



Volume XIII, Issue 2

Summer 2022



Scottish Rite Workshop
Saturday
2 April
8:30 AM - 12:00PM

2	The Garden of Hope
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10	An Invitation



Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33° GC The Garden of Hope

My Brethren,

As I mentioned in my last message, after a prolonged hiatus, the Valleys are back to holding in-person meetings and reunions while maintaining proper safety protocols. The Spring Season is here and planting a garden is upon us. Kemmons Wilson, the Founder of the Holiday Inn, penned following "The Garden of Hope," which for best results should be planted every day.

FIVE ROWS OF "P"eas:

Preparedness,
Promptness,
Perseverance,
Politeness,
Prayer.

FIVE ROWS OF LETTUCE:

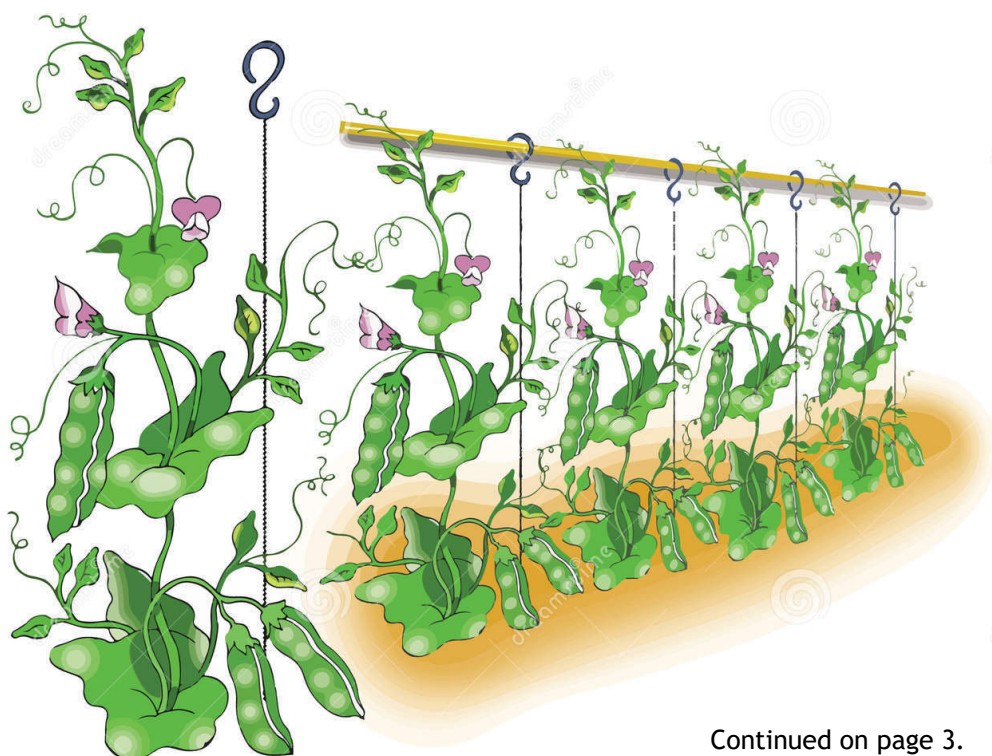
Let us LOVE one another,
Let us be faithful,
Let us be loyal,
Let us be unselfish,
Let us be truthful.

THREE ROWS OF SQUASH:

Squash gossip,
Squash criticism,
Squash indifference.

THREE ROWS OF TURNIPS:

Turn up for church,
Turn up with a new idea,
Turn up with the determination to do better job tomorrow that you did today.



Continued on page 3.

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Deadline for next issue:

June 1	Summer
September 1	Fall
December 1	Winter
March 1	Spring

The Garden of Hope

Continued from page 2.

On Tuesday, March 8, our Sovereign Grand Commander held a zoom meeting to personally express his appreciation to the Orient of Virginia for the \$100,000 Scholarship Fund in his name at the Supreme Council. The meeting was recorded, and a link will be furnished for those representatives, including Personal and Assistant Representatives who were unable to participate.

