



LAFAYETTE CONSISTORY NEWS

FROM THE VALLEYS OF BRIDGEPORT,
NEW HAVEN, AND WATERBURY
OLDEST CONSISTORY IN THE NORTHERN MASONIC JURISDICTION

Issue No. 38

WINTER 2024



A Tribute to Brother Edward R. Ham, 33°



Film versus Live Degrees

Parsifal — A Fool by Pity Enlightened (Part 1)



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Lafayette Consistory News is the official publication of the Valley of Bridgeport and Lafayette Consistory, Ancient Accepted Scottish Rite Northern Masonic Jurisdiction, USA
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August 2023: The Valley of Bridgeport was awarded its third Valley of Excellence award in Louisville, KY at the Annual Meeting of the Northern Masonic Jurisdiction.

ALLEGIANCE

The Bodies of the Scottish Rite, sitting in the Valley of Bridgeport, State of Connecticut, acknowledge and yield allegiance to the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America whose Grand East is in Lexington, Massachusetts.

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A TRIBUTE TO BROTHER EDWARD ROBERT HAM, 33°

I first met Brother Ed about twenty years ago when I joined the Scottish Rite in Stratford. His reputation as a ritualist par excellence had preceded this meeting through York Rite circles. He stood tall as a figure who was resolute, efficient, and accomplished in his Masonic duties and obligations.

Brother Ed began his earthly sojourn on June 6, 1942, in Bridgeport and ended it this past April 1, 2023, in Bridgeport. Along the way, he married Annette Philomena Dolan, who we all know as a pillar of administration in the Consistory offices. Ed was honorably discharged from the Army in 1963 after a three-year stint, during which he was stationed in Korea for a year and two stateside. Upon his return, he obtained employment at the Bullard Machine Tool Company as a machine assembler while attending Bridgeport University at night, where he learned his craft as an accountant, obtaining his C.P.A. in 1980. Amidst all this, he met Annette, and they married in 1974. He opened his C.P.A. practice in 1981 in Fairfield and later moved it to Stratford.

Ed's Masonic biography starts on March 28, 1973, when he was raised to the Sublime Degree of a Master Mason in Lafayette Lodge No. 141 in Fairfield, CT. In that same year, he was appointed Marshall of the lodge, serving as Master in 1980. Brother Ed was recognized for his work as Master by the Grand Lodge of Connecticut, which awarded him the Masters' Achievement Award for his term in office. Following his term as Master, Ed was appointed by the Grand Lodge to serve as District Deputy of Masonic District No. 1B for the years 1982-1983. Ed was elected president of the first Masonic District Blue Lodge Council in 1982. Brother Ed has served the Grand Lodge of Connecticut for many years as a member of the Tax Advisory Committee, serving several years as Chairman. Later, he joined America St. John's No. 8 in Stratford, his current lodge.



The next phase of Brother Ed's Masonic life began when he became a member of both the York and Scottish Rites. Ed was appointed to the officer line of Lafayette Consistory in 1985 by then Commander-in-Chief, Illustrious Brother Robert C. Stahlhammer, 33°. In 1993, Brother Ed served as Most Wise Master of Pequonnock Chapter Rose Croix, and in 1994, he was elected Treasurer of the Valley of Bridgeport and Lafayette Consistory. Brother Ed was elected Commander-in-Chief of Lafayette Consistory in May 2002 for a two-year term. On September 27, 1994, Brother Ed was recognized for his service to Masonry and his community by being coroneted a 33° Degree Mason in Cleveland, Ohio. In 2004, Brother Ed was elected Trustee of Lafayette Consistory.

Brother Ed received his Royal Arch Degree in Jerusalem Chapter No. 13, Royal Arch Masons, on February 29, 1980, serving as High Priest from 1982-1986. In 1987, he was elected the first High Priest of the newly merged Baldwin Chapter No. 13. He has served as Trustee for Baldwin Chapter No. 13 for the past fourteen years. In recognition of his service, Brother Ed was awarded the Ephraim Kirby Medal by the Grand Chapter of Royal Arch Masons of Connecticut on June 13, 2003.

