



THE VIRGINIA MASONIC HERALD

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FALL 2020



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The Virginia Masonic Herald

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CORRECTION

Brother Glen L. Hutchinson, Victoria Lodge No. 304, was inadvertently left off the list of Retiring Secretaries for the Masonic Year 2020 in the Spring Issue. The Grand Lodge office appreciates his many years of service to the Lodge and to the Craft and apologizes for this unintentional oversight.

Errata

In the summer issue of the Masonic Herald, Untied States President Dwight D. Eisenhower was incorrectly identified as a Mason.

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/>

Masonic Herald Deadlines

Winter Issue	November 1
Spring Issue	February 1
Summer Issue	May 1
Fall Issue	August 1

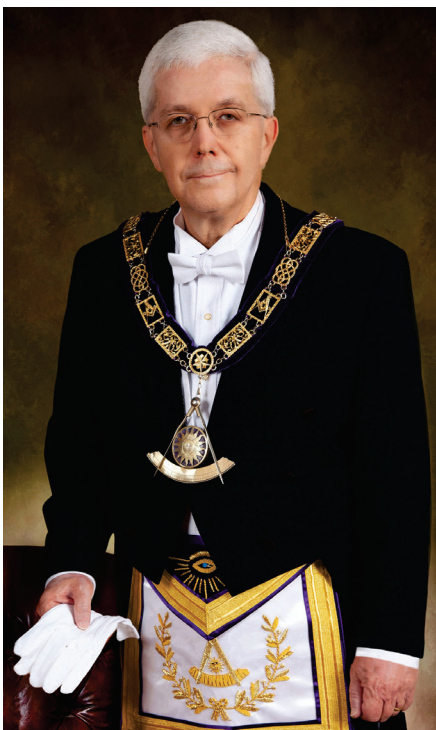
The Grand Master's Message

Greetings friends and Masonic family. I bring you wishes of wellness and prayers for God's provision and comfort as we continue to navigate days of incredible challenge. Most every day brings a new turn, but all in all, I would say the Fraternity is faring well. We have much to be thankful for, plenty of work to do, and lots of promise on the horizon.

Normally, the Grand Master's message in the Fall edition of the *Masonic Herald* brings words of farewell and words of reflection on the journey that is rapidly drawing to a close for he and his Lady. With COVID-19 though, and so many matters of great concern unfolding around us, history will record the year 2020 as a time when much of what we knew as normal evaporated before our very eyes and a time when the most common direction from the "GPS of Life" was "recalculating."

Now, we are far enough into this coronavirus pandemic that we know and understand that it is going to take some time to get back to where we were when things started to shut down on March 11, 2020. Short of a vaccine, which we hope to see later this year, or more likely in early 2021, there appears to be no immediate fixes or shortcuts. Lodges are starting to open again, although very slowly and with many precautions in place. As of this writing, approximately eighty Lodges have exercised the option to not reopen, mostly out of concern for those members, who are at higher risk, or because the Lodge is not large enough to accommodate social distancing. In the absence of traditional degree work at the Lodge level, plans are underway for a series of District One-Day-Conferrals on October 3 and 10, 2020.

On May 14, 2020, I met with the Deputy Grand Master, Right Worshipful James "Jim" Winfield Golladay, Jr., to begin discussing plans for the balance of the 2020 Masonic year. Sub-



Grand Master
M.: W.: Douglas Vernon Jones

sequent meetings occurred with the elected and appointed Grand Lodge Officers, the Past Grand Masters, and the District Deputy Grand Masters. One of the primary topics before us was the Grand Annual Communication in November and the likelihood of whether or not we could proceed normally. We were advised by our headquarters hotel, the Hilton Richmond Short Pump Hotel and Spa, that they would work with us



in every possible way; however, accommodating a group our size and meeting our standard requirements, was going to be most unlikely this year. Restrictions imposed by civil authorities on crowd size will also have a bearing. So, out of necessity, the Grand Annual Communication will look very different to say the least, a highly abbreviated session on Saturday, November 7, 2020, to address only the most urgent and necessary business. Attendance will be limited to elected and appointed Grand Lodge Officers, Past Grand Masters, District Deputy Grand Masters, one representative from each subordinate Lodge holden under the Grand Lodge of Virginia, and those whose attendance is deemed necessary by the Grand Master. Plans, of course, are fluid and subject to change based upon day-to-day developments.

Another major area of consideration was holding the elected and appointed Grand Line Officers and the District Deputy Grand Masters in place through the 2021 Masonic year. The idea for this began as a gracious offer and suggestion from the Deputy Grand Master. Many factors were considered to include continuity of leadership in the face of external uncertainties. The Past Grand Masters and others agreed this was the right thing to do given months of shut-down and the sidelining of so many plans, programs, and official visits. Lodges will also have the option of not advancing their progressive line as well; however, should the Lodge choose to do so, they may proceed with the election and installation of officers in December. Various actions on my part as Grand Master, such as setting aside law, will be necessary to move all of this forward. The decision to hold elected and appointed Grand Lodge Officers and District Deputy Grand Masters in place will take the form of an Official Act by the Grand Master and will be subject to

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The Grand Master's Message

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review by the Past Grand Masters at the Grand Annual Communication.

A frequent topic of discussion, and something I think about a great deal, is what will Virginia Freemasonry look like on the other side of this pandemic? Will we have a decline or increase in membership, and what impact will all of this have on the strength and viability of our Lodges? With respect to membership, the One-Day Conferral numbers are looking very strong, signaling interest in the Fraternity and what I like to believe is a hunger and desire for fellowship with good men, who stand for something of lasting value, men with a moral compass motivated to do the right thing, not just the easy or popular thing when guided by passing whims.

More than ever though, we need to be concerned about the strength and viability of our Lodges. Months of shutdown can test even the strongest Lodge. What will all these good and worthy men who receive the degrees in the One-Day Conferral, find on the other side of the West Gate? Will there be activities and programs to challenge and engage them, or will they be left to their own devices? Are we prepared to offer robust Masonic education to these new members and are posed to ask them, using your talent and skills, what can you do as our newest member to help your Lodge and your community? Are we prepared to deliver what we promised, or have we promised anything in the first place? We often talk about guarding the West Gate, and rightly so, but we need to be equally steadfast in guarding the other side of the West Gate. These good men came to us for a reason, they came because they are looking for something more to life. Will the time they spend in Lodge be enriching and worth the investment of time they take away from the other demands of life, or will they all too soon exit the back door of the Lodge, because

they found no meaningful connection? I think these are fair questions to ask, yes, tough, but nonetheless necessary. While remaining ever optimistic, in the midst of some shaky times, we are wise to be equally realistic, the future of our new members and our Lodges is in our hands, yours and mine.

Building healthy Lodges and having a strong Masonic presence in our communities has been, and will continue to be, a central part of my message as your Grand Master. The pandemic has revealed the good and generous heart of all of you, the men who wear the Square and Compass on their ring. It has revealed your fervent desire to care for one another and to serve the commu-



nity. Make no mistake though, the pandemic has tested our Lodges, just like it has tested our churches, businesses, and the world around us. Many forces, economic and otherwise are pressing in, so let us keep our eyes wide open, and let us not become complacent. I will ask this one final question, what about our current members, particularly those who are not too active, or not active at all, where will they be on the other side of the pandemic? Will the shutdown make it all too easy to fade away, or are we going to be there at the back door of

the Lodge to catch them before they get away for good? The ultimate outcome is up to you and me.

As we recalculate and move forward on this journey from where we are now back to at least some semblance of normal, I cannot begin to tell you how much I look forward to resuming Official Visits to your districts and Lodges and to having a full round of Division Leadership Conferences in 2021, likely to be scheduled in the late spring/early summer when, hopefully, health risks have diminished.

Thank you for hanging in there, and thank you for your sacrifices through some pretty tough days. We have all been tested. Thank you for being so good to Frances and myself, we are grateful every day for your kindness. To the Worshipful Masters and the District Deputy Grand Masters out there on the front lines, thank you. You keep the flame of Freemasonry burning brightly. To the elected and appointed Grand Lodge Officers, who continue to labor every day for the good of this Grand Lodge, thank you as well, you have never wavered no matter how tough the challenge.

Maybe this pandemic has been a wakeup call, yes, Freemasonry has stood the test of time, I am optimistic this will continue to be the case, but I am also realistic. Life has thrown us a curve ball, one this we never saw coming and among the lessons is the fact we cannot rest on our laurels. We have to work harder than ever before to keep the flame of our great Fraternity burning. So, as we recalculate and move forward, the destination, when and how we will get there, well, that is a bit of an unknown at this point. We will eventually get there though; I believe held together by the "cement of Brotherly Love and Affection" and ever guided by the firm and steady hand of the Supreme Archi-

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The Grand Master's Message

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fect.

As the American Trappist monk, Thomas Merton put it, "Whether you understand it or not, God loves you, is present in you, lives in you, dwells in you, calls you, saves you and offers you an understanding and compassion, which are like nothing you have ever found in a book or heard in a sermon." The boat may be a bit rocky, but the shore is in sight. We will get there.

"To know the strength of your anchor, you have got to feel the fury of the storm."

In closing, I want to thank the Deputy Grand Master, the Grand Lodge Officers, Past Grand Masters, and most



especially, all of you, for your support, encouragement, and for giving myself and Lady Frances the opportunity to, hopefully, finish what we started. I am

beyond grateful for the opportunity to press on with my message and programs, and most of all, Frances and I look forward to traveling the Commonwealth to be with all of you.

These are anything but normal times, and we must labor like never before to keep the flame of Freemasonry burning brightly. As I will continue to say, our communities need us now, and they will need us even more on the other side of the turbulent days we now walk through. May the guiding hand of the Supreme Architect always sustain us.

Douglas Vernon Jones
Grand Master

242nd Grand Annual Communication Saturday, November 7, 2020

The 242nd 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 Saturday, November 7, 2020, at 10:00 O'clock A.M. The Grand Master's Address will be delivered after the opening of Grand Lodge. Please review the budget to be considered at Grand

Lodge. All non-essential business, including resolutions and awards will carry over to the 2021 Grand Annual Communication.

Attendance will be limited to elected and appointed Grand Lodge Officers, Past Grand Masters, District Deputy Grand Masters, and one representative from each subordinate Lodge. The Master may, under his hand, appoint some Brother as proxy. No Brother shall represent more than three Lodges.

Resolutions to be considered in 2021 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, 2020.

Requests for fraternal recognition will be presented by the Committee on Foreign Correspondence for the following: the Grande Oriente Bahia, the Grande Oriente Rio da Janerio and the Grande Oriente Paulista.

Most Worshipful Douglas Vernon Jones Itinerary 2019-2020

September 2020

- 2 Cabell Lodge No. 328, 50-Year Veteran's Award
- 7 Reserved
- 8 SP&I Meeting
- 9 GLO & MAHOVA Board Meetings

October 2020

- 9 MAHOVA Meeting
- 17 - 20 Grand Lodge of Kentucky

November 2020

- 7 Grand Annual Communication

Our Charge as

Worshipful Robbie L. Robinson

It appears to some that the “charges” are a minor addition appended to the ritual of each of the Degrees, but this is not the case. The importance of the charges serves to relate the broad philosophical, historical, and traditional teachings of the Degree to our own lives and times.

To begin understanding their importance, reflect on the word “charge.” One definition is to give instructions to a person. A second is to give a task to a person. A third is to be responsible for something, and a fourth deals with trust or safekeeping.

The “charges” apply to all Masons, from an Entered Apprentice, to a Fellowcraft, to a Master Mason from the perspective of each of these meanings. When giving the “charge” at the end of each degree, we are, in fact, providing instructions. We are also giving him certain tasks and making him responsible for certain things, and trusting him to live up to the standards, and to safeguard the principles, as articulated in the degree.

To live as close to a pure Masonic life as we can, it is useful to do more than simply listen to the “charges.” At regular intervals, we should review the instructions they contain, so we might more successfully act in accordance with their values.

Entered Apprentice

When an initiate enters the Lodge, he is taught three great duties to which he must always adhere: the first duty is to his God, the second duty is to his neighbor, and the last is to himself.

He must believe in the Supreme Being. He is to believe and act with a pure heart, remembering that the Supreme Architect of the Universe is the giver of all good graces to all mankind.

