



Knight Templar

VOLUME LXII

AUGUST 2016

NUMBER 8



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Knight Templar

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**Address changes or corrections
and all membership activity
including deaths should be re-
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**Cover photo of the Templar
fortifications at Carcassonne,
France taken by the Editor.**

Grand Encampment Web Site: <http://www.knightstemplar.org>
knight templar

Grand Master's Message

As I write this, I have just returned from the Southeast Department meeting in Jackson, Mississippi.

The officers all arrived a day early. The passing of Jimmy Willson was a great sadness, but a new treasurer was needed. Bobby Blackman Simmons, past grand commander and most worshipful past grand master of Georgia, has been appointed to the vacancy. We spent an entire day with him using the orientation program for new department commanders. This didn't cover everything but was the fastest way to show him much of what we are doing.

Saturday was the department meeting, the last of the cycle that began in September. They have gone very well. We always ask for Grand Commander Reports to be clear, concrete, and positive. I have been impressed by recent improvements in these reports. This weekend, every report contained solid, positive, practical, and innovative steps being taken to improve some aspect of Templar activity. This kind of leadership will benefit these states in many ways.

Our leadership courses in cooperation with the General Grand Chapter and Council are excellent. I spoke to some of the participants, and they were as positive about the program as when it was first introduced. You will soon be hearing of expansion in this program.

We have come a long way in 200 years of Templary. Much will happen in our next 200. Not all our concerns will be addressed quickly or easily, but there are enough good things going on to be excited about the future!

Courteously,

✠ *Duane Lee Vaught*

Duane Lee Vaught





An interior view of the fortified compound of the Knights of St. John or Malta on the island of Rhodes. Photo by the editor.

Bicentennial Celebration Malta Jewel Now Available From the Grand Encampment

These Malta Jewels with a solid black ribbon for those not receiving the Order of Malta this year maybe ordered in bulk by your Commandery Recorder from the Grand Encampment office. They will be available through December of this year, and the cost is \$25 each plus postage. The one shown to the right with the black and white ribbon is reserved for those who receive the Order of Malta this year.



Prelate's Chapel

by

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

The heat of August reminds me of the time Jesus spent in the wilderness following his baptism by his cousin, John. I've been through part of that terrain, and I can imagine the physical trial it must have been for him.

Matthew, Mark, and Luke all report in their Gospels that Jesus spent 40 days in the wilderness and then was tempted by Satan. Jesus overcame the temptations, and Satan then departed from him, but not for long!

Remember when Peter tried to stop Jesus from going to Jerusalem after Jesus had told his disciples that he would suffer many things there, be rejected by the chief priests and elders of Judaism, and be killed. Jesus turned to Peter and said, "Get thee behind me, Satan." Jesus wasn't calling Peter Satan but saw Satan at work in his friend and disciple to prevent him from his mission.

I am sure those 40 days in the wilderness were when Jesus talked with his Father in heaven, praying to show him the way for our salvation, to give him the wisdom, the strength, the steadfastness, and the faithfulness to accomplish it. Jesus died for us that we might be set free from the darksome prison house of sin and death.

Satan tempts us daily. He would use any means to pull us away from following our Lord and Savior, much as Peter would have kept Jesus from going to Jerusalem. We must pray daily that our Father in heaven will give us the wisdom, the strength, the steadfastness, and the faithfulness to march in the footsteps of the great Captain of our Salvation. "March on, O Soul, with strength" until the day when we shall hear our Father in heaven say, "Well done, good and faithful servant, enter into my joy."



Simon Magus (Simon the Magician)

By

George L. Marshall, Jr., PGC, ADC

Some of the most interesting characters mentioned in the *Holy Bible* is the subject of this article, Simon Magus, or Simon the Magician. Like other biblical characters, his life and actions are shrouded in mystery beyond what is mentioned in the scriptures. I will begin by presenting what is written in the *Bible* concerning him and then relate what has been attributed to him by later writers.

In Acts 8: 9-24, we read,

“But there was a certain man, called Simon, which previously in the same city used sorcery and bewitched the people of Samaria, giving out that he, himself was some great one to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women. Then Simon himself believed also, and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done.



Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen upon none of them only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, give me also this power, that

on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the



gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.” (KJV)

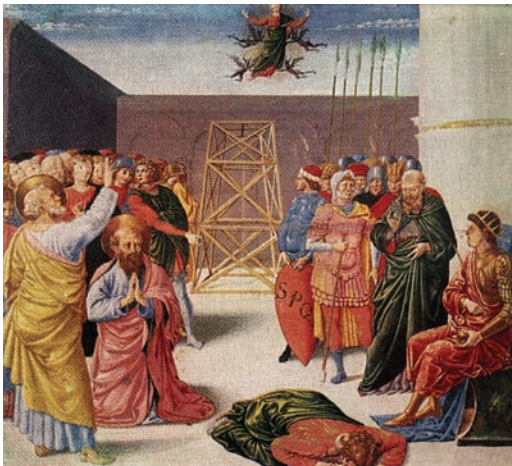
This is the biblical account of Simon. He is not mentioned again in the writings of the New Testament. The account in the *Acts of the Apostles* is the sole authoritative report that we have concerning him. From this account comes the word “simony,” the act of selling church offices and roles or other forms of trafficking for money in spiritual things. The statements of some writers of the second century A.D. concerning him are mostly legendary, and it is essentially impossible to glean from them any historical facts which are established with certainty, but because the legendary ac-

counts are interesting in themselves, I will present some of them in this article.

In the *Clementine Recognitions*, considered to be Gnostic in origin, we learn that Simon was born in the Samaritan town of Gitta to parents named Antonius and Rachel. He was brought up in the northern Egyptian city of Alexandria, where he was given a Greek education and supposedly learned there his magical arts and powers. As we have read in the verses from Acts 8 above, he was apparently revered by the people of northern Palestine as possessing vast preternatural powers. Simon’s quasi-Trinitarian Gnostic teaching, wherein he, with the title “the Great Power of God,” appeared to the Jews as a mediating, suffering “Son of God,” to the Samaritans as “Father,” and to the pagan world as “Holy Spirit,” is contained in the Clementine literature. The mythic form of these documents raises doubts as to whether the biblical Simon Magus and the Simon of later apocryphal sources are the same. Still other sources portray him as the individual responsible for the eclectic fusion of Stoicism and Gnosticism, known as “The Great Pronouncement.”³

This was a Simonian document which was almost certainly written after Simon’s death but which purports to expound Simon’s true teachings. The only known fragments of this document were preserved by Hippolytus in his *Philosophumena*.¹³

