

Knight Templar

VOLUME LVI

MARCH 2010

NUMBER 3



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Knights Templar

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William H. Koon, II
Grand Master

Sid C. Dorris, III
Grand Generalissimo and Publisher
 2007 Brenthaven Drive
 Mount Juliet, TN 37122

John L. Palmer
Managing Editor

Post Office Box 566
 Nolensville, TN 37135-0566
 Phone: (615) 283-8477
 Fax: (615) 283-8476
 E-mail: ktmagazine@comcast.net

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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
 5909 West Loop South, Suite 495
 Bellaire, TX 77401-2402
 Phone: (713) 349-8700
 Fax: (713) 349-8710
 E-mail: larry@gektusa.org

Cover art is by Sir Knight Mike Gavigan, member of St. Lucie Commandery No 17, whose paintings have been exhibited at the Smithsonian in Washington, D.C., The Marine Museum in El Toro California, Vanderbilt Planetarium in New York, and The Firehouse Gallery in New York. He can be reached at sailfishmike@cfl.rr.com.

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knight templar

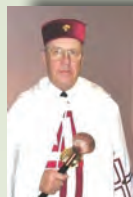
A Guest Message

By

Andre E. Lovas

Grand Preceptor for the Province in the United States

Commemorative Order of St. Thomas of Acon



Sir Knights, it is with a great deal of pleasure that I take this opportunity afforded me by Grand Master Koon to tell you about the Commemorative Order of St. Thomas of Acon. The Order is an invitational body that requires subscribing Templar membership as a prerequisite. We have, in February, just celebrated our 10th anniversary in the United States.

The Order is of an English foundation, being a commemorative revival of an English Order of Knighthood dating back to the Third Crusade which began in A.D. 1189. One of the English that accompanied Richard Coeur de Lion to the seaport of Acre, was William, the Chaplain to the Dean of St. Paul's, who, when he saw the corpses of the Christians about the walls of Acre, had compassion on them. With the aid of a small band of helpers, he buried a large number of dead and tended the wounded. This successful act gave William confidence, and he formed an Order for the express purpose of burying Christians who fell in the Holy Land. William the Chaplain was a Londoner, and we can see how he came to name his Order after St. Thomas of Canterbury. The Order being formed at Acre, its name was always incorporated in the title; the Anglicized form of Acre being Acon. After the Crusades, the Order returned to England where it flourished until the fourteen hundreds.

The current revision came about in the nineteen seventies and remained very small until 1998 when there was a movement to expand. In 1999, thirteen Americans were in London and were offered an opportunity to join the Order, and we brought it to the United States in February of 2000.

Now there are nineteen Chapels from coast to coast and border to border with nearly six hundred members in the Province in the United States of America.

I hope that this has given you a bit of insight into an Order that you may have heard of but did not know anything about.

Andre E. Lovas

Sir Andre of Byron, KC

Commemorative Order of St. Thomas of Acon

Grand Preceptor for the Province in the United States of America



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Prelate's Chapel

by
Sir Knight William Aber

Jesus used some of his harshest language to condemn the actions of some of the scribes and Pharisees. Quoting earlier words of Isaiah, he refers to them as hypocrites who “honor me with their lips, but whose hearts are far from me.” Nowhere in the New Testament does Jesus find a stronger word of condemnation than “hypocrite.”

Hypocrite is an interesting word. Originally its meaning was tied to “answering,” and it literally meant “one who answers.” Later it came to mean an actor, one who answers to a set cue of dialogue on a stage.

Finally, it came to identify anyone whose whole life was nothing more than acting; carrying out the rituals and regulations of religion without any basic belief or sincerity in what was being done.

Acting, of course, is a noble profession. I've done a little of it myself. But acting is different than living. Acting is pretending to be a particular person on stage; living is meant to be real, not just a pretense.

When Jesus called people hypocrites, he was saying that they were not authentic, not being real. They were simply acting out roles and not really living the faith they were pretending to proclaim. They followed the rituals and forms of religion but not its meaning.

It's easy to see potential parallels to our own Knight Templar ritual.

We don't always get it right, but even if we can perform a ten man opening flawlessly, we haven't reached the heart of what York Rite Masonry is supposed to be about. Rituals were never meant to be the ends in themselves. They are guidelines to help us become the persons we were created to be.

We were created by God, not to be actors but lovers. A lover is one who is open to God and to other people. A lover is vulnerable, open, caring, sensitive, and responsive to needs. An actor and a hypocrite responds only to particular printed dialogue (or ritual) in predictable ways. Our call is to move beyond the ritual to relationships. We were created for love. God loves us; therefore, we have the capacity to love one another.

That, at its best, is what Knights Templar are all about.



Sir Knight William Aber is the Grand Prelate of the Grand Commandery of Knights Templar of New Mexico and resides at 12913 Bryce N.E., Albuquerque, NM 87112. He can be contacted at billandsally@webtv.net.

Meet Our New Department Commanders

SIR KNIGHT JOAQUIM J. V. PINTO COELHO

RIGHT EMINENT EUROPE DEPARTMENT COMMANDER 2009 – 2011

Sir Knight Joaquim José Vieira Pinto Coelho was born July 19, 1950 in Portugal and married Lilian del Carmen in 1975. He is an educator, researcher, and human resource management consultant and holds a Ph.D. in Organizational Psychology from the Université de Metz. He has been a professor of mathematics and statistics since 1974, a part of the Vocational Training European Network as CEO in Bruxelles, a General Director of a vocational training institute and of the Department of Labor in Lisbon, and an advisor to the Ministry of Labor, and to the Secretary of State for Vocational Training.

His is a member of General Gomes Freire de Andrade Lodge, North Pole Lodge in Alaska, and of Grand Master's Lodge and was a founder of several Lodges. He is Past Master of Acácia Lodge, assistant of the Grand Master for Macao, and a Grand Officer of Gen. Gomes Freire de Andrade Order for outstanding service.

He is a member of Mosteiro de Alcobaça Chapter, High Priest of Mosteiro dos Jerónimos Chapter and of the Anointed High Priests of Germany and Belgium.

He is a Past Grand High Priest of Portugal, an honorary member of the Grand Chapter of Germany and of the Grand Chapter of Romania, and served as Second Grand Surveillant d'honneur, GL de Marque, France. Joaquim served as Illustrious Master of Mosteiro Flor da Rosa Council, Trice Illustrious Master of the Grand Council of Germany, and Grand Master of the Grand Council of Portugal and received the Jeremy Cross Award from Brazil and the Columbian award of the General GCCMI.

Sir Knight Coelho was knighted in Harry Miller Commandery in Germany, served as Commander of Henrique o Navegador, U.D. No. 1, and Grand Commander of Portugal. He is a member of Tabernacle A of the HRAKP, a founder of Knight Preceptor in France, a member of Saint-Louis-en France of the Red Cross of Constantine in Paris, Puissant Souverain of Henrique de Bourgogne, Grand Chambellan du Grand Conclave pour la France, Grand Pérfet, and Chevalier Commander de Constantin.

