ideas of the Reformation (religion) and the Renaissance (knowledge).

The Reformation

In 1924, Joseph Fort Newton wrote in *Modern Masonry*, published by the Masonic Service Association, "... that Masonry in its modern spirit and form is a child of the Reformation." The thesis of this paper is that Freemasonry stemmed from the religious and philosophical undercurrents prevalent in England for a period of over three hundred years.

By the 1380's, John Wycliffe had translated the Bible from Latin to English (giving the common man access to the Bible which, at that time, was tightly controlled by the Roman Catholic Church).

Wycliffe argued that it was the right of every Englishman to read the Bible; and placed "emphasis on an infallible Bible as against the fallible traditions and dogmas of the Church." He translated and his disciples copied his translations of the Latin Vulgate (the Roman Bible). His disciples, called Lollards, travelled throughout the British Isles carrying copies of the "new" Bible – and preaching and reading those scriptures to the commoner. Christopher Hill writes, in *The English Bible and the 17th-century Revolution*, "For more than a century before Henry VIII's reign, Lollards had been circulating manuscript versions of the Scriptures. They found profoundly subversive messages in the Bible. Lowly social elements gathered furtively in illegal groups to hear the vernacular Bible read and discussed." Benson Bobrick writes in *Wide as the Waters*, Bibles remained scarce, "so it was not uncommon for Lollards to commit portions to memory." Did this evolve into the oral tradition of speculative masonry?

According to Durant's 1957 *The Story of Civilization*, There were at least three distinct reasons that the Lollards sought their own form of freedom to worship. Their first argument was economic. It seemed that during this period more English money went to the Pope rather than to the state or king. Second, there was the issue of the applicability of the laws since English laity could be tried in either the King's courts or in the Church's courts while priests and abbots could only be tried in the Church's court – often leading to a perceived double standard. Moreover, commoners and lords could be tried in both courts if the crime was treason and by being a heretic. Third, and most significant, was the relationship of man to God which Wycliffe and the Lollards saw as direct, not needing the interpretation of a formal church body. The Wycliffe Bible ensured that all Englishmen might have access to the word of God, unaltered. All this was considered heresy by the Church. Christopher Hill reminds us that, "Bible reading was associated with the rise of an educated urban and rural middling sort: we meet with Lollard merchants and Lollard knights."

Bobrick's *Wide as the Waters* continues with, "Thereafter (1402) Lollards were at constant risk of their lives. They met in hidden places, in deep forests and dells of Hereford and Monmouth, and in the mountains and moss bogs on the border with Wales." In 1440, Richard Wyche, a Lollard priest, had been burned as a heretic. How could these "simple" preachers elude the authorities of church and state? Over this period (more than a century) the Lollards were able to elude agents of the church and state, preserve their congregations, and keep their faith alive.

Consider how a Lollard priest could travel across England. He could not travel as a priest. Most commoners were confined to their fiefdom or property. Stone masons, on the other hand, could travel in search of work and expect a night lodging and meal at any working lodge on their journey.

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Perhaps these Lollard priests traveled as stone masons and used the implements of masonry as a sign of recognition. Perhaps they also adopted these implements as allegories to teach “wise and serious truths,” as we do in lodge today. And, by certain combinations of Masonic implements, they could identify themselves to each other.

Consider that secret signs and passwords might have been used as the means to identify persons of like faith; these would be key as the traveling Lollard preacher arrived in a new town. Armed tilers would be necessary to protect the congregation from cowans and eavesdroppers while in session. Enlisting new members of a congregation would require rigorous examination before offering access to the secret sect; and the new member might be required to circumambulate the meeting room or lodge room such that members of the craft might ensure themselves that the entrant was not, in fact, an agent of church or state. The placing of a blindfold on the candidate would allow this ceremony to occur without revealing the membership of the secret society. Additionally, the cabletow was strategically placed to ensure that an interloper could be properly restrained – perhaps hung. The alternative, of course, was exposure of the members to the authorities with a hideous death to soon follow.