The initiate should never treat his neighbor other than how he would want his neighbor to treat him: with respect, honor, and dignity. Beyond the moral imperative contained in the Golden



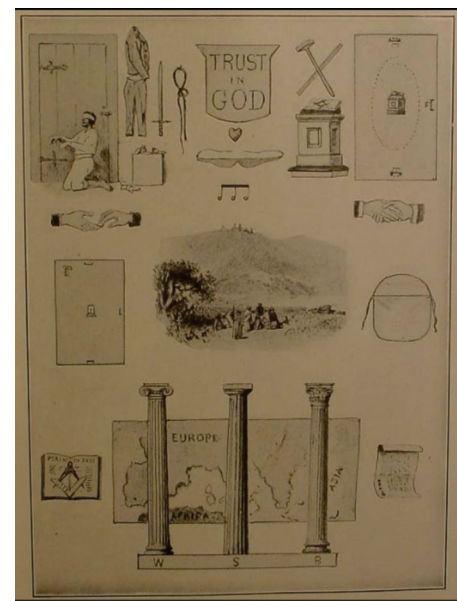
Rule, failure to adhere to this principle reflects on our Masonic character. In your community and among your circle of acquaintances, bad behavior not only diminishes your own reputation, it also tarnishes the reputation of the Fraternity. Instead of being a role model in your community and a person others would want to emulate, they will judge that value of Freemasonry has detracted rather than added to your character and they would hardly want to join our Craft.

Last, but not least, is the duty that you owe to yourself. If you do not live uprightly and continue to grow morally and spiritually, you fail in this duty. Rather than becoming better than you are now, which is the goal of Freemasonry, making good men better, you will fail to realize the potential given to you by the Great Architect of the Universe.

Fellowcraft

In the Fellowcraft “charge,” you are to improve your education and increase in knowledge. This “charge” is, in a sense, a code of conduct which requires

you to stay within the realm of the rules and regulations of the Fellowcraft Degree. You are told that your behavior and deportment thus far have earned the honor which now has been conferred on you, and in this new character, you are required to conform to the principles of the Order by always persevering in the



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as Freemasons

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practice of every virtue.

It is understood that improving yourself in knowledge encompasses not just the skills needed to earn a living, but includes the social skills and the practice of moral character. Again, the “charge” not only defines the strengthened bonds, ties, and duties toward your Brethren, but makes the point that the true test of a Mason goes beyond his behavior as a Mason within the Lodge, to include his conduct in the community.

Master Mason

When you receive the “charge” at the end of the third degree, it focuses very clearly on the character expected of a Master Mason, which in many ways defines the essence of Freemasonry and projects a proper image of the Fraternity to the community and to the world.

It would take more time than is available for this talk to detail the full meaning of Masonic character. It is clear, however, that in the eyes of the community, Masonic character will be defined by your behavior and demeanor, rather than by the high sounding words and principles in our literature. Often evidence of Masonic character is dependent on the little things: a caring word, a kindness extended, or a small favor, than on some grand gesture.

The absence of Masonic character is equally noticeable when in Lodge there is a lack of courtesy among the Brethren, back biting, and unseemly arguments, which harm the Lodge. This then diminishes enthusiasm, affects ritual, determines attendance, and reduces participation. Such deportment in Lodge, which is supposed to be where we should exhibit the gold standard of behavior, is often evidenced in questionable conduct outside the Lodge, tainting the image of our Fraternity.

To avoid these situations from occurring we need to review the “charge” to the new Master Mason that “the An-



cient Landmarks of the Order, entrusted to your care must always be preserved and never suffer them to be infringed, or countenance a deviation from the established usages and customs of our great Fraternity.”

We also are told to never let any motive make us swerve from our duty, or violate our vows, or betray our trust. It is in these unfortunate circumstance when these situations do arise, it is up to us “in the character of a Master Mason,” to set an example by demonstrating leadership, and deciding to engage, and, by acting quickly restore peace and

harmony in the Lodge.

I conclude by restating the proposition that there is value in setting aside a time of quiet reflection when we can revisit the “charges” of the degrees and consider what it means to be a Master Mason. First, we should remember the obligation we have to our newer Masons to set an example. Second, we should also remember the obligation to render ourselves deserving of the honor that was conferred and merit the confidence, which was reposed in us when we were raised to the Sublime Degree of Master Mason.

Varieties of Maso

Brother Chris Earnshaw perseveres in his mission to enlighten his Brethren by bringing to light various paths to personal fulfillment through Freemasonry. To this task, he brings his unique education and life experience.

After World War II, Brother Earnshaw's father, a Royal Air Force Pilot, turned to commercial flight, giving his son the opportunity to travel the world. Brother Earnshaw took up his father's interest in the Far East, earning a B.A. in Japanese and Chinese languages from London University's School of Asian Studies. He also holds a PhD in neuroscience. Eventually, found work in the Japanese pharmaceutical industry because the company felt it was easier to teach him pharmaceuticals than to teach chemistry to a Japanese. Eventually, Chris developed his own medical device company.

His interest in Freemasonry came from his grandfather, who once received a visit from the Speaker of the English House of Commons. The visit so impressed Chris that when he was working in Kobe, he discovered and joined the only English Lodge in Japan. He is Past Master of Sinim Lodge under the Grand Lodge of Massachusetts. He is a Thirty-Third Degree Inspector General Honorary and a Recipient of the Order of Merit conferred upon him by the Grand Lodge of Japan for his educational activities and served as Past Grand Historian of that Grand Lodge.

A voracious reader, Brother Chris owns a personal library of four thousand books, which he terms "small." His extensive reading led him to his explorations of other fields, more especially modern Freemasonry. He studied its connections with the quest for immortality, its continuing relationship with "obsolete" alchemy, its spiritualism, and the opportunities those connections provide the Brethren to enrich their Masonic experience.

Right Worshipful William A. Parks, Jr.

Therein resides Brother Earnshaw's value as a relative newcomer to Masonic authorship.

Earnshaw found his inspiration from his study of Mencius at the University of London. Mencius was a Chinese Confucian philosopher born in 372 BC. Considered as the "second Sage," after only Confucius himself, he belongs to Confucius's fourth generation of disciples.

Four years ago, Brother Earnshaw stayed at a Daoist Temple in Taiwan. He was surprised to discover that the Temple ritual includes elements nearly identical to the First Degree of Masonry. Further research led to a Chinese Mandarin who visited London in 1689 and taught the Dao to a Librarian at Oxford University. That in turn led to yet more connections between Chinese philosophy and Masonry. Brother Earnshaw wrote a series of four books describing his findings. In short, unlike so many Masonic authors who write vaguely of the "ancient mysteries" of the Craft, Brother Earnshaw details the extraordinary links between Masonry and ancient Chinese philosophy itself.

Each of Brother Earnshaw's works begins with extensive and detailed histories of Grand Lodge Masonry that emerged during the eighteenth-century Enlightenment. These histories alone repay the price of admission. Rather than dropping names without context, he presumes no foreknowledge on the reader's part. This results in several paragraphs for each person named instead of several names per paragraph, which can bewilder even the best informed.

In *Freemasonry: Spiritual Alchemy*, Brother Earnshaw guides his readers through the intellectual, philosophical, religious, and scientific turmoil of the sixteenth and seventeenth centuries. Thereby providing the complex milieu

from which Grand Lodge Masonry emerged and ultimately succeeded. He relates the stunning transition of prevailing thought to experimentation and tediously gathered data. Such change did not come without serious struggle.

The Royal Society, of which several Masons were members, introduced a new way of learning. It was based upon empiricism, observation, and insight into man's capacity to escape superstition and groundless speculation leading to the birth of science and the discovery of physical phenomena that govern the universe.

Alchemy, the fruitless search for the "Philosopher's Stone" and the means of transforming dross metals into gold, morphed into chemistry. Nevertheless, alchemists themselves had developed a pre-science based on experimentation that science usurped. This compelled the exercise of tedious observation, collection of data, and the development of "useful knowledge." Alchemy's reliance on fermentation, fixation, and coagulation led to the creation of herbal medicines and tonics. I also led to the study of optics and the behavior of light itself. Brother Earnshaw notes:

"The reason that scholars such as Newton, Boyle, Hooke, Spinoza, Hobbes, Huygens and Berkeley all found optics fascinating is that optics could be expressed in mathematical terms. Not only in mathematic terms, but more especially in geometry. Thus Dante called optics the 'handmaiden' of geometry. Geometry was the language of the universe, and by understanding this language scholars could understand the works of God. Studying optics us-

[His] adventure has inspired him compelling philosophy, and spiritual, and adventure of the search for new in Masonry around the

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Sonic Experience

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ing geometry connected people to astrology, astronomy, cosmology, and the mind of God.”

This background provides insight into what was on the minds of Grand Lodge Freemasonry's founders as they developed the original first Three Degrees. Brother Earnshaw's examination of the subjects studied by the educated gentlemen of the Enlightenment extracts the principles, philosophy, ideas, and beliefs that were included in Masonic ritual as the Craft was going public. Thus, we still find the seven liberal arts and sciences extolled in the Fellowcraft Degree.

So, the first and second sections of

adventurous life *Spiritual Alchemy*, dealing with Eighteenth Century ideology and the early development of Speculative Masonry respectively, leads to the third section's application of Alchemy to the spiritual growth of the individual Mason. This cements Brother Earnshaw's well-developed argument that Freemasonry constantly grows, develops, inspires, and transforms the individual. Through trial and error, experimentation, discovery, and a transformative process it creates a whole, insightful, and complete Mason. The process lasts a lifetime.

Turning to Brother Earnshaw's most recent release, *Freemasonry: Initiation by Light*, the reader finds what the author describes as a new and unique insight into the origins of the Craft. Here, Brother Earnshaw, for the time being completes his mission to explain and argue for the Craft's potential to transform and enlighten the individual.

As before, this book begins with yet another history of the foundation of Grand Lodge Masonry, but here this

history serves another purpose. By including biographies of early founders such as Elias Ashmole and Sir Christopher Wren, as well as those he terms the original three Grand Masters of the Revival (Anthony Sayer, George Payne, and John Theophilus Desaguliers) Earnshaw puts flesh on the bones of those who founded the Craft and developed its early Rituals.

Along the way, Brother Earnshaw regales the reader with the reception of Pocahontas in London; the disruptions of the Gorgomons; the proliferation of early Masonic “exposures;” and the hijinx, shenanigans and scandals of the dissolute and scandalous fourth Grand Master, John, Duke of Montagu.

But enough of name-dropping. Brother Earnshaw's opening history stands alone as a surprisingly complete, comprehensive, and satisfying re-telling of early Freemasonry; its evolution from Operative to Speculative; its early explosive growth and success; scandals, persecution, maturation, divisions, and reconciliation. His inclusion of so many of the highlights of early Masonic history in a logical, understandable, jargon-free one hundred and twenty-nine pages provides an excellent introduction to the Craft for novices. It is a handy refresher and reference guide for those already familiar with its subject.

This history sets the stage for the author's grander scheme.

Following a brief chapter on “Modern Freemasonry,” the author hits the reader with his surprising Chapter 3, “Jesuits – The West Meets China and the Dao.”

Rather than a review of Jesuit persecution of Freemasonry, Brother Earnshaw, “enters waters uncharted in Masonic literature.” This begins with a review of Chinese history, its dynasties, emperors, geography, development, and walls (there's more than one). That naturally leads to Lao-Tzu, the Old Master, creator of *The Book of the Way*

and Morality. The seminal work on the foundation of Chinese philosophy, religion, and government. Lao-Tzu's contemporary, Confucius, born in 551 BC, laid out his *Analects*, of which Zhao Pu, minister to Emperor Tai Zu (927-976), said that a person “can govern all under heaven with just one half of the *Analects*.”

“Confucianism became central to the Chinese way of life, so much so that it was taught in schools until the Imperial Period in 1912.”

The Jesuits appear in China in the sixteenth and early seventeenth centuries in pursuit of the Vatican's hope “to convert the whole world to Catholicism.” Despite a few bumps in the road, they did quite well until their suppression in 1773. They managed to mostly convert China to Christianity by allowing the “old ways,” such as ancestor worship, to persist alongside Christianity. Eventually Rome condemned this practice as syncretism, the synchronization of various religious practices. Despite this, the Jesuits returned to Europe and the Enlightenment with the knowledge of vast areas of Chinese culture and philosophy. All of which, and much more, culminated in 2016, when Brother Earnshaw “was initiated into Daoism at LingYin Temple in Taiwan.” He “immediately recognized the initiation as being virtually the same as the First Degree Ritual. Now is the time to put it all together.”

And put it together he does, including side by side tables lining up the correspondences between the Entered Apprentice Degree and the initiation into the Dao, providing a deep and insightful “Eureka!” moment.

Brother Chris Earnshaw's adventurous life has inspired him to narrate a compelling philosophic, religious, spiritual, and Masonic adventure of his successful search for more light in Masonry halfway around the world.

The Masonic Lodge as Sacred

Worshipful Brian R. Croteau

This article is a summary of my personal opinions, bolstered by academic research or reasonable proof, where available, and contains some speculative assumptions. It is a work-in-progress on what our ritual does or looks like but is not nor is it intended to be an official interpretation of ritual.