He is a member of the MSRCF, IX^o and Supreme Magus of the SRIL-Portugal. In the Scottish Rite he is a member of Lodge Albert Pike, D. Dinis Chapter, Marquês de Pombal Council, and George Washington Consistory. He is Past Sovereign Master of the AMD, Supreme Ruler of the Secret Monitor, Knight Masons, W. Commander Noah of the Royal Ark Mariners, Honorary Member Fayette Council, and Commander of Knights Occidental. In the KYCH, he is a member of Prieuré "France" with 3 quadrants and is a member of the Royal Order of Scotland.

Sir Knight Coelho translated the York Rite Bodies' rituals into Portuguese and introduced Cryptic Masonry, Knights Templar, Shrine, Red Cross of Constantine, and the Societas Rosicruciana into Portugal and Cryptic Masonry into Brazil. He has written several articles for different Masonic Portuguese magazines and other publications. Since 1998, he has published a quarterly Masonic magazine *YORKIE*.
knight templar



Photo by John Westervelt

**Solution to Cryptic Puzzle on Page 24
of February Issue**

| | | | | | | | | | | | | | | | | |
|----|---|----|----|---|----|----|---|---|---|----|----|---|---|---|---|---|
| 1 | S | A | 2 | C | K | 3 | S | 4 | H | 5 | D | 6 | U | E | 7 | S |
| 8 | C | L | A | S | P | A | P | P | L | E | | | | | | |
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| 13 | M | Y | S | T | I | C | T | I | E | S | | | | | | |
| 14 | A | N | T | I | T | H | E | S | I | 15 | S | | | | | |
| 16 | M | X | 17 | O | C | T | E | T | I | N | H | | | | | |
| 18 | R | I | N | S | E | 19 | T | O | N | T | O | | | | | |
| 20 | S | H | E | D | R | 21 | S | E | G | U | E | | | | | |

DOWN

1. S(ecret) + CAM(era)
2. CAPS + TONE
3. SP(anish) + LITTER
4. HAT + CHET'S
6. UP + RISING
7. sport(S EX)tremes
10. LINKS homophone
12. V.E. + IN
15. S(hort) + HOE
16. MR. S(olomon)

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

In January we published the 2009 recipients of the Knight Templar Cross of Honor. Omitted was:

**Romeo S. Musgni
Filipinas Commandery No. 11
Philippines**

ACROSS

1. SACKS double definition
5. SUED anagram
8. CL(eopatra) + ASP
9. APPLE double definition
11. AL + TAR
13. MYSTIC TIES double definition
14. ANTI + THE + SIS
17. O(n)C(e) + TET
18. R + SINE anagram
19. (figh)T ON TO(lerance)
20. SHED double definition
21. SEGWAY homophone

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site:
<http://www.knightstemplar.org>.

■ **Wanted:** The Grand Encampment office needs the assistance of some Sir Knight who has the capability of converting 35mm film and slides to CD or DVD. If you are able and willing to assist in this fashion, please contact Una Cardenas via e-mail at:

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A Chat With The Managing Editor

I sometimes receive anonymous letters from “knights” who are not brave enough to sign their names. These always go directly to the recycle bin. If you wish to write me a letter and do not want it published, all you have to do is ask me not to publish it. I want to thank all of you who are continuously so encouraging about the magazine. It is a real boost to my spirit when I get one of your notes or hear from you in person. We are now beginning to distribute the magazine to those of our Sir Knights outside the U.S.A. Last month’s issue went to the Knights in Portugal, Romania, and the Philippines. I received word last year that some of the Sir Knights south of the border are translating it into Spanish for our Spanish speaking Sir Knights. Please continue to let us know what you would like to see in the magazine and where you think we are wasting our paper.

We also continue to pick up a few new advertisers along the way. Although there may be a few months when we have more than four pages of paid advertising in the issue, we will limit our pages of advertising to four pages on average. We are very appreciative of our advertisers who enable us to bring the magazine to you in color.

Finally, we are always interested in original articles to publish. Remember to respect the intellectual property rights of others and give credit to those whom you quote.

John L. Palmer
Managing Editor



Letters to the Editor



Dear John;

First, I thank you for placing my article in the December 2009 issue of the *Knight Templar* publication. I appreciate the space allowed me to express another perspective. I did note however you were unable to resist imprinting your footprint on the article. I too have a deep respect for others to express their opinions, even when those opinions may not be well founded in evidence to support the historical record.

I do acknowledge your recognition that without the resurrection story of Christ, the Christian faith as we know it would probably have not succeeded as a religion. I would agree with you that this singular event is central to the Christian story, however; the question of the meaning of the resurrection is an issue that is open for discussion.

The apostle Paul was the first author, beginning around 51 through 64 CE, [some 21 – 34 years after the death of Jesus] of writings forming the New Testament. Paul was there before any of the gospels were written. The gospel writers penned their stories some 40 to 70+ years after the death of Jesus. That said, it is apparent the New Testament is a compilation of stories that developed mostly within the synagogue and had been passed down by word of mouth early on. As you know, many inconsistencies emerged within these stories as they were developed to meet the needs of the people of that time. It is likely that these are of little impor-

tance because the message is more important. It is also useful to acknowledge that to which biblical scholars generally agree, of all the words and sayings attributed to Jesus, approximately 16-17% of those words were actually spoken by him. That said, it is apparent, these stories grew to meet the needs of the people with respect to linkage to Old Testament prophecy and the political circumstances of the time when they were written.

While no one can reasonably argue Jesus died and his death was by crucifixion, the interpretation of that event as I previously stated, is open to interpretation. Did he literally become a living person again? Was he actually God? One thing we can be certain of, his message is so powerful that it lifted them to the point where they felt the presence of God in their lives.

If you are of the opinion the *Bible* is to be believed as an accurate historical document and should be believed literally without question as the inspired word of God, then you have allowed no room for exploration as to the meaning of God, the possible changing perspectives of Christian spirituality, and what Jesus was saying to us when he lived so long ago. This is where the church found itself when Copernicus, Galileo, and more recently Isaac Newton and Charles Darwin came along and demonstrated that our world was not created in seven days by divine edict, but over eons of time based on scientific laws, chance mutation, and genetic adaptations.



Letters to the Editor



Therein is another story of how we came to be. It is well accepted the human being did not appear until somewhere between 2 million and 500,000 years ago. Sometime during this time period these early humans became aware of being, a state of unconsciousness consciousness, just like most other animals around us today, but sometime after that point in the development of the human brain, humans reached the point of self conscious. A new awareness, something no other animal in the chain of life forms had ever achieved. It is after that point in the evolutionary process that were we able to see things in an abstract context and be able to contemplate the question of who we are, where we came from, and where are we going. Based on these revelations, the concept of original sin is an implausible and destructive concept and should be cast into the dustbin of history. Man was never originally perfect and is now a fallen creature, but is, and always has been, in a state of becoming.

