


Knight Templar



VOLUME LX

OCTOBER 2014

NUMBER 10



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Knight Templar

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Cover photo of Al-Malaikah Shrine Cen-
ter in Los Angeles taken by the editor.

Grand Master's Message

Sir Knights are we forgetting to do something? Are we failing in our obligations? These are just a couple of questions that have been running through my mind recently. I am reminded that one of the duties of Masons of all ranks and bodies is to share Masonic light or knowledge with our less informed brethren. For those of us in the concordant bodies of Masonry, the only way to share is to invite our brothers to join with us in those bodies, in this case especially the Masonic order of Knights Templar. Have you honored that duty by inviting brothers to join Templary? If you enjoy the special brotherhood of Christian Freemasonry, doesn't it make sense that your other Masonic brothers would also? Isn't it our obligation to offer them the same light and knowledge that has been offered to us?

When we join Templary, we become a special group of Masons in that we can practice our particular faith, Christianity, within the walls of our asylum. We can share those principles of Freemasonry; friendship, morality, brotherly love, relief, and truth in combination with the Christian virtues of faith, hope, charity, fortitude, justice, mercy, and belief in Christ as our Savior to form an especially strong bond with our fellow Sir Knights, a bond that cannot be easily broken.

Sometimes we get so busy with the business of all the Masonic bodies to which we belong that we forget that it is only through our own efforts of recruitment that our beautiful order will survive and expand into future generations. Let us not get so busy with business that we don't take time to look for those brothers with similar values and invite them to participate in our brotherhood and faith as Templars.

Let us not fail in our obligations. Let us find men of good quality for all of our Masonic bodies so that this great fraternity may be passed along to the next generation of Mason and Templar in just a little bit better form than that in which we received it. That is our duty! That is our obligation!

Mark the date now!

**The 66th Triennial Conclave of the Grand Encampment of Knights Templar
Adam's Mark Hotel, Buffalo, NY
August 8-12, 2015**

The officers of the Grand Encampment are looking forward to greeting you somewhere on the circuit in the near future.

David Dixon Goodwin, GCT

A stylized signature of David Dixon Goodwin in black ink, written over a light blue background.

Grand Master

The future is ours! We must seize the moment!

Every Christian Mason should be a Knight Templar. october 2014

From the Grand Recorder's Office...



GRAND ENCAMPMENT 2014 DEPARTMENT CONFERENCES

The 2014 Grand Encampment Department Conferences are open to all Sir Knights.
Please make your plans to attend.

MID-ATLANTIC DEPARTMENT CONFERENCE

Jeffrey G. Burcham, Right Eminent Department Commander
Delaware, District of Columbia, Maryland, North Carolina, Virginia, and West Virginia
October 4, 2014 – Alexandria, Virginia

NORTHWESTERN DEPARTMENT CONFERENCE

Steven L. Guffy, Right Eminent Department Commander
Alaska, Colorado, Idaho, Montana, Oregon, Washington, and Wyoming
October 17-18, 2014 – Boise, Idaho

NORTH CENTRAL DEPARTMENT CONFERENCE

Lauren R. Handeland, Right Eminent Department Commander
Iowa, Minnesota, Nebraska, North Dakota, South Dakota, and Wisconsin
October 24-25, 2014 – Sioux Falls, South Dakota

SOUTHWESTERN DEPARTMENT CONFERENCE

David J. Kussman, Right Eminent Department Commander
Arizona, California, Hawaii, Mexico, Nevada, New Mexico, and Utah
October 31 - November 1, 2014 – Ontario, California



EMERGING LEADERS PROGRAM

FREQUENTLY ASKED QUESTIONS

The High Potential Emerging Leaders program is now four years old, and there still seems to be considerable “confusion among the craft” about it with the Grand officers and the potential participants despite our best efforts to keep everyone informed. The questions and answers below are intended to enlighten you about the program.

Q - What is the Emerging Leaders Program?

A - The Emerging Leaders Program was developed more than four years ago by the Grand Encampment of the Knights Templar to identify potential candidates for local and jurisdictional bodies 5-7 years out and give them the opportunity to receive formal leadership training and develop skills with an emphasis on Masonic issues.

Q - What other groups are involved?

A - Three years ago, the Grand Encampment invited the General Grand Chapter, Royal Arch Masons, International and the General Grand Council, Cryptic Masons, International to co-sponsor the program so that there would be advantage to the General Grand York Rite bodies as a whole to have a pool of highly qualified and motivated men to move into positions of responsibility.

Q - What is the program?

A - The program consists of two one-day classes, presented a year apart, and held at the various Regional/Departmental Conferences around the United States. The third year requirement is for the participant to attend the next conference and participate, making use of the skills he has learned.

Q - Is there a fourth or graduate year?

A - Yes. Recently a fourth year was added to the program. It is completely voluntary and consists of a project. Only individuals who have completed the three year program are invited to participate.

Q - Is there a cost for the program?

A - The program itself is free. All materials as well as a token presented upon completion are provided by the sponsoring bodies; however, many of the conferences require all attendees to register and to pay the fee. Accommodations, travel, and meals are the responsibility of the attendees.

Q - What if I am invited and can't make it this year?

A - You will be re-invited the next year. Also, if you have attended the first year and can't make it the second year, you can attend a future session.

Q - How do I get invited to attend?

A - You must be recommended by the head of your jurisdictional body (Grand High Priest, Most Illustrious Grand Master, Grand Commander) or his designated officer.

Q - Can I be nominated to participate if I am already a Grand officer?

A - Yes.

Q - What if I have to attend a session and must come late to class?

A - Special arrangements can be made.

Q - What if I have a date conflict? Can I attend another conference?

A - Yes. Once again, special arrangements can be made.

Q - To whom must the nomination be made?

A - All nominations are to be made to Stephen Rubinstein, Program Administrator, at yorkriteemergingleaders@aol.com. He can also be reached at either (978) 897-3892 or (516) 384-9828.

Q - What information must be provided?

A - Jurisdiction, body making the nomination, name, address, phone number, and e-mail address.

Q - When will the invitational letters be sent out?

A - All invitational letters will be either mailed or e-mailed approximately forty-five days prior to the conference.

Q - Must I respond whether I will attend or not?

A - Yes. We must be able to plan for the numbers attending. Books and other hand-outs as well as classroom space must be arranged.

Q - When exactly is the training period?

A - Except for the Northwest Conference (Boise, ID) all training is done on the Saturday of the Conference, 8:00 AM to 5:00 PM.

Q - Must I register at the training registration table even if I am attending the third year?

A - Yes.

Q - How many individuals can be nominated per jurisdiction/body?

A - There is no quota - all are welcome.

What Seest Thou?

By
Sir Knight Jeffrey A. Keevil

“Thus He showed me: Behold, the Lord stood on a wall made with a plumb line, with a plumb line in His hand. And the Lord said to me, ‘Amos, what do you see?’ And I said, ‘A plumb line.’ Then the Lord said: ‘Behold, I am setting a plumb line in the midst of My people Israel; I will not pass by them anymore.’”¹ Sound familiar? I would hope so. However, you may or may not be surprised to hear that I took this quotation not from Masonic ritual, but from the *Bible*, specifically Amos 7:7-8.

