


# Knight Templar



VOLUME LXI

AUGUST 2015

NUMBER 8



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# Knight Templar

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**Address changes or corrections and all membership activity including deaths should be reported to the Recorder of the local Commandery. Please do not report them to the editor.**

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**Cover photo of a tower of the Templar Commanderie near Conques, France taken by the editor.**

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knight templar



# Grand Master's Message

August is here again, but this time it has a different meaning. This year it marks the end of the 66<sup>th</sup> triennium of the Grand Encampment of Knights Templar and the close of my term as your Grand Master. Where did the years go?

It seems it was just a short time ago that I became a Knight Templar, not thirty years ago.

It seems that it wasn't very long ago that I was Commander of Malta Commandery in Binghamton, New York, not twenty-seven years ago. It really can't be twenty-four years since I was elected to the line of the Grand Commandery of New York, and certainly fifteen years haven't passed since I was the Grand Commander of New York. Is it possible that it is fifteen years since Sir



Knight William Jackson Jones, GCT, Most Eminent Past Grand Master, appointed me as the Northeastern Department Commander or that twelve years have gone by since I was elected Grand Captain General of the Grand Encampment? Was I not just elected Grand Master or have those three years passed so quickly?

Three years ago you bestowed upon me the greatest honor in your power by electing me your Grand Master. What an opportunity it has been to preside over one hundred thousand Knights Templar across these fifty United States and eighteen other countries around the world. What an opportunity it has been to visit Annual Conclaves, Department Conferences, national and international Masonic bodies, Grand Lodges, conferences of Grand Masters, Easter services, Eye Foundation meetings, meetings of ophthalmology societies, and other special national, state, and local events. What an opportunity it has been to meet so many of you and your ladies at these visits, not just these past three years but during my entire fifteen years as an officer.

We set many goals for the 66<sup>th</sup> triennium, but perhaps the most important was to remember that we are a Masonic, Christian, family oriented fraternity and that we need to have genuine concern and compassion for our Sir Knights and their families. We need to incorporate our faith in all that we do in Templary. I hope we have been

successful with this message.

Thank you for electing me, for electing the greatest officers to serve with me, for outstanding Department Commanders, committeemen, Coordinators, college of honors deputies and aides-de-camp who have served you so well during this triennium. You will have the final say about our success. I hope you are pleased with our service to you.

I thank my lady, Marci, the love of my life, for standing by me these thirty years. Thanks to our daughters, Jenn and Sam, for sharing me with you over the years. I thank God for leading me along this path.

On behalf of Lady Marci and me, I thank you for giving us the opportunity of a lifetime. May God bless each and every one of you! We love you and will remember you always!

Courteously,



David Dixon Goodwin, GCT  
Grand Master

The future is ours! We must seize the moment!  
Every Christian Mason should be a Knight Templar.

Kenneth Eugene Gibson  
Indiana  
Grand Commander 1983  
Born: June 19, 1933  
Died: April 21, 2015

Harold H. Ludeman  
Wisconsin  
Grand Commander 1987  
Born: March 6, 1924  
Died: June 8, 2015

Robert Charles Stewart  
Wisconsin  
Grand Commander 1980  
Born: December 7, 1928  
Died: June 12, 2015

Bobby J. Townsend  
Georgia  
Grand Commander 2002  
Born: June 5, 1928  
Died: September 20, 2014



Richard Asa Gilbert, Sr.  
New Hampshire  
Grand Commander 1992  
Born: January 22, 1933  
Died: March 11, 2015

Wilford Henry Hall  
Georgia  
Grand Commander 1989  
Born: February 28, 1927  
Died: July 12, 2014

Rufus Frank Williams  
Indiana  
Grand Commander 1977  
Born: October 31, 1923  
Died: July 2, 2014  
Honorary Past  
Department Commander

Douglas Byard Taylor  
Maine  
Grand Commander 1977  
Born: May 26, 1920  
Died: February 5, 2015

# Prelate's Chapel

by

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

**I** remember walking in the desert one day, and my legs were aching. I realized that I was dehydrating, and I needed to drink water. Death by dehydration is one of the most excruciating experiences the human body can undergo. We cannot live without water. Thirst is the one thing too dreadful to bear.

Jesus and his disciples were on their way to Samaria. (John 4) When they came to Jacob's well, Jesus told them to go on ahead while he waited for them to return. While he was waiting, a woman came by to draw some water. Jesus asked her to give Him a drink. She said that Jews and Samaritans didn't "deal" with one another, and why would He

ask her for a drink. Jesus said that if she knew who He was, she would ask Him to give her the water of life, which would be like a well of water springing up to eternal life: "whoever drinks of the water that I shall give will become a spring of water welling up to eternal life (6:14)."

Psalm 63 tells us that our souls thirst as in a dry and weary land where no water is. This life can be a dry and weary land without our Lord. We will die of spiritual dehydration without the Word of God to quench that thirst. It is only when we drink of the water of life that Jesus gives us that we will have a well of water springing up within us to everlasting life.



# *A Chat With The Managing Editor*

This is the last issue of the magazine for this triennium and marks the end of the third triennium during which I have had the pleasure to serve as the editor of your magazine. I want to thank our advertisers and encourage you to patronize their businesses. The money they contribute pays for this magazine to be in color. We also owe a great big thank you to our editorial review board; Sir Knights George Marshall, Jr., Leroy Delionbach, Aaron Shoemaker, Doug Rowe, and Bryce Hildreth. They read every article submitted for publication and decide which ones go in the magazine. There is always some turnover from one triennium to the next, and I don't know yet who will rotate off and who will remain on the board, but I want to thank them for all their hard work these past three years.

Now is a good time to remind you of what types of articles we publish and to encourage you to help us bring the very best ones to our readers. We publish articles relating to the history, philosophy, and symbolism of Freemasonry, Christianity, and Templary. Ours is not a scholarly research publication, but our mission is to be entertaining and interesting to our readers. We do insist that you give credit to anyone from whose work you are quoting and those from whom you get your information.

Many of you are members of research Lodges and local study groups or perhaps other appendant bodies where papers are presented. When you come across one which is particularly interesting, I urge you to speak with the author about submitting it to our magazine for consideration. Meanwhile, I continue to attend symposia where very smart people are speaking and to try to convince them to publish an article with us.