Brother Ed became a companion of Jerusalem Council No. 16, Royal and Select Masters, on March 22, 1980. He was elected Thrice Illustrious Master of Jerusalem Council in 1983, 1984, 1992, 1993, and 2004. In 1991, Brother Ed was elected and continues to serve as a Trustee of Jerusalem Council. For his dedication and devotion to Jerusalem Council, Brother Ed received the Knight of Ish Sodi Award from the Most Puissant Grand Council of Royal and Select Masters of Connecticut. Brother Ed was elected Most Puissant Grand Master Royal and Select Masters of Connecticut in 2012.

On May 30, 1980, Brother Ed was knighted in Hamilton Commandery No. 5. Appointed to the officer line, he served as Commander of Hamilton Commandery in 1988 and 1994. In 1991, Brother Ed was appointed to the office of Grand Inspector of the Grand Commandery of the State of Connecticut, a post he held for five years. In 1994, he was appointed by S.K. Edmund Rowe, Right Eminent Grand Commander, to the office of Grand Sentinel. Sir Knight Ed was made a Knight Commander of the Temple in April of 1999 by the Grand Encampment of Knights Templar of the United States of America. Ed was elected Grand Commander of Knights Templar of the State of Connecticut in 2005. Sir Knight Edward and Lady Annette enjoyed traveling to numerous state Grand Commandery conclaves and made many long-lasting friends along the way.

Brother Ed received a Knight of the York Cross of Honor on January 30, 1980, and served as Prior of Connecticut Priory No. 28, K.Y.C.H. He was a Past Puissant Sovereign of St. Andrews Conclave, Red Cross of Constantine. He was also Treasurer and Vice President of the Twilight Club of Bridgeport, CT, and a member of Pyramid Temple

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A Tribute to Brother Edward Robert Ham continued from page 3

A.A.O.N.M.S. On December 9, 2004, Brother Ed was elected Deputy Preceptor of Apostles Tabernacle No XXVII, Holy Royal Arch Knight Templar Priests. Ed was a Companion Knight of York of Connecticut York Rite College No. 17, a member of the Royal Order of Scotland, and the Commemorative Order of Saint Thomas of Acon.

Sir Knight and Illustrious Brother Edward R. Ham, 33°, contributed heavily to all branches of Masonry in Connecticut and his community. He had provided unselfish service and exemplary leadership in promoting the goals and objectives of the fraternity and that of the Knights Templar. All who served alongside him in the Valley degree work, which he often directed, enjoyed his style of direction, which encouraged cast members to do their

best, usually surpassing that Ed was a whirlwind of activity in Masonry and the community. He served a five-year term as an officer and treasurer of the Greater Bridgeport Youth Orchestras. For more than 20 years, he was the host of their February Concert, sponsored by the Masonic Organizations of Stratford, CT.

Ed was also a charter member, founder, and treasurer of the Black Rock Ancient Fifes & Drum Corps, founded in 1987. This group helps preserve, through performances throughout CT, the rich cultural heritage of martial music from the Colonial period through that of the Civil War. Ed also belonged to the North-South Skirmish Association, received his 50-year member citation in 2017, and the 15th Connecticut, a Civil War competitive Shooting Club;

he was also an avid collector of Civil War artifacts.

Those of us who had a chance to know him will always be impressed by his intense presence. His legacy lives on not only through his daughters but through all of the Brothers who were touched by his good works and his never-ending encouragement to brothers to reach out and stretch to their full potential. Ed was, indeed, a Mason's Mason who, I am certain, labors in the Temple, not built by hands as you read this today!

- John A. Amarillos, MSA, 33°



THE VALLEY OF WATERBURY



CANDIDATES & CAST - SEPTEMBER 27, 2023

TURKEY TROT

NOVEMBER 23



STRATFORD

KIDS TROT



HOSPITALER'S CORNER

Your gifts to the Hospitaler Fund assist David in helping out local brothers who are members of the Consistory. Unfortunately, there never has been a greater need. If you have experienced good fortune in the past year, why not pass a portion of it forward to help a brother in need. Many are struggling with age-related debilities, as well as misfortunes of every kind.

