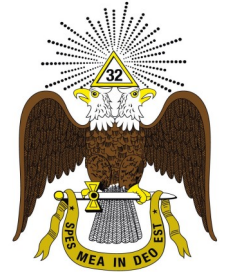




Valley of Alexandria, Orient of Virginia
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Scottish Rite Bulletin

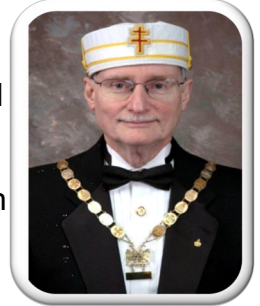
July–August 2021



Personal Representative's Message

Edmund Cohen, 33° — Personal Representative of the Deputy in Alexandria

We recently had our Spring Reunion and once again we were exposed to some of the wisdom and lessons of the 4th through the 32nd degrees. I find this very fulfilling because each time I observe the degrees, I tend to focus on something different and take away something new that I had not considered previously. But a Reunion should be more than just a passive learning experience where we simply try to remember what we have just heard and seen. It becomes even more valuable when we also try to consider how some of the ideas presented in the degrees might relate to our own life.



Thus, as I was contemplating the call to action contained in many of our degrees, I began thinking about how, at various times in our life, we reach a point where we start to reflect on the future. For example, we may find ourselves in a rut and know that we need to try something new. Alternatively, we may have been successful in our endeavors, but we realize that it is now time to move on to other pursuits. We sense that we are at a turning point and that we need to make the transition to the next stage of our life. But very often, we resist taking that next step and, even as things change or worsen, we remain immobilized, finding it more comfortable to remain in our present circumstances than to take a risk by entering new territory. Rather than work toward a better future, we are held back by our fear of change and the unknown.

The genesis of this fear can sometimes be traced back to our childhood when we were told by “realistic” adults about all of the things we couldn’t do. It was explained how this or that was childish and impossible, and we were so rarely encouraged to shoot for the stars. As we grew older and took on more responsibilities, we may have morphed into those same “realistic” adults, taking fewer and fewer risks, and often giving up on our hopes and dreams without even trying.

At such times we need to remember that our Masonic education proceeds through the use of symbols, many of which speak to the virtues of introspection to acquire self-knowledge and insight. But we are not urged to be introspective for the purpose of retreating into our selves, but rather to better understand our strengths and interests, which in turn allows us to move forward more effectively. Each of us has a unique set of skills, experiences, and personality traits which constitute the essence of who we are. And our Masonic tradition of self-reliance and self-help is built upon the idea that each of us can achieve our goals and become a better person, if we will make the effort. Freemasonry encourages us to repackage and repurpose our unique skills and experiences to frame that next stage of our life.

Of course, from a Masonic perspective, reaching for the stars is not just about ourselves. The Masonic vision is to make a difference, first by example – that is by our own conduct – and then by engaging in activities that will make a difference in our community and in the world. So as we seek to transform ourselves, we may, at the same time, end up transforming the world, or at least our little corner of it.

In that regard, please keep in mind the David Kruger RiteCare Summer Language Clinic at James Madison University (JMU). While the pandemic has prevented us from making our annual visit to JMU, perhaps you might be able to make a difference in the lives of these children by making a

Personal Representative's Message

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contribution to the Scottish Rite's RiteCare program, or by making a contribution to our Almoners Fund to help some of our Brethren who are having difficulties. Perhaps you can make a difference by calling one of our Masonic widows who may need some encouragement – or some help. And perhaps you might call or visit one of our Brethren who is facing some health challenges.

You also can make a difference in the Valley by attending our 9 July and 13 August meetings, and bringing your family to the Joint Valley and Kena Picnic on Saturday, 24 July, from 11 AM to 2 PM, at the Kena Temple, 9500 Technology Drive, Manassas, VA.

Sincerely and Fraternally,

Ed Cohen

Editors Note: This is a reprint of Ill. Ed's Jul-Aug 2013 SR Bulletin article with small edits at the end.

Exploring the Hidden Meaning of the Letter G

Brian Walaszczyk, 32°

In the center of Freemasonry's most well-known symbol, the square and compasses, sits a peculiar letter, the English G. In addition to being the centerpiece of the square and compasses, the G holds a position in the East of the lodge where it radiates above the Worshipful Master. Early in our masonic journey, we are told it represents God and Geometry. However, like many allegories and symbols found in Freemasonry, this letter may have a deeper, more esoteric meaning. A great deal of masonic study is dedicated to the investigation into the origin and development of the symbols and allegories of the craft, including the words, rituals, and legends. Applying the same methodology, it is logical to explore the source and ancient meanings of the letter G. This paper will identify the letter's origin and reveal several symbolic interpretations that are not found in any lecture or oral tradition of the craft.

