



NEWSLETTER OF THE

ORIENT OF VIRGINIA

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Scottish Rite Conference October 6-8

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Sovereign Grand Inspector General Orient of Virginia

Illustrious Alan W. Adkins, 33° GC Scottish Rite Conference of Virginia

“THAT’S NOT MY JOB”

My Brethren,

This is a story about four people named Everybody, Somebody, Anybody and Nobody. There was an important job to be done and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that because it was Everybody’s job. Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn’t do it. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have.

Fortunately, in the Orient of Virginia Everybody does the assigned job in their respective Valley and does not depend on Somebody else doing their job!!

The past three months have been extremely busy for the Orient of Virginia with in-person and virtual reunions and other related activities. On June 15 Longwood University hosted the Valleys of Danville and Lynchburg at their first-ever Scottish Rite Masons Day. Over twenty Scottish Rite Masons and their wives attended this special event. On June 30 the Valleys of Norfolk, Newport News and Portsmouth via the Tidewater Scottish Rite Foundation celebrated twenty-five years of support to Old Dominion University. On July 12 the Valley of Roanoke attended the Summer Camp “aka Magical Carnival” at Radford University. Again, on June 25 a presentation was made to the Richmond Scottish Rite Childhood Language Center on behalf of the Scottish Rite Foundation. Unfortunately, we were unable to participate at the Summer Camp at James Madison University due their policy of not allowing visitors on campus. Hopefully, we will be able to attend in 2023.



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**Deadline for next issue:
December 1, 2021**

“THAT IS NOT MY JOB”

Illustrious Joseph L. “Leon” Stocks, President of the Scottish Rite Conference of Virginia and the Valley of Norfolk have planned an exciting venue for this year’s Scottish Rite Conference on October 6-8. The conference will be held at the Holliday Inn Hotel & Conference Center in Virginia Beach. A golf tournament will be held on October 6 preceding the conference. Illustrious and Most Worshipful Douglas V. Jones, Illustrious and Right Worshipful J. Richard Rawls, and Right Worshipful Whitney E. Hanscom, Sr., KCCH will be presenting educational programs at the Conference. Please mark your calendars and plan to be present at the Conference, which will provide an opportunity to participate in formative educational opportunities and very important Fraternal fellowship with one another. Looking forward to being with you in October.



Holliday Inn Hotel & Conference Center in Virginia Beach

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Master Craftsman On-line College and Leadership Academy.

Last week I attended a zoom meeting by Maynard Edwards from the Supreme Council. The meeting was to discuss the Scottish Rite S. J. Master Craftsman On-line College and Leadership Academy.

Since 2008, the Scottish Rite Master Craftsman program has been providing light on Freemasonry through mail-in, and on-line correspondence courses focusing on Masonic history, ritual, and philosophy. Thousands of our Brothers have learned more about our ancient Craft, and more about themselves through these courses.

Now the Scottish Rite Southern Jurisdiction has taken the next step in Masonic Education.

Master Craftsman Online College and Leadership Academy.

This is a complete, on-line, multimedia learning system designed by Masons for Masons, and is like on-line learning platforms used by colleges and universities around the world. Master Craftsman Online College and Leadership Academy students will be able to select from numerous Masonic Education and Leadership courses and track their learning progress through a fun and interactive learning system. Best of all, the on-line learning system is available on any device, so you can improve yourself in Masonry anytime, anywhere.

New courses will be released regularly, providing the modern Freemason with a constant source of more light in Freemasonry.

Registration is now open, and the next part of your Masonic Journey is only a few clicks away.

Kindle editions are now available on Amazon for Esoterica, Bridge to Light, and Scottish Rite Ritual Monitor and Guide. They are currently working on the revised Morals and Dogma by Ill. Arturo de Hoyos, 33, GC (Beta testing phase).

The courses are available to any Master Mason If you are doing the paper version right now you have a year to finish it

If you are currently taking a course, notify Maynard Edwards (I have his number and email if you need it) and he will switch you, but you will have to start over from the beginning

If you find any mistakes in the course, please inform Maynard Edward

From now on, the candidate will receive the certificate and pin directly from the Scottish Rite after completing the course. It was put out that many have not received them, due to mail issues or misplacement. The Valley though will be notified you have completed the course, so it can be documented in Sentinel.

Valleys can still have study groups, but each individual has to have the course on-line and answer their own answers on the Scottish Rite website. Basically, the group discusses the question. Comes up with what they believe is the answer or answers, then go and answer them individually.

“A society of Friends and Brother amongst who should no contention should never exist, save that noble contention of who best can work and best agree.”

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Master Craftsman On-line College and Leadership Academy.