Please make your contribution payable to

Lafayette Consistory

and mail to

David B. Urban, Hospitaler

P.O. Box 309

Stratford, CT 06615

FILM VERSES LIVE DEGREES

BY JAMES W. D'ACOSTA, VALLEY OF BRIDGEPORT

Joining Scottish Rite in 2006, my first round through our degrees was before the film era. My second, completed in 2023, exposed me to the spectacular films that are now available. I've learned that different formats alter a degree's lessons.

The film of the Lodge of Perfection's 4th Degree, Master Traveler, is a perpetual gift. In it, I watch craftsmen use setting mauls on the construction site of the Temple of Solomon. My uncle Wade made the setting maul I used to regulate lodge meetings during my tenure as Worshipful Master. Its heft, form, and commanding "bang" led me to gift similar ones to my officers. The film gives me an understanding of this implement.

Experiencing the 4th Degree live in September for the first time in many years provoked different thoughts. The Prologue by Guy Whelchel was stronger and more appealing than in the film. Brother Whelchel stepped from the stage in the Valley of Bridgeport's Leo H. Lohrman, II, Theater to face the candidates sitting in the first row. He commanded each man's concentrated attention.

Walter Matis alerted me to the power of actors to imbue performances with varying meanings. Each time they perform, they can use nuances of motion, tone of voice, and movement to alter meanings. There is a script. The same words are spoken in one performance as in the next and in films, but each portrayal is stamped with the interpretation of the actor and is unique. Bro. Whelchel customarily moves out of the performance space of the stage and into the personal space of each candidate.

For example, in my first viewing of the 14th Degree, Grand Elect Mason, the actor portraying the principal character solemnly gave communion to each candidate in a way that disturbed me as overtly Christian. In my second viewing of this culminating degree of the Lodge of Perfection, Bro. Whelchel, as Thrice Potent Master, descended the stage, used a commanding tone and louder voice. Through eleven repetitions, everyone in the theater repeatedly heard the new meaning of communion: All men are brothers under the fatherhood of God. All men, ALL men, period.

The impact of a larger-than-life image projected onto a screen stretching across the breadth of a stage strikes a haunting blow in the film of the 6th Degree, Master of the Brazen Serpent.

Here is Yahweh, the confrontational and severe God of the Jews. Rebels are killed by black venomous snakes, which fill the screen as instruments of His divine judgment. Punishment and death dominate memory.



This visual sequence competes with the facial expressions and voice modulations of the character who recounts God's merciful actions. But the graphic killing of the rebel leaders overwhelms these verbal reminders of God's loving-kindness.

Troubled, I checked my notes from last seeing the 6th Degree live in 2010. From the live performance, I concluded that God would surely help me through periods of anguish and doubt as he liberated the Jews from slavery and guided them to the promised land. The killing of the apostates had not overwhelmed this message of grace and support.

Beyond displaying the operative use of a trowel or other prop, films have unreachable capacities to educate beyond that of the stage. The film of the Lodge of Perfection's 11th Degree, Sublime Master Elected, as well as that of other degrees, including the Consistory's 27th Degree, Knight of Jerusalem, show the geography and vastness of the Middle East and orient viewers firmly in the setting in the Holy Land.

A hybrid of film and live performance takes place when images are projected on the screen while the degree is portrayed live just in front of it. For example, the computer-generated model of the Temple of Solomon spread across the screen in the Chapter of Rose Croix's 17th Degree, Knight of the East and West, fills the viewer's senses with the splendor of the House

of God, which is impossible to accomplish with props and verbal descriptions. The eyes tell the mind, "Thousands of man-hours must have gone into making that! Behold the materials, the craftsmanship!"

Another factor in weighing the advantages and disadvantages of the mediums chosen for our degrees impressed itself upon me during the Valley of New Haven's live performance of this degree in 2018. Bob Furce, serving as Master of Ceremonies, was asked to recruit the cast of over a hundred brothers as part of his education in the skills necessary for higher office. This time, the Valley further augmented the 17th Degree by

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Film Verses Live Degrees

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spreading the action throughout Connecticut's largest lodge room. Mobs of passionate Essenes, Pharisees, and Sadducees came to Herod's Court demanding satisfaction, entered the room from all directions, and filled the lodge space in front of Herod's Court on stage. The physical proximity, movement, shouting, and fists raised in anger brought the entire audience into the drama of a riot narrowly averted.