The Christian Mason may have heard this reference to God “setting a plumb line in the midst of His people Israel” and assumed this was foreshadowing the coming of Jesus Christ. However, if you read the passage in context, you will see that this is not the case. Amos’ vision of the plumb line was actually preceded by two other visions, the vision of the locusts² and the vision of the fire.³ Both of these visions involved God’s coming judgment, punishment, and virtual destruction of Israel, one by locusts and one by fire, and in both visions, the Lord relented on his punishment due to Amos’ prayer that He spare Israel. Then came the vision of the plumb line. So how did the vision of the plumb line conclude?

You will recall that at the conclusion of the plumb line passage with which

we as Masons are familiar, the Lord was speaking to Amos. In the next verse, which concludes this particular vision, the Lord is still speaking and says: “The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste. I will rise with the sword against the house of Jeroboam.”⁴ By the way, in case you were wondering, in the foregoing scripture “Isaac” represents Israel, and “Jeroboam” was a king of Israel.⁵ You will also notice that, unlike the first two visions, the Lord did not give Amos the chance to plead that Israel be spared from judgment and punishment.

So what happened? For the answer to that you can look to the book of II Kings 17:7-23, but I think you will get the picture from the following three verses: “For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the Lord, and made them commit a great sin.”⁶ For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day.”⁷

So what does that mean? To quote Dr. Thomas L. Constable, Senior Professor Emeritus of Bible Exposition at Dallas Theological Seminary, the three visions

“are obviously alike, and together present a picture of judgment, mercifully deferred twice but finally brought on Israel. They clarify the method of Israel’s punishment, namely, defeat by an enemy’s invading army, and they show that judgment would come after God’s patience with the nation had been exhausted.”⁸

In his *Notes on the Book of Amos*, Dr. Constable writes that “There are at least three timeless values of the *Book of Amos*. It reveals the philosophy, the practice, and the promise of God’s divine government.”⁹ I don’t know Dr. Constable’s opinion of Masonry, but I found the following passage from his *Notes*, as well as some other similar passages, particularly interesting:

“The principle that lies behind this standard [i.e., the standard by which God measures] is that privilege brings responsibility. God’s harshest judgment fell on His own people, who had the most light. The pagan nations were guilty of violating human rights, too, but their punishment would be less, because they did not have the privilege of having as much of God’s revealed will as the Israelites did. We see the same principle in operation in Hosea and in Romans 1- 3. All people are under divine wrath, because everyone has failed to respond positively to the light that they have, but those who have more light fall under more severe judgment,

because they sin with a greater knowledge of God’s will (cf. Luke 12:48).”¹⁰

So what does it mean to us? Well, even though the message of Amos may have been primarily applicable to national life, the principles are also applicable to individuals.¹¹ Modern culture tells us that there are no true standards. Unfortunately, even many Christians believe that because “there is therefore now no condemnation in Christ Jesus” there is, therefore, no accountability.¹² However, this is not true; there are standards even today, and we will be held accountable. To quote Dr. Constable one final time, “We must all stand before the judgment seat of Christ to receive payment for what we have done with the light that God has given us (Romans 14; 1 Cor. 3; 2 Cor. 5). This is an awesome thought that should sober and humble us every day we live.”¹³

So the next time you hear that phrase “I will not pass by them anymore,” or you hear a reference to the “plumb line,” stop and do a little self-check. How are you, as a person who supposedly has more light than others and who is supposed to be in search of further light, measuring up to the standard? What seest thou?

Sir Knight Jeffrey A. Keevil is a Past Commander of St. Graal Commandery No. 12 of the Grand Commandery of Missouri. He resides at 3602 Balmoral Ct., Columbia, Missouri 65201, and can be contacted at per594@aol.com.

End Notes

¹ Amos 7:7 – 8. Scripture taken from the *New King James Version*. Copyright ©

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knight templar

² Amos 7:1 – 3.

³ Amos 7:4 – 6.

⁴ Amos 7:9. Scripture taken from the *New King James Version*. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

⁵ See *The Nelson Study Bible*, copyright © 1997 by Thomas Nelson, Inc. Used by permission.

⁶ This “great sin” was idolatry and worship of other gods. See *The Nelson Study Bible*, copyright © 1997 by Thomas Nelson, Inc. Used by permission.

⁷ 2 Kings 17:21 – 23. Scripture taken from the *New King James Version*. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

⁸ *Notes on Amos, 2014 Edition*, p. 44, Dr. Thomas L. Constable. Copyright © 2014 by Thomas L. Constable, Published by Sonic Light: <http://www.soniclight.com/>

⁹ *Id.* at p. 6.

¹⁰ *Id.* at p. 7.

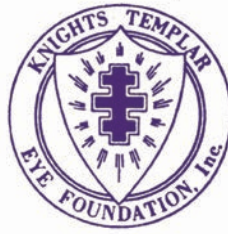
¹¹ *Id.* at p. 9.

¹² *Id.*

¹³ *Id.*

**Photo of the Grand Master’s
Palace of the Order of Malta
on the island of Rhodes, inside
and out, by the Editor.**





NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Jean-Pierre Wyss.....	NY	Harless T. Dobbins	VA
Merton Hauck.....	IL	Ronald W. Wilkins.....	MA/RI
George H. Runkle	PA	Joseph J. Atkinson, Jr.	OH
Edward J. Mitchell.....	WI	Gene Crady.....	KY

Grand Commander's Club

Clyde Griffie	PA	James C. Jeter, Sr.	SC
James W. Gregg.....	NY		

Knights Templar Eye Foundation

How to Join the Grand Commander's or the Grand Master's Clubs

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., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220, Fax (214) 888-0230.

Prelate's Chapel

by
Rev. William D. Hartman,
Right Eminent Grand Prelate
of the Grand Encampment

Friday the 13th is “designated” as an unlucky day. We Templars think it originated on Friday, October 13, 1307, when, by order of Philip IV of France, with the consent of Pope Clement V, the Knights Templar were arrested, and the order was “put out of business.” That was certainly, as Brother and President Franklin D. Roosevelt would refer to December 7, 1941, a “date that will live in infamy.”

The original intent of the Templar organization

was to “protect poor and weary pilgrims traveling from afar” to visit the Holy Lands, which were, once again, under Christian control. However, during the next two centuries, the order “strayed” from its original purpose to become one of the wealthiest and most powerful forces in the world.

Templary today has reverted, in part, back to its original purpose in our support of the Holy Land Pilgrimage. What a wonderful experience to “walk where Jesus walked,” to see the land and waters that Jesus knew, to walk with him to Calvary, and to visit the empty tomb. As a minister, I know what it meant to my own understanding of the *Bible* and the teachings of Jesus, touching history with my hands and mind, seeing the sunrise over the Sea of Galilee as Jesus had seen it. I know that every minister we have sponsored on our Holy Land Pilgrimages has shared in the same wonderment.

As modern Knights Templar, we can take great pride in keeping alive the tradition of sharing the Holy Land with pilgrims who may never have been able to afford that experience. How wonderful to be able to say: “I walked today where Jesus walked and felt His presence there.”



The Men of the Friend to Friend Masonic Memorial

by
Richard F. Muth

In 1993, the Grand Lodge of Pennsylvania erected the Friend to Friend Masonic Memorial at the northwest corner of the National Cemetery in Gettysburg, Pennsylvania, and each September, the Grand Commandery of Knights Templar of Pennsylvania holds a memorial service at the site. The monument depicts Union Captain Henry Bingham receiving some personal effects from wounded Confederate Brigadier General Lewis Armistead, a fellow Mason. Let us take a brief look at the three Masons who were part of that scene.

