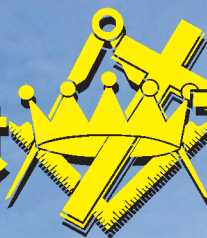


Knight Templar



VOLUME LXIII

JUNE 2017

NUMBER 6



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Knight Templar

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Grand Master's Message

Half Time

continued

Last month, I wrote of the progress during this triennium on a variety of plans. This month, I want to highlight the Eye Foundation progress for the first half of the triennium.

Our starter grants to new researchers continue, and the quality of the grant applications improves. I confess that I don't regret that this makes the selection process harder.

We have created our second permanent endowed professorship. This was Dr. Thomas Bosley, M.D. at the Wilmer Eye Institute.

In November 2015, our Philippine members attended the Grand opening of a clinic to which we provided important diagnostic equipment.

The May magazine announced the Crusader Cross to recognize our donors.

In March, I attended the first biennial meeting of a conference on Advances in Pediatric Retina at Duke University. The keynote address was called the Knight Templar Keynote Lecture.

As of this writing, I expect to attend the April Vanderbilt Eye Institute board meeting, the professional home of John Penn, the chairman of our Scientific Advisory Committee.

We have updated our web site to include video clips which have been provided to us by The American Academy of Ophthalmology, Children's Hospital in California, and a physician from Montana. These help explain the value of the programs we conduct.

We have also opened an Eye Foundation Facebook page and are in opening phases of improving it and considering other social media.

One page can't cover all the reasons we can be proud of our Foundation. That's not a bad thing.



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IN MEMORIAM



James Craig Green
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Grand Commander 2009
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Died: March 13, 2017

Daniel F. Thomas
Louisiana
Grand Commander 2008
Born: July 24, 1941
Died: March 25, 2017

Louis Davis Hudgings
Tennessee
Grand Commander 1975
Born: February 27, 1919
Died: March 16, 2017

Prelate's Chapel

by

**Rev. William D. Hartman,
right eminent grand prelate
of the Grand Encampment**

When I attend Grand Commandery Conclaves as the Grand Master's representative, I am pleased to promote the programs of Grand Encampment, especially the Holy Land Pilgrimage. This is especially close to me, as I know what it means as a minister to "walk where Jesus walked." The *Bible* really comes alive as you travel the highways and byways where Jesus traveled. Templary was "born" in the Holy Land



almost 900 years ago to accompany and protect travelers to the Holy Land, and their history continues to inspire us today. I am pleased to see that our Grand Master will be leading a trip to the Holy Land this November, and I would encourage support of this travel. I can remember the times I have traveled there, and a never-to-forget moment was to watch the sunrise over the Sea of Galilee, realizing that Jesus often saw that same sight.

I also have enjoyed listening to Geoffrey O'Hara's musical rendition of Daniel S. Twohig's poem, "I Walked Today Where Jesus Walked." I recommend it to you. It ends by saying, "I walked today where Jesus walked, and felt him close to me." How true this can be if you are in the Holy Land.

However, you do not need to be in the Holy Land to feel Jesus close to you. This is the gift that God has given us in His Son; Jesus has promised to be with us wherever we are, to never leave or forsake us, for all who believe in Him "shall not perish, but have everlasting life." Jesus is with us through the Holy Spirit, the internal and eternal presence of our Lord, that comforts us, strengthens us, and guides us through our life here on earth until that day when our Lord walks with us through the valley of the shadow of death to our Father's house in heaven.

Walk daily with your Lord. Do not go astray!

William Catron Gordon

37th Grand Master of the Grand Encampment

(19th in a Series on our Past Grand Masters)

by

George L. Marshall, Jr., PGC

William Catron Gordon was born at Waverly, Missouri, on August 11, 1878, the only child of Colonel James Andrew (1841-1920) and Margaret Elizabeth Catron Gordon (1843-1937). When he was about one year old, his parents moved to Marshall, Missouri, and he received his elementary and secondary education in the Marshall public schools, graduating from high school in 1894 before he was sixteen years old. In the fall of that year, he entered Missouri Valley College at Marshall and graduated in 1898 with a B.A. degree. In the fall of 1898, he entered Harvard University, where he received the B.A. and M.A. degrees in education.

In the fall of 1900 he went to Minneapolis, where he taught Greek and Latin in high school for two years, and in 1902 he went to Kansas City, Missouri, where he remained for six years, teaching languages there also. A 1903 faculty photo of Sir Knight Gordon is shown below. On June 22, 1904, he married Miss Leonora Yeager (1879-1932), daughter of a prominent Kansas City lawyer. To this union, two children were born; William Catron Gordon, Jr. (1905 - 1986) and Mary Margaret Gordon Buckner (1910 - 1993).

On January 1, 1908, he left his education career to accept the position of cashier at the Farmers Savings Bank of Marshall. Here he demonstrated business



qualifications of the highest order. He subsequently succeeded his father as president of the Farmers Savings Bank. He served as treasurer, vice president, and president of the Missouri Bankers Association and organized the agricultural work of that organization. He served several years on the agriculture commission and executive council of the American Bankers Association. He also served as president of the Marshall Chamber of Commerce and as a member of the board of trustees of Missouri Valley College as well as president of John Fitzgibbons Hospital. He was a member of the Christian church, where he served as a deacon.

He was raised February 12, 1900, in Trilumina Lodge 205 of Marshall and served as master in 1913; was exalted in Saline Chapter 74, Royal Arch Masons on July 12, 1900, where he served as high priest in 1911; was greeted in Centralia Council 34, Royal and Select Masters on January 19, 1914; and was knighted in Missouri Commandery 36 of Marshall on August 22, 1900, serving as commander in 1912 and as grand commander of Missouri in 1932-33. He was a Noble in Osman Shrine Temple in St. Paul, Minnesota.



He was elected junior warden of the Grand Encampment in 1940 and progressed up the line to become grand master at the XLV Triennial Con-

clave in 1952.

William Catron Gordon died on January 10, 1959, in Marshall, Saline County, Missouri, and is interred along with his wife and children in Ridge Park Cemetery in that city. His family headstone and his headstone are shown below.



Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a past grand commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomarsh@yahoo.com.

SOURCES

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- Photo of young Gordon faculty member from Faculty - 1903**Centralian** *Central High School Yearbook*, online at http://www.deadfred.com/surnamePersR_05.php?ID=47953
- http://www.ancestry.com/genealogy/records/william-catron-gordon_22327675
- <http://www.findagrave.com/cgi-bin/fg.cgi/%E2%80%9Chttp://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=71152141>
- Gordon photo online at <http://www.knightstemplar.org/pgeo/mepgm.html>

Grand Encampment

Membership Awards

1101 Maverick A. Bolen
Ivanhoe Commandery 21
Kansas City, KS 03/27/17

1102-1104 Rusty L. Hill
Temple Commandery 4
Des Moines, IA 03/27/2017
2nd Bronze

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.

Ascension In Jesus' Tripartisanship

By

Reverend Sir Knight Dr. J. B. Morris

Jesus' tripartisanship begins with God the father sending his only son, called Jesus Christ, to earth in the form of a baby by means of the holy conception. Mary agreed to be the human mother to Jesus. Jesus grew and began to understand his heavenly father's plan for his son on his journey on earth.

God's Plans

- 1st T Jesus' birth
- 2nd T Jesus' mission and death (John 3:16)
- 3rd T Jesus' resurrection and ascension

Jesus' first tripartisanship involved his being born as the Son of Man and Son of God. When we use the term "the Son of Man," Jesus is showing evidence of a human. This is revealed to us in the *Bible* scriptures when Jesus showed his human aspect in the Garden of Gethsemane. An important lesson can be learned from a study of Gethsemane. Jesus is like us because he experienced a full range of temptations throughout his life as a human being. Jesus "was in all points tempted as we are, yet without sin" as indicated in Hebrews 4:15. No wonder Jesus cried, "My soul is overwhelmed with sorrow, even to the point of death," as illustrated in Matthew 26:38. Jesus, as the Son of God, is revealed in his transfiguration. In the transfiguration of Jesus, God showed clearly that Jesus is His one and only Son, superior even to the two great Old Testament figures, Moses and Elijah (Luke 9:28-36). The title "Son of Man" was Jesus' favorite way of referring

to Himself. He may have done this since this was not a recognized title already known by the people and associated with popular ideas.

Jesus' second tripartisanship is his doing the mission work that His father has sent Him to do. One of Jesus' mission journeys involved his mother asking Him to provide more wine at the wedding. Jesus first refused but would later perform his first miracle by turning water into wine at the wedding. The reason that Jesus performed miracles was not to prove His deity or His messiahship. Jesus clearly refused to work miracles as proofs in Matthew 12:38-42 and Luke 11:29-32. His death was the proof to Israel. Jesus' miracles do give evidence that He was divine and human. He was the Son of God, the Messiah. Jesus was true to His Father's plan that He would go to the cross for the sins of the world, although He was sinless. While on the cross, He forgave the people because they did not know what they were doing.

Jesus' resurrection and ascension were His third tripartisanship in his Father's plan. The resurrection of Jesus Christ is a central doctrine of Christianity that affirms that God the father raised his son Jesus from the dead on the third day. Without the resurrection and ascension, the apostle Paul declared, Christian worship services and beliefs are meaningless. God's plan becomes clear that Jesus is the Christ in Romans 1:4, "And who through the Spirit of holiness was declared with power to be the

Son of God by his resurrection from the dead: Jesus Christ our Lord.” Jesus was given forty more days to “fine tune” the disciples to understand their responsibility to go forth as in the “Great Commission” found in Matthew 28:19-20, “Go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you.”

As Jesus prepared to leave, He offered the disciples his “3P’s” which were in God’s plan, they were: (1) promise, (2) purpose, and (3) preparation. Jesus’ promise is of the power of the Holy Spirit. God gave us the human spirit as revealed in Genesis 2:7, and allowed the Holy Spirit to mix with our human spirit as indicated in Romans 8:16. We have a purpose in being witnesses for the Lord. When the time comes, it will be power with a specific purpose. Jesus’ love and gift of salvation is offered as the time and means of our preparation. We still have these “3P’s” today.

There are two themes to Jesus’ Ascension. One is the enthronement of

Jesus and his power. The other is His command to spread the gospel throughout the world. Jesus’ ascension, as described in Acts 1:1-11, is important in God’s plan for us. Jesus’ departure into heaven was a bodily ascension in His resurrection body. The ascension marked the beginning of Jesus’ intercession for his followers. His continual intercession for all believers is revealed in Romans 8:34 and Hebrews 4:14. The ascension of Jesus is the pledge of his second coming. The same Jesus, who was taken up from heaven will return in like manner in his second coming. Jesus is offering us his gift of salvation, through his grace. This is Jesus’ gift of everlasting life, if we will place ourselves in a position to receive His gift of salvation. Are you ready to receive his gift?

The Reverend Sir Knight Dr. J. B. Morris is a member of Ascension Commandery 25, Tyler, Texas and East Texas Commandery 104, Carthage, Texas. His address is P. O. Box 216, Joinerville, TX 75658, and he can be contacted at jbwmorris@gmail.com.



Templar Resonances

First in a series

By

Charles Upton

and

Dr. John Andrew Morrow

Editor's Note

Islam, because of current events, has become a hot topic as of late. Most of you know that one of the charges leveled against the ancient Templars was that of complicity with the infidel Saracens. The relationship between the Ancient Templars and the enemy during the crusades was apparently very complex and ambiguous. This article addresses that subject from a historical and philosophical sense. I have omitted the portions of the article which were written in the original languages and printed only the English translations in the interest of space. Even so, the article has been serialized because of its length and will be continued in next month's magazine.

