

*Grand Masters  
From  
Widow's Sons'  
No. 60*

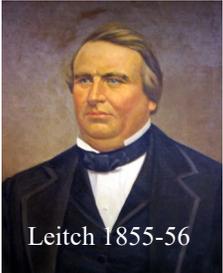
THE OFFICIAL PUBLICATION OF WIDOW'S SONS' LODGE NO. 60  
A. F. & A. M., CHARLOTTESVILLE, VIRGINIA, U.S.A.  
CHARTERED DECEMBER 10TH, AD 1799, AL 5799

# HIRAM'S JOURNAL

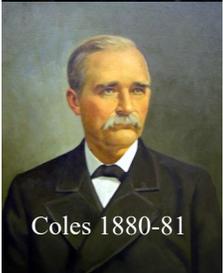
Stated Communications June 16th, 2025

[Widow's Sons' Lodge No. 60 Website](#)

[Widow's Sons' Lodge No. 60 Facebook Page](#)



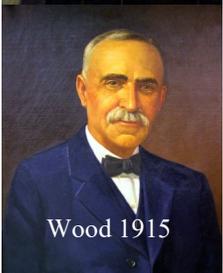
Leitch 1855-56



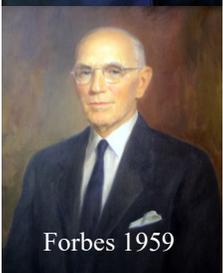
Coles 1880-81



Duke 1898-99



Wood 1915



Forbes 1959



Hodges 2009

## MESSAGE FROM THE EAST

My Brethren,

Like so many of my fellow Masons I wear and collect the many and varied lapel pins of Masonic organizations, individual lodges and our Grand Masters. On his pin the Grand Master incorporates the theme of his year of Masonic service. This brings to mind the theme of our own, Most Worshipful Jeffrey Hodges, "Discovering Our Potential". In Widow's Sons' Lodge I see potential discovered in the enthusiasm of our candidates and newly made Master Masons. I see the potential of the officers as they implement their vision for our Lodge. I see the potential of our Brethren who serve on committees and the Masonic Corporation. I see potential exhibited by extending the hand of friendship and Brotherly love at our meals and meetings. I see the potential of Masons as they serve their communities, churches and families.

Previous to our Stated Communication in May, college scholarships were presented to deserving students. A big thank you to RW Jason Pattison for heading up the scholarship committee. Our Lodge program was given by a young lady on her hobby of collecting tarantulas. It was most educational and exciting to say the least! Through these young adults I see the potential of great things for themselves, their families and the future leadership of our nation.

Our Lodge by-laws specify two Stated Communications for the month of June. The first is our usual business meeting on June 16<sup>th</sup> at 7:00 PM which is preceded by a meal at 6:00 PM. RW Thomas Varner will present a program on St. John the Baptist. Our second meeting is June 24<sup>th</sup> at 6:00 PM. This is a Table Lodge of Instruction. RW Michael Pelletier, Grand Senior Deacon, will be the keynote speaker for the evening.

I encourage all to attend Lodge and partake of the fellowship we enjoy. Exciting things are happening In Widow's Sons' Lodge. If you haven't been to Lodge recently, please come and see me and I will gift you a new Lodge label pin.

As always I remain,  
Sincerely and Fraternally,  
Greg D. Hosaflook  
2025 Worshipful Master