My argument consists of the following main points:¹ Masons set themselves aside as men of God;² we “create” space, which is dedicated and consecrated in ceremony similar to that used for churches and other places of worship, and that space, now “sacred,” separates us during our meetings from the “profane” world around us;³ that our actions in “protecting” our “sacred space” during Charge at Closing results in a configuration of protection well-recognized by many formal religions.

First, we as Masons accept that we are children of God¹, however worshiped, and that by choosing the Masonic path of service to our fellow men², we are furthering the intent of our Creator for man whom he created.

Second, we dedicate our Masonic Lodges with ceremony, prayer, and ritual actions that replicate, at least in form, the consecration and dedication actions for churches and similar structures. In the Grand Lodge of Virginia Consecration of a Lodge Hall (found in the *Manual of Ceremonies*), the Grand Senior Warden, in response to queries by the Grand Master, states that, “A Lodge is a symbol of the world” and that, “It extends from East to West and between North and South.”³ Additionally, in the Dedication of Masonic Halls and Lodge Rooms, the Grand Master utilizes the same corn, wine, and oil as presented in the Fellowcraft Degree, using the same explanations.⁴

The concept derives from religious ceremonies, both pre-Christian and Christian. For Christians after about the

sixth century or so, the purification of a space was increasingly ritualized, the created of a sacred space. For example, if a building was to be consecrated for use as a church, there would be many steps and parts to the purification and dedication/consecration process. Examples from three cathedral dedications in the twentieth century still include the elements described. The Cathedral Church of Christ in Victoria, British Columbia, has as the first Prayer of Dedication, a line which is similar to our stated intentions as Masons, that it be “...opened for thy service, ...always filled with thy presence, and...always a refuge for thy faithful people.”⁵ Similarly, the prayers for The Consecration of the Church in The Consecration of the Cathedral Church of Saint Michael, in Coventry, Great Britain in 1962 contains the prayer (in part) “...let thy faithful people pay their vows; ...let their faltering steps be set again on the highway of faith.”⁶

Third, Masonic tradition tells us that we should regard any who are not Masons as being “profane.” But what does that really mean, and from what do we get the concept? According to the eminent sociologist Émile Durkheim, the sacred refers to those collective representations that are set apart from society, or that which transcends the humdrum of everyday life. The profane, on the other hand, is everything else, all those mundane things like our jobs, our bills, and our rush hour commute.⁷ More importantly, we consider our Fraternity and our Lodges, especially when opened by our ritual, to be “sacred space.” By extension, while in Lodge especially making a new Mason, as well as our thoughtful, attentive, and prayerful work in support of the Lodge as an institution, is work in support of our spiritual beliefs. St. Thomas Aquinas explained why: “Devotion to God’s holy ones ... does not terminate in them,



but passes on to God, in so far as we honor God in His servants”⁸. The admonition to think, be, and act godly takes on a very specific role in Lodge.

Speculative argument: the first documents that mention the presence of Masonic Lodges, in the late 1500s, refer to the conduct of meetings as early as 1399, just before the Early Modern Period and therefore within the time period in which the ritual calling of archangels was still done during the dedication of churches and possibly Lodges; that all the early speculative members of Masonic Lodges were men of intellect and education, which education would have included religious readings and study; and that these same men were devoutly religious and likely did not set aside those beliefs in the creation of early Masonic ritual. It is therefore more than just coincidence that the arrangement of certain officers in the Lodge room, at one very specific point in time, closely resembles the sanctification or purification process for sacred space and could well have been the basis for the development of ritual and use of space, in that it matched the commonly assigned locations of the



Continued on page 11.

Sacred Space: The Charge at Closing

Continued from page 10.



four great archangels.

References to the four great Archangels, Michael, Gabriel, Raphael, and Uriel, included descriptions of their powers and attributes, including cardinal directions.⁹ Descriptions differ, but the following are most common.

Raphael is the Healer, “of souls and bodies” according to one source. He was the mysterious man who wrestled with Jacob, crippling him with a touch to win the match, then healing him equally instantly. Raphael is found in the East.

Gabriel is the Messenger. It was Gabriel who told Mary of her cousin Elizabeth’s pregnancy late in life, from whom John the Baptist was born. It was Gabriel who brought word to Mary of her own pregnancy with Jesus. Gabriel is found in the South.

Michael is the Guardian. He is often depicted with a flaming sword, and it was he who guarded the entrance to the Garden of Eden after Adam and Eve were expelled. He is the patron saint of several military religious orders. Michael is found in the south.

Last is Uriel, whose role is variously described but most commonly as the Es-

cort of Souls. He is found in the north.

OK, so how does that lead to a Masonic space? The Charge at Closing, has all the characteristics of the careful placement of officers to “call” or utilize the attributes and strengths of the four great Archangels.

At the closing of a Master Mason’s Lodge, the Master of the Lodge recites the Charge at Closing, admonishing the Brethren to remember their obligations, their duties, to keep themselves just, upright, and moral, to render aid to all who might need it, most especially their own Masonic Brothers. The three Stationed Officers are in their respective positions about the altar. The Brethren are clustered mostly in the West, edging to the South and North according to the size of the crowd. But four other officers stand generally in front of their usual chairs, not moving much after the Lodge is called up.

The Chaplain stands in the Southeast corner of the Lodge; the Senior Deacon stands in the Northeast corner; the Marshal in the Northwest corner; and the Junior Deacon in the Southwest corner.

Now, if you rotate each of these officers counter-clockwise (turn right and move) from their corner to the midpoint of the adjacent side, you end up with a new configuration, which I believe is more than just coincidence.

Raphael the Healer, in the East, is the “healer of bodies and souls,” and so now is the Chaplain, through whose prayers we open and close our Lodges, through whose intercession a blessing is invoked on each new candidate to our gentle Craft, and who leads the candidate (and Deacon) through the circumambulation. He is the representation of the healing power of prayer.

Uriel the Escort of Souls is in the North, and so too the Senior Deacon, having slid that half-side over to the North, who escorts candidates through the degrees and distinguished visitors within the Lodge.

Gabriel the Messenger is in the West, as is the Marshal with his move. The Marshal is a poorly understood role in many Lodges, but in parades and ceremonies it is he who leads, whose mere presence at the head of the column “sends the message” of the coming of the Master of the Lodge.

Lastly, Michael the Guardian is in the South, as is the Junior Deacon after his move and who, as the Inner Guard to the door of the Lodge, prevents “Cowans and eavesdroppers” from invading the sacred space of the Lodge, in much the same manner as Michael guarded the entrance to the Garden of Eden.

Is this accurate? Is this what our founding Brethren intended? From my perspective, this is too significant to be mere coincidence. Brethren, I contend we are in sacred space at the moment of the Charge at Closing, made so by the location-specific, symbolic presence of our own officers and their relationship to the four great archangels, Michael, Raphael, Gabriel, and Uriel.

Citations

¹ 2 Corinthians 6:18, *The Holy Bible*.

² Hebrews 10:24, *The Holy Bible*.

³ Grand Lodge of Virginia, *Manual of Ceremonies, Consecration of a Lodge Hall*

⁴ Grand Lodge of Virginia, *Manual of Ceremonies, Dedication of Masonic Halls and Lodge Rooms*

⁵ The Diocese of British Columbia, *The Form and Order of the Consecration of the Cathedral Church of Christ*, (1920), p. 27.

⁶ *The Consecration of the Cathedral Church of St. Michael*, Coventry, Great Britain (1962), p. 32.

⁷ <http://routledgesoc.com/category/profile-tags/sacred-and-eh-profane#:~:text=The%20sacred%20refers%20to%20those,and%20our%20rush%20hour%20commute>

⁸ St. Thomas Aquinas, *Summa Theologica*, (Summa Theol. II-II.82,2,3m).

⁹ Richard Webster, *Communicating with the Archangel Michael for Guidance and Protection*, (Woodbury, MN: Llewellyn Publications: 2004, p. 29.



Coronavirus Blues

Right Worshipful William A. Parks, Jr.

Ever thought your hands would consume more alcohol than your liver? Like shopping and your lawyer that you owe money to does not recognize you because you are wearing a mask? Are you prepared for New Year's Eve and dealing with the person crying because 2020 is past? Waiting out the next two weeks to see if there will be a two-week extension of restrictions? Are your wives, who complained that you are always at Lodge, happy to have you home every night?

Are you worried that when you get back to Lodge, no one will recognize you? That you will not remember anybody's name? Good thing we all answer to "Brother," right? Have you been to a Masonic funeral and spent your time running away from the guy without a mask who was so glad to see you he kept trying to hug you?

If you got a PPP loan, did you spend the money correctly? Afraid the SBA will want the money back? Just keep in mind that the fellow who bought a

Lamborghini with his loan is sitting in jail.

Frustrated by frequently crossing out events on your daily planner every time there is an outbreak?

When you walk the dog four times a day, does he occasionally collapse with exhaustion? Have you offered to divorce your wife, if she will agree to keep the kids? Maybe it is the other way around? As the Third Ruffian, do you miss whacking the candidates (if so, you might seriously need help)?

How is time treating you? Too fast? Too slow? Feel like you are in a really awful science fiction disaster movie that will never end? Feel like you are in a fog? Frustrated by the blips and static

and freeze-ups on your Zoom© conferences? Forgotten how to tie a necktie? Unsure about the passwords?

Certainly, we miss our friends and Brothers. But have we lost the habit of attending Lodge, helping out with fund-raisers, practicing ritual, conferring degrees?

Are we prepared to reunite to confer degrees? Are we keeping up with Wardens' Certificates?

So much to anticipate, to hope and wish for, as we weather this crisis.

But our Brethren and our Lodges await us faithfully to welcome us, to renew the cement that unites us as a temple of living stones. This difficult passage provides time to meditate on our obligations, to assess the value of our brotherhood and fraternal friendships.

So, let us look forward to the many reunions that await us although we know not when. Meanwhile we can keep in touch, make those calls we have neglected, prepare to reopen safely and in good health and ever remember in whom we put our trust.



The King's Speech

Brother Wesley H. Latchford

Those who have seen or heard of the 2010 film *The King's Speech* will know that Lionel Logue, the character played by Geoffrey Rush, was the speech therapist who helped King George VI, played by Colin Firth, cure his stammer. At the eighty-third Academy Awards, *The King's Speech* won the Oscar for Best Picture, Best Director, Best Actor, and Best Original Screenplay. The film garnered a total of twelve Oscar nominations, more than any other film that year.

Worshipful Brother Lionel George Logue was a member of St. George's Lodge, now J. D. Stevenson/St. George's Lodge in Western Australia. He was initiated September 1908, passed to Fellow Craft October 1908, and raised to the Sublime Degree of Master Mason in November 1908. His rise through the Officers' Chairs culminated with him being elected Worshipful Master in 1919.

The future King George VI, Brother Albert Frederick Arthur George Windsor, was initiated December 1919, into Navy Lodge, No. 2612, of which his grandfather King Edward VII had been



Worshipful Lionel George Logue



founding Master. He was invested as Duke of York in 1920 and the following year installed as Master of Navy Lodge. He joined other Lodges and was appointed Senior Grand Warden of the United Grand Lodge of England in 1923, and upon his accession to the throne was given the honorary title of Past Grand Master of Masons.

Following World War I, Worshipful Brother Logue helped Australian soldiers afflicted with speech impediments caused by shell-shock. Worshipful Brother Logue seems to have had a busy professional life in Perth. He taught elocution, public speaking, and acting, and producing stage plays.

In 1924, he set up consulting rooms in Harley Street, London, where he treated both rich and poor. In 1926, he was consulted by the then Duke of York to overcome a pronounced stammer; it rarely surfaced whenever he performed Masonic ritual. At the coronation of the Duke of York as King George VI on May 12, 1937, Worshipful Brother Logue wore the Member of the Royal Victorian Order, a British Order of Knighthood, awarded to him by the King the night before. The King

believed Freemasonry had also helped him overcome his disability.

Worshipful Brother Logue was a founder of the British Society of Speech Therapists, a founding fellow of the College of Speech Therapists, and speech therapist to the Royal Masonic School. In 1944, his member of the Royal Victorian Order was elevated to commander of the Royal Victorian Order. His friendship with King George VI remained until the King's death in 1952, when his oldest daughter, Queen Elizabeth II, ascended to the British throne. Worshipful Brother Logue passed to the Celestial Lodge on April 12, 1953.

King George VI said, "The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part in this vital need." His words are as telling today as they were then. While the film makes no mention of the Masonic connections of Brother Windsor and Worshipful Brother Logue's, you now know the King and his speech therapist shared a common language before ever meeting, the language of the Craft.