Dr. John Andrew Morrow, in the course of his ongoing researches on the covenants of the prophet Muhammad with the Christians of his time and other Peoples of the Book has made a number of intriguing discoveries. The bulk of this research appears in his seminal book *The Covenants of the Prophet Muhammad with the Christians of the World* [Angelico/Sophia Perennis, 2013] as well as the two-volume anthology edited by him and entitled *Islam and the People of the Book: Critical Studies of the Covenants of the Prophet* [upcoming from Cambridge Scholars, 2017]. This much-needed scholarship has gone a long way toward resurrecting the prophetic covenants from obscurity, throwing light on the just and equitable norms the Prophet laid down governing how Muslims were to treat peoples of the Book and other religious minorities

within the growing Islamic State, and establishing the covenants, treaties, and letters of Muhammad, side-by-side with Qur'an and *ahadith*, as a third foundational source for the Islamic tradition. It has also struck a new chord in interfaith relations, one which is not dependent upon the norms of secular liberalism, but springs directly from the Abrahamic tradition itself. As such, it has begun to define a true exoteric expression and context for the relatively esoteric doctrine that Frithjof Schuon called the "transcendent unity of religions." In light of this, it is strikingly appropriate that, in the course of his studies, Dr. Morrow seems to have inadvertently come across material which throws a new light on the origins and doctrines of the Knights Templar, whom René Guénon saw as early expositors of the transcendent unity of religions and guardians of the primordial-

al tradition. The historical data brought to light by Dr. Morrow also resonates with some of my own more metaphysical, symbolic, and mythopoetic speculations on the Templars and other matters; some of these can be found in my books *Findings: in Metaphysic, Path and Lore* [Sophia Perennis, 2010] and *Vectors of the Counter-Initiation* [Sophia Perennis, 2012]. Excerpts appear below.

[From “The Covenant of the Prophet Muhammad with the Armenian Christians of Jerusalem” by Dr. John Andrew Morrow, included in *Islam and the People of the Book: Critical Studies of the Covenants of the Prophet*]

The text of *Covenant of the Prophet Muḥammad with the Armenian Christians of Jerusalem* [as Dr. Morrow reproduces it in *Islam and the People of the Book*.—C.U.] derives from R.P. Paylaguian’s *Histoire ecclésiastique arménienne* (79-80) which was rendered into French by Albert Khazinedjian in *Des serviteurs fidèles, Les enfants de l’Arménie au service de l’État turc* (16), as well as the translation provided by Bernard Falque de Bezaure. According to the latter, this *firmān* was issued in Madīnah; it was written down by Zayd ibn Thābit (d. 660 AD) and was later copied by ‘Umar and ‘Alī. Falque de Bezaure describes the background of this Covenant as follows:

“Muḥammad receives Jewish and Christian ambassadors in the guest-house of Ramlah bint al-Hārith in the neighborhood of Najdariyyah. It is the year known as *am al-wufūd*, namely, the year of ambassadors during which delegations were received by

Muḥammad. It is Bilāl, the black muezzin, who guides the ambassadors... one of whom is Abraham, the Armenian abbot from the Monastery of St. James in Jerusalem and the Monastery of Zion, who is the ambassador of the Katholikos of Armenia, who resides in the oldest abbey in the world, Etchmiadzin, founded in 285 AD on the foothills of Mount Ararat, on the site where Gregory the Illuminator received a revelation from God by means of an illumination that was identical to the one that Saint Paul had received on the road to Damascus... Muḥammad asked him a question; ‘In Jerusalem there is a (monotheistic) Christian sect that worships Sirius, the dog-star; what does that dog and that star symbolize?’ Abraham answered: ‘The star symbolizes the illumination that Saint Gregory the Illuminator received on Mount Ararat. This night star has sixteen rays; the one of Dikpala represents the Vanatur of Mount Ararat... both the morning and evening stars have eight rays... [like the Christmas Star that overshadows the Virgin and Child in Eastern Orthodox iconography—C.U.] Together, they symbolize the manifestation of God by means of illumination. The dog... represents the Ṭarīqah which signifies a spiritual path; it is the guide of those who submit to God ... revealed by the evening star’ (Apocalypse of John, pointed out by Jean-Charles Pichon in *Les Sectes des temps an-*

ciens). Muḥammad was pleased to see that Abraham submitted to God in his monastery in Jerusalem... (in Arabic, the word Muslim literally means "to submit to God). 'Submission to God is my tradition,' responded the Prophet."¹

[Comment by Charles Upton]

Although the Semites, both Jew and Arab, tend to despise dogs and regard them as unclean, the appearance of a dog as guardian of the Companions of the Cave in the *Surah of the Cave* notwithstanding, the dog occupies an honored position in Zoroastrianism as "the friend of Man." Consequently the dog as symbol of the *Ṭarīqah* or spiritual path suggests the possibility of a Persian influence (see *Dogs from a Sufi Point of View* by Dr. Javad Nurbakhsh, Khaniqahi Nimatullahi Publications, 1992). "Canine esoterism" could have formed part of the doctrine of the Nazirite Brotherhood,² who sometimes worked as shepherds. The Talmud mentions a certain "Nazirite shepherd," and the prophet Amos, who was himself a shepherd, laments the persecution and degeneracy of the Brotherhood. In the words of the Prophet Muhammad, "there has never been a prophet but that he was a shepherd." If the Nazirite were shepherds, they must have employed dogs. Some, such as the Christian visionary Anne Catherine Emmerich, believe that the shepherds who were present at the birth of Christ were in spiritual contact with the Zoroastrian Magi;³ the same connection has been claimed for the Essenes. Those "shepherds who watched their flocks by night" in the narrative of

Christ's nativity in the Gospel of Luke were most likely Narazites; to "watch one's flock by night" is to act as spiritual guide for an esoteric school. Dogs, too, keep watch by night and carry on mysterious discourses in the darkness in an unknown language; they also howl in veneration of the Moon, emblem of the Prophet Muhammad. The notion of the dog as guardian of the mysteries can be traced back to the Egyptian god Anubis, who conducted the souls of the dead (the sheep who made up his flock, insofar as he was originally a sheep-dog) to the other world. (That Anubis, the jackal-god, was originally a sheep-dog is not impossible; the shepherds of the Balkans used to interbreed their sheep-dogs with jackals.) Speaking in esoteric terms, this is precisely the function of the *Ṭarīqah*, the Spiritual Path: to conduct those who have "died before they die" to the world beyond time. That the mystics of Islam are named *Sufis* ("wool-clad"), and that Jesus Christ (who is depicted with the long hair of a Nazirite) called himself "the Good Shepherd," are part and parcel of the same constellation of symbols. Furthermore, the word for "dog" in Arabic is *kalb*, while the word for "spiritual Heart" is *qalb*. Is the cave guarded by the dog in the *Surah of the Cave* actually that point of ultimate spiritual depth within the human being that the Hindus call "the Cave of the Heart?"