**Masonic Birthdays!**  
**Call a Brother and wish**  
**him a Happy Masonic**  
**Birthday.**

<u>Name:</u>	<u>Master Mason Degree:</u>
Duane A. Adams	06/12/1989
James S. Boggs	06/25/1990
William R. Bond, III	06/24/1975 (50 Yrs)
James A. Christenson	06/12/2002
Randall R. Dorsey	06/06/1972 (53 Yrs)
William B. Downer	06/06/1961 (64 Yrs)
Corin T. Fox	06/13/2024
David N. Goodwin	06/15/1996
John E. Grinnalds	06/08/1999
Gerald W. Hogan	06/29/1970 (55 Yrs)
Ivan E. Letner, Jr.	06/15/1996
Forrest R. Marshall, Jr.	06/15/1996
W. Edgar Spigle	06/15/1996
Julian H. Taliferro, Jr.	06/08/1994
Bobby W. Thompson	06/04/1997
Thomas L. Varner, Jr.	06/07/1983
John F. Williamson, Jr.	06/22/1996

## UPCOMING EVENTS

### Widow's Sons' Lodge No. 60 Events:

**June 3rd, 5:30 PM—WSL60 Officers Meeting at WSL60**

**June 10th, 7:00 PM—Fraternal Visit to King Solomon's Lodge No. 194**

**June 16th, 7:00 PM— WSL60 Stated Meeting, Meal at 6:00 PM—Eagle Scout Certificates and 50-Year Veteran Award Presentation**

**June 22nd, 3:00 PM—Setup and Practice for St. John's Table Lodge**

**June 23rd (MONDAY), 6:00 PM—Charlottesville Commandery No. 3 Meeting in Red Room, Meal between meetings.**

**June 23rd (MONDAY), 7:00 PM—Keystone Chapter No. 59 Meeting in Red Room**

**June 24th, 6:00 PM—St. John's Table Lodge at WSL60 (Reservations now available, contact Mike Griffin, mgriffin@tgblaw.com, or 434-981-5428)**

**June 27th, NOON- Monthly Men's Lunch at El Puerto Mexican Grill, Barracks Road.**

**\*\*\*SUMMER ATTIRE: SLACKS AND POLOS\*\*\***

## PRACTICAL TIPS TO IMPROVE OUR LIVES AS MEN AND MASONS

### **Systematic Inventive Thinking: The Power of Thinking Inside the Box**

<https://nesslabs.com/systematic-inventive-thinking-inside-the-box?ref=refind>

### **Why You Forget What You Read (And How to Fix It)**

[https://evakeiffenheim.substack.com/p/why-you-forget-what-you-read-and?utm\\_source=multiple-personal-recommendations-email&utm\\_medium=email&triedRedirect=true](https://evakeiffenheim.substack.com/p/why-you-forget-what-you-read-and?utm_source=multiple-personal-recommendations-email&utm_medium=email&triedRedirect=true)

### **The Square Magazine:**

<https://www.thesquaremagazine.com>

# THE POWER OF MUSIC IN RITUAL

BY: AKSEL SUVARI



*Music is a particularly potent tool for the proper conduct of Masonic ritual. Without it, the high drama of Masonic ceremony would be impossible. Is music essential to a proper experience of the Mysteries?*

*Music is a moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, and life to everything. It is the essence of order, and leads to all that is good, just and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form. -Plato*

The most primal instinct of human beings is to sing and dance. As anyone who has spent any time around an infant will know, long before our consciousness has developed speech and rational thought, we are dancers and singers. Music flows from us and is inevitably followed by dance – for the two impulses cannot be separated. Every form of primitive religion and culture uses these twin tools to establish patterns of thinking and of communicating with the gods. Whether songs of grief to mourn the passing of a fellow creature or rain dances or other such attempts to commune with nature, all of civilization begins in song and dance. Masonic ritual, itself a microcosmic representation of civilization, is also composed of song and dance. Not only by the hymns we sing and our ritual movements around the altar but also in the rhythms and melodies of Nature that are incorporated into the layout of our Lodges and the structure of our ceremonies. For centuries before the invention of writing and even long afterwards, song has been the primary means of conveying history and legend. Without music we would not know who we are.