The size of the cast imprinted itself on my mind as in my inaugural Entered Apprentice Degree when realizing that all these men were exerting time and energy for me. This is humbling in Blue Lodge and stunning in Scottish Rite. The effort of individual brothers to rehearse and perform on behalf of candidates is a richness of Masonry as we strive to help each other to become better men.

In this instance, the audience glimpsed the Pathfinder Program's lesson that participating in live performances enriches brotherhood and deepens understanding of moral lessons as costumes are donned and lines memorized.

Film versus Live? Each medium educates viewers more or less effectively about the degree's historical setting and, at times, impresses different lessons upon the viewer's memory. Furthermore, live performances are unique, while those that are filmed are static. Repeated viewings clarify and enrich our understanding of degrees.



(l-r) III. Sovereign Grand Commander Walter Wheeler, MSA, 33°, Tweed Roosevelt (grandson of Ill. Bro. Theodore Roosevelt, 33°), and Richard Elliot, Executive Director of the Scottish Rite Masonic Museum and Library, during Giving Tuesday in Lexington, MA. The Connecticut Scottish Rite bodies attended the gala event that raised over \$100,000 that evening for the Scottish Rite charities.



Valley of Bridgeport and Lafayette Consistory

Scotch and Cigar Night

Friday, August 9, 2024
7 to 10 p.m.

**Stamford Cigar Bar,
75 Research Drive,
Stamford, Ct.**

Bring your fellow friends for an evening of good fellowship. Scottish Rite, Masons and men interested in our Fraternity are all welcome! Dress is business casual.

**\$15 per person. Limit is 35.
Make your reservations soon!**

A photograph showing a hand holding a lit cigar. In the foreground, there is a glass of whisky and a pack of cigars. The background is slightly blurred, showing what appears to be a bar or restaurant setting.

FROM GREENWICH:

I-95 to Exit 9–Glenbrook. Turn left on to Seaside Ave. Turn left on to East Main Street. Turn right on to Courtland Ave. Follow Courtland Ave. to the end. Turn right on to Glenbrook Road. Turn left on to Research Drive. Stamford Cigar Bar is on left.

FROM BRIDGEPORT:

I-95 to Exit 9 – Glenbrook. Turn right at East Main Street. Quick right on to Courtland Ave. Follow Courtland Ave. to the end. Turn right on to Glenbrook Road. Turn left on to Research Drive. Stamford Cigar Bar is on left.

CONTACT: Mike Jachimczyk

at 203-979-5011 or email

mcjesq@icloud.com

or the Consistory at

203-375-0064 or email

Office@LafayetteConsistory.com

\$15 per person for two cigars and one drink.

Additional available.



At the 32nd Degree held in Stratford Thirty-five candidates were made S

PARSIFAL — A FOOL BY PITY ENLIGHTENED (PART 1) *AN EXPOSITION OF THE TRAVAILS OF A DEVELOPING SOUL*

BY JOHN A. AMARILIOS, MSA, 33°

During the 19th century, the vestiges of Spiritual oppression by the religious establishment had yet to be fully cast aside in Europe. The transmission of spiritual (not religious or dogmatic) verities was still relegated to sub rosa artistic forms of expression, one of which was the carefully crafted ritual to be heard globally in lodge rooms. Other vehicles, with much wider distribution, included the innocuous but ubiquitous Tarot card decks and a number of popular Operas that brought to life mythological tales but whose esoteric impartings were carefully woven into the text, costuming, and action of the presentations. With the proper keys,

the legend of Parsifal is a tour of the nascent awakening of the soul and its eventual conscious realization.