The 2nd century A.D. theologian Justin Martyr relates that Simon visited Rome at the time of the emperor Claudius (41–54 A.D.) and was there deified by followers fascinated with his miracle working. Other Christian documents of the 3rd century state that Simon Magus,



august 2016

in the role of a false messiah, had further confrontations with St. Peter at Rome. Tradition and various legends say Simon presented himself as a Christian apostle, particularly in Rome. He invented a new religion by blending his own version of the doctrine of grace with elements of the old Babylonian mysteries and attaching Christ's name to it. According to legend, he challenged Peter to a contest in wonder-working before the emperor Nero (54–68 A.D.). It was a contest to see which man truly possessed the power of God. Simon said if he could soar above the city, then he truly possessed the power. As Simon made ready for his flight, Peter knelt in prayer, praying that God would not permit such a thing to happen. As scripture has it, Simon plunged to earth, and Peter's prayer was answered. Thus, Simon fell to his death from atop the Roman Forum or a tall tower in an attempt to demonstrate his putative ability to fly. (This was depicted in the 1954 Warner Bros. film *The Silver Chalice* in which Jack Palance portrayed Simon Magus.)

In the 2nd century A.D. a Simonian sect arose that viewed Simon Magus as the first God or Father, and he was sometimes worshipped as the incarnation of the Greek god Zeus. His consort, Helen, was regarded by his followers as the earthly manifestation of Athena. In the Simonian creation myth, the first thought (Ennoia) was produced from the Father's mind in order to create the angels, who in turn created the visible universe. These angels, however, out of jealousy, imprisoned the first thought, placing her in a human body so that she could not return to the Father. She was thus doomed to pass from body to body, the most recent being that of Helen. In

order to redeem his first thought, the Father descended in human shape as Simon and offered salvation to human beings if they would recognize him as the first God. The Simonian doctrine of salvation differed from that of the other Gnostic groups, for it promised redemption within the temporal being, whereas other Gnostics could conceive of salvation as attainable only by escaping their earthly prison.³ This was the basic theology of Simonianism, a predecessor and possible contributor to Gnosticism. Mead tells us, "...it is nevertheless true that Simonianism is the first system that, as far as our present records go, came into conflict with what has been regarded as the orthodox stream of Christianity."¹⁸ Simon Magus was labeled "the father of all heretics" by Irenaeus in the Preface of his *Against Heresies, III*. This view was also adopted by Eusebius in his *Ecclesiastical History* and Simon was said to be the "first author of heresy" by the early Christian Church.¹⁴

One final item of interest concerns the supposed kneeling of Peter during Simon's flight attempt as mentioned above. The supposed knee prints of St. Peter are in the church of Santa Francesca Romana. The original 8th century church was built into the portico of Hadrian's 2nd century A.D. temple to Venus and Rome overlooking the ancient Forum and the Colosseum. Most of the original church collapsed along the way. The current church is from the 17th century.

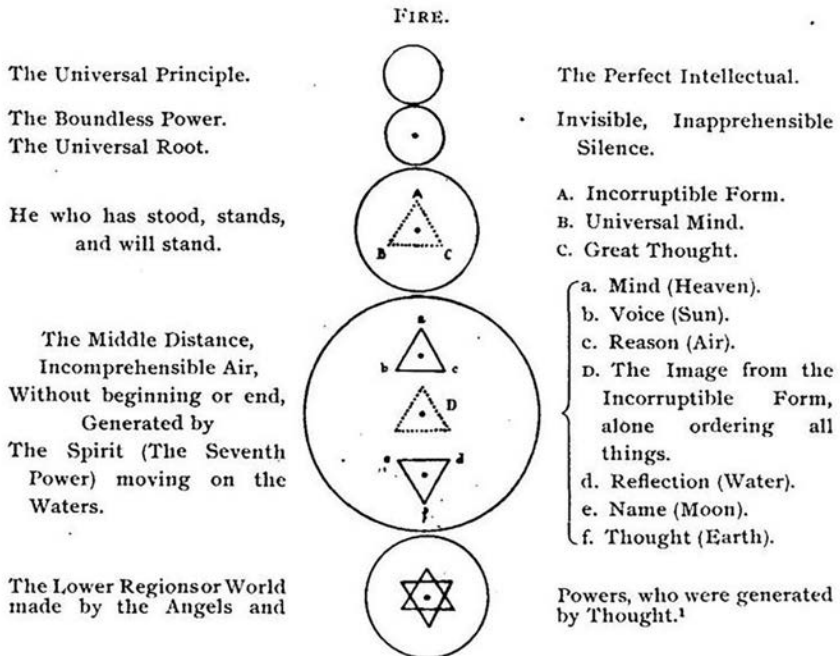
The Saint prayed so hard his knees actually embedded imprints into the volcanic basalt pavement stones of the Forum. Some years later, the holy knee prints were removed from the Forum and put inside the church.¹⁷ The "knee prints" are shown below:

Maybe if it had not been for the misunderstanding between Simon and Peter described in Acts 8, the world would never have known a Gnosticism that was likely spawned by the alleged

"father of all heretics" nor the word "simony;" but instead there would possibly be a Saint Simon Magus and an altered Christianity.¹⁴



DIAGRAM OF THE SIMONIAN ÆONOLOGY.



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Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a past grand commander of the Grand Commandery of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and can be reached at geomarsh@yahoo.com.



Egyptian artifact in the Louvre Museum in Paris, France, showing the “Eye of Horus,” perhaps the precursor to the Masonic “All Seeing Eye.” Photo by the Editor.

Bobby Blackman Simmons

Grand Treasurer

Grand Encampment of Knights Templar

Sir Knight Bobby Blackman Simmons is married to Nancy Simmons and has three children: Jeffery, Teresa, and David; and four grandchildren: J.P., Keilah, Roman, and Rob. He is a graduate of Unadilla High School and Non-Commissioned Officer Academy as well as the United States Air Force Associate Degree Program. He served in the United States Air Force from 1961 until 1981 and in civil service until 2002. He attend Bonaire United Methodist Church where he has served on the Administrative Board, was chairman of the Stewardship Board, and was a lay leader. He was volunteer of the year for the Methodist Children Home in 2007.



He was raised a Master Mason in 1967 in Ocean Springs, Mississippi, and transferred to Tyrian Lodge 111 in Warner Robins, Georgia, where he served as master in 1985. He was charter worshipful master of Middle Georgia Daylight Lodge 756 in Bonaire, Georgia, and secretary. He served as most worshipful grand master of Masons in Georgia in 2003 and is presently serving as grand treasurer.

