



THE VIRGINIA MASONIC HERALD

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Fall 2015

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The Virginia Masonic Herald

2015 - 2016 Grand Lodge of Virginia Elected Officers

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Front Cover:

Mission and Vision Statement of The Grand Lodge, A.F. and A.M., of Virginia

The mission of the Grand Lodge of Virginia is to teach and perpetuate a way of life that promotes the Brotherhood of Man under the Fatherhood of God and to assist its Lodges to grow and prosper.

The vision of the Grand Lodge of Virginia is to be the premier organization composed of men of integrity and character, who are honest, true to their word, believe in God, are devoted to family, charitable in their community, and courteous and helpful to each other.

<https://grandlodgeofvirginia.org/>

The Grand Master's Message

Brethren, as I complete my incredibly fulfilling journey as your Grand Master, I would like to express my sincere appreciation for all the support received from my Brothers, their ladies, and the Lodges throughout the Commonwealth. It was a quick and most pleasant journey, and one that will give me lifelong memories of the Fraternity we all love. My how quickly the sands have passed through the hour glass!

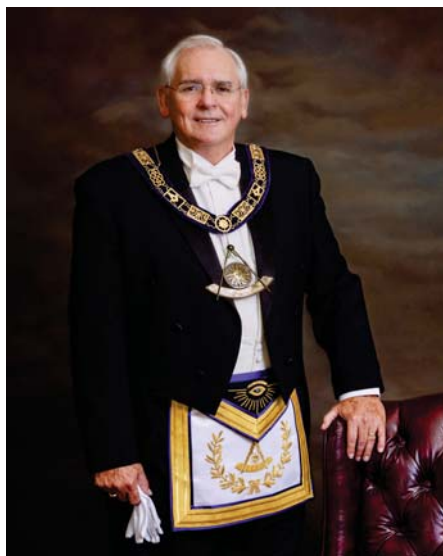
You truly made it a pleasure for me and my wife, Mary, as we traveled throughout this beautiful state of ours from the mountains to the sea to visit in your districts.

Great Masons and their ladies continue to do so many good things to promote this great Fraternity. As my Official Visits conclude, I want to thank all who have made them enjoyable, fun events. The 2015 District Deputy Grand Masters, Worshipful Masters, Brethren and the ladies have all stepped up and gone above and beyond the call to welcome us in our travels.

I sincerely thank each of you for the kind and generous gifts you have made to the Masonic Home Outreach Program this year. Many deserving Masons and their wives will directly benefit from your gifts wherever they may live in Virginia.

One simple, yet key, initiative I began early in my journey as Grand Master was that of calling a Brother Mason when I was made aware he was having severe medical issues. This one sincere gesture took but a few minutes and brought a moment of joy to both our ailing Brother and me. Each Brother expressed his appreciation for my call, but the most memorable comment that I often heard was, "I can't believe the Grand Master is taking time to call me." My answer was quite simple, "That's what Masons do!"

Brethren, I encourage each of you to pick up the phone and call someone from your Lodge or district when you



Grand Master M. W. Reese Edward Carroll, Jr.

Let us never forget to thank our Creator for giving us life to take this journey.

know he is in need. Those short phone calls can and will make a big difference in a Brother's day.

Another major program that I want to highlight is this year's One-Day Conferal Class. I thank everyone for the hard work and support that made it a very successful program. Thanks to you, we now have five hundred thirty new Brethren, who will contribute much to our Fraternity in the coming years.

I am happy to say that I was able to attend a portion of the degree work in Richmond, Lynchburg, and Roanoke. Each area conveyed the degrees extremely well in front of large crowds. In Richmond, we had the honor of simultaneously raising three generations of a family, grandfather, father, and son. How special is that? I have also had the honor of personally raising fifteen Master Masons this year in Lodges across the state.

At the District Deputy Grand Master Conference in Waynesboro last year, I instructed the 2014-15 District Deputies to make every effort to perform at the peak of their capabilities. Not to be better than their predecessor, nor their counterpart in the adjoining district, but simply do the best they can do with their knowledge, skill set, and talents. Each of these fine Brethren rose to the challenge. For that, I say congratulations; you should be proud of yourselves. It has been a custom in recent years for the outgoing Grand Master to select the top ten District Deputy Grand Masters for his year. This has been one of the most difficult tasks I faced as Grand Master, trying to narrow the field to only ten District Deputy Grand Masters.

My Brethren, as I leave the office of Grand Master to join my illustrious predecessors as a Past Grand Master, I want to assure you that the incoming Grand Master and his team are ready with their plans in place to continue to move Freemasonry forward in Virginia.

As I reflect on the many talks I have given this year, one particular subject stands out that I believe has touched the hearts of many: Political correctness! Of course, we should always endeavor to be kind and understanding to others who might not share our exact views, but we must never compromise our commitment to support this great country. The silent majority must continue to make their voices heard. We have an obligation to our family, and future generations to keep this country great, and keep it safe at all costs.

I closed nearly all of my talks this year with the "Train of Life" story, which many have asked for a copy, now you have one. Enjoy.

At birth, we boarded the train of life and met our parents, and believed they would always be traveling by our side. However, at some station along the way,

Continued on page 4.

Grand Master's Message

Continued from page 3.

our parents would step down from the train, leaving us alone on life's journey.

As time goes by, we learned that other significant people will board our train, our siblings, friends, the love of our life, and our children. Over time, some of them will step down and leave a vacant seat full of heartache and fond memories. Others might go so unnoticed that we won't realize that they vacated their seats!

Our train ride is a mixture of joy, sorrow, fantasy, expectations, hopes and fears, hellos, good-byes, and farewells. A successful journey means having a good relationship with all passengers, demanding that we give the best of ourselves.

The mystery that prevails is that we do not know at which station, we ourselves will step down. In which case, we must always try to travel along the track of life in the best possible way, loving, forgiving, giving, and sharing.

... early in my journey as Grand Master was that of calling a Brother Mason when I was made aware he was having severe medical issues. Each Brother expressed his appreciation for my call, but the most memorable comment that I often heard was, "I can't believe the Grand Master is taking time to call me." My answer was quite simple, "That's what Masons do!"

So, when the time comes for us to step down and leave our seat empty, we should leave behind beautiful memories for those who continue to travel on their train of life. Let us never forget to thank our Creator for giving us life to take this journey.

Lastly, I thank all of you for being passengers on my train! Also thanks for allowing me to be a passenger on yours.

May God bless you and keep you.

Reese E. Carroll

Reese E. Carroll, Jr.
Grand Master



"Together, We Can Make A Difference"

Grand Master's 2014-2015 Itinerary

October 2015

- 1 Tuckahoe Lodge No. 347
- 3 Official Visit, Masonic District 16
- 9 MAHOVA Board Meeting
- 10 Family Day, Masonic Home of Virginia
- 11 Eagle Scout Presentation, Dillwyn
- 17 Peyton Randolph Research Lodge No. 1774
- 18 - 20 Grand Lodge of Kentucky
- 24 Official Visit, Masonic District 17
- 26 - 28 Grand Lodge of Georgia
- 29 Suffolk Lodge No. 30, 225th Anniversary

November 2015

- 3 Buckingham Lodge No. 242
- 4 - 8 Grand Annual Communication

The Most Worshipful Grand Lodge
Of Ancient, Free And Accepted Masons Of
The Commonwealth Of Virginia
September 1, 2015

To:
The Officers of The Grand Lodge
The Past Grand Masters
The Masters and Wardens of All
Lodges Holden Under This Grand Lodge

Greetings:

In accordance with the provisions of Section 1.05 of the Methodical Digest, the 237th Grand Annual Communication of the Most Worshipful Grand Lodge, A.F. & A.M., of Virginia, will be held at the Hilton Richmond Hotel & Spa/Short Pump, 12042 West Broad Street, Richmond, Virginia, commencing on Friday, November 6, 2015, at 8:30 O'clock A.M. My address will be delivered after the opening of Grand Lodge. Please review the budget to be considered at Grand Lodge. No resolutions were submitted for consideration in 2015

All Masters and Wardens in attendance are requested to wear the apron and jewel of their respective offices.

As your Grand Lodge continues to seek ways to reduce costs in holding our Grand Annual Communication, the Public Ceremonies and reception of our distinguished guests and dignitaries will now be held on Saturday morning. The majority of our business items will be conducted on Friday.

The Grand Lodge Committees will meet on Friday afternoon, November 6, 2015, at 3:30 P.M. Delegates are urged to attend and inform themselves regarding pending matters.

The Grand Lodge Banquet will be held for the Brethren and Invited Guests on Friday evening. On Friday, a Masonic Home Luncheon will be held. The Lodge Secretary has received specifics about each event.

The election of Grand Lodge Officers will begin promptly at 10:00 A.M., Saturday morning, November 7, 2015. An open installation of officers will be held Saturday afternoon at 4:00 P.M.

Resolutions to be considered in 2016 must be drafted in proper form as required by Section 1.16 of the Methodical Digest and submitted to the Grand Secretary by December 31, 2015.

Proxies for the officers are to be elected by the Lodge but if they fail to attend, the Master may, under his hand, appoint some Brother as proxy. No Brother shall represent more than three Lodges.

Requests for fraternal recognition will be presented by the Committee on Foreign Correspondence for the following: the Grand Lodge of Georgia (in Russia).

Given under my band as Grand Master of Masons in Virginia this first day of September, 2015, and to which I have caused to be affixed the Seal of the Grand Lodge of Virginia by the Grand Secretary.



Attest:

Grand Secretary

Grand Master

Grand Lodge, A.F. & A.M., of Virginia

Proposed 2016 Budget

	REVENUES			
	2015 ACTUAL 7/31/2015	2015 ANNUALIZED	2015 BUDGET	2016 PROPOSED
Dues	933,027.00	933,027.00	938,495.00	914,623.00
Fees	35,255.00	63,550.00	63,700.00	53,550.00
Investments	30,750.00	58,400.00	56,800.00	67,600.00
Sale of Publications	23,947.00	31,200.00	31,200.00	31,200.00
Fundraiser	0.00	0.00	0.00	0.00
Miscellaneous	2,271.00	4,300.00	4,300.00	4,300.00
TOTAL REVENUES	\$1,025,250.00	\$1,090,477.00	\$1,094,495.00	\$1,071,273.00

	EXPENDITURES			
Masonic Recognition	1,643.00	3,290.00	3,211.00	3,335.00
Charity	4,383.00	4,383.00	4,400.00	4,344.00
Public Relations	1,642.00	13,700.00	13,700.00	13,700.00
Grand Lodge Officers	54,786.00	93,330.00	93,650.00	93,850.00
District Deputy Grand Masters	7,065.00	17,300.00	17,600.00	17,600.00
Personnel	211,318.00	398,069.00	424,564.00	398,749.00
Masonic Education	9,088.00	9,103.00	8,350.00	8,465.00
Committee on Work	2,194.00	20,000.00	20,000.00	20,000.00
Other Committees	309.00	5,500.00	5,500.00	5,500.00
Publications	46,827.00	91,600.00	95,610.00	88,616.00
Grand Annual Communication	3,189.00	78,550.00	84,795.00	88,250.00
General Support	51,966.00	86,560.00	86,020.00	85,957.00
Systems and Procedures	1,305.00	6,750.00	3,750.00	2,750.00
Building Operation	29,365.00	61,741.00	56,820.00	61,135.00
Capital Expenditures	172.00	50,400.00	61,400.00	62,350.00
Capital Improvement Fund	0.00	23,025.00	23,025.00	30,000.00
Technology Reserve Fund	0.00	23,025.00	23,025.00	20,000.00
Transfer to Reserve Fund	0.00	104,151.00	69,075.00	66,672.00
TOTAL EXPENDITURES	\$425,252.00	\$1,090,477.00	\$1,094,495.00	\$1,071,273.00