In my last message, I reported on the passing of the Lieutenant Grand Commander, Michael D. Smith due to COVID-19. In a special session of the Supreme Council held via zoom, Illustrious and Most Worshipful Joe R. Manning the Sovereign Grand Inspector General from Oklahoma was unanimously elected as Brother Smith's replacement. Brother Manning had served the Supreme Council as Grand Prior for many years.

I am looking forward to seeing you at the 2022 Rite Way Conference in Charlotte, North Carolina on March 25-26. The agenda includes several good topics including the Keynote Speaker, Most Worshipful and Imperial Sir Jeff Sowder's presentation "Developing and Empowering New Leaders." Also, the Sovereign Grand Commander will be meeting with the new Fellows prior to the start of the conference.

In addition, I am looking forward to being with you at the Scottish Rite Workshop on Saturday, April 2 at the Acca Shrine Center in Richmond. The Conference President, Right Worshipful and Illustrious J. Leon Stocks has put together a good program for the Workshop.

Longwood University will be hosting Scottish Rite Day on June 15 from 11:00 AM to 2:00 PM. Please take the opportunity to visit the newest entity supported by the Scottish Rite Foundation. I am waiting on dates to visit James Madison and Radford Universities in the month of July.

In closing, I wonder what kind of garden you are planting every day?



Secrets

Gerald L. Frey, 32° KCCH

Freemasonry is said to be full of secrets, cultist, and even elitist. This in part, raises the question of our core tenets needlessly. To this I offer a brief piece of scripture:

Hosea 4:6 My people perish for lack of knowledge.

Next, I offer up this opening section of the Orators proclamation in the 13th degree of Scottish Rite:

My Brothers, ignorance and mental imbecility have injected much nonsense into Freemasonry. What could be more absurd than gravely to tell it to an intelligent man, receiving the third Degree, as a fact, that the two Kings and Hiram Abiff had agreed with each other never to give the Master's Word unless they were all present. Therefore, Hiram having died, the Word was for an indefinite time in the future lost, and only a substitute for it could be given anyone, until future ages should rediscover the word? Symbolic Masonry, he is expected to believe has never rediscovered it, for it continues to give the substitute; without knowing its meaning, even where it no longer tells the recipient that it means,...

And finally, the last bit of information which is a recent survey conducted by the Southern Jurisdiction of the Scottish Rite as published in the Plumb Line. In this survey two preeminent facts top all other concerns by a wide margin.

1. Fellowship-enjoying the company and conversations of their Brothers.
2. Information-education on their respective Masonic Body.

While these two facts are within the Scottish Rite survey they have been in numerous other surveys around the Masonic world. It is clear by these two items being rated so highly is because they are being neglected by Masonry in general.

Please do not take these examples as a condemnation of our Craft, they are not. Instead, they need to be viewed as something to improve upon. Indeed, to grow and enhance. The Newport News Valley has a reputation of supporting these programs, and not surprisingly the Valley is the stronger for its efforts.

The Southern Jurisdiction of the Scottish Rite has created a formidable array of opportunities for its membership. Here some of them in no particular order:

- Grand Commanders Fellowship program
- Scottish Rite Workshops
- Scottish Rite Research Society
- Masonic Book Club
- Master Craftsman Program

Each of the programs can be used as general information, specific study, scholarly pursuits, or a substantive read for those interested.

[The Tools] remind us to so limit our desires in every station of life, that, rising to eminence by merit, we may live respected and die regretted.

Continued on page 5.

Secrets

Continued from page 4.

I would be remiss in not including the *Scottish Rite Journal*, perhaps the premier Masonic publication in the world of Freemasons. Each issue contains a wealth of information, not least of which is the review of new books on all topics of the Craft. These reviews should not be seen as Cliff Notes for Masons, more like a sampler of books contents that might be of interest and possibly added to our libraries.

Early American Masonry found that fellowship and education went pretty much hand in hand. Most Worshipful Brother Franklin is famous for his working to create the University of Pennsylvania, William and Mary had a number of prominent Masons as managers, and supports among whom were Governor Botetourt, Peyton Randolph, and Edmund Randolph. Most of the early colleges were founded and supported by Masonry.