As our rituals are a microcosm of civilization, it is necessary that they begin with music. The reason for this is very simple. Music is the most accessible and easily produced method of changing our consciousness. All rituals are an attempt at altering our state of consciousness – to think differently, to feel for one another in ways we have not before and to consider problems from perspectives we were previously incapable of. In order to do this, rituals must affect our symbolic consciousness, the area of our mind that interprets with abstract thought the sensations we receive from objective reality. Our symbolic consciousness is developed by sound. We learn to listen and to speak long before we learn to read and to reason and because of this, music can bypass the filters of our rational mind and directly interact with our symbolic consciousness. Music blends emotion, memory and symbolism. It evokes emotions within us, it can summon – almost by magic – emotional responses that have nothing to do with our present state of being. It is one of the most powerful tools by which to assist with the alteration of consciousness. How often has a piece of music transported you in your mind to a place outside space or time? To a memory long forgotten until its was brought forth once more by a song or piece of music that opened your heart?

Music has the power to alter consciousness by creating changes in our neurochemistry. Listening to personally important pieces of music will trigger the release of dopamine and serotonin, powerful neurochemical mood regulators that can have a dramatic impact on the way we perceive and react to certain stimulus. Tense, dark, or emotionally depressing music can release adrenaline and epinephrine – heightening feelings of sadness and dread. Masonic rituals, especially the ceremonies of the Blue Lodge, are dramatic events where the candidate is moved from stimulus to stimulus in order to evoke certain responses. There are two examples from the ceremony of Initiation that are particularly potent: the First Symbolic Journey and the Passing of the Bags. At the beginning of the First Symbolic Journey, the Neophyte has so far experienced the Lodge in relative quiet. He has been spoken to, he has spoken and there will have been soft background music played throughout. The mood will be solemn and somber but certainly not loud or chaotic. As he takes his first step on his journey, however, a gong is struck with force, the music changes darkly and dramatically and the room erupts in unseen sounds. This has a jarring effect, like having a rug pulled out from under you or feeling for a step that isn't there, it is unsettling to the consciousness and reminds the Neophyte that he cannot expect anything to be certain from this point forward and reaffirms that he is not in control.

## THE POWER OF MUSIC IN RITUAL ~ CONTINUED

This sensory overload is key at this particular moment in the ritual to reinforce the fact that he has crossed from his everyday existence into the unknown. When the Bag of Benevolence is passed at the conclusion of his ceremony the Neophyte is again dramatically moved from one state of consciousness to another by the use of music. His Light has been restored, he has some sense of what is going on and can feel the end of his ordeal approaching. As the Bags are passed joyful classical music is played, imparting feelings of celebration and happiness. All seems well and the Neophyte prepares to imitate the actions of the other Brothers but begins to worry as the Bag approaches him and he realizes he cannot act as everyone else does. Then the music fades, silence returns and the gaze of the Almoner and the Brethren of the Lodge once more returns to him, with no music for comfort and no place to escape to. In this case, the sudden lack of music dramatically alters the consciousness of the initiate that the lesson of Charity may be well and truly imprinted upon him.

Masonic ritual is filled with such moments of high drama that are accentuated by the proper use of music. Whether it is primal instinct, lofty emotions and sentiments or terror and dread that must be invoked, without music the ritual is considerably reduced in power. The aim of ritual is to use repetitive motions, actions and practices to establish certain truths and perspectives in the minds of its practitioners. In accomplishing this, music is an essential tool. Music is a store of memory, not only of our personal memory but of the memories of those who have sung the same songs in ages past, loved them, venerated them and cherished them. It is my belief that our thoughts and feelings are tangible things with weight and impact. We cannot see them, taste them or touch them but who would deny the reality of our feelings? Of our emotions and inspirations? I believe that these are as real as any material forms and that music, particularly holy music such as the hymns sung in Lodges, Churches, Temples and Mosques, and the music that is used over and over again in Masonic Ritual, absorbs these feelings, emotions and intentions like a sponge. When a song is sung millions of times, by millions of people across hundreds of years that cannot help but add something to that song. I believe the effect is subtle yet very real and it is this effect that gives certain forms of music an innate reverence that can be felt even upon hearing it for the first time. What is it that makes the Moonlight Sonata or the 9th Symphony more powerful than the latest pop music offering? It is not only a more sophisticated composition but also the feelings and emotions that have been stored in these pieces over centuries that gives them weight and gravity.

