

Knight Templar

VOLUME LXIV

JANUARY 2018

NUMBER 1



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Knight Templar

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of the United States of America.

Duane L. Vaught
Grand Master

David J. Kussman
Grand Captain General and Publisher
1781 N. Pheasant Street
Anaheim, CA 92806-1007

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

Lawrence E. Tucker
Grand Recorder

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**Cover photo of the Templar
town of La Cavalerie in France
by the editor.**

Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Triennial 2018

The biggest event each triennium, certainly by attendance, is the Grand Encampment Conclave. Every three years we hold this gathering to select officers, consider legislation, and generally to celebrate this fantastic organization we have.

This year the conclave will be in Indianapolis on August 18 through 22 at the Marriott Downtown, 350 West Maryland St. When we aren't in session, this is in easy walking distance of museums, shopping, and restaurants. Only a bit further away are the Grand Lodge building, Scottish Rite, Shrine, Indianapolis Zoo, and the Indianapolis Motor Speedway, home of the Indianapolis 500 race. We don't always meet in a location with such amenities. This has opportunities to make a real vacation excursion.

Drill competition will be on Saturday, August 18, and information may be found on the website.

Business will be conducted on Monday and Tuesday including the colorful introductions of Masonic national and international guests as well as delegations of all Grand Commanderies including those outside the United States.

Registration material may be found on the official Grand Encampment website or in this issue of the magazine.

The most important work of Freemasonry happens locally, but it becomes easy to forget that we are part of a much greater whole. The excitement and pageantry of a session such as this is a huge opportunity to broaden one's perception, celebrate with Templars from around the world, and participate in the future of our order.

Don't miss this chance to play a part.



⌘ *Quinn Lee Vaughn*

IN MEMORIAM



Paul Allan Cole
Indiana
Grand Commander 2011
Born: August 07, 1936
Died: October 20, 2017

Jay Urban Ipsen
Minnesota
Grand Commander 1998
Born: April 07, 1935
Died: October 29, 2017

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

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**All Profits benefit
the Knights Templar
Eye Foundation!**



Prelate's Chapel

by

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

Another year has begun. What it holds for us only God knows. Some of us will live to see another year. Some of us will not. Yet, for the days ahead, we are given the gift of time. What will you do with it? All of us need to learn how to live as if we would die tonight and to work as if we would live forever.



Jesus teaches us that the quality of life is more important than the length of life. Science has learned how to lengthen life. The average length of life has increased by more than twenty years in my own lifetime. Modern medicine can cure many ills and maladies. We might take pride in long life, but what if we have nothing to live for? There is no virtue in the number of years if we have not learned how to live. Quality is more important than quantity. Sometimes we live more in one day than in months or more in one hour than in an entire day. Our lives consist not in the things we possess nor in the abundance of years but in the quality of living. "We live in deeds, not years; in thoughts, not breath; in feelings, not in figures on a clock. We should count time by heart-throbs. He lives most who thinks most, feels the noblest, acts the best."

How will you live this new year? "For when the One Great Scorer comes to write against your name, He writes – not that you won or lost – but how you played the game."

Joseph Kyle Orr

25th Grand Master of the Grand Encampment

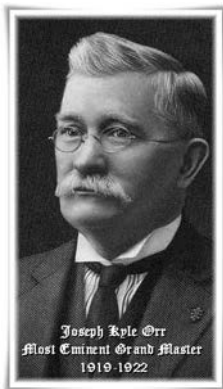
22nd in a Series on our Past Grand Masters

By

Sir Knight George L. Marshall, Jr., PGC

Joseph Kyle Orr was born in New York City on February 21, 1857. After completing the public schools, he entered the commercial department of the College of the City of New York in 1870, and after this, he entered into the wholesale dry goods business. In 1873 he moved to Columbus, Georgia, and in 1884 organized the J. K. Orr Shoe Company. In 1897 the firm was removed to Atlanta, where it developed into one of the largest manufacturing plants in the South. He began the manufacturing of shoes in Atlanta in 1906. More about this later in the article.

Sir Knight Orr never held any political office but kept up an active interest in civic and educational work. He was chairman of the Board of Trustees of the Agnes Scott College in Atlanta and a member of the board of George Peabody College for Teachers at Nashville, Tennessee, and of the Martha Berry College near Rome, Georgia. He served as president of the Chamber of Commerce in Atlanta. In October of 1883, he married Miss Frances "Fannie" Bradley (1861-1929) of Oswichee, Alabama, and two children were born to them, Hattie Orr (1885- ??), daughter, and Joseph, knight templar



Jr. (1886-1942), son. Sir Knight Orr was chairman of the Committee which raised six hundred thousand dollars for the erection of the Young Men's Christian Association Building in Atlanta. He was also active in several other organizations of that city, such as the Atlanta Freight Bureau and the Atlanta Credit Men's Association. In recognition of his activity as a civic leader, he was known as

the "First Citizen of Atlanta."

The J. K. Orr Shoe Company building was placed on the National Register of Historic Places in 1995 for its contributions to the early 20th-century industrial activities in Atlanta as well as being a good example of an early 20th-century factory, designed by architect Arthur Francis Walker. The following is a synopsis of its nomination:

"The J. K. Orr Shoe Company was established in 1897 and located at 30-32



Auburn Avenue. In 1907, an architect, A. Francis Walker, was hired to design a new factory building at 101-103 Yonge Street (the street numbers changed in 1927). By 1908, construction of the building by the W. Bensel Construction Co. was complete. The company manufactured all kinds of shoes for men, women, and children. It was particularly known for its popular "Women's Sport Welts." In the 1920s, it temporarily manufactured luggage. The company marketed their product primarily in the Southeast, however; shoes were also exported to Cuba and South America.

The factory was owned by Joseph Kyle Orr, Sr., a native of New York. In the late 19th-century, Orr joined his uncle's general merchandise company, the Joseph Kyle and Co. in Columbus, Georgia. In 1897, he established the J. K. Orr Shoe Company and moved his business to 30-32 Auburn Avenue in Atlanta. The operation then moved to the new building on Yonge Street in 1908. In 1924, the company produced Red Seal Shoes and was known as the Red Seal Shoe Factory. The factory employed between 200 and 400 people.

During the Depression, Orr kept the factory open three days a week in order to aid his employees. He rented space all over town in order to store the surplus production. The factory continued production under the name J. K. Orr Shoe Company until Orr retired, and General Shoe Co. of Nashville bought the business in 1937.

During the early 20th-century, there were only a few shoe factories in the Southeast. Southern states were not listed in the twelve principal shoe cities of the United States from 1879 to 1933. Orr purchased most of his raw leather in Boston."

Sir Knight Orr became a Master Mason in Mount Hermon Lodge 304 at Columbus, Georgia, in May of 1878. A few years later he served as worshipful master. He was exalted a Royal Arch Mason in Darby Chapter 7 at Columbus, Georgia, in 1882. He was greeted a Select Master in Jason Burr Council 13 in Atlanta in 1905. He received the degrees of the Ancient and Accepted Scottish Rite in Atlanta Consistory in November of 1910. He was a member of Yaarab Temple of the Mystic Shrine.