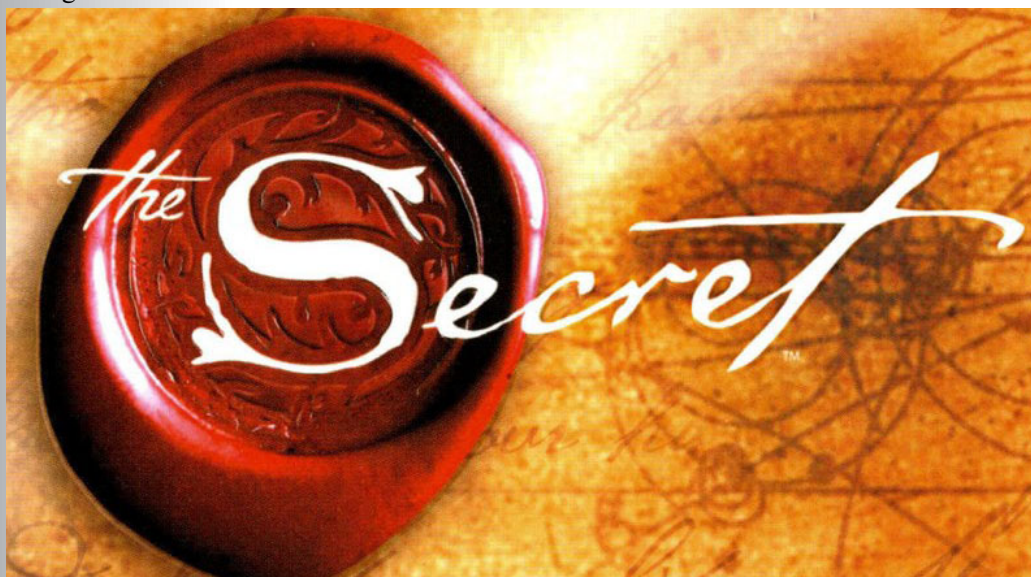
So, the question becomes why is education such a high priority in our Craft? Perhaps it is because of the frequency or infrequency of a programs, or perhaps the reading of another's work without fully understanding it, or perhaps not taking advantage of the speaker's point of view, asking question, interaction, and even rebuttal in the kindest and most friendly manner.

When I hear the word secret with connection with Masonry, it seems that we do not share our knowledge with our Brethren, maybe do even know the information, and therefore we cannot explain it to those that are not Masons in a clear, and yes concise manner. Yes there are a few secrets in the Craft, our knowledge of our Fraternity should not one of them when speaking with either our membership or those outside of the body.

Another secret we effectively keep is the millions of dollars give in scholarships to students looking to continue their education. While we often hear or read about the scholarships from Grand Jurisdictions, we rarely hear about the District and Lodge scholarship programs supporting additional educational efforts to students struggling with the high cost of education. In fact, when doing the research, there are almost no records of these generous contributions to our communities and there for our society at large. Ironically, Masonry supports and has supported youth, both formally and informally from is earliest Colonial days.

Finally, education has a cost to the presenter, a benefit to the recipient's, and profit to the Craft at large.

Each of the nine tools has a moral and mental health significance: the Twenty-four Inch Gauge, the Common Gavel and the Chisel of the First Degree are the tools of preparation; the Square, Level and Plumb Rule of the Second Degree are the tools of proof; the Skirret, Pencil and Compasses of the Third Degree are the tools of plan.



Why So Many Hebrew Words?

Brother Leon Zeldis

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

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

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

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

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

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

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

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

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

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

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Why So Many Hebrew Words?

Continued from page 6.

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

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

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

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

For what we do pressage is not in grosse,

For we be brethren of the Rosie Crosse; We

have the Mason Word, and second sight,

Things for to come we can foretell aright.

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

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

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

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

Reprinted courtesy of *Emessay Notes*.

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

The Sacred Space of the Lodge Room

Richard E. Saunders, 32° KCCH

We have a Holy House to build,
A Temple splendid and divine,
To be with glorious memories filled;
Of Right and Truth to be the Shrine;
How shall we build it, strong and fair
This Holy House of praise and prayer
Firm set and solid, grandly great?
How shall we all its rooms prepare
For use, for ornament, for State?
Our God hath given the wood and stone
And we must fashion them aright,
Like those who toiled on Lebanon,
Making the labor their delight;
This House, this place, this God's Home,

This Temple with a lofty dome,
Must be in all proportions fit
That heavenly messengers may come
To lodge with those who tenant it.
Build squarely upon the stately walls
The two symbolic columns raise,
And let the lofty courts and halls
With all their golden glories blaze
There, in the Kadosh Kadoshim,
Between the broad-winged cherubim,
Where the Shekinah once abode
The heart shall raise its daily hymns
Of gratitude and love to God.

