



Knight Templar

VOLUME LXV

April 2019

NUMBER 4



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**Address changes or corrections
and all membership activity
including deaths should be re-
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not report them to the editor.**

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**Cover photo of gargoyle and
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Cathedral in Paris, France was
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Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Uour Grand officers have just concluded a strategic planning session with our Membership Committee. One item that we discussed was efforts to reduce the number of demits and suspensions we are experiencing. If there is a “silver bullet” or “magic elixir,” other than hard work, we would have discovered it by now. However, we do have several suggestions.

At the outset, we are in competition with other interests for our member's most valuable asset – time. A Sir Knight will only invest his most valuable asset with his Commandery if he feels that he is receiving something of equal or greater value in return. Often, barring reasons of health or economics, a demit or suspension tells us that the Sir Knight either did not find what he was seeking or promised in Templary or, that if he found it, it is no longer being provided. Thus, we would encourage you to conduct a performance review or critical assessment of your Commandery and look for opportunities to provide a better experience for your members. Limit the mundane and focus on providing your members with an educational, inspirational, and enlightening experience. They will reward you by investing their most valuable asset with you.

If you are uncertain of how to proceed, we would recommend surveying or polling your members for ideas and conducting “exit interviews” with those who are leaving or who have left. Short of those indispensable tenets that define Templary, you are only limited by your imagination.

Over the coming months, we will be launching several new programs and products to assist you in this effort. These include a Templar education and development course and Order of the Temple DVD. The Membership Committee will also be adding items to the membership “tool box” on the website. We would encourage you to look in the tool box, rummage around, and try one or two tools that you think might be helpful.

We are pleased to announce that, thanks to the efforts of Sir Knight Garry M. Paxinos, the *Knight Templar* mobile app is available through the website at the Apple App Store, or at the Google Play Store.

<https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8>
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Courteously,
Jeffrey N. Nelson, GCT
Grand Master





KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Registration for the 2019 IN THE FOOTSTEPS OF JESUS PILGRIMAGE is officially closed. We have reached our limit of fifty participants. We already have several people on a waiting list.

Looking ahead, do consider these two upcoming options:

KNIGHT TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS 2020 (and those with mild mobility issues) This pilgrimage is designed for those who may not be able to handle the aggressive itinerary of the "Footsteps" pilgrimage. The schedule is modified to involve not as much walking and climbing (although there is still some). The SENIORS pilgrimage is also open to Sir Knights, their ladies, friends, and guests. Each person is responsible for his own fees and expenses related to the pilgrimage. We are not able to accommodate significant mobility issues or wheelchairs.

The KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS is scheduled in mid-November on every fourth even numbered year or more often if interest warrants. The tentative dates for 2020 are November 9 – 19, 2020. Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.

IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE 2021 for Sir Knights, their ladies, friends, and guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. This pilgrimage is an eleven day program that covers as much ground as possible in the touring days (we average 5 – 7 miles of walking many days, often uphill or up steps and on uneven surfaces).

The IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE is scheduled in mid-November on each odd numbered year. Tentative dates for 2021 - November 8 - 18, 2021.

Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

"Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her." (John 20:18 English Standard Version)

"But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened." (Luke 24:12 ESV)

Two endings to the same story. If you attend Easter Vigil or an Easter sunrise service, you will likely hear the latter conclude the Gospel reading. If you attend the primary service Easter Day, the former will be the concluding words. From Luke, we end Easter Dawn with Peter at the tomb, seeing with his own eyes what he had been told. The words of Mary Magdalene were not sufficient. Peter had to know for himself. On the other hand, John's account leaves us with the words of Mary Magdalene herself—the "apostle to the apostles"—and her announcement to the men that what Jesus had said before his death had come to fruition.

For Mary, there was no doubt that it was Jesus. Yes, she first thought that the man near the tomb was the gardener, but that's not the issue—she was grieving, perhaps crying, head downward. It was in hearing his voice that Mary came to know Jesus as the resurrected Christ (after all, faith does come by hearing the Word, as Paul tells the Romans).

Perhaps this is why Peter walked away "marveling at what had happened" rather than believing what he saw—the empty tomb. Peter would not come to believe until later, inside the locked room, when the risen Christ came among the disciples and said "Peace be with you." Hearing the voice of his Master, Peter (and the others, save Thomas) came to believe the Word.

We who believe, do so because we have heard the Word proclaimed to us, just as Mary Magdalene heard the Word in the garden and the disciples heard it in the locked room. One day, we will see, but then our belief is not based on faith, but on sight. For now, our duty as followers and soldiers of Christ is to aid in the proclamation that He is risen so that others may hear the Word and believe, so they might come to have faith, which will come to fruition at that time when they—and we—come before our Creator and the King of Kings. Alleluia! He is risen indeed!

Pie, Coffee, and a Side of Education

By

Sir Knight Tom Hendrickson

The Royal Arch is faced with new challenges today. We find young men standing at our door step, knocking at our door, that are seeking enlightenment, education, spiritual growth, and meaningful experiences. So, we Royal Arch Masons in Minnesota have adopted a method for learning and exploring used by Thomas Edison, the inventor of the electric light bulb. You see, if it was not for pie, coffee, and inspiration we might still be living in the “dark” ages. More on that later.

The young men exploring Masonry today are better informed about the craft than some of our current members. They have searched the World Wide Web and mined the vast information that is available there. They watch the History Channel and have seen the countless shows about Freemasonry. They have read books written by Dan Brown and *Freemasons for Dummies* by Christopher Hodapp. These men come to us with a lot of information, some of it accurate, some of it not so accurate, and it behooves us to direct and educate these young men about the true concepts of Freemasonry.

These men also come to us with a hunger to seek further light and enlightenment. We Royal Arch Masons must be ready for that challenge and be ready to help lead them and help them find that which they are seeking. If we wish to attract and retain these men, we must have more to offer them than a once a year pancake breakfast, poorly read ritual

work, a boring business meeting, and another dues card to put in their wallet.

Our source material or curriculum has always come from our ritual. Our ritual is important, it offers lessons so a Companion can lead a life that is rich and fulfilling. The ritual is the vehicle that can be used to instill our principles into the hearts of men. However, the words of the ritual alone, are not enough. It is the meaning of those words that will lead men to live the ritual’s teachings. Studying the rich history and symbolism of the ritual is essential to the understanding “behind” the words. It is a treasure trove of symbols and analogies that are worthy of introspection and meditation. Finally, the words contain profound truths and a unique perspective on life for those who are willing to make the conscious effort to uncover them.