Lewis A. Armistead has become one of the well-known Confederate officers at the Battle of Gettysburg, thanks in large part to Michael Shaara's Pulitzer Prize winning book, *The Killer Angels*, and the subsequent movie, *Gettysburg*. Born in New Bern, North Carolina, Armistead came from a family with a distinguished military history. His father and all five uncles served in the War of 1812. Uncle George had been given command of a fort in Baltimore harbor, and he commissioned a set of two flags to be used there. During the British attack on Fort Mifflin, Major Armistead flew the larger flag, which would ever after be known as *The Star Spangled Banner*.

The story goes that "Lo" Armistead resigned from West Point in 1836 after breaking a mess plate over future Confederate General Jubal Early's head, although his departure may really have been more related to the academic dif-

ficulties he was having. Helped by an influential family, he was nevertheless appointed a Second Lieutenant in 1839 and was brevetted (an honorary promotion) twice for gallantry in the war with Mexico, being wounded during the storming of Chapultepec.

While serving as quartermaster in Los Angeles, Captain Armistead became good friends with Pennsylvanians John Reynolds and Winfield Scott Hancock. With the start of the Civil War, he resigned his commission on May 26, 1861. During a farewell party, he is reported to have told Hancock, "May God strike me dead" (if Armistead were ever to raise a hand against Hancock in battle).

Brother Louis Armistead was a member of Alexandria Lodge No. 22, Alexandria, Virginia, the Lodge which obtained its original charter as Lodge No. 39 from the Provincial Grand Lodge of Pennsylvania in 1783 withdrawing to be warranted under the Grand Lodge of Virginia in 1788, with its charter Master listed as George Washington. Brother Armistead later became a charter member of Union Lodge No. 7 in Ft. Riley, Kansas while he was stationed there with the United States Army.

As in Mexico, he proved himself well during the early battles of the Civil War and won promotion from Major to Brigadier General by April of 1862. The image of Armistead, leading his brigade in Pickett's Charge at Gettysburg, with his hat stuck on the end of his sword, is literally

iconic. He and a small band of his troops were among the few to actually reach their objective and cross the stone wall at "The Angle." Alas, Armistead fell with wounds in the arm and leg as his men reached what has since become known as "The High Water Mark of the Confederacy."

The story has often been told that as he fell, Brother Armistead gave a Masonic sign, assumed to be the grand hailing sign, or that he called for help for a widow's son. Though this has long been accepted, Brother Michael Halleran, in his book, *The Better Angels of Our Nature: Freemasonry in the American Civil War*, casts serious doubt on the veracity of the tale. It is likely that we will never know for certain, but what we do know is that while he was being carried behind the Union lines, he was met by Captain Henry Bingham.

Henry H. Bingham is not very well known. William R. Denslow's seminal work, *10,000 Famous Freemasons*, makes no mention of him (which seems somewhat strange given his achievements). On that July day in 1863, Bingham was an officer in the 140th Pennsylvania Volunteer Infantry, currently attached as Judge-Advocate for the II Corps on the staff of Major General Hancock, Armistead's old and "valued friend." Bingham had enlisted in 1862, shortly after graduating from Jefferson College in Canonsburg, Pennsylvania, where he was a member of Chartiers Lodge No. 297 and later of Union Lodge No. 121 in Philadelphia. Within a month, he had been promoted to Captain and eventually obtained the brevet rank of Brigadier General of Volunteers. He was wounded three times during the war and earned the Congressional Medal of Honor for his actions during the Battle of the Wilderness in 1864. After the war, he was appointed postmaster of Philadelphia by

President and Brother Andrew Johnson and later served seventeen consecutive terms as a Congressman from Pennsylvania, earning the honorific "Father of the House" for his unequaled tenure, before dying in office in 1912.

Bingham later wrote to Hancock what he recalled of the encounter:

"I met Armistead just under the crest of the hill, being carried to the rear by several privates. I ordered them back, but they replied that they had an important prisoner and they designated him as General Longstreet... I dismounted my horse and inquired of the prisoner his name; he replied General Armistead of the Confederate Army. Observing that his suffering was very great I said to him, 'General, I am Captain Bingham of General Hancock's staff, and if you have anything valuable in your possession which you desire taken care of, I will take care of it for you.' He then asked me if it was General Winfield S. Hancock, and upon my replying in the affirmative, he informed me that you were an old and valued friend of his and he desired for me to say to you, 'Tell General Hancock for me that I have done him and done you all an injury which I shall regret or repent (I forget the exact word) the longest day I live.' I then obtained his spurs, watch chain, seal and pocketbook. I told the men to take him to the rear to one of the hospitals."

Brother Armistead died two days later in the Union Field Hospital on the Spangler Farm. His death was a surprise to his attending physician who had judged the wounds as not serious, let alone mortal. He was buried next to his Uncle George at Old St. Paul's Cemetery in Baltimore. He never again saw his two old Pennsylvania friends after they parted in Califor-

nia. General Reynolds, commanding the Union First Corps, had been killed on the first day at Gettysburg, and Hancock, in command of the Second Corps which opposed "Pickett's Charge," had been wounded at about the same time as Armistead. Although Hancock's wounds were rather severe, he would not allow himself to be removed from the field until the battle was over.

Major General and Sir Knight, Winfield Scott Hancock; a member of Charity Lodge No. 190, Norristown Chapter No. 190, and Hutchison Commandery No. 32, all in Norristown, Pennsylvania; was known throughout the Army of the Potomac as "Hancock the Superb." First applied for his notable work during the Peninsula Campaign in 1862, the title was earned again and again but perhaps never more fittingly than for the three days at Gettysburg. His service during that battle also earned him the formal thanks of the United States Congress for "... his gallant, meritorious, and conspicuous share in that great and decisive victory." He had been an inspiration for his troops throughout the three-day battle and indeed throughout the war.

After the war, Hancock continued to serve with distinction with the Army during the early stages of reconstruction in the South, where he was viewed very favorably by the local populace. He also distinguished himself in the West and finally finished his career in command

of the Department of the East as the Army's most senior Major General. His popularity and reputation made him a Presidential candidate for the Democratic Party in 1880, when he lost the popular vote by less than one percent to Brother Mason, James A. Garfield. President Rutherford B. Hayes said of him, "... if, when we make up our estimate of a public man, conspicuous both as a soldier and in civil life, we are to think first and chiefly of his manhood, his integrity, his purity, his singleness of purpose, and his unselfish devotion to duty, we can truthfully say of Hancock that he was through and through pure gold."

As we reflect on the anniversary of the United States Civil War, sometimes called the "Brother's War," we should remember these men; these Brothers, what they did, and what they stood for; and should you be able to do so, please join your fraters at this monument in Gettysburg on the third Sunday of each September as they pay tribute to them and to all our Masonic Veterans.

Information about the annual Gettysburg Memorial Weekend may be found on the Grand Commandery of Knights Templar of Pennsylvania website at www.pagrandcommandery.org

Sir Knight Richard F. Muth is Commander of Beaver Valley Commandery No. 84 in Beaver, Pennsylvania, and can be contacted at Richard.Muth@comcast.net.