Albert Pike, *The Mason's Holy House*

There are many sacred sites around the world. I could name the Temple Mount in Jerusalem, Lourdes in France, Stonehenge, the Bighorn Medicine Wheel in Wyoming, and many more. But I would suggest that, to a Mason, the Lodge room should be considered a sacred place as well.

Before going any further, we need to clarify the difference between "Sacred" and "Holy." While there are similarities between the terms sacred and holy, which are sometimes used interchangeably, there are subtle differences. Holiness is generally the term used in relation to persons and relationships, as in religion. Whereas sacredness is used in relation to objects, places, or happenings. For the purpose of this article, I am referring to the latter in reference to the Lodge.

The word "Lodge" has two meanings to Masons. It is both a place where our meetings are held, and it is also the term for the Brethren. When I was initiated, passed, and raised, my Lodge met in a rented room in a recreation center. In fact, my Lodge was located in four different locations from 1981 to 2007 before we had our own home. Still, throughout that time we were a Lodge. And even though we met in church basements, rec centers, and a daycare center conference room, those places were just as sacred to us as our current Lodge home.

The Lodge is a sacred space set aside for us to meet, conduct ritual, and work together to make us better men. The authors of our Masonic ritual chose to hold Lodge meetings in a place symbolically representing the most sacred place of King Solomon's temple. This was not done by accident, or as a mere addition to a storyline or a narrative. A tiled Lodge is a sacred space and should be reverentially treated as such during every meeting and degree. This does not mean that we cannot have fun, but it is important to remember that time spent in Lodge is not supposed to be ordinary time. It is meant to be sacred time that is set apart from the profane and material world. Just as the men who enter the sacred space are not supposed to be ordinary men, rather, they are initiates who have been set apart from the profane.



Even the chaplain's prayer is a part of this. Instead of an invocation, the prayer is a request to ask the Great Architect of the Universe to be with the Brethren for a specific purpose during Lodge, separating the Lodge from the rest of the world as we request divine assistance at the beginning of our communication.

Continued on page 9.

The Sacred Space of the Lodge Room

Continued from page 8.

Albert Mackey wrote, "A Masonic Lodge is therefore to the instructed brethren a symbol of the world...and the world and the universe are made synonymous, when the lodge becomes, of course, a symbol of the universe. But in this case the definition of the symbol is extended, and to the ideas of length and breadth are added those of height and depth, and the lodge is said to assume the form of a double cube. The solid contents of the earth below and the expanse of the heavens above will then give the outlines of the cube, and the whole created universe will be included within the symbolic limits of a Freemason's Lodge." (*The Symbolism of Freemasonry*, the Masonic History Company, Pages 104-105.)


One way in looking at the setting of space in the Lodge room is in viewing the circumambulation. This is done by the Junior Deacon while setting the boundaries of the Great Lights from the rest of the world. It is also done with a Brother escorting the candidate, creating a sacred space from the rest of the world for his initiation. This is related to the sacred circle and its ritual extension. One walks about what is set apart, circumscribed as charged or sacred. Circumambulation is a rite of both centering the meeting and creating a further bonding of those in the room.

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Within our sacred space, using our rituals and practices, we bring men from darkness to light. We make strangers into Brothers. Masters are able to improve their Craft. We become more than a social club. The Lodge becomes a sacred endeavor that is truly transformational on the individual and collective level. The purpose of the Lodge must be centered around manifesting and transmitting the sacred light from the Great Architect of the Universe into the sacred space of the Lodge, where it can be experienced by the Brethren. This experience was essential to illuminating the pathway of our forefathers, and with proper stewardship and intention it will continue to illuminate the pathway of current and future Craftsmen.

Special Thanks to Worshipful Jason Marshall, of Lodge of Veritas No. 556, and Guthrie Valley Scottish Rite in Oklahoma for granting permission to use material he provided in *Living Stones Magazine* (May 2015), as part of this article.