I believe that we need to consider changing the format that is usually used to present the educational material. For eons, there have been lectures during our meetings to educate on the ritual. The problem is that the lecture format is passive learning and doesn’t engage the listener. Proof of this can be seen when you look around the Chapter and you can count the number of Companions sleeping or the number you hear snoring.

We need to create a learning experience that engages the listener and makes education a more interactive experience. The lectures can be changed into discussions where the listener as well as the presenter become partners in the jour-

ney of knowledge acquisition and sharing.

A concept we in Minnesota have adopted, is that we hold our regularly scheduled business meeting and then have the educational event after. We move the tables into a circle and serve pie and coffee. As soon as the last person is seated, the presentation of points in the ritual or its esoterica begins, and discussion commences. So far, the results of this type of learning have been very positive for us.

First, education is a planned event for every meeting. Second, the discussions last twice as long as our lectures did, signaling much more engagement. Third, attendance is better, and new Companions keep coming back. Most importantly, no one is sleeping, for they are actively listening and discussing along with eating their pie and drinking their coffee. In fact, one night a Chapter even served four different kinds of pie. That caffeine-sugar induced buzz created one of the liveliest discussions I had ever heard on Belshazzar's feast.

Last year the Minnesota Royal Arch Masons began focusing on Chapter education very seriously and have been working diligently developing layers of interactive learning opportunities for Chapters. First, the office of Grand Chapter education officer was created and made a part of the official grand line. Our goal or learning objective is for every Chapter to create an environment in which the ritual and esoterica are performed, read, and discussed at every meeting. It's that simple.

To aid this process, we have created a number of programs to stimulate interactive learning. I created a program that I present to the Chapters called the "The Royal Arch Game Show." I have traveled

to various Chapters, presenting this interactive session which is a parody of a 1970's television game show. The twist is, that the questions asked are from five categories; general Royal Arch trivia, the Mark Master, Past Master, Most Excellent, and the Royal Arch. It's fun, entertaining, and interactive, plus there are even a few prizes.

Another program is called Royal Arch 101. It is a series of written education supplements mailed to the Chapters to be used during Chapter meetings. This program focuses on the basics that are useful for new members and a good reminder for those of us that have been around for a while. This material can be used to supplement and assist our Chapters to enhance their educational efforts.

Our grand lecturer, Chris Wendover, has implemented a school of instruction that is totally different from what you may have seen before. We select a degree and then talk and walk thru it in detail. Action is periodically stopped so that details and certain aspects of many of the esoteric meanings within the degree can be discussed. This way there is time to answer questions on the "how and why" of things that are happening during that degree. These sessions have been held at various Chapters across the state of Minnesota.

We also are trying to take full advantage of the *Royal Arch Mason* magazine supplement to promote education. Each quarter, Minnesota has eight pages that we can devote to communicating with our members and providing educational opportunities.

Last, we developed a York Rite Mentor and Advanced Studies Program. We developed a study guide consisting of twenty-five to thirty-five questions for

each of the degrees in the Royal Arch Chapter, Cryptic Council, and Commandery. There is also a *Quest Book* for each degree. These are available to members on a password protected page of the Minnesota York Rite web site. We are encouraging the Chapter secretaries to assign a mentor for each new Companion, to utilize the *Quest Books*, and to go through the study guides together and work at answering the questions.

This study guide model serves two purposes. If the new Companion can understand all the questions, then he should have a very firm grasp of all of the knowledge of the degrees. Second, the Companion is then prepared to tackle the *Companion Adept of the Temple* course that is available from the York Rite Sovereign College. We are planning to host a study group in the fall of 2018, to help our Companions navigate through the course while insisting that the work must be their own.

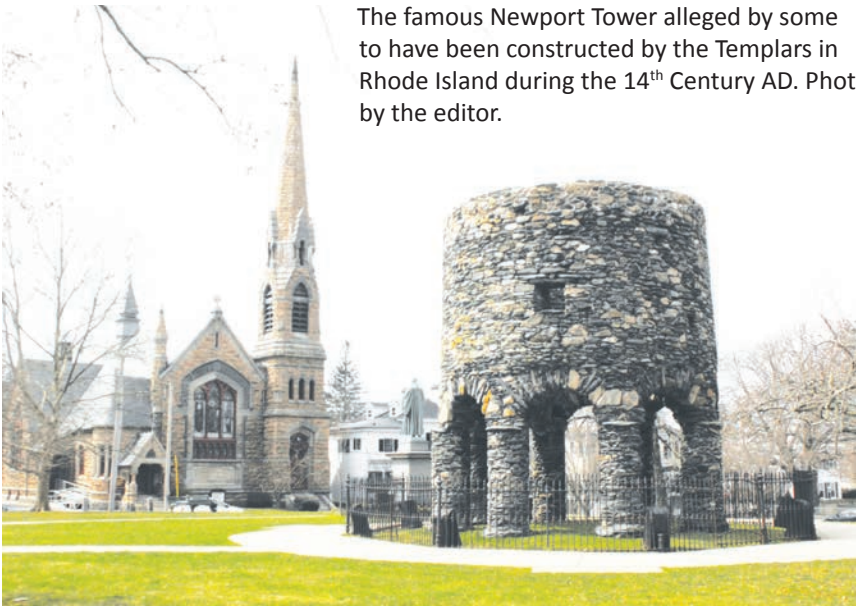
More esoteric papers will be appear-

ing this year as we continue our efforts. This is cutting edge stuff for Minnesota.

So how does Thomas Edison come into all of this? Mr. Edison would spend on the average of sixteen hours a day working while creating his inventions. Many times he would lock himself away in his laboratory and not come out for days at a time. It is reported that he subsisted on apple pie and coffee while working on his projects.

If Thomas Edison could invent such a ground breaking item as the light bulb while living on pie and coffee, just think what we Royal Arch Masons could do with some pie, some coffee, a side of Masonic education!

Sir Knight Tom Hendrickson, PGM is Commander of Minneapolis Mounted Commandery 23 and the Grand Recorder of the Minnesota Grand Commandery. He can be contacted at Tomhendrickson@yahoo.com.



The famous Newport Tower alleged by some to have been constructed by the Templars in Rhode Island during the 14th Century AD. Photo by the editor.

The Spiritual Meaning of Freemasonry

By

Sir Knight Robert Bruneau

In an attempt to revive the philosophical and spiritual teachings of the craft, it will be necessary to interpret some of the rituals used and their source and the meanings from which they are derived.