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Why 33?

DESCRIPTION

This course is designed to give a Scottish Rite Mason a deeper understanding of basic history and a working knowledge of the organizational structure of the Ancient and Accepted Scottish Rite, Southern Jurisdiction-Mother Supreme Council of the World. The course will also answer many frequently asked questions about the Scottish Rite, giving a Scottish Rite Mason a broader grasp of the Fraternity. Though the course is designed with a newer Scottish Rite Mason in mind, it can also be considered a review or refresher course for experienced Scottish Rite Masons.



Master Craftsman Symbolic Lodge Course

Master Craftsman Symbolic Lodge Course

7 Sections 0 Videos 0 Assignments 15 Handouts 7 Tests

The Scottish Rite Master Craftsman: Symbolic Lodge course will familiarize students with aspects of the development of Blue Lodge Masonry and explore some of its developing symbolism.

Albert Pike's book, *Esoterika: The Symbolism of the Blue Degrees of Freemasonry* will be used as the primary text and several sections of the *Scottish Rite Ritual Monitor and Guide (3rd Edition)* will also be used.

TEXT BOOKS MUST BE OBTAINED SEPARATELY. Physical copies can be purchased [HERE](#) and Kindle editions can be purchased in the Amazon Kindle Store.

[VIEW DETAILS](#) [ENROLL NOW](#)



Master Craftsman Ritual & History Course

Master Craftsman Ritual & History Course

6 Sections 0 Videos 0 Assignments 19 Handouts 6 Tests

Master Craftsman: Scottish Rite Ritual & History familiarizes students with the basic structure of the Scottish Rite as well as aspects of the rituals and symbols of the twenty-nine degrees (4°–32°) and honors of the Scottish Rite. Consisting of 6 lessons, it utilizes *The Scottish Rite Ritual Monitor & Guide*, third edition, by Arturo de Hoyos and *A Bridge to Light*, 4th edition, by Rex Hutchens as its textbooks.

[VIEW DETAILS](#) [ENROLL NOW](#)



Why 33?

Why 33?

1 Sections 1 Videos 0 Assignments 4 Handouts 1 Tests

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[VIEW DETAILS](#) [ENROLL NOW](#)

The Battle That Created 'Shibboleth'

Stormy Thorston, 32° KCCH

Around 1170 BC, the Israelites have completed their forty year journey through the wilderness and are now in the Promised Land. They are content and being led by Joshua, who assumed command after the death of Moses and worshipping God.

To get a feel of when in history we are talking about. King Tut is the Ruler of Egypt and the Greeks will defeat Troy with the use of the famous Wooden Horse!

Of course, all history from this period comes from the *Bible* and in this case, the Book of Judges Chapter 11. The Book of Judges is all about battles and conflicts of the Israelites with their enemies, such as the Ammonites, the Canaanites, the Jebusites, etc. After Joshua's death, the Israelites' new generation forgets 'the ways of the Lord' and all that it took to get them where they are. They begin to worship false Gods, like Baal, and Astarte. God had given them ten Commandments while they were wandering through the wilderness on the way to the Promised Land. The first Commandment, the No. 1 Commandment was... "Thou shall have no other gods before (in the presence of) me." In anger, God allows them to be given over to their enemies who plunder and enslave them.

After years of oppression, the Israelites beg the Lord for help and promise to worship and follow only Him. God gives in and gives them Othniel as their leader. They defeat the Edomites and there is peace, and they worship only God for the next forty years, until Othniel dies. Then they again forget and begin to worship false gods. God gets angry and allows them to be conquered by the Moabites. Then they repent and beg for God's help, which he gives them. Then they forget again. This pattern continues for well over a hundred years.

The ninth time it happens, the Ammonites are the enemy. For eighteen years, the Ammonites have been raiding the Israelites towns and camps, attacking and tormenting them, abusing their women and pillaging their stores. During these eighteen years, a fellow named Jephthah was born. He was the son of a man called Gilead and his mother was a harlot.

The King James Version of the *Bible* says 'harlot', other versions use the term 'prostitute' An etymological search of the word 'harlot' shows that it only took on the sexual connotation in the 15th — 16th centuries. Prior to that it meant 'a lower class woman', not necessarily roguish, nasty or sexual. The King James Version also describes Rahab (Joshua 2:15) as a harlot and she was an ancestor of David and Jesus! Other sources use the term 'whore'. An etymological search on this word shows its origin to mean 'lover'. This

Jephthah's tenure as a Judge lasted only six years, but was hailed, in the New Testament, by the author of Hebrews (over a thousand years later) as a hero of faith. He was buried in a city in Gilead.