Throughout the rituals of initiation the candidate “promises and swears” that he will not divulge the secrets of “Freemasonry”, except to a known brother. Moreover, the Entered Apprentice promises only to commit this knowledge of the craft to memory. Finally, by certain tokens and signs, spoken, felt or seen, a traveling man might identify himself to the craft and gain entrance to the lodge or congregation. This is excellent ‘spycraft.’

Finally, consider that the Holy Bible was placed on the altar by these “Freemasons.” From the 1380s to 1530, only the Roman Catholic Church was authorized possession of the Bible. To have a Bible was considered heresy. Around the altar were placed three burning tapers – perhaps emblematical of the Holy Trinity of the Father, the Son, and the Holy Spirit. One must also consider the fact that speculative Freemasonry was focused on the Bible. In fact, the candidate takes his obligation by placing his hands on the Holy Bible and swearing an oath to God. All this was considered blasphemy by the Roman Church.

Prayers, passwords, and the general philosophy behind the rituals are inspired by or taken directly from the Bible. Yet, the profane, under the Ecclesiastical Law of the Roman Catholic Church, were not allowed access to the Holy Word. Perhaps the placement of the altar in the center of the lodge, rather than at one end as in the Catholic or Anglican Churches, was to promote the equality of the members of the congregation in reading and interpreting the Bible. From Wycliffe and Tyndale on down these secret Protestant sects considered it the right of every Englishman to read and interpret the Bible.

The Reformation in Europe escalated with the invention of the printing press in the late 1430’s.

In 1524 William Tyndale left England one step ahead of church and state authorities. His sin was in translating the New Testament from the original Greek, correcting the errors of the Latin Vulgate version of the Bible. Once in Northern Europe he had this translation printed and smuggled into England (by 1526). Bobrick writes that the “Christian Brethren, a semi-secret society of merchant adventurers (an association of rich cloth merchants) who traded in forbidden religious literature, subsidized the printing of evangelical books in English, and then smuggled them into England.” These Christian Brethren were related to the Lollards. Between 1526 and 1536, about 6,000 copies of Tyndale’s New Testament were smuggled into England. To Bobrick this “implies the existence of a formidable network of believers willing to defy the decrees of both church and state – many copies were passed through clandestine cells of sympathetic reformers...” “The alacrity with which Tyndale’s work was disseminated throughout England, however, was itself cause for alarm, because it implied the existence of a formidable network of believers willing to defy the decrees of both Church and state.” Tyndale was eventually captured, tried, and burned at the stake (in 1527) in Belgium as a heretic.

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“For the previous eleven years he [Tyndale] had lived as a fugitive, moving in a shadowy underground of English merchants, slipping from safe house to safe house.” Of course the question must be how did he evade for so long? Regardless, there must have been a secret method of identification for both the smugglers as well as for the intended recipients of these Bibles.

These episodes followed closely on the heels of Martin Luther’s 1517 attacks against the Roman Catholic Church which eventually accelerated the Reformation and started the rise of the Lutheran Religion. Lutheranism and Calvinism began competing with the Roman Catholic Church for men’s souls. And so it was in England since Henry the VIII was king and anointed as the “defender of the faith” by the Roman Catholic Church – for his learned arguments against Luther.

Henry VIII divorced Catherine of Aragon in 1527, to marry Ann Boleyn in 1533. The divorce was denied by the Pope so Henry broke with the Roman Catholic Church and in 1534 Parliament passed the Act of Supremacy which made Henry the head of the English Church. He gained several things at once. As head of the Catholic Church of England, Henry secured his divorce and began to confiscate Church property, particularly the monasteries near York with their vast agricultural, mineral, and manufacturing wealth. These he sold to lords and rich gentry, gaining money and ensuring the loyalty of these men should the Roman Catholic Church attempt to re-establish itself in England. Third, all the tithes which had gone to Rome were now going to the new Church of England. Fourth, the distinction between secular and religious law was eliminated. Additionally, Henry thought that a cohesive nation, nationalism, required a state sponsored religion. The Act of Six Articles (1539) essentially made the Church of England Catholic in doctrine while rejecting obedience to Rome.