If we identify the teachings of Freemasonry as a philosophical lesson in the search for meaning in life and attempted communication with God, we should start with the creation and God's purpose for man. There are various methods of researching the practice of study of this communication.

Old lessons took shape in the rituals and methods put forth in Christian alchemy and survived in ancient secret societies dedicated to solving the mysteries of the universe. Therefore, we need to examine the ancient rituals and practices and how they have come forward to modern times.

In these rituals we can see clues of a journey of self-revelation, symbols depicting the original faith of nature in accord with God created humanity.

We touch the spiritual power behind the three Western traditions of Judaism, Christianity, and Islam.

We see the ritual each year commemorating the birth of Christ as the Savior of mankind. A ritual of God becoming man to demonstrate the life of righteous behavior for access to an eternity of love within the bosom of the creator.

The symbolism of this ritual may be derived from ancient mysteries of other "gods" who were born, died, and were resurrected in some fashion.

The hope of Jews falls on the celebration of Rosh Hashana, when the

people have the opportunity to be forgiven for all their transgressions of the previous year.

The devotion of Muslims during the fast of Ramadan attempts to communicate their belief in the salvation promised by their god, scripturally the same deity, manifested in their own particular ways.

All are common in that they are a celebration of hope, not fear; love, not hate. A lesson becomes more difficult when a religion believes that it is the "one true" religion, forgetting that religion was created in order to share the mystery and to worship, not to oppress or convert others.

Each of these various rituals assist us to recreate and renew ourselves and to find a deeper connection with the divine in our everyday lives.

Keep in mind that all of these rituals have a number of similarities. They all view God as Father, and they all view each human being as having an immortal soul created by God.

The Fraternity has utilized various aspects of the known mysteries and rituals of "enlightenment" used by the many organized religions and belief systems from ancient times to present in order to reinforce the teachings of brotherly love and truth sans the segregated meaning applied by numerous organized systems of "religion."

Sir Knight Robert W. Bruneau is a past commander of Commandery 38 in Gulfport, Mississippi. He can be contacted at rwbruneau@yahoo.com.

april 2019

CLEAR & PRESENT DANGER

Knights Templar in the Age of Terrorism Against Christianity & Christians

By

Sir Knight John K. March, PGC of PA

and

Sir Knight Harry J. Smith, GSW of PA

Easter sunrise service, Alexandria, Virginia—this actually happened! A car, unimpeded and using the driveway up to the George Washington National Memorial, drove through the middle of the Grand Encampment officers and attendees in the middle of the service. What if this had been a terrorist shooter, or worse, a suicide car bomber, targeting Christians? Hundreds would have been killed or injured. My personal opinion is that in the future, the officers of the Grand Encampment should contact the local police and have the area sealed off after the beginning of the march up Shooter's Hill. This is the very least security they should provide.

We do not hide the fact that we are gathering there, quite the opposite, we advertise the fact that hundreds of Templar Knights and Christians are holding an Easter sunrise service. We now hold three of these events nationwide. We not only openly advertise the events, we openly advertise the time and place of each event.

I don't know if you have noticed, but we no longer live in a safe and secure world. On Easter Sunday of 2016 in Lahore, Pakistan there was a terrorist attack with seventy people killed and approximately 300 injured during Christian worship. Threats and acts of terrorism are continually carried out globally. No one is safe in a public place or crowd.

One must be constantly alert and vigilant to his surroundings.

How are we as Knights Templar reacting? We openly advocate and promote the Christian religion. We openly publish our meeting locations and times, sometimes online and unsecure, for anyone to view. We sometimes openly invite the public. We blithely go about holding The Grand Encampment Easter sunrise services nationwide, the Gettysburg memorial service at the Friend to Friend Monument and on and on, with no thought of security for our Sir Knights and Ladies. E-mail is not secure, and that is the medium used by most Commanderies and Grand Commanderies to spread the word about the convening of Asylums.

We supposedly (sometimes symbolically) "post a sentinel" to guard our Asylums.

1. He is not, in my opinion, properly armed. Yes, he carries a ceremonial sword, more than likely sheathed. He would, if attacked, be dead on the floor before he could draw it from its scabbard in defense of the Asylum. I have seen nothing in the Templar vows that preclude the membership from entering an Asylum armed. More than that, Templars come to their Asylums armed. As part of their uniforms, they wear swords.

2. More than half of the Commanderies under the jurisdiction of the Grand Encampment don't have enough attendees to even post a sentinel. Once again, in my humble opinion, we should be able to have a sentinel (who may not be a Templar) who is armed well enough to protect the Sir Knights in attendance. We should be able to hire an off duty police officer or have, as a sentinel, a Sir Knight who is legally permitted to carry a firearm.
3. In the Lodge, again in my opinion, the vow is up for interpretation. Yes, there is a line that states we are not to bring anything offensive or defensive into the body of the open Lodge, but that continues with the codicil "to mar the harmony and good order thereof." If a Brother has a legal permit to carry concealed, and no one knows he is in actuality carrying a concealed weapon, how does that mar the harmony of the Lodge? I don't see it.

What, if anything, are we doing to protect ourselves when attending events? How are we ensuring the safety of ourselves and our loved ones in attendance with us? What can we do to protect ourselves? There are practical versus non-practical solutions.

1. Arm the sentinel; terrorists do not care about weapons laws and obligations to not "bring anything offensive or defensive into the body of the open Lodge."

2. Surveil the outside of the building; use monitoring.
 - a. Use outside services, increased costs to be incurred by Commanderies
3. Secure the Asylum using dead-bolt locks to outer doors. Those who are late arriving cannot gain admittance unless admitted by a real sentinel.
4. Contract with an outside security agency or with off-duty law enforcement. Costs will be incurred, but may be less than that of automated surveillance.
 - a. Use retired law enforcement personnel or a security guard.
 - b. Use Members, Fellow Masons or Sir Knights.

I recommend that Grand Encampment begin deliberations on this matter and look into adopting a policy and setting the guidelines for the Grand Commanderies. Allow flexibility for State Grand Commanderies to adopt the same or devise state-specific guidelines depending on laws currently on the books, which in turn are adoptable by their Constituent Commanderies.