Finally, it is music that allows us to dance. Dance is the inevitable consequence of music, whether it is the tapping of a hand or foot, the nodding of your head or waltzes, marches, tangos or any of the other myriad forms of dance that human beings have invented. Dance is the physical embodiment of the rhythm that is described by music - the movement of Plato's "moral law". Without music, ritual is a series of mere movements and speeches but when infused with music, with the spirit of Nature and the creative, symbolic language of humanity, it becomes a dance. It is then that the Deacons become graceful and acrobatic, fulfilling their duties with poise and dignity. It is then that the formal movements and signs of the Wardens become solemn and grand. It is only then that Lodge truly becomes alive, for all living things sing songs and make music, whether we can hear it or not. The plants sing, the birds sing, the oceans sing, the very Earth itself is constantly making music and projecting it into the depths of space. We humans, when we first awoke to our lonely position in the cosmos, began to sing - both to comfort ourselves and to make our mark on a world we found to be beautiful and worthy of celebration. Ritual, Masonic or otherwise, is the attempt by human beings to mimic, refine and perfect those patterns that we have observed in Nature. It is then essential that music be used to convey these messages as the natural world is but one infinite song and dance, infinite rhythmic structures with individual melodies emerging and falling away like the individual human lives that brighten or darken this world for a short time until they pass. We are, each of us, notes in this grand orchestral symphony of life and by harnessing, channeling and engaging in the majestic music of the Universe here on Earth, in our Lodges and in our hearts, we can truly begin to sing.

Reprinted from Universal Co-Masonry Website: <https://www.universalfreemasonry.org/en/article/the-power-of-music-in-ritual>



***Widow's Sons' Lodge No. 60***  
***St. John Table Lodge***

**DATE: Monday, June 24th at 6:00 PM**  
**Table lodge at 7:00 PM**

**All Entered Apprentices, Fellow Crafts and  
Master Masons are welcomed!!!**

**DRESS: Slacks and Polos**

**NO CHARGE!!!**

**Guest Speaker:**  
**Grand Senior Deacon RW Michael Anthony Pelletier**

**RSVP to WSL60 lodge Secretary RW Mike Griffin**  
**MGriffin@TGBlaw.com (Cell): 434-981-5428**

## MASONIC MINUTE

### The Rough and Perfect Ashlar: A Mason's Journey Toward Perfection



In every Masonic Lodge, we find two ashlars: one rough and unshaped, the other perfectly squared and smooth. These stones are not merely symbolic; they represent the transformation every Mason undergoes in his pursuit of self-improvement and enlightenment.

The rough ashlar represents us at the beginning—imperfect, unrefined, and full of potential. None of us enter this world fully formed; instead, we must labor to shape our character. The perfect ashlar, by contrast, symbolizes what we can become through discipline, morality, and the application of Masonic principles. To aid in this transformation, we turn to the working tools of a Mason. The twenty-four-inch gauge teaches us to divide our time wisely among labor, rest, and service. The common gavel reminds us to remove the rough imperfections of our character, just as the stonemason shapes raw stone. The square teaches us to act with integrity, the level instills the principle of equality, and the plumb ensures we walk uprightly before both God and man.

Yet tools alone do not shape the soul of a Mason—friendship, morality, and brotherly love must guide our hands. Friendship binds us together in unity, morality provides the foundation upon which we build, and brotherly love inspires us to aid, support, and uplift one another. Just as no great structure is built with a single stone, no Mason walks his journey alone.