Richard Strauss, the composer of the Opera, had profound connections to the European Fraternity, although he never joined it for various reasons. Strauss was born in Leipzig in 1813 and was surrounded by family and friends who were Masons. His brother-in-law, Oswald Marbach, was a Masonic luminary in Germany in the mid-1800s, and it is speculated that Wagner was given the keys to the process revealed in the Opera by Marbach. More details can be gleaned from William Denslow's *10,000*

Freemasons, volume 4, printed by the Missouri Lodge of Research (1957-61.) I also refer you to an article on the Grand Lodge of British Columbia website and the Yukon Masonic Biographies section.

There are many interpretations of the Opera. Unfortunately, the original German Libretto is ignored by modern interpretations due to ignorance of the esoteric import of nuances in costuming and sets set forth by Wagner. For those of you who might want to view it in as close to an authentic interpretation as possible, I would refer you to the 1991 Metropolitan Opera's rendition conducted by James Levine,



ord on Monday, December 4, 2023. ublime Princes of the Royal Secret.

which is still in distribution on DVD by Deutsche Gramophon. The Opera is in 3 subtitled scenes and spans 264 minutes - something you might want to set aside a few nights to watch and digest. For neophytes, Wagnerian Opera is an acquired taste and is sometimes best taken in partitioned “doses.”

An analysis of the Opera mandates a preface - Man lives in an outward life in the world of form, “the physical”, but at the same time, he lives a much more important inner life composed of feelings, thoughts, and emotions. Two elements direct this inner life - 1. the soul, which is guided by feelings and emotions, and 2. the ego, which directs all actions by thought. Art, but Music more importantly, serves as a catalyst to pull Man away from the rigidity of materiality and stirs within us the nascent awakening of the emotions and

love that we had forgotten as the soul descends the Tree of Life and merges with its temporary physical vehicle - the body. Music is thus a beacon from a far-off dimension that we have long departed from but leaves an impression of the joy and peace we were familiar with before our soul traveled to the physical plane. Wagner has composed a body of music designed to awaken the slumbering soul or further instill upon the already awakened soul a desire to attain the peace and joy it left behind before its worldly sojourn. The Opera is not a regurgitation of the myth but a carefully crafted revision that is designed to inculcate the audience to certain spiritual truths. In Wagner’s “Religion and Art” (English Translation by William Ellis, 1994), he stated, “That where Religion becomes artificial, it is reserved for Art to save the spirit of Religion.” He posits that

while the priest stakes everything on religious allegories being accepted as matters of fact, the Artist has no such concern as he openly gives out his work as his own invention. Wagner was thus able to lay out the inner kernels of ineffable truth scattered in the mythology of Parsifal. We will now expose these verities.

The opening scene takes place on the grounds of the Castle Mt. Salvat - a place of peace where knights do not kill for sport nor to eat. A large lake is seen nearby. We see Gurnemanz, the oldest of the Grail Knights, accompanied by two squires awakening from a Night’s rest. They see Kundry approaching them. She is a servant of the Grail, anxious to advance the agenda of the Grail Knights as best as she can, but, at the same time, is also the unwilling

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DECEMBER 15, 2023



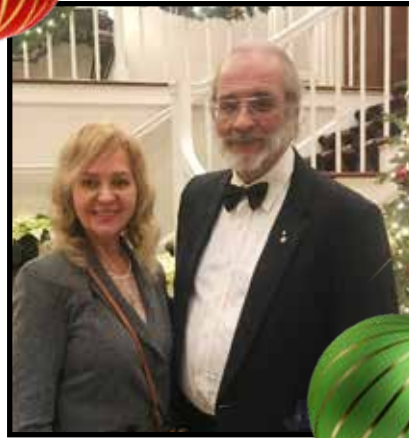
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A
ROARING
GOOD
TIME!



THE ANNUAL HOLIDAY PARTY AND FUND RAISER FOR CHILDREN'S DYSLEXIA CENTERS OF CT



THE WOODWINDS



Parsifal, Part 1 continued from page 9

slave of Klingsor, a black magician whose goal is to tempt and harass the very same Knights whom she truly wishes to serve and assist.