As for the "worship" of a star, I am indebted to Gautier Pierozak⁴ for informing me that Louis Charbonneau-Lassay, author of the celebrated *Bestiary of Christ*, had access to archives from the 16th century that were loaned to him by representatives of a secret Catholic group named *l'Estoile Internelle*, the

Inner Star, and which contained lore relating to the Holy Grail, among other themes. Items of this lore later appeared in René Guénon's *Symbols of the Sacred Science* (compiled by Michael Vaslan after his death), most likely thanks to Guénon's extensive correspondence with Charbonneau-Lassay, in the course of which he elucidated many of the symbols that the author of the *Bestiary* had compiled. The Grail, of course, has a legendary association with the Knights Templar. Charbonneau-Lassay also collected material on the Templars from other sources, and as is well known, Guénon believed that the Knights Templar, during their occupation of the Holy Land, had made contact with representatives of the Supreme Center of the Primordial Tradition. Be that as it may, the notion of the star as a symbol of inner illumination, whether or not it can be proved to bear any special relation to Templar doctrine and practice, is directly in line with both the *New Testament* and the *Holy Qur'an*. 2 Peter 1:19 says:

"So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns, and the Morning Star arises in your hearts."

Cf. also the *Surah at-Tariq* (The Night-Visitor), the first four verses of which are:

"By the heaven and the Morning Star—
Ah, what will tell thee what the Morning Star is?
The piercing Star!
No human soul but hath a guard-

ian over it."

The *Surah al-Najm* (The Star), on the other hand, begins as follows:

"By the Star when it setteth,
Your comrade [Muhammad] erreth not, nor is deceived;
Nor doth he speak of (his own) desire."

"The Star when it setteth" indicates the Evening Star, which, according to the Armenian Abbot Abraham, reveals; or, let us say, heralds; Sirius, the Dog Star of the full night, who represents the *Tariqah*, the Spiritual Path; likewise verse 49 of the *Surah al-Najm* reads:

"And that He it is Who is the Lord of Sirius."

The morning star would seem to symbolize the light of God as it comes into this world, both as revelation and in the form of new-born human souls, each with its angelic guardian. Consequently the evening star would represent initiation into the spiritual path as the response of the human soul to the light of revelation, its transcendence of the created world, and its return, together with all things, to its point-of-origin in Allah. *Al-Najm* is the surah which describes the advent of the angel Gabriel, or Jibrail, to bring the revelation of the Holy Qur'an; Allah is assuring the prophet that his vision of Jibrail is truth, not deception, because Muhammad is on the *Tariqah*, the path of return to God. Sirius would then be the Illumination or *Ma'rifa* which is the final fruit of that path, the eternal knowledge of God which synthesizes revelation and

realization because it is beyond birth and death, beyond the two worlds.

[Dr. Morrow]

Falque de Bezaure's account of the transmission of the *Covenants of the Prophet* is ground-breaking. He relates that:

"These *firmāns* would become *aḥadīth* in the Muslim corpus known as the Sunnah and would later be transcribed in the houses of wisdom in Baghdād and Damascus. They later passed into the hands of the Umayyad, 'Abbāsīd, and Fātimīd Caliphs....These are also the documents that were given, in the eleventh century, by Michael, monophysite bishop and patriarch of Antioch, to the dynasty of Armenian kings, the Rupenids, and to Mleh, the master of the Templars of Armenia in particular, at the same moment that the 'Alawī-Hashashīn-Nusayrī documents entered the chain of Armanus in Sicily. These [latter] documents concern the mysteries of illumination of the ancient Christian and Jewish prophets as well as Muḥammad. They represent the foundations and the basis of the secret spiritual meditations that were given by Hugues de Payens, the ordained priest of the Saint Sepulcher [the Church of the Holy Sepulchre], to the thirty-one proto-Templars cited in the Armenian chronicles of the aforementioned Michael

the Syrian. [This would certainly seem to corroborate Guénon's belief that the Templars received esoteric initiation in the Holy Land from the keepers of the Primordial Tradition.—C.U. According to Migne, this was the secret of the meditations of the Jesuits."]⁵

In both the *Covenants of the Prophet Muḥammad with the Christians of the World* and this current book, *Islam and the People of the Book: Critical Studies on the Covenants of the Prophet*, attempts have been made to explain the mode of transmission of the Muḥammadan Covenants. The theory proposed by Bernard Falque de Bezaure certainly makes a great deal of sense. Founded by Caliph Hārūn al-Rashīd (r. 786-809 CE), the Bayt al-Hikmah brought together leading Muslim and non-Muslim scholars from all around the known world, including many of Christian background. They translated ancient books into Arabic. They preserved Arabic and Islamic sources. Within a century and a half, the House of Wisdom had grown into the largest repository of books in the world.

Charles Upton is a resident of Lexington, Kentucky, and can be contacted at cupton@qx.net.

This article will be continued in the July issue of the *Knight Templar* magazine.