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Scottish Rite Workshop in Richmond—2 April

Allen D. Beckner, 32° KCCH,
Vice President of the Scottish Rite Conference of Virginia

I want to invite you to attend the 2022 Scottish Rite Conference Spring Workshop presented by the Norfolk Valley Scottish Rite. This is the first live Workshop Event since the Spring of 2019. The event will be held at the ACCA Shrine Center, 1712 Bellevue Ave., Richmond, VA 23227. The date of the event is Saturday, April 2, 2022. Coffee and donuts will be served starting at 8:30 am, with the Workshop beginning at 9:30 a.m., and it will conclude at noon, followed by a delicious lunch served by the Richmond Valley.

Illustrious J. Leon Stocks, 33° of the Valley of Norfolk is the President of the Scottish Rite Conference Workshop and Conference for 2022. Additional information as well as updates on the Workshop events can be found at <https://www.vascottishrite.org/va-workshop>.

The tentative agenda for the Workshop will include Valley Vice Presidents introducing their respective Valley leadership. A brief message from the Most Worshipful Grand Master of Masons in Virginia is expected, as well as a few words from our own SGIG of Virginia, Illustrious Alan W. Adkins, 33°, Grand Cross.

Please come out and support our Venerable Master Frank Anthony, KCCH, as we again show what a powerhouse the Alexandria Valley is to the Scottish Rite of Virginia. The Alexandria Valley recommended attire is a navy blue blazer, gray slacks, blue button-down shirt and our Alexandria Valley tie. No caps are required for this event.

The Workshop is a no cost event that will offer you great information and genuine Virginia hospitality. Please contact the Valley Secretary at secretary@alexandriascottishrite.org or call 703-998-9044 with your plan to attend this event. Our Richmond Brethren need our anticipated numbers to prepare breakfast and lunch for all attendees.

It is always more fun to travel together and get to know your Brothers. I hope you will take advantage of this opportunity for sharing food, fellowship and relevant information.

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For Courage

Brother John O'Donohue

When the light around you lessens
And your thoughts darken until
Your body feels fear turn
Cold as a stone inside,

When you find yourself bereft
Of any belief in yourself
And all you unknowingly
Leaned on has fallen,

When one voice commands
Your whole heart,
And it is raven dark,

Steady yourself and see
That it is your own thinking
That darkens your world.

Search and you will find
A diamond-thought of light,

Know that you are not alone,
And that this darkness has purpose;
Gradually it will school your eyes,
To find the one gift your life requires
Hidden within this night-corner.

Invoke the learning
Of every suffering
You have suffered.

Close your eyes.
Gather all the kindling
About your heart
To create one spark
That is all you need
To nourish the flame
That will cleanse the dark
Of its weight of festered fear.

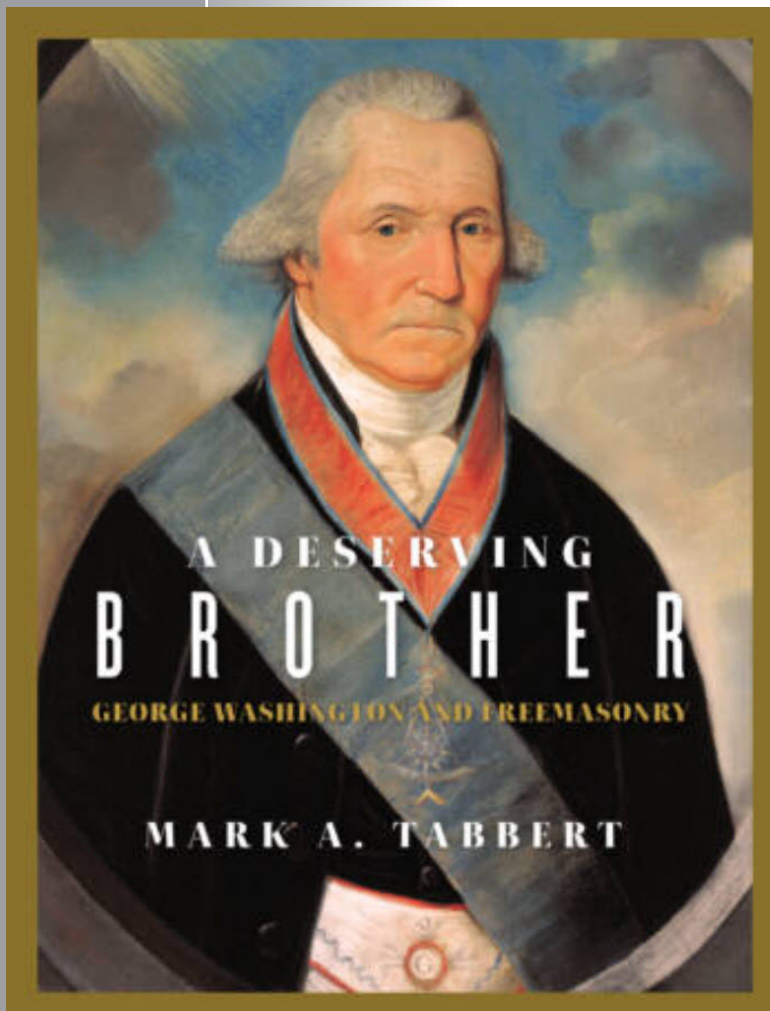
A new confidence will come alive
To urge you towards higher ground
Where your imagination
will learn to engage difficulty
As its most rewarding threshold!