Past Grand Master Albert Frederick Arthur George Windsor, Duke of York

Three Pillars of the Lodge: W

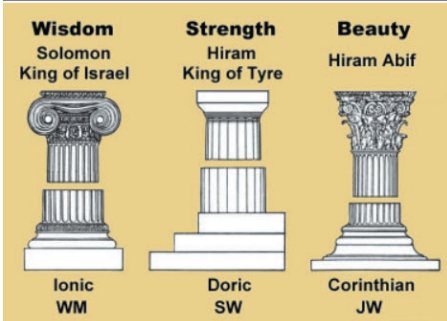
Brother Reginald Vaval

Masonry is symbolism. A symbol is a visual means for teaching. A picture is worth a thousand words. This is particularly true in Masonry. Freemasons build temples. This temple symbolizes our own self. To do this, we use working tools, each of the tools necessary for the building of that beautiful cathedral represents a fundamental trait of character we will need to build our own inner self. I am preaching to the choir, however we will never point out enough that this should be what the Freemason should devote most his time to: the study of symbols. Only by doing that, will he learn about Freemasonry, about life, about himself.

Today, we are going to explore an idea, a concept, a set of symbols or emblems that have always fascinated me. The triad consists of the three great pillars of the Lodge, Wisdom, Strength, and Beauty. Those three pillars support the Lodge. They are three, but should be seen as one, three in one. In fact, one without the other is debilitated. This is very common in Masonry, as a matter of fact very common in the universe in general. This is the concept of the triad.

The universe is not one, it is not dual, it is plural, at least three. A triad by definition is a group of three. Youth, manhood, and old age. Triads are prominent in nature. In music, three different sounds when played together will create a beautiful harmony. Those familiar with colors will tell me that the most beautiful shade of blue is a mixture of three basic tints.

Masonry, like the universe, of which it is a microcosm, is also not one. It is not dual, it is plural, at least three. It is a fraternity. A Freemason is not an individual being, he is part of a whole. This is the message of Freemasonry. Triads are thus also very common in Masonry.



We know of the three degrees of the Symbolic Lodge, the three officers guiding the Lodge, the three steps to the east. Threes appear in the lecture of the winding stairs. Similarly, displaying of the Three Great Lights and the three lesser lights are central rituals for the opening and closing of the Lodge. But I digress.

A pillar in architecture is a structural element that transmits and receives the weight of another structure, usually placed above. So are the three pillars of the Lodge placed inside of it are meant to support the universe, both figuratively and physically speaking, in which we live. By the same token, those pillars symbolize, for us, the structures we should always make sure we build and keep strong inside of ourselves. We should do this if we want to learn and succeed to subdue our passions, vices, and other evils of life. We need those three pillars, the three pillars representing wisdom, strength, and beauty as they are called in the Lodge. These are three essential types of character of any man looking to polish the rough stone representing himself.

Before going on, I would like to warn that this is not a scholarly research paper, with fancy philosophical allusions or quotes. This is a mere compilation of thoughts as a newly raised Master Mason who, while sitting at a Lodge meeting, contemplate these symbols, and

think. Think about what they represent to me in my quest to give a new meaning to my life by looking for more light in Masonry.

Wisdom

Wisdom, I would say is not knowledge but the judicious study and application of knowledge.

Wisdom is first knowledge of the self. If we want to improve, we first have to know what to improve

upon. We have to know ourselves, we have to know what we are and what we want to be.

All this requires introspection, thinking, and judgment. We have to identify our strengths and weaknesses, remember our past mistakes. This is what Masonry is all about, we have to take the rough stone and realize that it is rough. This is the very first step of being a better man. The idea of resurrection that was planted in our mind at our raising. This is wisdom. To know that we are not perfect, but that we can and have the obligation of becoming perfect. To do this, know that we have to know ourselves and work on ourselves. We cannot receive wisdom, we have to discover it after a long journey that only we can do for ourselves.

This is the basis of Freemasonry; this is the basis of life; we have to go inside of ourselves, and change what is to be

Wisdom, strength and beauty are the three pillars of the Lodge, the holy Bible, the Square, to square by the square, the force of character, the compasses, to keep within due bounds, attract

Continued on page 15.

Wisdom, Strength, and Beauty

Continued from page 14.

changed. This is wisdom as we should see it, as Freemasons.

Strength

Forced strength is “anything that influences, that causes an object, or person to undergo change.”

A wise man is easy to recognize, however it is not usually easy to see the work, the strength behind that wisdom. Nothing in life is free. Change is

never attained with no input, no force, and no

strength. The Entered

Apprentice is

taught to pound

his gavel on

the rough stone

to produce the

polished stone,

that new self. The

allegory there is

one of physical

strength, but of

course we are talking

about strength of

another nature. We

are speaking of

strength of char-

acter, to stand up

for our convictions.

Strength to

stand up for what

is right. A test

of our morality may require more strength than we thought.

At the beginning of each Entered Apprentice meeting in the Scottish Rite Blue Lodge, we were asked to pound a gavel three times on a rough stone, to remind us that nothing will come easily unless we put in the necessary effort to break off the corners of rough stones, correctly, regularly, and with passion, if one wants to divest our hearts of all the vices and superfluities of life.

*strength, and
the Three Great Lights,
the Square, to square our
actions by the square of
Virtue (force of character,
morality), the compasses,
to keep our actions
within due bounds,
hence beauty or attraction.*

Beauty

What is beauty? By definition, Beauty is “a characteristic that provides a perceptual experience of pleasure or satisfaction.” They say beauty is in the eye of the beholder. When we think about beauty, we usually think of a beautiful flower, a beautiful person, a beautiful painting. Now we would tend to ask ourselves in what way can this support our Lodge? Who cares about Beauty? We want the Lodge to be strong, we want the Lodge to be watchful and know what to support, not to be well ornate or with flowers all over.

Real beauty is not seen, real beauty is perceived, and real beauty is harmony. When we see something beautiful, there is a communion, there is attraction between us and that object or person. We do not see it, but we perceive it. A beautiful object or person to one, may leave another indifferent. It comes from within. There is communion, there is harmony, and this is the kind of beauty that Masons are aspiring to, that sense of Fraternity that attracts us towards one another.

Beauty seems passive. We do not work on it, like we do for strength or wisdom. It is an effect of strength and wisdom. Strength and wisdom will give you that inner beauty, that harmony, that communion that we are all striving for, and that will make us stronger, together, fighting Evil. “Love thy neighbor as thyself” the New Testament says, meaning the same thing, look for harmony. That harmony, that attraction, that beauty which unites us, unites our spirit, making us stronger.

Wisdom, strength, and beauty is everywhere in Masonry, not only represented in the pillars of our Lodge:

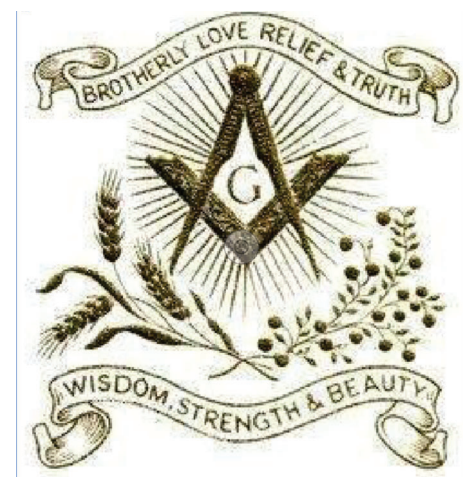
The concept of Wisdom, Strength and Beauty is in the three officers of the Lodge. The Worshipful Master is wisdom, being on the Square is commended to all Master Masons, the Se-

nior Warden represents strength: he is the strong supporter of the Worshipful Master and acts (force) upon his decisions. The Junior Warden talks of the arc of the sun as it rises to Meridian height as being the beauty and glory of the day, again notice that the sun goes from east to west, from the wisdom of the Worshipful Master to the force of the Senior Warden, uniting wisdom and strength.

Wisdom, Strength, and Beauty are the Three Great Lights, the holy Bible (wisdom), the Square, to square our actions by the square of Virtue (force of character, morality), the compasses, to keep our actions within due bounds, hence beauty or attraction

Wisdom, Strength, and Beauty is in the three degrees of the Symbolic Lodge. The Entered Apprentice is taught silence and introspection, and to reflect upon oneself, creating wisdom. Our manhood and development of character are keys to the Fellowcraft Degree; and contemplating our own mortality, resurrection, or beauty is vividly illustrated afterwards.

Should I say more, visit the interior of the earth, of our self, rectifying it, purifying it, you will find the hidden stone, light, beauty, peace, harmony, etc..., again Wisdom, Strength and Beauty. It is all over Freemasonry, it is Freemasonry, and it is life.



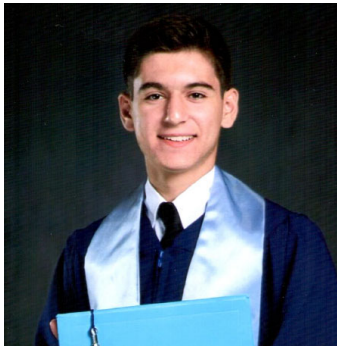
2020 Masonic Scho



Hannah R. Allison
University of Virginia



Michael G. Atkins
Virginia Tech



Maxwell A. Gentleman
Virginia Tech



Venessa M. Hamrick
Christopher Newport University



Wilson G. Johnson
College of William and Mary



Isaiah N. Mamo
Virginia Commonwealth University



Noah C. Pendleton
JMU



Francis G. Powers, III
JMU

Picture not avail

Sydney A. Pric

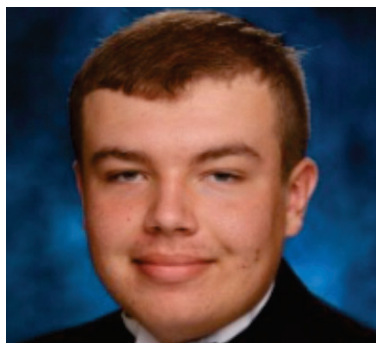
olarship Recipients



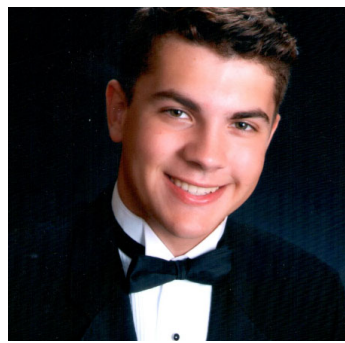
Rebecca L. Baker
Eastern Nazarene College



Joseph D. Biddlecomb
Savannah College of Art and Design



Connor H. Houser
Shenandoah University



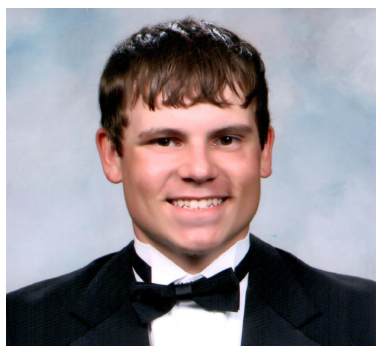
Mason C. Huffman
Liberty University



Kyriakos V. Mossaidis
Christopher Newport University



Cameron K. Naim
University of Virginia



Charles H. Saunders
Virginia Tech



Jacob C. Richardson
Virginia Tech

available.

Price

Rhetoric, Logic, and Grammar

Right Worshipful Raymond M. Soltis

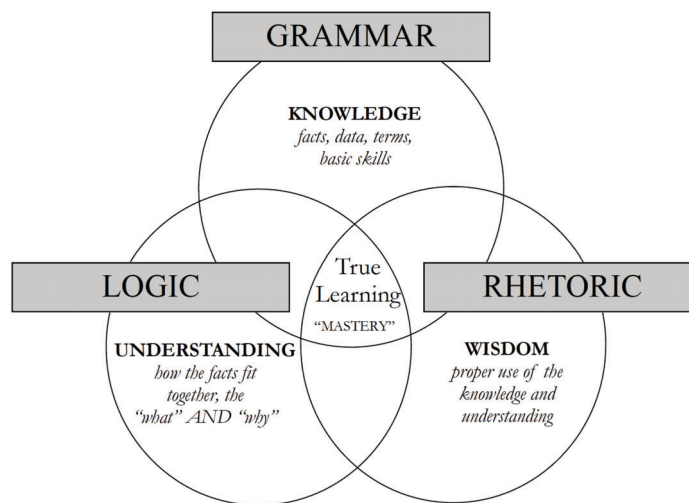
I sometimes wish I was a youngster listening to my father trying to explain my actions or judgment, then trying to explain my reasoning to someone else; the who, what, when, where, and how. As my father said, throughout my life, “it is your responsibility to change my mind, not for me to change my own mind.”