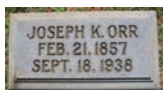
He was knighted in St. Aldemar Commandery 3 at Columbus, Georgia, in January of 1883 and was eminent commander in 1887. That same year, he was elected grand warder in the Grand Commandery of Georgia. He served as Grand Commander in 1895.

At the Triennial Conclave in San Francisco in 1904, he was appointed grand sword bearer of the Grand Encampment and in 1919 was elected grand master.

He was deeply interested in the education of young men and women and while Grand Master, visualized and brought into being the Knights Templar Educational Fund, now known as the Knights Templar Educational Foundation, which had, at the time of his death, assisted approximately twenty-five thousand young men and women in completing their college educations in the various jurisdictions of the Grand Encampment. It was his great joy throughout the remaining years of his life to watch its progress and accomplishments, as well as his pleasure to be able by his wise advice to assist in furthering this splendid work.

He died on September 18, 1938. On that Sunday, he had attended church services as was his custom. Later he attended a meeting to arrange for the

purchase of a site for a boy scout camp. Soon after leaving there, he passed away suddenly. The funeral was held on September 20, at North Avenue Presbyterian Church, Atlanta. Orr had been an elder in this church for many years. The funeral was attended by many prominent Sir Knights of the Grand Commandery of Georgia. Interment was in West View Cemetery.



His tombstone is shown at left.

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

- Dr. Francis J. Scully, *History of the Grand Encampment*, Chapter XXIII, Biographies Of The Grand Masters, as published in the *Knight Templar* magazine, January 1995 Edition, page 16
- Josiah T. Clarke, Knight Templary in Georgia, 1943, by C. Danny Wofford in July, 2013 GA Supplement to *Knight Templar* Magazine
- Photo of JK Orr Shoe Factory, at <https://www.google.com/maps/@33.754371,-84.375435,3a,37.5y,159.18h,100.3t/data=!3m6!1e1!3m4!1smXCymWLL5Jci8rDla6b7eA!2e0!7i13312!8i6656>
- Collection Number: 03054-z , Collection Title: Joseph Kyle Orr Papers, 1922-1925
- National Register # 95001135, 1995
- Orr tombstone photo from <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=109075536>



Grand Encampment

Membership Awards

1130 John W. Bernhardt
Crusade Commandery 23
Haddonfield, New Jersey
1st Bronze

1131 Samuel Joseph Hanners
Bedford Commandery 42
Bedford, Indiana

67th TRIENNIAL CONCLAVE ANNOUNCEMENT



The 67th Triennial Conclave of the Grand Encampment of Knights Templar is coming soon. The Triennial Conclave Committee is working hard to make this a memorable and enjoyable event.

The 67th Triennial Conclave will begin with the drill competition on Saturday, August 18, 2018, followed by a "Pass in Review." The Sunday, August 19th Divine service begins at 8:00 AM. The Grand Master's dessert and cocktail reception are that evening. The business sessions will begin on Monday morning, August 20th with the public reception of distinguished guests and the grand commanders. The business session will continue on Tuesday, August 21, with the Grand Master's banquet on Tuesday evening. Installation will occur on Wednesday morning, followed by the adjournment of the session.

We expect to have a Sunday tour of the Indianapolis Motor Speedway, including a box lunch, but information and pricing are not yet available.

The Indianapolis Marriott Downtown, 350 West Maryland Street, Indianapolis, Indiana, is the headquarters for the Triennial Conclave, and all events will be held there.

If you are planning to fly to Indianapolis, you can ride the Green Express shuttle by "Go Express Travel" from the airport to any downtown hotel. The cost is \$10.00 one way. It is recommended that you make your reservations in advance, but they may be made by walkup at the airport. They accept major credit cards but do not accept cash. https://www.goexpresstravel.com/indy_express

If your state is wishing to host a "State Dinner" at the hotel on Monday evening, please contact the hotel directly to make your reservations. (Contact information on second page)

67th TRIENNIAL CONCLAVE ADVANCED REGISTRATION FORM

Name: _____ Lady/Guest: _____

Title: _____ Jurisdiction: _____

Voting Delegate: _____ Non-voting Delegate: _____

Address: _____

City: _____ State: _____ Zip: _____

Arrival date & time: _____ Departure date & time: _____

Phone No. Home: _____ Cell: _____

E-mail address: _____

Please Print Clearly

HOTEL RESERVATIONS

Room rates are \$169 per night. Reservations may be made online from our website at:
<http://www.knightstemplar.org>

Hotel reservations can also be made directly with the Indianapolis Marriott Downtown, 350 West Maryland Street, Indianapolis, IN 46225, by phone at 317-822-3500. Please mention the group KNIGHTS TEMPLAR to receive the group rate. The cutoff date is July 16, 2018.

REGISTRATION FEE is \$275.00

Includes two tickets to Grand Master's Reception, two tickets to Grand Master's Banquet,
Triennial badge, program book, and gift

\$300.00 after June 1, 2018

LUNCHEON & ADDITIONAL TICKETS

___1___ Registration Fee		<u>\$275.00</u>
_____ Late registration fee of \$25		_____
_____ Grand Master's Dessert/Cocktail Reception (Additional tickets)	\$55.00 per person	_____
_____ Monday Ladies Luncheon	\$38.00 per person	_____
_____ Grand Master's Banquet / Entertainment (Additional tickets)	\$75.00 per person	_____

PLEASE SELECT YOUR CHOICE:

Roasted Pork Loin # _____ Hazelnut Crusted Salmon # _____ Vegetarian # _____

TOTAL DUE \$ _____

Checks payable (in U.S. Funds) to: Knights Templar 67th Triennial Corporation

Complete this form, print a copy and mail to reservation chairman:

Rodney A. Mann
902 Oak Park Drive
Shelbyville, IN 46176
rodneymann33@gmail.com

Name: _____ Jurisdiction: _____

See you in Indianapolis in 2018!

**67th TRIENNIAL CONCLAVE
OFFICIAL SOUVENIR PROGRAM BOOK
VENDORS AND DISPLAYS**



The 67th Triennial Conclave of the Grand Encampment of Knights Templar is coming soon. The Triennial Conclave Committee is working hard to make this a memorable and enjoyable event.

You can be a permanent part of the conclave by appearing in the official souvenir program book. The book will include a welcome message from the Grand Master, a schedule of events, some information on Indianapolis, and the collected congratulations and best wishes of those contributing material and advertisements. Those who wish to contribute should send camera ready material, including high resolution photos or graphics, to:

Robert J. Frazer, 3208 NW C Street, Richmond IN, 47374-4554 / 765-966-5684 / bobnancyfrazer@aol.com

Pricing for inclusion in the book is as follows, subject to space availability. All material must be deemed acceptable by the Triennial committee.