Within the sacred bounds of the compasses, we find the guiding principles of our Craft. Between their points lies the space in which a Mason must live—governed by virtue, duty, and self-restraint. The compasses teach us to control our desires, to act justly, and to remain within the bounds of morality. By applying these principles, we shape our lives as skillfully as a master craftsman shapes stone. But our work on the ashlars of our own character is not just for this world. We labor not only to become better men in this life but to prepare ourselves for that house not made with hands, eternal in the heavens. Just as a master builder constructs a temple to withstand the tests of time, we as Masons seek to build lives that will stand the test of eternity.

Through friendship, morality, and brotherly love, we do not just build ourselves—we help build a better world. Let us always remember: we are works in progress, shaping our-selves in this life so that we may be worthy of that celestial Lodge above.

Bro. David Riddick

## MASONIC MINUTE ~ CONTINUED

Comments by Bro. Corin Fox:

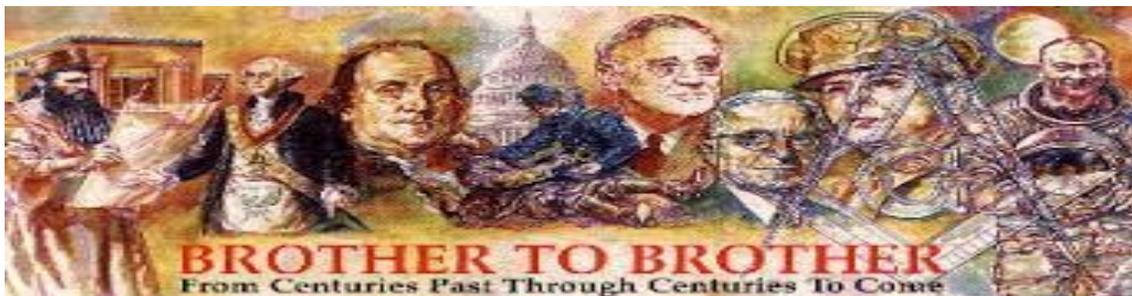
Brother Riddick's words give us valuable insight to better understand the symbolism of the Rough and Perfect Ashlar. Among their value are the lessons they provide about a man's journey towards perfection—his journey towards improving himself and his character. It is always a journey towards, like mathematical limits approached but never reached.



So too, Brother Riddick's attention on building a better world reminds us that our journeys toward self-perfection are not merely about ourselves. To the contrary, our journeys towards self-perfection are connected and make salient how we can build a better world for others. In fact, we build a better world for others in part because we journey towards self-perfection. In short: there are important relationships between journeying and building a better world.

Moreover, I would add: we are most impactful on those journeys—and more able to allow our journeys to aid us in building a better world—when we do so together—as one Lodge, in harmony. I'd like to draw out two aspects to this togetherness—two important ways in which we can be together. First, we shape each other's choices on our journeys to self-perfection when we share our journeys together. I know I've benefited from discussing my paths in life—and in Masonry—with most of you in this room. This has allowed me a richness which bolsters my ability to—and my confidence in taking that next step forward (both in floorwork and beyond).

Second, we strengthen our impact on building a better world when that work of building is shared together. From Bro. Al Pola's work running our blood drives, to Randy Arnold's attention organizing Brothers for prospect nights, we see the scale of our impact grow as we journey and build, shoulder-to-shoulder.



# MAY PRESENTATIONS



Prior to the Stated Communication, the brethren, Scholarship Winners and their families enjoyed a delicious meal provided by the Worshipful Master and his Officers.

WM Pattison recognized one Piedmont Community College student who earned one of two inaugural scholarships provided by the Leone family.



Ms. Kaitlyn Polanowski provided a program on Tarantulas....Her hobby



Left: WM Hosaflook recognized Brothers in the Lodge on their Masonic Birthdays.

Right: This month's Masonic Minute was delivered by Bro. Corin Fox. See page 6 and 7.