Thus, England, by the time of Henry the VIII’s death, was moving toward a nation-state with its own distinct language, laws, and state religion. Yet, the majority of the commoners remained Roman Catholic. The next problem faced by the anti-cleric nobles and landed gentry was how to reduce the numbers and influence of Roman Catholics. Ironically, in 1537 the Tyndale Bible (under an assumed name) was formally approved by the King.

Mary I, or *Bloody Mary*, a staunch Roman Catholic, assumed the throne after Henry’s death. During her reign (1555 – 1558) 400 persons perished as heretics, mostly artisans, day laborers and their wives. Elizabeth, the last surviving child of Henry, became Queen Elizabeth and was favorably disposed toward the new state religion created by her father which became the Anglican Church. Thus by the end of the 16th Century the center of Catholic resistance was in the north, around York. And, by preventing the replacement of Roman Catholic clergy, their numbers continued to ebb. London and the south were clearly Protestant. By the Parliament of 1559, England was firmly on the side of the Reformation, yet major differences remained between the Church of England (Anglicans) and the Reformed (Calvinist) Church, according to R.B. Wernham in *Before the Armada, The Emergence of the English nation 1485-1588*. Enough difference, particularly since one could still be prosecuted for one’s religious beliefs, that many religious reformers and Protestant sects remained secret from the uninitiated.

The Act of Uniformity was passed in 1559 by Elizabeth’s Parliament to impose a new Book of Common Prayer in English. The Catholic majority reacted and over the next decade over three hundred Catholics were burned at the stake – mostly for intrigues against Elizabeth I. Catholic Europe, in 1588, sent a mighty armada against England in an unsuccessful attempt to force her back in to the fold of Catholic nations. By the end of that decade, Protestantism became the dominant religion in England and the remaining Roman Catholics fought for England, their Queen and their country, rather than for the Spanish Catholics.

In 1688, the English invited William of Orange to become their new and Protestant king (along with the English born, Protestant Queen Mary) – the Glorious Revolution. To ensure the powers of the English Parliament, the English forced William to agree to parliamentary government, the rule of law, and the right of rebellion against tyranny.

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In 1689 Parliament enacted two essential laws:

-- The Toleration Act, which began to promote religious toleration, albeit still restricting Catholics from public office.

-- The Bill of Rights, which stipulated that no law can be suspended by the king, that there could be no taxes without Parliament's consent, and that the army was to be maintained by Parliament's consent.

Finally Parliament passed The Act of Settlement (1701) which stipulated that no Roman Catholic could be king, thereby settling the religious issues that had instigated many wars and quarrels.

Freemasonry may have been created as a method or system to protect its adherents from prosecution from the church or the state. Freemasonry, at this time, must have evolved as religious toleration increased and as the scientific and industrial revolutions accelerated by the end of the 17th Century. In fact, Freemasonry began to reflect a Deist view of God and religion which, while its members believed in a Supreme Architect of the Universe, tended to downplay any specific, organized religion. Newton argues, "...but we can say for certain that as early as 1620, and inferentially very much earlier, there were certain members of the Mason's Company and others who met from time to time to form a Lodge for the purpose of speculative masonry."

Thus, in 1717, four Masonic Lodges in London organized themselves into the Grand Lodge of Masons. This overt act brought angry protest from the lodges located in the north near York. But remember, that London and the south had been the hotbed of the Lollards, the Christian Brethren and the Reformation. York and the north remained Roman Catholic for most of 360 years. Only a decade later did the York Lodges declare their Masonic affiliation. Only the acts of Parliament, after the Glorious Revolution, guaranteed the rights of assembly and of religion. Thus, did the lodges feel safe and secure enough to declare themselves publicly.

It is interesting to note that while Benson Bobrick claimed that "the foundation for modern egalitarianism was laid in the alehouses of England as each person read the Scripture for himself and came to believe his interpretation as worthy as that of the most learned divine," alehouses also were the first meeting rooms of the speculative Freemasons who, in 1717, united to form the first Grand Lodge.

Master of Kadosh's Message

Edward E. C. Wilkinson, Jr., Master of the Kadosh, Alexandria Consistory

Masonic Inspiration Message

Masonry is designed to make good men better and stronger in their conventions to helping their fellow man and woman. Masons are driven to improving their community in tangible and intangible ways, such as the Grand Lodge's maintaining Nursing Homes for the needy members in their golden years, and some for children. It is a soothing feeling to know that if you have a minor with an illness, that somebody of masonry is present in the community to lend a helping hand. In some areas the Craft maintains a hospital for the public and takes care of the needy members of the Craft as well when they require medical attention.