	PASS-THROUGH ASSESSMENTS REVENUES			
Masonic Home of Virginia	95,349.00	95,349.00	95,862.00	259,946.00
The Scholarship Fund	11,012.00	11,012.00	10,987.00	10,789.00
Youth Organizations	16,518.00	16,518.00	16,584.00	16,182.00
George Washington Masonic Memorial	26,960.00	26,960.00	26,898.00	26,402.00
TOTAL REVENUES	\$149,839.00	\$149,839.00	\$150,331.00	\$313,319.00

	EXPENDITURES			
Masonic Home of Virginia	(95,349.00)	(95,349.00)	(95,862.00)	(259,946.00)
The Scholarship Fund	(11,012.00)	(11,012.00)	(10,987.00)	(10,789.00)
Youth Organizations	(16,518.00)	(16,518.00)	(16,584.00)	(16,182.00)
George Washington Masonic Memorial	(26,960.00)	(26,960.00)	(26,898.00)	(26,402.00)
TOTAL EXPENDITURES	(\$149,839.00)	(\$149,839.00)	(\$150,331.00)	(\$313,319.00)

Report On the Expenditures of the 2014 Grand Annual Communication

Hotel Costs:		
	Rooms	\$32,755.00
	Food Service	32,308.00
	Printing (excluding Proceedings)	1,185.00
	Photographs and Records	3,687.00
	Entertainment	1,000.00
	Facility Costs	3,331.00
	Ladies Tour	0.00
	Awards and Gifts	1,355.00
	Supplies (Miscellaneous)	1,228.00
	Committee on Work	<u>6,266.00</u>
TOTAL COSTS		\$83,115.00

Resolutions To Be Considered

No resolutions were submitted for consideration in 2015. Resolutions to be considered in 2016 must be drafted in proper form as required by Section 1.16 of the Methodical Digest and submitted to the Grand Secretary by December 31, 2015.

Freemasonry A State Of Mind

A quote from the President of the Masonic Charity Foundation, Connecticut:
 “I almost see Masonry as a state of mind. When I think of Masonry, I think of the Masonic values: charity, truth, love, and helping those in need. These Masonic values govern how you live your life day to day: your work life, your family life; how you spend your time, and how you interact with people.
 To me, Masonry is all about kindness.”

Connecticut Freemason

What Does Lodge Service Do?

Right Worshipful Raymond M. Soltis

What does the Lodge Services Committee do? By the book, we shall provide mentoring and in Lodge service to Lodges that request help in the areas of solvency and viability review assessment; strategic planning; finances and fund raising; Lodge programs and meeting quality; and Lodge revitalization. We will share best practices that have worked in Lodges successfully with other Lodges. We shall evaluate and make recommendations to the Grand Master on all requests to charter new Lodges and close or consolidate existing Lodges. This is what it says in our Methodical Digest.

In this explanation, we have a broad range of duties, and some may seem we go into someone else's job. But this is not the case always. A problem in a Lodge may stem from many different issues inside its roof. This is where we can come in to recognize these situations. We are just one part of a team of Committees to assist in these situations. If we see there is an issue that belongs to one of the other Committees, after consulting with the Worshipful Master of that Lodge, we will ask them to help in fixing the problem. In any of our tasks with Lodges, we have strictest of confidentiality and of course, the Worshipful Masters rule and govern their Lodge. .

The first myth we would like to remove from everyone's mind is that we do not direct any solution or action we only offer recommendations. The Master of the Lodge can only order. We are here to only offer solutions in their circumstances.

The second myth is, yes, we do an end of the year report. It is to show that we have been useful in our regions and districts. Plus, it also disseminates this information, so they can see what has worked successfully and what hasn't. It can be used to see what the most com-

mon problems in the state are, and held in the strictest of confidentiality.

With those out of the way, we get to our report used in our districts. It is called the SVR Analysis or Solvency and Viability Review Tool. They were given to the Masters of your Lodge in 2009 for the use in your Lodge. This tool shows how your Lodge is doing in membership and dues. It projects how a Lodge will do in years ahead, if it stays on the current course. You can change the numbers to see how to be able to fix your problem areas. This is a great tool, and if your Lodge does not have it, get it. We can print these out at any time, so you can see what's happening in your Lodge.

The key element to all of these ideas, is to assist helping the Lodge in aspiring to inspire the Brethren of your Lodge. Motivation is the key to all success.

Please remember Brethren, this is the paper version and does not in any way take away from the spirit of your Lodge. Sometimes that's all you need to stay a steady course.

We also can help in the financial planning and budgeting of your Lodge. In this, we work with the officers to learn to look for what is needed and what may be needed in the future. This has to be done in different ways, because some Lodges have a lot currency and some do not. The Lodge may need to make changes in its fundraising or in some cases raise dues.

We also can help with recommenda-

tions with Lodge Programs and Meeting Quality. We look at this from many different sides. Do you have speakers? Who are your speakers? Do you use the same ones over and over again? Have you used any new speakers in the past two years?

What was done in the past in your Lodge to keep the Brethren coming to your meetings? Does the Master follow an agenda? Do you have activities in the Lodge as well as outside? Does the Lodge have Wardens night? How are the Families involved in the activities? Does the Lodge have a Trestleboard? Does the Lodge communicate through e-mail or phone tree? Does the Lodge check on its members or widows (we all like for someone to say, "Hello")? These are just a few questions we begin to look at for its meetings. There are many ways of running a Lodge, and not any are wrong!

We also help with Lodges which are viable, to try and keep them there.

We have offered new programs with this in mind: Better communication between younger and older Masons. Bringing new life to older programs. Assisting in setting up a Mentor program.

The key element to all of these ideas, is to assist helping the Lodge, in aspiring to inspire the Brethren. Motivation is the key to all success.

As you can see, some of these situations may belong to different Committees, and that is why we may ask for their help. So remember my Brethren, we can help only if you ask for it. But, we do ask for two things of you, your time and an open mind. Then the rest is up to you. Please understand, it is not our duty to fix the problem; it is our duty to offer solutions. So I ask you, "How will your Lodge stand, in the next five years?"

Sharon No. 327 and Project Healing Waters

Marty Laksbergs, USMC Ret.
PHWFF Program Lead Quantico

I love the company of those serving in uniform, those who have served, and those who love them.

Marty Laksbergs, Program Lead, Project Healing Waters Fly Fishing Program, Quantico led a team of volunteers on a road trip to Sharon Lodge No. 327, to attend a meeting, and join this fine group of Patriots for a meal. Marty was accompanied by Clement Danish, Dan Soper, Robert Soska, and Al Albarn.

To say they were made to feel at home would be an understatement.

They were warmly received. When servicemen get a chance to be with folks like the Masons, they feel proud to have served. After a bit of socializing, all moved to the dining room for dinner.

After dinner, Brother Marty gave a presentation on Project Healing Waters, Quantico Program, and took a few questions.

This was not Marty's first time visiting the Sharon Lodge. He met with them a few months ago. The Masons liked what they heard, and decided to do a fundraiser.

Marty accepted two generous donations on behalf of Project Healing Waters Quantico. Sharon Lodge No. 327



raised \$1,250.00 for the program. In addition, Philip N. Rhodes, a member of Sharon Lodge, made a personal donation of \$250.00.

Worshipful Joseph C. Blue, III, presented the two donations, totaling \$1,500.00.

Every dime of these generous contributions go to the Warriors served by Project Healing Waters. Like most Project Healing Waters Programs, we are small and depend on the generosity of those who love America's military.

If you've been reading the newspapers, you realize that veterans tend to get the short end of the stick these days.



Clinton Torrez on a recent Project Healing Waters, Quantico outing.

If you think that is just wrong, remember Project Healing Waters and help us help our Warriors returning from wars past and current.

It was a super evening hanging out with some great people who love those who serve or have served in the Military, and darn fine chow!



Marty Laksbergs setting up his presentation.

Faith, Hope, and Charity

Worshipful Christopher W. Douglas

In the Entered Apprentice lecture, we learn that the covering of a Lodge is a clouded canopy, or starry-decked heavens, where every good Mason hopes at last to arrive. We learn about that spiritual ladder Jacob saw in his vision, from Genesis Chapter 28:

10 And Jacob went out from Beersheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Masonic tradition informs us that the three principal rounds, or rungs, of Jacob's ladder are labelled faith, hope and charity. But interestingly, those words do not appear in that chapter. We must look to I Corinthians Chapter 13 to find:

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

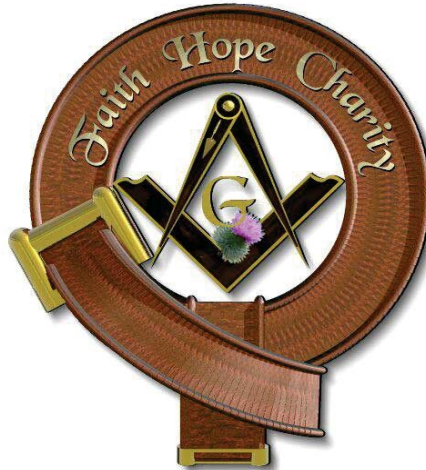
The men who crafted our ritual saw fit to unite these two ideas, and they work together well, if separated a bit biblically. I will expand on these three virtues, how they relate to Freemasonry, and how we can pursue them in our daily lives as Masons.

Faith

Faith and religion are often confused; religion has been defined as:

“The belief in and worship of a superhuman controlling power, especially a personal God or gods.”

While faith is defined in Hebrews 11: “Now faith is the assurance of things hoped for, the conviction of things not seen.”



Simply put, the biblical definition of faith is “trusting in something you cannot explicitly prove.” You must have faith in God in order to be a Mason. How you choose to exercise that faith, the doctrine you follow, the means of how you express your faith, can rightly be called your religion, and religious doctrine is left to the individual Mason to choose to follow.

Is Masonry in America a Christian or-

In describing the form of a Lodge, we refer to vast dimensions to illustrate how unbounded a Mason's charity should be. So I must ask the question, are these habitual and automatic efforts at charity truly unbounded?

ganization? Many people might assume that as a majority of American Masons are Christian, especially Protestants, that Masonry is limited to Christians only. We open the Bible on our altar. The ancient landmarks refer to it as the volume of sacred law, while the ritual itself refers to the Bible. As all good masons know, the Holy Bible is a sacred book to Jews and Christians alike. But what if a Muslim Brother joins the

Lodge? Are we required to place a Koran on the altar and allow them to obligate themselves on their volume of sacred law? The House of the Temple in Washington, D.C., headquarters of the Southern Jurisdiction of the Scottish Rite; has copies of the Bible, the Bhagavad-Gita, the Old Testament, the Zend-Avesta, the Sutras and the Quran, to cover “99.9 percent of candidates,” as Brent Morris put it. We are not exclusively Christian and Jewish in this Lodge or this district by any conscious act, but simply by demographics.