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The Battle That Created 'Shibboleth'

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might just be the most accurate description of Jephthah's mother. The great Hebrew Historian, Josephus puts it this way "He was born of a strange mother that was introduced among them by a father's fondness"

Jephthah's father had other sons by his wife. As Jephthah grew up, his half-brothers cast him out so he could not inherit and of their father's estate. Jephthah went to Tob, which is roughly northeast of Gilead, up toward Damascus. Jephthah fell in with a group of bandits and became their leader. He became renowned for his skills as a fighter and warrior as well as a leader.

Because of his reputation, the leaders of Gilead sought out Jephthah and begged him to lead their people against the Ammonites. If victorious, he would become their Leader. After some cajoling, he agreed. It was understood that his commission from them was witnessed by God. To solidify his pact with God, he announced, unsolicited, unrequired, and unnecessarily that the first thing to exit his house after his victory would be offered as a sacrifice.

Jephthah tried negotiation, but the Ammonites were not listening and said that the Israelites were merely refugees and had no claim to the area in which they lived. Jephthah raised a mighty army and defeated the Ammonites, conquering twenty cities. When he arrived home after the victory, his daughter ran out to greet him! Sadly, Jephthah honored his vow to God. There was peace in the land, but not for long.

An army of Ephraimites crossed the River Jordan, traveled to Gilead and demanded to know why they were not made part of the army that beat the Ammonites and therefore be entitled to the glory and spoils of the victory. Prior to the conflict with the Ammonites, Jephthah had asked all tribes to help, but this answer was not acceptable to the Ephraimites and they became more and more belligerent, threatening to take the spoils and even more, by force. Jephthah assembled his mighty army once more and attacked the Ephraimites, who were no match for the Army of Gileadites. With substantial losses mounting up, the Army of Ephraimites fled. Knowing that they would have to cross the river to regroup or gather fresh troops, Jephthah stationed men at the ford of the river, with instructions to kill any Ephraimites attempting to cross. When an Ephraimite attempted to cross, they were tested by asking them to describe the Waterford. This was a trap because only the Gileadites could say 'Shibboleth.' He knew that the Ephraimites did not have the 'sh' sound in their dialect and would therefore say, "Sibboleth." This would betray their homeland and cost them their life.

Why not use the word 'ship' or 'sheep' or even 'shell'?

Very old definitions of Shibboleth show it to mean 'stream' or 'flowing stream'. Jephthah's men were at a ford of the Jordan, so 'stream' sounds logical. 17th century definitions (2,500 years later) show it to mean 'an ear of corn'. Corn had not been brought to the old world before Christ so clearly, that's not the definition we're looking for, however that is likely how it got into Masonic ritual. Remember this all took place two hundred years before King Solomon. Masonic Ritual began to solidify around the 16th — 17th century, so the timeline fits.

After years of oppression, the Israelites beg the Lord for help and promise to worship and follow only Him. God gives in and gives them Othniel as their leader. They defeat the Edomites and there is peace, and they worship only God for the next forty years, until Othniel dies. Then they again forget and begin to worship false gods. God gets angry and allows them to be conquered by the Moabites. Then they repent and beg for God's help, which he gives them. Then they forget again. This pattern continues for well over a hundred years.

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The Battle That Created 'Shibboleth'

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The King James Version of the *Bible* says there fell on that day forty and two thousand. That is a lot of bodies! In the *Bible*, 1,000 is a term used for immensity or 'more than can be counted'. The term 'thousand' is mentioned in the *Bible* hundreds of times. Samson slew a thousand men with the jawbone of an ass, Solomon offered a thousand burnt offerings to God, The devil was bound to a bottomless pit for a thousand years, etc. So saying forty and two thousand could be like us saying 'forty and a gazillion'. Forty and two thousand should not be taken at today's face value.

Jephthah's tenure as a Judge lasted only six years, but was hailed, in the *New Testament*, by the author of Hebrews (over a thousand years later) as a hero of faith. He was buried in a city in Gilead.

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To get a feel of when in history we are talking about. King Tut is the Ruler of Egypt and the Greeks will defeat Troy with the use of the famous Wooden Horse!

Valley Membership Achievement Project

Joel Bundy, 32° KCCH

Recently I was watching *The Tempest*, the play that stands at the end of Shakespeare's body of work - thirty-seven plays in all, on hundred and fifty-four sonnets, and various other poems. This was the last play he wrote alone after a long and prosperous career. It was his swan song, and at the end of this last act, in this last play, the main character Prospero, and Shakespeare himself, is pondering on life, his own, that of his family and the others with him over the five acts and the many decades before.