Inside front or back cover \$250

Gold Page \$125 / Full Page – White \$100 / Half Page \$50 / Quarter Page \$40

Checks and money orders (in US dollars) should be made payable to the 67th Triennial Corporation and submitted before July 1, 2018

67th TRIENNIAL CONCLAVE SOUVENIR PROGRAM BOOK FORM

Name: _____

Address: _____

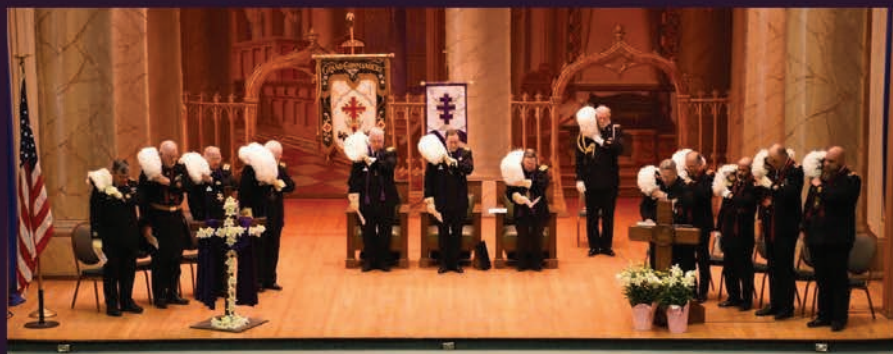
City: _____ State: _____ Zip: _____

Phone No. Home: _____ Cell: _____

E-mail address: _____

VENDER AND DISPLAY AREA

Those wishing table space in a reserved area for venders and display may reserve tables at the rate of \$30 each for Saturday through Tuesday. Please reserve your space by contacting Larry Brown, 9351 E County Road 450 S, Selma, IN, 47383-9799 / lwbrown23@yahoo.com / 765-288-0169.



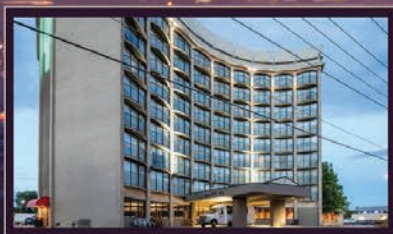
Western States Easter Observance



**Salt Lake City, Utah
April 1, 2018**

**Banquet Saturday, March 31
Easter Morning Service
Easter Brunch**

**Join Us ~ <http://wseo.us>
The Salt Lake Masonic Temple
The Hotel RL (Red Lion)**



Photos by: Adam Barker - Visit Salt Lake (Background), Michael Shippler, PGC (WSEO 2017 Celebration), Red Lion Inn (Hotel RL), Michele Balke (The Salt Lake Masonic Temple).

6TH ANNUAL MID-AMERICA EASTER OBSERVANCE

The Grand Encampment will sponsor the
6th Annual Mid-America Easter Service

*Hosted by the Grand Commanderies of
Iowa, Kansas, & Missouri*

**Banquet, Saturday March 31, 2018
Westin Crown Center at 7:00 P.M.**

**Sunday, April 1, 2018 at 8:00 A.M.
Liberty Memorial**
100 W 26th Street, Kansas City, Missouri

**Easter Buffet Brunch
Westin Crown Center at 9:30 A.M.**

Host Hotel – Westin Crown Center
1 East Pershing Road, Kansas City, Missouri
1-800-291-9434 ask for 2018 Easter Service rate

Knight Templar Easter Service Special rate of \$139.00 (Single or double) plus taxes
<https://www.starwoodmeeting.com/Book/GrandEncampmentEasterSunriseService>

Look for details at www.knightstemplar.org.





88th ANNUAL EAST COAST EASTER OBSERVANCE – 2018

The 88th Annual Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia, on Sunday, April 1, 2018.

HEADQUARTERS HOTEL

The headquarters hotel will be the Hilton Crystal City at Washington Reagan National Airport, 2399 Jefferson Davis Highway, Arlington, Virginia. Our special Knights Templar rate will be \$103.00 per room, based on double occupancy. Please make your reservations directly with the hotel by calling 703-418-6800 (mention Knights Templar). A hotel reservation link is available on our website at: www.knightstemplar.org.

MEALS

A meal package is available for \$75.00 per person, and includes Saturday evening dinner and Sunday morning breakfast buffet. Order your meal tickets from the Grand Encampment office. Registration forms are available online at www.knightstemplar.org for credit card processing, or mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately; Saturday dinner, \$60.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned on a first come first served basis. If you would like to be seated together please send in your payment as a group.

Note: The hotel and meal ticket cutoff date is March 1, 2018. No tickets will be sold at the door.

Grand Commanders and their ladies are invited to attend the Saturday evening dinner, courtesy of the Grand Encampment. Prior reservations are required with the Grand Encampment office.

EASTER MORNING SCHEDULE

Breakfast buffet – 6:00 a.m.

Buses begin to leave hotel – 6:30 a.m.

Parade will step off at 7:40 a.m.

Easter Memorial Service – 8:00 a.m.

Buses return to the hotel after the service at approximately 9:30 a.m.

OTHER DETAILS

Grand Commanders are requested to appoint a delegation chairman and notify Sir Knight Lawrence E. Tucker, R:E: Grand Recorder, 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497, Phone: 713-349-8700, Fax: 713-349-8710, E-mail: john@gektusa.org.

A Message From the Chairman of the Knights Templar Eye Foundation Annual Campaign

Greetings!

As we begin a new year, our thoughts turn to new goals we set for ourselves. Most of us will try to eat better, lose weight, and be a better person. These goals fall by the wayside in a few days or a few short weeks. Each of us as Knights Templar must continue to be faithful to the mission of our wonderful charity, the Knights Templar Eye Foundation.

Our mission is "to improve vision through research, education, and supporting access to care." In support of our mission, the trustees of the Eye Foundation started in 2011 to look at ways to support both research and education. Endowed professorships were selected as the way to further our mission. The professorship at a major teaching and research university provides the Foundation with visibility and creates a partnership legacy with the university. In November of 2017, a new endowed professorship was formed:

Knights Templar Eye Foundation
Presidential Chair of Ophthalmology
At Baylor College of Medicine

This new professorship is the third. The other two are:

Knights Templar Eye Foundation Inc.
Professor of Ophthalmology Research at Mayo Clinic

Knights Templar Eye Foundation Inc.
Professor of Ophthalmology at the Wilmer Eye Institute of Johns Hopkins University

In our special year of the 50th Voluntary Campaign we must continue to be faithful to our mission. We must do our part to continue this great work, providing aid to our research partners as they search for cures for those whose lives can be so drastically changed by restored eyesight.

Help me to help those who need to find access to eyecare. Increase your contribution by 50% for the 50th Voluntary Campaign. Please remember the Knights Templar Eye Foundation in your estate planning.