These questions of course were unanswerable, and out of these unknowns ultimately the exciting idea of a God was born. Please be aware there have been many, many, religions and gods who have preceded this moment in time, and those believers were convinced the truth had been revealed truth to them and in many instances were willing to die for those beliefs just like the early Christians. It so happens that we now live in a country where the Christian story is used to answer those same questions with certainty, those ques-

tions of why, what, and how that are always on people's lips.

I believe that in our time the Christian story and the teaching of Jesus can be a window into leading a Christ centered life and to explore and find the depth of our being to lead to a spiritual relationship with our God. Not as a literal story but as a message to show us the way. We can apply the Christian story and the words of Jesus to lead us to a fuller, richer, and more meaningful life through the teachings and the example of this Jesus and make a difference in allowing each of us the opportunity to find a personal communion or oneness with our God.

There are really only three time space issues that confront each of us; the past, the present, and the future.

The past is already gone and there is little that one can do to change it other than forgive ourselves where we "messed up." We can allow guilt to consume us, or we can forgive ourselves and move on; it is an individual choice.

The future is not here yet and likely of little value without a commitment to be fully aware of the present. We can influence how ready we are for the future in our lives by how we address where we are right now. Yes, the present is our life; right now, at this very moment. It is exactly where you and I are right now.

Too long, the Christian story has been used to tell people they are less than who they are. Case in point, the old



Letters to the Editor



hymn – "...that saved a wretch like me." Jesus told a story that was very different. It talked about love, forgiveness, and non-judgment of others. His timeless message was positive, uplifting, and always pointing us towards what each of us can become. Indeed, by virtue of the present, we are all in a state of becoming, one moment at a time. Jesus was right on target!

Yes John, I am a Christian, perhaps not in the mold that from your comment would be considered the "right way," but that is alright with me. God knows, when we look at the almost countless number of denominations within Christianity, there sure is a diversity of opinion, and despite the few who consider their way is the only way, who can really judge, they may be all right.

Your commitment to the Knights Templar makes you a very interesting person. I would always welcome hearing from you.

I celebrate you as you continue to walk your life journey.

Fraternally,

Sir Knight Dr. Ronald O. Williams



SK Palmer,

Unless I have missed a century, this is 2009 A.D. Therefore, the first hyphenated word in the "Prelate's Chapel" for December 2009 is incorrect.

12

Proofread, proofread, then proofread again. This all happened twenty centuries ago.

Just as 2000 did not begin the twenty-first century, 2001 did; we tend to confuse ourselves with relating dates to centuries.

Bob Fisher, Past Grand Historian and author of *Sesquicentennial History of The Grand Commandery of Illinois*.

Thanks Bob. We always appreciate constructive criticism. We will continue to try to improve.

The Ed.

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march 2010

A Light-Hearted Treatment of an Ugly Topic

by

Sir Knight Don Radloff

While I was at our North Central Department Conference, we were informed by the editor that when the September issue was published, a gargoyle appeared on the cover of the *Knight Templar* magazine and that the publisher had received communication from someone who asked him why the Masons would place a picture of Satan on the front cover of our magazine. This picture was not of Satan but of a gargoyle from the Catholic Cathedral of Notre Dame, and everyone in the Universe should know that the Catholics do not worship Satan.

Gargoyles originated between the 9th and 13th centuries. They served two purposes; first, to ward off evil, and second, to divert rain water away from the foundations, similar to the gutters and spouts we have today. The result was that many of the early gargoyles had very long necks. The word gargoyle comes from the old French word "Argüelles" meaning "throat" which fairly well

describes the gurgling sound of water going through the downspout.

The Catholic Church originally used gargoyles as a visual reminder to their pagan converts, many of whom were illiterate. They were considered something of a "sermon in stone" or a warning to teach the people how to behave in a non-written way. However, now they are joys of the ornamental and assume different forms.

Most of these gargoyles are very grotesque; some stone carvers in ages past honored relatives and friends by actually carving their faces into a gargoyle. There are five basic groups of gargoyles. One group includes faces with multiple smaller figures and one large figure, or one figure with mouth agape and protruding tongue which symbolizes the insignificance of the individual and how venerable we are to larger powers. Another features detached heads. This was a practice of the Celts, who were then believed to have been head hunters.



A grotesque on Notre Dame Cathedral in Paris.



A gargoyle (water spout) on the Church of the Sacred Heart in Paris.

They were said to have worshiped the heads they severed and believed that these heads had supernatural powers. Some have ambiguous gender and species. These specimens again date back to the pagans. The pagan religions existed to overcome chaos and peril. These gargoyles are representatives of the fear of the unknown. This type of gargoyle is known as “Grotesque.”*

Some are composed of a head entwined with branches and leaves. A branch coming out of the mouth or surrounding the head was a sign of divinity to the Celts. The Druids often depicted oak leaves as the oak was sacred to them. This is often referred to as the “green man” today. Finally some have sexual themes used by pagan religions as symbols of fertility. If they were used on outside walls, they were thought to discourage evil. Still, we go back to the universal fear of sexuality that exists yet today. I hope this clears up the difference between Satan and gargoyles.



*Editor’s note: Architecturally, a Grotesque is a term used to denote figures which have no drainage function, and a gargoyle is the technical term for those which drain



water whether they are plain or carved figures. To learn more about gargoyles, I recommend a documentary and very entertaining DVD entitled *Gargoyles - Guardian of the Gate* produced in 2005. One of our editorial review board members referred to this article as a “light-hearted treatment of an ugly topic.” Another suggested that I pose the following question to our readers; “Do you know where a gargoyle in the image of Darth Vader can be found?”

Don Radloff is a Past Grand Commander of the Grand Commandery of Iowa and can be reached at dar@butler-bremer.com.



The figures on this page are all on Notre Dame Cathedral in Paris. The one immediately to the left is perhaps the most famous. His name is Emmet, and his brother guards the editor’s flower garden.



Knights Templar Eye Foundation, Inc.

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Greetings Sir Knights,

March brings the first day of spring. With spring comes warmer weather, new vegetation, and more sunlight. Just as the spring sunlight is replacing the darkness of winter, the Knights Templar Eye Foundation brings light to those who face loss of their eyesight by providing direct patient care and support for research into curing diseases of the eye. Your support of the Foundation and the Voluntary Campaign is critical to our mission of assisting people with vision problems and enabling them to lead happier and more productive lives.

Over the past several months we have discussed, among other things, the mission of the Foundation, the crucial role the Foundation plays in ophthalmology research in the United States, the importance of using the most current forms, and the Seniors EyeCare Program. This month we'll discuss the budget for 2010, the efficiency of the Foundation, and recognition programs.

For 2010, the Board of Trustees has budgeted \$3.3 million for patient care, \$1 million for research grants, and \$270,000 for EyeCare America's Seniors EyeCare Program. Your Foundation makes these expenditures with remarkable efficiency. In 2009, 85 cents of every dollar spent went for hospital costs, doctor's fees, research grants, and the Seniors EyeCare Program. Only 15 cents of each dollar spent went for administration and public relations costs. You can rest assured that your Foundation is doing everything it can to ensure that you are "getting the biggest bang" for each "buck" contributed.