On another but related subject, Sir Knight Ken Davis, heading up a team working with the Quarry Project of The Masonic Society has developed a "Masonic Style Guide" for use by all Masonic publications who desire to use it. We intend to migrate this publication into conformity with this new guide during the next year, so you may see a few changes in capitalization, etc.

On a totally unrelated subject, I always get some negative feedback when I talk about how great this country of ours is. This feedback always comes from Sir Knights who are citizens of the United States and never from our Brethren abroad. We don't publish letters to the editor anymore, but I thought I would share with you that one of the Sir Knights told me that when he returned to the United States from a very long stay abroad, he did indeed get sick by drinking our water. I would never dispute his word that he got sick, but this really puzzles me. I always thought that it was the bacteria in the water that made you sick when you visited foreign countries and that the indigenous people's systems were used to the bacteria and thus didn't get sick. In this country, we have a law called the Safe Drinking Water Act which is enforced by all sorts of agencies, and my understanding is that bacteria are virtually non-existent in our drinking water. So the question becomes, what could possibly make someone sick who drinks our water. Maybe it's the chemicals we use to kill the bacteria such as chlorine. Perhaps it's the fluorides we add to strengthen our teeth. I remember that before they started adding the fluorides

in the drinking water, I had cavities all the time, and they stopped suddenly when they started adding the fluorides.

Some of you remember the Berlin Wall. That wall was to keep the people in. That clearly implies that a lot of them wanted out. We are now talking about building a similar wall but with a different purpose, to keep people out. This clearly implies that a lot of people want into the United States. It seems to me that this speaks for itself about the quality of life in our country. It also seems apparent to me that anyone who chooses not to live here is free to leave at any time if he can find another place that will have him. All in all, I guess that if I'm going to be criticized, I'd rather be criticized for loving this country than for hating it.



John L. Palmer  
Managing Editor

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# Whatever Happened to Lazarus?

By

George L. Marshall, Jr., PGC, KCT, ADC

**T**here are only three instances in the *Holy Bible* that tell of Jesus bringing the dead back to life. The first is in Matthew, Chapter 9, where Jesus raises Jairus' daughter from the dead (also related in Luke, Chapter 8 and Mark, Chapter 5); the second is in Luke, Chapter 7, which tells of Jesus resurrecting the widow's son at Nain; and the third is found in John, Chapter 11 and is the story of Jesus' raising of Lazarus (a Hellenized form of "Eleazar," which means "God has helped") from the dead. It is this latter event which will be considered in this article, along with what may have subsequently happened to Lazarus.

More verses are used to describe the raising of Lazarus than are found in the narrative of Jairus' daughter or the widow's son at Nain. The verses dealing specifically with Lazarus' raising are as follows:

*"38. Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. 39 'Take away the stone,' he said. 'But, Lord,' said Martha, the sister of the dead man, 'by this time there is a bad odor, for he has been there four days.'*

*40. Then Jesus said, 'Did I not tell you that if you believe, you will see the glory of God?'*

*41. So they took away the stone. Then*

*Jesus looked up and said, 'Father, I thank you that you have heard me.*

*42. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.'*

*43. When he had said this, Jesus called in a loud voice, 'Lazarus, come out!'*

*44. The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, 'Take off the grave clothes and let him go.'" (NIV)*

Following his raising by Jesus, another reference to Lazarus is found in John 12: 9-11:

*"9. Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.*

*10. So the chief priests made plans to kill Lazarus as well,*

*11. for on account of him many of the Jews were going over to Jesus and believing in him."*



Here the biblical tale of Lazarus ends. We do not know whether the Jewish leaders actually carried out their design to kill Lazarus, as the *Bible* is silent on this point, but there are some interest-

ing legends as to his later life. In fact, the Eastern Orthodox and Roman Catholic traditions offer varying accounts of the later events of his life.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus (as noted below). It is further related that after he was raised from the dead, he never laughed till the end of his life, but once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay:"[6]

The "Tomb of Lazarus" is a traditional spot of pilgrimage located in the West Bank town of al-Eizariya, traditionally identified as the biblical village of Bethany, on the southeast slope of the Mount of Olives about 1.5 miles east of Jerusalem. The tomb is the claimed site of the miracle recorded in John's Gospel in which Jesus resurrected Lazarus. The site, sacred to both Christians and Mus-

lims, has been identified as the tomb of the gospel story since at least the 4<sup>th</sup> century AD. Since the 16<sup>th</sup> century, the site of the tomb has been occupied by the al-Uzair Mosque. The adjacent Roman Catholic Church of Saint Lazarus, built between 1952 and 1955 under the auspices of the Franciscan order, stands upon the site of several much older ones. In 1965, a Greek Orthodox church was built just west of the tomb. [8]

The Eastern churches maintain that the three family members (Mary, Martha, and Lazarus) made their way from Judea to Cyprus where Lazarus became the first bishop of Kition. The Church of Saint Lazarus in the modern city of Larnaca is said to be built over the second tomb of Lazarus in which he was interred following a death from natural causes some thirty years after his initial demise. Lazarus' bodily remains, according to this account, were moved in 890 AD from that tomb to Constantinople by order of the Byzantine emperor Leo VI.