The Origin of the English G

The English G evolved from the third letter of the Hebrew alphabet, gimel , (ג) also written as gimmel. Not only is G the third letter of the Hebrew alphabet, it is the third letter in other Semitic alphabets, including the Phoenician gīml. According to the Encyclopedia Britannica, the G developed from the letter C from Byblos and other Phoenician and Canaanite centers. It was originally called gimal or gaml and the Greeks changed the name to gamma. The Romans took this letter into Latin, which was eventually developed into the English G (The Editors of Encyclopedia Britannica, 2020).

Hebrew and Freemasonry

Knowing the G evolved from Hebrew, the next step in identifying whether its ancient origin is connected and important to Freemasonry is to see if there are any indications that Hebrew is important in the craft outside of Hebrew speaking countries. Part of the Grand Lodge of England's second degree tracing board lecture states, "after our ancient brethren had gained the summit of the winding staircase, they passed into the middle chamber of the temple where their attention was directed to certain Hebrew characters which are depicted in a Fellow Craft Lodge by the letter G, denoting God, the Grand Geometrician of the Universe to whom we must all submit and whom we ought to humbly adore" (Dwor, 2020). These characters possibly elude to the four-letter name of God. The fact that the G is connected to Hebrew letters poses the question, should we examine the Hebrew origin of the letter G?

There are other indications that the Hebrew language is particularly important in understanding Freemasonry's symbolism. In fact, the most important words associated with the craft are Hebrew such as those associated with the Entered Apprentice and Fellowcraft degrees. Additionally, the "high degrees" of Freemasonry, particularly the Scottish Rite, have lessons that focus on the importance of the Hebrew language and the Kabbalah. Kabbalah is a form of mysticism that includes the belief that the Hebrew language has a divine origin and creation takes place through

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the 22 Hebrew letters. In *Morals and Dogma*, Albert Pike writes that “the Holy Kabbalah [sic], or tradition of the children of Seth, was carried from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Saviour to Saint John, and contained, entire, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle.” Pike goes so far to state Kabbalah is “...is the key of the occult sciences...” and that “masonry is a search after Light. That search leads us directly back, as you see, to the Kabbalah [sic]” (Arturo De Hoyos, 2013).

Hebrew and Kabbalah’s connection with Freemasonry leads to a logical examination of the letter G’s origin and symbolism. However, as a disclaimer, while Kabbalah was important to Pike, he did not associate the letter G with its Hebrew origin. Specifically, he wrote that the letter G in American lodges was a substitute for the letter Yod and stood for God “with little reason” (Arturo De Hoyos, 2013). Although Pike did not associate the letter with any deep esoteric meaning, masons are free to have their own interpretations of the allegories and symbolism of the craft, and we can find a wealth of relatable symbolism in the Hebrew origin of this letter. Additionally, Pike may not have realized or put in writing this association, and it is entirely possible that the brother who added the letter to American lodges understood from whence it came and the ancient meanings it carried.

Gimel and Charity

In order to understand the meaning of gimel, it is important to recognize a difference between the Hebrew and English languages. Hebrew letters are not used solely for linguistics. They are assigned special meanings and numerical values. In order to gain the deepest meaning of gimel, its esoteric symbolism will be investigated.

According to the Hasidic Jewish organization Chabad, “the letter gimmel represents the benefactor or the giver of charity. The design of the letter gimmel is explained in the Talmud as a rich man running to give charity to a poor person” (Ginsburgh, 2020). Freemasonry is rich in teachings of charity, and therefore the letter G is a perfect representation this primary tenet. Masons are active in many social charities. The man’s richness does not necessarily have to be of material wealth, it may be interpreted as being full of wisdom and love. In fact, when we consider a candidate for initiation, it is the internal, not the external, qualities that we examine. This may be interpreted as a rich man representing a mason full of knowledge, love, and compassion. Charity and brotherly love are not only provided to other brethren, but to all mankind. This charity comes in many shapes and forms, including friendship, guidance, forgiveness, and an endless list of other caring and chivalric acts.