Notes:

1. The tradition in question was related by Virgil Gheorghiu in his book, *La Vie de Mahomet*, which was translated from Romanian into French by Livia Lamoure (1962: 416-417; 1989: 304-305). The reference mentions that this event took place in the 9th year of the *hijrah* and is also referenced by Maqrizī (1363-1442 CE) and Muḥammad Ḥamīdullāh (1908-2002).
2. The Nazirites, who are mentioned in Numbers 6:1-21, are thought to have pre-dated Moses. The Nazirite vow forbade wine-drinking, cutting the hair and being in the proximity of corpses, and could be taken on a temporary or a life-time basis. Samuel, Samson, and John the Baptist were Nazirites. Jesus made various pronouncements that, according to some, identified him as a Nazirite; cf. Mark 14:22-25 and Luke 22:15-18. That he was criticized as a “winebibber” [Matthew 11:19] is puzzling, since drinking wine was no sin for Jews in general, but it would have made sense if by drinking wine he had broken his Nazirite vow. (Wine drinking in itself, however, did not terminate the vow.) Nazirites were forbidden to approach corpses, but perhaps Jesus fulfilled this taboo in his own unique way: by bringing the corpses back to life. When a temporary Nazirite reached the end of his vow, he was required to sacrifice a ewe, a lamb and a ram. At the expiration of his own vow—which was his life—did Jesus fulfill this ritual duty by sacrificing—himself?
3. See Anne Catherine Emmerich, *The Life of Christ and Biblical Revelations*, TAN Books edition, Volume 2, p. 270
4. See <https://fr.ulule.com/gauthierpieroza/>
5. See manuscript n° 37 of the Bibliothèque de Nîmes, and *Milites Templi* by Bernard Falque de Bezaure, chapter “Hugues le Pêcheur”.



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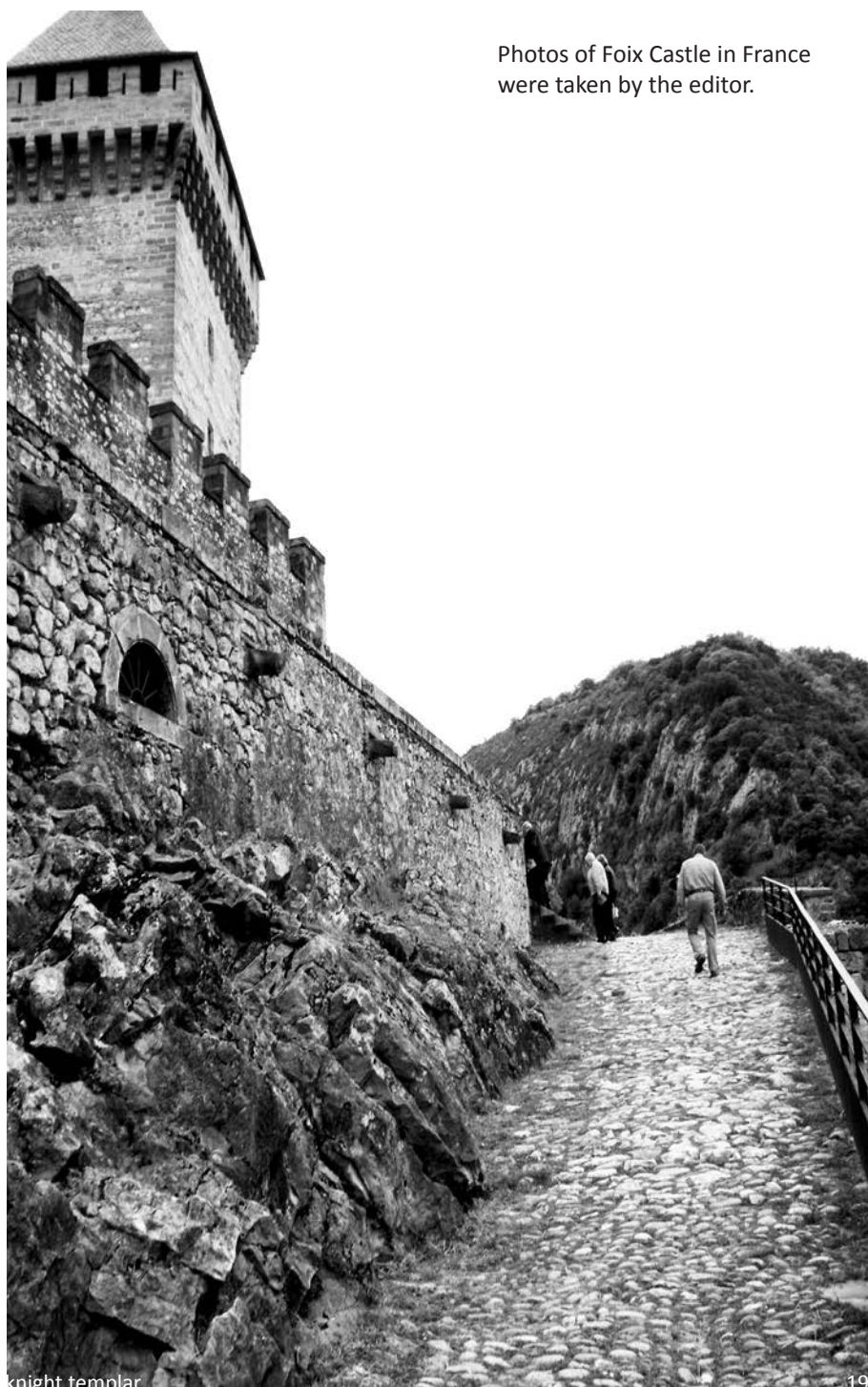
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General Supplement

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



Photos of Foix Castle in France
were taken by the editor.



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Freemasonry and Johannine Christianity

By

Sir Knight Jedediah French

The United Grand Lodge of England was formed on June 24, 1717. This, of course, is St. John's Day, when Freemasons celebrate the feast of John the Baptist. June 24th corresponds approximately to the summer solstice, which marks the longest day and shortest night of the year. The winter solstice, marking the shortest day and longest night of the year, corresponds approximately to December 27, which happens to be the other St. John's Day, when Freemasons celebrate the feast of John the Evangelist.

The "Holy Saints John," as we refer to them, are said to be two eminent patrons of Freemasonry. Some early Masons and their Lodges were referred to as St. John Masons, St. John's Men, and St. John Lodges. The Baptist was even regarded as the patron of stonemasons in Europe during the Middle Ages, with guilds calling themselves the Fraternity of St. John the Baptist and so forth. Of course, we all know the familiar ritual greeting and response: "Whence came you? From a Lodge of the Holy Saints John at Jerusalem."