As Masons, we must have faith in God, that much is established. What else is there to have faith in, what else are we called to have blind trust in? Do we have faith in the Worshipful Master that he will govern in a manner that is best for the Lodge? Do we have faith that every new Brother will become a true and faithful servant among us? We pray for this very thing when he kneels in the center of the Lodge room.

Do we have faith in the future of our Lodge? At the close of the installation ceremony we hear:

Finally, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

What a wonderful admonition! Consider, on the night we install the officers who will lead us for the ensuing year;

Continued on page 11.

Faith, Hope, and Charity

Continued from page 10.



we are focused only on the moment, and the next twelve months alone. But as the ritual reminds us, this is but an instant in the lifetime of our Lodge. Fifty years from now, our children's children will only know the name of the Master for this year, if they read the last page of the program at the Annual. Only the youngest Mason among us might be present to recall the particulars. Likewise, none of the Masons here tonight were sitting in this Lodge fifty years ago. However, just as they followed their obligations, were true and faithful to the craft, and preserved this Lodge for us, we have an equal obligation to preserve this Lodge for future Masons to enjoy.

How do we pursue Faith in our daily lives as Masons? It is easy to get discouraged. We may be disappointed or disapprove of the actions or inactions of the Worshipful Master. We notice the number of men who are initiated, some passed, some even raised, who just drift away from the Lodge, never to be seen again. We may be concerned about the quality of our ritual, about struggling to fill all the parts for a degree. We may worry too much about money. We may worry too much about the state of our temple. But Masonry calls upon us all to have faith, to follow the ancient landmarks, follow our obligations, and let our Masonic story unfold in the way

God intended.

Hope

The lecture tells us that Hope ends in fruition. But what is hope? What do we hope for in Masonry? We hope for a good and productive Masonic year. We hope for a successful degree that is well attended and well executed; a dinner that brings the Brothers together in fellowship; a Lodge picnic that brings out our families; even a business meeting that goes well. We hope for a good fundraiser that brings in money and becomes a regular event; a successful blood drive; or a Bring a Friend Night to increase our ranks. We all hope that a new member will stay active, especially when we are the one who has coached him and devoted a lot of our time to bring him through the degrees. Many Lodges simply hope that a new Junior Deacon will show himself in time for the Annual Communication. Many Lodges are hoping that they will not have to fold because of a lack of membership, money, or participation. But all of these are the superficial definition of hope, "a feeling of expectation and desire for a certain thing to happen." This is merely wishful thinking, wanting things to turn out right, and in our hearts scared to death that they won't. Yet Hebrews 6 refers to hope as an anchor of the soul, sure and steadfast. This kind of hope tells us to take refuge in the fact that God is with us and guides us.

How do we pursue hope in our daily lives as Masons?

How do we turn our wishful thinking into a concrete and unshakable knowledge that things will turn out alright? In part, the answer lies in faith. Have faith in our officers and in God. Our ritual tells us that good works will bring us rewards in heaven. But many Christians, myself included, aren't comfortable with this idea, when you take it in a literal context. We are taught that grace alone gets us into heaven and all the good works we do mean nothing without the grace of God. We declare that Masonry is not a religion; and yet in our ritual, we tell candidates that good works are necessary to enter the Celestial Lodge above. So how do we reconcile this? Another way to look at this phrase is not in the literal sense but in a symbolic one. When we do good work, the reward is not after we have laid down our working tools; but right here in our Lodge. When we memorize and perform good ritual, when we follow the Ancient Landmarks, when we spread the cement of Brotherly love and affection, we are erecting that spiritual building right here among the Brethren of the Lodge, and we are ensuring that it continues long after we are gone.

Charity

There are many national charities founded or supported by Masons: The Shriners Hospitals, The Knights Templar Eye Foundation, The Cryptic Masons Medical Research Foundation, The Royal



Continued on page 13.

A Study in Building Relationships Based on Freemasonry

Right Worshipful John Shroeder

A friend is always loyal, and a brother is born to help in time of need.

Proverbs 17:17

The term “relationship” is probably more familiar to us in the context of the association between members of opposite sexes or in businesses and career networking than in the context of Freemasonry. As a result, perhaps few think of building relationships based on Freemasonry because we are a male-only fraternity, and are abjured not to use our Masonic fraternal relationships to build a customer base for our businesses. In fact, there is a Masonic lecture, sometimes referred to as the Oklahoma, or Canadian Mountie, Walking Lecture, which particularly stresses that any man who seeks to become a Mason in order to further his business interests is unfit for membership.

There are degrees in Freemasonry, outside the Craft Lodge, in which the ritual requires the candidate to agree to give business preference to those who have also taken the same degree. As a rule we deal with Masons generally because there is a mutual trust. We as Masons are also taught to deal fairly. We also know that conducting ourselves in accordance with Masonic principles outside the Lodge and following the Golden Rule will cause us to be better Church members, husbands, fathers, and citizens of our communities. It will also improve our relationships with God and with all others with whom we come in contact.

Our Masonic friendships are an ancient and basic form of relationships. In our earliest Masonic documents, we are told by the Reverend Brother James Anderson in his Ahiman Rezon, or Constitutions of Masonry, that “Masonry becomes the center of union among the Brethren. The happy means

of conciliating and cementing into one body those who might otherwise have remained at a perpetual distance, thereby strengthening the divine obligations of religion and love.”

Friendship is the soul and the cement of the Lodge. It is the main reason that we can say, without fear of contradiction, that it is our purpose to take good men and make them better. This is because, as Reverend Anderson has noted, friendship is the cement that holds Brothers together in a fraternal bond which mutually influences improvements in values, thoughts, and behavior.

We do not seek to emulate the conduct of our enemies but, rather that of our admired friends. Without friend-



ships in the Lodge, we would not be inclined to pattern ourselves after our Brethren as we work together toward becoming more perfect ashlar.

Bonds of permanent friendship are formed through close Lodge relationships. Note, for example, the close bonds formed between ritual coaches and students, between mentors and mentees, and among the line officers who work together to improve their Lodges. Many times these bonds extend also to the families of the officers, who work and socialize together because of their mutual commitment to common goals. These lasting friendships are

very rewarding and constitute much of the wages of a Master Mason.

Our ritual is replete with references to friendship and reminders of its core importance. From the time of our first introduction into the Fraternity, until at the end of our lives, when we are laid to rest with Masonic emblems of friendship.

The Entered Apprentice says in his catechism that he was led to the door by a friend, and only later did he learn that he was a Brother. We pray that he will become a “true and faithful Brother among us,” and all are reminded of the Psalmist’s observation “how pleasant it is for Brethren to dwell together in unity.” He also is taught that the tokens of his degrees are certain “friendly or Brotherly grips,” and is reminded that, “by the exercise of brotherly love, we are taught to regard the whole human species as one common family.” Thus, “linked by an indissoluble chain of sincere affection... we form our friendships and establish our connections.” We could as well say “relationships” instead of “connections.”

In our final and highest degree, we are taught that we should use the trowel, the working tool of a Master Mason, to spread the cement of brotherly love and affection to unite us into one sacred band or society of friends and Brothers.

Annually, when Lodge officers are installed, the installing officer reminds all attending the ceremony that all officers and members are to “have but one aim, to please each other, and unite in the grand design of being happy and communicating happiness.” We are reminded that in our Lodges “no contention should ever exist, except that noble contention, or rather emulation of who can best work and best agree.” These are sure ways to cement life-lasting friendships.

Continued on page 13.

A Study

Continued from page 12.

At the closing of every Virginia Lodge's stated communication, we are reminded that "we are about to quit this sacred retreat of friendship and virtue." Those meaningful words remind us that it is friendship that makes the Lodge a sanctuary for us.

Finally, when a Master Mason has laid down his working tools, in the Masonic funeral service, a glove is deposited with the body of our Brother, and all are reminded that it is an emblem of innocence and a token of friendship.

Permit me to close with a short, but meaningful, poem.

The Lodge Where I Belong

Though my Lodge may lack
the splendor
Of a temple or a shrine,
Nor possess the gaudy fixtures
That are classed as superfine—
Yet the fellowship it offers
Is in price beyond compare
And I wouldn't trade it ever
For life's treasures—rich or rare!
The hand-clasp firm, the word of cheer,
Oh, such meanings they impart:
The mystic ties of brotherhood
That links us, heart to heart!
You'd really have to travel far,
For the friendships quite so strong
As those one always finds right here
In the Lodge where I belong.
When all my earthly travels end,
And at last I'm borne to rest
Where mortal hands no longer toil
And I cease life's endless quest
Why there's nothing I'd like better—
Should I join the heavenly throng—
Than to meet with all the Brothers
Of the Lodge where I belong!

Arthur R. Herrman

Faith, Hope, and Charity

Continued from page 11.

Arch Research Assistance Philanthropy, The Scottish Rite Learning Centers, The Masonic Service Association's Disaster-Relief Fund, The Tall Cedars and Muscular Dystrophy, The Grotto and Cerebral Palsy. Most of these are well-known, and individual Masons support each one of them. It is estimated that Masons contribute 750 million dollars a year in the United States alone to these efforts, that is over 2 million dollars a day, every day. Considering how many charitable efforts occur at the Blue Lodge level that number is actually much higher.

In Virginia, Lodges work with the Red Cross to organize blood drives that are very successful. We adopt city streets and keep them free of litter. We donate to local food banks. Three dollars of each member's dues every year goes to the Masonic Home, to provide for our older Brothers, their wives and widows. We donate additional money to the Home throughout the year. Amazon.com has a terrific service, Amazon Smile. When you want to buy something from Amazon, enter "smile.amazon.com" instead, and a portion of the sale is donated to the charity of your choice, such as the Masonic Home, at no additional cost to you. These are all good charities, and they deserve our support. They certainly seem convenient. But a donation taken automatically from an online purchase, from your annual dues, or the act of throwing two or three dollars in a basket: Can we really call this charity? Doesn't it seem a little bit sanitized? Antiseptic? Detached? While the cause is worthy, the action is so removed from any effort or real involvement on our part. Do you see the person



who receives the charity? Do you visit the Masonic Home? Are you even aware of the good you are doing, or is the act of charity itself just a habit?

How do we pursue charity in our daily lives as Masons? In describing the form of a Lodge, we refer to vast dimensions to illustrate how unbounded a Mason's charity should be. So I must ask the question, are these habitual and automatic efforts at charity truly unbounded? Do you go home from Lodge with a warm feeling in your heart because you contributed three more dollars to the Masonic Home? Here is one answer in a place we don't seem to be looking. We have a number of elderly Brethren, who still live nearby and do not attend regularly. For every member of the Lodge you see here regularly, there are ten members out there who you don't see at all. These men are just as entitled to your friendship and brotherly love as those who you see all the time. What do we do for them? What can we do for them? Is it something as simple as yardwork? Do they need something painted? Do they need something repaired? A wheelchair ramp for their front door, for them or their wife? Do we just need to call them, or drop in and visit, just to spend time with them? We have a number of widows as well. Our ritual specifically calls on us to care for our widows and orphans. Do we even do that anymore? Do any of our Lodges do anything for their widows anymore? We are not doing nearly enough. Here is an opportunity to stop being detached. Here is an opportunity to stop being complacent. Here is an opportunity to become more unbounded.