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1033 Long Prairie Road, Suite 5

Flower Mound, TX 75022-4230

Phone (214) 888-0220

Fax (214) 888-0230.



Greetings Sir Knights,

As I write this, I am just returning from the annual meeting of the Knights Templar Eye Foundation, Inc. I am pleased to report that the Trustees had a very productive meeting and continue to be good stewards of our charity. We had reports from our scientific advisory board, comprised of some of the top ophthalmologists from around the country, our financial advisors, and our auditing firm.

We are well underway with the 47th Voluntary Campaign, and I want to thank you for what you have done and what you will be doing. Because of your hard work, we are able to continue to support **EyeCare America**, which provides eye care at no cost to those who qualify for seniors age sixty-five or older and who have not seen an eye M.D. in three years or more. We also continue to fund **One Network**, which is a pediatric ophthalmology education center whose mission is research, education, and supporting access to care.

With fall upon us and the seasons starting to change, it is a good time for reflection. I would ask you to continue your outstanding work on the life sponsorship program. As of this writing, I want to express my deepest appreciation to the Grand Commanderies of Montana, Tennessee, and Wyoming who each reached one hundred percent in life sponsorships.

Sir Knights, one item we don't discuss much is wills and bequests to the Foundation. I would ask that as you plan for your estate, you consider a donation to the Eye Foundation. The great thing about this is that the money you leave to our charity will be there forever and continue the good works God has laid before us. If this is something you would like to consider, please contact the Eye Foundation office, and Sir Knight Robert Bigley will be able to help you with any questions you might have.

Sir Knights, I leave you with this. We as Templars have accomplished much in the fifty-nine years of the Foundation's existence. More than one hundred forty million dollars have been spent on direct patient care, research grants, and educational grants. Globally, more than two hundred eighty-five million people are blind or visually impaired. Childhood blindness is among the top five causes of visual loss. We have done much, but there is more to do. Sir Knights, as you have done during the last two campaigns, dig deep and help us help our children, or rather the children God has placed before us. Help us provide the funding our researchers need to fight the causes of blindness. It is not **if** we will find a cure, but **when**. Your contribution might just be what makes a difference; remember the power of "we."

God bless you, Sir Knights. Thanks be to God that he has placed this charity before such men as you.

In His Service,

Terry L. Plemons, K.G.C.

16 Chairman 47th Voluntary Campaign

october 2014

Knights Templar Eye Foundation, Inc.

To all Sir Knights:

I wanted to send the Knights Templar Eye Foundation a separate thank you for your support of my project, "Fibrin Membrane Formation and Inflammation After Cataract Surgery," with a Career-Starter research grant which I received in 2012. Your support has been the key in the launching of my career as a physician-scientist studying childhood eye disorders. In a time of tight funding budgets, your funding allowed me to take a risk on a new research idea that developed into my research and clinical career paths. Most funding institutions would have questioned funding my project without preliminary data because of concerns about feasibility, and I would have been stuck in the inevitable deadly cycle of "no funding without data and no data without funding."

The Knights Templar Eye Foundation gave me the ability to develop a juvenile rabbit model of intraocular surgery and identify a potential future therapy to prevent postoperative complications in children. In fact, our results from these studies from this award resulted in us obtaining competitive "Poster of Interest" recognition for our poster on the "Effect of Intraocular Enoxaparin on Postoperative Fibrosis in a Juvenile Rabbit Model of Lensectomy" at the 2014 American Society of Cataract and Refractive Surgery annual meeting in Boston, Massachusetts. I will also give an invited presentation about these studies and their potential application to patients at another ophthalmology conference this month. With your award, the data generated from the studies allowed me to further develop a research plan that has recently led to successful funding by the NIH with a National Eye Institute K08 Mentored Scientist Research Award to further characterize inflammation and fibrosis after cataract surgery and study the mechanisms behind effects of therapies and potentially identify more novel therapeutic targets.

It is impossible to put into words the immense amount of gratitude I feel for the people who have donated to the Knights Templar Eye Foundation. I hope that my continued studies will someday "pay it forward" with new strategies and improved outcomes for children who need eye surgery. This may improve their visual outcomes, leading to a lifetime of improved vision and quality of life. I also hope to mentor early career scientists through a similar path in the near future.

Again, I'd like to thank everyone for their support. The funds for this grant have helped me overcome numerous hurdles typical for initiation of a new project, which would have surely been insurmountable without your grant funding. I am extremely grateful for this opportunity and will always look back on these days as the time when someone took a chance on me and led me to where I am today and in the future.

Thanks again,

Iris Kassem M.D., Ph.D.
Pediatric Ophthalmology and Adult Strabismus
Department of Ophthalmology and Visual Sciences
University of Illinois Medical Center, Chicago, Illinois

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.

Photos of the Muslim city of Granada, Spain taken by the editor.





IN MEMORIAM



Lawrence W. O. Holmes
South Dakota
Grand Commander 2014
Born: March 4, 1941
Died: April 9, 2014

Curtis Norman Lancaster
Utah
Grand Commander 1990
Born: July 25, 1934
Died: August 7, 2014

Grand Encampment Membership Awards



**1009 George B Hunt
Poughkeepsie Commandery No. 43
Poughkeepsie, NY 08/04/2014**

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>.



KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Dates for 2015 Knights Templar Holy Land Pilgrimage:

Group 1, February 9 - 19, 2015

Group 2, February 23 - March 5, 2015

All forms from each Grand Commandery Committee on the Holy Land or Grand Recorder (nomination form, certification form, and check) are due to Sir Knight Emmett Mills (Grand Encampment Chairman) no later than October 15, 2014.

The Widow's Son

by
Sir Knight Robert H. Johnson

Who was the “Widow’s Son?” The answer might seem easily answered, but when one reads of legends, scripture writings, the *Apocrypha*, and other historical documents, it becomes apparent that perhaps we cannot answer this question so easily.

In the writings of Masonic scholars, we learn of Hiram Abiff, “The Widow’s Son.” There are others referred to as “The Widow’s Son.” It seems that this is a title by which more than one is called. The use of the title is actually traced back to the Grail lore traditions which speak of a descended bloodline and specifically reference Ruth.

Ruth, a woman of the Moabite tribe, was married to Boaz, and she was a heroine of the Old Testament. She was also the great-grandmother of King David, that King David, the father of King Solomon, who built the temple. Ruth became pregnant and married Boaz. He was quite a bit older being eighty, while Ruth was forty. The book says that Boaz died the next day. That must have been some wedding night. [Sic] [The editor can find no evidence in the *Book of Ruth* in the *Holy Bible* that Ruth became pregnant before marriage or reference to the age of the couple. Indeed, it indicates that she became pregnant after marriage, and there is no reference to the death of Boaz.]

From this point on, all the descendants of Ruth were known simply as “Sons of the Widow.” A genetic title if you will. A genealogy can be traced. Ruth

gave birth to the first “Son of the Widow,” Obed, who grew up and begat his son Jesse, who begat his son David who begat his sons Solomon and Nathan.

Using the lineage given in the Gospels of the Christian *Bible*, Jesus the Nazarene is a descendant of Ruth, making him also, a “Son of the Widow” or “Widow’s Son.” There are forty-five generations from Ruth to Jesus. This leaves an interesting problem for us as Masons. Nowhere in the lineage mentioned in the *Bible* does it refer to Hiram Abiff.