God Bless!
Fraternally,

Rodney A. Mann, KGC
chairman 50th Annual Voluntary Campaign



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Marty M. Cusing	CA	Henry A. Adams	FL
Robert E. Gordon	GA	Wallace D. Mays	GA
John J. Brown	HI	Charles G. Coy	MO
Jeffrey A. Bolstad	MT	Dennis A. Sheridan	NH
Frederick E. Morse	NJ	Marcos D. Ostrander	Panama
Dallas L. Holtzer	PA	Richard E. Kretz, Jr.	VA
Joseph L. Andre	CA	Robert W. Gregory	CO
James G. Mashburn	GA	Douglas C. Fraker	IN
Robert W. Hamilton, Jr.	IA	Robert B. Betts	MA/RI
Thomas H. Heinig	MA/RI	Donald S. Stevens	MA/RI
Albert Hall, III	ME	Scott G. Lapp	MD
James A. Massey	MD	David McManus, Jr.	MD
Stanley L. Wilson, Jr.	MI	Jean P. Haberichter	MO
Jeffrey A. Bolstad	MT	Lewis H. Busell	NH
George X. A. Tsirimokos	NH	Mike Cefaratti, III	NJ
Lee A. Grimes	NJ	Donald E. Elefson	NY
Thomas X. Tsirimokos	OH	Jackson R. Wagner	OH
Larry D. Horath	PA	George S. Mabry, Jr.	SC
Michael E. Clift	TN	Jack M. Harper, II	TX
Ernest D. Toney	TX	James E. Washek	TX
Bruce R. Howard	VT	Joseph E. Reese	WA
David D. Mahoney	WI		

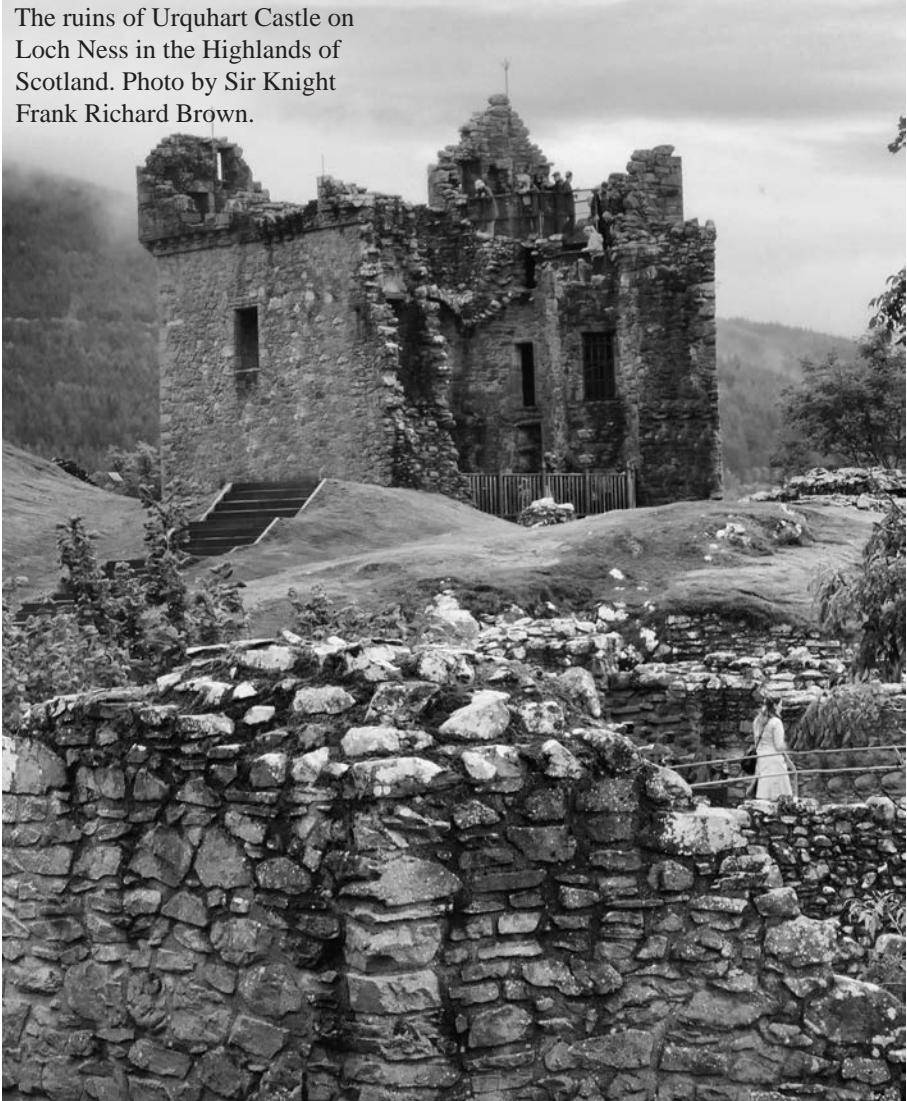
Grand Commander's Club

Thomas R. Pledger, Jr.	FL	Thomas R. Pledger	FL
Kenneth A. Rautiola	MI	Eddy W. Whitcomb	NH
Mark E. Megee	NJ	Robert Schlegel, Jr.	NY
Thomas X. Tsirimokos	OH	Nicholas J. Williams, Jr.	PA
David D. Smith	TN	Buck Carroll	TX
Cecil M. Gregg, Jr.	TX	Thomas W. Eichenberger	TX
Joel T. Bundy	VA	William R. Fuzia	VA
Steven Cheechov	CA	Joseph K. Dongo	CA
James L. Lund	IN	Thomas C. Helm	PA
Parker B. Whisnant	SC	Charles E. Campbell	TX
James W. Hendrix	TX		

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 ruins of Urquhart Castle on Loch Ness in the Highlands of Scotland. Photo by Sir Knight Frank Richard Brown.





Note these grooves worn by ropes in the edge of the ancient stone well in the Commandry of Avallieur in Bar-sur-Seine in France. Photo was taken by the editor.

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, e-mail Manager@ktef.us.

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.



Website <http://www.knightstemplar.org/ktef/>

THE MASONIC SIGNIFICANCE OF PSALM 133

By

Sir Knight Jonathan P. Park, PGC

*Behold! How good and pleasant it is,
For brethren to dwell together in unity.
It is like the precious ointment upon the head,
That ran down upon the beard,
Even Aaron's beard,
That went down to the skirts of his garments.
As the dew of Hermon.
And as the dew that descended upon the mountains of Zion.
For there the Lord commanded the blessing, even
Life forevermore.*

The words printed above have been heard by virtually every Mason in at least one context. They were often the first words we heard upon initially entering the Lodge. Of course, the words have another and older significance, constituting the entirety of the 133rd Psalm. Psalm 133 has had Masonic resonance and meaning for over a millennium, having been traced to elements of the initiation rites of early (ca. 1100) Templars.¹ For centuries since, Psalm 133 has been the biblical text generally associated with opening on the first degree of Masonry.

Psalms

It is believed that the entirety of the Psalms (150 in all) represent the work of 500 to 1000 years, with many of the later psalms (including the 133rd) said to be in the style of David. Psalms largely originated as the religious or patriotic songs of the Israelites. They were sung with the accompaniment of an instru-

ment, loosely referred to as a “psaltery,” which could have been a harp, zither, or lyre.

The Bible praises King David as the singer of the songs of Israel, and for his ability in playing the zither; these talents were acknowledge as David later was invited to enter the court of King Saul. (1 Samuel 16:22-23) David was an excellent psalmist, and although we do not know how many of the psalms can be directly attributed to him, seventy-three of them are designated with the formula “Le David.”