Another interpretation of gimel is its Aramaic translation, *gamla*, which means bridge. This symbolism is connected to *tzeda-kah*, which is an extension of charity that relates to justice and doing the right thing. This meaning of charity stipulates that you have an obligation to help others. Rather than just providing a single thing, you build a bridge, or connection, to nourish others and the world so they may have a lasting benefit. As Rabbi Aaron L. Raskin notes on Chabad.org, “this is the concept of gimmel; the blending of disparate elements into a harmonious whole. Just as the gimmel signifies the connection between the poor and the wealthy person, so does it represent the merger, the bridge, between the material world and the reality of G-d” (Raskin, 2020). We find the importance of long-lasting charity in Freemasonry. As Albert Pike famously stated, “what we do for ourselves dies with us. What we do for others and the world remains and is immortal” (Arturo De Hoyos, 2013).

Furthermore, gimel represents the benefactor or giver of charity (Raskin, 2020). Therefore, in addition to associating charity with the individual mason, we can associate gimel with God, who is the ultimate giver of charity. Therefore, G is a virtuous symbol of God’s beneficence and indeed represents God as is explained early in one’s masonic journey.

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Gimel and the Door to the Lodge

The idea of gimel representing a rich man approaching the poor to provide charity can be further developed. According to Soferut, the Jewish scribal arts of the Torah, gimel is formed from a zayin and a yod, which symbolizes a sword and hand and is a picture of grace (Parsons, 2020). With this extra symbolism, we may now visualize a rich man, or mason, who approaches a poor man, or candidate, with a sword and an open hand. He greets the poor man at the door or dalet, which is the next letter in the Hebrew alphabet. Dalet's full meaning "is the door through which the humble enter into the realization of God's dwelling place below" and the "doorway to truth" (Imry GalEinai, 2020).

As a candidate, we approach the temple door poor, blind, and destitute looking for light, which could be interpreted as truth. After knocking three times, we are received by the lodge in a particular manner. We are then given an open hand that guides us until we are brought to light in masonry. As we progress through the degrees, we become rich with more light and later provide the same charity and brotherly love to others. Therefore, the door of the lodge is truly the doorway to light and truth. This truth, and its importance, is made even more prominent in the degrees of the Royal Arch, Knights Templar, and Scottish Rite.

Gimel and The Checkered Pavement

Chabad explains another meaning of the gimel noting, "gimel is derived from the word gemul," which in Hebrew means the giving of reward as well as the giving of punishment (Ginsburgh, 2020). Here we find a concept of freewill and the mason's journey from youth to old age whereby he must choose between right and wrong. This duality is symbolized by the checkered pavement, emblematic of human life composed of good and evil. Chabad notes, "In Torah, both reward and punishment have the same ultimate aim: the rectification of the soul to merit to receive G□d's light to the fullest extent" (Ginsburgh, 2020). Masonry's goal is to come to light from darkness.

Gimel and the Raising of a Master Mason

Gimel is also said to represent a camel or "something benefited or lifted up like a camel rising from his knees" (The Ancient Hebrew Alphabet, 2020). As we progress through the degrees, we see many instances of the concept of being raised. One instance is the raising of the compasses above the square. This transition of the compasses is symbolic of a mason subduing his materialistic animal passions and desires and rising to a more spiritual nature. Pike writes, "the compasses, which are a fit symbol of the heavens, are also a fit symbol of all that is heavenly and spiritual; the square which is a fit symbol of the earth is also a fit symbol of all that is earthly and material, in nature and man" (Arturo De Hoyos, 2013). Therefore, placing the G in the middle of the square and compasses is an appropriate symbol to denote the transition of the mason progressing through masonry by overcoming his animal desires as symbolized with the compasses' arms rising above the square. This may also be seen in the ritual of a master mason where a master mason raised to this sublime degree.

Gimel and a Traveler

The camel also symbolizes a journey and can symbolize the mason as a traveler. A camel can sustain itself and help a sojourner on long trips. We find many instances within the many branches of Freemasonry where a candidate must sojourn. In this instance, we find the G representing a camel or the Grand Architect of the Universe, whom we put our faith in and who helps guide our journey from East to West.

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Gimel and Saint John the Baptist

Another thought-provoking association between Freemasonry and the camel is seen in one of the craft's patron saints, Saint John the Baptist, who wore a garment made of camel's hair and a leather girdle about his loins. When this symbolism is explored it uncovers a fascinating association with Saint John the Baptist and the Prophet Elijah. At Saint John the Baptist's birth it was announced, "and he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared" (Luke 1:16–17). In 1 Kings we discover Elijah essentially wore the same clothing as John the Baptist, "[Elijah] wore a garment of haircloth, with a girdle of leather about his loins" (2 Kings 1:8) (Barber, 2020).