The Alexandria Scottish Rite (ASR) Valley of Virginia reaches out to support the community with food bank donations, and special honors to the education community and helping children with language disorders through the "Rite Care" program. I am looking forward to honoring the selections of our local outstanding teachers, and to visiting James Madison University and sharing with the teachers of the Language clinic who are helping the children and youth that are supported by the ASR. I was extremely proud to be among the members of the ASR on our last visit to James Madison when III. Cole presented the University's Language Clinic with a donation to assist the clinic with its good works.

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Master of Kadosh's Message

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It was great to see ten new brothers become a member of the ASR during the Reunion on April 23 & 30. We are hoping for a larger turnout in October's Reunion. I encourage the Brethren to seek new members from their Blue Lodge, Royal Arch Chapter, and Commanderies.

Brother Mike Bible, KCCH has distributed a recruitment brochure that will enable potential brothers to see where they may support the Alexandria Scottish Rite. This brochure is a great recruitment and retention tool and I hope that we all will take advantage of this brochure as it tells who we are, where we are, what we are about.

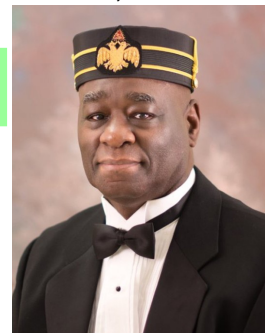
Covid19 may have hampered the way we meet but has not hampered the ASR drive to provide good works to our Brothers and members of the community. I enjoyed the Ladies and Widows night dinner on May 13; this is a time the Valley celebrates the women who supported their men in the Valley during the year. Also, I enjoyed having the Consistory participate in the 2022 ASR Charity Gala on May 21st to continue to support the Rite Care program that has supported tens of thousands of children since 1953. The officers of the Consistory of Kadosh went all out in creating basket/crate valued at over \$225. I applaud my brothers for their support with the basket/crate for the Gala but also for their support for projects in the Valley.

Another word on the October' Reunion, the presentation of degrees is crucial to our development as a Valley. Degree Masters need cast members to provide the rich content of each of the degrees. Please become a member of a degree cast, ask yourself which degree presentation was most enjoyable, which degree you would like to learn about, then become a member of that cast. If you want to see the magic of how the stage sets interact with the degrees then become a member of the stage crew.

My brothers, be proactive in all that is available to you in the Alexandria Scottish Rite, and know it is a honor to serve.

Master of Kadosh's Biography

Brother Edward Wilkinson was born in Philadelphia, Pennsylvania, his family and he have lived all over the world courtesy of the United States Army and your tax dollars. They took up residency in Chambersburg, PA while stationed at the War College, in Carlisle, PA, moved to Herndon, VA for a 18-month teaching position, and recently moved back to Chambersburg homestead to be close to their aging parents. Jane and Ed have been married since November 1968 and are the proud parents of eight-children - 3-girls and 5-boys and are now proud grandparents of 23-grandchildren of which there are three sets of twins.



Brother Wilkinson chose a career in law healthcare to try and make a positive difference in this world. Honored to serve this great Valley, he hopes to inspire others in the ASR to the best in their endeavors in Free Masonry and specifically in the Scottish Rite. By helping even one person by sharing his experiences, he can pay it forward to the next generation of students and mentors. In his free time, he enjoys reading emerging healthcare issues, fishing, hiking, and fencing.

Brother Wilkinson was raised to the sublime degree of Master Mason in August 2005 and became a life member at Cherrydale Lodge #42 in Arlington, VA where he was appointed Chaplin. Brother Wilkinson became a life member of the Scottish Rite Valley of Alexandria in October 2005 where he has risen through the ranks in the ASR Consistory to Master of Kadosh. He was knighted in the Alexandria Valley Knights of Saint Andrews, in January 2020 and currently serving as Captain of the Vanguard until election in 2023. Brother Wilkinson was exalted as a Royal Arch Mason Chapter #35 in Arlington, VA in September 2019 where he is serving as Companion Royal Arch Captain. Brother Wilkinson was exalted as a Knights Templar in the Arlington Commandery #29 in January 2020. He is currently the Commandery's Senior Warden.