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

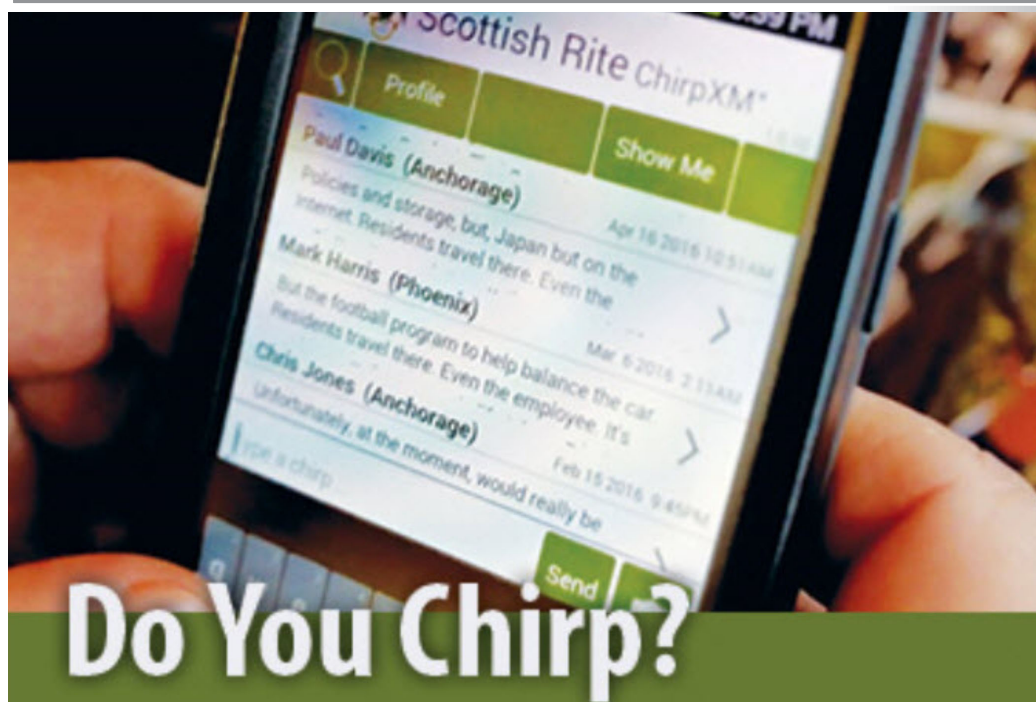
Mark Tabbert

Available Spring 2022

A join publication of the University of Virginia Press and The George Washington Masonic National Memorial (gwmemorial.org) this book identifies more than sixty Masonic activities in Washington's life, from his initiation in 1752 to his funeral in 1799. The book contains over 100,000 words, 50 full color illustration and extensive appendices.



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.

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.

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



“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. (Wash-
ington D.C.: The
Supreme Council,
2011).**

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*®
- 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*, 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.”