50-60-70-Year Masonic Veterans

Between July 10, 2015 and September 15, 2015

FIFTY-YEAR VETERANS

Bro. George Thomas King, Jr.
Wor. William Perry Satterwhite, Jr.
Wor. Leonard Brisland Halley, Jr.
Bro. Edmund Richard Simms
Bro. David Ray Faulkner
Wor. James Wickham Smith
Bro. Kenneth Denver Hensley
Wor. William Robert Wiley
Bro. Ted Wesley Estep
Bro. William Thomas Fuller
Bro. George Frederick Wolford, Jr.
Bro. John Lemuel Firth, Jr.
Bro. Arnold Benjamin Lowenstein
Bro. Victor Waldo Wertz
R.W. Robert Edward Simpson
Wor. Eugene Edward Blankinship, Sr.
Bro. Leslie Franklin Smith
Bro. Charles Alfred Fritter
R.W. Wayne Carroll Vick
Bro. Samuel Spotswood Cook
Bro. Earl Menefee Tatum
R.W. Jackie Lee Robinson
Bro. Gordon Richard Hackworth
Bro. Garnett Donnelly Crowe
Bro. Fred Leonard Evans, Jr.
Bro. Lorris Oman Clements
Bro. David Lee Guerrino
Bro. Randolph Groom Thompson
R.W. Robert O'Neil Brown
R.W. Patrick Beddoe Miskill
Bro. James Thomas Riggs
Bro. Robert E. Casey
Bro. Ronald Wayne Creamer
Bro. Frederick Henry Baerenz
Bro. James Penn Jones
Wor. Howard Thomas Williams, Jr.
Bro. Curtis Edward Brannon
Bro. Clarence Leroy Harris, Jr.
Bro. Arthur Eugene Chandler
Bro. John Robert Wells
Bro. Harry Robertson Shelton, Jr.
Mt. Wor. George Bernard Dungan, Jr.
Bro. Wilton Mcdonald Lanier
R.W. Marvin Roland Beacham
Bro. Merl Charles Hoover
Bro. William Artese
Bro. Donald Blake Vaden
Bro. Lessie Leon Bernard, Jr.
Bro. Frank Linwood Robinson
Bro. Samuel Morgan Johnson
Wor. James Wilson Updike
Bro. William Brown McFarlane, Jr.
Bro. Seth Felton Squires
Bro. Albert Lawrence Ridings
Bro. Lawrence Weldon Williamson
Bro. James Harry Canfield
Bro. Donald Abbott Carver
St. Tammany Lodge No. 5
Richmond Lodge No. 10
Manchester Lodge No. 14
Manchester Lodge No. 14
Smithfield Union Lodge No. 18
Oriental Lodge No. 20
Catlett Lodge No. 35
Hamilton-Thompson Lodge No. 37
Marshall Lodge No. 39
Abingdon Lodge No. 48
Poquoson Lodge No. 49
Poquoson Lodge No. 49
Fraternal Lodge No. 53
Henry Lodge No. 57
Widow's Sons' Lodge No. 60
Mackey Lodge No. 69
Arlington Centennial-Glebe Lodge No. 81
Urbanna Lodge No. 83
Courtland Lodge No. 85
Snow Creek Lodge No. 90
Chester Lodge No. 94
Capeville Lodge No. 107
Norview Lodge No. 113
Norview Lodge No. 113
Roman Eagle Lodge No. 122
Independent Orange Lodge No. 138
Independent Orange Lodge No. 138
Independent Orange Lodge No. 138
Hunter's Lodge No. 156
Owens Lodge No. 164
Berkley Lodge No. 167
Covington Lodge No. 171
Lake Drummond Lodge No. 178
Manasseh Lodge No. 182
Manasseh Lodge No. 182
Southside Lodge No. 191
Kempsville Lodge No. 196
Monitor Lodge No. 197
Big Stone Gap Lodge No. 208
Big Stone Gap Lodge No. 208
Morotock Lodge No. 210
Westmoreland Lodge No. 212
Springfield Lodge No. 217
Bayside Lodge No. 218
Lynnhaven Lodge No. 220
Lynnhaven Lodge No. 220
Cave Spring Lodge No. 230
Charles T. Morton Lodge No. 232
Charles T. Morton Lodge No. 232
Glasgow Lodge No. 233
Bedford Lodge No. 244
Lebanon Lodge No. 251
Indian River Lodge No. 252
Herndon Lodge No. 264
Varina Lodge No. 272
Varina Lodge No. 272
Varina Lodge No. 272
Bro. Charles Joseph Brammer
Bro. Donald Allen Stokes
Wor. Cedric Caral Keesece
Bro. Horace Lee Martin
Bro. Ennis Edward Short, Jr.
Bro. Robert Terry Earll, Sr.
Bro. James Paul Kent, Jr.
Bro. Robert Bentley Vencill, Jr.
Bro. James Willie Nunnally
Wor. Bill Gene Upton
R.W. John Warren Bullach, Jr.
Bro. Aubrey Cleaters Beckner
R.W. Royal Jack Reams
Bro. Roy David Young
Bro. James Cosby Lightfoot, Jr.
Bro. John Thomas Conover
R.W. Clarence Edward Whitley
Bro. Carlton Duane Davis
Bro. Lloyd Leroy Loy
Meridian Lodge No. 284
Dupont Lodge No. 289
South Hill Lodge No. 297
Monroe Lodge No. 301
Eggleston Lodge No. 309
Hay Market Lodge No. 313
Campbell Lodge No. 316
Richlands Lodge No. 318
Babcock Lodge No. 322
Sharon Lodge No. 327
Sharon Lodge No. 327
Floyd Lodge No. 329
Warsaw-Bauman Lodge No. 332
Warwick Lodge No. 336
Washington And Henry Lodge No. 344
Washington And Henry Lodge No. 344
Tuckahoe Lodge No. 347
Henry Knox Field Lodge No. 349
John A. Lejeune Lodge No. 350

SIXTY-YEAR VETERANS

Bro. Vernon Randolph Yeatts
Bro. Lawrence Tarleton Williams
Bro. Charles Arthur Littman
Bro. Harold Elwood Newpher
Bro. Joseph Blackwell Jackson
Bro. Leslie Stewart Barnes, Jr.
Wor. Percy Douglas Cheape, Jr.
Bro. Walter Lee Coverston, Jr.
Bro. Allen D. Johnson
Wor. John Delaware Flanagan, Jr.
Wor. Herbert H. Bull
Bro. Harold Llewellyn Davidson
Bro. Curtis Newman Earp
Wor. Charles Edward Shell
R.W. Ollie Hutton Chaplin
Bro. Edward E. Eddins
Bro. Samuel Leak Winston
Bro. Jesse Alonzo Morgan, Jr.
Bro. Ralph Emmett Bills
Bro. Donald Eugene Kennedy
Bro. Henry Tate Hubbard
R.W. William Arthur Shortt
Bro. Brodie Marvin Williams, Jr.
Wor. Robert Ervin Stillman
Bro. Christy Topalu
Bro. Donald Alvis Yeatts
Wor. Gartrell G. Donald
Bro. Stanley Grushkin
Bro. Winfred Morris Hudgins
Wor. Stillman Davis Chesson
Bro. Marvin Harold Dunkum
Bro. Herman Shields Anderson, Jr.
Bro. Charles Clarke McCoy
Manchester Lodge No. 14
Manchester Lodge No. 14
Winchester Hiram Lodge No. 21
Cherrydale Lodge No. 42
Seaboard Lodge No. 56
Seaboard Lodge No. 56
Widow's Sons' Lodge No. 60
Kemper-Macon Ware Lodge No. 64
Mt. Jackson Lodge No. 103
Mt. Jackson Lodge No. 103
Capeville Lodge No. 107
Norview Lodge No. 113
Roman Eagle Lodge No. 122
Crewe Lodge No. 123
Ashlar Lodge No. 125
Linn Banks Lodge No. 126
Fork Union Lodge No. 127
Henrico Union Lodge No. 130
Glen Allen Lodge No. 131
Midlothian Lodge No. 211
Sandston Lodge No. 216
Springfield Lodge No. 217
Charles T. Morton Lodge No. 232
Indian River Lodge No. 252
Clover Hill Lodge No. 253
Anderson Lodge No. 258
Cochran Lodge No. 271
Virginia Beach Lodge No. 274
Achilles Lodge No. 281
Edwards Lodge No. 308
Dillwyn Lodge No. 315
Dillwyn Lodge No. 315
Tuckahoe Lodge No. 347

SEVENTY-YEAR VETERANS

Bro. Willard Earl Griffing
Fort Hunt-Skidmore Daytime Lodge No. 353

The Application of Masonic Education

Worshipful Paul A. Miller
Grand Provost

When we hear the term “education,” we may immediately develop a mental image of what takes place in a formal classroom setting. We also know that education is obtained through experience, (such as touching a hot iron as a child), trial and error (figuring out how to get to the cookie jar on the top shelf of the kitchen), and behavioral response (being taken to the woodshed for a spanking after breaking the cookie jar).

Most importantly, there is the education that we develop by applying knowledge which we have gained and relating it to something new, thereby finding a lesson developed from this new association.

Masonic education is developed using similar methods. Our first lessons are generally obtained in a formal setting through our degree work, lectures, and the written material for each degree. We refine our Masonic knowledge through our experiences with our coaches, mentors, and the other Brethren in the Lodge. We try to find our place in the structure of the Lodge, and when we err, we find that our Brethren are there to help correct our mistakes and continue on the path toward improvement. We attend degree work and Lodge social functions, which give us the behavioral example of how we function in Masonic settings.

Finally, we expand our Masonic experience and knowledge by applying our Masonic lessons, behavior, and principles to our everyday lives, which help us associate our lessons from the Lodge to our daily journey toward making a good man better.

This final connection is the focal point of how Freemasonry can fulfill its purpose and expand its influence. When members of the Craft continue to develop the proper application of Freemasonry’s principles and allow it to influence their interaction with society, this serves to breathe life into our teachings. Applying Freemasonry outside of the walls of the Lodge extends its influence and adds new dimensions to what we have learned in the Lodge.

Masonic education then becomes more than the formal lessons that we learned during our degree work. It expands to become the designs on the trestleboard of the Master Mason, applying all the lessons of Freemasonry to new situations and creating a better understanding of the deep lessons of our ritual.

Freemasonry is nurtured in the sacred space of the Lodge room, but it grows to maturity in the world in which we live, where we can allow it to shine forth through our behavior and where it can have a significant impact on society in general.