Knowing this, it seems the trail grows cold in the search for Hiram Abiff’s title of “The Widow’s Son.” The Grail legends were written in a way that lends itself to allegory, and therefore, the story cannot be just assumed to mean that Hiram was literally just the son of a woman who lost her husband. These legends early on establish this title and what it means, that he is a descendant of Ruth or more aptly a descendant of Boaz, either the 31st or 30th generation from Adam if you rely on Luke’s genealogy.

Could Hiram Abiff be related somehow to the historical Jesus the Nazarene? The Gospels leave either a cold trail or a definitive “no,” since he isn’t mentioned at all in the genealogy given by Luke or Matthew.

The term “Widow’s Son,” a flip flop of the term “Sons of the Widow,” was not actually meant to refer to a man whose father had passed but was rather the epithet given to the offspring and lineage of Ruth, heroine of *The Book of*

Ruth or Scroll of Ruth presented in the *Old Testament*.

When Hiram Abiff is referenced as being a “Widow’s Son,” it is implied that he was of the line of Ruth who was married to Boaz and from them, according to Luke, there was a continued line to King David, King Solomon, and eventually to Jesus the Nazarene. The problem here is that nowhere in the lineages mentioned in Luke or Matthew does Hiram show up. Was he a distant relative or cousin?

King Solomon was also a “Widow’s Son” in the sense of being of the lineage of Ruth. Is this why King Solomon called for a handpicked Tyrian to be the architect of the Jewish temple of the God of Israel? Could Solomon have hired Hiram because they were family?

Doing detective work in genealogy can be taxing enough when researching ancestry just a few generations removed from the researcher, a task made much more difficult using biblical origins as references.

The lineage of Jacob is vital to this story. Twelve generations prior to the time of King Solomon and eight generations prior to the time of Boaz, the twelve sons of Jacob were the founders of the twelve tribes of Israel. The fourth son of Jacob, Judah, was of the line that included the wise King and extended through him to Jesus the Nazarene. The sixth son, Naphtali, was the founder of the line that included Hiram Abiff.

It is elementary to suggest that at the time of Jacob the designation of “Widow’s Son” had not yet been used; however, in his offspring, through time until we reach the time of Ruth and from then on, it is not so unthinkable that the lineage would have used this epithet when speaking of their heritage or when schol-

ars were recording the history of the time or even the Gospels.

What is it about this lineage which draws the title to it? What was so special? The three largest monotheistic religions, Judaism, Christianity, and Islam all regard it (the lineage) with reverence. After all, this lineage contains Adam, Enoch, Noah, Shem, Abraham, David, Solomon, Nathan, Zerubbabel, and Jesus the Nazarene.

Perhaps the coincidence which ties this lineage together is the ability to create. According to Luke, the line starts with Elohim (The Great Architect of the Universe) and then to Adam. The Christian *Bible* does not specifically make any magnificent claims to what Adam built; however, several other men in this lineage in fact were great builders.

Enoch was the builder of the mythological underground temple consisting of nine vaults with an altar on which the “Stone of Creation” and the Tetragrammaton were said to have been hidden. These legends are featured in the York and Scottish Rites, namely the 7th degree in the York Rite called “The Holy Royal Arch” and the 13th degree of the Scottish Rite Southern Jurisdiction, called the “Royal Arch of Solomon.” [Sic] In recent years it has even been suggested that Enoch was the builder of the Great Pyramid at Giza. The ancient Egyptians are said to have known the Great Pyramid as “The Pillar of Enoch.”

A somewhat obscure reference to that is found in the *Bible*, “In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt...” Isaiah 19:19.

Noah, of course, built the mythological Ark to house all of the creations of God that were spared in the legend of the great flood.

Abraham or Abram and his son Ishmael are purported to have built the Kaaba, a cube shaped building in Arabia which is one of the holiest sites for brothers of the Muslim faith.

King David built a city and his palace and had sons, one of whom was King Solomon who was responsible for the Temple of Solomon, which we all know is at the center of the teachings of our noble craft. These builders in the original line or "Alpha Lineage," the line that according to Luke starts with God and leads to Jesus the Nazarene, go on and on with fantastic accomplishments.

Let us not forget however, that there is the allusion to the building of the spiritual temple and to a spiritual artificer which Jesus the Nazarene seems to personify and ages before that to the character Freemasonry calls its patron, Hiram Abiff, the handpicked chief architect of the Temple of God. A man to emulate in his duty and fealty to his brothers, both Hiram of Tyre and King Solomon, this is the man we learn about in our degrees and indeed try to emulate.

The "Alpha Line" is synonymous with "The Widow's Son." It could merely be the separation of the generational gap and a more coded obscure way of saying "of the Tribe of Judah" without being abrasive.

It could be that the Tribe of Judah was the main branch of this line and that the Widow's Sons are an offshoot of the original line whose closeness to the original line needed to be preserved by means of a title given to these builders.

In the end, we will never know if Adam, Jesus the Nazarene, or Hiram knight templar

were truly related; however, it is clear that the Widows Son is a title given to the offspring of Ruth and her descendants. It is also clear that Freemasonry calls its patron Saint, [Sic] Hiram Abiff, a "Widow's Son" who was a builder and that the lessons taught philosophically within our Masonic system have much to do with building as well. The main difference is that we are building our spiritual temples. In the Masonic system we follow in the footsteps of Hiram Abiff, but we not only represent him, we physically become him in the degrees, and in the end we all end up a "Widow's Son." Becoming a Master Mason, we all end up being builders of fantastic edifices of hearts, minds, and souls.

So brethren, I ask you, "Who is the Widow's Son?"

Look in the mirror brothers, and you will surely see him.

Sir Knight Robert H. Johnson is a member of Bethel Commandery No. 36 in Palatine, Illinois, and can be contacted at rjred5@gmail.com.

This article was Inspired by a brief article in the Trestle board of Blackmer Lodge No. 442 F&AM, California by Worshipful Brother John R. Heisner.

We publish 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.



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A Chat With The Managing Editor

You might be a Templar if your idea of duty goes beyond sending a check to one or all of the Grand Encampment charities.

You might not be a Templar if you would rather watch a ballgame than spend time with your brethren figuring out what you can do for someone else.



John L. Palmer
Managing Editor

Who Are These New Masons, Anyhow?

By

David L. Salberg, Grand Commander Colorado

Editor's Note

Here is another article from one of our supplements, Colorado. Sir Knight Salberg found this material among the writings of the well known Masonic Scholar, Robert G. Davis of Oklahoma. He found it so relevant to our current situation, that he shared it with the Sir Knights in his jurisdiction. I would encourage you to seek more information about this subject within the publications of Brother Davis who is directly quoted in this article. Specifically I refer you to *Understanding Manhood in America* by Robert G. Davis which is available at Amazon.com and other places. Ignore this information at the peril of your Masonic bodies. Due to the extensive quotations from Brother Davis, I have omitted most quotation marks in order to avoid distracting the reader.

Although I have not made a habit of sharing other authors' material, I find the following to be so timely, valuable, and accurate that I have taken the liberty to quote, edit where needed, and give credit for the following written by Robert G. Davis from Guthrie, Oklahoma.