[4]

When the remains arrived in Constantinople, the emperor led a procession which conveyed them to the Hagia Sophia church. In return for the transfer, Leo VI sent money and artisans to Cyprus where he built a magnificent church to honor St. Lazarus which is still maintained today in Larnaca. He also built a monastery in Constantinople dedicated to St. Lazarus in which he placed the sacred relics. [7]

A little over three hundred years later, crusaders sacked Constantinople (during the



Tomb of Lazarus at Bethany



Church of St. Lazarus in Cyprus

the faith during the persecution of Domitian, when he was cast into prison and beheaded in a spot which is believed to be identical with a cave beneath the prison Saint-Lazare. His body was later conveyed to Autun, and buried in the cathedral of that town, but the inhabitants of Marseilles claim to be in possession of his head which they still venerate. [11]

so-called Fourth Crusade) in 1204 AD and plundered it of various saints' relics, Lazarus' being among them. His remains were supposedly brought back to Marseilles by the Franks and from there vanished from history. [4]

This brings us to another fanciful legend about the later life of Lazarus—reputed as being the first Bishop of Marseilles, and who died in the second half of the first century. According to folklore synthesized at different epochs, Lazarus and his sisters, together with some other early believers in Christ, were put out to sea by Jews hostile to Christianity in a vessel without sails, oars, or helm, and after a marvelous journey, landed in Provence at a place called today Saintes-Maries. It is related that they separated there to go and preach the Gospel in different parts of the southeast of Gaul. Lazarus travelled to Marseilles, and having converted a number of its inhabitants to Christianity, became their first pastor. Escaping persecution under the Emperor Nero, he shed his blood for knight templar

Like the other legends concerning the early saints, this tradition which was believed for several centuries and which still finds some supporters, has no solid foundation. We have seen that according to a tradition of the Greek Church, the body of St. Lazarus had been brought to Constantinople and had been buried and honored there. It is only in the thirteenth century that the belief that Lazarus had come to Gaul with his two sisters and had been Bishop of Mar-



Hagia Sophia Church in Turkey



Autun Cathedral

seilles spread in Provence. It is true that a letter in which Lazarus is mentioned was reputedly written in 1040 AD by Pope Benedict IX on the occasion of the consecration of the new church of Saint-Victor, but in this text the pope speaks only of relics of St. Lazarus, merely calling him the saint who was raised again to life. He does not speak of him as having lived in Provence or as having been Bishop of Marseilles. [11]

In the crypt of Saint-Victor at Marseilles, an epitaph from the fifth century has been discovered which informs us that a bishop named Lazarus was buried there. In the opinion of the most competent archaeologists however, this inscription refers to Lazarus, Bishop of Aix, who was consecrated at Marseilles about 407 AD, and who, having had to abandon his see in 411 AD, passed some time in Palestine from where he returned to end his days in Marseilles. It is more than likely that it is the name of this bishop and his return from Palestine that gave rise to

the tale of the coming of the Biblical Lazarus to Provence and his apostolate in the city of Marseilles. [11]

Do the Eastern Orthodox and Roman Catholic churches commemorate Lazarus in any way? The Orthodox Church and Byzantine Catholic Church commemorate Lazarus on Lazarus Saturday, the day before Palm Sunday, which is a moveable feast day. Lazarus is also commemorated on the liturgical calendar of the Orthodox Church on the fixed feast day of March 17. No celebration of Saint Lazarus is included in the General Roman Catholic Calendar, but he is celebrated, together with his sister Mary of Bethany, on July 29, the memorial of their sister Martha. (Earlier editions of the Roman Martyrology placed him among the saints of December 17.) [8]

An order of knighthood known as the Order of Saint Lazarus of Jerusalem began as a hospital dedicated to Saint Lazarus in the late 11<sup>th</sup> Century AD as a facility to segregate and care for pilgrims who had contracted leprosy during their travels to the Holy City. This order however, most likely refers to Lazarus the beggar mentioned in a parable by Christ (Luke 16:19–31) who has been traditionally considered to have suffered from leprosy and not to the Lazarus we are considering in this article.

Regarding the Lazarus of this article and his sisters, it is interesting to note that St. Lazarus and his sister, St. Martha, are absent from the list of Templar feast days in the Rule given by St. Bernard in 1129 AD, yet there is a direct reference there to Mary Magdalene (often assumed to be Lazarus' sister Mary). [15] In modern Masonic Templary no mention is made of Lazarus directly, but in the ascension scene in the Order of the Temple, the Prelate recites the follow-





Church of St. Victor

ing passage  
from John 11,  
25-26:

*"I am the  
resurrection,  
and the life:*

*he that believeth in me, though he were  
dead, yet shall he live, and whosoever  
liveth and believeth in me shall never die."*

The significance of the resurrection of Lazarus for all Christians was best expressed by Jesus himself when he said: *"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his*

*voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."* John 5:28-29.

It has been said if Jesus had not mentioned Lazarus by name and specifically call out "Lazarus," all who were in their graves would have come out and been raised to life, because Jesus has that power as God. Someday He will shout "come forth," and all who are in their graves and are asleep in the Lord will rise again — some to eternal life and some to eternal judgment.[16]

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# KNIGHT TEMPLAR EYE FOUNDATION FUNDS ARVO TRAVEL GRANTS

By

Jeff Nelson,

Grand Generalissimo of the Grand Encampment

**T**he Knights Templar Eye Foundation, Inc. (KTEF) has partnered with the Association for Research in Vision and Ophthalmology (ARVO) to fund travel grants to assist student/trainee members to attend ARVO's annual meeting. Travel grants provide partial travel support to investigators who have an accepted abstract with a high score and whose research findings in the abstract are considered to be of high interest to the vision and ophthalmology research community, allowing them to attend the ARVO annual meeting. The annual meeting provides a unique opportunity for trainees and early career investigators to discuss their research with leaders in their fields and to receive encouragement to continue their work. For some ARVO members, travel grants make the difference in whether they can attend the annual meeting to present their research.

ARVO is the largest and most respected eye and vision research organization in the world. It includes nearly twelve thousand researchers from over seventy-five countries. ARVO advances research worldwide toward understanding the visual system and preventing, treating, and curing its disorders.

The KTEF grant allowed ARVO to award an additional fifty-nine travel grants in 2015, an increase of nearly twenty-five percent, for a total of nearly three hundred grants for the year. Sir Knight Duane L. Vaught, Right Eminent Deputy Grand Master, Vice President of the KTEF, and chairman of the Foundation's Scientific Advisory Committee, notes that "for more than half a century, the KTEF has funded research grants with the goal of improving and preserving vision. As our Foundation has grown since its inception in 1955, it has expanded the number and size of grants and has commenced new initiatives in ophthalmology research and education. The Foundation's research grants are targeted to new research by those in the early stages of their careers."