Brethren have asked why the Lodge Services Committee exists. Regularly we receive comments like, “How do you know if your (the Committee’s) recommendation is any good?” There are a lot of other comments that are curious about how the Committee works with Lodges. For the Committee members, we follow the phrase, who can best work and best agree to get to our results.

As Masons, we are to search for enlightenment in all we do inside and outside of our Lodges. Our Fellowcraft Degree teaches that we are to learn the cure of emotional, argumentative disagreement by the art of using words. These lessons are taught as the Seven Liberal Arts and Sciences. The arts of the Seven Liberal Arts and Sciences are three interconnected pieces: rhetoric, logic, and grammar. Rhetoric is our way of convincing people that what we say is worth listening to. Here, rhetoric provides strategies to increase the impact of our ideas on others. Logic is what parts of the discussion needs to be supported by facts, and reason. Finally, the delivery system is grammar, the words, carefully selected words that are used to wrap the strategy and facts into a rational discussion. The better our debating skills, the better you are able to establish credibility and function in delivering viewpoints. Un-

fortunately, this type of thoughtful communication has a negative connotation in today's world. Somehow it has come to mean spinning the narrative, without a clear idea or convincing support. We are becoming extreme in our views inside and outside of the Lodge.

Disagreements are seen as simply



two-sided, one right side and one wrong side. This thinking allows most debates to become disputes. Discussions degenerate into opinions and claims with or without support or even understanding of the issues being discussed. Cases of profound approval or disapproval may lead to lasting and deeply emotional responses in oneself or others. Listening takes a back seat to the oppositions point of view and its destruction.

Bad rhetoric has become inflammatory in how one expresses a subject; from a Lodge's business, personal attainment for a title, critique of another's actions, or motives, etc... Talks about how Masonry needs to be like it was in my father's or grandfather's days, especially with Lodge discussions, yes, even debates. These talks create many positive emotions, and the Brethren feel inspired, but without any means to get

there. Rhetoric, logic, and grammar practices seem lost to our Brethren.

As I write this, I know I am no better than anyone else. I cannot tell you how many times Brethren stopped me from saying something, or I have been reminded by my Brethren to be careful of my tongue. Every day, I am advised

by a great mentor, friend, and Brother, by a card he sent me. My dear Brother wrote it as a reminder of something I saw that I felt was in error. As I was to stand and respond, he gently pulled me back. He reminded me that brotherly love and friendship are more important than any action or words I might have said. Driving home, he brought up the attentive ear and instructive tongue and how useful they can be if used properly. He has passed since

then and is missed significantly, and his reminder remains just as strong.

Brethren, as we search for enlightenment, rhetoric, logic, and grammar can get us there, or if poorly used, it can separate us. Rhetoric is one of the Seven Liberal Arts and Sciences for a reason. Perceiving its importance is a necessity, or the art will be nothing more than a spin of words of embellishment without foundation. This art is taught in Masonry, not just to be used to write or discuss an educational paper, but the moral contract we obligated ourselves to. Remember that the attentive ear receives the sound from the instructive tongue.

In closing, I am reminded of another of my father's teachings, “You have the choice, so choose your words carefully.”

Area Masonic Ritual Schools - 2020

Name	Location	Date(s)	District(s)
E. Tyree Mountcastle *	Williamsburg	Sept. 7-9	57
C. S. Revell/B.D. Hudson	Newport News	Sept. 14-16	14
L. N. Cridlin	Jonesville	Sept. 14-15-17	49, 50
Lon Norman Dooley	Lebanon	Sept. 28, Oct. 5-7	44, 47
Edward Page Henry	Hopewell	Sept. 29-30	16, 29
Starks/Baumgardner	Bland	Oct. 12-14	41, 42
James Noah Hillman	Gate City	Oct. 13-15	48, 49, 50
O. B. Omohundro	Gordonsville	Oct. 24	7, 10
Charles T. "Bucky" Gilbert	Marion	Oct. 26-28	42, 43, 44
Joseph T. Stewart	Courtland	Oct. 27-29	31, 33

NOTE: Always verify the date(s) and location of any school you are planning to attend E. Tyree Mountcastle School locations: Chickahominy, Mann Page, and Williamsburg.

Rainbows Celebrate with the Grand Master

Vanessa Hamrick,
Grand Worthy Advisor

After holding a virtual Facebook celebration, members of Virginia Rainbow convened at Manchester Lodge for a one-day Grand Assembly session. It was simulcast on Facebook Live for those who could not be with us in person.

Led by our 2019-2020 Grand Worthy Advisor, Kaitlyn "Gigi" Costis, we were pleased to be joined by Most Worshipful Douglas Vernon Jones as we initiated five new members, held a memorial for departed loved ones, and celebrated Gigi's successful year with our traditional Book of Memories. That afternoon, we held the installation for our 2020-2021 Grand Officers.

Virginia Rainbow is in for a wild ride this year. With the help of Vanessa's mascot Snoopy and his friends, we will celebrate all of the happiness that Rainbow has provided us. The term theme



is "Happiness is Virginia Rainbow," with a motto of "Do not be limited by how you're defined. Take on the world with happiness." This year, I have selected the Scottish Rite Foundation of Virginia Language Centers as our charity. Thank you for your continued sup-

port of the International Order of Rainbow for Girls. A special thanks goes to Manchester and Tuckahoe Lodges for hosting our Grand Assembly this year, especially under such challenging circumstances.

Travel to Israel

Right Worshipful Howard A. Sobel, Grand Lodge Representative to Israel

As the Grand Lodge Representative to Israel near the Grand Lodge of Virginia, I want to share a brief documentary of my trip to Israel. My trip was eleven days and I attended the Grand Lodge Session and Installation of Officers for the Year 2020-22. I was previously the Grand Lodge Representative to China and made a three-week trip there. Upon returning home from that trip, Brother Patrick Mendes who had traveled with me, asked if he could be the Grand Lodge Representative to China one day, as he travels to Shanghai and other areas of China somewhat regularly. I called Most Worshipful Alan Adkins (1997) to see if he could check with then Grand Master Wayne Flora to approve the transfer. He did approve this and called me the next morning to see if I would take another Grand Lodge Representative position. He started reading off what was available, and when he said Israel, I immediately agreed. Not sure if all of you know, but I happen to be Jewish, so this fit well into my wheelhouse.

It took me a few years, but I finally made plans to make a trip to Israel. I looked on their website to find out when their Grand Lodge Session took place and started planning to attend. Once I had set my itinerary, I called and asked Most Worshipful Brother Adkins to reach out to the Grand Lodge of Israel, and send them notice I was planning to come to Israel, giving them my travel dates, and asking that I be able to attend their Grand Lodge Session as the Official Grand Lodge Representative to Israel. He provided them with my name, title(s), and proof of good standing in



A medal commemorating the fiftieth Anniversary of Royal Arch in Israel.

the Grand Lodge of Virginia. Once they received the notification, I received a call from their Grand Secretary, Right Worshipful Jose Cohen, introducing himself to me and offering his assistance to make my trip enjoyable. I asked him to arrange for someone to pick me up on my arrival at Tel-Aviv airport, and to take back for my return home. I stayed at in Tel-Aviv. Once I got settled in my hotel, I called Right Worshipful Brother Cohen to let him know I arrived at my hotel safely. He asked that I come to the Grand Lodge office to meet him in person. Upon arriving I met him and the office staff, to include the Grand Master. He took me around Israel as much as he could, allowing him time to take care of last-minute planning for the Grand Lodge Session eight days later. I found out that the Grand Lodge had moved out of its previous location and are housed in a temporary location until they could build a new Grand Lodge

nearby. Before leaving Israel, I made a donation to their building fund to help them get to their goal a little quicker. Every day, Right Worshipful Brother Cohen took me to different tourist areas in and around Israel. His wife joined us on a few occasions. While in Israel, I was picked up by local Brothers, who took me to Lodge meetings. I attended one meeting, where they spoke French, one meeting where they spoke Hebrew, and two meetings, where they spoke English. All had Festive Boards with alcohol, after the meetings. Many times, I did not get back to my hotel until after midnight. The night before their Grand Lodge Session, the Grand Lodge had a dinner banquet for all visiting dignitaries, to which I was invited to attend. It was a very nice event of approximately two hundred guests from all over the world. The next morning, they offered a free bus tour of Israel for any visiting dignitaries interested. Despite already seeing several of the tourist spots, I opted to go anyway. I happened to sit next to the Grand Master of the Grand Lodge of South Carolina on this tour. I did not know he was attending.

We got back to our hotels in time to change for the Grand Lodge Session that evening. There were approximately two hundred visiting dignitaries from all over the world. There were four Grand Lodge Officers from Washington, DC, a Grand Lodge Officer from the Grand Lodge of New York, the Grand Master from South Carolina, and me. All other guests were from other countries. I went with Right Worshipful Brother Cohen to the airport one day to receive more than thirty visitors from Bulgaria. It was a little mayhem arranging the dignitaries due to the numbers of guests present. They did this by year of their respective Grand Lodge Charter date. They did not quite get it right, as they put the Grand



Continued on page19.

Travel to Israel

Continued from page 18.



Master of South Carolina after me (Virginia being chartered in 1778). It was nice being introduced along with these other dignitaries. It was also nice being the only Grand Lodge Representative from another jurisdiction present. They handed anyone that needed one, an electronic translator to translate the session from Hebrew to English. During the outgoing Grand Master's speech, he mentioned me by name. I had met him and talked with him at length days prior and made a significant donation to their Grand Lodge building fund. After Grand Lodge, there was another banquet downstairs in the hotel. I was assigned a seat with the delegation from Australia. They had about ten members present. The Grand Master of Australia presented me one of his Grand Lodge ties and his pin. They again had a Festive Board after dinner (all the Grand Lodge meals were kosher). The day

after Grand Lodge, they held a Mark Master Degree for those members of the Royal Arch present. Traveling there presented somewhat of a problem, as there were many protesters in the area. Luckily, the police (mounted and otherwise) knew we were coming and cleared a path for us to get there in time for the degree. It was held in the Ezekiel Caves, next to the hallowed grounds of King Solomon's Temple in Jerusalem. There were about one hundred and fifty in attendance. This commemorated the fiftieth Anniversary of having Royal Arch in Israel. All attendees were given a commemorative medal recognizing our attendance. This is somewhat of a rarity there, as it costs them around \$6,000 (in shekels) to rent the caves. Again, we went to dinner afterwards. After the Mark Master Degree, the new Grand Master presented me a jewel naming me a Honorary Member of the Grand Lodge of Israel. He is Jewish, but the Grand Master he replaced was not Jewish, being only the third Grand Master there that was not Jewish. The next day, I was picked up at the airport by the Assistant Grand Secretary, who took me to the airport to head home.

I might mention, before I left to go to Israel, I received a bag of our Grand Master's pins, pins from the George Washington Masonic Memorial gifts and pins, as well as several of my Potentate pins to give out while there. All were elated to receive these gifts. I am attaching a picture of the jewel I received, and a pin they give to all visiting Masons to Israel.

A great trip overall. I hope to return some day.


Masons Hall



Masons Hall, circa 1865.

You are cordially invited to be a member of Masons Hall 1785, a 501(c)(3) tax-exempt foundation under the Grand Lodge of Virginia, whose purpose is to preserve Masons Hall, the oldest building erected in America for Masonic purposes and continuously used as such. Masons Hall is showing its age and in need of considerable work. Your membership will assist in the same way Masons assisted with preservation of Mount Vernon, construction of the Bunker Hill and Washington Monuments, and construction of the George Washington Masonic Memorial. Please be a part of this significant effort. Masons Hall 1785 was established in 1997, and Most Worshipful and Judge James Bernard Wilkinson served as Worshipful Master from 1998 until 2010.

To become a member and donor, please send your name, address, Lodge membership and check for \$100 payable to Masons Hall 1785 to Most Worshipful Alan Wayne Adkins, Grand Secretary and Corporate Secretary of Masons Hall 1785 in care of the Grand Lodge of Virginia, 4115 Nine Mile Road, Richmond, Virginia 23223-4926. Donations to Masons Hall 1785 are tax-deductible.