When we explore the meaning of the name Elijah, we find that it means "my God is YAHWEH [YHVH]" (Smyth, 2020). YHVH, known as the tetragrammaton, is an important name in Freemasonry. As previously explained, this name may represent the Hebrew letters that the Fellowcraft sees when he enters the middle chamber, thus representing God and the letter G. The tetragrammaton is a particularly important concept in the Royal Arch and Scottish Rite.

Another interesting similarity to freemasonry is that Elijah has a leather girdle about his loins as did John the Baptist. Masons famously wear their leather apron in the same location. Lastly, and possibly one of the most profound associations, is the fact that Elijah was the first prophet to raise the dead. Coincidentally, the boy Elijah brought back to life was a widow's son in the town of Zarephath in Phoenicia, whom he raised through the word of God. Elijah stretched himself above the boy three times and cried to God for the boy's life to return. This is very reminiscent for those familiar with the manner Hiram Abiff was raised from the dead. Following the widow's son's restoration to life, she yelled "the word of the Lord in your mouth is truth" (1 Kings 17:24). Zarephath means a workshop for smelting metal. Thus, we find an interesting association with the widow's son and metal work, which loosely ties the raising of the widow's son to that well-known artificer in brass and other metals.

Gimel and The Number Three

Another technique that Kabbalists use to unveil esoteric secrets of letters is Gematria, which is an alphanumeric code assigned to a name, word, phrase, or letter. The alpha numeric code assigned to gimel is three. As we know, three is an important number in freemasonry and is symbolized in many ways. As we previously noted, a candidate who wishes admittance into our craft gives three knocks on the door. Other examples of the number three include, the three principle officers who represent our three grand masters, the three degrees one must progress through to be raised to the sublime degree of master mason, the three great lights represented by three lesser lights, and many more.

The number three has long been a mystical and religious number. "In the Fourth Century B.C. Aristotle wrote: 'All things are three, and thrice is all: and let us use this number in the worship of the gods; for, as the Pythagoreans say, everything and all things are bounded by threes, for the end, the middle and the beginning have this number in everything, and these compose the number of the Trinity'" (United Church of God, 2020). Many religions utilized triads in their symbolism such as the father, son, and holy spirit; omnipotent, omnipresent, and omniscient; Osiris, Isis, and Horus; Brahma, Vishnu, and Shiva; and Hermes Trismegistus.

Gimel and the Triangle

Three may be symbolized in different ways, but one of the most important and archetypal ways is the triangle. Pike notes, "in geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize The Eternal; Who, infinitely perfect in His nature, is, as Universal Creator, the first Being, and consequently the first Perfection" (Arturo De Hoyos, 2013). In this sense, the letter G is a geometric representation of God.

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The 47th problem of Euclid, known as the Pythagorean theorem, is a masonic symbol. This theorem states that in any right triangle, the sum of the squares of the two sides is equal to the square of the hypotenuse. There is a lot that can be spoke of this symbol, but we will leave it at the fact that it deals with a triangle, which was sacred to the Pythagoreans.

In some of the “high degrees”, the G is replaced by a triangle and a Yod and its symbolism is even more prevalent. The triangle is even present on the 14th and 33rd degree rings of the Scottish Rite. A triangle represents balance, perfection, and unity, and this balance is an important teaching in Freemasonry and Kabbalah. In Royal Arch masonry, the Triangle and number three are prominent numbers Royal Arch companions will recognize.

R. Yehudah Loew (the *Maharal* of Prague) explains that the power of the number three is its ability to combine two contrast-ing forces—to bring about integration (Raskin, 2020). The transition of the compasses rising from beneath the square symbolize our ability to master our cardinal virtues of temperance, fortitude, prudence, and justice in subduing our passions and desires. The great key to this mastery is balance and equilibrium. In this sense, the G resting in between the square and compasses becomes the great symbol of balancing our contrasting animal passions and spiritual desires, good and evil, the checkered pavement. It may also represent the union of God and man through the holy spirit.

Gimel and the Three Great Lights

The Talmud says that the number three represents the Torah (Raskin, 2020). With the G representing the Torah, or Bible, we find the volume of sacred law as a rule and guide of our Faith to follow in finding balance during our travels from youth to old age. Thus, we have the three great lights of masonry represented by the square, compasses, and holy bible or volume of sacred law. These three great lights are proudly displayed in the craft’s most well-known symbol and is presented as a reminder to all masons of the importance of balancing their spiritual and animal passions and desires through the word of God.