VMAP Working Tools

Your Guide to News & Best Practices

From the VMAP Committee Chairman

Greetings Brethren!
Welcome to VMAP 2022 and the return of the VMAP Working Tools newsletter!

The 2021 VMAP workbook is available for download. Based on the feedback from members at the 2021 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 2021 workbook submissions. These will be items that successful Valleys

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

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

If you have not turned in your 2021 workbook yet it is 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)



Rite Care Centers in the Orient of Virginia

Norfolk Scottish Rite Foundation, Inc.
Norfolk, VA

Scottish Rite Childhood Language Center
Richmond, VA

Scottish Rite Foundation of Virginia
Shawsville, VA

Portsmouth Scottish Rite Foundation, Inc.
Portsmouth, VA

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

Roanoke Scottish Rite Language Disorder Clinic, Inc.
Roanoke, VA

House of the Temple Historic Preservation Foundation, Inc.
Washington, DC



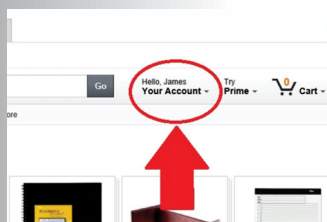
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



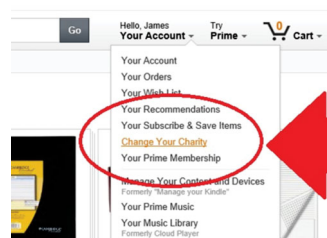
2-If you already have an Amazon login, log in here.



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



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



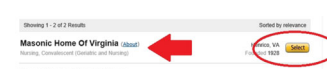
5-Select "Change Your Charity" from the drop-down window.



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



7-Click the "Search" button.



8-Make sure you choose a Rite Care by clicking the correct "Select" button.

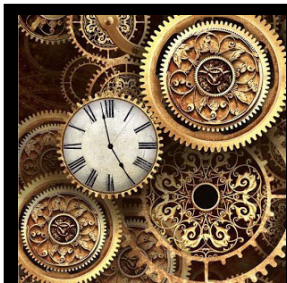


9 -Verify your choice by looking at the "Supporting:" field near the top left of the page.

10-Remember. You must always log in to <https://smile.amazon.com> in order for the Rite Care charity to receive funds.

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





The Thirtieth Degree

“Knight Kadosh or Knight of the White and Black Eagle”

Summary

This is the last of the philosophical degrees. To spread the sciences, to apply the virtues, to learn the sublime doctrines which enable humanity to live as one great family - this is the school of which Masonry is engaged. It is not within the realm of Masonry to punish oppressors and tyrants who enact barriers to brotherly love and affection. They are always punished in the course of history. It is our goal to defeat the passions and fanaticism which led to oppression by spreading love and toleration. The Knight Kadosh is aware of his obligations. He is just, equitable, and respectful of all ideas. He battles for freedom of conscience. He opposes those who would attack these liberties, but material revenge is not in his thoughts and philosophy. He is a lover of great example.

“Knight Kadosh or Knight of the White and Black Eagle”

DUTIES:

Labor unceasingly for the good of mankind.

FOR REFLECTION:

Are the knightly virtues obsolete in the modern world?

IMPORTANT SYMBOLS:

Three skulls, three funeral urns, the mystic ladder, the double headed eagle.

No apron is worn.