Throughout Christian history, Psalm 133 has been called the *Song of Degrees* and the psalm of brotherhood, fraternity, ascendance, and concordance. Before the Masonic usage and significance of Psalm 133, it very probably had significant roots in the ancient legend, or David's song, of the congregation of pilgrims who gathered in the great esplanade of the Temple. People from the entirety of Israel, not previously aware of each other nor of their shared lineage,

heritage, or destiny, came from the Babylonian captivity to congregate in the land of Israel as brothers and sisters of a great family and shared nation.

In this brief article, I intend to explore the meaning and Masonic significance of *Psalm 133*. These are often the first lines heard by Masons, and their allegorical and evocative significance must account for their preservation throughout millennia.

Circumambulation

Psalms were sung while revelers were in motion. Circumambulation is loosely defined as the ceremonial procession around a sacred and meaningful object or enclosure. Allegorically, these punctuated steps have Masonic significance, in that Masonic life and learning is progressive, stepwise, station-to-station, by stages, and in the path of the sun (east to west), while seeking greater light.

Psalm 133 begins with the characteristic word of introduction, "Behold!" In other words, "Listen, take heed, this is greatly important." The word "Behold!" had the same power as the phrase, "Thus saith the Lord!" However, the word "Behold" is a remarkable first word of introduction to someone who is in darkness.

Therefore, an equally important audience for these words consists of the sighted Master Masons on the sidelines or in the cast. These words evoke and remind all of us of our beginnings and hopes. They are a reaffirmation of our own apprenticeship and beginnings as well as of our received Masonic light. They serve as a renewal to us, even as they serve as an initiation to the candidate. When you next hear this word of exclamation, think about with whom it

should most resonate and what it suggests to the more enlightened Brothers about their obligation and commitment to see that the promise revealed to the apprentice in this degree is fulfilled.

The initiate is next taught, and we are reminded, "How good and how pleasant it is..." This is very reassuring to the candidate, and gives him hope of happiness and safety.

Remember how many times we as Masons are encouraged to "trust our guide" and "with this assurance on my part are you willing...as have all Masons done before you." This common and shared trust and faith is founded in the assurance that from each of us, no more or less is expected than has been asked of every Mason who has come before us. This continuity is one of the most reassuring hallmarks of our fraternity. The first degree is not just about God and youth, but it very persuasively sets the tone for fraternal trust. This trust largely comes from shared experience. This will lead to the "unity" later referenced in the psalm and the initiation.

The psalm suggests that this fraternity is satisfying on at least two levels; first, it is good (right, correct, fitting, appropriate) as may be divinely judged, and additionally, it is pleasant (satisfying, comforting) as may be deemed by man. That this arrangement qualifies as both good and pleasant is an explicit confirmation of its significance and perfection.

The following words and lines display prose which is clearly chosen for its depth of meaning and the mood and tone which it evokes; such carefully selected words have survived the test of time.

Next, the word "brethren" denotes a bond and a unity. "dwell together" conveys a non-fleeting nor transient place

and activity, one of continuance and permanence and is as evocative of comfort, home, settled, and abiding.

In Unity

Unity is built of trust and shared experience, and in the case of the Israelites, and to some extent ourselves as Masons, of shared destiny. Unity is essential in a Masonic Lodge, manifesting more globally as unity of thought, experience, intention, and execution. Unity is synonymous with harmony, which Freemasons learn “is the strength and support of all institutions, more especially of ours.”

In the next verse, we are introduced to names which may need some introduction. Aaron was the great grandson of Levi and the older brother of Moses. However, unlike Moses who grew up in the Egyptian royal court, Aaron and his sister Miriam remained in the eastern border-land of Egypt (Goshen). Part of the *Torah* that Moses received from God at Sinai granted to Aaron the priesthood for himself and his male descendants, and Aaron thus became the first high priest of the Israelites. As such, he was worthy of an impressive beard and garments.

He was also due periodic anointment, which was typically performed with the sparing placement of oil of unction upon the forehead. Oil of the unction was a myrrh and olive based perfume formula of divine design.

“And the Lord said unto Moses, ‘Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight.’” (*Exodus 30:34*)

However, we find in this verse an impressive and extravagant use of this oil, “the precious ointment upon the head, knight templar

that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.”

The good and pleasant brotherhood referred to in the first verse, is here compared favorably to one of the most revered situations imaginable, the generous and excessive pouring of rare oils (well beyond the amount needed for simple anointment or consecration) upon a revered theologian. This allegorical use excessive of “flow” will be recapitulated in the reference to water and “dew” in the next verse, which introduces Hermon.

Who was Hermon? Hermon was not a who but is a what. Mount Hermon is actually a cluster of mountains with three distinct summits, each about the same height. The Hermon range covers an area of about 1000 square kilometers within the Golan Heights, and most recently represents some of the land swapped upon the conclusion of the six-day war.

The mountain forms one of the greatest geographic resources of the area. Because of its height, it captures a great deal of sustaining and glorious precipitation (the Dew of Heaven) in a very dry area of the world. Melt water from the snow-covered mountain’s western and southern bases seeps into the rock channels and pores, feeding springs at the base of the mountain which form streams and rivers. These merge to become the Jordan River. The mountains of Zion referred to as receiving the dew are of lesser altitude than Mt. Hermon, while the most prominent of which is the site of Jerusalem.

The waters flowing from Mount Hermon reminds us of the four rivers flowing from Eden to the four corners of the earth. This association with Eden

makes it appropriate for the psalmist to compare the oil of Aaron's ordination with the dew of Hermon. Just as the oil flows from Aaron's head down over his garments, so also the dew of Hermon flows down throughout the land. Aaron is Israel's point of contact with Paradise. Israel enjoys the benefits of Aaron's ordination and access to the Holy of Holies, just as they enjoy the life-giving waters that flow from Hermon. The waters of Hermon refresh the land just as the Spirit, of which the oil is symbolic, refreshes those who are in union with the anointed one.²

The poetry characterizing psalms often rests on the use of parallelism; that is the repetition of an idea, with different words, in the same line or in the following lines. In other words, it is a repetition of ideas for effect and allegorical comparison.

As examples of parallelism, in *Psalms* 133, we are aware of pairs - two individuals, Aaron and David; two geographical points, Zion and Hermon. We are also aware that true concord is a holy thing, a sacred oil and rich perfume which, flowing down from the head to the beard, from the beard to the garment, sanctifies the whole body. It is a sweet morning dew which falls not only on the lofty mountain peaks but on the lesser hills, embracing all with its influence.

Dew is nature's blessing where rain is sparse, and the dew of Hermon is proverbially heavy. Israel poured precious ointments on the heads it honored; that which "went down to skirts of his garments" was evidently great in quantity, significant of

the honor paid to Aaron, personification of the high priesthood. These references represent the parallel flows of generosity, brotherhood, and sustenance.

Even life forevermore; how good and how pleasant is this capstone for our fraternal conduct and labors. I invite you to reread these lines of scripture, either from the perspective of a novice apprentice or from that of the enlightened master who must remain steadfast to ensure that every Mason's experiences within the craft are good and pleasant.

"Behold! How good and pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion. For there the Lord commanded the blessing, even life forevermore."

It is the fulfillment of the promise of our first circumambulation which remains our hope, aspiration, legacy, and charge, not only for the newly initiated, but also for our brothers, for our Fraternity, and for ourselves.