Sir Knight Vaught said "The Foundation is excited to commence funding travel grants for ARVO. The Foundation believes this is an ideal expansion of our funding concept. By stretching out a helping hand to those starting their careers, the Foundation hopes to encourage and expedite successful careers, advancing the cause of vision. Providing funding for travel grants helps the Foundation fulfill its mission of improving vision through research, education, and supporting access to care."

knight templar



# 47<sup>th</sup> Annual Voluntary Campaign Final Report

July 1, 2014 - May 15, 2015

State	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2015	Active Member Per Capita Average	Per Capita \$ Rank
Knights Templar	\$20,250.80				
Alabama	\$10,183.00	25	1,430	\$7.12	29
Alaska	\$1,800.00	48	484	\$3.72	47
Arizona	\$7,585.00	31	672	\$11.29	23
Arkansas	\$7,311.55	33	1,066	\$6.86	31
California	\$57,786.50	7	3,267	\$17.69	11
Colorado	\$23,503.00	14	978	\$24.03	7
Connecticut	\$17,781.25	19	857	\$20.75	10
Croatia	\$0.00		48	\$0.00	
Delaware	\$1,535.00	49	271	\$5.66	39
District of Columbia	\$7,360.00	32	276	\$26.67	5
Florida	\$22,584.32	15	3,678	\$6.14	36
GE Subordinate	\$1,380.00	50	1,154	\$1.20	52
Georgia	\$38,352.00	10	3,143	\$12.20	22
Hawaii	\$1,085.00	51	354	\$3.06	50
Idaho	\$506,930.94	1	326	\$1,555.00	1
Illinois	\$83,953.33	5	4,015	\$20.91	9
Indiana	\$13,961.00	22	3,418	\$4.08	44
Iowa	\$20,162.00	17	1,611	\$12.52	20
Italy	\$0.00		349	\$0.00	
Kansas	\$5,143.00	43	1,548	\$3.32	49
Kentucky	\$27,195.88	13	2,792	\$9.74	24
Louisiana	\$9,817.00	27	1,521	\$6.45	33
Maine	\$7,787.70	30	1,747	\$4.46	43
Maryland	\$20,593.91	16	1,246	\$16.53	12
Mass/Rhode Island	\$57,032.50	8	2,473	\$23.06	8
Michigan	\$12,563.00	23	2,003	\$6.27	35
Minnesota	\$8,547.00	29	1,436	\$5.95	38
Mississippi	\$5,151.00	42	2,451	\$2.10	51
Missouri	\$9,986.50	26	2,701	\$3.70	48
Montana	\$4,310.00	44	780	\$5.53	40
Nebraska	\$11,178.51	24	868	\$12.88	19
Nevada	\$5,641.00	39	459	\$12.29	21
New Hampshire	\$5,640.00	40	413	\$13.66	17
New Jersey	\$6,359.00	36	824	\$7.72	28



State	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2015	Active Member Per Capita Average	Per Capita \$ Rank
New Mexico	\$6,352.75	37	422	\$15.05	15
New York	\$61,950.89	6	1,724	\$35.93	4
North Carolina	\$30,309.50	11	3,270	\$9.27	25
North Dakota	\$1,818.00	47	288	\$6.31	34
Ohio	\$203,453.56	3	8,243	\$24.68	6
Oklahoma	\$7,297.50	34	1,356	\$5.38	41
Oregon	\$6,318.26	38	713	\$8.86	26
Panama	\$790.00	52	208	\$3.80	46
Pennsylvania	\$245,221.32	2	4,827	\$50.80	2
Philippines	\$585.00	53	494	\$1.18	53
Portugal	\$0.00		98	\$0.00	
Romania	\$0.00		445	\$0.00	
South Carolina	\$19,048.56	18	3,541	\$5.38	42
South Dakota	\$2,314.00	46	581	\$3.98	45
Tennessee	\$54,821.01	9	3,902	\$14.05	16
Texas	\$101,031.77	4	7,417	\$13.62	18
Togo	\$0.00		2	\$0.00	
Utah	\$15,718.00	20	352	\$44.65	3
Vermont	\$2,928.90	45	429	\$6.83	32
Virginia	\$29,429.34	12	1,909	\$15.42	14
Washington	\$5,555.00	41	800	\$6.94	30
West Virginia	\$14,392.50	21	2,345	\$6.14	37
Wisconsin	\$6,465.00	35	821	\$7.87	27
Wyoming	\$8,724.00	28	535	\$16.31	13



# 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 Templar city of Carcassonne in France taken by the editor.





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# NEW CONTRIBUTORS TO THE KTEF CLUBS

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Robert W. Hamilton, Jr. ....	IA	Robert L. Woodburn .....	IA
Richard H. Lozins .....	IL	David E. Carter .....	KY
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David L. Crites.....	WV	C. Jerry Mouser.....	WV
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## *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.

**As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.**



# THE SINE of MASONRY

By

Sir Knight Thomas J. Driber, Ph.D.

**I**n the more remote past, Lodges were dedicated to Solomon and to Moses (Mackey). Today Masonic Lodges are dedicated to the Holy Saints John. When exactly the two Johns became the patrons is not exactly clear, but the late Renaissance or the 18<sup>th</sup> century Enlightenment is likely since the Holy Saints John are the first of several sine wave markers (Webster's) that indicate from whence we came and subsequently, who we really are. Such esoteric concerns were characteristic of Neo-Platonic Enlightenment thinking.

John the Baptist and John the Evangelist were not adopted simultaneously as the Patron Saints of Masonry as Mackey notes that John the Evangelist was not adopted until late in the sixteenth century. (Mackey) Their feast days were arbitrarily chosen and have nothing to do with their conceptions, births, deaths, or any other known fact of their lives. (Thurston, Atwater) (Pike)

Comprehending the first question and answer of the Entered Apprentice catechetical lecture where the Holy Saints John first make their appearance to the newly made Brother requires a clear re-statement and a translation of the terms since they are as expected, "Allegorical" and essentially non-sensical. The question is asked; "... whence came you?" The answer is given; "from the Lodge of the Holy Saints John at Jerusalem."

If there is such a Lodge in Jerusalem, it is obscure and of no relation-  
knight templar

ship to any other Lodge any more so than any other Lodges are to one another. Therefore, the use of the word Jerusalem must have some other reference. We know that Jerusalem is the city where the Temple of Solomon was built. Melchizedek reigned as priest and king there. Christianity, Judaism, and Islam claim rights to that "sacred ground." Abraham, father of these three religions, was prepared to sacrifice his son Isaac there until Yahweh intervened. John the Evangelist wrote of his vision of the New Jerusalem as a "heaven on earth."