In the Scottish Rite, Sir Knight Simmons was coroneted a 33° Mason. He served as venerable master of the Lodge of Perfection and as president of the Scottish Rite Foundation of Georgia.

Sir Knight Simmons served as grand commander of the Grand Commandery of Georgia in 1998 and is designated a Knight Commander of the Temple. He is a past prior of Georgia Priory 39 of the Knights of the York Cross of Honour and is serving as deputy grand master of Convent General.

He is past presiding officer of the Knight Masons, Holy Royal Arch Knight Templar Priests, Allied Masonic Degrees, the Red Cross of Constantine, the National Sojourners, and Al Sihah Shrine, where he is presently the treasurer and served as a member of the Board of Trustees of the Shriners Hospitals for Children and an associate board member of Greenville Shriners Hospital for children.

He is a recipient of the DeMolay Legion of Honor and the York Rite College Order of the Purple Cross. He is a past celebrant of the Masonic Rosicrucians, a member of the Tall Cedars of Lebanon and the Order of the Eastern Star, as well as past president of Georgia Clan of the Royal Order of Scotland.

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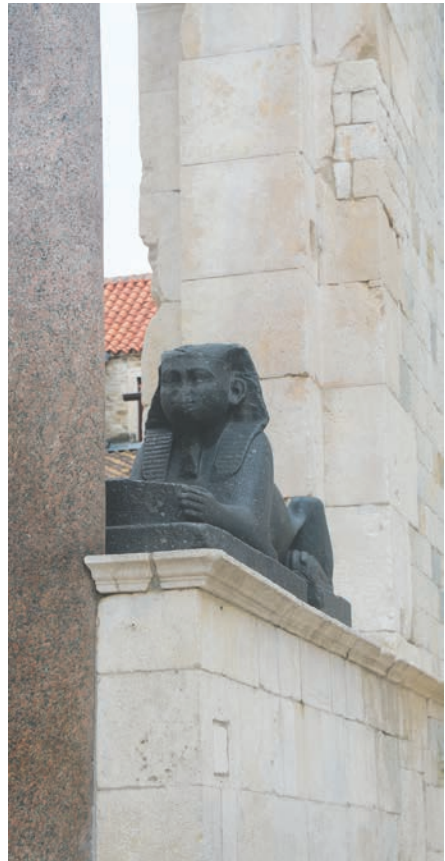
We publish articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

Grand Encampment Membership Awards

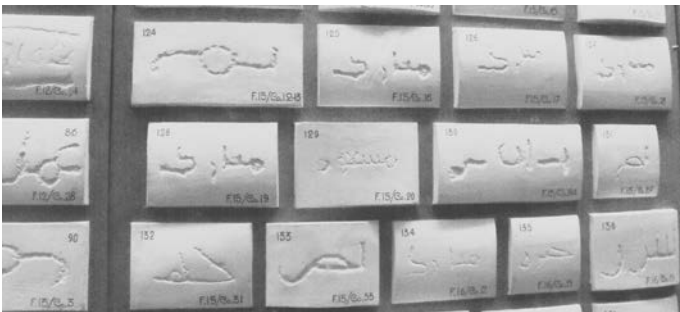


1071 Richard J. Brady
St. John's Commandery 20
Youngstown, OH
1st bronze cluster

1072
John W. Bernhardt
Crusade Commandery 23
Haddonfield, NJ



Sphinx brought from Egypt to Split, Croatia, about 305 A.D. to decorate the retirement palace of the Roman emperor Diocletian, the only roman emperor to retire. Photo by the editor.



Left, Masons' marks found in the Cathedral of Our Lady of the Assumption at Cordoba, Spain, formerly the Great Mosque of Córdoba. Photo by the editor.

Knights Templar Eye Foundation

2016 Travel Grants

The Association for Research in Vision and Ophthalmology (ARVO) has awarded an additional 58 travel grants to help student/trainee members attend the 2016 annual meeting, thanks to a grant to the ARVO Foundation for Eye Research from the Knights Templar Eye Foundation, Inc. (KTEF)

These funds from the KTEF helped ARVO and the ARVO Foundation increase the travel grant program by nearly 25% for a total of nearly 297 grants this year.

As the KTEF has grown since its 1955 inception, we have expanded the number and size of our grants, and we have commenced new initiatives in ophthalmology research and education. Our research grants are targeted to new research by those in the early stages of their careers.

For the second year we are excited to continue the funding of travel grants for ARVO. We believe this is an ideal expansion of our funding concept. By stretching out a helping hand to those starting their careers, we hope to encourage and expedite successful careers.

For some ARVO members, travel grants make all the difference in whether they can attend the annual meetings, allowing them to present their research.



48th Annual Voluntary

State	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2016	Active Member Per Capita Average	Per Capita \$ Rank
Total	\$1,586,120.33		90,549		
KnightsTemplar	\$38,045.88				
Alabama	\$10,768.00	25	1,325	\$8.13	28
Alaska	\$2,280.00	46	403	\$5.66	42
Arizona	\$9,239.12	29	640	\$14.44	16
Arkansas	\$6,347.65	35	1,036	\$6.13	37
Austria	\$0.00			\$0.00	
Brasil	\$0.00		518	\$0.00	
California	\$39,784.50	9	3,090	\$12.88	17
Colorado	\$17,287.66	17	914	\$18.91	10
Connecticut	\$14,064.00	21	818	\$17.19	13
Croatia	\$0.00		45	\$0.00	
Delaware	\$1,899.00	48	267	\$7.11	32
District of Columbia	\$1,610.00	49	273	\$5.90	39
Florida	\$239,903.30	2	3,566	\$67.28	3
GE Subordinate	\$1,005.00	51	718	\$1.40	54
Georgia	\$49,759.56	7	2,669	\$18.64	11
Hawaii	\$967.00	53	352	\$2.75	50
Idaho	\$22,804.72	12	288	\$79.18	2
Illinois	\$22,407.74	13	3,853	\$5.82	40
Indiana	\$16,066.02	20	3,264	\$4.92	45
Iowa	\$16,669.00	18	1,523	\$10.94	22
Italy	\$0.00		349	\$0.00	
Kansas	\$5,001.00	41	1,322	\$3.78	48
Kentucky	\$31,612.69	11	2,650	\$11.93	18
Louisiana	\$8,891.40	30	1,439	\$6.18	35
Maine	\$11,423.32	24	1,497	\$7.63	31
Maryland	\$13,761.89	22	1,157	\$11.89	19
Mass/Rhodelsland	\$276,552.91	1	2,369	\$116.74	1
Michigan	\$16,392.69	19	1,892	\$8.66	24
Minnesota	\$7,304.00	32	1,282	\$5.70	41