**BROTHERS HELPING BROTHERS
GET THE JOB DONE.**

Reid James Simmons Academy



Academy – Waynesboro 2015



The ABC's of Freemasonry

At the Outset:

Well, my dear Brother, you are a Freemason at last. You have been presented with the lambskin apron; you have penetrated the mystic chamber of King Solomon's Temple; you have found the meaning of the sprig of Acacia. When you signed the by-laws of the Lodge you, sealed your allegiance with the greatest Fraternity the world has ever known. The particular reason which caused you to seek admission into this ancient and honorable society is known only to yourself. It may have been curiosity. If so, you are doubtless satisfied. It may have been social aspirations. If so, the opportunity is offered

you to associate with some very excellent men whose friendships are well worth cultivating, and who will be of material assistance to you in your own personal development. It may have been for business reasons. If so, you will be disappointed for Masonry promises no pecuniary return. It may be that you wanted to join some secret society. If so, you have selected the oldest and best. It may have been that your father was a Mason and expressed the wish that you should follow his example. If so, a high compliment has been paid to the society of which you are now a part. If you knew something of the character

of Masonry, and sought to unite with it that you might participate in its good work, and be of some service to your fellow man, then your ambition has been a laudable one and a great opportunity is offered you to make yourself useful. This fact remains true, you are now a member of the Fraternity, with certain duties and prerogatives. The vital question is, will Masonry be worth anything to you, and will you be worth anything to the Fraternity? The answer is — yourself.

Editor's Note: Brethren, the ABC's of Freemasonry is a series that will run until we reach Z (yes it does represent zeal).

Values

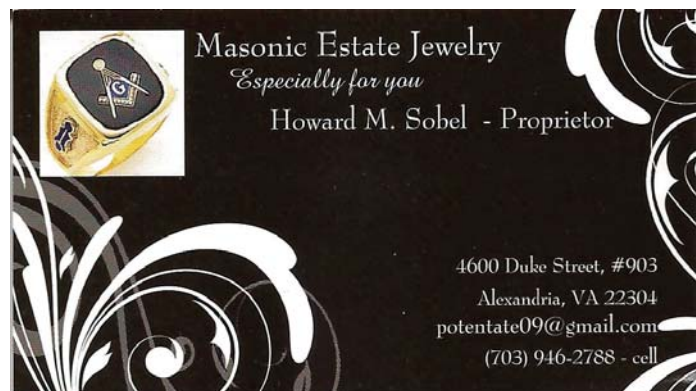
Wayne T. Adams, 33°, PGM, Maine

For as long as I can remember, I've been listening to older Masons pontificate about what went wrong and when. That's OK. I'm happy for them, but I'm ready to move on. I've been heartened to find among many Masons, particularly younger Masons, a new thinking and a different outlook, characterized first by a strong suspicion that the old Masonic status quo is broken, and second, by a desire to translate values, which resonate in them into a way of life that makes a positive difference in the world. They share my belief that the versions of Masonry we inherited are largely flattened, watered down, tamed, and not challenging us to address the issues that confront our lives and our times. Many astute Masons have begun to seek a fresh understanding of what Masonry is for, what a Lodge can be and do and, most exciting, they are finding that what they most desire is hidden right in front of their eyes. This, for me, is great news.

How does Masonry speak? It speaks by doing three things: affirming values, building relationships and strengthening communities.

"Looking back over more than three centuries of Freemasonry, I have come to the conclusion that Masonry's growth spurts, its periods of greatest membership expansion, have occurred when two things happen

at the same time. First, when Masonry speaks to the individual needs and aspirations of a large number of men in that particular time. Secondly, when Masonry speaks to the collective needs and aspirations of society as a whole, to the civic life of the whole community, at that particular time. How does Masonry speak? It speaks by doing three things: affirming values, building relationships and strengthening communities."



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An Evening of Awards

Right Worshipful Emory H. Merryman, Jr.

In September, forty-five Masons, their ladies, and friends gathered to thank their ladies for the support they gave, which enable us to participate in the Masonic Fraternity. Though this Ladies Night was primarily for Ashlar Lodge No. 125 and Charles Franklin Shuler Lodge No. 74, members of the other two district Lodges, Lafayette No. 137 and Magnetic Lodge No. 184 also participated.

The evening started with a period of fellowship, followed by a meal. Right Worshipful Brian Plum introduced James Daniel May, who was presented



L-R: Worshipful Gary Flaskegarrrd, Daulton Snyder, Leah H. Wilcher, and Chad E. Wilcher

Chad Wilcher presented a Lifesaving Certificate of Merit to his daughter, Leah Hope Wilcher... This Award is only given to someone who has saved another's life.

a Community Builders Award by Ashlar Lodge No. 125 for his years of making a difference in the lives of Shenandoah Youth as a coach in various sports.

Worshipful Bret Shifflett introduced David W. Huffman, and presented him a Community Builders Award by Ashlar Lodge No. 125 for his time of making a difference in the lives of Shenandoah Youth in various capacities. For example, he has served as a volunteer in the Shenandoah Fire Department and Rescue Squad for more than forty years. He observed that there was a dangerous street crossing at a local school, so he volunteered to direct traffic at this crossing to enhance the safety of the students. After serving in this capacity,

he was informed that he needed to go back to school to get training, required by the Virginia Department of Transportation for people directing traffic on VDOT Highways. He got that training and has served as volunteer crossing guard for more than five years.

Brother Asa Talbot introduced Alex Wiatt, who was presented a Community Builders Award, by Charles Franklin Lodge No. 74, for his years as an Adult leader in the Boy Scouts of America both at the local, district and regional levels. He has assisted ten Boy Scouts in earning the Eagle Scout Award. Each of these Eagle Scouts is allowed to present a mentor award to an individual, who was significant in enabling them to achieve the Eagle Scout Award. Eight of the ten elected to present their award to Alex Wiatt.

Chad Wilcher presented a Lifesaving Certificate of Merit to his daughter, Leah Hope Wilcher, a student at Lynch-

burg College. This Award is only given to someone who has actually saved another's life. Leah Wilcher has assisted in the Virginia Child ID Masonic program over the years.

Right Worshipful Emory Merryman introduced our principal speaker, Right Worshipful William Edward Hershey, Jr., Grand Junior Deacon of Masons in Virginia. Right Worshipful Brother Hershey focused on giving thanks to our ladies for allowing Masons to participate in the Fraternity, and he spoke on the necessity for us as Masons, and members of the community, to support high moral standards. He pointed out that the people discussed earlier in the evening are examples of living our Fraternity's theme for the year, "Together we can make a difference."

Also, the examples set by the above individuals and the lessons we learn from the ladies in our lives give us reason to be optimistic about our future.

So What Does the Grand Lodge Committee on Information Technology Do For You and Your Lodge?

Right Worshipful William E. "Bill" Hershey, Jr.
Grand Junior Deacon

If you take a moment to read just some of the material available to you in the Grand Lodge Masonic Directory, you will find a great deal about our Grand Lodge. You will find District Information, Lodge Information, Schedule Information, and also information regarding the various Committees that comprise our Grand Lodge.

If you were to consult the Methodical Digest, specifically Section 1.75 and the following sub-paragraphs, you would find a synopsis of the duties and responsibilities of the twenty-three (23) Grand Lodge Committees identified therein. While all Committees contribute to the functionality of our Grand Lodge, your attention is called to one Committee, in particular; Section 1.75 (w), Committee on Information Technology (IT). In the following paragraphs, are some of the contributions to the overall efficiency, and cost saving actions that have been achieved as a result of efforts on the part of this Committee.

Let's start with the Grand Lodge website to mention just one contribution. A visit to the website will afford the visitor a plethora of information about Grand Lodge activities, Committees, schedules and various forms, not to mention information on the history of the Grand Lodge of Virginia. To the Craft, the Grand Lodge website is probably the most visible activity on the part of the IT Committee. While it may be the most visible "contribution," it is certainly not the most significant contribution on the part of this Committee. Working under the guidance of, and in cooperation with the Grand Secretary, the Committee has assisted in the upgrades of both computer equipment and software applications used by the Grand Lodge office. These actions have enhanced the Grand Secretary's office's capacity to provide support to the Lodges and districts. A conservative estimate of cost savings achieved over the past

The ability to disseminate pertinent Grand Lodge information to our Lodges via e-mail appears to be a relatively simple item. ... Given there are currently 304 Lodges that receive regular mailing of information, it is not difficult to see how this relatively simple communication enhancement saves our Grand Lodge thousands of dollars in any given year.

two years as a result of hardware and software upgrades easily reaches several thousands of dollars. Just the in-



stallation of new and improved server and desktop computers, and updated software has undeniably contributed to overall office efficiency and productivity. One example we can probably all relate to is the ability on the part of the Grand Lodge office to electronically disseminate information, making Grand Lodge more efficient by providing the ability for Lodge Secretaries, District Deputy Grand Masters, and others to submit and collect information electronically using online forms, thus saving time and the cost of paper and postage.

The ability to disseminate pertinent Grand Lodge information to our Lodges via e-mail appears to be a relatively simple item. However, let's look at this activity with an eye on costs. Given there are currently 304 Lodges that receive regular mailing of information, it is not difficult to see how this relatively simple communication enhancement saves our Grand Lodge thousands of dollars in any given year. Working closely with the Grand Secretary, the Committee continues to identify and implement both hardware and software functional improvements that are beneficial to the operation of our Grand Lodge office and ultimately the individual Lodges.

As a part of the Grand Lodge Strategic Plan, the IT Committee is working on a number of actions to support the various Grand Lodge Committees. Enhancement of Committee capabilities will undoubtedly facilitate the ability on the part of these Committees to provide better support to our Lodges. Support to our Lodges ultimately results in better support to us, the individual Lodge members.

So the next time you see one of those IT Committee guys, stop for a moment, and let him know you are aware of his hard work and thank him for his efforts.

Two Brothers, Two Grand Lodges, Same Office

Right Worshipful William A. Parks, Jr.

Some years ago, the Brethren of Olive Branch Lodge opened its doors to provide meeting space for the Brethren of Metropolitan Lodge No. 161, after it suffered severe damage. The brotherly love and affection generated by this fraternal assistance persists to this day.

Like many Freemasons, Reuben Martinez hoped to one day become Master of his Lodge. He joined the Craft while stationed in Panama. "I just noticed that the same men were active in every single charitable organization I supported or volunteered in. Wondering what these guys had in common, I noticed the rings. I noticed a classmate, who wore the same type of ring and asked him about it." The answer led him to petition Balbo (now Gagun) Lodge under the jurisdiction of the Grand Lodge of Massachusetts. He now holds memberships in the Valley of Balboa, AASR with honorary membership in the Northern Jurisdiction, and is a Noble of Saad Shrine Center in Panama.

Brother Reuben's twenty-two year military career took him to many posts.

Now, he sits in the East as Worshipful Master of Olive Branch Lodge No. 114 A.F. & A.M., Leesburg, Virginia,

Brother Jaime Flores dedicated himself to community service, poetry, and education. He founded "Voices for the Voiceless," a poetry concert held annually in western Massachusetts. The concert brings together nationally and internationally known performers. Its mission seeks to unite the voices of established poets with the innovative voices of poets currently pushing the literary canon in their genre. The concert is held near Amherst, Hampshire, Mount Holyoke and Smith Colleges and the University of Massachusetts.