The Foundation has several award programs to recognize various levels of support. A \$30.00 contribution entitles Sir Knights to recognition as Life Sponsors; a \$50.00 contribution entitles foundations, corporations, or individuals to recognition as Associate Patrons; a \$100.00 contribution entitles foundations, corporations, or individuals to recognition as Patrons; with a \$100.00 contribution, individuals can choose to become a member of the Grand Commander's Club, and once an individual's total contributions reach \$1000.00, membership in the Grand Master's Club. There are also award programs for larger gifts. Foundations, corporations, or individuals contributing \$10,000 receive a Golden Chalice, and foundations, corporations, or individuals contributing \$25,000 receive a Grand Master's Sword of Merit.

As we move toward the final months of the campaign, I again urge you to think of those less fortunate than ourselves and the tremendous difference you can make in someone's life by supporting the work of your Foundation.

Sir Knights, PLEASE BE GENEROUS.

Jeffrey N. Nelson KCT, PDC

Chairman

42nd Annual Campaign

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Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc.; 1000 E. State Parkway, Suite I; Schaumburg, Illinois 60173-2460. The phone number is: (847) 490-3838. The fax number is (847) 490-3777.



Knight Voices

Please visit the classified section of our website. These and many other listings can be found on the Grand Encampment web site at:

<http://www.knightstemplar.org/knightvoices/index>.

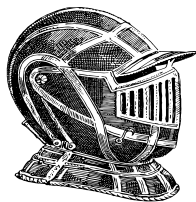


Many individuals, Commanderies, and other Masonic bodies have a number of interesting articles for sale which benefit the three Grand Encampment charities. Please visit the web site above to see what they have to offer.

Items for this section of the magazine may be submitted by e-mail to ktmagazine@comcast.net. Items for sale will only be published if 100% of the sale price is donated to The Knights Templar Eye Foundation, The Knights Templar Educational Foundation, or The Holy Land Pilgrimage.

■ **Wanted:** Masonic Chapter pennies by an avid collector. I have been building this collection for 36 years and still need many pieces as I am collecting all varieties. These one day will end up in a Masonic museum. Why not find a home for your mark? I will gladly send you a check for one piece or will buy your collection. If you collect, I will gladly exchange. I will answer all letters. **Especially needed are Iowa, Michigan, Hawaii, and Alaska pennies.** *Maurice Storck, Sr., 775 W. Roger Road, No. 214; Tucson, AZ 85705, (520)*

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General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



Prayers at the western wall of the temple in Jerusalem copyrighted by Mikhail Levit.



Al-Aqsa mosque, original Templar Headquarters in Jerusalem
copyrighted by Gershberg Yuri .

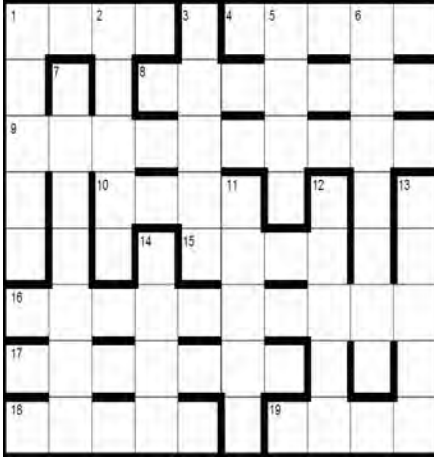


Photo of St. Mathias Church in Budapest copyrighted by Ariy.
knight templar

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



ACROSS

1. Returned swag of a square or compasses (4)
4. Propels a ship, but needs a driver (5)
8. Lie been spread as the crow flies (7)
9. Templar women get top grade in boyfriend's change (10)
10. Made mixture of honey, beer (4)
15. Apex yappy-dog breed (4)
16. Without gauntlets, sounds like ursine paws (10)
17. Knight Templar officer who is early tardy (7)
18. Satiny land of Lincoln in sky (5)
19. Knight Templar stronghold covered a square of ground (4)

20

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DOWN

1. Traveled by tire, lining captured on video (5)
2. President circled Crimson Tide (5)
3. Put your hat back on and go over again (5)
5. Medium put-down of sculptor's medium (4)
6. Courses for English yews and walnuts (7)
7. Rare fir fashioned into a sports car (7)
11. Had E.T. mixed up with the Grim Reaper (5)
12. Five dice rattled Indian spiritual (5)
13. Emblem of authority found in Wisconsin's mascot (5)
14. Man with a baton in front of a band shell (4)

The author is a Knight Templar who follows Cryptic Crossword tradition by setting puzzles under a crucinym, choosing Loki, the Norse god of mischief. If you would like detailed instructions on how to solve Cryptic clues, go to <http://cerrillos.org/cryptic.htm>.

march 2010

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Letters to the Eye Foundation



Dear Knights Templar,

We would like to thank you for assisting us in our son's office probe to his left eye. His tear duct never opened after he was born, and it caused his eye to constantly tear and "goop." In the morning, his eye would be completely shut due to the excess moisture drying up. We would have to soak his eye and then pry it open each morning.

The probe was a quick procedure that just went in and popped the blockage. We no longer have to clean his eye every few hours, and it is no longer watery. We just celebrated his first birthday! His eyes brighten our days now!

Thank you again!

knight templar

IN MEMORIAM



Brent Newell Martin
Vermont
Grand Commander 2007
Born: April 5, 1947
Died: January 8, 2009



Beauceant News



(Mrs. James) Eileen Norris (middle) General Chairman of the 89th Supreme Assembly Social Order of the Beauceant held in Denver, Colorado on September 20-25, 2009, was extremely proud of witnessing the initiation of her daughter, Kaeleen Buckingham, and grand-

daughter, Charlotte Buckingham, into Denver Assembly No. 1. Having a family of three generations is quite an honor for her family and the assembly.



LaCross Assembly No. 215, Wisconsin was pleased to have Supreme Worthy President, Mrs. Duncan Watson, visit them in October. Due to illnesses of some members, they were pleased to have sisters from Minneapolis Assembly No. 46 assist them. Front Mrs. Wm. Bush; Mrs. Richard Braly, SWP; Mrs. Duncan Watson; Mrs. Martin Callaway; Mrs. Jay Ipsen, PSWP; Mrs. Wes Denny; and Mrs. Edward Beissel. Back: Ms. Lois Purrington, Mrs. Merlin Huber, Mrs. Hans Engebretson, Mrs. Wm. Dresser, Mrs. Terry Loper, Mrs. Jim Smith.

A New Way of Thinking A Masonic Spirituality

By
Sir Knight William Peake

I am a Christian. That statement is open to vast interpretation. My liberal friends understand Christianity to be an action oriented faith where wrongs are made right and injustices corrected. Their spirituality is full of feeding the hungry, clothing the naked, and caring for widows and orphans. It has jokingly been said that their aim is to “comfort the afflicted and to afflict the comfortable.” Liberals tend to look askance at what my conservative friends call a simple faith. Conservative Christians study the Bible and specifically the Gospels. They have put the words of Jesus in red in many Bibles. They spend much time with apologetics, a defense of the faith that invites men and women, boys and girls to make a personal commitment to the gospel by inviting Jesus to be their Lord and Savior. I have tried in my 56 years both emphases at different times in my spiritual pilgrimage. I’ve learned much from both, and yet each emphasis, alone, has left me wanting. Like most dualisms, the liberal/conservative battles in the Christian faith demand our all. Their competing and unsatisfying demands lead me to look at alternatives.