Campaign Final Report



State	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2016	Active Member Per Capita Average	Per Capita \$ Rank
Mississippi	\$5,049.00	40	2,433	\$2.08	53
Missouri	\$10,124.48	27	2,606	\$3.89	47
Montana	\$18,609.91	15	742	\$25.08	6
Nebraska	\$6,741.83	34	807	\$8.35	25
Nevada	\$8,337.32	31	429	\$19.43	9
New Hampshire	\$6,005.34	37	383	\$15.68	14
New Jersey	\$12,236.00	23	794	\$15.41	15
New Mexico	\$3,285.20	45	399	\$8.23	27
New York	\$31,703.36	10	1,746	\$18.16	12
North Carolina	\$19,187.00	14	3,156	\$6.08	38
North Dakota	\$2,237.00	47	276	\$8.11	29
Ohio	\$91,716.12	5	7,838	\$11.70	20
Oklahoma	\$7,118.80	33	1,364	\$5.22	44
Oregon	\$5,505.00	38	690	\$7.98	30
Panama	\$580.00	54	157	\$3.69	49
Pennsylvania	\$108,049.97	4	4,586	\$23.56	7
Philippines	\$1,365.00	50	527	\$2.59	51
Portugal	\$0.00		98	\$0.00	
Romania	\$1,000.00	52	444	\$2.25	52
South Carolina	\$17,302.90	16	3,164	\$5.47	43
South Dakota	\$3,716.00	43	572	\$6.50	34
Tennessee	\$197,148.01	3	3,681	\$53.56	4
Texas	\$63,203.58	6	7,142	\$8.85	23
Togo	\$0.00		2	\$0.00	
Utah	\$9,259.34	28	305	\$30.36	5
Vermont	\$3,353.00	44	403	\$8.32	26
Virginia	\$44,694.22	8	1,904	\$23.47	8
Washington	\$5,216.20	39	783	\$6.66	33
West Virginia	\$10,685.00	26	2,236	\$4.78	46
Wisconsin	\$4,694.00	42	761	\$6.17	36
Wyoming	\$6,148.70	36	526	\$11.69	21

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.





The Templar village of Saint
Jean d'Alcas in southern France.
Photos by the editor.

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master’s Club

Russell L. Haughey.....	CO	Patrick Leete	CO
Robert Salazar	CO	Ronald A. Fraser.....	IL
Steven E. Hermanson	IL	Steven C. Weekly	IL
Jeffrey A. Bolstad	MT	James D. Orestad	MT
Rollin A. Furnas.....	OH	Edward D. Potter	PA
Clifton Baker	TN	Wallace E. Bernard.....	TN
Thomas W. Binford, III.....	TN	Robert L. Morris	TN
Larry V. Hall.....	TX	Lawrence R. Whitehurst.....	VA
Kim L. Kurasz.....	WY		

Grand Commander’s Club

Robert W. Parker	GA	Arthur F. Hebbeler, III	MD
Michael B. Johnson	WY		

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 Initiatory Experience and Human Nature

Part 3 of 3

By
Sir Knight Daniel D. Hrinko

Editor's Note

A few months ago, I had opportunity to hear Sir Knight Hrinko speak on this subject at a Masonic symposium and requested that he summarize his message so we could publish it in our magazine. Because of the length, this is the last in a three part series on this subject. The first part was published in our May issue, and the second part was included in the July issue of the *Knight Templar* magazine.

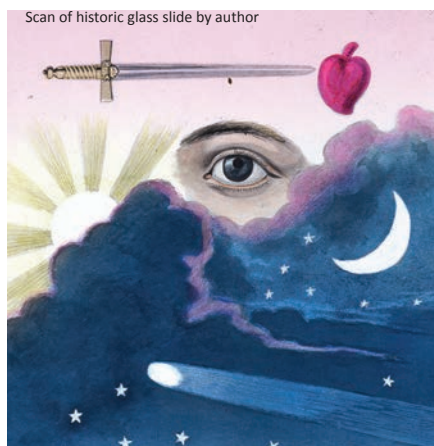
In the first two installments of this article, we have looked at the role of primal psychological factors that drive us to form relationships and reviewed how we can use this knowledge in the early stages of forming fraternal bonds with a qualified man. We now look at the ceremony itself to see how these bonds are further strengthened through our ritual.

The Ritual Ceremony

When received at the door of Freemasonry, we experience a surprising event. This symbolic physical threat is to remind us that violating the sanctity of the obligations of our order will result in a separation from the order and its relationships. It reminds us of a possible return to isolation, a return to that place of darkness, fear, and loneliness symbolized by the preparation room.

In our ritual, a candidate is provided an escort. This candidate is walking around the room blindfolded, having no sense of place and no awareness of knight templar

threats or hazards. He is physically dependent on his escort for his safety. During this time, he should experience a supportive, comfortable guide who provides a sense of physical safety by using a comfortable pace, a firm grip, and adequate direction to avoid excessive fear or confusion. The physical experience of being comfortably guided will provide this candidate with a reminder of that emotional safety and protection from



Reception upon entering the Lodge.

those fundamental fears that membership in our order can provide.

After entering the Lodge, candidates kneel for the benefit of prayer. At this time, he is again alone, untouched, and provided no assistance. He is expected to answer a simple but important question. Just as in the preparation room, he again experiences an opportunity to be alone and more aware of his own fears and limitations.

From a psychological point of view, he is helpless, defenseless, and forced to rely on his own resources. He has been promised a caring, supportive, and safe passage through this mysterious journey. So far, he has found that promises made to him have been fulfilled. Therefore, he will find comfort in the belief that persevering through this time of darkness will lead to acceptance and support within our order.

After responding in a manner con-

sistent with our values, he is congratulated and given the promise of ongoing safety by “following your guide and fearing no danger.”

This is followed by further examination or testing at the various places. The repetition of this process is superficially explained as a symbolic assurance that one is qualified and is “duly and truly prepared” to be a Freemason.

From a psychological standpoint, this provides additional opportunities to face barriers, increasing the effort needed to obtain that which he is seeking. At each hurdle, he sees that his guide is an advocate and a supporter of his progress toward his goal which strengthens the confidence he has in his guide who represents the order as a whole.