Gimel and Wisdom

In gematria, when two words have the same numerical value, they are believed to be related. Using gematria, we can compare the value of gimel with the value of wisdom, or Chokmah. Chokmah has the gematric value of 73, which is the same as gimel. Since gimel is related to Chokmah, it is a symbol of the pillar of wisdom in the East of the Lodge. Breaking down 73, we find a seven and a three, which added together equal 10, which is the number of the 10 emanations from God, or sefirot, and is symbolic of perfection.

Gimel and the Square

As previously noted, the Greeks changed the gimel into the gamma (Γ). The Gamma has the appearance of a carpenter’s square. Even more intriguing are the images of the early versions of the gamma. Specifically, looking at inscriptions of the letter from Crete dated approximately 800 B.C., we find the gamma appearing almost identical to the mason’s square (Λ) (Greek language, 2020). When associating this symbol with the modern G, we find the jewel of the Worshipful Master suspended in the air in the east of the lodge.

Summary

Given the importance of Hebrew in Freemasonry, it is a logical to explore the G’s ancient symbolism. The letter has an amazing amount of similarities with the craft. In fact, the letter G reflects the heart of Freemasonry beginning with the candidates three knocks on the temple door. We appropriately find the letter suspended in the East symbolizing the Worshipful Master’s jewel and the pillar of Wisdom. We find the key concepts of charity, freewill, and subduing our passions and receiving light in masonry. Its position in the center of the square and compasses reflects the transition of the mason from the material to the spiritual and completes the symbology of the three great lights. Thus, we have the perfect triad of the square, compasses, and letter G to represent our craft.

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Exploring the Hidden Meaning of the Letter G

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It is amazing what we may learn by contemplating a single letter. Whether the person who brought the letter G to Freemasonry understood its vast symbolism is unknown. However, this single letter represents many essential concepts within the craft if one has the eyes to see. As always, every mason is free to his own interpretation of the craft's vast treasure trove of symbols and allegories. What other hidden meanings will you find with the letter G and Freemasonry?

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Supreme Council Direct Mail Processing Part-Time Help Needed - Paid!!

Ill. Mathew Szramoski, 33°

The Supreme Council Development Office needs several paid volunteers to assist with the Fall Direct Mail Campaign

Duties include:

1. Opening envelopes and entering donation amounts in to an Excel spread sheet.
2. Stuffing and labeling thank you letters.
3. Communicating with professional staff on unsolicited requests that come in the mailings.

Positions are paid! Flexible hours and scheduling (must be available for at least six hours a week, can work up to 28 hours a week).

Training will be provided, no experience needed!

Help will be needed from approximately late September through early December.

If you are interested, please contact the Director of Development, Matt Szramoski, 33° at 202-777-3143 or mszramoski@scottishrite.org.



Master of Kadosh's Message

Ronald G. Elliott, Master of Kadosh, Alexandria Consistory

Brethren,

The Year is moving very fast and before you know it I will be passing on the baton and the duties of Master of Kadosh. At the July 9th meeting, Ill. Jim Loudermilk, II, 33°, Wise Master, has arranged for the Assistant Grand Lecturer, RW Mike King, to provide the main program titled "Learning, Practicing and Performing Ritual." This program should be very helpful for all Masons. Also, Bro. Farley Warner will present the education program continuing his review of the 10°, Elu of the Fifteen. The Friday, August 13th will be the first Consistory in person meeting and I look forward to greeting you from the East. The educational program will be presented by Brother Timmy Shrum, KCCH, on the 11th degree, Elu of the Twelve. These programs provide us a better understanding of the lessons of the degrees and every member should be able to learn something new. The Consistory will meet again on Friday, October 8th when Brother Mike Taldo will present the history of the 12th degree, Master Architect.

The Zoom meetings for the past several months have work out very well. We have been able to keep in touch with many brethren who have been unable to attend Lodge for one reason or another and those who live in other Orients or overseas. We were all excited to get back together in-person at the Outstanding Teachers of the Year recognition awards dinner and program. We had a great meal served by Al Manarah Court #50, Ladies of the Oriental Shrine on NA, followed by an in person and Zoom teacher's recognition program in the Lodge room.

Looking forward, we are planning to have an in-person Reunion in October as we start getting back to normal events. I would ask that each of you ask a Brother to join the Scottish Rite and to get a signed petition to our Secretary. Petitions can be obtained from the Alexandria Scottish Rite website at https://www.alexandriascottishrite.org/sites/default/files/general/sr_petition_2020_bw_fillable_editable.pdf Let's commit to having a large class as we get back to conferring the degrees.