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50-60-70-Year Masonic Veterans

Between May 17, 2020 and August 18, 2020

Fifty-Year Veterans

Bro. Jimmie Richard Exum
Rt. Wor. John Theophilus Holloway, Jr.
Bro. Jerry Marvin Moody
Rt. Wor. Jack Glenn Jones
Wor. Agenor Galante
Bro. William Lee Davis
Bro. Jerry Lee Pugh
Bro. Robert Cecil French
Bro. Willard Buford Hess
Bro. Charles William McElwee
Bro. Lewis Wayne Goode
Bro. William Kenneth Wilson, Jr.
Wor. David Tikhon Lavrischeff
Bro. William Myrle Lee
Bro. Asa Wesley Graves, VI
Bro. Edward Lee Johnston
Bro. Manfred August Koebig, Jr.
Rt. Wor. James Ronald Hamilton, Sr.
Bro. Alvin Hoskins Ingram, Jr.
Wor. Henry Wayne Hayter
Bro. Charles Thomas Smith
Bro. James Arthur Davis
Bro. Everett Willis Thompson, II
Rt. Wor. Gerald William Hogan
Bro. Boyd Lee Knott, Jr.
Bro. Rodney William Hall
Wor. Ronald Lloyd Parker
Bro. Alexander Martin Clarke, Jr.
Bro. Frankie Ray Large
Bro. Ray Jackson Taylor
Wor. Charles William Hundley
Bro. Elbert Spivey
Bro. Gregory Gerard Larmour
Bro. Buddy Lee Jones
Bro. Vivian Clarence Joyner, Jr.
Rt. Wor. James Edward Kraut
Bro. Ronald Lee Gillespie
Bro. Richard Theodore Bishop
Bro. Stuard Albert Rock
Bro. Julian Ward Bostic, Jr.
Bro. Claude Anderson Baldwin
Wor. James Wesley Pendleton
Bro. Kenneth Lester Parker
Rt. Wor. Jun Mariano
Bro. Terry Joe Hilton
Bro. Charles F. Schwender
Bro. William Edward Whaley, Jr.
Rt. Wor. Jack Riffe Leitch, Jr.
Wor. Leotha Paul Burns
Wor. William Thomas Hargrove
Bro. Guy Otis Edwards
Bro. Ronald Curtis Byram
Wor. Robert Lee Hansbrough
Bro. Duke Duane Allen
Wor. James Charles Gardner
Bro. William Christian Holloway, Jr.
Bro. Douglas Aird Read, Jr.
Bro. James Willard Nichols
Bro. Ronnie Lee Adams
Bro. Glen Frank Cronan
Bro. David Edward Pierce
Bro. Donald Leroy French
Rt. Wor. Grayson Leroy Koogle
Wor. William Thomas King
Bro. Kenneth Herman Stanley
Bro. Ronald Allen Higginbotham
Bro. David Demah Higginbotham, Jr.

Atlantic Lodge No. 2
Blandford Lodge No. 3
Blandford Lodge No. 3
Williamsburg Lodge No. 6
Temple Lodge No. 9
Metropolitan Lodge No. 11
Manchester Lodge No. 14
Manchester Lodge No. 14
Sandy Valley Lodge No. 17
Alexandria-Washington Lodge No. 22
Taylor Lodge No. 23
Princess Anne Lodge No. 25
Princess Anne Lodge No. 25
Princess Anne Lodge No. 25
Rockingham Union Lodge No. 27
Fairfax Lodge No. 43
Fairfax Lodge No. 43
Fairfax Lodge No. 43
Doric Lodge No. 44
Abingdon Lodge No. 48
Poquoson Lodge No. 49
Elmer Timberman Lodge No. 54
Elmer Timberman Lodge No. 54
Widow's Sons' Lodge No. 60
Widow's Sons' Lodge No. 60
Old Town Lodge No. 68
Nansemond Lodge No. 77
Chester Lodge No. 94
Coeburn Lodge No. 97
Giles Lodge No. 106
Heathsville Lodge No. 109
Norview Lodge No. 113
Norview Lodge No. 113
Prince George Lodge No. 115
Prince George Lodge No. 115
Andrew Jackson Lodge No. 120
Roman Eagle Lodge No. 122
Glen Allen Lodge No. 131
Glen Allen Lodge No. 131
Mountain Lodge No. 140
Mann Page Lodge No. 157
Williamson Road Lodge No. 163
Williamson Road Lodge No. 163
Owens Lodge No. 164
Miles Lodge No. 165
Berkley Lodge No. 167
Berkley Lodge No. 167
Covington Lodge No. 171
Covington Lodge No. 171
Virginia Lodge No. 177
Hillsville Lodge No. 193
King Solomon's Lodge No. 194
Eureka Lodge No. 195
Kempsville Lodge No. 196
Kempsville Lodge No. 196
Monitor Lodge No. 197
Monitor Lodge No. 197
Lee Lodge No. 209
Midlothian Lodge No. 211
Midlothian Lodge No. 211
Midlothian Lodge No. 211
Bayside Lodge No. 218
Mount Vernon Lodge No. 219
Stuart Lodge No. 224
Cave Spring Lodge No. 230
Cave Spring Lodge No. 230
Cave Spring Lodge No. 230

Bro. Brady Linkous, Jr.
Bro. Marvin Lee Taylor
Bro. Robert W. Berryman, III
Bro. Donald D. Riner
Bro. Robert E L Marshall
Bro. Francis Dignam Hannell, Jr.
Bro. Barry Thomas Dunkley
Bro. Forrest Hunter Garrett
Bro. Leroy Farmer
Bro. Harry Stokley Huggins
Rt. Wor. Carl Sheldon Weeks
Wor. Elmore Wilson Davis, Jr.
Bro. Aubrey Wayne Hyde
Bro. Billy Kellam East
Bro. Albert Macarthur Cobb
Bro. John Smith Giltner
Bro. Robert Lawrence Smith
Wor. Wayne Franklin Pryor
Wor. Ernest Brown Pryor
Wor. Andrew William Pryor
Wor. Glenn C. Reed
Bro. Donald Elbert Thomas
Bro. Jackson Lincoln Wallace
Bro. William Alonza Cauthorn
Bro. John William Bradley
Bro. Rodney Gerald Bourassa
Bro. Murray Cameron
Bro. Robert Duane Copeland
Bro. Oliver Bell Crockett, Jr.
Bro. Joseph Homer Croyle
Bro. Roger Albert Currin
Bro. Morris Christian Hoven, Jr.
Bro. William Samuel Kelly
Bro. Bobby Ray Lambert
Bro. Robert Charles McDonald
Bro. Lawrence Irvine McGuire
Bro. Joseph Thompson Moton
Bro. Gene Arden Noll
Bro. Marion Witt Pitts
Bro. Charles Edward Shultzaberger
Bro. Thomas Gerald Staples
Bro. Richard Alan Whitener
Wor. Richard Lee Stickles, Sr.
Bro. Robert Weston Wagner

Bro. Herbert Stanley Small
Bro. Richard Swanenburg
Bro. Gordon Heath Paschall
Bro. Franklin Edward Hall
Wor. McClellan Waters Burgess
Bro. Emerson Norman Wetzel
Bro. Scott Christian Humphrey
Bro. Charles Samuel Wimberly
Bro. Richard Payne Suter
Bro. Thomas Henry Pifer
Bro. Robert Wesley Elium
Bro. John Checkovich
Bro. Moffett David Sensabaugh, Jr.
Bro. W. D. Edwards, Jr.
Bro. E. Brian Pritchard
Bro. Danny Lee Johnson
Wor. Robert Douglas Hutcherson
Bro. Clifford Mack Turner
Bro. Robert Daniel Skeen

Cave Spring Lodge No. 230
Glade Spring Lodge No. 236
Bremond Lodge No. 241
Suthers Lodge No. 259
Suthers Lodge No. 259
Edward N. Eubank Lodge No. 262
French Lodge No. 270
Varina Lodge No. 272
Varina Lodge No. 272
Churchland Lodge No. 276
Frank P. Moncure Lodge No. 279
Northside Lodge No. 292
South Hill Lodge No. 297
Central Lodge No. 300
Occoquan Lodge No. 310
Occoquan Lodge No. 310
Richlands Lodge No. 318
Cabell Lodge No. 328
Cabell Lodge No. 328
Cabell Lodge No. 328
Floyd Lodge No. 329
Castle Rock Lodge No. 334
St. Paul Lodge No. 343
Tuckahoe Lodge No. 347
Henry Knox Field-John Blair Lodge No. 349
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Henry Knox Field-John Blair Lodge No. 349

Sixty-Year Veterans

Blandford Lodge No. 3
Williamsburg Lodge No. 6
Manchester Lodge No. 14
Smithfield Union Lodge No. 18
Richmond Randolph Lodge No. 19
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Alexandria-Washington Lodge No. 22
Rockingham Union Lodge No. 27
Virginia May Lodge No. 38
Marshall Lodge No. 39
Elmer Timberman Lodge No. 54
Mountain City Lodge No. 67
Urbanna Lodge No. 83
Naomi Lodge No. 87
Liberty Lodge No. 95
Halifax Lodge No. 96
Coeburn Lodge No. 97
Coeburn Lodge No. 97

Continued on page 23.

50-60-70-Year Masonic Veterans

Between May 17, 2020 and August 18, 2020

Continued from page 22.

Bro. Richard Stanley Shockley
 Bro. Ronald Robertson
 Bro. Roy Alfred McGehee
 Bro. Donald Davis Cline
 Bro. Richard L. Hughes
 Wor. Marvin Olin Cromer
 Bro. Jon Brinsfield Hill
 Bro. Dallas Lee Cox
 Bro. Howard Mallison Ange
 Bro. Warren Edward Kirby
 Bro. Harry Edward Ford
 Bro. Richard Wilson Horner, Sr.
 Bro. Joseph Nelson Berry
 Bro. Roddie Edwin Iroler
 Bro. Ted Burton Snow
 Wor. Lloyd Alfred Smith
 Bro. Norman Frederick Pedigo
 Bro. John Edward Mitchell
 Bro. Walter Palmer Johnson
 Bro. Robert Spencer Barnes
 Bro. Howard D. Richard Walker
 Wor. Thomas Carlyle Lacy
 Wor. William Stephen Richardson, Jr.
 Bro. Elmo Hudson Brooks
 Bro. Jimmie Keith Crowder
 Bro. Thomas Claiborne Spain
 Wor. Roland Baxter Parris, Jr.
 Bro. James Hartley Harris
 Bro. James Henry Woodruff, Jr.
 Bro. John Ira Haycox
 Wor. James Bradley Boyd
 Wor. Richard Eimas
 Wor. Herbert Wesley Mann
 Bro. Harold Garfield Farrell

Portsmouth Lodge No. 100
 Portsmouth Lodge No. 100
 Portsmouth Lodge No. 100
 Norview Lodge No. 113
 Independence Lodge No. 129
 Nottoway Lodge No. 147
 Mann Page Lodge No. 157
 Snowville Lodge No. 159
 Berkley Lodge No. 167
 Manasseh Lodge No. 182
 Hill City Lodge No. 183
 Western Branch Lodge No. 189
 Hillsville Lodge No. 193
 Hillsville Lodge No. 193
 Hillsville Lodge No. 193
 Bland Lodge No. 206
 Mount Vernon Lodge No. 219
 Bremond Lodge No. 241
 Bedford Lodge No. 244
 Clover Hill Lodge No. 253
 Churchland Lodge No. 276
 Northside Lodge No. 292
 Northside Lodge No. 292
 South Hill Lodge No. 297
 Monroe Lodge No. 301
 Monroe Lodge No. 301
 Westhampton Lodge No. 302
 Westhampton Lodge No. 302
 Occoquan Lodge No. 310
 Richlands Lodge No. 318
 Sharon Lodge No. 327
 Castle Rock Lodge No. 334
 Warwick Lodge No. 336

Bro. William David Scarlett
 Bro. Lincoln Leon Selfe
 Bro. Eli Leonard Adler
 Bro. Johnnie Carson Baker
 Bro. George Amick White
 Bro. Jack Byrne Via
 Bro. Conwesley Ruffner Simmons, Jr.
 Bro. Eugene Matson Morrison
 Bro. Robert Reisch Miller
 Bro. George Michael Kavros
 Wor. William Kenneth Hyatt
 Bro. Golburn Burton Galyon, Jr.
 Bro. Ray Bell Cobean
 Bro. Robert Lee Shelton
 Bro. Robert Ewing Goodwin

Warwick Lodge No. 336
 St. Paul Lodge No. 343
 Henry Knox Field-John Blair Lodge No. 349
 Henry Knox Field-John Blair Lodge No. 349
 Henry Knox Field-John Blair Lodge No. 349
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 Henry Knox Field-John Blair Lodge No. 349

Seventy-Year Veterans

Bro. Stanford Beryl Adler
 Bro. Louis Carter Collier, Jr.
 Bro. Charles Edward Webber, Jr.
 Bro. Ottie Dixon Grimstead
 Bro. Marcus Myer Weinstein
 Wor. W. Chester Bolling
 Wor. Harold Daniel Walters
 Bro. Ralph J. Fallen
 Bro. Raymond Lyle Kesler
 Bro. Charles Henry Hunter
 Bro. Wick Raymond Harlan, Jr.
 Bro. David Adel Ameen
 Wor. Hunt Patteson Hamilton
 Bro. John Roy Groundwater
 Bro. Fred Abram Buns
 Bro. Arthur McClellan Kelly

Norfolk Lodge No. 1
 Manchester Lodge No. 14
 Taylor Lodge No. 23
 Princess Anne Lodge No. 25
 Fraternal Lodge No. 53
 Pound Lodge No. 59
 Independence Lodge No. 129
 Kerns Lodge No. 143
 Lakeland Lodge No. 190
 Midlothian Lodge No. 211
 Bayside Lodge No. 218
 Dupont Lodge No. 289
 Monroe Lodge No. 301
 Henry Knox Field-John Blair Lodge No. 349
 Henry Knox Field-John Blair Lodge No. 349
 Henry Knox Field-John Blair Lodge No. 349



It has not been my fortune to know very much of Freemasonry, but I have had the great fortune to know many Freemasons and have been able in that way to judge the tree by its fruit. I know of your high ideals. I have seen that you hold your meetings in the presence of the open Bible, and I know that men who observe that formality have high sentiments of citizenship, of worth, and character. That is the strength of our Commonwealth and nation.