Today our more active Lodges are comprised of all generations across the male society at large, and for the first time, we old fellows are fully engaged in Lodges, Chapters, Councils, and Commanderies made up of three to four generations of men. First were the WWII era generations, born before 1928. The second group is the Schwarzkophers, born between 1928 and 1946. They were stuck between the veterans of the Great War and the "Me" generation. You will find Boomers hanging out with long time friends, nonprofit community volunteer groups, community boards and committees, Lions and Rotary clubs, and yes, even Masonic Lodges. They are the second latest joining group in Freemasonry today. Next come the GenXers, born between 1965 and 1977. If any

group got off to a bad start at no fault of their own, it would be these. They were born during one of the most blatantly anti-child eras in United States history. Their parents have the highest divorce and abortion rates, the highest number of dual income families, and the most permissive parenting habits in history. They never developed connections with the old institutions their parents rebelled against, such things as churches, schools, corporations, and political parties. They became the most unsupervised generation of our time. They are entrepreneurial thinkers whose ease with technology and information forever changed how we look at the world. Flex hours, contract work, and telecommunications are their world, but their drive for lasting friendships, long term bonds of loyalty, and wise mentors who can teach them things they never took time to learn, leads them to Masonic Lodges. After the Xers are the Millennials or Generation Yers, born after 1977. They will be coming of age in the most expansive economy of our time. They will be global citizens, told by their par-

ents and teachers that they will make a difference in the world, and they truly believe that they will. They are the most socially conscious generation in the last fifty years. Expect to see them engaged in social, environmental, and health related causes for the rest of their days. Poised to be lifelong learners and fueled by their affinity for technology and their digital adeptness, they will be ready to learn anywhere, anytime. They are team players and will thrive on doing meaningful things, with meaningful people, in meaningful ways.

Robert G. Davis' description above points out the differences among five generations of men that challenge the future of our Lodges, Chapters, Councils, and Commanderies. Now I offer the following as his suggested solutions to our membership situation.

We need to make some changes while holding on to the foundational basis of the initiatic society. Our fraternal goal is to become fulfilled as men. This is a pathway to mature masculinity. Our corporate goal is to make sure every generation in Lodge is on this path. What does that look like? Well, at a minimum it has to prescribe the virtues of manliness, it needs to enhance and extend the male tradition, and it should raise the awareness of what it means to be a man. It is nothing less than the journey to accountable and responsible manhood, and for men, it means nothing less than an expedition into oneself.

It is the GenXers and the Millennials who are most interested in us. They seek a common identity with other men. They want to be on the journey of self development and improvement. They seek truth. They desire authenticity. They want a tribe. They need

the influence of elders. They want to be nurtured. They covet brotherhood. They seek meaning in their lives. They have values, they want confirmation that their values are prevalent across all generations of men, and they want to follow through on their values with personal action. Relationships can have meaning across generations. They want to know why they are here, what will bring them fulfillment, and what other men can offer them.

If we're not fulfilling all these needs through meaningful conversation both in and out of our Lodges, Chapters, Councils, and Commanderies, then we're not likely to be a match for the new generations entering into our experience.

The organization that is centered on education, spiritual development, and fraternal bonding may be the most powerfully compelling organization to join for men who fall between the nineteen to forty age range.

The Millennials' expectations of Masonry are so high that they intuitively assume the men they will meet in Lodge, Chapter, Council, and Commandery when they join will know a lot about Masonry and will mentor their path to respectable manhood. Sadly, we're finding that their largest disappointment is in their first experience with the impression they receive when they encounter the Lodge for the first time. Too often, the men there are not paying any attention to the sacred space they are in nor do they seem to know much at all about Freemasonry. What our young brothers are finding is that what happens in Lodge, Chapter, Council, Commandery is not like what they have read or heard about us.

Many young men are coming into our order with expectations of discov-

ery and personal improvement. What they are too often finding is an organization where old men with old ideas rule, where little of substance happens, where ninety percent of the members are unseen and inactive, and where behaviors practiced in Lodge are remarkable only in their mediocrity and collective lack of understanding of both its organizational purpose and its relevance to the individual.

For the young seeker who finds that this is the experience of his Lodge, it will require an extraordinary amount of work and understanding on the part of the Lodge to expect to keep him as a member. The difference between his perception and their perspective of the Masonic experience is just too extreme. I am becoming increasingly fearful that if we do not change our vision and behaviors of what we are supposed to do in Lodge, Chapter, Council, and Commandery, we may lose the last generation of men who can save us from our own demise, and when we do, men will no longer have the opportunity to connect with each other in the old way, where the torch of manhood is continuously passed from one generation to the next within the respectful conclaves of fraternity.

So how do we address this challenging and perplexing disconnect between the old men and the new boys? As older men, I believe we start by asking our younger men to bring education to our Lodge. It is wrong for us to feel threatened, because we don't know much about Masonry. We were not taught anything about it in our own time, and precious few of us decided to find out anything on our own. Explain this to our young members, put all this behind

us, and start living for today and tomorrow. Let us find out what expectations the young men have of our fraternal experiences, and then let us ask them to help us create them. Let us also find out where they're getting their information about Freemasonry, what books they're reading, and who they're listening to.

The point is that today's young men are coming to us like never before through the use of technology. They are adept at using these technologies to inform their brothers, collaborate on research, and communicate informally about every aspect of their lives.

For the most part, this is a good thing. Older men can learn a great deal about what younger men are thinking if they'll join the younger ones on the social network sites. They can learn a lot of Masonry by noting many websites and blogs. Essays, research papers, forum discussions, schedules of events — all of these enable the curious to find answers to virtually every question. From essays of sentiment to research papers to forum discussions of Masonic information, deepest philosophical musings, and intricate research papers on Masonic symbolism, history, and legends, he will learn names of prestigious Masonic leaders who have at one time or another had enough political power to change the world. He will chase the sometimes incomprehensible meanings of Masonry's purported associations with the ancient initiatic orders, the Kabala of the Jewish mystics, and the Tarot of the Bohemians. There is hardly a subject that is not in some way tied to Masonry's glorious and secret past.

As good as some of the Masonic information is in cyber space, digital information also provides us with the worst of the worst. It stuns us with informa-

tion of those who live only to discredit the prestige of our order. Our worst dirty laundry is instantly shot across the planet when one of our members does a stupid thing. It exposes the prejudices, the shallow-mindedness, the contentiousness, and the most condescending among us. It confuses us with conspiracy theories and even condemns us to hell for espousing our way of life.

All of this matters. Whatever journey has been taken or lost secret revealed while on the information highway, the Internet will, in the end, be a perception of Freemasonry. To the young man, however enamored he may have become while chasing the rabbits on the worldwide web, this is what he expects to undertake and partake in when he encounters the brick and mortar world of the Lodge. He dreams that it will make a huge difference to him when he joins.

In reality, he may indeed find beautiful and compelling ritual, delivered with soul shaking meaning, within dark and eccentric settings of fraternity. He may partake face to face in the intellectually stimulating conversations of Masonic philosophy and history, or he may encounter unimpressive, or worse, badly performed and hardly known ritual work, conversations of only the most trivial and mundane nature, and the ignorance and incompetence of men who never once in their lives contemplated what it might have meant to be real men. The new member may find that the order which once excited him is, in reality, a mediocre club of uninspired men who no longer care about the fraternity or the heritage that erected it. We simply cannot let this happen!