The obligation is a critical point in this man’s journey. It is essential to recognize that the obligation is this man’s last opportunity to be left alone, untouched,



Photo by Author

The Great Lights are the center of everything.

and unsupported. At this time, he is free to answer in his own way. He leaves a place where he has been physically guided, comforted, and assisted and again enters a place of loneliness and isolation where his fears and anxieties arise. However, his experiences so far have taught him that trusting in those around him will lead him through this time of difficulty and will likely assist him toward a caring, supportive, and trustworthy relationship.

We talk of bringing a Brother “to light” at the conclusion of the obligation, which can be viewed on several different levels. Physically, he is able to see, reducing his anxieties, as darkness is a place of fear. Intellectually, he is being introduced to the “light of knowledge” regarding the specific symbols, history, and factual information related to our order.

On an emotional level, bringing him “to light” shows him that his trust and confidence in us has been well-placed. He has travelled a dark and dangerous path, having to trust in our promises as his only source of safety. This successful experience further strengthens his confidence in us.

He is introduced to the great lights of Freemasonry and provided a simple yet powerful description of their meaning and importance in our daily lives. We take this opportunity to provide our new Brother with his first truly Masonic symbols and begin his instruction on their meaning and usefulness. This begins the process of the fulfillment of our promises to assist him in becoming a speculative Freemason.

Following the obligation, we celebrate the transition that has occurred and award him with his first personal symbol of his success. This first and most important symbol of being a Mason, a simple knight templar



Scan of historic glass slide by author

The apron is the badge of a Mason.

piece of “clothing” which is required at all tiled meetings of Masonic lodges, becomes forever an outward symbol of his commitment to our Lodge and our commitment to this man. It provides the first physical evidence of the existence and strength of our mutually beneficial relationship which is what we all seek, as did our ancient forefathers when they created their “tribal societies.”

Brother Thomas Smith Webb in the early 19th century wrote wise words to accompany the presentation of the Mason’s apron describing it as “the badge of a Mason” as well as the “highest of honors.” I find this last point particularly important during times when self-importance can become intoxicating.

We again use an experience of uncomfortable to impress upon the mind of this new brother an important lesson. We make a demand of him that is impossible to meet. He again experiences anxiety

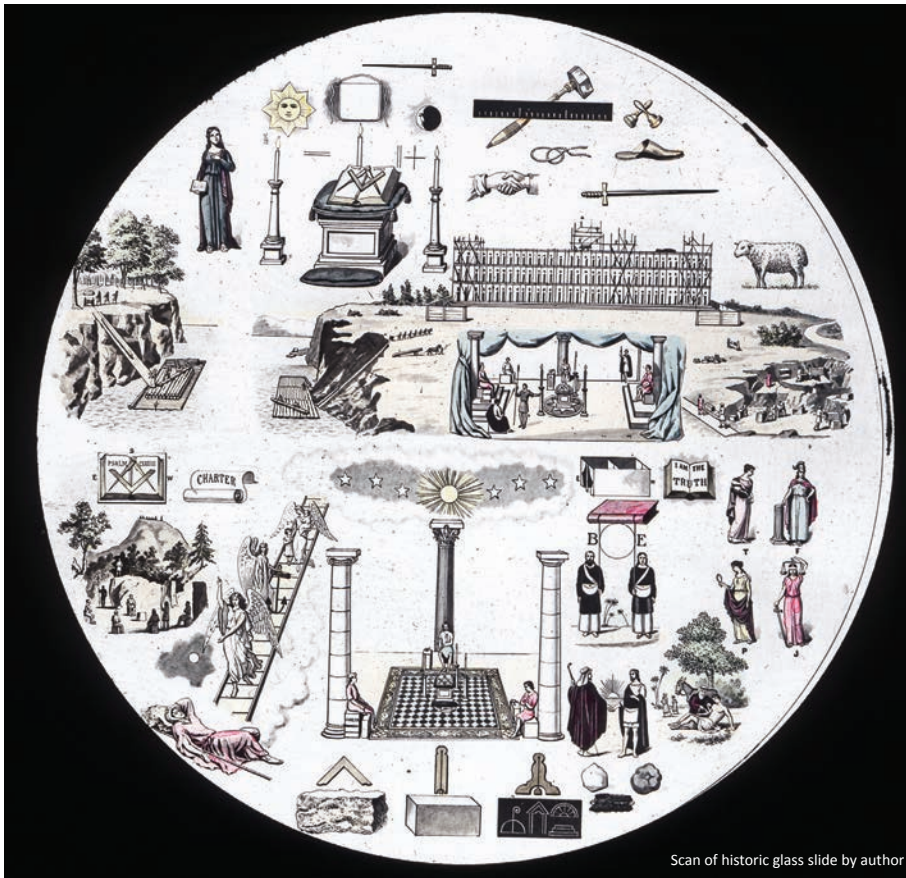
eties, fears, and discomfort and is again comforted by those around him as the lessons of charity are illustrated. With each repetition of being challenged, uncomfortable, and then comforted, the bond is strengthened.

We then use additional symbols to further this man's education. Providing our new Brother with these working tools is part of fulfilling our promise to him made at the time of his first inquiry into our order. We promised him that through the diligent study of our lessons, presented through symbols such as these working tools, he would obtain

that for which he is seeking.

The educational lectures following the ritual vary from jurisdiction to jurisdiction regarding their structure, format, length, and method of presentation. As these lectures are our primary means of teaching Speculative Freemasonry, the method of presentation should be one that engages the new Brother on an emotional level as well as an intellectual level. We should remember that the presentation of these lectures is part of us fulfilling our promise to this man.

If we fail to fulfill our promises, the trust developed throughout this process



Scan of historic glass slide by author

A thorough education is the promise we make to each other.

will be destroyed and our “tribal society” of Speculative Freemasonry will degenerate into chaos.

The Dark Side and Freemasonry

At the beginning of this presentation, I alluded to “the dark side” of human nature and the potential for our emotions to become destructive within societies designed to meet our emotional needs. Like our ancient ancestors, we like attention, recognition, and the respect and admiration of others. These are the positive forces that drive us to work harder to the benefit of society.

However, psychology has shown us that the goals of some individuals can shift away from the best interest of the society to maintaining the pleasures and privileges associated with their position, attention, and authority. They begin to abuse their power and influence to entrench themselves and their like-minded associates to maintain their status. This will soon lead to losing the respect and admiration of those around them and will contribute to contention and chaos within society and ultimately lead to its destruction.

The wise man who truly understands and follows the teachings of Speculative Freemasonry will recognize that he is the servant of the society. He will recognize that the society will benefit from a continuous flow of individuals contributing to the success of the society which will likely include developing new leaders and then moving aside as the society evolves.