Our revels now are ended. These our actors, as I foretold you, were all spirits and are melted into air, into thin air: and, like the baseless fabric of this vision, the cloud-capp'd towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherit, shall dissolve and, like this insubstantial pageant faded, leave not a rack behind. We are such stuff as dreams are made on, and our little life is rounded with a sleep.

There is so much here that we Brothers in our Norfolk Valley can glean from. On the surface, we can think of our reunion and the plays we put on for the candidates. We, as actors, perform a drama with backdrops of places far away, captivating and even Hellish, wearing the robes of kings and priests. Yet, when we are all done the curtain comes down, the costumes hang together behind locker doors, and the "pageant" is faded as we drive away in our cars, leaving not even a "rack", or a wisp of clouds behind.

This is also a metaphor about "us" as we step outside of these Scottish Rite degrees and slip back into our own lives. Yes, for each of us, our revels will end. Our lives, though they may be gorgeous and blessed, will one day dissolve and fade away, as we find our way into the sleep of that undiscovered country. I don't believe, however, that Prospero is simply telling us that our lives are made "of" dream, an illusion, that is here and then gone, like the clouds on a summer's day.

If you look deeper, I find there is a more esoteric meaning to these words that Shakespeare penned. *The Tempest* itself has an ending, and our Scottish Rite degrees move along towards their final words. And yes, our lives are rounded with a sleep. But what of the dreams? We all dream, but we are those dreams as well. When you think of the unbelievable and strange worlds of our nocturnal dreams, those don't compare to our living, waking lives that are greater still. We breathe, we think and reason, we touch, we hold hands and kiss those we love, we bring into this world children that we nurture and fawn over, develop lifelong friendships, and sometimes feel great loss. We are truly alive. I believe that there is a reason it reads that we are what dreams are made "on". In this life, we actively build our own dreams rather than passively exist in some fleeting ethereal dreamlike imagination.

We make our future and shouldn't depend on the wisp of chance to lead us on our journey. Let us travel together down the pages of our own plays, writing those words together, hand in hand, as brothers and friends. We are such stuff, we have the right stuff- here in our Norfolk Valley.

Shalom,

VALLEY MEMBERSHIP
ACHIEVEMENT
PROJECT (VMAP)



The Moonshot

Joel Bundy, 32° KCCH

He stood facing, and in front of powerful men dressed in crisp suits. The New England accent was pronounced, his right hand moving in syncopation to those immortal words. “I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to the Earth.” Thus announced President John F. Kennedy to a joint session of Congress and the world on May 25, 1961 his vision for the space program. Americans, through NASA’s Apollo program did indeed land men on the moon July 20, 1969 . Most of us remember this famous part of the speech, but what about what came before or followed? What other wisdom can we today, in 2017, glean from JFK? How can this apply to our Valley and our ‘VMAP’ program? I think it is in the way that the President laid out what was required, explained the human element needed, focused on who owned the plan, and in the vision necessary to manage such complex change. As you read this essay, note the seven key ideas underlined throughout that I took away from Kennedy’s speech. Then ask yourself if we, as a Valley, as an Orient, as Freemasons, have arrived. Let us begin...

“I believe we possess all the resources and talents necessary.” Whether it is in running a business, hospital, social organization or our fraternity, there are necessary talents that are needed to be successful. On one sense, these are the fundamentals required to build on. It is Tim Duncan practicing his bounce-pass, Miles Davis playing his scales, Billy Collins knowing how to rhyme words. Without this undergirding, there cannot be greatness. We may go from good to great, but will not achieve excellence from base mediocrity. This is why it is so important to early on thoughtfully find, coach and mentor our successors.



“Now this is a choice which this country must make... It is a most important decision that we make as a nation.” We must together, as a family, tribe, community or nation, undertake the decision to do the work, accordant as bees in a hive. The beehive is an allegory for industry, and we are taught that it symbolizes interdependence in our families and in the Fraternity. Man was formed to be social and the hive represents this well. An Irish expose from 1724 described a “hive of Freemasons”, building on a long and rich history about bees. Marcus Aurelius wrote about the importance of caring for the beehive, to take care of the bees inside: *To toi smenei me sumphereon oude tei melissei sumpherei*, or that which is not good for the beehive cannot be good for the bees. We need to care for our group, our family, in addition