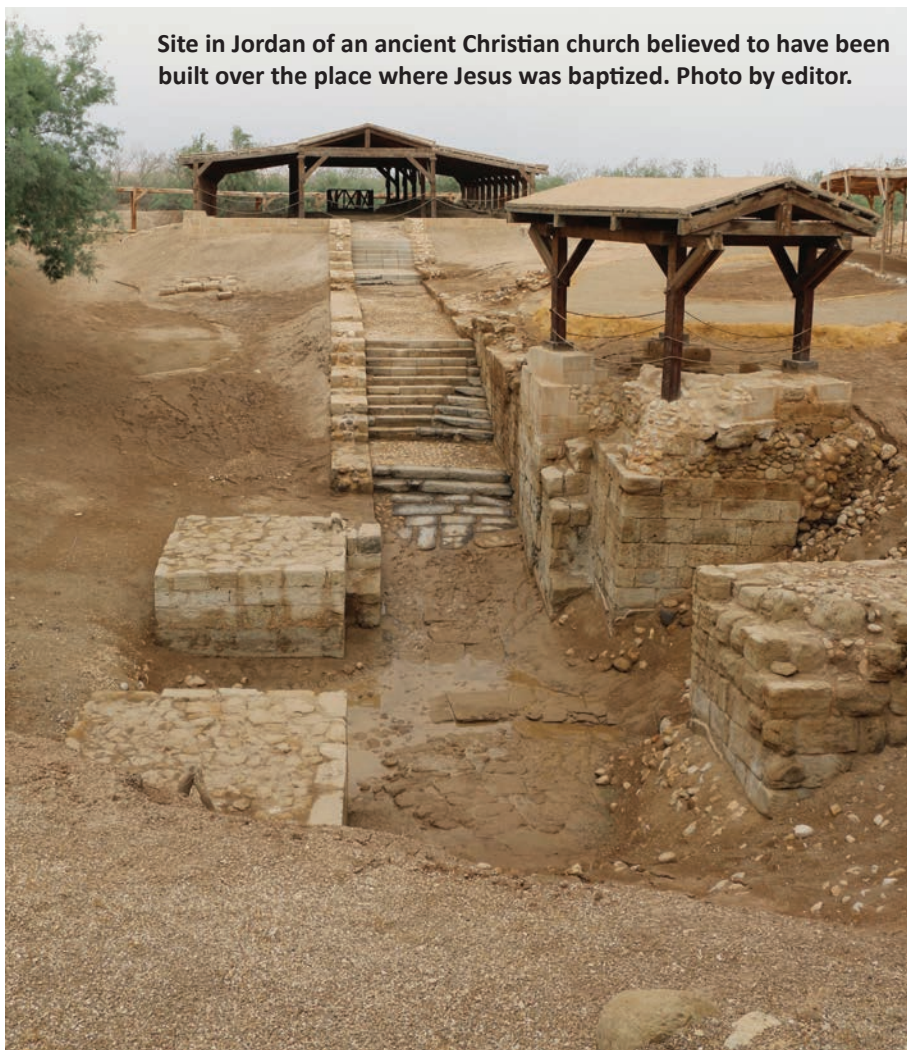
Require State Grand Commanderies to demonstrate that some form of protection has been implemented by all Constituent Commanderies and proven effective. Require Constituent Commanderies to demonstrate that they have implemented reasonable and practical security measures.

We live in uncertain times, which are manipulated by people of uncertain followings and motives. We are obligated to protect ourselves and our families. Aren't Knights Templar our extended family, also?

Sir Knight John K. March is a member of Centennial Commandery 55 in Coatesville, Pennsylvania and DeValois Commandery 16 in Vinalhaven, Maine. He is past grand commander of Pennsylvania and can be reached at travels@ptd.net.

Sir Knight Harry J. Smith is a member of York-Gethsemane Commandery 21 in York, Pennsylvania and DeValois Commandery 16 in Vinalhaven, Maine. He is the eminent grand senior warden of the Grand Commandery of Pennsylvania and can be reached at smithhjktpa@gmail.com.

Site in Jordan of an ancient Christian church believed to have been built over the place where Jesus was baptized. Photo by editor.



WILLIAM TRACY GOULD JEWEL OF GEORGIA

By
Sir Knight Joe Turner, PGC

The Grand Commandery of Georgia, Knights Templar was formed in the asylum of Georgia Commandery 1 in Augusta, Georgia, on April 25, 1860. There were at the time four chartered Commanderies in Georgia, located in Augusta, Macon, Columbus, and Atlanta. The first action of the Grand Commandery was to charter another Commandery, DeMolay 5 at Americus, Georgia, about seventy-five miles south of Macon and about sixty miles southeast of Columbus. This was what might be considered the Grand Commandery's first venture into South Georgia.

At the formation of the Grand Commandery of Georgia, William Tracy Gould from Augusta was elected as right eminent grand commander, and he served until 1868. He was a lawyer, jurist, and prominent Mason of his day. He had previously served as the most excellent grand high priest of the Grand Chapter of Georgia from 1847 – 1854, as the most illustrious grand master of the Grand Council of Royal and Select Masters from 1845 – 1847, and as deputy grand master of the Grand Encampment of Knights Templar from 1853 – 1856. In 1870 he became the 73rd active member 33^o of the Supreme Council for the Ancient and Accepted Scottish Rite, Southern Jurisdiction.

After having served as Grand Commander for eight hard years

during and after the war between the states, he declined further election. The Grand Commandery, though not having much money, decided it would be appropriate to procure a jewel for his service. This was done, and at the Annual Conclave in 1859 a jewel was presented to him. The proceedings offer no information as to the cost of the jewel or the manufacturer's name or city.

William Tracy Gould died in 1882 and is buried in Magnolia Cemetery in Augusta, Georgia. The jewel probably died too. However, a dealer on ebay in Oregon, 3000 miles from Augusta, Georgia, resurrected the jewel in April of 2017. The dealer was selling some stuff for a



local family there in Oregon and this jewel had come down through the family to them. The Atlanta Masonic Library and Museum Association, Inc. was able to win the bid and bring the jewel back to Atlanta where it is now on permanent display for all to see.

The jewel is in excellent shape, is made of gold, and consists of a top bar, a white ribbon, and a golden circle, enclosing a red Templar cross with a shield over the cross. Inscribed on the front is "Grand Commandery" "State of Georgia." Inscribed on the back: "Presented to Sir Wm Tracy Gould R. E. Gr Com KT A.O. 742 T.O. 1868 A.O. 750 by the Grand Commandery Georgia A.D. 1859."



A Message from the Chairman

Good morning Sir Knights! The grace and mercy of our Lord Jesus Christ be with you always.

I hope you are having a meaningful and spiritually rewarding Lenten season. This month we will worship and celebrate the resurrection of the son of God some 2000 years ago. He was crucified on a Calvary cross to save us from eternal damnation and rose from the grave to claim victory over death forever. It's the basis of Templary.