Even nature, the first revelation of the Divine, reveals the darkness of the pre-dawn hours gradually becoming bright before fading again into darkness. Each moment is different from that which

preceded it and also that which will follow it. These minute gradations which occur are so subtle and gradual that our busy paced lives rarely notice them. The continuum however reveals a myriad of intensities between dawn and dusk. This awareness has led me to recognize the reality of the many grays between darkness and light. I’ve even heard it said that you can never step into the same stream twice; the moving water makes each step a different experience from the one you’ve just taken; the water is different, the pebbles under foot are different, and even I am a different person from one step to the next!

This article is my attempt to find an alternative to the restrictive dualism of both my faith and my experience. Christianity, for me, should afford the opportunity to grow as I age. It should not bind me with the shackles of either yesterday’s or tomorrow’s experience and/or faith. Even St. Paul urges us to “be transformed by the renewal of your mind.”¹ I don’t claim either orthodoxy or heterodoxy in what follows. I am simply thinking out loud with the hope and prayer that my wandering will be progressive and ultimately helpful. My goal is not to convert but to encourage new ideas which in my estimation is the ‘renewing of our minds,’ and if the scripture

be true, this must be transformative.

In addition to the discipline of my personal faith, I am a Freemason. It was thirty-three years ago when I knelt at the altar in a small town lodge in southern Iowa and took my obligations. I heard words that intrigued me then and linger with me now. I was told that "Freemasonry is a progressive science..." It is not static. Its goal is not solely to defend the time tested patterns of what we already know but to put our certainties to the test. Often our certainties stand. Occasionally the unexpected occurs. New insights are born, and the progressive science of Freemasonry reveals the nature of an exciting and vibrant life.

Much has been written about how faith/religion and Masonry interact. Some would say the two are like oil and vinegar – they do not mix. This has not been my experience. In fact I have found my Masonic experience to truly complement my religious one. Our history, both secular and sacred, has been positively impacted by men of faith who have been Masonic brothers and craftsmen. If Masonry can be a progressive science, why not the Church, why not my own faith and practice?

My Christian experience has been a pilgrimage. It truly is a journey to "that house not made with hands, eternal in the heavens."² Most people focus on the destination, and this has been a major emphasis of much Christian theology. Frankly, heaven has been so much the focus of Christianity that it could be argued that this temporal life has gone to hell! It was because of a "heavenly" focus that Karl Marx labeled religion as "the opiate of the people."³ We've heard people speak of someone "being so heavenly minded that he's no

earthly good." It's true; heaven can be a diversion from the reality that true faith should transform the temporal. Even in my own religious tradition, unspeakable evils, most recently the institutionalized racism of apartheid in South Africa, was legitimized with a call to Scripture and Christian theology!⁴ Such travesties abound when faith becomes the defender of the status quo instead of the transformative force that renews human minds and societies. Heaven, as our spiritual destination, must not be forgotten. However, heaven is but one reality among many in a vibrant Christian faith. Perhaps it is the journey itself that should occupy our attention, the joys and sorrows that fill our everyday lives. Such an activist faith is controversial. In fact our theological ancestors have even denigrated one book of the Bible for emphasizing an active faith that seeks to make a difference in the present world. The Epistle of James goes so far as to proclaim "...show me your faith apart from your works, and I by my works will show you my faith."⁵ Detractors of an active faith, even the venerable Dr. Martin Luther, called the Epistle of James a "straw epistle"⁶ and relegated it to a lesser place in the canon. I reject such a focus in theology and personal piety in favor of a progressive faith and a progressive science. Faith in what can be should transform the reality that is.

In an effort to further this conviction, I believe that our subjective experience and the objective reality of holy writ must be seen with new eyes. Perhaps what we have long seen and held to be one thing indeed points us in the direction of new ways of thinking and living. I hope you will find the following presen-

tation informative.

No other segment of Jesus' teaching ministry has received more focus than his "Sermon on the Mount." It can be found in Matthew's Gospel in chapters 5-7. One gem, often quoted, is found in Matthew 7:7-11:

"Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!"

I've read this text many times and children in Sunday Schools often commit it to memory. The trinity of 'ask... search (seek)...knock' has been shared with us as to underscore our responsibility to pursue the riches of God. This should come as no surprise to any of us. In the past, I have interpreted the three challenges as being synonymous. Repetition added focus. Recently I have begun to look at this verse with new eyes. Is it possible that asking, searching and knocking are not synonyms? Could they, in fact, be three distinctive actions and activities of the faithful seeker of wisdom and truth? Might there be a progression of activity here in the diversity of these three individual acts? For too many men and women of faith, our requests go unsatisfied, our quests go unrewarded, and our knocking only yields

knight templar

scraped knuckles. In fatalistic disappointment, we preserve orthodoxy by claiming that our lack is somehow the will of God. Not only is this outcome personally unsatisfying, I believe it to be theologically unsound, particularly for men interested in a progressive science and a progressive faith.

Asking is not searching. Neither is searching the same as knocking. As long as these three distinct activities are deemed synonymous, we will not receive, nor will we find or have new doors opened to us. There may even be in these three distinct activities a parallel to the three degrees in our symbolic lodges, the three principal officers of the lodge, and even the three persons of the Godhead.

"ASK AND YOU SHALL RECEIVE"

Several years ago I was delivering Holy Communion to the shut-ins of my congregation. Mine is an older church with several shut-ins. It has been my practice to bring the sacrament to every shut-in requesting this ministry. I had finished my rounds and was cleaning my communion set in the church kitchen when the phone rang. A very irate parishioner lambasted me for not bringing her the sacrament when I was at her apartment building. I asked if she would like me to bring it to her right away. "YES," she replied and slammed the receiver with more passion than any shut-in I know could muster! I made the visit, administered the sacrament, and visited with the indignant lady. I shared the communion policy and that I did not want any of our parishioners to be without the sustenance of the sacrament. The lady loved her Bible, so I asked if I could read

a passage. She handed me her well worn copy, and I found the text that read: "Ye have not because ye ask not, or ye ask amiss." The lady began to cry. She realized her pastor could not knock on the door of every shut-in, but that if she requested this grace, it would be given. We prayed together, and that lady became an ardent supporter of my ministry until the day I laid her to rest.