Have a great summer and stay healthy. See all soon,

Fraternally,
Ron Elliott

Biography of Ronald G. Elliott Master of Kadosh, Alexandria Consistory

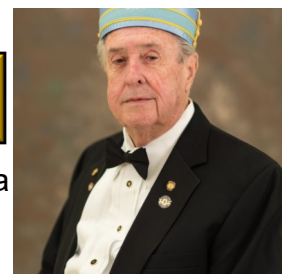
Brother Ronald Elliott, is a "Local" growing up in the Groveton area of Alexandria and entered the Woodlawn Chapter, Order of DeMolay, in January 1952, beginning my journey in Masonry. After high school, four years in the U.S. Navy, and four years in Collage, I received a Degree in Architectural Engineering and while beginning my profession, I moved forward in Masonry.

In May 1962, I was accepted for membership in Henry Knox Field Lodge No. 349, receiving my Master Masons' degree in October 1962. In May 1965, I received the Master of the Royal Secret joining the Alexandria Valley of the Scottish Rite. Shortly thereafter, I was crossing the Hot Sands in KENA Shrine Temple and joined the Scooter Corps. Holding dual membership in Mount Vernon Lodge No. 219, I served as Worshipful Master for four years (2007, 2008, 2010 & 2013). Needless to say, Masonry has been part of my life for many years.

In 1965 I started my own firm, Building Design Associates, architects, developers & builders, going international in the late 1970's, with offices in London, England & Saudi Arabia.

Brother Ron proudly holds Life Memberships in all of the above bodies of Masonry.

Brother Ronald is Husband, Father of 3 and still working at his profession at age 84+, loves flying his aircraft.



DELIVERY OF 29 DEGREE COMMUNICATIONS VIA ZOOM

Ill. Sheldon B. Richman, 33° and Ill. James A. Loudermilk, II, 33°

Within a five-month period, our Valley's orators and our Orient's dynamic Deputy teamed up in two Reunions to make 49 new Masters of the Royal Secret on December 5, 2020 and April 24, 2021.

A somewhat whimsical title of this story could be – with apologies to the authors of that great 1950s musical – ***How to Succeed in Degree Communication . . . Without Really Trying.*** {Director of Work Editorial Note – Ha! Don't believe it for a moment. Ill. Bro. Shelly, the degree communicators, and network support staff, put in a tremendous amount of work. Our Deputy in VA, Ill. & MW Brother Adkins spent all day of each reunion assisting our Valley. Our heads of bodies, prelate, and Personal Representative, Ill. & MW Brother Cohen also fully participated as in a normal reunion.}

My first task was to identify the best men to communicate 24 of the 29 Degrees in a virtual setting via Zoom. The five "mandatory" Degrees were set aside by the Supreme Council for communication by the Deputy in our Orient – Ill. Alan W. Adkins, G.C.

So, I consulted our Valley's roster of Degree Masters – those who organize a cast for conferral of a specific Degree. I informed our Degree Masters of the 4th, 14th, 18th, 30th, and 32nd Degrees that the Deputy would be communicating their Degrees. Then, I extended a right of first refusal to each of the other 24 Degree Masters for the privilege of communicating his Degree.

After Degree Masters were assigned the task of communicating their Degrees, I began to drill deeply into our Valley's rich mine of talent. My goal was to assemble a gilt-edged cast of Degree communicators who would deliver performances to be the envy of every Valley in our Orient. A secondary goal was to secure commitments from many talented veterans to assure variety in communication styles and to retain interest among our Candidates viewing and listening in remote locations.

To make the Degree a part of him, I instructed each communicator to read his Degree script aloud once a day for the first week; then, he should his Degree script aloud twice a day until the day before the Reunion. The proof of the pudding was a sumptuous fare of polished oratory.

The final cast reflected eight Brothers communicating one Degree each and eight Brothers communicating two Degrees each. For those Brothers bearing the responsibility of communicating two Degrees, I sprinkled them among the cast – with pandemic rules in mind.

Our exemplary cast included:

5th Degree – Bro. Frank Anthony, KCCH
6th Degree – Ill. Sheldon B. Richman, 33°
7th Degree – Bro. Thomas Little, KCCH
9th Degree – Bro. Frank Anthony, KCCH
10th Degree – Bro. Thomas Little, KCCH
11th Degree – Bro. Timmy Shrum, KCCH
12th Degree – Bro. Michael Taldo, KCCH
13th Degree – Bro. John Suit, KCCH
15th Degree – Bro. Jason Himsey, KCCH
16th Degree – Bro. Rick Cady
17th Degree – Bro. Donald McAndrews, KCCH
19th Degree – Ill. James Anagnos, 33°
20th Degree – Bro. Christopher Chrzanowski, KCCH