This was a gift to us, freely given, and something that we can in no way earn by whatever good deeds

we do, but we can show our gratitude by giving of our time, talent, and treasure; living as exemplars of faith, hope, and charity.

One way of showing our gratitude is by making a donation to our Knights Templar Eye Foundation. The research done by the scientists we support is unbelievable, and for us to keep doing that great work we need your continued support. With your help, I'm convinced that it won't be long before pediatric blindness and eye disease is something that happened in days gone by.

Happy Easter! He is risen. He is risen indeed! Alleluia!

Yours in His Service,
Jeff



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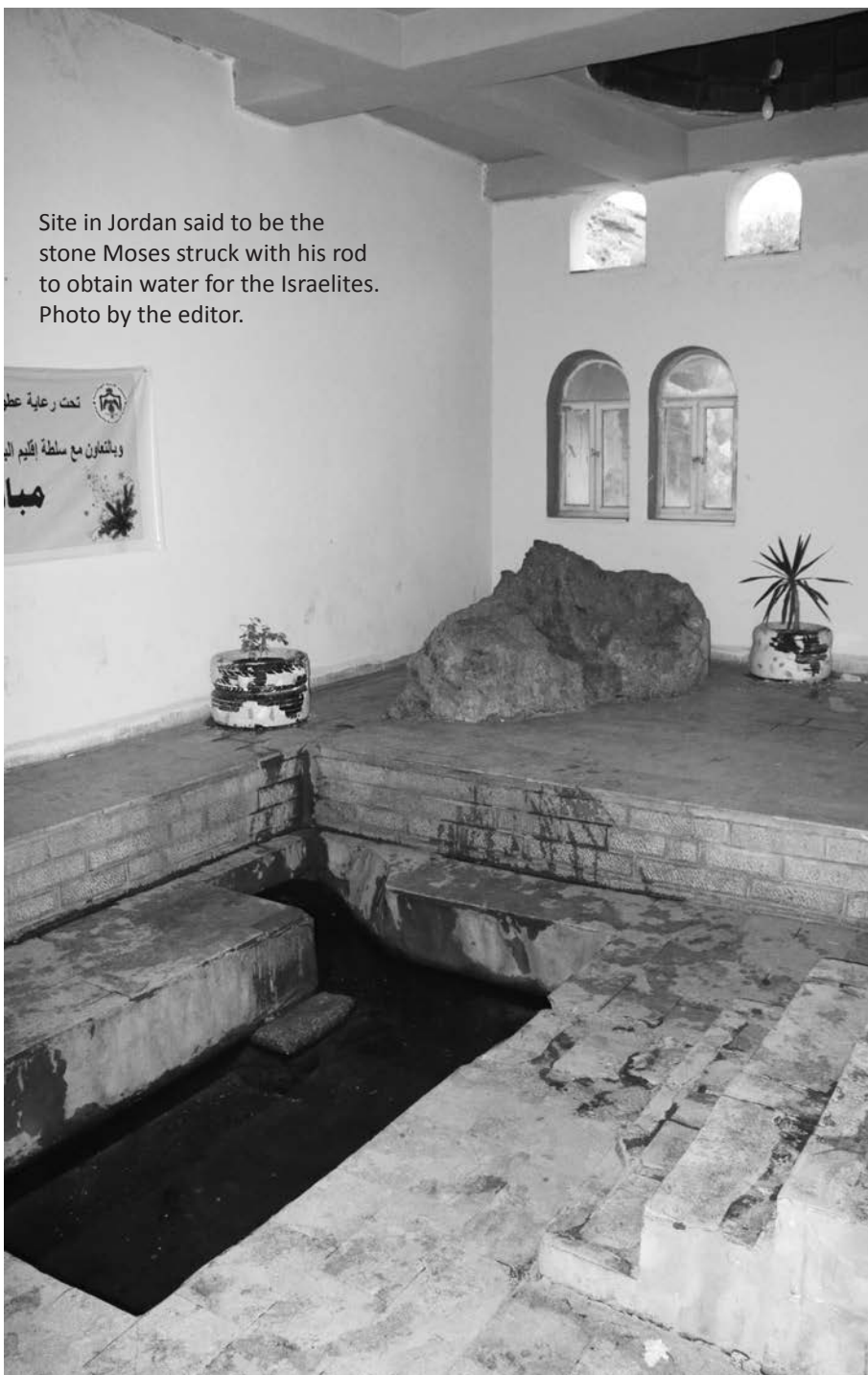
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William H. Daniel	TN	Christopher J. Little	TX
Cecil Martin	TX	Gary S. Pennington	TX
Craig A. Cox.....	VA	Edwin W. Ruark.....	VA
Leonard J. Stevenson	VA	Michael J. Wills	VA
Joseph E. Reese.....	WA		
knight templar			

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.



Site in Jordan said to be the
stone Moses struck with his rod
to obtain water for the Israelites.
Photo by the editor.



Knights Templar Eye Foundation, Inc.

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.

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.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

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www.knightstemplar.org/ktef/

The Templar “Hides Of Land” in Poland

By

Sir Knight James A. Marples, K.T.

With a title such as the above, many people presumptuously conjure up that the Knights Templar may have hidden something in Poland. No, there are no tales of spying or intrigue. When doing research for this article, I learned many new things, including terminology used to denote measurement.

One of the most unique things is that the word “Hide” can denote an amount of acreage of land. The ancient Knights Templar are confirmed to have held 1,000 hides of land (equivalent to about 100,000 acres) upon which they erected a chapel at Chwarszczany in Poland.¹

The site where the Templars built that castle is very beautiful, and was constructed with the dual-purpose of being in a prime viewing location, giving good visibility in the event that the chapel had to serve as a fortress against invaders or attackers.² It is not known where the Templars of Chwarszczany came from. Likely they came from Moravia in today’s modern Czech Republic. Before that, those particular Knights were speculated to have been a branch of Templars that were part of a Silesianian Commandery, which straddled the pinpoint region which corresponds to the modern German, Czech, and Polish borders. It was a strategic area for centuries.

The Church of Saint Stanislaw Kostka knight templar



The Church of Saint Stanislaw Kostka.
Notice the silver bell in the upper story.

is beautiful, and the facade of the former Templar chapel is most impressive with its two rounded columns, one at each end. From all appearances, its very thick foundation was begun at a much earlier time. Perhaps it is on the same site as a previous chapel. Composed almost entirely of stone, it was certainly made to withstand the test of time. The Templars made an early entry into the area around Chwarszczany several centuries ago. It is significant to note that the famous Masonic scholar, Dr. and Sir Knight Albert G.