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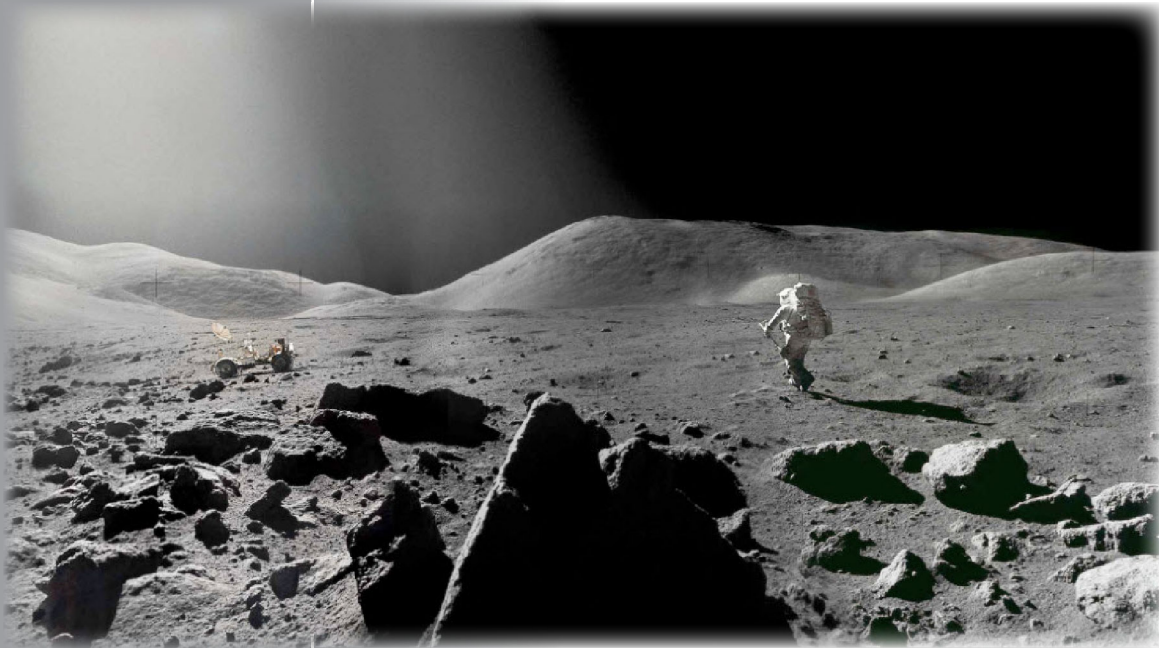
The Moonshot

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to ourselves. These findings change the way we see each other and appeal to our communal nature. It changes us from I to we, from my to our, towards shared goals and values. We are a human beehive.

“But I think every citizen of this country as well as the Members of the Congress should consider the matter carefully in making their judgment.” Across multiple venues, the science of group decision-making compared to individuals has shown that groups perform better when it comes to effective performance through synergy. Even so, there are concerning issues with group performance such as group think that always need to be considered, a pitfall that may have been on JFK’s mind from the failed Bay of Pigs invasion only one month earlier. In Alan Briskin’s *The Power of Collective Wisdom: And the Trap of Collective Folly*, we learn that such collective wisdom is about making wise choices on things that matter. It is about connecting to each other.

“This decision demands a major national commitment of scientific and technical manpower, materiel and facilities... New objectives and new money cannot solve these problems. They could in fact, aggravate them further--unless every scientist, every engineer, every serviceman,



every technician, contractor, and civil servant gives his personal pledge that this nation will move forward.” Are you willing and committed to go all in and sign your name on the line to give your personal pledge? Will you be there at the next Stated communication? At the fund-raiser, open house, and reunion? Will you be at the

Richmond workshop this March? Will you help behind the scenes with wardrobes, the sound system, or any other way possible?

“But in a very real sense, it will not be one man going to the moon--if we make this judgment affirmatively, it will be an entire nation. For all of us must work to put him there.” If we decide to do something, it goes without saying that we will have to devote ourselves to the task at hand. This is not about just the leaders, just the officers, just the Past Masters or “white hats”- this is all hands on deck! From the newest Master of the Royal Secret who came in during the fall reunion, to the fifty-year member, to everyone of those on the rolls, this is about all of us rolling up our sleeves to work. One person can’t get it all done, nor can only a handful. Mathematically, the whole is equal to the sum of its parts, but as Aristotle wrote, as a Valley,

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The Scottish Rite Research Society

The benefits of membership in the Scottish Rite Research Society are many. Some are intangibles, such as the potential for interaction and discussions with the brightest minds in contemporary Masonic philosophy and debate. The most important benefit is the availability of what we all came here for, which is more light in Masonry. This is manifest most particularly in SRRS publications and Masonic conferences.