Figure 1. The New Jerusalem from  
John Pratt.com

From the foregoing it is easy to see  
Jerusalem as an allegorical term used to

refer to a place of mystical significance which yet evokes other notions including heaven, immortality, and eternalness. From this translation it seems that Masonry tells of our coming from a place of immortality and eternity as represented by the term "at Jerusalem."

This translation is further amplified by the explicit use of the Patron Saint, John the Baptist. The Feast Day of John the Baptist is June 24<sup>th</sup>. This date is of significance because it marks the time immediately following the summer solstice, which shifts back and forth slightly in the Gregorian calendar due to the insertion of leap year and is generally June 21<sup>st</sup> or June 22<sup>nd</sup>. Nonetheless, the point of allegorical significance is that Masonry celebrates Saint John the Baptist Day on June 24<sup>th</sup>, and always it is three to four days after the summer solstice in the northern hemisphere.

The summer solstice is that point where in the heavens the sun reaches its highest point for the year known as the Tropic of Cancer. On the date of Saint John the Baptist Day, the sun is already in its descent from the Tropic of Cancer to its lowest point in the Tropic of Capricorn. The sun is that great luminescent orb which symbolizes for us as Masons that essence of divine truth after which we must continually seek.

The answer to the first question explicitly includes reference to a Lodge of John the Baptist or the essence of divinity (the sun) in descent. The translation then seems to suggest that we are descendent into this material world from a place of divine truth. That divine truth is that same eternity marked by the term "Jerusalem," and the fact that the sun is in its descent on that particular date suggests our descent from eternalness

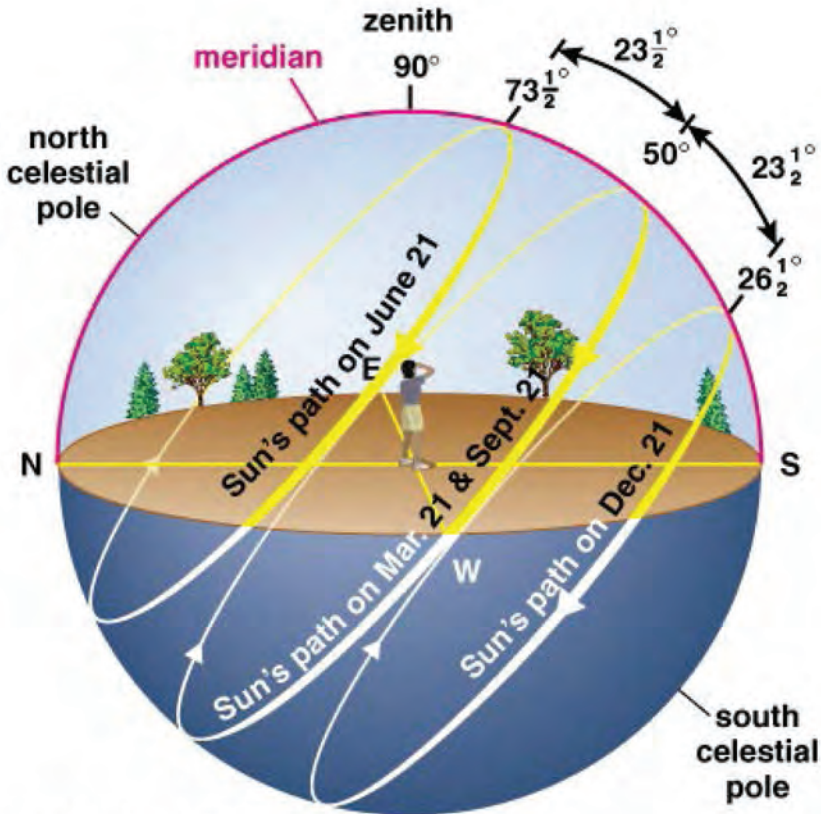
into mortality, albeit brief and temporary in the density of the material world.

We come from the Lodge of the Saints John. The second John is John the Evangelist who wrote the Book of Revelation, who was the "Beloved Apostle." He was a disciple of Jesus of Nazareth and a prophet. If we follow the same method to translate the meaning of Saint John the Evangelist, we find again a Feast Day corresponding to a period immediately following the winter solstice on December 21<sup>st</sup> or 22<sup>nd</sup> depending on the leap year insertion. Regardless, the significance here again is that the day of celebration is December 27<sup>th</sup> and immediately after the date when the sun shines at its lowest point over the Tropic of Capricorn in the northern hemisphere. On Saint John the Evangelist Day, the sun is already ascending back to its highest and brightest point in the heavens. Again, and most importantly, we say that we symbolically come from that Lodge of John the Evangelist. Then, we too are essentially ascending back to our eternal nature which "re-members" us with the essence of eternalness and infinity, the essence of Deity!

Figure 2 "shows the undulations of the sun's path from June 21<sup>st</sup> to December 21<sup>st</sup>. At latitude 40° north, the sun will rise north of true east and set north of true west during the summer and south of true east and west in winter." (Bennett et al)

A concise translation then might go as follows; "I come from eternity, that place of truth, into the material world and am ascending back to my eternal nature."

Here for the first time in Masonry we see the sine in the allegory of our descent into humanness and our return



Copyright © Addison Wesley

Figure 2.