In the first act, Kundry should be clad in a snakeskin suit, symbolic of the doctrine of rebirth. The serpent shedding its layers of skin is akin to the ego as it develops and changes through its evolutionary pilgrimage of life. The serpent sheds its skin when its outer layer has become hard and set, so it no longer assists in its motive intentions and desires. Likewise, as the ego crystallizes after use, it must reset and change as it no longer serves the evolving needs of the soul within. The Law of Consequence is also brought to the fore here (i.e., That which we sow, we reap) as Gurnemanz explains her plight to the squires who accompany him.

“Under a curse she may well be

From some past life that we do not see

Seeking from sin to loose the fetter

By deeds for which we fare the better,

Surely, ‘tis good she follows thus,

Helping herself while serving us.”

Upon her arrival, she pulls out a vial she has brought from far-off Arabia, which she hopes is a balm for a painful, unhealable wound that the King of the Grail, Amfortas, has sustained. He thanks her but states he doubts it will help him as it is prophesied that only a “Virgin Fool, by Pity, enlightened,” shall deliver him from his pain, but he believes death will claim him before he is thus delivered.

As the King is escorted to the nearby lake for his daily bath, Gurnemanz relates to the squires the history of the Grail and how Amfortas came to be wounded. He relates that Joseph of Arimathea later used the Chalice that the Nazarene used at the last supper

to catch the lifeblood that flowed from his wound while he was crucified. Joseph also kept the bloody lance with which the wound was inflicted and later carried all of these relics with him through his life while experiencing many perils and persecutions. After his passing, they were relegated to the custody of Angels who possessed them until Titurel, Amfortas's father, was instructed by them to build a castle for their reception and safekeeping. Thus, the Castle at Mount Salvat was erected in allocation high atop a mountain, and once completed, the relics were deposited there for safekeeping by Titurel and a band of Holy and Chaste knights. Thereafter, as they kept their allegiance to the cause, the Castle became a center of mighty spiritual influences that spread Light throughout the world.

In a nearby valley, there lived a black knight who was not chaste. Yet, who desired to become a Knight of the Grail and to shortcut the internal alchemical work necessary to overcome those desires, he mutilated himself and deprived himself of the ability to gratify his passion. However, having not done the internal cleansing work (remember the three Ruffians), the passion nevertheless remained. King Titurel could read the black knight's interior emotions and refused him entry into the order. Klingsor then swore revenge, and that if he could not be allowed to serve the Grail – the Grail would serve him. He thus built another castle with a magic garden and populated it with some ravishing beauties, who emitted fragrances of flowers, and then proceeded to waylay Grail Knights, trapping them into betraying their trust and to violate their vows of chastity. Soon prisoners at Klingsor outnumbered active Grail Knights as a result of these operations. At some point, Titurel handed the kingship over to his son, Amfortas, who challenged Klingsor to battle to

terminate these seductive operations. On the way to battle, Amfortas took with him the holy spear. Klingsor then failed to show up at the appointed place and time but transformed Kundry from a plain and unattractive woman serving the Grail into a ravishing beauty and placed her under a spell. Klingsor sent her to the appointed locale, and she successfully seduced Amfortas, who, in the throes of passion, dropped the spear. Klingsor immediately appears, grabs the spear, and wounds Amfortas. Gurnemanz retrieves Amfortas before he can be imprisoned by Klingsor. Klingsor thus obtains control of the spear, and the king is crippled with a wound that cannot be healed. The squires who have listened to this history are incensed, but Gurnemanz reminds them of the prophecy that redemption shall be attained only by a “**poor fool, by pity enlightened.**”

We will continue this first scene in the next issue in three months. In the meantime, I suggest you borrow from a library or obtain a video of the Opera as previously suggested, see the performance, and listen to Wagner's music. The music will impart an influence on your subtle body, something that a Libretto or even this brief summary cannot do. Beware of modernistic interpretations of the Opera which sometimes adopt psychological or intellectual alleys that do not tread in a direction that is parallel with the teachings of the Fraternity. If you are seeking true light work through this first scene, we'll wrap it up and analyze it next time. I bet you can already intuitively fathom some of the issues and lessons being developed already.