The tangible benefits of membership in the SRRS include:

- Access to some of the most thought-provoking ideas in contemporary Masonic research
- A 10% discount on Society books and certain items bought at the House of the Temple or via the on-line Store
- The annual hardback volume of *Heredom*®, the preeminent publication of scholarly Masonic research
- The Society's quarterly research journal, *The Plumblin*e®
- Early notice for upcoming conferences and meetings on issues of Masonic importance
- Your SRRS membership card and lapel pin SRRS Members may also receive:
- Special discounted offers on advanced sales throughout the year
- A bonus book or other item

TO JOIN

There are two levels of membership in the Society.
Annual membership \$52.00 or Life membership available for \$1,300.

In addition to receiving *Heredom*, *The Plumblin*e, and discounts on Scottish Rite merchandise, SRRS members who pay their dues before the end of the year they are due occasionally receive an extra "bonus item" produced for that year. This is our way of saying "thank you" to members who stay dues-current.

Remember to visit the Scottish Rite Research Society section of the Store to see what products are available with your membership discount.

On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."

By Telephone

Call the Scottish Rite Store toll-free at 1-866-445-9196, Monday through Thursday, from 7:00 a.m. to 5:00 p.m. Eastern Time. Please have your credit card (VISA, MasterCard, American Express, Discover) information ready.

On-line

Join us via our on-line Store and click on "Scottish Rite Research Society."



Certain faculties of man are directed toward the Unknown—thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, and prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.
Arturo de Hoyos, Ed.,
Albert Pike's *Morals and Dogma*. (Washington D.C.: The Supreme Council, 2011), 77

The Moonshot

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we, as a whole are much greater. It is the synergy that comes from uniting us using the trowel.

Otherwise, "If we are to go only half way, or reduce our sights in the face of difficulty, in my judgment it would be better not to go at all." Duty often become difficult on our journeys. Pike wrote in *Morals and Dogma*, "If you will advance, gird up your loins for the struggle! For the way is long and toilsome." It takes surprisingly laborious and exacting work to create a masterpiece on the ceiling of the Sistine chapel, to compose *Don Giovanni* or *The Marriage of Figaro*, to write Hamlet, to provide well for your family, or to be a great man, not just a good man, but a great one! We can help each other, as we create a beehive here in our Norfolk Valley.

Haas and Mortensen, in *Harvard Business Review*, present their justification that for successful teams we must have the following key takeaways: Compelling direction, strong structure, supportive context and a shared mindset. All of these are present with out Scottish Rite VMAP. Bring your energy as we create our vision for the future. Contribute your unique view and perspective to our mix of members, both for the Valley as a whole, but also as a leader in the many areas of VMAP. Help us to support each other in this important work. We need you to support and improve your Valley, as we all endeavor to continue and build a greater tomorrow for those who come to follow.

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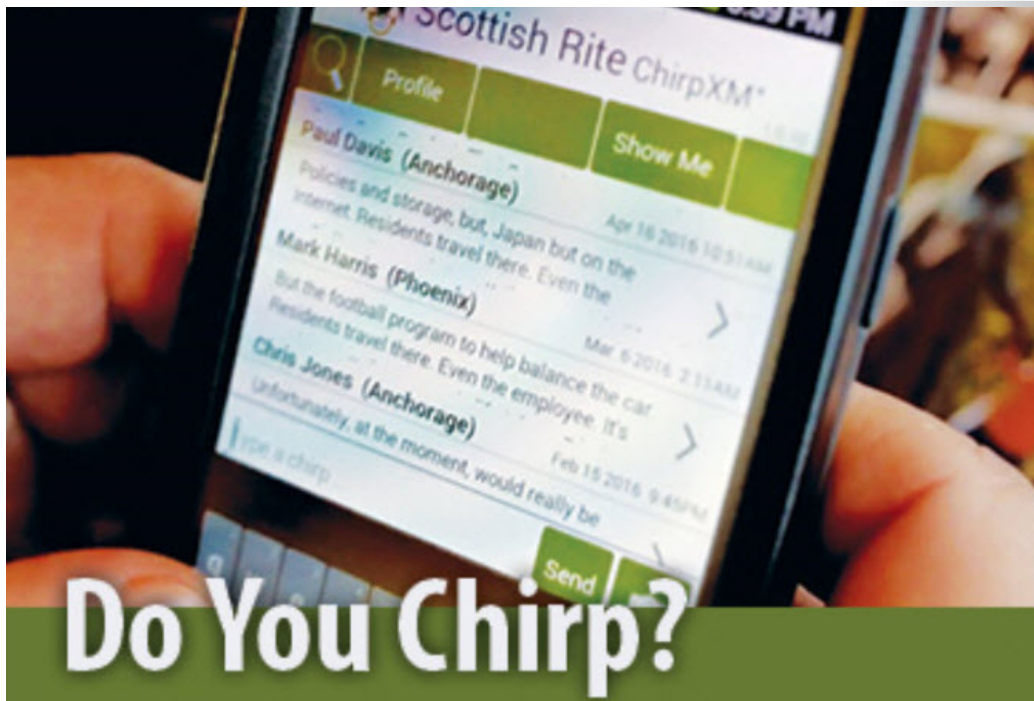
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Scottish Rite Chirp



The Scottish Rite of Freemasonry, Southern Jurisdiction is making a new tool available exclusively to Scottish Rite Masons, known as SR Chirp. This is a personal communication and messaging utility which operates as a mobile phone application and is unique to the Scottish Rite.