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Brother Wilkinson entered the United States Army in December 1968 as an E6 and was selected for the OCS program in 1970 at the University of Pennsylvania where he earned a dual degree BSN/ MPH and a commission of Captain with time in rank in health service corp. After following special forces training, He was assigned to the 11th Special Forces Group and served 18-months in Vietnam where he commanded field medical groups for the 11th Armored Cavalry Regiment. He returned to the states with a promotion of Major in November of 1974 as was the Commandant of Special Forces training for field medics (18Delta). He was assigned to the Army Surgeon General (ASG) in 1992 with a promotion to LTC as a readiness healthcare advisor to multiple Army reserve commands. He remained in the ASG office until 2003 to 2004 when he was 3rd Brigade, 1st Cavalry Division. He returned to the states and was promoted to Colonel and was deployed to Afghanistan in 2006 to 2007 in the 173rd Special Troops Battalion. Brother Wilkinson retired from the Army April 2007 with 36-years of service.

Brother Wilkinson has earned several educational degrees from American Public University: a Master of Public Health concentration in epidemiology, Master of Public Administration, and a Master's in public administration. JD with a specialty in Environmental Health from Temple University, and a Ph.D. in Hospital Administration from Fort Jones University.

Brother Wilkinson has been employed with the States Department, and Environmental Control as a special investigator and advisor, respectively. He has taught in military schools, public schools and in universities - his favorite subject healthcare sciences. He currently is the CEO of WilkInfoSys, an environmental consulting agencies for state and federal agencies.

Reflections on the 2022 Scottish Rite Spring Reunion

Ill. Philip Rhodes, 33^o

Brothers Contributing: Scott Springer, KCCH, B. Richard Laaken, KCCH and Frank T. Anthony, KCCH

I was gratified and humbled at being asked to preside in Ill. Jim Loudermilk's place at the Spring Reunion. As most of you know, Ill. Jim passed away unexpectedly just before the Reunion. I now know the tremendous amount of work that goes into the production and presentation of our reunions. Now that the Spring gathering is over, I have some thoughts.

The Stage Crew handled things in expert fashion. The stage was arranged then re-arranged in record time. According to the crew, there were some hitches but none rose to the level that I noticed. These men work hard behind the scenes to make sure the Reunion runs smoothly.

Thanks are owed to the degree masters and their teams for working hard to pull the conferred degrees together. The degrees that were presented were very good and educational. These men are all volunteers. There are practices, rehearsals, dress rehearsals and then the actual presentation.

Our Degree Communication Committee co-chaired by Ill. Sheldon Richman, 33^o, and B. Richard Laaken, KCCH communicated 16 Degrees with 9 Brothers participating. This kind of presentation is especially challenging since the degrees are essentially read. Yet in spite of some challenges, the degrees were presented in fine form. It should be noted that if all these degrees were conferred, we would easily need to add another day to the reunion schedule. One often overlooked benefit to the communication process is it allows the presenting Brothers to meet the candidates.

Finally, it was announced that Scott Springer, KCCH was requested to take over the Director of Work position and has accepted. Scott is an expert ritualist and a Masonic Gold Card holder. I know he will do a good job and Ill. Brother Loudermilk would be pleased with his selection.

20th Degree - Master of the Symbolic Lodge

Jeffrey L. Sparrow, 32°, Orator, Alexandria Council of Kadosh



In the last Scottish Rite Bulletin, John M. Suit, KCCH, Commander of the Council of Kadosh reflected on the degrees of the Council of Kadosh. The Council of Kadosh consists of the 19th through the 30th Degrees. As I reviewed the Council Degrees I was struck by the message of the 20th Degree, The Master of the Symbolic Lodge, and its application to our daily lives.