Like it or not, we are all slaves to the same forces, encoded in our DNA, that drove our ancient ancestors to form their societies for mutually beneficial

relationships. Speculative Freemasonry provides a unique, structured system of forming and maintaining these essential relationships. As we attend to our emotions as well as to those of our candidates, we can benefit the candidate, the Brothers of the Lodge, and the Fraternity as a whole.

It is my hope that this series of articles has stimulated questions and ideas about what can be done in your Lodges to make use of these opportunities to forge strong and durable relationships with your enquirers and your existing members. Understanding those forces that are part of who we are and using Speculative Freemasonry to provide a path for fulfillment is what we can do to apply the lessons of Freemasonry in our lives, Lodges, and ultimately in the world at large.

Sir Knight Daniel Hrinko is the author of *The Craft Driven Lodge* which spells out critical principles necessary to enhance the Masonic experience in Lodges and provide a direction for growth. Sir Knight Hrinko is a practicing psychologist, holding a Doctor of Professional Psychology degree from the Wright State University School of Professional Psychology. He specializes in psychological evaluations for the courts as well as assisting organizations in improving their efficacy and efficiency. His book provides principles, guidance, and examples of how a Lodge can chart a course of change for the better or for a group of Brothers to explore the formation of a new Lodge. He is a member of Palestine Commandery 33, resides in Springfield, Ohio, and can be contacted at danhrinko@att.net.



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Ecce Homo! (Behold the Man!)

A Look at the Man Who Condemned Christ

By

George L. Marshall, Jr., PGC, KCT

Most of us are familiar with the accounts of Pontius Pilate given in the gospels of the new testament. We may not be as familiar with other supposedly reliable historical accounts or legends regarding this somewhat mysterious person who condemned Jesus Christ to be crucified and who afterward disappears from the pages of the *Bible*. Apart from the *Bible*, does reliable evidence even exist that

there was, in fact, a Pontius Pilate? This article will present biblical, historical, and legendary material as well as examine existing archaeological evidence surrounding this man. The primary sources about Pilate's life are an inscription appearing on what is known as the "Pilate Stone," which seemingly confirms his historical authenticity and confirms his title as prefect, along with a brief mention by Tacitus, Philo of Alexandria, Josephus, the four canonical gospels, the Gospel of Nicodemus, the Gospel of Peter, and other apocryphal works.

To begin, there is an ancient tradition associating his birthplace with the small village of Bisenti in today's Abruzzo region of central Italy. There are ruins of a Roman house in Bisenti alleged to be the house of Pontius Pilate. Other locations have been postulated as his birthplace; however, it is most likely that he was a

Roman citizen born in central Italy. It appears that Pilate was likely an equestrian of the Pontii family. Sometime before leaving for Judaea, he married a Roman woman who, according to Christian legend, was named either Procula or

Claudia. The Roman Emperor Tiberius appointed Pilate as prefect of Judaea in A.D. 26 as successor to Valerius Gratus.

The title used by the governors of the region varied during the time

of the New Testament. When Samaria, Judea proper, and Idumea were first combined into the Roman Province of Judaea from A.D. 6 to the outbreak of the First Jewish Revolt in A.D. 66, officials of the Equestrian order governed. They held the Roman title of prefect until Herod Agrippa I was named king of the Jews in A.D. 41 by Claudius. After Herod Agrippa's death in A.D. 44, when Judaea reverted to direct Roman rule, the governor held the title "procurator." When applied to governors, the term procurator, otherwise used for financial officers, indicates no difference in rank or function from the title known as "prefect."

The procurators' and prefects' primary functions were military, but as representatives of the empire, they were responsible for the collection of imperial taxes and also had limited judicial functions. As governor of Judaea, Pilate



would have had small contingents of soldiers stationed on a regular basis in Caesarea and Jerusalem, such as at the Fortress Antonia, and temporarily anywhere else that might require a military presence. The total number of soldiers at his disposal would have numbered perhaps about 3,000 at most.

Looking at the accounts of Pilate in the canonical gospels, we may summarize these as follows: In all four gospel accounts, Pilate lobbies for Jesus to be spared his eventual fate of execution and complies only when the crowd refuses to relent. He thus seeks to avoid personal responsibility for the death of Jesus. In the Gospel of Matthew, Pilate washes his hands to show that he is not responsible for the execution of Jesus and reluctantly sends him to his death. The Gospel of Mark, depicting Jesus as innocent of plotting against the Roman Empire, portrays Pilate as reluctant to execute him. In the Gospel of Luke, Pilate not only agrees that Jesus did not conspire against Rome, but Herod Antipas, the tetrarch of Galilee, also finds nothing treasonable in Jesus' actions. In the Gospel of John, Pilate states "I find no guilt in him [Jesus]," and he asks the Jews if Jesus should be released from custody. A couple of interesting incidents arise during Jesus' trial before Pilate. First, Pilate's main question to Jesus, in an attempt to assess him as a potential political threat, was whether he considered himself to be the King of the Jews. Mark (in the NIV translation) states, "Are you the king of the Jews?" asked Pilate. "It is as you say," Jesus replied. However, quite a number of other translations render Jesus' reply as variations of the phrase: "Thou sayest it." (King James Version, Mark 15:2); "So you say." (Good

News Bible, Mark 15:2.) Whatever amount of confirmation modern translators might gather from this answer of Jesus, according to the New Testament, it was not enough for Pilate to view Jesus as a real political threat. Second, according to Jesus, as we find it written in John 18:37, Jesus thus describes his mission: "I came into the world...to bear witness to the truth; and all who are on the side of truth listen to my voice," to which Pilate famously replied with the rhetorical question, "What is truth?" ("Quid est veritas?") As Sir Francis Bacon facetiously put it, "What is truth? said jesting Pilate; and would not stay for an answer."



In all gospel accounts, Pilate is reluctant to condemn Jesus but is eventually forced to give in when the multitude becomes disruptive and the Jewish leaders remind him that Jesus' claim to be king is a challenge to Roman rule and to the Roman deification of Caesar. Roman magistrates had wide discretion in performing their tasks, and some authorities

question whether Pilate would have been bound by the demands of the crowd.