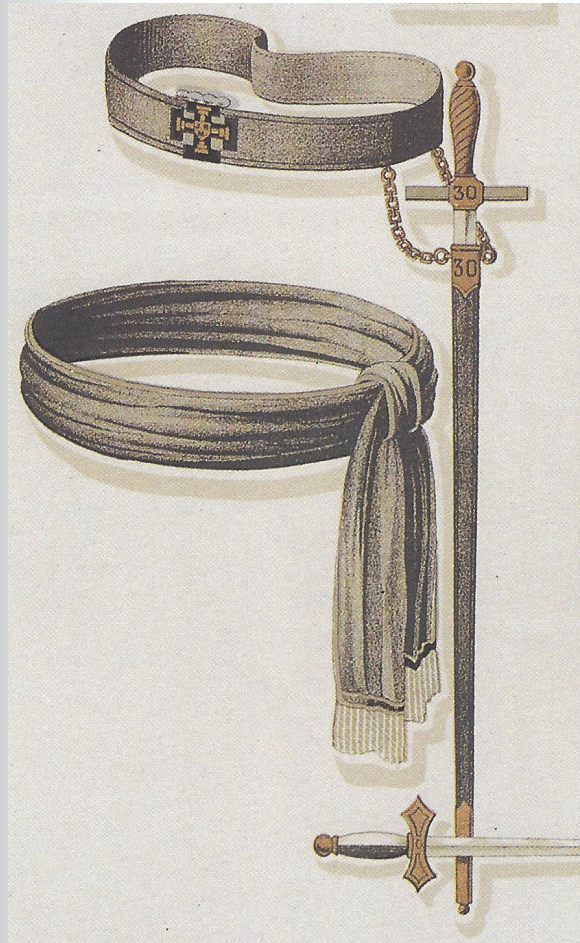
The Cordon is a black watered silk ribbon, four or five inches wide, edged with narrow silver lace and worn across the body, from left to right. The letters ‘K’ and ‘H’ are embroidered in scarlet silk on the front part of the cordon. They stand for the Hebrew words meaning ‘House of the Temple.’ Also embroidered on the cordon are two Teutonic Crosses and a double headed eagle, his wings extended, holding a poniard in his claws. The two heads and the blade of the poniard are of gold. The handle of the poniard is oval, one-half of it white and the other black. The colors represent the division of good and evil in the universe.

Continued on page 17

The Thirtieth Degree “Knight Kadosh or Knight of the White and Black Eagle”



Continued from page 16.



The head band appears to be of black watered silk with tassels. The next accessory is a black leather belt with a buckle in the form of Teutonic Cross, upon which the sword is attached with a golden chain.

The jewel is a double headed eagle, with wings spread, and measuring about one inch across from outside to outside of the wings. The eagle rests upon a Teutonic Cross one and a half inches in size. The eagle is of silver, and the cross of gold, enameled with red.



Continued on page 18.

The Thirtieth Degree

“Knight Kadosh or Knight of the White and Black Eagle”

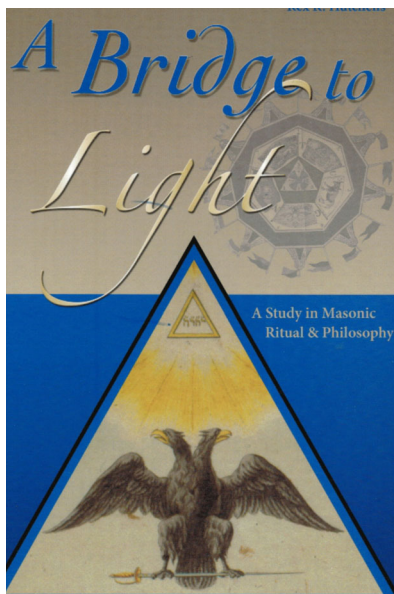
Lessons of the Degree

“Arm yourself with faith in God, love toward your fellow men and knowledge.
Great examples are the noblest legacies from the past; they enrich a nation more than wealth or power.”

Continued from page 17.

“This is the last of the Chivalric Degrees of Scottish Rite Masonry. The lessons are derived from history. The historical figure associated with the legend is Jacques De Molay, the last Grand Master of the Knights Templar, an order created during the Crusades. It was destroyed by Philip IV of France and Pope Clement V in the early 14th century. De Molay was put to death, having renounced his confession which had been extracted under torture. Before his death, he accurately predicted the deaths of both Philip and Clement within a year.

The word Kadosh is Hebrew and Pike says that it means ‘holy,’ hence Knight Kadosh means Holy Knight, or Knight of the Temple. The good and true Knight Kadosh is armed outwardly with steel but inwardly with faith in God, love toward his fellow man and knowledge. The primary purpose of this degree is to make real, in action, the noblest sentiments of man. The Knight Kadosh has as his mission to restore to man all his powers and the whole dignity of manhood and to make true again the ancient description of man that he was made in the image of the Deity. (Hutchens, p. 282)



A Bridge to Light

Dr. Rex R. Hutchens, 33°, G.C.

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