While the title of the 20th Degree refers to the Master of the Symbolic Lodge the lessons apply to all Master Masons. In a *Bridge to Light*, III. Rex Hutchens summarizes the lesson as, "Truth, justice, and toleration are indispensable qualities for a Master of the Lodge. **Example is the best teaching method known.** [emphasis added]". He also suggests for reflection, "Is your behavior the same both in and out of the lodge?"

The 20th Degree is a reminder of the basic tenets, principles, and virtues describing what it means to be a Master Mason. It is also a reminder that these tenets, principles, and virtues form the foundations of masonry and are taught in the first three degrees. The 20th Degree emphasizes the principles of Toleration, Justice, and Truth included within twenty-nine virtues. The twenty-nine virtues of the degree are grouped on the eight sides of an octagon on its Tracing Board. On five side are squares with the virtues: Prudence, Temperance, Chastity and Sobriety; Heroism, Firmness, Equanimity and Zeal; Probity, Honor, Fidelity and Punctuality; Disinterestedness, Lenity, Forgiveness and Forbearance; Charity, Kindness, Generosity and Liberality. On three sides are triangles with: Gratitude to God, Love of mankind and Confidence in human nature; Veneration of God, Devotedness to family and friends, and Patriotism; and at the top triangle - Truth, Justice, and Toleration.

The 20th Degree lecture teaches, "Be good, be kind, be human, and charitable; love your fellows; console the afflicted; pardon those who have done you wrong." It also teaches, "Love thy neighbor as thyself; Forgive injuries, Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf!"

Do we each practice and demonstrate each of the above principles and virtues on a daily basis? I can honestly say that I am not perfect in my daily practice. However, in reviewing the 20th Degree I am reminded that I should strive to be better every day in my practice and demonstration of what it means to be a Master Mason.

It is good to remember the 20th Degree lecture statement "...Masonry is essentially **work**; both teaching and practicing **labor**...". It is not supposed to be easy, but if each of us strives to live the tenets, principles, and virtues of a Master Mason both in and out of the Lodge we will make the world a better place.

Excerpt from Abraham Lincoln's second inaugural speech.

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan--to do all which may achieve and cherish a just and lasting peace, among ourselves, and with all nations."

A "Save the date" poster for the Virginia Scottish Rite Conference. The text reads: "Save the date! VIRGINIA SCOTTISH RITE CONFERENCE HOSTED BY THE NORFOLK VALLEY OCTOBER 6-9, 2022 CONFERENCE WILL BE HELD AT HOLIDAY INN VIRGINIA BEACH 5655 GREENWICH ROAD VIRGINIA BEACH, VA 23462 (757) 499-4400". Below the text is a QR code and the text: "SCAN THIS OR CODE WITH YOUR PHONE'S CAMERA TO GO DIRECTLY TO THE RESERVATION SITE". At the bottom, it says: "POINT OF CONTACT J LEON STOCKS PRESIDENT, SCOTTISH RITE OF VIRGINIA 757-478-9675 STOCKSJOSEPH@GMAIL.COM".

2022 Valley Charity Gala and Auctions

Mike Taldo, KCCH and Jason Himsey, KCCH — Co-hosts

The Alexandria Scottish Rite Charity Gala and Auctions, the first one held in a couple years, was held at the Alexandria Hilton Old Town, Alexandria Virginia, on Saturday 21st. Over 130 guests and speakers were on hand to raise money for RiteCare. This year was quite successful! Through ticket sales, auction items sales (72 items), cash donations, whiskey tasting ticket sales, and 50/50 raffle ticket sales, **YOU** were able to raise approximately \$20,000 for Scottish Rite philanthropy efforts, of which a majority will go to support RiteCare in Virginia!!!!!! Well done!

Our Speakers, Samantha King, Sharon Dean-Boxall, and Thomas Boxall provided empirical accounts about the impact Rite Care has had for practitioners and clients. For example, Samantha King shared her personal account of what it takes to become a Speech and Language Pathologist; it's scope; and, how she sees this assistance impact students, collectively. She shared how excited she is to see how her clients "light up" when they figure out they can communicate using the tools given to them by Speech Pathologists like Samantha. "Once they start to communicate," Samantha mentioned, "you can't get them to stop."