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Sir Knight Jonathan P. Park, Ph.D., is a past commander of St. Aldemar Commandery in Vermont and a past grand commander of the Grand Commandery of Vermont. He resides in Norwich, Vermont and can be contacted at drjpphd@gmail.com.

Notes

1 Gomes, Pinharanda. *A Regra Primitiva dos Cavaleiros Templários* (The Primitive Rule of Knights Templar), Lisbon, Hugin, 1990.

2 *Biblical Horizons Newsletter* No. 16: Additional Reflections on the Dew of Hermon. Peter J. Leithart 1990

The Millennial Knight

Part 2

By

Sir Knight Jason Jones

Recently I wrote to the brethren of our fraternity about recruiting the millennial generation and other young men into our craft, a step that will become ever more important to assure the life and tranquility of Masonry in years to come. Now I write to those young brethren, who's Masonic experience has just begun.

My Brother,

First, let me congratulate you on making one of the best decisions of your life. Making the decision to become a Mason is like no other you will ever make. I hope the mysteries that awaited you behind the door of your Lodge excited you the same as they did me and that the experience has created a whole new world of learning, fellowship, and brotherhood for you to partake in. I hope, if you are reading this, that I can congratulate you on the second best decision you will make, becoming a Knight Templar. If you are not, I strongly recommend joining your local York Rite bodies for an even more amazing journey.

I'm sure by now that you know that the Masonic Fraternity is arguably the greatest fraternity the world has ever known, that throughout his-

tory, some of the most influential men have been dedicated Masons. One day soon it will be up to you to carry on the great legacy they have created and to walk in the footsteps of the wisest men we could ever know. Today however, it is your duty to learn and to absorb all the wisdom you can. I urge you to go introduce yourself to those old men in the chapeaus with the feathers that aren't so white, the blue fifty-years caps, or the fading past-masters aprons, make friends, and tell them "thank you." Years ago many of them, were landing on the beach at Normandy, parachuting into Korea and Vietnam, and fighting for you to be able to live the life you have. Make sure to learn the Masonic ritual from these brothers, but also listen to their amazing stories. As these brothers get older, it is important to assist them any way you can, offer to take them to Lodge, help them up the stairs; a simple gesture as holding the door open for them may assure them that they are leaving their beloved fraternity in the hands of other great men.

It is important to understand that you get out of Masonry what you put into it; you

cannot expect to appreciate the Masonic experience if you rarely make it to Lodge, Chapter, Council, Commandery, Scottish Rite, etc. To be able to grow in Masonic knowledge, it is important to attend functions as regularly as possible, if within the length of your cable tow. I would argue however, that to truly excel in Masonry that you must take the initiative to learn on your own as well. There is enough Masonic literature to last you a lifetime, and I highly recommend not only studying the ritual monitor but picking up the work of Albert Pike, Albert Mackey, Manly P. Hall, or another Masonic philosopher and discussing what you read with other brethren. If you feel like the learning from a particular body is lacking or the esoteric ritual isn't strong, its up to you to change it. I highly encourage you to attend floor practice, schools of instruction, festivals and any other workshops as often as you can. Learn every part of the ritual; strive to be a leader among your home chapter and to visit others. I firmly believe that the intermingling of brethren in Masonry prevents stagnation, malpractice, and disinformation in our ritual.

In your Masonic career, if you are heavily active, you may have brethren that believe you are going to get burnt out and urge you to do less. You must

take into consideration what they have to say; they do not do this with harsh feelings in their heart. I too urge caution on this topic, however; you are the only one that can know what is too much for you. You must be the judge of this and find a balance in your life. This balance is different for all of us, and I urge you to never let anyone make that decision for you. Never be afraid to share your excitement of Masonry with other brothers. Excitement is contagious and spreads like a wild fire. If you're excited about something, tell everyone; chances are that you will be able to excite others as well, which is much needed in Masonry.

Last, Masonry is never to interfere with our family, daily vocation, and service to God. For it is these areas where our presence and devotion is necessary, and without them we would not meet the standards of a Mason. I wish you the best of luck in your Masonic journey and sincerely hope it has made an impact upon your life.


In Christ,
Jason Jones

Sir Knight Jason Jones is a member of Lubbock Commanery 60 of Texas and serves as district coordinator for the Grand Commanders Standard Guard in Texas. He can be contacted at jason.l.jones96@gmail.com.

january 2018

Managing Expectations with the Masonic Quadrant

By
Sir Knight Billy J. Hamilton, Jr.

ne of the most important aspects of any organization is customer service. No matter the industry, ensuring that your customers are happy is the key to ensuring the prosperity of your company. The same is true of Masonry. For those of us who are officers in a Lodge or appendant body, our first responsibility is to ensure that our members are satisfied. They are our customers, and their participation ensures the continuity of the organization into the future.

Like customers of a business, many are not going to tell us when they are not satisfied. They will simply stop coming and will silently choose to go somewhere else to spend their most important asset, **time**. Once it becomes obvious and noticeable that we are not providing what the majority of our members are looking for, it is usually too late. The damage is done, and the organization goes into a decline.

What can we do as officers and active members to mitigate this? Most managers that deal with customer retention will tell you that it is much harder to bring an old customer back than it is to keep them happy in the first place. While our members may not volunteer what they are expecting, there is nothing that prevents us from asking proactively.

If we choose this approach, we must first determine what kind of questions to

ask and how we want to measure the answers. An excellent tool for understanding what members might expect from our organization is the “Masonic quadrant,” as described in Brother Roberto Sanchez’s book, *The True Masonic Experience* (available from Amazon.com).

The Masonic quadrant enables us to plot the four main types of Masonic activities and apply it to both the organization and the individual. These four quadrants are: ritual, light (education/philosophy), philanthropy, and fraternity. In crafting a set of questions, we should include some queries to help us understand where the member perceives the organization in each of these areas and where their particular interests lie. Care should be taken not to take the answers personally; we are looking for areas of improvement. Some Lodges will excel in all quadrants; others will have difficulties in one or more of them. Similarly, we must also be aware of the possibility that the organization already engages in the activities that interest the brother or sister in question, but they are just not aware of them. The issue may simply be one of intra-organizational communication.

When determining when to conduct these surveys, my proposal is that we should consider asking a member at three different points in their Masonic career: during candidate investigation, annual member surveys, and after a

candidate demits or doesn't attend any meetings within a six month period.