The concert provides a platform for literary giants, while introducing performers who will impact the art of poetry well into the future. The brainchild



Worshipful Reuben Martinez, Master of Olive Branch Lodge No. 114

of Brother Flores, he has organized the concerts since 1997, while studying at UMass, with emphasis on the African and Puerto Rican Diasporas. He joined Freemasonry while involved in his college fraternity, Iota Phi Theta, Inc.

Brother Flores came to Virginia to complete his Master's Degree in history.

He occupied the East as Worshipful Master of Universal Lodge No. 1 Prince Hall during much of Brother Reuben's term.

Worshipful Brothers Martinez and Flores have much more in common besides Freemasonry. Their mother, Ana Andido, inspired their drive to help others and instilled in them her love of community involvement. They share not only the bond of Masonry, but the bond of sharing the same mother, a retired social worker from Massachusetts. She co-founded "Women on the Vanguard," a community action organization established in 2008 to serve as the leader defending the rights of distressed communities.

Of his brother, Worshipful Brother Martinez states: "As we are separated by several years between us, and since I spent so long in the military, we just weren't raised together. I was deployed around the world while he was struggling to assist in the urban communities



Worshipful Jaime "Shaggy" Flores, Master of Universal Lodge No. 1

of western Massachusetts. I knew he was a Mason and knew he was under the jurisdiction of Prince Hall in Virginia, but never gave it much thought over the years. When I looked for him on the Internet to see if I could ask the Master of his Lodge for contact information, I realized he was the Master."

Brother Martinez continues, "I have visited his Lodge. I knew he would excel in Masonry, just as he has excelled in all other endeavors he has embarked upon. My brother is just one of those people who attacks everything he does with zeal and fervor, and will not accept mediocrity in anything they do."

Brothers Flores and Martinez also hold the distinction of being the first Worshipful Masters of their Lodges of Puerto Rican descent. Brother Martinez is the first Hispanic to be Master of his Lodge.

Brothers Reuben and Jaime sat simultaneously as Worshipful Masters in the same state under two Grand Lodge Jurisdictions.

The Brothers have been visiting each other's Lodges since meeting after all those years. Brother Martinez's latest endeavor seeks to provide Lodges with the Square and Compasses emblem for prominent display. "We need to clearly identify our buildings for those seeking information about our great Fraternity."

60-Year Masonic Veteran

Worshipful Hoil M. Houck received his 60-Year Masonic Veterans certificate and pin at Liberty Hall Lodge No. 104. Right Worshipful Matthew S. Garrett presented his award, who he instructed and examined nearly fifteen years ago. Worshipful James A. Blevins presided over the ceremony that was well attended.



L-R: Worshipful James A. Blevins, Worshipful Hoil M. Houck, and Right Worshipful Matthew S. Garrett

Tolerance

The fraternity values religious, ethnic, cultural, social, and educational differences. We respect the opinions of others and strive to improve and develop as human beings.

Freedom

Masons value the liberties outlined in the U.S. Constitution and continually promote freedom of speech and expression, freedom to worship a Supreme Being in an individual way, and other important liberties. We believe it is our duty to vote in public elections and to exercise all of our liberties within proper bounds.

James Harvey Johnson Night

Worshipful William Mitchell

For twenty years, the Masons of Mentow Lodge No. 180 have gathered annually to remember and honor the founders of the Lodge. Over the years, this has taken the name of Harvey Johnson Night; a beloved Past Master and Huddleston, Virginia farmer, James Harvey Johnson, "Harvey." Brother Johnson was a generous man, who loved Masonry and his Lodge as evidenced by his having twice paid the dues for all its members.

A tradition was begun by Worshipful Brother Johnson, after listening to a presentation in Lodge on the importance of wearing our best dress to Lodge to show that we have higher standards than others, and that we need to present ourselves as best we can. This writer was told by Worshipful Master at the time, that Brother Johnson went to Bedford and purchased some new clothes. The story concludes with Brother Johnson attending the following Lodge meeting attired in a dress white shirt and tie and new bib overalls. He stated that he was doing this because the founders of the Lodge were hard-working farmers.

Thus is the reason for the tradition of Harvey Johnson Night. It has become a true event; with Masons from a wide area attending. Grand Masters, Past Grand Masters, Grand Lodge Officers have come to take part and enjoy fellowship over a dinner of beans and corn bread with desert, followed by the Tiled Lodge, almost all dressed in bib overalls.

2015 continued with over sixty Masons in attendance and our Deputy Grand Master, Right Worshipful James E. Litten, presenting the evening program on the "Future of Freemasonry." Also in attendance were Most Worshipful Willima T. "Terry" Ellison, Jr. (2012) and Brother Sean Watterson, Masonic Home Director of Development. Prior to the program, Right Worshipful Brother Litten and Most



Brother Johnson was a generous man, who loved Masonry and his Lodge, as evidenced by his having twice paid the dues for all its members.

Worshipful Ellison participated in the Lodge officers retiring their cloth officer's aprons, exchanging them for new aprons purchased with funds left to the Lodge by the late Past Master, "Buck" Carter. New officer's collars were also presented; gifts from Right Worshipful James R. Bowyer, Sr. and Jr., both Past Masters of Mentow Lodge. The evening concluded with Right Worshipful Brother Litten stating to the Brethren of Mentow Lodge and Bedford County, that Harvey Johnson Night was already on his calendar for 2016 as Grand Master.

Brother Norm's 60-Year Masonic Veteran

Worshipful V. Lee Crumpler, Jr.



The members of Dewitt Clinton Lodge No. 141 gathered at the home of Brother Thomas Julius Norman to present him his 60-Year Masonic Veterans pin and certificate. A large group of family members, friends, and Brothers watched as Brother Norman received his Service Award under the large maple tree in front of his home. With his wife, Thelma, by his side, he was awarded his certificate and pin by his son, Brother Billy Norman.

Brother Thomas Julius Norman with his 60-Year Masonic Veterans pin and certificate surrounded by a large group of family members, friends, and Brothers.

Widows Sons

Worshipful Robert W. "Bobby" New

Hay Market Lodge No. 313 honored the Widows Sons Guardian Chapter by allowing them to perform the Master Mason Degree in Widows Sons garb on one of our new Chapter members. The talented cast was Bruce Silvernale, Chuck Trude, Barry Constant, Bill Williams, Toby Williams, Paul Lockhart, Toby Williams, Tim Goolsby, Allen Wade, Jerry Hampton, Jim Kraut, Bobby New, Kevin Harp, Paul Barry, Mark Wilkinson.



70-Year Veterans Award

Right Worshipful Nathan Malcolm Barrey received the 70-Year Veterans Plaque at the regular stated meeting of Meridan Lodge No. 284. The Lodge room, located at the Masonic Home of Virginia, was packed. Brother Barrey is a Life Member in six Lodges. Two

of these, Treadwell No. 213 and Winchester Hiram No. 21, brought about ten Brethren to partake in the occasion. The ceremony was conducted in an exemplary manner by Right Worshipful V. Stuart Cook, Grand Senior Warden of the Grand Lodge of Virginia.



L-R: Right Worshipful Nathan Malcolm Barrey, Worshipful Master Phillip Dave Jordan, Right Worshipful Charles S. Sarbaugh, Right Worshipful V. Stuart Cook, and Worshipful M. Patrick Wilson.

Arlington Lodge

Worshipful Walter L. Jackson

At the home of Sandy, Leroy, and Betty in Walkerton, Virginia, a group of Arlington Lodge No. 102 Masons, along with family and friends, placed a plaque recognizing the first Lodge meeting house in 1869. Sandy graciously provided the refreshments for the event.

Worshipful J. Barry Bates gave a brief history on the Lodge, which was compiled by Gordon Lewis and Steve Hill. A paperback book of the Lodge history is available for \$30.

Arlington Lodge No. 102 is raising funds to install a chair lift to the second floor. If you would like to donate a monetary gift in memory of someone, please send your donation to Arlington Lodge No. 102 in care of Walter L. Jackson, PO Box 217, St. Stephens Church, VA 23148.



Arlington Lodge No. 102 Officers and Lodge members.

Doctrine Of Labor

Now, this doctrine, that labor is worship, is the very doctrine that has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle

in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality; that fosters the social feeling; that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its

vast temple, is inscribed, in symbols of living light, the great truth that labor is worship.

Albert G. Mackey
The Symbolism of Freemasonry (1882)

Masonic Study Group: A Primer

Right Worshipful William A. Parks, Jr.

Masonry has taken hold among younger men, who see the Fraternity providing endless opportunities for delving into the mysterious, the arcane, the esoteric, and the philosophical within the safety and privacy of Lodge walls. Some new and/or unnecessarily bored Brethren have developed new ways of doing things, some of them prohibited “deviations and innovations” from accepted Masonic practice, ritual and law. Instances have occurred.*

Some have proposed excellent programs on Craft symbolism, personal testimonials, mentoring, and overall deepening of the compellingly spiritual Masonic experience.**

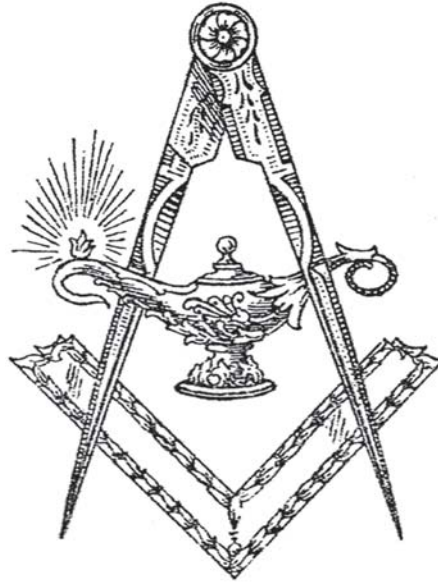
Yet another suggestion put forth to enhance the Masonic experience is the Masonic Study Group.*** Here’s how one Masonic district established its Study Group.

The Group should not and does not meet on Lodge nights. Its schedule does not conflict with stated communications and meetings of Appendant Bodies that meet within the district nor with Scottish Rite meetings attended by members within the district. This leaves no excuses for Brethren not failing to attend.

Meetings rotate among the district’s Lodges, starting with a leisurely meal at 6:00 pm, followed by discussion. This Group meets on the third Tuesday of each month. Any Freemason is welcome.

Brethren meet in the Lodges’ dining rooms and/or basements. Discussions may lead to some subject that requires a few minutes in the Lodge Room, but such rooms, which distance the Brethren from one another and have seating on different levels, are not conducive to open conversation in which every Brother is virtually and not merely symbolically on the Level.

Seating is arranged so Brethren are close and, as much as possible, face to face.



More than two dozen different Brethren have attended for over a year. Attendance ranges from ten to twenty Brethren. No meeting has ended before 8:30 pm. Attendees range from the youngest Master Mason, to Deacons, Worshipful Masters, Past Masters, District Deputy Grand Masters, Past District Deputy Grand Masters, and Grand Lodge Committeemen.

Some of the best discussions have been initiated by Brethren who have never sought office, but have faithfully served their Lodges as cooks, catechism coaches, and caretakers.