Interestingly, there is nothing definitive in the history of Freemasonry to account for the presence of the Johns, so it is puzzling that these two men should make so many appearances in Masonic ritual, especially during obligations. The only ritual explanation given for the Saints John is offered in the First Degree Lecture where it is said that "Lodges at the present time are dedicated to Saint John the Baptist and

Saint John the Evangelist... two eminent patrons of Masonry... Since their time, there is or should be represented in every well furnished Lodge a certain point within a circle... This circle is supported by two perpendicular parallel lines representing Saint John the Baptist and Saint John the Evangelist..."

It has been suggested that the two parallel lines representing the Saints John mark the summer and mid-winter solstices, but this is pure speculation. Yet they must be attached to the fraternity for a reason, for surely our Masonic forefathers were not prone to adopting symbolism arbitrarily. What's more, our Masonic forefathers did in fact incorporate symbols cryptically and auspiciously. Therefore, this article seeks an esoteric understanding of the two Saints John, drawing on esoteric lore, philosophy, and religious history. From my own study of Freemasonry and esoteric literature, I have become increasingly interested in researching a secret tradition of esoteric Christianity that has survived into the present within Freemasonry. This tradition has been referred to as both Johannine and Johannite Christianity, but I prefer to think of it as "Temple Christianity." Whatever one chooses to call it, it is clear that the Saints John play a crucial role in the secret transmission.

Sacred History

The information presented in this article is based on sacred history and esoteric lore. Sacred history is that history

of the world and of humanity that has been transmitted through the ages via the holy books and revelation. It does not base validity solely on dry-bones facts, historical corroborations, or eyewitness accounts. Rather, it places tremendous value on a particular world-view and on a certain implied meaning. In this way, sacred history is bound up with the collective memory of mankind, not with material culture. Another word for this could be mythology, however it does not mean that sacred history, or ancient myths in general for that matter, are untrue.

In the words of Karen Armstrong:

“Today the word ‘myth’ is often used to describe something that is simply not true. A politician accused of a peccadillo will say that it is a ‘myth,’ that it never happened. When we hear of gods walking the earth, of dead men striding out of tombs, or of seas miraculously parting to let a favored people escape from their enemies, we dismiss these stories as incredible and demonstrably untrue. Since the eighteenth century, we have developed a scientific view of history; we are concerned above all with what actually happened, but in the pre-modern world, when people wrote about the past, they were more concerned with what an event had meant. A myth was an event which, in some sense, had happened once, but which also happened all the time. Because of our strictly chronological view of history, we have no word for such an occurrence, but mythol-

ogy is an art form that points beyond history to what is timeless in human existence, helping us to get beyond the chaotic flux of random events, and glimpse the core of reality.”

John the Baptist

John the Baptist is the child of the summer solstice. In early depictions, John is portrayed as a giant, with Jesus as a small figure, a reference to a passage of scripture. John was born six months apart from Jesus. His mother was the elderly Elizabeth, and his father was the priest Zechariah. The parents did not expect another child because of their age, and so considered John a gift from God. The angel appeared heralding his birth to Zechariah in the temple before the altar of sacrifice. The angelic announcement of John’s activity is identical to Jesus’.

“And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zachariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zachariah: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.”

Adhering to the angel’s message, John was dedicated to the strict Nazarene order. Over time, John developed himself in the order spiritually, while becoming increasingly aware of the poverty of spirit overcoming mankind



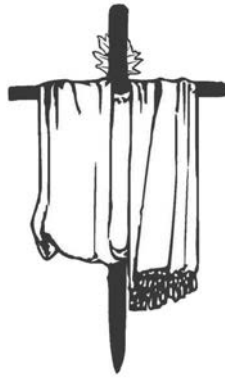
St. John the Baptist

and that the end was near. Only the promise of the coming Messiah soothed his pain. He became a wanderer and a hermit and most likely mixed with the knight templar

his pain. He became a wanderer and a hermit and most likely mixed with the

Essenes, whose practices of baptism resembled his own. He stayed in the same cave that was once inhabited by the prophet Elijah 800 years earlier and became deeply connected with him on a spiritual level. Around his 30th year, the state of humanity in Judea became too great, and he left and began his public preaching career. He preached at the Jordan River, crying out, "Repent, the kingdom of heaven is at hand." Josephus tells us that many crowds came to hear his cries at the Jordan.

Luke's account ends with John being imprisoned, and the last we hear of John in the Gospel of Luke is an offhand remark made by Herod referring to John's



Mandaean Cross

execution. However, the legacy of the Baptizer lives on in the tradition of the Mandaeans, a very early gnostic group still active in Iran, Syria, and Jordan. Some scholars connect the Mandaeans with the Nazirite order. They recognize several prophets, especially John the Baptist. Mandaeans do not consider John to be the originator of their religion, but they view him as their greatest teacher, tracing their beliefs back to Adam. Mandaeans believe that Jesus was a "false messiah" who corrupted the teachings entrusted to him by John.

Another important aspect of the Johannite Christian tradition, possibly preserved in Freemasonry, refers to a belief



that was condemned as a heresy by the Catholic Church. This belief is known as Adoptionism, and it is the idea that the "Logos," or cosmic being of the Christ, the "Sun Being," adopted or possessed the body of Jesus during the baptism by John in the Jordan and occupied the body of Jesus of Nazareth for three years to fulfill its mission on Earth, leaving the body at the last moment before Jesus' death on the cross on Golgotha; hence his cry of "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" According to biblical scholar Bart Ehrman, early manuscripts of Luke 3:22 that recount Jesus's baptism in the Jordan translate the line in that passage as "You are my Son, today I have begotten you." Ehrman argues that the Church altered this translation to read "Thou art my beloved Son; in thee I am well pleased" in later manuscripts in order to counteract proponents of Adoptionism.

John the Evangelist

One of the most important books of the *Bible* for esotericists is John's Gospel. Indeed, in the high degrees of many orders, this gospel is used for the obligation. Also, even higher degrees touching on Rosicrucianism utilize the Apocalypse of St. John. Why, and who wrote these two books? For 2000 years it was believed that John, the brother of James the apostle, son of Zebedee, wrote the books of John. However, in the 20th century, the Swiss theologian Johannes Kreyenbeuhl, through an intensive comparative study of the four gospels, discovered that Lazarus and John, the disciple whom the lord loved, were in fact the same person. The writer of the

gospel of John never names himself, but drops many hints as to it being written by the "disciple whom Jesus loved." This is John the Evangelist who wrote the 4th gospel and who died as Lazarus and was raised by Christ to receive a new status as an initiate and a new name, "John."