21st Degree – Bro. Donald McAndrews, KCCH
22nd Degree – Bro. Rick Cady
23rd Degree – Bro. Frank Key
24th Degree – Bro. Kevin Homan, KCCH
24th Degree – Bro. B. Richard Laaken, KCCH
25th Degree – Ill. James Anagnos, 33°
26th Degree – Bro. Frank Key
27th Degree – Bro. Kevin Homan, KCCH
27th Degree – Bro. B. Richard Laaken, KCCH
28th Degree – Bro. Peter Terrill, KCCH
29th Degree – Bro. Scott Springer, KCCH
31st Degree – Ill. James Loudermilk, 33°

The Supreme Council responded to the pandemic challenge by providing a presentation package of 178 PowerPoint slides, integrating communications scripts and illustrations for all 29 degrees, which made the virtual reunions possible.



The Alexandria Scottish Rite Philanthropy Committee

Bourbon and Cigar Evening

Join ASR for a bourbon tasting and cigar paring event. Proceeds benefit children with communication challenges.

Admission ~ \$50.00  Click to pay online ~

Saturday, July 17, 2021

George Washington Masonic Memorial

101 Callahan Dr., Alexandria, VA 22301



Plan Ahead

VA Scottish Rite Conference will be held on September 23 – 25 at the Holiday Inn Tanglewood in Roanoke, VA
 Tele: 540-774-4400



By-Laws Change — APPROVED to add Dues Cost of Living Adjustment (COLA)

Brethren:

At the May 14, 2021, Valley meeting, the membership approved the By-Laws change to amend Article IV, Section 1: Fees and Dues by adding to the Annual Dues subsection an additional sentence at the end. That language is shown below in red.

Annual Dues

Lodge of Perfection 14°	\$62.00
Chapter Rose Croix 18°	\$10.00
Council Knights Kadosh 30°	\$10.00
Consistory 32°	\$10.00
Total	\$92.00 Plus the Supreme Council and Orient Per Capita

Assessments rounded up to the next whole dollar. **To keep up with inflation, dues shall be adjusted annually as determined by the consumer price index.**

S&F,
Ed Cohen

Secretary's Corner

Ill. David C. Morris, 33° General Secretary

ALEXANDRIA VALLEY OFFICE

We are maintaining our regular hours. M-F 10 – 3:30 p.m., but call 703-998-9044 first.

VIRGINIA ORIENT SCOTTISH RITE CONFERENCE – ROANOKE, VIRGINIA

Please make your Hotel reservations, then let the Alexandria Valley office know about your meal choices. The Valley will pay for your Banquet Meals on Friday & Saturday Night. We will also have lots of food at our Hospitality Suite during the Conference.



Do we have your EMAIL ADDRESS?

This is especially important for our monthly meetings on ZOOM and for email announcements. You are missing out on a lot of fun and educational activities as well as keeping up with Valley's happenings if your email is not in the system. Contact the Secretary to update your information.

CAPS, RINGS, Patents and Cap Boxes all Reunions thru SPRING OF 2021

All items are in and ready to be picked up, please call the office at 703-998-9044.

NOTE: We have all your items, if you have completed your Registration.

AUTOMATIC MEMBERSHIP RENEWAL FROM THE SUPREME COUNCIL

An optional "Automatic Membership Renewal Program" for paying Dues through the Scottish Rite Portal is offered when paying online. You will get an email reminder a few days before a payment is processed and you can opt out, at any time.

Calendar of Upcoming Events

JULY 2021

July 4 – INDEPENDENCE DAY - HOLIDAY
Observed on July 5th

July 9 – 6:30 p.m.
Executive Council Meeting
Valley Meeting - 7:30 p.m.
(Chapter Rose Croix, Council of Kadosh, & Lodge of Perfection)

July 21 – 7:30 p.m.
Loudoun SR Club
Social Hour Starts at 6:30 p.m.
Ashburn-Sterling Lodge

July 24 – 11 am – 2 p.m.
KENA -Alexandria Valley
JOINT FAMILY PICNIC
Held at KENA Temple, Manassas, VA
(See ad to the right.)

July 28 – 6:30 p.m.
Shenandoah Club Meeting
Spurmont Lodge, Strasburg, VA

AUGUST 2021

August 13 – 6:00 p.m.
Executive Council Meeting
Valley Meeting - 7:30p.m.
(Consistory & Lodge of Perfection)

August 18 – 7:30 p.m.
Loudoun SR Club
Social Hour starts at 6:30 p.m.
Ashburn-Sterling Lodge

August 25 – 6:30 p.m.
Shenandoah Club Meeting
Cassia Lodge—Woodstock

August 28
Polo, Cars & Cigars!
Middleburg, VA
See flyer Page 10.