The first step for anyone who realizes how little they know is to ask questions. Christ knew this and promised us that if we dared to ask questions, there would be answers. I've learned that they may not always be the answers I desire, but answers do come and point out the way to the future. The act of asking questions has a way of involving us in the process of discovery. Too often people assume that their needs and desires are known. This is especially true in small towns, small lodges, and churches. Ours is often called an entitlement society. We assume that with a minimum of effort doors should open, needs should be met, and lives fulfilled. The questions we ask reveal desire. For this reason men have been introduced to the mysteries of Masonry only when they seek out those mysteries through a petition. If it is true that our questions reveal our desires, our lack of questions betrays a hesitation to become involved. Can there be satisfaction without involvement or investment of our person? Perhaps our churches and our lodges have become empty of satisfaction because we bring assumptions without involvement and have desires without investment. The antidote for such sterile realities is the prescription of Christ: "Ask and ye

shall receive."

"SEEK AND YOU SHALL FIND"

Answers are factual responses to questions. Sometimes answers satisfy, but often they open a whole new venue of unknowns. There is plenty ahead of the newly initiated Entered Apprentice. He is learning in a way he has not experienced before this event. My own first degree was like an appetizer that gave me a foretaste of what was to follow. I wanted more. In our lodges, we know that the Entered Apprentice is placed in the northeast corner of the lodge. It is a dark place. The new brother has been obligated to secrecy yet without access to any of the mysteries that await him. In order to attain the mysteries he must journey. In days gone by, there was the posting lecture to commit to memory. More than ritual memorization, the time the new brother spent with a seasoned member was precious, and the bond of friendship conveyed much about our fraternity. The hours spent were indeed a journey from darkness to light. They could be frustrating at times, but the bond of brotherhood was growing. The apprentice had a guide upon whom he could depend for answers to his questions and guidance for his journey to "more light in Masonry."

The wife, who asks her husband if he loves her, wants more than a factual response. "Yes" or "no" simply does not satisfy. As this is true in life, so it is true in our spirituality. The assurance of an answer leads to a journey or quest. The Hebrew children who had followed Moses out of Egyptian slavery may have wondered if God would protect them – particularly when Pharaoh's armies pur-

sued them to the edge of the Red Sea. God's answer was given in the miracle of their safe passage to the other side and the devastation of the army washed away by the same waters through which they were saved! Yet this was merely the beginning of a 40 year trek in the desert. That journey was fraught with dangers and difficulties. It was the next generation who would know the blessing of entering the Promised Land. The journey taught the Hebrews much. They could trust that God would not abandon them. They learned to trust that God would provide for their needs.

We have heard it said that 'the journey is more important than the destination.' Journeys and quests have a wonderful way of discovering unexpected realities. They surprise us and add to the very fabric of our being. Journeys however demand movement – physical motion that encounters the unknown. The resulting discoveries may puzzle and even frustrate, yet once experienced, they transform all that follows. Pilgrims become transformed people with a breadth of experience impossible to a sedentary questioner!

"KNOCK AND THE DOOR SHALL BE OPENED TO YOU"

Have you ever asked tough questions then followed through by braving a new journey only to freeze outside the door of your destination? When I was fourteen, my heart skipped a beat at the thought of Donna Salamone. Her family owned a small department store in our blue collar neighborhood about five blocks from my home. I remember walking past the store time after time hoping, wishing, and praying she would come

out and notice me. She never did, and today, more than forty years later, she has no idea how I felt. I could not work up the courage to seal the deal, ring the doorbell, and ask Donna to come out and talk to me. She might have told me to get lost; that is the rejection I feared. She might also have come out and become aware of not only how I felt, but more importantly, the person I was.

Journeys and pilgrimages do lead to opportunities as real and as ominous as Donna's door! Each of those opportunities demands action – courageous action. It is the foolishness of a 14 year old, who goes the distance and then fails to take the final step! That foolishness is really fear. The fear of rejection is so strong, so daunting that it can freeze us in our tracks. I wanted to be liked, appreciated, and cherished, and still do! This is not a bad desire. But is it realistic for everyone to like, appreciate, and cherish me? Of course not! I didn't realize until I was in my forty's that I am not responsible for other people's words or actions. I am responsible for my own. I am responsible—I am response-able! As a hospital chaplain and a parish pastor, I often encounter people facing horrific choices where the options are "bad" and "worse." They are caught off guard and find themselves frozen in fear. "I'm damned if I do and damned if I don't, pastor!" We know that feeling. I can't solve their problem, but as a pastor and a chaplain, I can, with their permission, share their journey. I want them to know they are not alone facing their seemingly impossible decisions. I hope what my presence says to them is "God has not brought you this far to let you fall flat, to face an uncertain future alone." Time and again the scriptures speak of God's presence with

us – especially in difficult times. “I will not leave you orphaned”⁸ ... “I will not leave you or forsake you”⁹ ... “I am with you always!”¹⁰

If we knock, the door will be opened. That doesn’t mean we won’t ever fail. Thomas Edison once quipped after many unsuccessful attempts to create a storage battery, “I have not failed; I’ve just found 10,000 ways that won’t work!” No, it is not failure that we deplore; it is abandonment. We do not want to be alone, without support. In our lodges and our churches, we have sold our birthright when our focus becomes flawless ritual or liturgy at the expense of brotherhood, companionship, and camaraderie. When we can assure our brothers of our unflinching loyalty to them, we will have caught a glimpse of the Divine. We can abide with one another because the Great Architect of the Universe abides with us. If we knock at the door, he will answer. If we fail to knock, even out of fear that no one may be home, we may indeed rob ourselves of the connection that gives ultimate meaning to our person, our journey, and our lives.

My hope is that this article will reveal that there is a progression in our faith and experience that may go unnoticed or taken for granted. Thinking and believing “outside the box” can transform lodges and churches and lives. We cannot wait for solutions to land in our laps, like *deus ex machina* in some medieval morality play. We must pursue our dreams with an activism and a belief that needs can be met, mundane lives can be fulfilled, the sick can be healed, and victims be made victors.

I was once told that there were true and trusted friends who would not only

guide and instruct me but even clothe me in the pilgrim’s garb I was unaccustomed to wearing. I was told I would proceed on an important journey. When I was hoodwinked and in the dark, a friend whom I later found to be a brother took my arm and led me. When I did not have the wherewithal of the pass, a friend and brother had it for me. When I was called to prayer, I felt a hand upon my shoulder and a voice spoke the prayer I could not speak. When I was unaware of the glories about me, a brother led me up a winding stairway of discovery. And when my integrity was questioned and I suffered the wounds my heart feared, a brother raised me from my loss to the victory that comes as the mystery of our faith and art. But it would not have happened if I did not take the initiative to ask ‘of my own free will and accord.’ It would not have happened if I didn’t follow my guide and fear no danger. It would not have happened if my hand was not guided to give three distinct knocks on the door before me.

It is in the Gospel, it is in the lodge, it is in the church, because it is all in you and me. Someone guided us along the way. Now it’s our turn. We dare not assume; there is no future in that choice. We are called to model the mysteries we have encountered, the mysteries we have mastered, and the mysteries that still lay before men of character and faith. “For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”

End Notes

¹ Romans 12:2

² 2 Corinthians 5:1

³ Ascribed to Karl Marx upon reading He-

gel's 1844 *Philosophy of Right*.

⁴ *Christianity and Apartheid: An Introductory Bibliography* by Irving Hexham; first published in *The Reformed Journal*, April, 1980.