We could also call him Lazarus John. It was he who wrote the 4th gospel at Ephesus at an advanced age and who finally wrote the book of *Revelation* at Patmos. The 4th gospel, which gives biographical details of Lazarus, is in part then an autobiography written in the third person. Lazarus John had two sisters, Martha and Mary Magdalene. He was from a rich family in Jerusalem and later inherited his father's wealth. We know this from a report that lists the lands throughout Palestine which the family owned, even a health spa where Mary worked before she desired to follow the Christ. Lazarus was educated and active in public affairs. Luke tells us that he was the same age as Jesus and half a year younger than John the Baptist. He was not one of the twelve but had a special relationship with Christ. He was a disciple, the disciple whom the lord loved, and he became a follower of Christ Jesus. He dwelt among the apostles and followers, even looked after them financially, until he contracted an unknown disease and died, and after three days, the Christ restored him back to life.

I would like to suggest that this was actually a process of initiation. There it reads, "The sickness is not unto death," a veiled way of saying it was a ritual, or ceremonial, death. This is not to suggest that Lazarus was not on the brink of death before he was raised. We must utilize a "both/and" logic when it comes to

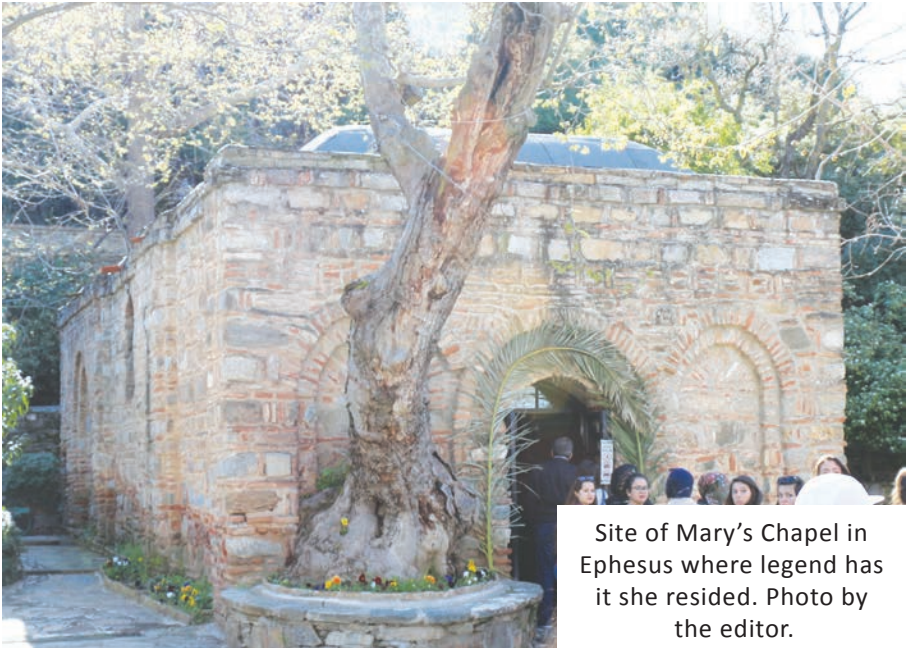
sacred history. What does the word love mean here, anyway? The secret book of Mark, a gnostic manuscript found in the Palestine desert, describes an initiation of Lazarus as performed by Christ, which is sealed with a kiss. In some high degrees for example there is still a kiss given to the candidate by the master, usually on the forehead or cheek, such as in certain Templar rites. This is not a romantic kiss, but something esoteric.

The initiation of Lazarus occurred about five weeks before the Passion Week. John then accompanied Christ Jesus through all subsequent important events leading up to the end, indeed he is last one standing under the cross with Jesus' mother after the other apostles had fled. After the crucifixion, John helped support the remaining apostles, but he withdrew from public view, as both the Romans and the Jews were suspicious of him. He looked after Mother Mary, for Christ gave him this task from

the cross. With the rise in anti-Christian forces, he and Mary fled to Ephesus and lived there until she died. Some of this account is taken from Katharina Emm-erich, however the house was later identified and tourists now visit it regularly.

Legend tells us that John helped his sister Mary and others escape to France, and this tradition is commemorated in Chartres Cathedral. John grew extremely old in Ephesus, celebrating mass daily, and building the community in Christ. In his nineties, he was called the Presbyter, the elder. One day he was preaching in Ephesus, and the Romans came and demanded that he offer sacrifices to the Caesar's gods. When he refused, they arrested him and brought him to Rome, where they plunged him into a vat of boiling oil to break his will, but he survived and was expelled to Patmos, where he received the vision of the apocalypse.

After Emperor Domitian was killed,



Site of Mary's Chapel in Ephesus where legend has it she resided. Photo by the editor.



Raising of Lazarus



Revelation of St. John

knight templar

there was peace in the empire for Christians for a time, and John returned to Ephesus and wrote the 4th gospel, dictating it from memory to his closest pupil. It is said that when he was ready to die, he informed his followers to prepare a coffin and climbed in of his own accord. His last words were simply "Little children, love one another." Then he relaxed into the coffin and died. This occurred on June 24th, the birthday of John the Baptist, with whom he remains closely associated.

Johannine Traditions and Freemasonry

What I am suggesting to you here is a secret tradition of Christianity, passed on to John the Evangelist rather than James or Peter via Rome as the Church

contends. There is also the secret tradition surrounding St. John the Baptist. Thus, my argument is that these two secret traditions converge in Masonry; hence the two patron saints of Masonic ritual and also the “whence came you” from a Lodge of the Holy Saints John (plural) at Jerusalem.