Pilate ordered a plaque posted on the cross above Jesus inscribed "Jesus of Nazareth, The King of the Jews" to give public notice of the reason for his crucifixion. The chief priests complained that the public charge on the plaque should read that Jesus claimed to be King of the Jews. Pilate obstinately refused to change the posted notice, saying, "What I have written, I have written." (*"Quod scripsi, scripsi"*). This may have been to underscore Rome's authority in crucifying a "Jewish king;" it is more likely, though, that Pilate was angered and frustrated by the Jewish leaders using him as their fall guy and thus forcing him to sentence Jesus to death contrary to his own will.

By other ancient accounts, Pilate was not hesitant to use brutal methods of repression when he felt it was justified. For instance, Jewish writers Philo and Josephus describe some of the other events and incidents that took place during Pilate's term. Both state that Pilate frequently caused near rebellions among the Jews because of his callous attitudes toward Jewish customs.

Josephus notes that while Pilate's predecessors had respected Jewish customs by removing all images and effigies on their standards when entering Jerusalem, Pilate allowed his soldiers to bring them into the city at night. When the citizens of Jerusalem discovered these the following day, they appealed to Pilate to remove the emblems and images of Caesar from their city. After five days of thought, Pilate had his soldiers surround the demonstra-

tors, threatening them with death, which they were willing to accept rather than submit to the violation of Mosaic law. Pilate finally removed the images.

Philo describes a later incident in which Pilate was reproached by Emperor Tiberius after antagonizing the Jews by setting up gold-coated shields in Herod's Palace in Jerusalem. The shields were supposedly to honor Tiberius but this time did not contain engraved images. Philo writes that the shields were set up "not so much to honor Tiberius as to annoy the multitude." The Jews protested the installation of the shields at first to Pilate, and then, when he declined to remove them, by writing to Tiberius. Philo reports that upon reading the letters, Tiberius "wrote to Pilate with a host of reproaches and rebukes for his audacious violation of precedent and bade him at once take down the shields and have them transferred from the capital to Caesarea."

Josephus recounts another incident in which Pilate spent money from the Temple treasury to build an aqueduct for Jerusalem, money that had been dedicated to God, and this outraged the people. When the Jews sent a delegation to beg for their money back, Pilate had soldiers disguised as common people in the crowd while he was address-



ing them, and when the Jews again protested his actions, he gave the signal for his soldiers to indiscriminately attack, beat, and kill, done in an attempt to silence Jewish petitions.

We read in Luke 13:1 as follows, “Now there were some present at that time who told Jesus about the Galileans whose blood Pi-



late had mixed with their sacrifices.” There is no Scripture existing which sheds any light on this, neither do Josephus or Philo mention it in their writings.

Pilate’s tenure as prefect of Judaea ended after an incident related by Josephus. A large group of Samaritans had been persuaded by an unnamed man to go to Mount Gerizim in order to see sacred artifacts allegedly buried there by Moses, but at a village named Tirathana, before the crowd could ascend the mountain, Pilate sent in “a detachment of cavalry and heavy-armed infantry who in an encounter with the first comers in the village slew some in a pitched battle and put the others to flight. Many prisoners were taken, of whom Pilate put to death the principal leaders and those who were most influential.” The Samaritans then complained to Vitellius, the Roman governor of Syria and Pilate’s superior, who sent Pilate to Rome to explain his actions regarding this incident to Tiberius. However, by the time Pilate got to Rome, Tiberius had died.

In recounting Pilate’s personality, Philo writes in the 1st century A.D. that Pilate had “vindictiveness and furious temper” and was “naturally inflexible, a blend of self-will and relentlessness.” Referring

to Pilate’s use of authority, Philo further describes “his corruption and his acts of insolence and his rapine and his habit of insulting people and his cruelty and his continual murders of people untried and uncondemned and his never ending and gratuitous and most grievous inhumanity.”

As we have seen, little is known about Pilate, but apocryphal gospels have tried to fill the gap and reveal additional knowledge of Pontius Pilate, about whom the Christian faithful desired to learn more than the canonical Gospels revealed.

The fragmentary apocryphal Gospel of Peter absolves Pilate of responsibility for the crucifixion of Jesus, placing it instead on Herod and the Jews who, unlike Pilate, refused to “wash their hands.” After the soldiers see three men and a cross miraculously walking out of the tomb, they report to Pilate who restates his innocence. “I am pure from the blood of the Son of God.” (verse 46) He then commands the soldiers not to tell anyone what they have seen so that they would not “fall into the hands of the people of the Jews and be stoned.” (verses 48-49)

The apocryphal Gospel of Nicodemus (formerly called the Acts of Pontius Pilate) consists of three sections whose styles reveal three different authors

writing at three different times.

The first section (chapters 1–11) contains an unlikely and dramatic circumstantial account of the trial of Jesus, based upon Luke 23. The second section (chapters 12–16) concerns the resurrection. The third section relates the circumstances of Christ's descent to the realm of the dead.

There is a letter reporting on the Crucifixion, supposedly sent by Pontius Pilate to the Emperor Tiberius, embodied in the false narrative known as the Acts of Peter and Paul, of which letter the *Catholic Encyclopedia* states, "This composition is clearly apocryphal though unexpectedly brief and restrained."

What ultimately became of Pilate? Eusebius, quoting early apocryphal accounts, stated that Pilate suffered some type of misfortune in the reign of Caligula (37–41 A.D.), was exiled to Gaul, and eventually committed suicide there in the city of Vienne in southeastern France. The 10th century historian Agapius of Hierapolis, in his "Universal History," says that Pilate killed himself during the first year of Caligula's reign, in 37 or 38 A.D. Another legend carries this still further. His body was subsequently sunk in the Rhône; the waters of the Rhone rejected Pilate's corpse, so it was removed and sunk in a lake near Lucerne, Switzerland. This lake was a deep and lonely mountain tarn, which according to later tradition, was on a mountain, still called Mount Pilatus (actually pileatus or "cloud capped") overlooking Lucerne.

Others believe Pontius Pilate's fate involved both his and his wife's conversion to Christianity and their later canonization. Pontius Pilate and his wife are in fact both considered saints by the Ethiopian Orthodox Church. The Ethiopian Church

venerates both Pilate and his wife on June 19th. However, in the Eastern Orthodox Church, Pilate's wife Procula (Claudia) is recognized as a saint but not Pilate, because in the Gospel account, Claudia urged Pilate not to have anything to do with Jesus. Pilate's wife is honored by the Greek Church on October 27th.