⁵ James 2:18

⁶ Luther rejected the *Epistle of St. James* theologically but of necessity retained it in the German Bible, even if as a kind of appendix. The ending of Luther's Preface to his edition of the German Bible, which was omitted in later editions, reads in the German of his time: "*Summa, Sancti Johannis Evangelium, und seine erste Epistel, Sancti Paulus Epistel, sonderlich die zu den Romern, Galatern, Ephesern, und Sancti Peters erste Epistel. Das sind die Bucher, die der Christum zeigen, und alles lehren, das dir zu wissen noth und selig ist ob du schon kein ander Buch noch Lehre nummer sehest and horist. Darumb ist Sancti Jakobs Epistel ein recht strohern Epistel, gegen sie, denn sie doch kein evangelisch Art an ihr hat*" — "for that reason St. James' Epistle is a thoroughly straw epistle, for it has indeed no evangelical merit to it."

⁷ James 4:3

⁸ John 14:18

⁹ Joshua 1:5

¹⁰ Matthew 28:20

¹¹ Response to the idea that he had failed after 10,000 experiments to develop a storage battery, as quoted in *The World Book Encyclopedia* (1993) Vol. E, p. 78; there are many variants on this quote, with the numbers mentioned ranging from 97 to 10,000.

¹² (in ancient Greek and Roman drama) a god introduced into a play to resolve the entanglements of the plot.

The Reverend Sir Knight William Peake is serving as Senior Warden of Esdraelon Commandery No. 52 in Estherville, Iowa. He resides at 402 Second Street S.W., Buffalo Center, IA 50424 and can be contacted at peakebill@gmail.com.

Grand Encampment Membership Awards



760 James Larry Martin
Patton Commandery No. 69
Mt. Vernon, IL 2-Nov-2009
Silver Cluster

761 Merle R. Tate
Patton Commandery No. 69
Mt. Vernon, IL, 15-Nov-2009

No. 762 Robert F. McCabe, Jr.
Duquesne Commandery No. 72
Pennhills Twp, PA 24-Nov-2009

No. 763 Casey W. Norris
El Dorado Commandery No. 11
Sutter Creek, CA 16-Dec-2009

764 R. Bradley Alderfer
Trinity Commandery No. 1
Manchester, NH 20-Dec-2009

The Masonic Enlightenment

a continuation of

Desaguliers and the Birth of Modern Freemasonry

by

Dr. David Harrison

This was an age still haunted by the Civil War, plague, and the upheaval of the Glorious Revolution (1688-89), thus unravelling God's code within the measurements of Solomon's Temple was a means by Newton to interpret Biblical prophecy itself in an uncertain time. After thoroughly researching ancient Biblical texts on the temple, Newton determined the measurement of the sacred cubit to be between $25^{1/5}$ and $26^{1/4}$ Roman inches, enabling him to unlock the mathematical secret of God and the Universe. These ideas are extremely close to the modern Masonic ritual, which takes place in a constructed Lodge that represents Solomon's Temple and culminates in a 'resurrection', the theatrical display of astronomy and mathematics entwining with magical imagery, and the search for lost ancient knowledge. Newton's mathematical interpretation of the New Jerusalem echoes similarities to the 'resurrection' of London which was being re-built during Newton's early career, at the heart of which a new temple was constructed by Sir Christopher Wren.¹ Wren himself had also researched Solomon's Temple, and like Newton, had drawn up a plan of what he thought was the correct measurements. Wren later became celebrated by James Anderson as an early Grand Master of Freemasons.

As suggested by Gould and Waite, Desaguliers may have witnessed elements of a different ritual in Scotland, perhaps

even a version of the 'raising' ceremony that would become the third degree. The search for the elusive 'Mason Word', references of which are featured in early Scottish Masonic lore, symbolized the quest for lost ancient knowledge. The attempt to raise Hiram using the five points of fellowship thus represented the ultimate duty of loyalty and fellowship, with Hiram, even in death, refusing to give up the secret.² Certainly Richard Carlile, writing over a century later, comments on evidence of older and more mysterious Masonic practices in Scotland as suggested on tombstones in Holyrood Chapel in Edinburgh.³ Supposed incidents of necromancy existed such as the aforementioned 'raising' in Walton-le-Dale involving John Dee's accomplice Edward Kelly. In addition, necromantic evocations also existed such as the seventeenth century manuscript taken from an original attributed to Roger Bacon, which supplies enigmatic evidence of a necromantic ritual.⁴ This transcription instructs the necromancer and his assistant to '*repair to the churchyard or tomb where the deceased was buried*' and '*the grave to be opened*', the imagery invoked being similar to the third degree Masonic ritual. After this had been done, the magician was instructed to '*describe a circle*' and to '*turn himself to all the four winds*', reminding one immediately of the setting out of a lodge, which, like the circle drawn by the magi-

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cian, was drawn by chalk with a layout of north, west, east and south.⁵

Other similarities with the third degree ceremony can be observed, such as when the magician had to 'touch the dead body three times' and commanded the dead body to arise. The head of the body lies towards the east, and the *Pentacle of Solomon* is used to protect the magician during the ritual.⁶ Roger Bacon was a thirteenth century Franciscan Monk who embraced hidden learning, and had been linked, amongst other things, to necromancy. This aspect of Bacon's work clearly informed John Dee, which in turn informed other seventeenth century 'dabblers' in necromancy such as John Whalley. Necromantic rituals to raise the dead such as this had the ultimate aim to extract hidden knowledge from the dead individual, and although symbolic in nature, the third degree Masonic ritual held strikingly similar ceremonial elements.

The Noah story of the raising and the attempt to obtain secret knowledge from him, as recorded in the *Graham MS*, dated to 1726, is in essence very similar to the third degree and appeared in the period when changes were made to the ritual. An knight templar

adaptation of this necromancy story, reset amidst the building of Solomon's Temple, would have certainly appealed to Desaguliers, perhaps reminding him of Newton's research into Biblical prophecy and the

Temple. There are poetical elements to the ritual which have certain rhythmic features and occurrences of alliteration and assonance. These poetical elements made the ritual easier to remember when it had to be recited orally from memory, and, importantly, made the ritual

extremely effective when heard within a lodge. When reminded that Desaguliers wrote his poem *The Newtonian System of the World:*

The Best Model of Government during the period when the ritual was developed, parallels can be made between the poetical elements of the ritual. The poem, which resounded Masonic themes, put forward the 'System of the Universe' as taught by Pythagoras and praised Newton's 'Caelestial Science', celebrating the 'unalter'd



This photograph was taken at St. Kentigern's churchyard at Stobo in Scotland, a village which, according to legend, is also the resting place for Merlin. The skull and crossbones symbol was commonly used by Freemason's on their gravestones throughout Scotland during this period. Photograph by Marie Shaw from *The Genesis of Freemasonry* by David Harrison

Laws' of the 'Almighty Architect.'⁷ The title of Desaguliers' poem is similar to Cudworth's *The True Intellectual System of the Universe*, a work which had captured the theme of the Cambridge Platonists and attempted to explain the spirit of the mind. One of the leading Cambridge Platonists, Henry More, had informed Newton in his studies of Solomon's Temple. It was also during this time that both Desaguliers and Anderson were active in a mysterious society called 'Solomon's Temple', which met in Hemmings Row, with Desaguliers appointed Master of the society in 1725.