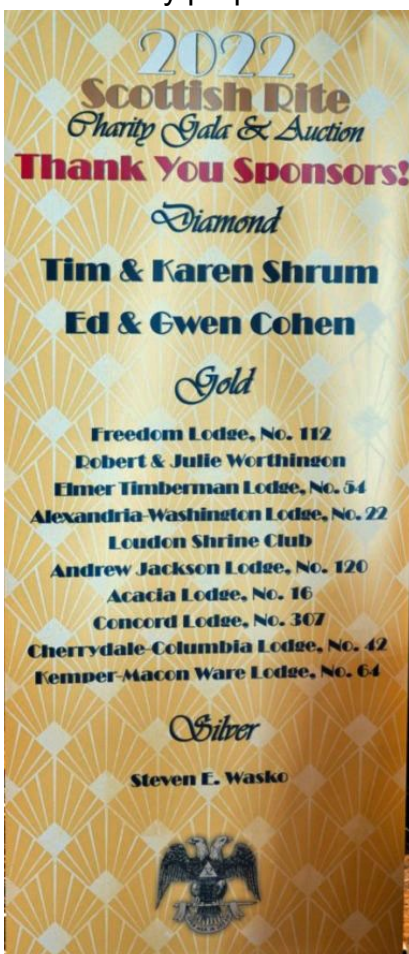
Sharon, as a parent, spoke of the impact a child has on a family when communication is impossible. How silence, or lack of communication can move a family to being desperate to find a solution for their child and that without our support was impossible to find. Through RiteCare, her son, Thomas, benefited from a speech therapy very early on in life. He shared that he did not know he could not communicate because of the early intervention.

Thomas spoke of the direct impact RiteCare work had on his life. From being unable to communicate and not having confidence to speak in front of others, to having the confidence to speak in public, become an officer in the Civil Air Patrol, as well as learning several languages. The tools he learned have clearly prepared him to be successful.

We appreciate all the support revived from the Valley for this successful event. From the gift basket donations made by the Valley Bodies, to the volunteers who served the day of the Gala for setup, tear down, registration, tickets sales, and auction close out! The Valley thanks the many sponsors for their support of the Gala.

Click on the following link to access 84 pictures from the ASR Charity Gala on May 21, 2022:

<https://smile.amazon.com/cloudrive/share/oJZWq6bKdTTBNhREmZLN4XRwFLSO6sNuRqiY9s0Hllr>



Current Year Membership Statistical Changes

Accurate As Of: 06/04/2022 2:00:00 PM

January 1 Total	1131
Gains	10
Losses	22
Current Lodge Membership	1119

Secretary's Southeast Corner

Ill. David C. Morris, 33° General Secretary

ALEXANDRIA VALLEY OFFICE

Our regular hours: M-F 10:00 am – 3:30 pm. Please call the office first - 703-998-9044.

2022 VIRGINIA SCOTTISH RITE CONFERENCE – Virginia Beach, VA

The Valley of Norfolk will be hosting the Virginia Orient Conference, on October 7 & 8. Golf Tournament will be held on October 6 – **Contact:** Allen Beckner, KCCH, for information



The Conference will be held at the HOLIDAY INN HOTEL & CONFERENCE CENTER, 5655 Greenwich Road, Virginia Beach, VA 23462 – **ROOM** Reservations—call: 757-499-4400
Be sure they know you are there for the Scottish Rite Conference.

MEAL RESERVATIONS & Conference Registration – will need to be made through the Alexandria Valley office - 703-998-9044 or secretary@alexandriascottishrite.org

Our 2022 FALL REUNION is set for Saturday, October 22 and October 29

The 4th thru the 18th Degrees will take place on October 22 and the 19th thru the 32nd Degrees will take place on October 29.

COVID 19 TESTING SITE

The Valley has a COVID 19 Testing Site on our property. This site has a drive-thru, you stay in your vehicle. No appointment is needed.

DON'T FORGET YOU NEED YOUR 2022 DUES CARD FOR STATED MEETINGS

Our Tiler is required to check your card.