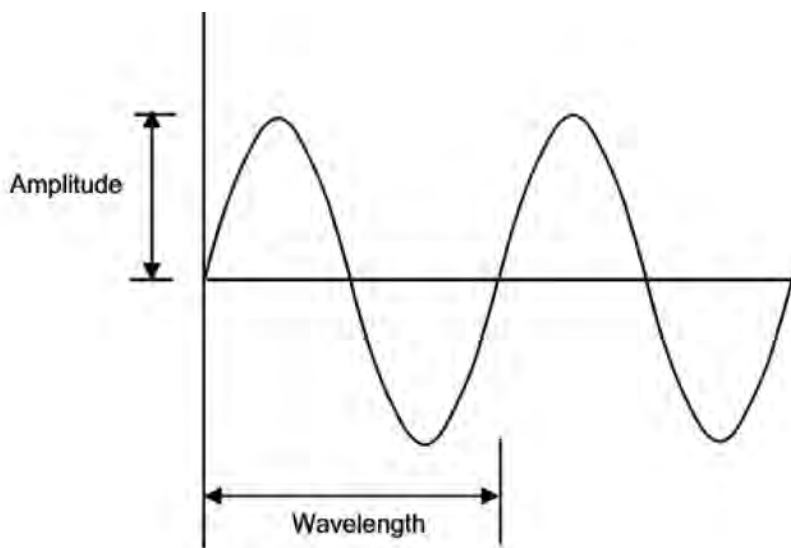
again to eternal spirit. *Webster's New Collegiate Dictionary* uses the following definition for a "sine wave":

"...must be a wave form of periodic oscillation in which the amplitude of displacement at each point is proportional to the phase angle of the displacement and that is visualized as a sine curve." (*Webster's New Collegiate Dictionary*)

The first problem then is in defining the aspect of "periodic oscillation." That is given in another question and answer where the newly made Brother indicates that, "...has arrived of his own free will knight templar

and accord and says further that "...has been often tried, never denied, and willing to be tried again."

This makes no sense in the customary manner of usage since an apprentice has no idea of what trial is, nor has he any idea of how to be tried, never mind being repetitively tried. Even though some have argued that his presence at the stationed offices constitutes the manner of trial to which this statement refers, under no circumstance can circumnavigation of the Lodge be considered trial in the sense that a regular Mason would use the term "tried." So there must be



another allegory here that is not yet readily apparent, and indeed there is!

Knowing that we have descended into this materiality from our spiritual eternity, the answer indicating free will and accord suggests that we have chosen to incarnate here.

Insomuch as this incarnation may represent a kind of trial, the response of the apprentice now makes more sense, and therefore the fuller translation that fulfills the need for “periodic oscillation” would more clearly be stated as; “I come from eternity, that place of truth, descended into the material world, and am ascending back to my eternal nature and doing so of my own free will as I have done many times before, am doing now, and will do many times in the future.”

The displacement amplitude of the sun in descent and the sun in ascent is repetitively periodic and proportional and therefore is diagramed as a clear sine wave and the first “Sine of Masonry” (Snodgrass). See the path of the sun in

Figure 2 on the previous page.

All things in Masonry are given repetitiously and in multiple forms. Can this fact be fulfilled in the Sine of Masonry? The answer is an unequivocal, yes!

The apprentice is told that in more ancient times our Lodges were held atop the “highest hills and in the lowest valleys and most retired groves.” Considering the highs and lows of the “hills and valleys” it is again the appearance of the sine wave and is elaborated further by the caution of “most retired groves” which can only refer to that which is clearly visible but yet out of ordinary sight.

In the allegory of Jacob’s ladder, Jacob is said to have left his father’s house at Beer-Sheba and traveled toward Haran. He stopped for the night and gathered rocks for his pillow, and after falling asleep, he dreamed of a ladder extending from earth to heaven and from heaven to earth. Angelic beings were descending and ascending the ladder





Figure 3. Angelic descent & ascent of Jacob's ladder. Note Jacob's head resting upon the rock.

(Gen. 28: 10-22). At the top of the ladder is the voice of God which speaks to Jacob. Clearly we find Jacob in the material world as symbolized by his head laying on the denseness of a rock as he dreams of the voice of God and the ongoing descent and ascent of those angelic be-  
knight templar

ings going up and down the ladder from heaven to earth and back again. Again, the periodic oscillation of proportional displacement is depicted in imagery for us as a sine wave of continuous undulation of up and down on the ladder. With God's voice at the top of the ladder,

there can be no doubt as to where those beings are going who are ascending up. With Jacob asleep with his head on a rock there can be no doubt as to where those are going who descend the ladder into the density of the material world.

We can substantiate the repetitiveness of the sine wave characteristic throughout the catechetical lecture of the Entered Apprentice. The repetitiveness of the theme is precisely as we find it in many others aspect of Masonic ritual and philosophy. If the oscillating theme could be identified in wholly other areas of Masonry it would provide even greater validity for the interpretation of our descent from eternity into temporal mortality as suggested in the oscillating allegory. Moreover, a daily routine and mundane expression of this repetitious sine wave would clearly support the idea of divine beings here expressing themselves in a material world. That which is disguised in plain sight is often the most difficult to see. The sine wave is precisely concealed in the expression of the Masonic grips which permit us to know another in the darkness or the light.

In the darkness we are not recognizing a Brother by face or vocal tone but rather that he is a Brother, and by definition a Brother of eternal immortality and another part of the whole just as we are ourselves.

It is enough to call to mind the respective grips extending from the Entered Apprentice through the grips of a Master Mason. With little or no effort, anyone can appreciate the peaks and valleys across the knuckles when looking at either the top of a closed fist or across the back of the hand when a fist is made. Socially, we may greet each other everyday

on the highest hilltop or the lowest valley, on the descent or on the ascent.



Figure 4. peaks and valleys.

In greeting each other then, we not only express a social camaraderie, but more especially, we are “re-cognizing” each other’s eternal spirit and effectively saying, “I know you as an eternal being, a part of the whole of which I too am a part, who has also come here of your own free will and who has been here before, is here now, and may be here again in the future if you choose.”

Others have proffered an explanation of the grips. Arguably, Brother Albert Pike, known among the fraternity and the profane as a giant among the Craft because of his superior insight and vast knowledge, tendered an explanation of the grips in his text *Esoterika*. Explaining the grips from a searching perspective, Pike muses on the grips as indicative of science, logic, and faith (Pike). Although the explanations differ significantly from that defined herein, allegory and symbolism often have more than one meaning. However, where a constant thread can be identified in different aspects of the same thing, there is more likely to be something of deeper significant meaning. Brother Pike has not argued on behalf of the symbolism of the mystical divine, the eternal, or the immortality suggested in the meaning and evident in the continuity of the theme but has rather dealt with the grips more nar-

rowly and equivocally as he prepared his treatise for the Royal Order of Scotland.