The solution for Freemasonry in the 21st Century is to become what the in-

formation highway informs us is the ideal reality of our fraternal society. We must come to understand that the Masonry which men plead for, learn about, opine over, and practice online is the Masonry they must come to find in the Lodge, Chapter, Council, or Commandery. We must prepare ourselves for this reality. We must affirm face to face in our brick and mortar world what our rituals tell us we are; we must embrace the ground our fraternal society once trod, become the kind of men who once influenced our teachings and reinforce in our private conclaves of men what we find when we are globally connected in our fascinating and intellectual world of digital exchange.

The very best model for us today is to get back to the education of three or four generations of men sharing the meaningful quest of discovering the mature masculinity within themselves, which leads them to personal development, self improvement, and clarity of understanding of many things.

If we want to connect to the Generation Xers and the Millennials, our task as Lodge brothers together is to guide the consciousness of our Lodge to that spiritual path of collective man-work which is the old essence of Freemasonry. In our tiled spaces and untiled associations, we elevate the status of being men.

If we simply allow these young men to be an integral and significant part of the right experience—an experience they have imagined for themselves through the magic of technology—they will move the Craft to places they can only imagine. If we leave them out of the experience they have imagined together, they may leave us so fast we won't have time to remember their names.

Our formula for success is not difficult. Rather, it is intuitive and natural. It is the old principle of reconciling opposites within. As the older generation members in Lodge, we must commit to give to our young brothers the stability and knowledge, the guidance and wisdom that can only come from life experience while they recreate for us, the Freemasonry they want and we once craved but never knew. The balance will be the pure and joyful magic of brotherhood that can only be shared by genuine,

honest, and fraternal men.

Sir Knights, let us labor long and hard to assure ourselves and our candidates that we'll always perform the best ritual we can possibly deliver for candidates and for each other, and let us explain to new members what we're doing and why!

At least, that's one Knight Templar's opinion.

Sir Knight David L. Salberg is Grand Commander of Colorado and can be contacted at dsalberg@amigo.net.

Knightly News

Sir Knight Edward H. Fowler, Jr., Right Worshipful Provincial Grand Master of the Royal Order of Scotland Honored

Sir Knight Edward H. Fowler, Jr., Right Worshipful Provincial Grand Master of the Royal Order of Scotland, retired from the office after seventeen years of dedicated service to the Royal Order. During those years, the Royal Order of Scotland, under the stewardship of Right Worshipful Brother Fowler, contributed over \$80,000 to the Knights Templar Eye Foundation. The order has received Certificates of Merit, Golden Chalice, and a Sword of Merit for their outstanding contributions.

At the annual meeting in Charlotte, North Carolina, in May, Sir Knight David Dixon Goodwin, GCT, Grand Master of the Grand Encampment of Knights Templar and President of the Knights Templar Eye Foundation, Inc., presented a Certificate of Merit to the Royal Order of Scotland and a Lifetime Achievement Award to Sir Knight Fowler for his continuing support of the Knights Templar Eye Foundation. On behalf of the Grand Encampment, Grand Master Goodwin elevated Sir Knight Fowler to the Rank and Dignity of Knight Grand Cross in our order. As such, Sir Knight Fowler is only the fourteenth of twenty-four allowed holders of the Grand Cross who are not officers of the Grand Encampment.

Sir Knight Fowler is a Past Grand Master of the Grand Lodge of Pennsylvania as well as a past presiding officer of several national Masonic bodies. The Grand Commandery of Pennsylvania elected him an Honorary Past Grand Commander at their annual conclave this year. Thanks and congratulations to Sir Knight Fowler!



ROLLING AWAY THE STONE

by

Sir Knight Brock Thoene

About his ascent of the giant Haelekel volcano on the island of Maui, author Jack London wrote:

"We climbed the crater-walls, put the horses over impossible places, rolled stones, and shot wild goats. I did not get any goats. I was too busy rolling stones. One spot in particular (on the rim of the crater) I remember where we started a stone the size of a horse. It began the descent (of the chasm) easy enough, rolling over, wobbling, and threatening to stop; but in a few minutes it was soaring through the air two hundred feet at a jump. It grew rapidly smaller until it struck a slight slope of volcanic sand, over which it darted like a startled jackrabbit, kicking up behind it a tiny trail of yellow dust. Stone and dust diminished in size, until some of the party said the stone had stopped. That was because they could not see it any longer. It had vanished into the distance beyond their ken. Others saw it rolling farther on — I know I did; and it is my firm conviction that that stone is still rolling."

London, who was not a Christian, much less a Christian knight, obviously lived in a less complicated and less considerate world, but I'll come back to that story in a bit.

As believers in Jesus Christ, we celebrate Easter with great joy because of what it represents. Our songs are full of praise and shouts of astonished thanksgiving. Christ the Lord is Risen today, Alleluia! Though we speak of events two thousand years in the past, we assert that Jesus Christ is resurrected from the dead and lives today.

The resurrection of Jesus is the difference between Christianity and all other faiths. It is not enough to have someone martyred for you. I could and would die for my wife, for my children, and for my grandchildren, but doing so would not forgive their sins or restore the damaged connection with God that we all experience. The philosophy of Jesus will not save you. The miracles of Jesus will not save you. Even the sacrifice of Jesus will not save you if He died and remains dead!

St. Paul put it very bluntly in I Cor. 15 "If Christ is not risen, then our preaching is in vain, and your faith is in vain, and we are false witnesses. If Christ is not risen, then you are still in your sins..." Thanks be to God, Paul then goes on to add: "But Christ is risen from the dead, and in Christ shall all be made alive."

Consider the finality with which Jesus died: flogged almost to death, crucified, a spear thrust into His side, then buried in a borrowed tomb. His friends were scattered and hiding in fear, and a guard was placed around the tomb which was sealed with a stone marked by the power of Roman authority. Not just a little

dead, He was very dead.

As brothers in Freemasonry, it's appropriate to focus for a bit just on the stone that sealed the grave. Matthew 27:60 tells us it was a large stone. Rock cut tombs were sometimes closed with flat, circular disks of stone four to six feet across and one to two inches thick, weighing up to two tons. Think of a tabletop weighing as much as a car. Rolled on edge down an inclined channel to shut the entry, such a stone would have to be forcibly levered back uphill to re-open the tomb.

No wonder the women on their way to the grave to anoint Jesus' body on that first Easter morning wondered in Mark 16:3 "Who will roll away the stone for us?"

Think what that stone in place represented. The women had seen Jesus crucified; they were coping with grief the only way they knew how by performing the last duty to honor a good man.

Peter saw the sealed tomb as meaning he would never have the chance to seek forgiveness for denying Jesus three times. He would carry that guilt forever.

The other disciples deserted Jesus in His hour of need, those who had heard Him preach and seen His miracles. They had claimed to believe He was the Messiah, the promised son of David. They had believed so much that they argued about which of them would be greatest in His kingdom. They saw the stone in place as the end of all their hopes and dreams, and perhaps they were ashamed and embarrassed as well as afraid!

The stone in place speaks of death, finality, crushed hopes, the triumph of evil, the ultimate end of any joy, because death is such a grim enemy.