## Elected Officers for 2025

Worshipful Master: R.W. Gregory Dean Hosaflook  
 Senior Warden: Wor. Christopher Nicholas Bragg  
 Junior Warden: Bro. Randall Lee Arnold  
 Treasurer: R.W. James Friend Dickerson  
 Secretary: R.W. Mike Daniel Griffin  
 Chaplain: R.W. R.W. Jason Andrew Pattison

Senior Deacon: Wor. Harry Lee Walker, Jr.  
 Junior Deacon: Bro. Corin Trenton Fox  
 Senior Steward: Bro. David Francis Riddick  
 Junior Steward: Bro. Albert Agustin Pola  
 Marshall: Bro. Jacobi Keith Leathers  
 Tyler: Bro. William Chester Olewnik, Jr.

# MASON OF THE MONTH

## KENT SCHLUSSEL



Kent Schlüssel was born on May 30, 1948, in Portsmouth, Virginia. He and his wife Judy have been married for fifty-four years. Together they have two children, a son and a daughter and four grandchildren. Kent and Judy currently live in the Dunlora neighborhood of Charlottesville.

After graduating from Woodrow Wilson High School in Portsmouth, Virginia, Kent attended the Virginia Military Institute, where he graduated in 1970 with a BS Degree in Mathematics. He continued an impressive academic career by earning a Master of Applied Mathematics Degree from the University of Virginia (1971), a Master of Science in Engineering Management from the University of Dayton (1972), and a Doctor of Philosophy Degree in Applied Mathematics from UVA (1986). He was also an Adjunct Professor at Piedmont Virginia Community College and Rowan University in Glassboro, N.J., and served as a consultant to the Georgia Tech. Research Institute.

Kent served six years of active duty with the US Air Force (1971-1977) and an additional twenty-three years of very active duty in the Air Force Reserves (1977-2000) where he retired with the rank of Colonel. His Air Force service was primarily in research/development and intelligence. He had a thirty-one year career with the National Ground Intelligence Center in Charlottesville, where he retired in 2008.

Kent's father was a very active Mason in Portsmouth and was a major inspiration for Kent to join our fraternity. Kent was raised a Master Mason in Widow's Sons' Lodge No. 60 on August 7, 1990. He is a member of the Masonic Charity Board and the Masonic Corporation Board. He is a past President and currently the Secretary/Treasurer of James Monroe Chapter No. 549, National Sojourners, Inc. He is a life member of both organizations.

Kent is very active in the Dunlora neighborhood HOA and Trails Committee and several committees of Congregation Beth Israel.

His hobbies include Scouting (he is an Eagle Scout), supporting UVA women's basketball, and traveling the globe. He has been fortunate to have visited every continent including Antarctica.

**Q: What are your primary duties serving on the Masonic Corporation Board?**

**A: I am the Treasurer which includes overseeing the lease of property, compiling detailed monthly reports of financial activities, etc. and when needed I assist Andy Keller in the duties of Building Manager.**

Widow's Sons' Lodge No. 60  
A.F.&A.M.  
P. O. Box 6262  
Charlottesville, VA 22906

1799—2025  
The 226th Year of Service to the  
Charlottesville Community and beyond.  
“Freemasonry, a way of life”

Return Service Requested



**DATED MATERIAL  
PLEASE PROCESS**

Hiram's Journal

## **BLOOD DONATIONS**

**Please notify Bro. Al Pola if you give blood (doesn't matter the date or location.) Grand Lodge gives us credit whenever a member gives blood.**

**Email: [alpola828@gmail.com](mailto:alpola828@gmail.com)**

**In 2024, 6.8 million people donated blood within the United States. This resulted in the collection of 13.6 million units of whole blood and red blood cells.**

**Every two seconds, someone uses blood.**

**25% of the blood supply is used by patients battling cancer**

**Transfusions are needed in 1 in 83 infant deliveries**