Calvin Coolidge

As A Mason, You Stand in Good Company

Most Worshipful Alan W. Adkins
Grand Secretary

Over one hundred years ago, Justice Oliver Wendal Holmes wrote “Life is action and passion. As such, it is required of a man that he should share the action and passion of his time, at the peril of being judged not to have lived.”

Throughout history, I see the action and passion of great Masons, Masons who have, as the poet Milton said of Shakespeare, “created in thy wonder and astonishment, monuments.” Not monuments of brick and mortar, but monuments that will live. The lapse of time, the ruthless hand of ignorance, the devastations of war have laid waste and destroyed monuments of brick and mortar. But thoughts and deeds live on.

As I survey the actions and passions of famous Masons, I see a young man, who was born in Franklin, Virginia, graduating from Franklin High School and receiving an Associate Degree from Richmond Polytechnical Institute (now VCU).

I see this young man getting married, starting a family, and beginning his career with Newport News Shipbuilding. In 1974, he transferred to the Norfolk Naval Shipyard, Engineering Code 200, Naval Architect Technician, where he retired in 2006.

I see this man petitioning the Masonic fraternity and becoming a member of Mariner Lodge No. 215 in 1970 and later affiliating with Churchland Lodge



Right Worshipful
Robert “Bob” C. Holland, III

No. 276 in 1996 and becoming a Life Member in Perpetuity.

I see this man serving his Lodge as Worshipful Master in 2000 and as District Deputy Grand Master of Masonic District 34 in 2006. In addition, he has served as Secretary for fourteen years.

I see this man serving as a member of the Committee on Foreign Correspondence since 2010 and as its Chairman since 2015.

I see this man receiving his 50-Year Masonic Veteran pin and certificate in 2020 in his Lodge while surrounded by his Brethren.

I see this man enjoying woodworking but, most importantly, the fellowship with one another.

I see this man, who possesses a pleasant demeanor, conversing with others in a dignified and courteous manner.

I see this man who seemed to be more understanding and tolerant than most individuals.

Who is this man? Our good friend and Brother, Robert Cameron “Bob” Holland, III.

Right Worshipful Brother Holland has challenged us to build men, in order to build a better future. He has, in effect, challenged us to erect our own monuments, each in his own way. We are daily challenged to do the best we can with what we have.

We should be rightly proud of the precious monuments our predecessors have left to their lives. But let us not forget that marvelous admonitions of Holmes, the penalty of being judged to not have lived. Let us be ever mindful of Milton’s comment on Shakespeare, encouraging us to create monuments of our own.

So, when we marvel with pride at what our Brothers have done, forget not to ask “What kind of monuments will we, as present day Masons, erect for centuries to come?”

The true Mason's level of discernment increases with every use of the working tools, because the true Mason is ever working on him/her self.

William Howard Taft



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Masonic Awards and Recognition



L-R: Josh Shank, Bro. Billy Callender, Taylor Roby, Shawn Rhodes, John Beery, Bro. Greg Turner, Wor. Mark Whalen, and Bro. Kenny Will

Eureka Lodge No. 195 presented \$1,000 to the Bridgewater Volunteer Fire Company. Each year, the Fire Company hosts the Bridgewater Lawn Party to raise funds to support its operations. Eureka Lodge supports this event by staffing a booth to sell country ham sandwiches made by the Ladies' Auxiliary. Due to COVID-19, they were forced to cancel the Lawn Party and will be short on funds for the year. The Lodge recognized the needs of local volunteer organizations and hope that it will help inspire other organizations to contribute.

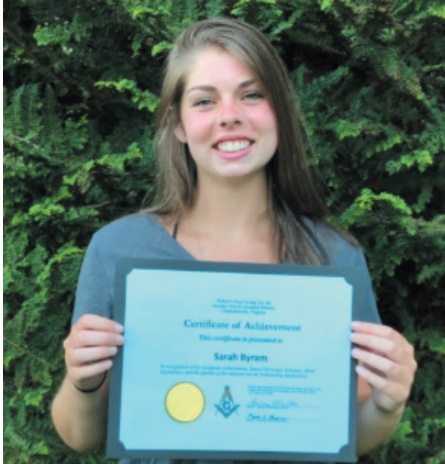


“Brother” Charlie Hannifan of Snowville Lodge No. 159, Ivanhoe Lodge No. 235, and McDaniel Lodge No. 86 is a well-known Mason dog. Two Grand Masters have presented their pins to be worn on his apron.



Brother James Stafford and Eynne Scholarship Recipient.

The Scholarship Committee of Widow’s Sons’ Lodge No. 60 awarded four \$3,000 Scholarship Awards to four local high school students. The Committee was chaired by Right Worshipful Jason Pattison under the direction of Worshipful Harry Walker, Jr. Scholarships are awarded based upon their



Scholarship Recipient Sarah Byram

academic achievement, extra-curricular activities, the quality of their answers on the scholarship application, and their Masonic ties. We are proud of the distinguished achievements of our area youth and delight in promoting their educational advancement in our community.



Brother James Burton Kiser, Clintwood Lodge No. 66 was presented his 50-Year Certificate, pin, and Veteran’s

card by Right Worshipful Ron Kendric. Due to COVID-19, Brother Kiser was unable to receive these at a stated communication. Brother Kiser was initiated an Entered Apprentice on May 13, 1969; passed to the Degree of Fellowcraft on January 27, 1970; and raised to the Sublime Degree of Master Mason on March 17, 1970 at Royal Oak No. 464 in Madison Heights, Michigan. Brother Kiser retired from Chrysler Automobile Manufacturer in 1988 from the Warren, Michigan plant location. He moved to Dickenson County, Virginia in 1989, and now lives in Ruskin, Florida, where at ninety years young enjoys daily bike rides and weekly kayaking outings.

Gradually the true Mason gains experience in using these working tools and can observe subtler and subtler indications of personal flaws.
Theodore Roosevelt

The Richard E. Brown Center at the Masonic Home of Virginia

Worshipful Stephen L. Young

It is typical for a “Founders Day” type of article to focus exclusively on those Masons who used their own initiative, financial resources, powers of persuasion, and years of perseverance to start the Home and guide it through its first few years.

What is a founder? A founder is “one who establishes, an originator, one from whom anything derives its beginning, a creator.” Obviously, founders are required for the birth of any institution. We certainly owe a great deal to the founders of the Masonic Home.

Brother George Potts and Brother A. G. Babcock, who are recognized for the foresight and dedication that brought the idea of a Masonic Home for Children to fruition on January 7, 1890. There were many others who supported the Masonic Home in those first years, and then through many milestones, including transition to include adults as residents of the Home some years later, and a transition to be a Masonic Home for “adults only” in 1975.

As an institution is successful, as it grows and changes, you might consider that it not only had a “birth,” it may have had a “rebirth” or two as it faced changing situations and challenges. With that perspective, we may take the liberty to add more names to the list of people who may not technically be “Founders,” but are noteworthy for their support of the Home nonetheless.

Brother Richard E. Brown was such a Mason.

Born in 1912, he initially lived in Staunton, but later lived at the Masonic Home with two of his seven siblings. Richard attended school at the Masonic Home, and after high school he went to Virginia Polytechnic Institute (Virginia Tech) His college education was fully paid for by the Masonic Home.

Brother Richard E. Brown became a member of Hunters Lodge in Blacksburg. He was elected and installed as

Senior Warden on December 6, 1941, and the next day when the attack on Pearl Harbor occurred, he enlisted in the Army. He eventually became a Quartermaster General during World War II, stationed in Burma.

He later was in charge of a war defense position department and was based out of Washington, D.C. He then served in the Army Reserves for many years after active duty and retired as Lieutenant Colonel.

He earned his master’s degree after the war and went to work with multiple federal agencies.

In 2001, he met with Most Worshipful James D. Cole (2001) with the intent to provide a significant gift from his estate to the Masonic Home. Before that time, Brother Brown had given gifts of a few thousand dollars per year. During this meeting, Brother Brown decided that he wanted to make a much larger contribution of one million dollars to start a project, with additional donations upon his death. Brother Brown and his wife had been married for sixty-one years, they had no children. After all gifts were made from his estate upon his death, the Masonic Home received \$4.1 million in contributions.

The Masonic Home strategically utilized the significant gift from Brother Brown to meet the growing challenges of Alzheimer’s Disease and other dementia, by building our Richard E. Brown Dementia Unit (REB Center) located in the Assisted Living area of the Home. The unit has nineteen apartments and included in that are eight suites designed for couples. Brother Brown became ill and unfortunately passed away in 2003, during the construction of the REB center. He is buried at Arlington National Cemetery.

During his visit with Most Worshipful Brother Cole, Brother Richard shared that he wanted to give the Masonic Home everything he had, as he

owed his success in life to being able to grow up there as a child and would never forget all the support he received.

Perhaps you can follow his example and leave a percentage of your estate to the Masonic Home. You can email gifts@mahova.com for information for the many options available for planned or deferred giving. A will or living trust is a personal matter and should be prepared with an attorney and discussed with family. Or maybe making regular annual donations, is more attractive to you.

It is important to remember that any regular or deferred donation you make, no matter the size, provides two essential benefits to the Masonic Home. First, your donations plus the interest on the Institutional and Endowment Investments are what fund the Home’s operating expenses. Typically, each year half of the donations are bequests (planned/deferred) donations. The other half are non-bequests, regular annual gifts or responses to fund-raisers, such as supporting a meal dedicated to earning the Morlock Award or buying an engraved paver for one of the memorials at the Home.

Secondly, and just as important, are the less tangible aspects of your donation. Your individual donation sends a message to the Masonic Home residents and staff that you remember them and care for their well-being.

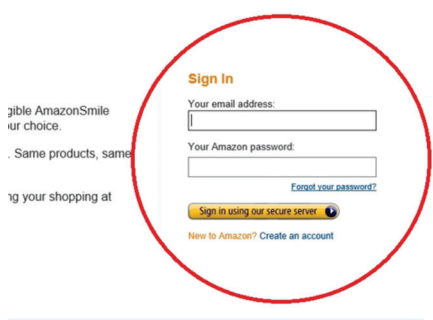
We are admonished to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is charity: for our faith may be lost in sight; hope ends in fruition; but charity extends beyond the grave, throughout the boundless realms of eternity. Your donation gives you the personal satisfaction from once again fulfilling your obligations of brotherly love.

Supporting the Masonic Home is a long-standing tradition for Virginia Masons.

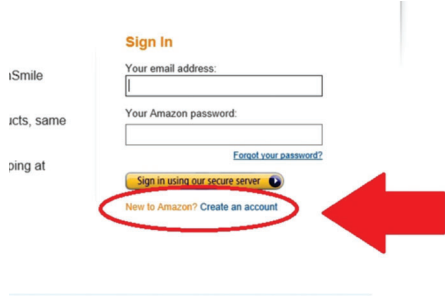
Smile on the Masonic Home Of Virginia



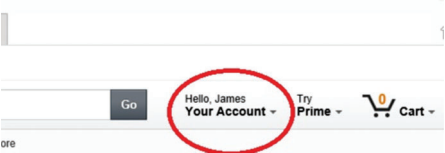
1-Go to <https://smile.amazon.com> (You must always use this address instead of amazon.com. The Masonic Home of Virginia will not receive money if you do not.)