So one may ask, what does all this mean and why is this important? The answer lies in the question of whether or not we are Masons, and of course, we are so taken. So then, what is a Mason? Insofar as we claim the Operative Masons as our “ancient brethren” we must define ourselves according to what our ancient brethren were. They were builders. They built cathedrals, convents, shrines, priories, etc. They built or created something where before there was nothing other

than raw materials. As such we can say that they were builders, and builders are in this world, creators. As we do not build with brick and mortar, we are now speculative Masons or philosophical Masons, building a corpus of moral science upon which to guide our lives. Simply put, we are thinking Masons who are building in the vanguard of creation, expanding the universe through our thoughts and actions. In this regard we are the light after which we incessantly seek, creating as in the beginning, in the present, and in the future which is now (Hawkins).

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### **Illustrations**

1. Figure 1 is taken from John Pratt.com in a discussion of the internet article Twelve Sons, Twelve Stones as reprinted from *Meridian Magazine* Aug. 3, 2005
2. Figure 2 is taken from the internet site Athena.cornell.edu from “The Cosmic Perspective”, Bennett et al. Illustration by Addison Wesley.
3. Figure 3 is an illustration of Jacob's ladder taken from Clip Art
4. Figure 4 is a “stock photo” showing the prominence of the metacarpophalangeal joints evident in a closed fist.

### **Notes**

The description herein of Jacob's ladder is devoid of the usual Masonic references to the virtues of Faith, Hope, and Charity because the description as found in Genesis fails to include them. Faith, Hope, and Charity are to be found in the New Testament discussion found in Corinthians, Chapter 13. It would seem therefore that the knight templar



inclusion of these virtues in the Masonic rendition of Jacob's ladder is an insertion of Christianity into Masonry. Generally Christianity does not recognize the possibility of re-incarnation which seems to be intrinsic to the allegory of Jacob's dream. Insertion of the virtues of Faith, Hope, and Charity detract from the fundamental concept of re-incarnation evident in the story and illustrations of Jacob's dream. As such, the true meaning in the Masonic context is lost and generally without any reference until the Chris-

tianization of the Old Testament allegory is restored to its original facts.

Sir Knight Driber is a member of De-Payens Commandery No. 11, Franklin, Tennessee and a Fellow of the Tennessee Lodge of Research. He is chairman of the Scottish Rite Study Club in Nashville and can be contacted at [Tdriber@bellsouth.net](mailto:Tdriber@bellsouth.net).

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# ***THE LOST SYMBOL***

## **Five Years Later**

by

Sir Knight Jeffrey L. Kuntz

**I**t has been over five years since Dan Brown's novel, *The Lost Symbol*, was released. Looking back to my article, "The Revelation of Dan Brown," in the April 2010 issue of *Knight Templar*, again I ponder the question I asked in that essay: "Will *The Lost Symbol* have a positive impact on Freemasonry?" The work of course, is one of fiction, but Brown largely predicated it upon very extensive research on the history, symbolism, and theosophy of Freemasonry. In fact, the book came out two years later than he originally intended. He wanted to make sure he got it right. Mostly due to time requirements, an honest scientific survey of the effect *The Lost Symbol* has had on the membership and public relations of the fraternity would be too enormous an undertaking. Therefore, any conclusions I have are based on rather superficial observations and inquiries.

I bought *The Lost Symbol* as soon as it was on the bookstore shelves and finished reading it one evening just a few days later. The next morning, I whipped up the article within just a few hours, being excited to see how well Dan Brown researched Freemasonry's interrelationship with the *Bible* and the ancient mysteries. With ardor, I had to share my thoughts on reading the intriguing story centered around Masonic symbolism and set in Washington, D. C., and for which millions of readers had been waiting for several years.

I was especially excited to find that

Brown had characters in the novel use such quotes of Jesus as "The kingdom of God is within you" (Luke 17:21), and "Greater works than these shall ye do" (John 14:12), both of which I pointed out in the article. These are two examples of biblical verses that seem to be downplayed probably at least partly because they are not really understood and that people are afraid to speak or even think on them.

Many of the esoteric and mystical matters Brown brought out in the novel coincide with ideas I have had for many years that I have developed from my research of philosophical mysticism as well as from biblical studies and Masonic research. With a certain tinge of wariness, I was also surprised although pleasantly so, on the other hand to find that Brown mentioned the phrase "As Above, So Below," an axiom I always thought to be restricted to the esoteric realm, although it seems to paraphrase the phrase "...on earth as it is in heaven" from the Lord's Prayer.

From my limited research and observations, I find that *The Lost Symbol* has had little lasting positive impact on Freemasonry, as I predicted. At first, with the help of programs presented by the History Channel and Public Broadcasting System, it gave the fraternity a good boost, but it fizzled out for the most part as time went on.

In the April 2010 *Knight Templar* article, I closed with another question:



Should we Freemasons work to emphasize our worthy teachings more strongly, rather than be mainly concerned about being primarily a highfalutin social organization? This is certainly one thing that Dan Brown seems to have been drilling into our minds in *The Lost Symbol*.

A very fine byproduct of the publishing of *The Lost Symbol* was a book entitled *33 Keys To Unlocking The Lost Symbol*, subtitled *A Reader's Guide to the Dan Brown Novel*, written by Thomas R. Beyer, Jr., a professor at Middlebury College who has held seminars on Brown's works. Interestingly, the "33" in the title is written within an equilateral triangle at the top of the front cover. The book, made up of thirty-three chapters, was written for those who wish to learn more about the various subjects broached by reading *The Lost Symbol*. Some of the topics included in this very informative book are such Washington landmarks and monuments as the Capitol, the Washington Monument, the National Cathedral, and the House of the Temple, which is the headquarters of the Scottish Rite of the Southern Masonic Jurisdiction.

One of the deeper subjects dealt with in *The Lost Symbol* that Beyer covered in his book is noetics, a word from the Greek word "nous" meaning "inner knowing." Beyer uses a quote of one of Brown's characters to help explain noetics: "This is the missing link between modern science and ancient mysticism." Beyer writes that it has to do with "exploring human consciousness and harnessing its power" and that this is the essence of the message of Brown's novel.