So what does the stone rolled away mean? Well it was not moved for the

benefit of Jesus. We know the Risen Lord was able to move freely thru walls and locked doors, so releasing Jesus was not the reason "the angel rolled back the stone and sat upon it."

So why was it rolled away?

It was to demonstrate that the tomb was empty! To both Jesus' enemies and to His friends, the stone rolled away exposes the empty tomb and proves that He is risen!

Consider, if He was dead and His enemies had merely moved the body, they could have successfully disproven any claim that He was alive.

What about the nonsense that His friends had taken the body to hide it elsewhere? Those terrified, cowering men who would not even watch their Lord and Master suffer but let Him go alone to His trial and execution had somehow overpowered Roman soldiers and rolled away the stone then successfully hid the body forever? Remember that most went to their own deaths as martyrs (in some cases decades later) Were they still asserting a lie?

No! The stone rolled away represents the resurrection of joy and the restoration of every hope, freedom from grief for the women, forgiveness and escape from guilt for Peter, and the surpassing return to faith for the faithless disciples!

A dead Christ is no more than a martyred would-be messiah or perhaps a crazy man, done in by his own disordered wits, but His rising from the dead validates every other claim presented by Jesus: that He is the Lord of the Universe, that He is God, that He is able to save you for all eternity and give you abundantly joyful life while you remain here on earth, and that He can and will help you make sense of this often con-

fusing existence.

Know this: God is still in the business of rolling away stones.

Right now, today, what stone keeps you from experiencing the resurrection power of Jesus in your own life? Bitterness toward someone or toward

God? Depression? Sorrow? Anger? Guilt? Fear? Worry? Concern that others will challenge your faith or mock your belief?

The risen Christ offers the power of the Spirit of God to each and every person who receives Him. If you believe that He died for you and rose again from the dead, what issue can you possibly have in your life that He is



incapable of handling?

With all due respect to Jack London and his bouncing rock, for two thousand years it is the stone rolled away from the empty tomb of Jesus that is truly rolling still. Let the Risen Lord roll away each and every stone from your hearts today.

May the glory of Easter morning rise in your hearts and remain with you every day.

God bless you.

Sir Knight Brock Thoene is Captain General of San Luis Obispo Commandery No. 27 in California and can be contacted at wbthoene@gmail.com.



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(Mrs. Leslie J.) Sandra “Sandy” Loomis, Supreme Worthy President, Social Order of the Beauceant

(Mrs. Leslie J.) Sandra “Sandy” Loomis was installed as Supreme Worthy President of the Social Order of the Beauceant on Friday, September 26, 2014, at the 94th Annual Supreme Assembly held in Grantville, Pennsylvania. She is looking forward to presiding at the constituting and installation of officers of the Georgia State Assembly in Macon, Georgia, on October 28 and 29, 2014, and will preside at the 95th Annual Supreme Assembly, September 21-25, 2015, in Houston, Texas.

Mrs. Loomis is extremely proud of her Sir Knight Les, Past Grand Commander of Pennsylvania. Both have enjoyed traveling to various Masonic events across the country. Mrs. Loomis first heard about the Social Order of the Beauceant when Sir Knight Les joined Commandery. She became intrigued to know more about the group and joined Elizabethtown Assembly No. 265 in 2001, less than a year after the Assembly was constituted. Although her favorite appointed office is Chaplain, she is proud to have served as Worthy President in 2008 and in 2012. She also enjoys visiting other Assemblies and meeting new Beauceant friends.

Mrs. Loomis was born to active Masonic parents in Moline, Illinois. After moving to Kenmore, New York, she became a Triangle girl (Daughters of Eastern Star) and met Sir Knight Les, a DeMolay, at Syracuse University. They married after she graduated with a Bachelor of Science degree in Interior Design and lived in the Bronx, where he was a professional Boy Scout while Mrs. Loomis taught blind children at The New York Institute for the Education of the Blind. Upon moving to New Jersey, she continued to teach in other special education fields. Mrs. Loomis especially enjoyed working in the Title I program after relocating to Mountain Top, Pennsylvania, and earned her Masters of Science degree as a Reading Specialist from Bloomsburg University.

Mrs. Loomis and Sir Knight Les have been active Lutherans all their married lives and enjoy playing bells in their church’s small bell choir. Mrs. Loomis has played viola and French horn for many years and played the viola in the Haddonfield, New Jersey Symphony. She loves the outdoors and has a passion for flower gardening.

They have two married children; Brenda Brumbaugh, a physical therapist in the Altoona, Pennsylvania area, and Richard Loomis, a Professor of Physical Chemistry at Washington University in St. Louis. They each have a daughter and a son. Mrs. Loomis and Sir Knight Les share a similar background of many active years in Girl and Boy Scouting respectively. She is very proud to have received the Thanks Badge and the Trainer of Trainers pin from the World Association of Girl Scouts and Girl Guides.

Mrs. Loomis and Sir Knight Les are looking forward to traveling all over our beautiful country, making new Beauceant and Sir Knight friends while emphasizing the main charity of Beauceant, the Knights Templar Eye Foundation, and spreading her message of “God is Love.”

knight templar





Knights



at the Bookshelf

By
Sir Knight Bruce Barker

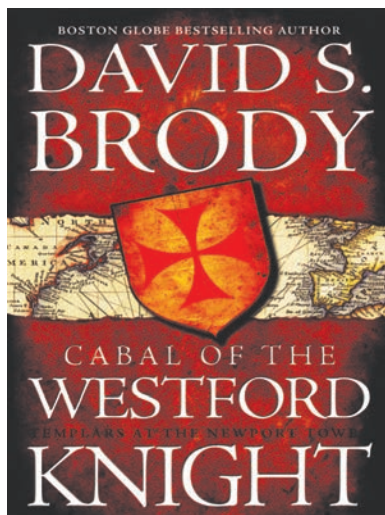
Cabal of The Westford Knight: Templars at the Newport Tower, David S. Brody, Martin & Lawrence Press (January 27, 2009), ISBN-0977389871 978-0977389872

I typically like to read non-fiction by choice. With so many fascinating stories to be told that are true, I often forgo the fictional path. Books like *Cabal of The Westford Knight: Templars at the Newport Tower* tend to change my mind.

This book was well written and a treat to read. The story itself being fictional is based on a conspiracy theory that is both ancient and familiar. The back drop is set in numerous well known historical sites throughout the New England area, and the interwoven content is historical fact that many readers will be familiar with due to the recent popularity of several history programs shown on cable television. Some of these are even included in the storyline.

All of this is tied together into a fast paced thrill ride. There are many twists and turns involving treasure hunters, academics, clergy, secret societies, and family ties, but the author's skillful writing, comprehensive research, and inclusion of photographs and illustrations prevents one from feeling like a pinball. Each new chapter, character, and plot twist is well connected to the story that spans from 1399 to the present. Even when there is a predictable moment or circumstance that seems inevitable, it is highly entertaining.

Unlike many fictional Templar tales, this one does not simply re-tell the same story over and over again with the hope of fresh penmanship. David Brody bravely adds some new perspective and ideas to this fictional tale, creating another "what if" to a factual story which has historically been left with gaps. If you are a fan of Templar history or Templar stories, I suspect you will find this book very pleasing, and the good news is that this is the first in a series!



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Put ye in the sickle, for the harvest is ripe... Joel 3:13

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