After all, there is a legend that the followers of St. John the Evangelist came to Scotland in the 3rd century to escape the orthodox dogmas of Rome. Also, in the Middle Ages, the monks in Fenagh Abbey in Ireland claimed St. John the Evangelist was a Culdee, a kind of Scottish and Irish Christian monk. This may account for the distinct branch of Celtic Christianity. What’s more interesting, perhaps, is this connection for the possible secreting of the esoteric Johannine Christian teachings within the Freemasonic initiatory system, perhaps even as it mixed with the Druids and stonemasons in the area. Even the main site of Celtic Culdee Christianity was located where, since 1311, there now exists what is known as the Cathedral of St. Andrew.

Furthermore, the great Christian occultist Eliphas Levi describes the secret religion of the Templars as being Johannism. Although they appeared outwardly Catholic, their mission was to rebuild the temple of Solomon based on the vision of Ezekiel. He describes these St. John Christians as adopting certain Cabalistic doctrines, and they viewed the gospels symbolically and allegorically. However, that is not to say that they did not also hold a literal

view of them as well. Again, this consists of “both/and” logic. The figure of St. John was key to unlocking the secrets of these allegories. For these beliefs and others, which included worshipping the head or skull of St. John the Baptist, the Templars were accused of heresy and later executed. However, Albert Pike writes in *Morals and Dogma* that

“the [Templar] order ... lived under other names and [was] governed by unknown chiefs, revealing itself only to those who in passing through a series of degrees had proven themselves worthy to be entrusted with the dangerous secret...”

Needless to say, this idea persists in Masonry in the Royal Order of Scotland, the York or American Rite, and also under the so-called Larmenius Charter in Mark Masons Hall in London.

Today, there exists a lineage of Templar Johannism that began in France as the Johannite Church of Primitive

Christians by French priest Bernard-Raymond Fabré-Palaprat in the early 19th century. This sect bases its teachings on Fabré-Palaprat’s claimed discovery of the *Levitikon Gospels* as well as the teachings of both the Saints John. This tradition points to the *Larmenius Charter* as a continuation of the transmission of the Knights Templar lineage of grandmasters into the present. This Johannite tradition also holds close



Bernard-Raymond Fabré-Palaprat



Iona Scotland St. John the Evangelist

ties with various Martinist lineages, and later there was included even the idea that the Baphomet worshiped by the Templars was in fact the head or skull of John the Baptist.

In short, the secret tradition of St. knight templar

John the Baptist believes that John was the true messiah, not Jesus, a version of Christianity that was safeguarded within the order of Knights Templar. The secret tradition of St. John the Evangelist, on the other hand, believes that Jesus ini-



St. John the Evangelist

tiated Lazarus, his named was changed to John, and it was he who was bestowed with the esoteric teachings of Christianity; his followers came to Scotland, where those teachings were paired with Druid and stonemason rites. Both of these Johanne traditions converge in a very interesting way in what I am calling Temple Christianity, and they have been preserved within Freemasonry up until the present.

Or at least that is one way to look at it.



Mason's Marks found in the ruins of the Church of St. John the Evangelist in Ephesus. Photo by the editor.



june 2017

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Tomb of St. John the Evangelist in Ephesus. Photo by the editor.

Sir Knight Jedediah French is a member of Sacramento Commandery 3 in California and can be contacted on Facebook under Jedediah French and at his Masonic Blog; Sir Knight Jedediah French: Esoteric Freemasonry and the Western Mystery Tradition.

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Correction

In the April issue of the *Knight Templar* magazine, the photo on the cover taken by Sir Knight Michael Kastle was incorrectly identified as being in Santiago, Portugal. It was actually a photo of the Cathedral of Santiago de Compostela located in Galicia, Spain. The error was mine, not Sir Knight Kastle's. Thanks to the readers who caught it!

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 ten 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 ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

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Hawaii Visitation



Supreme Worthy President Mrs. Joseph L. Bongiovi was welcomed to Hawaii for her official visit. Left to right, S.K. Cletus Ching; (Mrs. Cletus) Sylvia Ching, Supreme Examining Committee; (Mrs. Joseph) Barbara Bongiovi; Ms. Beverly Mau, president; and (Mrs. John) Dorothy Mau, member.





Knights



at the Bookshelf

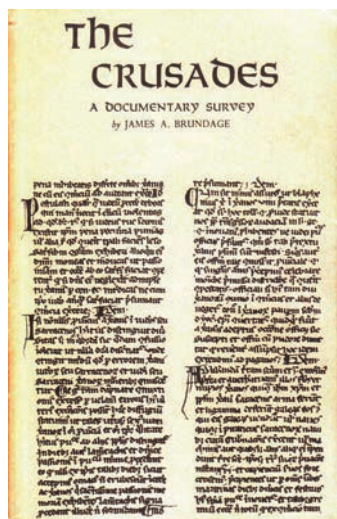
By
Sir Knight George Marshall, Jr., PGC

The Crusades: A Documentary Survey by James A. Brundage, Ph.D., Marquette University Press, Milwaukee, WI, 1962, 321 pages.

This book is a classic that any Sir Knight interested in the Crusades should own. The book traces the Crusades from their beginning by Papal exhortations which activated the western nobility, knights, and peasants to travel eastward in a spirit of religious fervor to liberate the Holy Land for Christianity and concludes with the final battle at Acre which marked the end of the Crusading ideal in the Levant.

The book is a collection of translated excerpts from original documents and accounts penned during the Crusading era, interwoven with supplementary narrative by the author, Dr. Brundage. (The original source text is easily identifiable from the supplementary narrative due to the source text being rendered in a slightly smaller font size.) Of special value to the interested reader is the inclusion of an extensive bibliography, indices of documents and translators, and maps of the regions being discussed. Another nice feature is the presentation of footnotes and explanatory material at the end of each chapter rather than at the end of the book.

Because Dr. Brundage was an Associate Professor of History at the University of Wisconsin-Milwaukee at the time the book was published, it may have been intended, perhaps, for college-level teachers and students of European medieval history. Certainly, new discoveries and findings by historians and archaeologists may make some of Dr. Brundage's comments and explanations dated, it is nevertheless a quite readable and informative account of the Crusades for anyone who wishes a deeper understanding of the Crusades through the writings of those who experienced them.





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the earth after his kind ... and
everything that creepeth upon
the earth after his kind; and
God saw that it was good.
Genesis 1:25

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