COMPLETED PASSPORTS



SEPTEMBER 18, 2023



OCTOBER 2, 2023



A BEAUTIFUL
DAY FOR
THE WALK FOR
DYSLEXIA

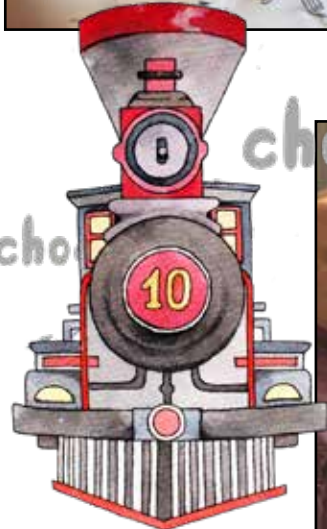
OCTOBER 1,
2023
IN WATERBURY



ESSEX CLIPPER DINNER TRAIN, ESSEX, CT.



OCTOBER 7, 2023



ABOARD A RESTORED 1920S PULLMAN DINER PULLED BY A VINTAGE DIESEL LOCOMOTIVE



A DELICIOUS 4-COURSE MEAL



AN
ENJOYABLE
TRIP!



32ND
OUT IN
DECEMBER
2023





DEGREE DIPLOMAS WERE PASSED IN STRATFORD ON MONDAY, OCTOBER 4, 2023.



THE CONSISTORY ENJOYING DINNER AT BRASS CITY BISTRO



AFTER THE NUTCRACKER AT
THE PALACE THEATRE



DECEMBER 3, 2023



VALLEY OF BRIDGEPORT

2024 DEGREE SCHEDULE

DATE	DEGREE(S) in Stratford Unless Otherwise Noted.	
Mon.	Feb. 5	4th & 5th Degree (both live)
Mon.	Feb. 26	12th Degree (live) & 23rd Degree (video)
Mon.	Mar. 25	15th Degree (live) & 9th Degree (video)
Mon.	Apr. 15	26th Degree (live) & 29th Degree (video)
Mon.	May 6	32nd Degree (live)
Mon.	July 27	8th Degree (live) & 25th Degree (video)
Mon.	Sep. 23	4th Degree (live) & 28th Degree (video)
Mon,	Oct. 7	7th Degree (live) & 13th Degree (video)
Mon.	Oct. 28	<u>New Haven</u> - 17th Degree (live) & 22nd Degree (video)
Mon.	Nov. 18	30th Degree (live) & 5th Degree (video)
Mon.	Dec. 2	32nd Degree (live)

Dinners are at 6 p.m., Degrees at 7:30 p.m. in Stratford unless otherwise noted. The 4th Degree video is offered as needed to new candidates prior to degree portrayals, so they can start their Scottish Rite journey on any date. New candidates must register 45 min before degree. Dinners before the Bridgeport degrees on Mondays are at 6 p.m. in the Shrine building, unless otherwise noted,

- 4th Degree video as needed for new candidates available on February 26, March 25, April 15, July 27, October 7, October 28, or November 18.
- Monday candidates must fill out the application by Noon on Friday.
- Saturday candidates must fill out the application by Noon on Thursday.
- New candidates must register 45 min before Degree.

Saturday degrees are at 11 a.m., followed by lunch in the Shrine building. \$10/per brother.

RSVP required for dinner or lunch.

Email: Office@LafayetteConsistory.com or call 203-375-0064.



Lafayette Consistory
P.O. Box 309
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ADDRESS CORRECTION REQUESTED

LAFAYETTE CONSISTORY NEWS

From the Valleys of Bridgeport, New Haven, and Waterbury

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BROTHERS REMEMBER

Whether traveling from in or out of the state it is easy to get to the Stratford Leo H. Lohrman, II, Scottish Rite Theatre via Metro North. Our Theatre is located right next door to the Stratford Station. Avoid I-95 traffic and parking concerns. Consult the Metro North Train Schedule at: <http://www.mta.info/schedules>.

For those who drive to the Theatre, the street address is 2422 Main Street, Stratford, CT. The building is clearly marked with the name at the top of the building. There is limited handicap parking in front and there is parking behind the Theatre.