Mackey, M.D. and K.T., noted that “the ancient Templars had an encampment there, and the modern Masonic Knights Templar made an appearance there in the early 17th Century.”³

The Knight Templar chapels were often fashioned into imposing structures that looked like fortifications or fortresses, because the Knights could not be sure what the future would hold. Chapels were erected for peaceful worship, although no one knew when an invading army or band of renegades might attack. With such uncertainty, they didn’t know if or when an attack might come. The chapels also served as places of abode. In our current climate of the 21st Century, with violence directed at churches and other houses of worship, it is easier to understand why the Templars always wanted protection and why guards were constantly stationed for vigilance. That may have inadvertently given them a secretive nature, but more accurately, it gave the Christian Knights and even pilgrims the vital security they needed.

Central Europe in Medieval days was dependent upon the Knights Templar for preserving Christianity from conquest and extinction. Not all holdings were expansive tracts of land. Some were fairly small enclaves or “Hides of land.” However, in another sense of the word “hide,” the Templars saved the “hides” of themselves and thousands of other Christians. The ancient Knights Templar were prohibited from hunting birds, especially falconry, since it was regarded as a form of amusement. It was also forbidden to hunt wild game, with one exception; the lion or mountain lion. It was believed that “the lion comes searching for what he can devour,” thus Templars were permitted to hunt lions (which were usually mountain lions). The Templars were not barred from taking hides off of a carcass which had been killed by another animal or which died a natural death. Transforming such hides into blankets or tent-material was permitted and “didn’t kill a living creature.”

If you look at the outer part of



the building depicted in photos, the Church of Saint Stanislaw Kostka in Chwarszczany, Poland, appears rather austere. Part of that is attributable to its age and part of it is attributable to practical building measures, where chapels were built hurriedly instead of with an aesthetic eye that artists later cherished and craved, when peace was taken for granted. However, it achieved its objective.

I find it interesting that the word "Hide" (as a unit of measurement) is also derived from the Anglo-Saxon word meaning family. In the early Medieval period, such a tract of land was considered sufficient to support a family. Thus, this particular farmstead which the ancient Knights Templar held was said to be enough to support 1,000 "Hides" or 1,000 families. This is pretty impressive in that sense, alone.⁴ Later a "Hide" was presumed to be 120 acres or roughly 1,982 hectares. Further, each parcel deemed a "Hide" had its own chief who was the representative at gatherings which were composed of thirty-three or thirty-four tribes or clusters (in this case, clusters of Knights Templar), and interestingly the hidage was considered "the center of the world."

Inside the Templar chapels were unique rules which may appear strange to us today. One was: "Do not stand up in Church too long or pray too loudly." That was probably to encourage due reverence to the Lord and not to do so with ostentatious pride. A Knight was to be humble and subservient to the Lord. The Templars were forbidden from making wagers with money, but could make wagers with candles. That would probably be akin to the modern innocuous practice of a gaming-session done with knight templar

only stick matches as the prize. Since ancient Templars were celibate and moved around quite often, they were forbidden to marry; and also forbidden to be godfathers for the same reason. Their lives were always uncertain and transient. Forbidding a Knight to be a godfather was merely avoiding the similar awkwardness of assuming a family if tragic circumstances arose.⁶

While I love the grand cathedrals in major cities, especially in European cities such as Paris, Vienna, London, Prague, and Budapest, I think structures such as this simple and quaint Templar chapel give us pause, in prayerful contemplative thankfulness, to those who came before us. The builders built well, and the Knights who carefully guarded and tended huge swaths of land were good custodians of the area. In many ways, Central Europe owes much of its modern culture to the Knights. The growth of medieval and modern Christianity in central Europe literally hides in plain sight.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehillks@yahoo.com or 1300 Greenbriar Drive, Longview, TX 75604.



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Grand Encampment

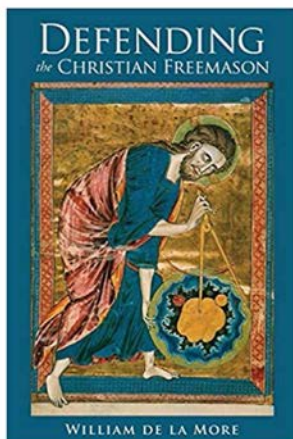
Membership Awards

1175 Roland A. Meader
Heidelberg Commandery 2
Mannheim, Germany

1176 Matthew Dean McGee
Ben Hur Commandery 14
Ponca City, Oklahoma

1177-1778 Michael DesPlanque
Zerubbabel 68
Albia, Iowa
1st Bronze Cluster

1179 - 1185 Timothy J. Henwood
Hugh de Payens 1
Little Rock, Arkansas
1st Silver Cluster



Defending the Christian Freemason:
Counter-arguments
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Love Is Still the Greatest

by

Sir Knight Jeffrey Kuntz

The thirteenth chapter of the apostle Paul's first letter to the Corinthians is one of the most well-known passages in the *Bible*. Even some unchurched people are familiar with it and know it as the "Love Chapter." The lovely passage begins with such a beautifully and poetically flowing verse: "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal." This is, of course, taken from the King James Version of the *Bible* which uses the word "charity," where "love" is used in most other translations, including the *New King James Bible*.

This stems from the fact that "charity" derives from the Middle English *charite*, which originates from the late Latin *charitat-caritas*, meaning Christian love. There seems to be, especially with this understanding, a certain beauty with the use of "charity" in that popular passage. The original KJV rendition of the Love Chapter should, of course, be familiar to Freemasons who have received some of the "higher" degrees.

The study of psychology divides the subject of love into quite a number of categories, ranging from romantic and sexual love to Platonic and spiritual love. Theologians generally classify love into three types: Eros, after the Greek goddess of love, representing the romantic and sexual kind; fraternal or brotherly love; and agape, also a Greek word, but meaning "perfect love," used in the *New*

Testament to mean spiritual or Christ-like love. Most dictionaries define these three basic kinds of love. Of course, we are concerned with the purely Christian love, agape, which is synonymous with charity. John the Evangelist, in his Gospel, expressed this purely spiritual love as coming from God the Father, with one of the most well-known single verses in the *Bible*: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (3:16)

Paul goes on in the Love Chapter to explain that a believer might have such gifts as that of prophecy and much knowledge and understanding of the Kingdom of God, and have such great faith as to move mountains, but in the same verse he writes that if one has not charity—or love—he is nothing. As though that were not enough, Paul further writes that if one gives all his possessions to the poor, and even as much as gives himself to be burned to death, and has not love, he is still nothing. In the next few verses, Paul enumerates qualities of love. He writes that it is long-suffering, patient, and kind. We could also safely paraphrase that he explains that love is not jealous, boastful, or conceited and that it is tolerant, unselfish, civil, well-mannered, considerate, and pure-minded. Again directly quoting Paul from the KJV translation, he continues to write in a beautifully poetic style that love "Rejoiceth not in iniquity, but

rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth..." (vss. 6 - 8).