The question naturally arises, "Do we have any tangible, physical evidence of the existence of Pilate?" Until 1961, the answer to that question was "no." However, an artifact, sometimes known as the "Pilate Stone," was discovered in June of 1961 by an archaeological team led by Dr. Antonio Frova. It was found as a reused limestone block within a staircase located in a semicircular structure behind the stage house of the Roman theatre at Caesarea, the city that served as Rome's administrative center in the province of Judaea. Roman governors were based in Caesarea and only stayed at Jerusalem on special occasions or in times of unrest. Upon this fragment is a Latin inscription relating Pilate's tribute to Tiberius. The artifact is a 32 inch by 25 inch fragment of the dedicatory inscriptions of a building, probably a temple, which was perhaps constructed in honor of the emperor Tiberius and dating to 26-36 A.D. The dedication alludes to Pilate as prefect of Judaea, and reads praefectus Iudaeae. The artifact is currently housed in the Israel Museum in Jerusalem, while a replica



is found at Caesarea.

The partial inscription (bold) reads:

[DIS AUGUSTI]**S TIBERIEUM**

[...PO]**NTIUS PILATUS**

[...PRAEF]**ECTUS IUDA[EA]E**

[...FECIT D]E[DICAVIT]

The translation from the above Latin to English for the inscription reads:

To the Divine Augustus (this) Tiberieum

...Pontius Pilate

...prefect of Judea

...has dedicated (this)

It is interesting as well that there have been a few bronze coins found that were struck from 29-31 A.D. by Pontius Pilate. Apart from the dates, the texts on Pilate's coinage consisted of only the words: TIBERPIOY KAICAPOC (Of Tiberius Emperor) on all three coins. IOYLIA KAICAPOC (Empress Julia) is added to the coin of year 29.

In the Commandery orders, scriptur-

al references to Pilate are found in the Order of Malta in the third lesson read by the chaplain (John 19:19) and in the Order of the Temple in the third lesson read by the Prelate (Matthew 27:24-37).



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Social Order of the Beauceant IN MEMORIUM Past Supreme Worthy President Mrs. Esther Offen

Sadly, on April 19, 2016, the past supreme worthy presidents' "Circle of Friendship" was broken with the passing of Mrs. Esther Offen.

Mrs. Offen served as supreme worthy president 1998-99 and presided at the seventy-ninth annual Supreme Assembly held at Colorado Springs, Colorado. Mrs. Offen's motto was "Some Of Our Business," her emblem was the scimitar inscribed with SOOB, her symbol was the Mount of the Holy Cross, and her chosen flowers were the columbine and the iris, a symbol of Christianity. Her scripture was Psalms 121:1, "I will lift up mine eyes to the hills from whence cometh my help."

Mrs. Offen was a third generation member of Denver Assembly 1 in Colorado and dual with Pueblo Assembly 11 in Colorado. Mrs. Offen was excitedly planning the SOOB 100th Anniversary Supreme Assembly which will be held in 2020. Mrs. Offen was continually serving her Beauceant sisters and will be deeply missed by all!

Services were held on Monday, May 2, 2016, at Evergreen Memorial Park, Evergreen, Colorado.

"Quietly sleep beloved one
Rest from thy toil, thy work is done,
Rest till the trump from the open skies
Bids thee from dust to glory rise."





Knights



at the Bookshelf

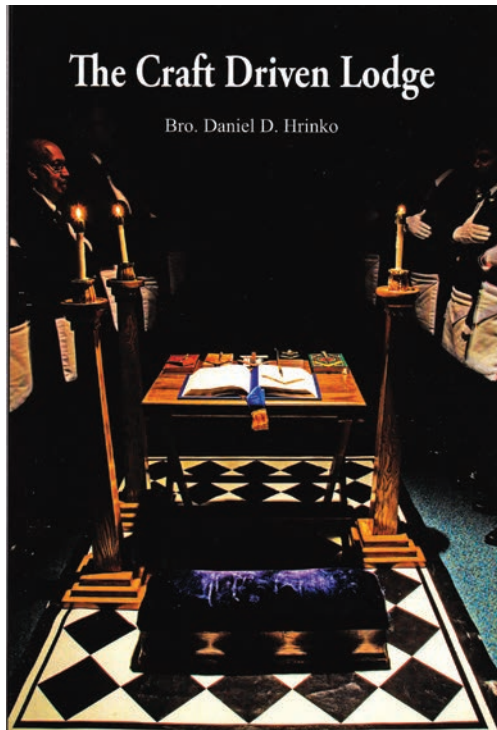
By
Sir Knight George L. Marshall, Jr., PGC

Hrinko, Daniel D., *The Craft Driven Lodge*, Macoy Publishing, Richmond, VA, 2014, ISBN: 978-0-88053--108-5.

The title of the book piqued my curiosity and caused me to wonder, “Just what is a craft driven Lodge?” The author defines it as one where “the will of the Craft, *i.e. members*, communicated to the Master and Lodge management, ultimately directs the activities of the Lodge.” (Italics mine—GLM). The book essentially presents a blueprint for the creation of a Lodge where Speculative Masonry is practiced in a manner consistent with members’ needs, desires, and goals as individuals. The process of forming and operating a craft driven Lodge is grounded in four basic principles: (1) Everyone has a voice; (2) Everyone sees the vision; (3) Everyone has a role; (4) The leadership lets the workers work.

The majority of the contents of the book describes the creation of such a Lodge, Arts & Sciences Lodge 792 under the Grand Lodge of Ohio. This Lodge had its inception from a group of Masonic Brothers meeting at a local restaurant as the “Goose & Gridiron Social Club,” where they met to “gather and share good food, drink, and fellowship.” By essentially a process of trial and error, but based on a common vision and desire, the Lodge came to fruition. The philosophy and techniques utilized in the formation and government of the Lodge are amply and clearly discussed and detailed.

Can agreement ever be reached



when everyone has an input as to how they think a Lodge should be operated and what its program and direction should be? It brought to my mind the old aphorism, "If you try to please everybody, nobody will like it." However, in the present case, it must have succeeded, as the author asserts the "experiment" was effective and created the desired outcome.

Being a scientist myself, I would have liked to have seen a quantitative assessment of some aspects of the "experiment." For instance, given a specific event held by the Lodge, for example a St. John's Day Festival, how many Brethren attended out of the total membership? How was any dissention dealt with? How many demits and suspensions for non-payment of dues were there over the course of time? All in all, the book gives a very understandable plan for creating a Masonic Lodge based on what a Masonic Lodge should be and can be if the members catch the vision and "among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree."



Mount Pilatus overlooking the lake and the city of Lucerne, Switzerland.
Photo by the editor.

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>.

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*“I was glad when
they said unto me, let
us go into the house
of the Lord.”
Psalm 122:1*

Kauai, Hawaii, photo by editor



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