A moderator conducts the meeting. While there may be an occasional canned program, the best meetings start with a question. The first meeting in April of 2014, began with the moderator suggesting that the group tackle a Scottish Rite Master Craftsman Course or other books such as *Is It True What They Say About Freemasonry? Or 33 Degrees of Deception*. Fortunately, this went over like a loud obnoxious ring tone at a stated communication. Why fortunately? Why did the Group not function as a book club or a structured course on various elements of Craft lore? Here’s where the group struck

gold.

It is well to remember the maxim that no individual Freemason speaks on behalf of the entire Craft. Remarkably, every attendee at the initial meeting had something to say, had thoughts and ideas about the Fraternity deeply and sincerely held. The opportunity for each member to speak, and ask questions about his own individual Masonic experience or Masonry in general in a casual, unstructured setting, in an atmosphere of trust and brotherly love and affection, opened the floodgates.

Brethren, who had rarely, if ever, had the chance to discuss freely and openly their own heartfelt views of the essence of Freemasonry and its impact upon their daily lives, spoke up without shyness, without the self-consciousness that attends formal presentations or performance of ritual.

At that first gathering, the ideas of a formal course or a Masonic book club quickly disappeared as a discussion broke out, one in which every Brother had something to say, about... What is a worthy Brother Master Mason whose secrets we are obliged to keep? What does “worthy” mean? Wow. That session produced two questions for the “Ask Hiram” column in the *Virginia Masonic Herald*. The group learned that before any Mason shares information with a Brother “on the level,” he better be sure the Brother considers him “worthy.”

At another meeting, the Moderator asked each Brother for a short biography. Here they were, Brethren bound together by their Obligations, learning things about Brethren they had known for years, further binding themselves together in real friendship. The group was surprised to learn how little they knew about the Brothers with whom they share the Mystic Tie.

Continued on page 26.

Masonic Study Group: A Primer

Continued from page 25.

Meetings have proceeded with the moderator emailing notices to group participants that included questions, issues, and topics for discussion at the next meeting.

Such questions and topics include:

Has the Grand Lodge of Virginia adopted a set of Landmarks of Masonry? If so, what are they?

Hitler, the Holocaust and Freemasonry

Just who are the “all” unto whom we are charged to “do good?”

The prohibition against backbiting and slander in *The Constitutions of Masonry*.

One notice stated simply that the next session’s topic would be “death.” What? Yes, death. Piqued by curiosity, that topic attracted nearly the most Brethren ever. As it turns out, Freemasons can’t avoid the topic. What is the Master’s duty when a Brother dies? What if the family refuses the deceased a Masonic Service? That night’s discussion led to the discovery that the Presentation Manual contains a Memorial Service to be performed in Lodge at a stated communication. It also produced a printed consent form to be witnessed by two persons by which a Brother requests and consents to a Masonic Memorial Service.

Another member of the group, inspired by sessions exploring ways to enhance the public’s knowledge of Freemasonry’s reality, has created a series of articles captioned, “The Cornerstone,” which have been published and continue to appear in two local newspapers. The District Educational Officer hopes to present the complete collection to the Committee on Masonic Education for use by other Lodges.

So just imagine. Ten to twenty Brethren sitting around a table or two in a Lodge basement, just freewheeling

about Masonry for nearly three hours once a month. Casual dress, fun food like pizza or barbecue, and just sharing thoughts, ideas, opinions, knowledge, asking questions, and unburdening their souls as they delve into the mysteries, secrets and meaning of the world’s largest and oldest Fraternity..

Everybody gets to speak, everybody. No set agenda. No shouting. No interruptions. No notes, no minutes, and no recordings. The Brethren come into this group starved for the chance to speak their minds and souls to ask questions about the Craft. The group has covered the Knights Templar, the Cathedral Builders, the Royal Society, the Morgan Scandal, anti-Masonry, and ideas for community involvement, (such as holding a cookout at a local nursing home in July), all in a relaxed setting, without embarrassment, with civility, in an oasis of friendship and brotherly love. No

politics, no religion (except as directly bearing on the Craft).

The group members have become the most frequent visitors to other Lodges. They have resurrected the Masonic hug in their district. Each has taught the others and all have received lots of enlightenment.

And it’s not too good to be true. No innovations or deviations. Just really good Freemasonry.

*See, e.g., Hammer, Andrew, *Observing the Craft* (Mindhive, 2010); Porter, Cliff, *A Traditional Observance Lodge: One Mason’s Journey to Fulfillment* (Starr Publishing 2013)

**See, Brunelle, David L., *The Renaissance of Freemasonry: The Revival of Speculative Masonry in Modern America* (Mindhive 2012)

***See, Bizzack, John, *For the Good of the Order: Examining the Shifting Paradigm Within Freemasonry* (Autumn House 2013)

“Due” Does Make a Difference to a Mason

The word “due” shows up in a number of Masonic expressions, such as “due form” and “due guard.”

Both express responsibilities of the officers and members of a Lodge and are admonishments as to their conduct.

According to Mackey’s *Encyclopedia*, “due form” comes from the French expression, “en du forme,” with the “du” coming from “devoir,” or “to owe.” In subordinate Lodges, the officers and members “owe” it to their Brothers to perform their actions properly and with attention to the established usages and customs.

The “due guard” is a mode of recognition referring to the act of duly

guarding a member’s obligations and in reminding him of a penalty should he violate such obligations. Mackey reports that this expression is not found in English or continental Masonry, and is fairly recent within the Americas.

In a similar manner, “due examination” is a test procedure in correct form, as prescribed by Masonic laws.

In addition, “due” is associated with direction and indicates what is “proper.” When found on a map, “due east” is precisely east, with no variation north or south.

Thus, the expectation imparted with the word “due,” is a strict adherence and effort toward truth and light.

Courtesy of the *Masonic Newsletter*

Smile on the Masonic Home Of Virginia



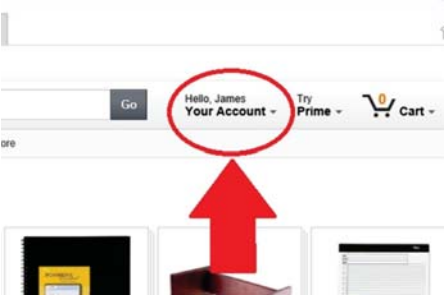
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



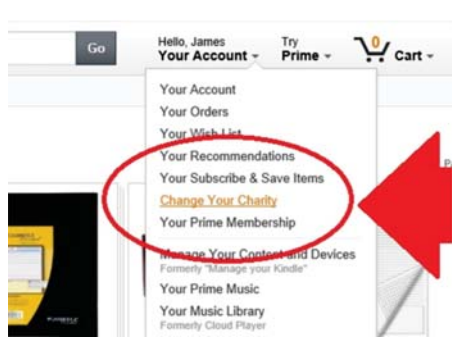
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11-This wonderful feature is being made possible by Amazon, at no cost to the buyer.

Dear Brother Masons

Most Worshipful James D. Cole (2001)
Masonic Home CEO

The letter began, “Dear Brother Masons” and reminded all who read it what Freemasonry really means. The letter, with the specifics altered to protect the writer’s identity, is included in its entirety below.

Dear Brother Masons,

I’ve been a member of ABC Lodge for 51 years. I am 81 years old and almost legally blind, causing the Virginia DMV to take my driver’s license earlier this year. I have a great-granddaughter in a home for disabled children. I raised her from one day old and also adopted her. She has CP (cerebral palsy). She is now 16 years old. I visit this child Saturday and Sunday every week. If it was not for my brother Masons driving me, I would not be able to get there. My wife Martha is 79 years old. We have been married for 58 years. She has Parkinson’s and Alzheimer’s, and is not able to be left alone at any time. She is on Medicaid and receives 4 hours of home care for 5 days a week. I am having to pay someone to stay with her on Saturday and sometimes Sunday, and it’s getting very expensive.

My great-granddaughter who resides at the XY Children’s home had a stroke at birth and has a weakness on her right side and has difficulty talking. She is very smart; the CP didn’t affect her brain, and she can’t figure out why she has to stay at the XY Children’s Home. It was because I couldn’t take care of her needs. This is why I go two times a week to show her that we miss her, haven’t deserted her, and that we love her very much. My wife’s healthcare provider has not been able to provide me with the respite care on weekends so this is why I have to pay people on the weekend. I also have a 45-year-old handicapped adopted daughter who resides at home that, for the most part, takes care of herself. At this time, there are no family members that will help me with anything, as far as care or driving me.

It took a lot of courage to come forward and seek assistance from the Masonic Home’s Outreach Program. This family’s total household income was slightly above the amount the Federal government calls the “poverty level.”

However, if you ask me, this dear Brother is rich. He has Brothers, who care enough to help, and he personally exhibits a level of compassion, character and integrity that makes us all proud to be in a Fraternity of which he is a member. This situation is what gifts to the Outreach Program address. This is the type of case in which the Masonic Home can make a difference, while maintaining the family under their own roof, in their home place.

Yes, he is now receiving support from your Outreach Program. Want to join us in helping?

Where has the Time Gone?

Worshipful Joel T. Bundy

Where has the time gone? It seems like yesterday we had installations. Plans for the year, great officers and pillars of Past Masters in the Lodge, ready to learn, travel, and build for the future. Then I realized that the year is closer to the end than the beginning. It reminds me of the proverb, “Time and tide wait for no man.”

As a physician, and a man who has been in the hospital on both sides of the bed, I have seen the march of time, have anticipated death, and acknowledged death when one was claimed for the subsequent life. What often came as a surprise is the sudden transition from this life to the next. Time is beyond our control, despite our peeking into the futuristic nature of quantum physics. The flow of time remains a mystery, but a certainty for us all.

Recently, I had the pleasure of listening to Dr. Monica Williams-Murphy, an Emergency Department physician, speak about dying and what it means to have a “good death.” Although 90% of us want to die at home, actually 70% actually die in a hospital setting. What we want at this most vital time of our lives isn’t understood by our families, our doctors, and often by ourselves. We misunderstand what we truly desire for our remaining days, conflating the simple number of our remaining days with the qualities of being able to remain independent, dress ourselves, or make decisions that really matter...

In this vein, Dr. Atul Gawande has written a book named, *Being Mortal*, about how we age and die in the 21st century. For anyone who desires a better understanding about how nursing homes and assisted living facilities came into being, and how our world has changed as it relates to our elders, or how our elders relate to their children, this is a well written book that we all should read, several times over.