Certainly another important passage expounding upon the spiritual agape love is the fourth chapter of the First Epistle of John. In it he states twice that "God is love"— in verses 8 and 16. This simple sentence has been broached in many discussions, essays, and sermons as to its exact meaning. John explicates its import a few verses later by writing, "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (vss. 12, 13) This passage is similar to Jesus' mini-sermon in the fifteenth chapter of John's Gospel based on the Savior's well-known saying, "I am the vine, you are the branches." (vs. 5) In the following verses, Jesus speaks about abiding in Him and His word as he abides in the Father's love. In verse 12, He says, "This is my commandment, That ye love one another, as I have loved you." In the next verse, Jesus utters what is perhaps the most profound saying about love ever spoken: "Greater love hath no man than this, that he lay down his life for his friends." Jesus surely set this great example when He gave His life by dying on the cross for all humanity.

Let us examine a little further John's simple statement, "God is love." He seems to be defining God here, but we can be fairly certain that this is not his real intention, as true an aphorism as that expression, no doubt, is. As Emmet Fox, an Irish-born American Christian writer, pointed out in his excellent book, *Alter Your Life*, to define God is to limit Him. God is infinite, so with the limita-

tions of language and human understanding, it is impossible to define Him. In *Alter Your Life*, Fox uses the term Divine Love to explain John's maxim, "God is love," and how Divine Love overcomes fear. He wrote, "The best way to rid yourself of fear is to realize Divine Love." Having had mystical leanings, Fox went as far as to also write, "If you could feel a sense of Divine Impersonal Love toward everyone, no one could hurt you."

A personage who might come to mind, then, is Brother George Washington. Our first United States president was a praying man and one of strong faith, as attested to by a number of letters and other historical documents. These writings bear witness that during Washington's career as a principal military officer in both the French and Indian War and the War for America's Independence, several incidents were recorded of his having horses shot out from under him, men shot down all around him, and bullet holes in his coat without having touched his person.

As human beings, we have personalities which are based largely on our individual characters that affect those around us, whether for good or for bad. Certain scientific studies have evinced that we also have auras consisting of invisible energy fields extending beyond our physical bodies. There are scientists who believe that thoughts of love even for our plants and gardens have a positive effect on their condition and growth. Our love for our pets surely seems to have a positive effect on them, causing them to reciprocate our love.

A plethora of love songs have been written through the years, but not all of them are exclusively about romantic love. A very popular one entitled, *Love*

Makes The World Go 'Round' came out in 1961 as the main theme song for a Broadway musical, *Carnival*, with both words and music written by Bob Merrill. The song has a catchy lilting tune in a typical waltz tempo and style. The lyrics seem like they may well intimate both romantic love and incorporeal love.

"Love makes the world go 'round
Love makes the world go 'round

Somebody soon will love you
If no one loves you now

High in some silent sky
Love sings a silver song
Making the earth whirl softly
Love makes the world go 'round"

In some figurative sense, there may be more truth to those lyrics than one might realize. Certainly, it could be said that God, the Creator, makes the world go around with His love. Taken as a whole, those words seem to have a somewhat mystical quality.

Of course, we learned in Sunday school, church, and *Bible* study that we are to love one another, but above all, we are to love God. In Psalm 91, we read: "Because he hath set his love upon me, therefore will I deliver him" (vs. 14a). Apostle Paul writes in his epistle to the Romans: "And we know that all things work together for good to them that love God" (8:28). Our thoughts of love go out to God and to our fellow human beings and come back to us in the form of various blessings.

An interesting little book came out in the late 1930's entitled *The Miracle Power* which was written by a lady known as Rose Dawn. She was a kind of knight templar

modern day mystic, writer, and teacher with a strong Christian bent. Her book centers around the idea of faith in God and His power, which is available to us, and which is, in fact, within us. Jesus made this clear, as an intent reading of the Gospels, especially that of John, would show.

The Miracle Power explains how the cultivation of three things, character, culture, and love, determine the strength of our ability to effectuate answers to prayers and what we call miracles. Rose Dawn explains how, in our modern society, we have come a long way in communication, travel, and other forms of technology and various other fields of knowledge, but we have not increased in character "...that is, in our faith, self-control, judgment, and courage. A sane faith, with philosophy of life, is of great worth, irrespective of the value of the dollar." Ms. Dawn also emphasized the importance of prayer and meditation which help us to strengthen our faith and grow in love for one another. Later editions of *The Miracle Power* included a memorandum stating that thousands of copies of the book were distributed to stationed service men and women during the war years and that many letters from readers were received telling of miraculous escapes.

There are a number of worthy non-scriptural writings and other creative expressions of the spiritual kind of love. Morris E. Kriensky (1917-1998) was a gifted American artist, sculptor, and writer, born in Scotland of Jewish descent, who used love themes for much of his work. He authored a volume (1973) of drawings, paintings, and poems, *The Way Is Peace...The Road Is Love*. Under one of his simple and modernistic but

beautiful drawings depicting birds hovering over a beach, he wrote: "We will see the dawn of peace when we learn the meaning of love."

For one to deny that we are living in rather troubled times, that one would have to be dishonest with himself or herself or perhaps totally isolated from the rest of the world. In that prophetic twenty-fourth chapter of Matthew, Jesus said, "And because iniquity shall abound, the love of many shall wax cold" (vs. 12). Some biblical scholars believe that Jesus was actually speaking of our time. It is part of the answer the Savior gave His disciples after they asked Him several verses earlier, "...and what shall be the sign of thy coming, and of the end of the world?" It should be pointed out that many *Bible* translations other than the KJV end that saying with "end of the age."

Another very popular hit song about love written back in 1965 by the song-writing partnership of Hal David and Burt Bacharach was *What The World Needs Now Is Love*. Now, over fifty years later, it surely seems that more love is needed more than ever as we watch and read the daily news, with all the chaos and turmoil, both domestically and globally, much of which is fueled by hatred. It is unlikely that any legislation or government programs would do much to promote love. Peoples' hearts need to be changed somehow. A good step in the right direction, surely, would be for each of us as individuals to do what we can to inspire others. We can take any

opportunity to pass love on and create the ripple effect. Blessings of love will then always come back to us in some form or another.