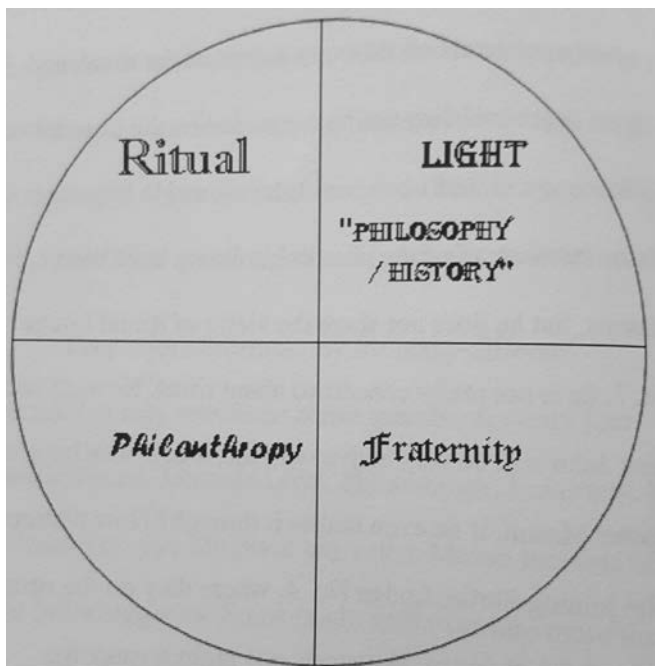
During Candidate Investigation

As we get to know a potential candidate, we should make it a point to include two additional questions in the investigation:

What caught your interest about our group? Candidates come to us for multiple reasons. Some have family or friends involved. Others are

interested by the portrayal of Freemasons in books and movies. A few will be motivated by our philanthropic efforts or may have been personally impacted by them. We should make the effort to understand what exactly brings them to us, attempt to map it to one or more of the quadrants, and inform them of relevant activities or efforts that the Lodge is making in those areas.

What do you expect to gain from Masonry? This question may require some prompting to get an answer, and the answers may not fit among the four quadrants. However, it also creates a prime opportunity to dispel myths and manage expectations from the start. If the candidate is looking for his share of the Templar treasure or anticipates becoming a member of the Illuminati and controlling the world, he may not be a good fit for Masonry. However, if he is interested in understanding why some of the most fa-



mous founding fathers were Masons, we can map him as being interested in the light or philosophy quadrant.

Annual member surveys

We should not take participation for granted. At least once a year, an anonymous survey should be sent out to the members (both active and inactive) to gauge how well we are measuring up to expectations. This can be set up quickly and easily, at no cost to the Lodge, by using an email mailing list or available websites like SurveyMonkey.com. Some potential questions might be:

1) *Please rate us in each of the following areas on a scale of 1 (poor) to 10 (exceptional):*

A) *Ritual (degree work, opening/closing, and*

other tiled activities)

B) Education (discussion groups and classes on Masonic philosophy, exploration of symbolism)

C) Philanthropy (charitable works, volunteer opportunities, fundraising)

D) Social activities (dinners, lodge outings, family events)

2) Which of the above would you like to see more of in the next year?

3) Would you be willing to help organize or volunteer?

As mentioned previously, your group may already offer that for which the member is looking. In this case, the solution may simply be an improvement in communication. If the activity does not already exist, question three will help you to identify the members interested in helping to start a new initiative.

Exit interview

(demit or extended inactivity)

These are the most delicate, and I would suggest that every effort be made to do these in person. These should be done either by visiting the Brother at home, meeting for lunch, or a personal phone call. Unlike the previous two surveys, there should be no standard format to the questions asked in this interview. It would be best to begin by asking if

there was anything that the Lodge could do to help. In some cases, the Brother may have left for reasons unrelated to anything that the group is doing. Changes in work schedules, financial situations, family obligations; these things always take precedence, and we should be sensitive to those. However, during the conversation, we should listen for queues that might indicate where the member placed us in the Masonic quadrant, and what led to their inactivity or decision to leave. These exit interviews are important for several reasons. They can help to uncover areas of improvement in leadership, communication, or activities. At the very least, we would let the member know that the group is still there for them, and may uncover unexplored opportunities that might interest them and others in becoming active again.

By using the Masonic quadrant, we can better understand what our members expect from our organization. We can identify areas for improvement, or perhaps match the member with another group that might better fit their interests. If we take a customer management approach to lodge activities and learn what our customers expect, we can keep members engaged and active, and better position ourselves to grow the fraternity into the future.

Sir Knight Billy J. Hamilton, Jr. is a relatively new member of Worth Commandery 19 in Fort Worth, Texas. He can be contacted at bhamiltonx75@gmail.com.

Sir Knight Grant Sharp, whose article appears on the next page is grand captain general of the Grand Commandery of Knights Templar of Oregon and past commander of DeMolay Commandery 5. He can be contacted at gisharp01@gmail.com.

The Secret Conspiracy of Christmas

By

Sir Knight Grant Sharp, GCG of Oregon

Few Christians are aware of where the creche comes from, and how the first Christmas celebration came to be.

The earliest documentary of a feast or celebration of the nativity appeared in 336 A.D., celebrating the virgin birth on December 25th. It is interesting in the context of political action by the government of Julian to divide Christians and thus weaken them as a political power. Julian developed a program to split the Christians by favoring Donatists over the Nicene. The two groups were divided by the concept of Christ preexisting as a God Head in the trinity, and the Donatists strict adherence to the purity required to be a priest or leader of a congregation.

The celebration of Christmas was first celebrated to unify the two groups of Christians by reminding them of the true fundamentals of where The Christ came from and of the commonality required to be a Christian. Optatus, a local bishop in the community in Milevic, squarely in the center of the religious conflict of Nicean and Donatists, brought his meager skills to the pulpit to remind each of the near warring groups that their interests were common and not divisive.

His lesson as best we can recreate it was: "Like the Magi, Christians present their gifts to God: the gold of their steadfast faith, the frankincense of their holiness of life and charity, and the myrrh of their suffering. Our faith is the gold tried in the fire. Let us hope therefore in the Lord, and we will be liberated from the

devil and escorted by the angels."

Today's Christians purchase goods and glitz, often made by those without faith. They succumb to commercial marketing, popular advertizing, and visible greed but yet profess a small hope. We make impossible promises, expressed in hope and faith. In spite of monstrous potentials of terror and evil in the world, we hold on to promises of "peace on earth and good will to all," with social, political, and economic chasms separating us further.

"Christians drape lights on the trees, bake cookies, attend the children's pageants, and flock to Midnight Mass even when we might not have thought of church all year. Our hopes, perhaps our hope against hope, lie under the surface of our seasonal customs and pervade our dogged resolution to honor the mysteries we cannot explain. We do not let the bullies win—be they fourth century Circumcellions or twenty-first century terrorists, we celebrate Christmas with the best we have at hand." Susan K. Roll

The creche is a visual reminder that we, as Christians, come from a commonality, of one concept and event. It's history is born in the conflict of a government determined to divide the faithful. It's reward is in providing that reminder that beside all differences we have in our religious practices, no matter our church or frequency of church attendance, we have one true and beautiful foundation of faith, the virgin birth of Christ and now the celebration of Christmas.

WHAT IS IT WORTH?

By
Sir Knight Harold C. Peterson, PGC

Much has been written about the membership decline and what has caused it. We certainly cannot resolve a problem if we have not found a plausible cause for it. Many tell us that attitude is half the battle. That can be taken to mean both half the victory and half the defeat. This paper will explore one probable cause for members losing interest in the fraternity in general and more specifically in Chivalric Freemasonry. There are probably other plausible causes that could be addressed, but this is the topic selected. Worth is as necessary as excitement. We will ask whether our experiences reveal Chivalric Freemasonry's worth to us.