Calendar of Upcoming Events

JULY 2022

July 4 – INDEPENDENCE DAY
HOLIDAY



July 8 – 6:00 p.m.
Executive Council Meeting
Valley Meeting - 7:30p.m.
(Council of Kadosh,
Chapter Rose Croix, &
Lodge of Perfection)

July 12 – 9:00 a.m. – 12 noon
Scottish Rite Day
Radford University
Contact Valley office

July 20 – 7:00 p.m.
Loudoun SR Club
Social Hour starts at 6:30 p.m.
Ashburn-Sterling Lodge

July 23 – 11 a.m. – 2 p.m.
KENA -Alexandria Valley
JOINT FAMILY PICNIC
Held at KENA Temple, Manassas, VA

July 27 – 6:30 p.m.
Shenandoah Club Meeting
Spurmont Lodge, Strasburg, VA

AUGUST 2022

August 12 – 6:00 p.m.
Executive Council Meeting
Valley Meeting - 7:30p.m.
(Consistory, &
Lodge of Perfection)

August 13 – 5:30 p.m.
POLO, Cars & Cigars
Cost \$100.00 per person
Twilight Polo
5089 Old Tavern Rd
The Plains, VA

August 17 – 7:30 p.m.
Loudoun SR Club
Social Hour starts at 6:30 p.m.
Ashburn-Sterling Lodge

August 24 – 6:30 p.m.
Shenandoah SR Club
Cassia Lodge, Woodstock, VA

August 27 – 4:00 p.m.
Alexandria Valley
Blue Lodge Night
Master Mason Degree
Dinner at 5:30 p.m., followed by
2nd section of MM Degree

SEPTEMBER 2022

September 5– LABOR DAY
HOLIDAY

September 9 – 6:30 p.m.
FEAST OF TISHRI
Pre-Meeting Dinner
Valley Meeting – 7:30 p.m.
(Lodge of Perfection)

September 21 – 7:00 p.m.
Loudoun SR Club
Social Hour starts at 6:30 p.m.
Ashburn-Sterling Lodge

September 28 – 6:30 p.m.
Shenandoah SR Club
Spurmont Lodge, Strasburg, VA

Kena Shriners & Alexandria Scottish Rite Bodies Family Picnic
Food, Fun and Fellowship! IT'S FREE!
Bring your Masonic Brothers and their Families...
Saturday, July 23, 2022
11a - 2p
Kena Temple, 9500 Technology Dr., Manassas, VA
Hamburgers, hot dogs, corn, cornhole, & other fun activities!
To ensure we have enough food for everyone,
RSVP by Saturday, July 16
to RSV@Kena.org or call 703-573-4202.

SCOTTISH RITE BULLETIN
Valley of Alexandria, Orient of Virginia

Illustrious David H. Smith Sr., 33°, Editor
Editor@AlexandriaScottishRite.org

TBD, Content Coordinator

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CHANGE OF ADDRESS

Please notify the Secretary immediately of any change of address, phone number, or email address. This is very important so that you may receive The Scottish Rite Journal and other publications and correspondence without delay.

THE SCOTTISH RITE CREED

Human progress is our cause, liberty of thought our supreme wish, freedom of conscience our mission, and the guarantee of equal rights to all people everywhere our ultimate goal.

ILLUSTRIOUS JAMES DEAN COLE, 33°
Sovereign Grand Commander

ILLUSTRIOUS ALAN WAYNE ADKINS, 33°, G.M.C.
Sovereign Grand Inspector General in the Orient of Virginia

ILLUSTRIOUS EDMUND COHEN, 33°
Personal Representative of the SGIG in Alexandria

ILLUSTRIOUS NORMAN L. HOFF, JR., 33°
Assistant Personal Representative of the SGIG in Alexandria

STATED MEETINGS

Alexandria Lodge of Perfection

Second Friday of each month
FRANK T. ANTHONY, KCCH
Venerable Master

Alexandria Chapter of Rose Croix

Second Friday
February, March, July, November
JASON M. HIMSEY, KCCH
Wise Master

Alexandria Council of Kadosh

Second Friday
February, April, July, November
JOHN M. SUIT, KCCH
Commander

Alexandria Consistory

Second Friday
April, August, October, December
EDWARD E. C. WILKINSON, JR.
Master of Kadosh