SEPTEMBER 2021

September 10 – 6:30 p.m.
FEAST OF TISHRI
Pre-Meeting Dinner
Valley Meeting – 7:30 p.m.
(Lodge of Perfection)

September 15 – 7:30 p.m.
Loudoun SR Club
Social Hour starts at 6:30 p.m.
Ashburn-Sterling Lodge

September 22 – 6:30 p.m.
Shenandoah SR Club
Spurmont Lodge, Strasburg

September 23 – 25
Virginia Scottish Rite
Conference – ROANOKE
(See information on Page 10)

**Kena Shriners & Alexandria
Scottish Rite Bodies Family Picnic**

Food, Fun and Fellowship! IT'S FREE!
Bring your Masonic Brothers and their Families...

Saturday, July 24, 2021
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, please
RSVP by Saturday, July 17 to RSVP@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

All Scottish Rite Members whose names appear in this Bulletin are of the Thirty-second Degree, unless otherwise indicated.

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Treasurer:
Illustrious Oral (Neil) McNeil Marple, 33°

Thomas G. Little, KCCH
Almoner

Illustrious Norman A. Mayo, 33°
Almoner Emeritus

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Office Phone: (703) 998-9044
Fax Number: (703) 778-2804

The Alexandria Scottish Rite Temple is located at
1430 West Braddock Road, Alexandria, VA 22302.

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. L. C. C.
Deputy of the Supreme Council in
the Orient of Virginia

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

STATED MEETINGS

Alexandria Lodge of Perfection

Second Friday of each month
PETER E. TERRILL, KCCH
Venerable Master

Alexandria Chapter of Rose Croix

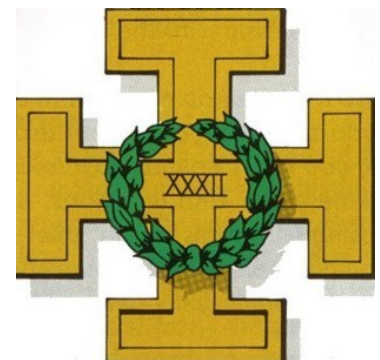
Second Friday
February, March, July, November
JAMES A. LOUDERMILK, II, 33°
Wise Master

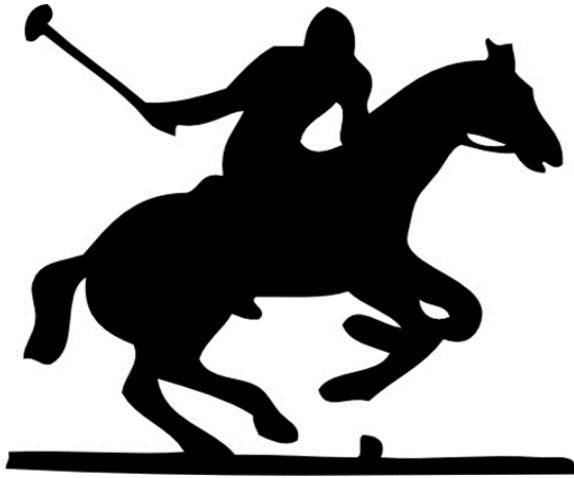
Alexandria Council of Kadosh

Second Friday
February, April, July, November
KEVIN M. HOMAN, KCCH
Commander

Alexandria Consistory

Second Friday
April, August, October, December
RONALD G. ELLIOTT
Master of Kadosh





AUGUST 28, 2021

Polo, Cars & Cigars!

**Fundraiser Presented by Alexandria
Scottish Rite Philanthropy Committee**

Join ASR for an evening of Polo, Cars & Cigars to benefit children with communication challenges. *Cigars not included; you may bring your own or purchase from vendor at event. Guests welcome, max 50 participants.

Two ways to pay:

Follow this link to [PAY ONLINE](#)

Or pay by check:

Complete this form and include with check. Make payable to ASR F&F and mail to:

Alexandria Scottish Rite
1430 West Braddock Road
Alexandria, Virginia 22302-2706

Name: _____

Guest Name: _____

Phone: _____

Email: _____

Tickets \$100 per person

Includes:

Parking

Food

Wine

VIP Deck Seating

3 Polo Matches

Antique Car Show +
Cigars

Gates Open at 5:30pm

Location:

Twilight Polo

5089 Old Tavern Rd.

The Plains, VA 20198