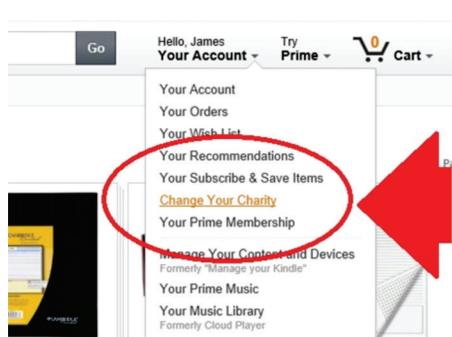
2-If you already have an Amazon login, log in here.



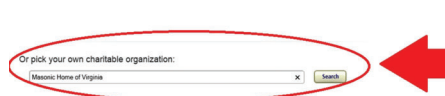
3-If you do not have an Amazon login, create an account by clicking on "Create an account."



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



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



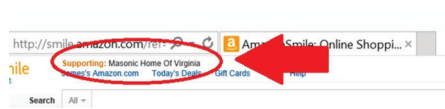
6-Type in the blank, Masonic Home of Virginia, as illustrated.



7-Click the "Search" button.



8-Make sure you choose Masonic Home Of Virginia by clicking the correct "Select" button.



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

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

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



Family Day 2020 - A Virtual Gathering

Anne B. Hagen, CEO

By now you have most likely heard that our annual Masonic Home Family Day is not being held this year, at least not live and in person. This wonderful event is normally held on the second Saturday in October on the beautiful campus of the Masonic Home of Virginia. Unfortunately, this is just one more social gathering that must be redefined in this unprecedented pandemic year. For those of you who have joined us in years past, you know how important and exciting this day is for all our residents, their families and the entire Masonic community. From the normally crisp sunny October weather, to the early morning coffee and donuts at Grand Lodge, to the informational tours across the campus, to all the booths and resident crafts available, to the gathering of residents, family, and friends for the parade, to the delicious barbecue lunch served, it is all part of a wonderful decades-old tradition. However, there is nothing like a gap year in a routine or

tradition to remind us all how important that tradition is.

The excitement for Family Day begins to build with our residents as the summer comes to an end. Each resident is so happy and proud to share the campus with the over one thousand guests visiting for the day. Many residents across our campus offer their unit for visitors to see whether it be part of the formal tour or just for an informal visit. It is a day full of pride for all residents, staff and the entire Masonic Fraternity. It is also an opportunity to showcase what has long been referred to as the Crown Jewel of Masonry. Certainly, the inability to host this major social event this year on premises is not unlike many other social gatherings and conferences during 2020 that have had to be redefined.

So, this year we have taken the opportunity to update many of the sights and sounds of Family Day and allow them to be seen virtually not only on

Family Day but for many days in the future. As with so many changes that have been required of us during this pandemic, we look for a silver lining. The virtual events of this day will allow many more visitors to view the Crown Jewel of Masonry and visit with us much longer than one day. Of course, there is no way to duplicate the delicious barbecue lunch cooked all night by Amelia Lodge volunteers and served to all or the embrace of a friend or loved one. However, it will only make the next year's gathering and luncheon just that much more memorable and delicious.

Stay tuned to our website www.mahova.com for further details about the Masonic Home of Virginia and our virtual gathering for Family Day 2020. In the meantime, keep those cards, letters, and calls coming to our residents. It really brightens their day to hear from friends and family especially at this unprecedented time.



Family Day 2020

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, acknowledgments 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 May 6, 2020-July 31, 2020. Persons HONORED are on the left, followed by the donor's name on the right.

Honor/Memorial	Donor Name	Honor/Memorial	Donor Name
Theodore H. Abbott	Terry F. Hilton	Dixie J. Grinnalds	Capeville Lodge No. 107
Herman L. Allen	Varina Lodge No. 272	Clifford C. Grotz	Darlene Wilson
Michael G. Atkins	Terry F. Hilton		George H. Chapin
James M. Bandy	Michael A. Canestrari		Masonic Home Ritual Class
Claude A. Bass	Terry F. Hilton		Alan W. Adkins
Voncile W. Baughman	Sarah McLaughlin		Moring E. Gravitt
Brian Bidwell	Dave Clements		John W. Pierce
	Robert and Angela Berry	Don and G. Hamrick	Reese E. Carroll, Jr.
	Jason Bidwell	Moody A. Harp	Warwick Lodge No. 336
	Beverly Sigler	Leon E. Headley	Harold W. Fleenor
John Blair	Frederick R. Dixon	Fred R. Hoffman	Warwick Lodge No. 336
Bernard C. Blunt	Masonic Ritual Class	Thomas M. Holder	Nancy M. Holder
Lionel Boger	Richard A. Baker		Nancy M. Holder
John H. Brenner	Franklin Lodge No. 151	Jeremiah B. Ivan	Sandston Lodge No. 216
Ersell Brinser	John W. Pierce	Samuel M. Jones	Douglas V. Jones
Mary Brooks	Norma Phelps	William R. Klauch	Warwick Lodge No. 336
	Susan Brooks	William C. Kundo	Capeville Lodge No. 107
	Alvin S. Knight	Roy C. Lacks	Masonic Home Ritual Class
Ronald G. Brooks	Virginia Phipps		John W. Pierce
	Beverley Brooks	Harry E. Lively	Warwick Lodge No. 336
	Moring E. Gravitt	Jesse S. Lyons	Terry F. Hilton
	George W. Ganter	James W. McDonough	Novella Cummings
Patsy J. Bryan	Gregory P. Sokolewicz	Novella McDonough	Novella Cummings
Grover T. Bryant	Warwick Lodge No. 336	Wilbur McQueen	Mary Beth Reed
Joyce Burgess	Dolly Garrison	Clara H. Meadows	Nancy M. Holder
	Cherrie Chettle	Samuel Merritt	William D. Hudson
	The Faith and Hope of Mechanicsville Baptist Church	Thomas D. Meyers	James P. Arab
	Marie Parker	James A. Newcomer	George H. Chapin
	Jane Williams		Sheldon B. Richman
Garland E. Butler	Christopher Patterson	Grover H. Plaster	Carter Lodge No. 323
Kerry Campbell	Northside Lodge No. 292	Hollis T. Proffitt	Widow's Sons' Lodge No. 60
Marsha Campbell	Michael W. Horn	Larry A. Reed	Mary Beth Reed
Emily Carver	Evelyn Holliday	Frank L. Rentz	Lynnhaven Lodge No. 220
	Donald A. Carver	Chester M. Richardson	Harvey L. Fleshman
Bernard L. Colgin	Brenda Garland	Harry Richardson	Amit Desai
Charles D. Crowson	John W. Pierce	Mack T. Ruffin	Terry F. Hilton
Harold W. Davis	Varina Lodge No. 272	Marvin Eugene Shelton	Jeff and Meredith Luke
John Dove	Warwick Lodge No. 336		Morgan Luke
Charles W. Dressler	Widow's Sons' Lodge No. 60		Wyatt Luke
Brent W. Fellows	Frederick Dixon	Basil B. Shrader	Michael Shelton
Thomas W. Ferguson	Dale W. Dressler	Melvin W. Smith	Gerald and Jessica Frey
Willis T. Ferguson	Terry F. Hilton	Thomas C. Spain	Warwick Lodge No. 336
David K. Forbes	Lynnhaven Lodge No. 220		Michael A. Colley
Albert P. Gardner	Alan W. Adkins	Lud L. Spivey	Masonic Home
Edward R. Gearheart	Warwick Lodge No. 336	Ray H. Towsey	John W. Pierce
	Warwick Lodge No. 336	William H. Warf	Purdie Lodge No. 170
Donald W. Godfrey	Westminster Chapter No. 99 OES	Carroll B. Welch	Varina Lodge No. 272
	John E. Kittrell	George S. Williams	Lynnhaven Lodge No. 220
	Kolin Jones	Donald E. Wright	Mackey Lodge No. 69
	Gwendolyn G. Hart		Virginia May Lodge No. 38
	Kenneth Wright		Warwick Lodge No. 336
	Suzanne Short		
	Masonic Home Ritual Class		
	David A. Godfrey		
	Nancy Goodman		



Masonic Home of Virginia

Resident Birthdays

Date	Resident Name	Lodge Name
October		
10/3	Charles Hinson	Elmer Timberman Lodge No. 54
10/5	Mary Breeden	Temple Lodge No. 9
10/8	Sarah Rosen	Buckingham Lodge No. 242
10/11	Robert Young	Portsmouth Lodge No. 100
10/13	Carter Bell	Arlington Lodge No. 102
10/13	Florence Edmonds	John Blair Lodge No. 187
10/15	Anne Godfrey	Black Heath Daylight Lodge No. 1982
10/17	Theodore Holm	Chickahominy Lodge No. 286
10/18	Phillip Cash	Army and Navy Lodge No. 306
10/22	Paula Swansey	Manchester Lodge No. 14
10/22	Chris Taylor	Westhampton Lodge No. 302
10/23	Richard Andrews	Washington and Henry Lodge No. 344
10/23	David Armistead	Washington and Henry Lodge No. 344
10/27	Grace O'Connell	Glen Allen Lodge No. 131
10/29	Lloyd "Tom" Hall	Ashland Lodge No. 168
November		
11/4	Catherine Busbee	Westhampton Lodge No. 302
11/4	James Friis	Franklin Lodge No. 151
11/9	Judith Burcham	Washington and Henry Lodge No. 344
11/9	Betty Lide	Broadwater Lodge No. 71
11/14	Garland Campbell	Cloverhill Lodge No. 253
11/18	Margaret "Peg" Davis	Urbanna Lodge No. 83
11/23	Gordon Sprigg	Westhampton Lodge No. 302
11/23	Carl Whittington	Blandford Lodge No. 3
11/25	Hazel Woodward	Joppa Lodge No. 40
11/26	Robert Boggs	Manchester Lodge No. 14
11/27	Cathy Hinkle	Mount Vernon Lodge No. 219
December		
12/4	Betty Klotz	Chester Lodge No. 94
12/5	James Herring	Richmond Lodge No. 10
12/6	Arthur Gregory	Glen Allen Lodge No. 131
12/6	Susan Sprigg	Westhampton Lodge No. 302
12/6	Helen Wadkins	Metropolitan Lodge No. 11
12/7	Joyce Beninghove	Varina Lodge No. 272
12/8	Roy "Hank" Lythgoe	Northside Lodge No. 292
12/18	Mary Lee Peroe	Northside Lodge No. 292
12/19	Luvirda Mitchell	Elbert Munsey Lodge No. 298
12/20	Anne Dechent	Urbanna Lodge No. 83
12/24	Wordell "Woody" Davis	Urbanna Lodge No. 83
12/24	Nellie Marano	Metropolitan Lodge No. 11
12/25	Norma Klebert	Glen Allen Lodge No. 131
12/28	Ed Bowen	Washington and Henry Lodge No. 344
12/28	Beatrice Holm	Chickahominy Lodge No. 286
12/31	Gloria Edelin	Manchester Lodge No. 14

Resident Anniversaries

Date	Resident Name	Lodge Name
October		
10/11/1958	David and Shirley Armistead	Washington and Henry Lodge No. 344
November		
11/15/1969	Howard and Sharon Floyd	Westhampton Lodge No. 302
December		
12/5/2004	Charles and Cathy Hinkle	Mount Vernon Lodge No. 219
12/19/1975	Richard and Georgeen Carden	Cumberland Lodge No. 283
12/19/1975	John and Gloria Edelin	Manchester Lodge No. 14
12/21/2005	William and Dolores Reinhold	Widow's Sons' Lodge No. 60
12/21/1984	Gardner and Gypsy Rollings	Wakefield Lodge No. 198
12/22/1956	Chester and Marian Wright	Richmond Lodge No. 10

New Residents

Date	Resident Name	Lodge Name
May		
	N/A	
June		
	N/A	
July		
	N/A	

Resident's Deaths

Date	Resident Name	Lodge Name
May		
5/5/2020	Clifford Grotz	Blandford Lodge No. 3
5/12/2020	Craig Sykes	Great Bridge Lodge No. 257
5/23/2020	Mary Colgin	Babcock Lodge No. 322
5/23/2020	Sylvia Lacks	Halifax Lodge No. 96
June		
6/3/2020	Joyce Burgess	Richmond Lodge No. 10
July		
	N/A	



Masonic Home of Virginia



An outdoor brunch.



Bessilee Clay at an outdoor luncheon.



Villagers, William and Dolores Reinhold eating Eggs Benedict at an outdoor brunch.



Susan serving brunch to the villagers.



Priscilla Sensabaugh enjoying an outdoor luncheon.



Florence Edmonds receiving her lunch at an outdoor luncheon.



A craft class led by Resident Priscilla Sensabaugh.



Fourth of July luncheon for Magnolia Court Residents.



Resident Anne Dechent working on a scrapbook.



Most Worshipful Douglas V. Jones, addressing the Virginia Rainbow Girls Grand Assembly.