Desaguliers also uses similar terminology to parts of the ritual in his *Dissertation Concerning the Figure of the Earth* written in 1724. In the work, Desaguliers discusses the dimensions of the Earth based on Newtonian principles, deliberating the 'proper method for drawing (the) Meridian', stating that with 'observations of the rising and setting sun' and with 'many other observations of the Telescope and good Pendulum Clocks-all compar'd together for the true setting of the direct way of this famous Meridian, leave no doubt it is as perfect as the Nature of the thing is capable of.'⁸ The second degree ritual reveals similar Newtonian language:

Q. When was you made a Mason?

A. When the Sun was at its meridian.

Q. In this country, Freemason's Lodges are usually held in the evening how do you account for this, which at first appears a paradox?

A. The Sun being a fixed body, the earth constantly revolving round it on its own axis, it necessarily follows, that the Sun is always at its meridian; and Freemasonry being universally

*spread over its surface, it follows, as a second consequence, that the Sun is always at its meridian with respect to Freemasonry.'*⁹

Desaguliers goes on to discuss how the meridian can assist in creating more accurate maps, describing what is very similar to the 'network', which is placed over a globe in the lodge, creating a symbol of Freemasonry being universal over the Earth.

To be continued next month

End Notes

¹ Westfall, *Never At Rest*, 346-7.

² Stevenson, *Origins of Freemasonry*, 6-7. Also see Knoop and Jones, *Short History of Freemasonry to 1730*, 49-51 and *Jachin and Boaz; or an Authentic Key To the Door of Free-Masonry, Both Antient and Modern*, London, 1763, 46.

³ R. Carlile, *Manual of Freemasonry*, Croydon, 1912, 3-4.

⁴ Bacon (Roger). *Necromantia*, 17th Century, Sloane MSS 3884 ff. 44 b-46. British Library, London.

⁵ Ibid.

⁶ Ibid.

⁷ J. T. Desaguliers, *The Newtonian System of the World*, 1728, 2 and 21-2.

⁸ J. T. Desaguliers, *A Dissertation Concerning the Figure of the Earth*, The Royal Society Library, London, 1724, Reference: RBC.12.494.

⁹ Carlile, *Manual of Freemasonry*, 40-41.

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. The author can be contacted via the Lewis Masonic website: www.lewisasonic.co.uk.



Knights



at the Bookshelf

By
Sir Knight Hugh Young

Freemasonry: The Reality By Tobias Churton, Published by Lewis Masonic,
(Paperback) 2009, ISBN: 978 0 85318 330 3

Tobias Churton is well-respected for his knowledge in the areas of Gnosticism, Hermeticism, Rosicrucianism, and Freemasonry. This large book is a synthesis of this knowledge where he takes pain to separate the Grand Lodge histories, the early Masonic writer's version of the history, and others with what he feels are the true spiritual roots of Freemasonry.

One early statement which the author makes is one that I find addresses the core of the meaning of ritual and how there can be so many variations in them:

“Rituals draw the outlines, but the deeper colouring can come only from the inner life and previous knowledge and experience of the candidate.” (p.2)

For the most part, I found the writing style easy to follow although when he talked of various rituals under the heading of “Emulation Ritual” it took a moment of analysis to realize that he was setting the scene by stating the obvious - there are other rituals - but that he will be examining the English Emulation ritual. To provide a break between main parts of the book, he used short chapters called “interludes” (basically tidbits of Freemasonry) – much better than a stark page stating “Section IV” or something similar.

I found the section on the relationship between the Old Charges and Gnostic Law to be thought provoking – one which I will have to re-read to absorb all of the information, links, and suggestions which it contained. Likewise, I will need to read again the area on the relationship between Rosicrucianism and Freemasonry where I found the excerpt from Elias Ashmole's diary and the author's interpretation of that event to be intriguing.

The chapter entitled “The Great Masonic Hijack” is well-titled and identifies the role of the early Grand Lodge in re-writing history according to their perceived needs. This is not new information, but the author does an excellent job of laying out the detail of what occurred, and where possible, the reasons for it.

To show the “universality of the science,” the author took on the challenge of describing Freemasonry around the world and to do so in thirty-five pages. Of course, not much information is viewed when flying at 40,000 feet, and sometimes the clouds are in the way, resulting in inaccurate sightings. For example, the Scottish Masonic District in Newfoundland and Labrador, Canada would not be happy to find that, in this book, they ceased to exist in 1997. That being said, it does create the picture of the spread of the Fraternity.

There is much to read and absorb in this volume, and this review hardly does it justice. I feel in some areas, such as the one mentioned in the previous paragraph, the author took on too much to be successful, but the attempt was certainly worth the effort. The book has a section of black and white photographs, and I was especially intrigued by the selection of tracing boards. There are many other areas covered in this book which are supportive of the main theme of the spiritual origin of Freemasonry as well as other areas of a more general nature such as a review of some of the other Masonic degrees and an excellent chapter on “Freemasonry and Religion.”

The conclusion of the book is the author’s personal offering for “Freemasonry Tomorrow.” A personal statement based on his knowledge and his interpretation, and while it is not one with which I agree fully, it is one which I respect.

Hugh Young is a Past Grand Master of Masons of the Grand Lodge of Alberta Canada and author of *My Book, My Opinion*. He is a retired police inspector and currently owns a company which provides Masonic software. He can be reached at hugh@linshaw.ca.

Thank you, Tobias Churton, for this work.

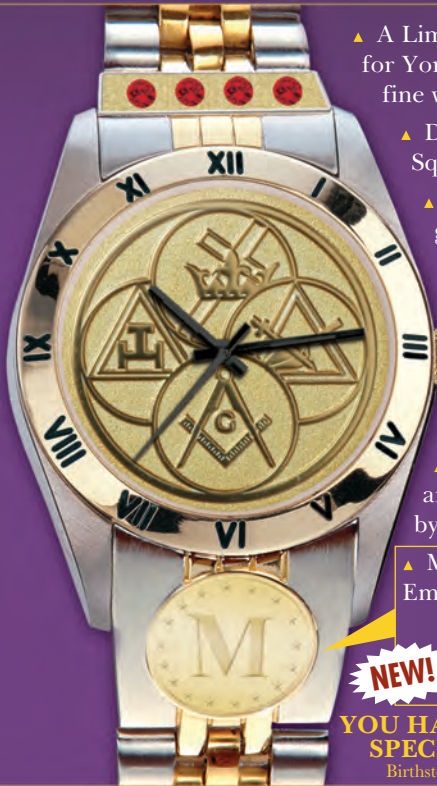


All Nations Church, Garden Of Gethsemane, Jerusalem. Note the ancient olive trees in the garden to the left. Photo copyrighted by Mordechai Meiri.

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