Maintaining meaningful personal communications in today's fast-paced and technology intense day can be challenging. Smartphones are everywhere, and a variety of services including Facebook, Twitter, and text messaging make keeping in touch possible using many different methods.

Each popular technology provides benefits as well as challenges. With so much information available to us, it's often hard to keep track of some of the messages that are most important.

The name "Chirp" was selected by the application's developer, which has other business-to-consumer projects apart from the Scottish Rite. SR Chirp messages are known as "Chirps."

Using the application, Scottish Rite members may to "Chirp" to each other and share their experiences, day-to-day interactions and thoughts, updates from their local Valleys and Orients, or simply stay connected throughout the jurisdiction.

The application enables Scottish Rite Masons to quickly and conveniently communicate and interact. Although SR Chirp is similar to text messaging in some ways, because SR Chirp is usable only by Scottish Rite members, it becomes simple to separate communications with brothers from the sometimes overwhelming number of messaging that are part of our personal and business lives.

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.

The Virginia Light - Orient of Virginia

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

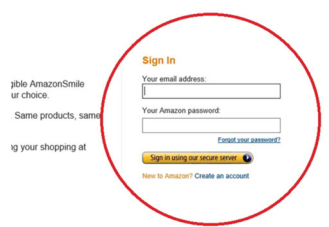
Tidewater Scottish Rite Speech and Language Foundation,
Newport News, VA

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

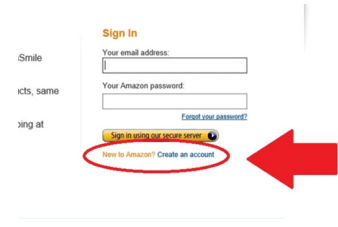
House of the Temple Historic Preservation Foundation, Inc.
Washington, DC



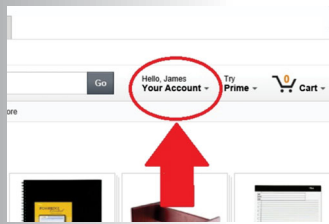
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



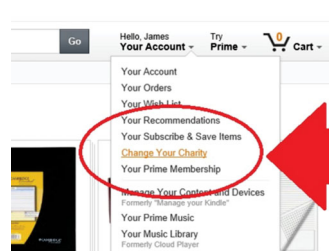
2-If you already have an Amazon login, log in here.



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.



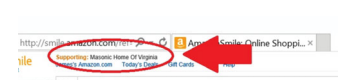
6-Type in the blank, Masonic Home of Virginia, as illustrated.



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.





Fifth Degree “Perfect Master”

Summary

The moral teachings of this degree is that we live in peace with our own conscience and are honored by good people when we perform our duties honestly and diligently. When honesty, diligence, justice and brotherhood do not exist, freedom and independence are meaningless. Masonry values man as a person.

“Perfect Master”

DUTIES:

Be industrious and honest.

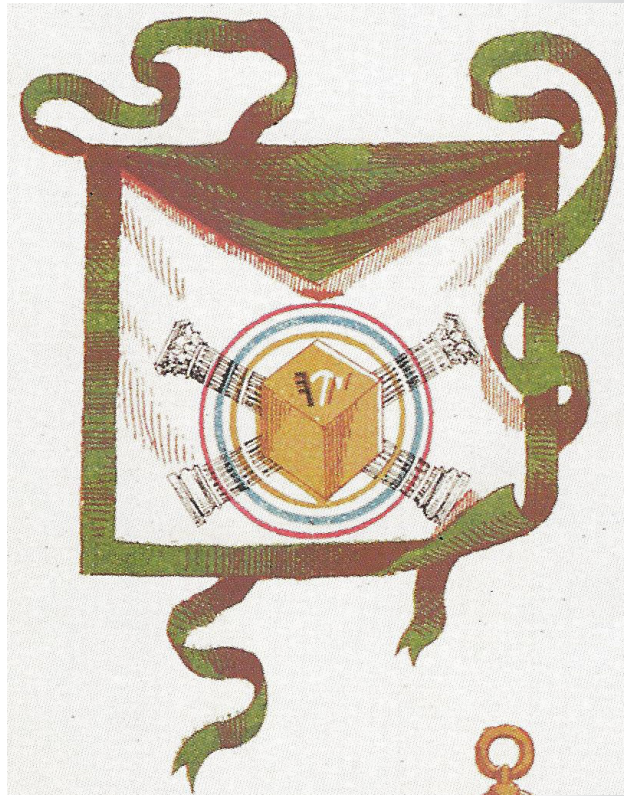
FOR REFLECTION:

“Can you measure your
age, not by years, but by
good deeds?”