We tend to reflect our perception of the worth of any activity by the attention we give to it. We can really get excited about those things we say we love. Sharing is often based directly upon our excitement, but we don't always find the time or need to share the reason for our excitement. We fail to encourage newer Knights when we find no reason to be excited about participation in Chivalric Freemasonry. This is one of the common but less documented duties involved with sustaining Chivalric Freemasonry. All Chivalric Freemasons will feed off the worth you show in the order.

Reason for the Question

I am currently active in a smaller commandery, which means that there is often a struggle to meet the requirements for knight templar

a quorum. The problem is even more exaggerated at the annual conclave when a slate of officers must be filled. The Knights in attendance often must be coaxed to fill vacant officer positions, and few officers feel the need to inform the commander of their absence, much less to ask his permission to miss a conclave. These symptoms should alert us to the presence of a current or potential problem.

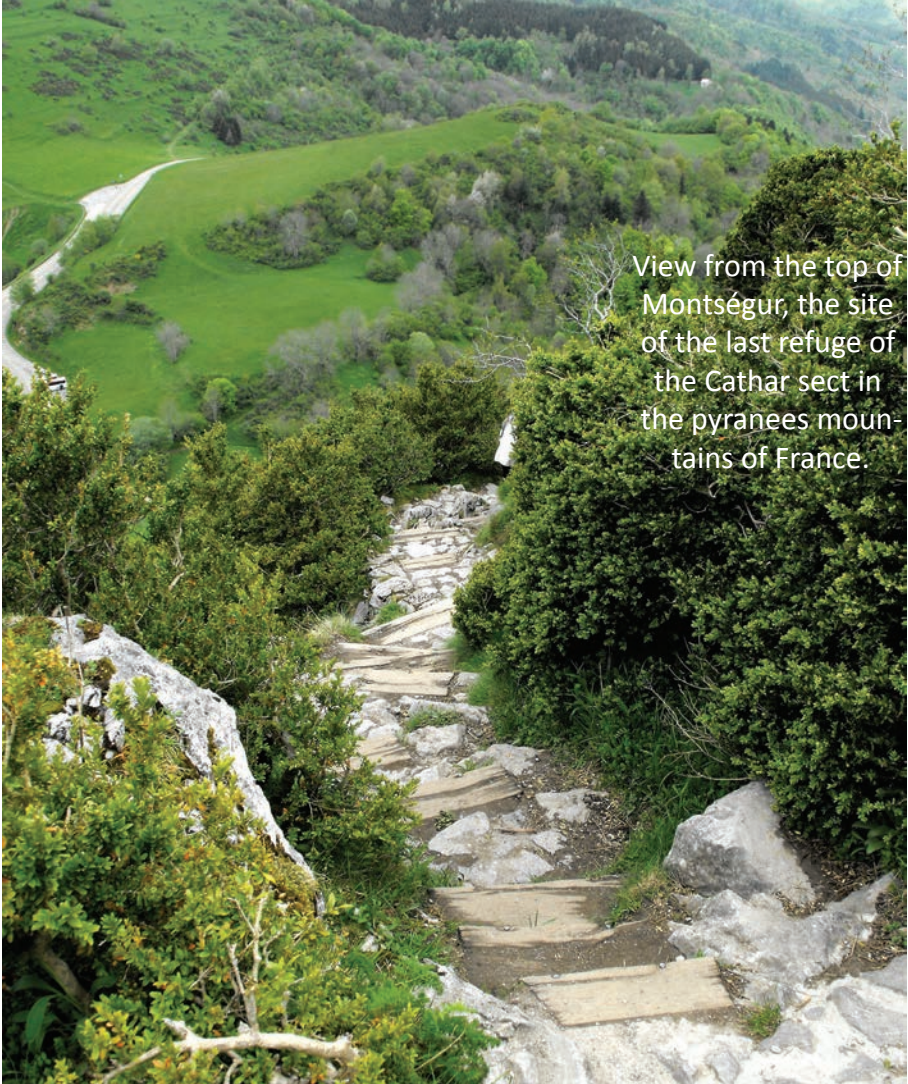
It is unreasonable to rest assured that our membership will sustain itself when our officers are not excited about their work. This is a tangible representation of worth. Knights selected to serve their commanderies have an obligation to remember to actually serve their Commanderies. Service to the Commandery means that the needs of the Commandery must come foremost during each and every conclave. There doesn't appear to be as much of a problem in respect to service among most junior officers, but some officers are inclined to take unnecessary pride in the higher offices. The Commandery cannot function well if there is any lack of cooperation between any of its officers. We could potentially lose members over disunity among our officers.

The Grand Encampment statutes clearly define the role of the Membership Committee as a resource for assistance with all manner of membership problems. I used that assignment of duties in the tasking of the Membership Committee I assigned in Wisconsin. I had hoped I would see that tasking was

carried out, but the chairman of that committee chose another approach. Each constituent Commandery is given a mandate to create one new Knight each year. That will not sustain growth by itself necessarily, but it is a start. I didn't get much information volunteered to me from the Membership Committee, and I didn't feel I could ask for assistance unless the committee I had appointed was likely to produce significant growth.

I know the infrastructure exists, but I am not sure that the implementation has been effective. We have the structure of a plan and that means there is yet hope.

Sir Knight Harold C. Peterson is past grand commander of Wisconsin, is a member of Sheboygan Commandery 32 of Wisconsin and Allenby Commandery 73 in Ohio, resides in Mantura, Ohio, and can be contacted at haroldpeterson76@gmail.com.



View from the top of Montségur, the site of the last refuge of the Cathar sect in the pyrenees mountains of France.



Beauceant News



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The Holy Cross on
our distant
mountain side.



Knights



at the Bookshelf

By
Sir Knight John L. Palmer

Freemasonry, The Esoteric Tradition, Fabio Venzi, Lewis Masonic, 2016, 249 pages, ISBN: 978 0 85318 534 5.

The belief of this author is that Freemasonry has descended or degraded from an esoteric initiatic experience into a social and philanthropical society, but that it has the potential to restore itself to its original esoteric self. The sentences in this book seem to average about eighty words and contain a plethora of words like “superfetations” and “metahistorical” and “phenomenological.” On the other hand, he explains at length what the word “esoteric” really means and suggests that a truly esoteric subject cannot be understood or even studied by the uninitiated while the initiate sees no need either to study it or to try to explain it to the uninitiated.

He does get into an explanation of many readily identifiable Masonic symbols and what they mean from an esoteric point of view. Included are chapters with titles such as “The inhomogeneity of Space” and “Secularisation and Nihilism” and “Tradition and Science. Shel-drake’s ‘Morphogenetic Fields.’” I suggest that you have a dictionary handy when you sit down to read this one.

For those of you who are convinced there is far more to Freemasonry than meets the eye and who are willing to devote time and study into discovering this “hidden purpose,” you will find this book both challenging and gratifying, provided your vocabulary is adequate to really understand it.

I think I’ll just settle for “a beautiful system of morality.”

Freemasonry The Esoteric Tradition



Fabio Venzi

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*“In the beginning, God
created the heaven and
the earth.”
Genesis 1:1*

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