An important point should be addressed here about this power. Could

it be akin to the forces that Jesus used to heal people and perform other so-called miracles? If so, we must remember that Jesus, although called the Son of God, did not have a monopoly on miraculous works. In the Gospels, it is clear He instructed His disciples on the spiritual powers among them, which they used, as recorded especially in the "Acts of the Apostles." There have been savants of occultism and biblical mysticism who believed there were adepts in a remote period of ancient history that developed such powers of nature and that some used these forces for evil destructive purposes, which led to the creation of the initiatory system in order to weed out those who might misuse these powers.

In addition to Albert Pike's lengthy and scholarly *Morals and Dogma*, hundreds upon hundreds of articles and books have been written about the more profound and philosophical teachings of Freemasonry, but it took a book of fiction written by a non-Mason to really grab the attention of the general public, if only for a short time.

To answer the question then, whether we should exert more effort emphasizing the more philosophical teachings of Freemasonry, personally, I would say definitely so. Quite sadly, in my conversations and observations among my fellow Masons, I find a certain lack of knowledge and understanding of Masonic principles and Masonic education in general. It must be pointed out, however, there have been in recent years, sincere endeavors on the part of Masonic bodies on all levels to create programs to promote Masonic education. This is certainly good and a step in the right direction, but these programs must be

carried on in a way as to somehow reach out to the fraternal membership at large.

If I may, a suggestion I would offer to my fellow Masonic Brethren would be to reread *The Lost Symbol* or to read it if they have not already. Reading Beyer's very informative book would not be a bad idea either. When reading these or any book about Masonry dealing with the more controversial metaphysical matters, one certainly does not have to perfunctorily accept everything as being absolute truth, but one should always keep an open mind. Any writing that is intellectually honest is of value if it makes one think.

If there is a link between modern science and ancient mysticism, then is there a link between those fields of

thought and that of true religion and spirituality? This of course was much of the thinking in Dan Brown's novel, *Angels and Demons*, back in 2000, in which he wrote of bridging the gap between science and religion.

Dan Brown, Freemasons, and all good men of faith have a very important common purpose in life, and that is to seek the truth. Those who ultimately find it shall surely be made free.

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Ancient Galatia is now known as Cappadocia and located in modern day Turkey where the early Christians hid from the Romans in caves carved into the rock formations. Photo by the editor.

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The ruins of the ancient city of  
Ephesus located in modern day  
Turkey. Photo by the editor.







# Beauceant News



Tyler Assembly No. 127, Texas members and (Mrs. Kenneth) Janet Sheats, Worthy President, proudly hosted (Mrs. Leslie) Sandra Loomis, Supreme Worthy President, on the occasion of her Official Visit. New members; Mrs. Bruce Baker, Ms. Tami Tidwell, and Mrs. James Tidwell; were initiated into our beautiful order that evening.

Worthy President (Mrs. Richard) Karen Huston, Honolulu Assembly 133, Hawaii, was pleased to initiate (Mrs. Wilson) Maria Cumegan during the Official Visit of (Mrs. Leslie) Sandra Loomis, Supreme Worthy President. Also attending this special meeting was (Mrs. W. Joe ) Katie Ryland, Past Supreme Worthy President.



(Mrs. Joe) Debra Kier, Worthy President of Denver Assembly No.1, welcomed (Mrs. Leslie) Sandra Loomis, Supreme Worthy President, along with two Supreme Officers; (Mrs. Tim) Yvonne "Bonnie" Miller, Supreme Inner Guard, and (Mrs. Robert) Sharon Cooper, Supreme Outer Guard. Also welcomed were newest members (Mrs. John B.) Margaret Zeaphey and Mrs. Lindy Louise Wazny.

El Paso Assembly No. 141 enjoyed hosting (Mrs. Leslie) Sandra Loomis on the occasion of her Official Visit. Ellen Nightingale, Worthy President, presided over the initiation of newest member, Sarah Watling.





# Knights



## at the Bookshelf

By  
Sir Knight Bruce Wayne Barker

*Knight Templar Magazine Biographies* (1993-2012) by Ivan Tribe, published by Cornerstone Book Publishers, ISBN 1613421699. Available at Amazon.com.

If you have ever contemplated the relevancy of Masonry in today's time, you need not wonder any longer. The collection of Masonic and Templar biographies compiled from the *Knight Templar* magazine and presented in this comprehensive book show the relevance and even the grand contributions made by men of character during extraordinary times.

Although the writing is predictable in that it follows the same format for each biography, it is the brief story of the time, timing, and circumstance of each man's life that becomes more profound as you read. Some you may be aware of, but most are not your boilerplate celebrity Masons, and yet when you read the places and stations that these men held, the weight of responsibility that they carried, or simply the commitment to improve the world they found themselves in, you will begin to recall the many promises made and the lessons learned throughout the various degrees in your own Masonic path, while seeing those principles at work on varied and sometimes enormous stages.

These biographies are not ancient and removed from contemporary understanding. They all take place in our immediate



### Knight Templar Magazine - Biographies

by Ivan M. Tribe  
Edited by John L. Palmer



or extended reference of time, and these men did not just happen to land accidentally where they were. No, they were prepared. Prepared by a system that is tested by time and passed from generation to generation, a system that is taught, learned, and demonstrated to be as effective in every day moments, once in a lifetime moments, or even global events. The same circumstances in the hands of men with lesser values or preparation could have significantly changed the world as we know it today.

I would recommend that any Brother or Sir Knight read this book, or better yet keep a copy as a reference volume. The stories here will refresh and renew your understanding of the effects of Masonry by implanting within your mind the accomplishments of these men and within your heart the pride of what we do. At the same time, I hope it challenges the reader to look around in your own Lodge and Commandery to see the works of similar men who only differ in that someone has yet to write about their good works.

So now I wonder less about the relevancy of Masonry, and I begin to focus more on being a more relevant Mason.

**An ancient terracotta model of a pagan temple discovered in Syria in 1967 and currently located in the Louvre Museum, in Paris. Does it look familiar? Photo by the editor.**



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...He maketh His sun to  
rise on the evil and on  
the good, and sendeth  
rain on the just and on  
the unjust.  
Matt 5:45

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