Masonic Home of Virginia Honorariums and Memorials

Many Lodges and individuals contribute a gift to the Masonic Home to either honor a living person or a Lodge out of respect and appreciation or to generate a legacy of care in honor of one who has passed to the Celestial Lodge above. As these tax-deductible gifts are received by the Home, acknowledgements of the gift, but not the dollar total, are sent to the person honored or to the family of the person memorialized. In grateful recognition of these touching gifts and to recognize those persons so honored, we call attention to the following combined list of memorial and honorarium gifts that were made to the Masonic Home during the period June 1, 2015 through September 31, 2015. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial Name	Donor	Honor/Memorial Name	Donor	Honor/Memorial Name	Donor
Gerri Adkins	Blandford Lodge No. 3 Vernon Stuart Cook Spurmont Lodge No. 98 DDGM's 2014-2015	Ernest H. Knox	Wayne and Mary Ann Flora Lynnhaven Lodge No. 220	Benjamin M. Thompson	Oriental Lodge No. 20
Charles M. Amick	Joseph F. Thornton	Elwood G. Lawson	Jodi L. Bell Westhampton Lodge No. 302 David L. Gordon, Jr. Dorothy E. Biller	Jeffrey P. VanCuren	Fredericksburg Lodge No. 4
John C. Baker	Jefferson Lodge No. 65	Thomas M. Lewis	Fredericksburg Lodge No. 4	Walter C. Volinic	Hudson Morris
Michel H. Bellon	Fredericksburg Lodge No. 4	Jules E. Lingoni	Lynnhaven Lodge No. 220	Christopher D. Wade	Henry Clay Lodge No. 280
Charles A. Brown	Joppa Lodge No. 40	Michael Lombardo	Wayne and Mary Ann Flora	Sean W. Watterson	Richmond Lodge No. 10
Aaron Bryant	Helen M. Lape	Harry B. Lyon	Carroll and Patrisia Owens Susan Hellman J. and Kathy Hirsch Woods and Durham, Chartered CPA's Marie Gozzi Civil War Research Lodge No. 1865	Russell A. Wilcock	Civil War Research Lodge No. 1865
Steve H. Bryant	Mr. James Bryant	Ruth P. Matthews	George T. Matthews Jr.	Milton P. Wilson	Harold and Elizabeth Bohannon John W. Shipley
Mary Carroll	Thomas F. Tickle Daryl E. Saunders	Fred W. Mayfield	Theodore B. Holm Chickahominy Lodge No. 286	Donald P. Wirt James D. Wohlford	Virginia May Lodge No. 38 Wytheville Fraternal Lodge No. 82
Reese E. Carroll	Daryl E. Saunders Bedford Lodge No. 244 Eureka Lodge No. 195 Capeville Lodge No. 107 Central Lodge No. 300 Washington and Henry Lodge No. 344 Thomas F. Tickle	Irving G. Meadows	Nancy M. Holder Westhampton Lodge No. 302	Mary C. Young	John W. Shipley Ronnie L. Shank Robert S. Young, Sr. Hiram Club of Tidewater Dolly Sturgis MAHOVA Masonic Ritual Class Robert S. Young, Sr. James L. Williams Mr. and Mrs. Lilienthal
Elethia Cason	William H. Cason Richard and Mary Peroe	Robert E. Perrin	David A. Brown Harold and Elizabeth Bohannon Walter H. Pope Charles B. Quade Paul C. Reber William J. Rogister	Thomas A. Young	Judd Haynes Sandston Lodge No. 216
Dennis K. Christian	Joppa Lodge No. 40	John W. Pierce	Edwin H. Ragsdale Fort Lee Baptist Church Robert W. Muncy, Sr. Alfred M. Walton Judith G. Mahanes Janet Eppers Samuel C. Anaya MAHOVA Woodshop Nathan and Dorothy Barrey Hugh Burruss Stella Paxton John W. Shipley Varina Lodge No. 272 Richard and Mary Peroe Walter and Jean Mccuiston MAHOVA Masonic Ritual Class Henrico Union Lodge No. 130 Wayne and Mary Ann Flora Betty B. Kennedy Frederick and Patricia Martin, III Marsha K. Campbell	Fred L. Younger	Wayne and Mary Ann Flora June Greeson Christine Bradshaw
James Q. Cobb	Purdie Lodge No. 170	William J. Register	Stuart A. Shipley		
Marion J. Colgate	Chase City Lodge No. 119	Martha Shuler			
Leona Conwell	Florance Atkins S. E. Patton	Jackson C. Simmons			
Morton L. Conwell	Barbara A. Baxter Gayle and Paul Murman MAHOVA Masonic Ritual Class James and Nancy McNeer William Beale B. M. Bass Frank P. Beale Stanley Orchel, Jr. Elsa Wilson Fred R. Jarratt Betty R. Perkins S. E. Patton Bonnie and Tom Bates Florance Atkins	Jay H. Smolins			
Charles L. Cooper	Fredericksburg Lodge No. 4	Charles M. Terry			
George M. Davis	Boykins Lodge No. 287				
Joel K. Dixon	Nansemond Lodge No. 77				
Mildred K. Doughty	Franklin Lodge No. 151				
Charles C. Ellis	Nansemond Lodge No. 77				
Fred L. Ernest	MAHOVA Masonic Ritual Class				
Wayne S. Flora	Lake Drummond Lodge No. 178				
Milton R. Fore	Hill City Lodge No. 183				
Stephen W. Glover	Day Lodge No. 58				
Edward J. Gregory	Chase City Lodge No. 119				
Thomas M. Holder	Nancy M. Holder				
Hazel Howard	Donald F. Rittenour				
Robert B. Jackson	William T. Jackson				
Glenn B. Knight	Civil War Research Lodge No. 1865				



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
October		
10/3	Donald Davies	Glen Allen Lodge No. 131
10/3	Gladys Simmons	Faulkner Memorial Lodge No. 91
10/3	Luther Zirkle	Cumberland Lodge No. 283
10/6	Annie Davis	Metropolitan Lodge No. 11
10/11	Thomas Carver	Washington and Henry Lodge No. 344
10/11	Grace Tinsley	Glen Allen Lodge No. 131
10/11	Robert Young	Portsmouth Lodge No. 100
10/13	Gloria Martin	Sandston Lodge No. 216
10/14	Lucy Lamp	Winchester-Hiram Lodge No. 21
10/22	Paula Swansey	Manchester Lodge No. 14
10/22	Freddie Throckmorton	Washington and Henry Lodge No. 344
10/23	Richard Andrews	Washington and Henry Lodge No. 344
10/24	Irma Tunstall	Thomas N. Davis Lodge No. 351
10/27	Welvin Davis	Arlington Lodge No. 102
10/28	Gloria Hall	Woodland Heights Lodge No. 345
10/31	Irma Thornhill	Transportation Lodge No. 337
November		
11/4	Catherine Busbee	Westhampton Lodge No. 302
11/4	James Friis	Franklin Lodge No. 151
11/8	Thomas Spain	Southside Lodge No. 191
11/9	Betty Lide	Broadwater Lodge No. 71
11/10	Lois Roan	Woodland Heights Lodge No. 345
11/14	William Martin	Sandston Lodge No. 216
11/16	Carolyn Kaufman	Churchland Lodge No. 276
11/19	Glenn May	Varina Lodge No. 272
11/23	Barbara Pyle	Ruth Lodge No. 89
11/23	Martha Sugg	Sandston Lodge No. 216
11/24	Walter McCuiston	Thomas N. Davis Lodge No. 351
11/24	Helene Peters	Sandston Lodge No. 216
11/27	Walter Harvie	Washington and Henry Lodge No. 344
December		
12/3	Alice Bond	King Solomon's Lodge No. 194
12/5	James Herring	Richmond Lodge No. 10
12/7	Joyce Beninghove	Varina Lodge No. 272
12/9	Judith Houchens	Cloverhill Lodge No. 253
12/9	Robert Jeter	Washington and Henry Lodge No. 344
12/11	Betty Stinson	Black Heath Daylight Lodge No. 1982
12/15	Patrick Wilson	Mann Page Lodge No. 157
12/18	Mary Lee Peroe	Northside Lodge No. 292
12/18	Edwin Ragsdale	Thomas N. Davis Lodge No. 351
12/19	Luvirda Mitchell	Elbert Munsey Lodge No. 298
12/21	Lucille Corcoran	Naomi Lodge No. 87
12/24	Nellie Marano	Metropolitan Lodge No. 11
12/25	Norma Klebert	Glen Allen Lodge No. 131
12/28	Earl Slaughter	Thomas N. Davis Lodge No. 351

December

12/21/1984	Gardner and Gypsy Rollings	Wakefield Lodge No. 198
12/24/1953	Thomas and Ann Spain	Southside Lodge No. 191
12/27/1952	John and Betty Stinson	Black Heath Daylight Lodge No. 1982
12/28/1954	Robert and Lettie Muncy	Sandston Lodge No. 216
12/31/1960	Nathan and Dorothy Barrey	Treadwell Lodge No. 213

Resident Deaths

Date	Resident Name	Lodge Name
June		
6/2/2015	Morton (Pete) Conwell	Edwards Lodge No. 308
6/8/2015	Elsie Hoy	Tuckahoe Lodge No. 347
6/14/2015	Mack Morris	Westhampton Lodge No. 302
July		
7/10/2015	Fred Ernest	Mann Page Lodge No. 157
7/27/2015	Elethia Cason	Atlantic Lodge No. 2
August		
8/4/2015	Julia Williams	Williamson Road Lodge No. 163
8/10/2015	Leona Conwell	Edwards Lodge No. 308
8/24/2015	Mildred Butler	Thomas N. Davis Lodge No. 351
8/26/2015	Tempest Reed	McDaniel Lodge No. 86

New Residents

Date	Resident Name	Lodge Name
March		
3/18/2015	Caroline Lee	Glen Allen Lodge No. 131
June		
6/1/2015	Lois McCam	Northside Lodge No. 292
6/8/2015	Mary Clements	Princess Anne Lodge No. 25
6/9/2015	Freddie Throckmorton	Washington & Henry Lodge No. 344
6/23/2015	Roy and Sylvia Lacks	Halifax Lodge No. 96
July		
7/17/2015	John and Joyce Deputy	Oriental Lodge No. 20
August		
8/10/2015	Edward and Paula Swansey	Manchester Lodge No. 14
8/25/2015	Brenda Kerrick	Mt. Carmel Lodge No. 133

Resident Anniversaries

Date	Resident Name	Lodge Name
October		
10/14/1951	Paul and Wanda Lucey	Ruth Lodge No. 89
November		
11/4/1950	Edwin and Juanita Ragsdale	Thomas N. Davis Lodge No. 351
11/12/1955	Leon and Dolores Headley	Manchester Lodge No. 14
11/18/1956	James and Novella McDonough	Kemper Macon Ware Lodge No. 64



Masonic Home of Virginia



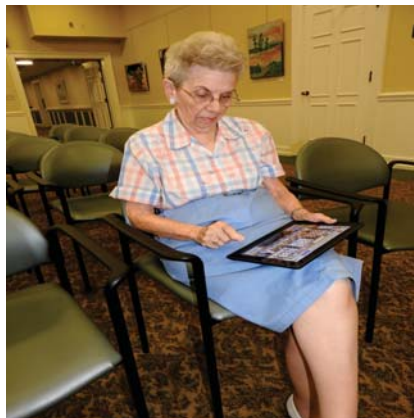
Board Members serving dinner for the 125th anniversary solstice dinner.



B. Gadouray and I. King having a good time at dance club.



L-R: R. Muncy, L. Muncy, and G. Rollings at the crabfeast.



Mildred Ammons enjoying her iPad.



2016 King and Queen - Curtis Harver and Agnes Cash.



L-R: J. Colby, N. Taylor, J. Taylor, F. Gardner, and H. Duke with Shriners Clowns of America



L-R: D. Ridings and M. Brooks painting.



R. Andrews picking crabs.



Hattie Crebbs with a pet therapy bird.

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Grand Master of Masons in Virginia, Reese Edward Carroll, Jr., and the Grand Line 2014-2015.