Does a life well lived
prepare one for death?”

IMPORTANT SYMBOLS:

Branches of acacia, coffin,
the Master Hiram.



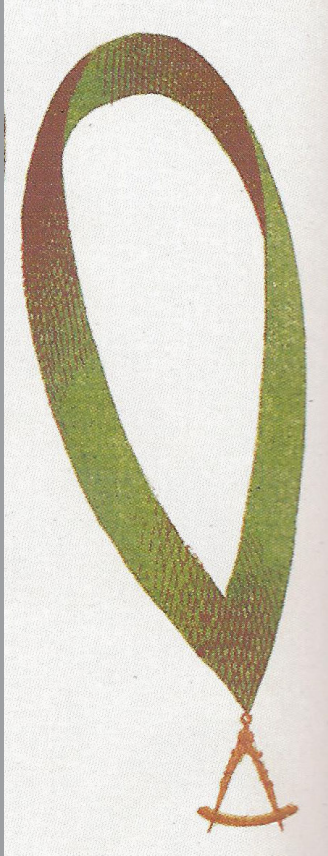
The apron is of white lambskin. The lining, border and flap are light green. Two crossed columns with three concentric circles and a golden cube superimposed form the center design of the apron. The outside circle is crimson, the center one blue and the inner one orange. There are two letters upon the top face of the cube: the one on the left black and the other white. The cube represents the finite universe, and the three circles symbolize the wisdom, power and beneficence of God: the great trinity of His attributes. The letters are Phoenician and are the first two letters of the ancient name of God.

Continued on page 17

Fifth Degree “Perfect Master”



Continued from page 16.



Custom and practice prior to 1935 required the candidate to prepare a last will and testament while in the preparation room of this degree. Now he may or may not prepare a will. The purpose of writing a will, or contemplating doing so, is to impress upon the candidate the uncertainty of life. Death may call at any time and it is the duty of every Mason to provide for his family and loved ones.



The jewel is the compasses, opened to sixty degrees, the points on a graduated arc. Masonic compasses are opened to sixty degrees because this is the number of degrees in each of the three angles of an equilateral triangle, always a symbol of Deity. It is suspended from a broad grass-green watered ribbon worn from the right shoulder to the left hip. This jewel, absent the square, indicates that the candidate is moving away from the earthly and toward the heavenly: “[The Square] ... is an emblem of what concerns the earth and the body; [the Compasses] of what concerns the heavens and the soul” (p. 11). The color of the ribbon symbolizes the attainment of this transition by renewal of virtue.

Continued on page 18.

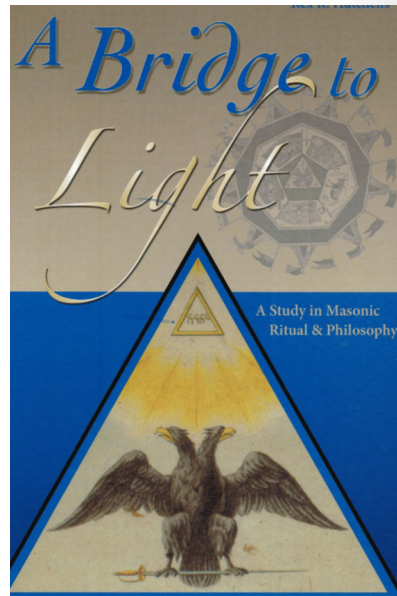
Fifth Degree “Perfect Master”

Lessons of the Degree

“Life is uncertain; death may call at any time.

The noblest portion of humanity is virtue for virtue’s sake.”

Continued from page 17.



A Bridge to Light
Dr. Rex R. Hutchens, 33°, G.C.

An introduction to the Scottish Rite’s Degrees and symbolism, this book is the most popular exposition available, by one of the Rite’s most articulate philosophers and writers. The 4th Edition of this classic work includes the changes introduced with the adoption of the Revised Standard Pike Ritual; the official Ritual of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A. Highly recommended by the Grand Archivist and Grand Historian.

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