We could even stand for more love in our churches and Lodges. Egos can be a serious problem and are, in fact, the underlying cause of much conflict, both in our private and public lives. Paul touches on the matter of egos in his Love Chapter. Rose Dawn's wise counsel for much prayer and meditation is certainly always good advice for us to follow in order to overcome self-centeredness and enrich our relationships with others. Dr. Synthia Andrews, ND, is a naturopathic physician who also does much work with and writing about spiritual energy as it relates to love. She wrote, "Through love and forgiveness comes peace." She explained that we have "a choice between material or spiritual values. The decisions we make promote either spiritual wisdom or material power. Positive evolution for us requires that we choose love as the deeper reality."

So, Paul ends that great Love Chapter with: "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

Yes, love is, indeed, still the greatest—and forever will be.

Sir Knight Jeffrey L. Kuntz is past commander of Baldwin II Commandery 22 in Williamsport, Pennsylvania. He resides at 1610 Comly Road, Turbotville, PA 17772 and can be contacted at jeffkuntz5tiger@gmail.com.



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Casting Lots

By

Sir Knight Brian Ragain

In the 3rd and 4th Lessons by the prelate, we learn that lots were cast to decide on the fate of the clothing of Jesus, as well as the 12th disciple. This was a common practice in ancient times, and not just for simple decisions. We actually still use this today, and many of us have used it recently. You may know it as ballot voting with a white ball and a black ball.

These two balls were named Urim and Thummim. The white ball, Urim, is known as “Light,” and the black ball, Thummim, is known as “darkness,” “perfection,” and “truth.” Does the phrase Lux et Veritas (light and truth) sound familiar? One translation reads as “perfect light” (www.biblestudytools.com/dictionary/urim-and-thummim). These lots have been around prior to the inception of the Israelite High Priest’s breastplate (also known as the breastplate of decision), and specifically, these two stones are supposed to be positioned over the heart of the High Priest. The twelve stones in the breastplate correspond in number to the twelve tribes of Israel, but the *Holy Bible* doesn’t give any specific location or names of the stones except for these two. Through Divine intervention, these two stones (with the other ten stones of the breastplate) would answer the questions asked of the Almighty. (www.jewishvirtuallibrary.org/the-urim-

and-thummim). No description is given in the *Holy Bible* as to which stone corresponds with any specific tribe.

The actual interpretation of these lots is arguably inconsistent. Conflicting information can be found as to how they were used outside of the breastplate, or even which one means yes or no, but it is speculated that the white ball would mean yes. In today’s Lodge, the white ball could mean that someone was voted to receive “light” or it could mean that they are voted to potentially receive “light,” as it would later be partially presented by degrees. This would equally mean that someone voted for them to not receive “light,” thereby receiving the “truth.” They must then read the “handwriting on the wall” from Daniel 5:25-28, “mene, mene, tekel uphar-sin” (loosely translated that they were weighed and found wanting). Every one of us has been presented with “light,” but not every one of us will receive it in the same manner. Abraham used them, as did Aaron (www.lds.org/scriptures/bd/urim-and-thummim), but Moses never used them to obtain God’s guidance. (Waltke, Bruce. *Finding the Will of God*. Pg 62-64). These opposites can also correspond with the sun and moon, east and west, and the terrestrial and celestial spheres. Interestingly enough, the breastplate of the High Priest was not

used after the death of the first prophets, which corresponds with the destruction of the first temple (www.jewishvirtuallibrary.org/the-urim-and-thummim).

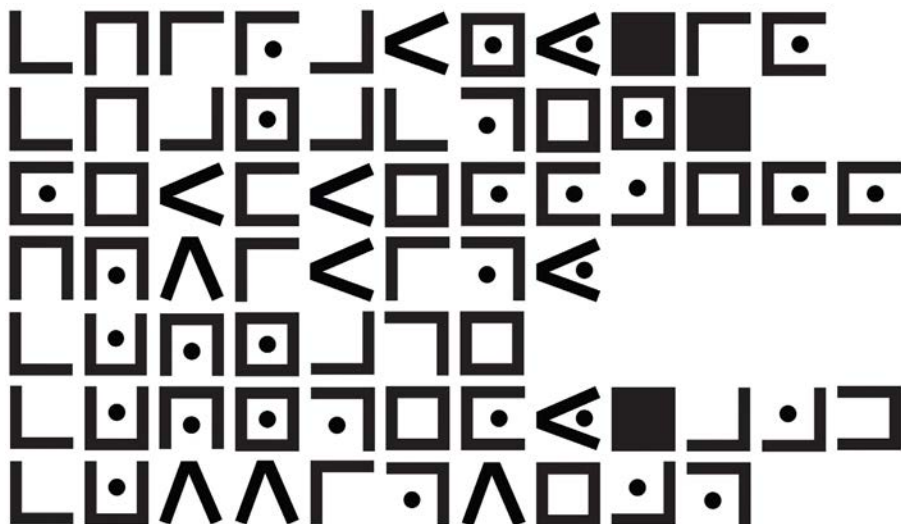
Many different ideas related to the actual function of the lots, as well as the breastplate itself, can be found with a simple internet search. Some scholars believe that these stones of the breastplate would also give instruction, just as

Joseph Smith reportedly used it to translate the *Book of Mormon*, while others believe it to be a conductor to translate the will of God to man, as in Fred Harding's *God's Electronic Communicator*.

Brian Ragain is eminent commander of Lawton Commandery 18 and grand warder of the Grand Commandery of Oklahoma. He can be contacted at ragainff@yahoo.com.

Archived issues of the Knight Templar magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the bottom of the page and select "Archives." The archives include an index.

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.



Meet Our Department Commanders

Sir Knight Gerald G. Pugh

Right Eminent Department Commander

East Central Department

Sir Knight Gerald G. Pugh was born in Marietta, Ohio, to Darrel and Nora Pugh on April 13, 1963. He attended Marietta High School and the Washington County Vocational School and graduated in 1981. He also attended Washington State Community College. He has been in the transportation industry for thirty-seven years and is proud of his accident free 3.1 million miles. He was the West Virginia State Police Professional Driver of the Year. He is employed by Old Dominion Freight Lines as a freight planner and inbound supervisor.

He married Cheryl Sellers on May 17, 1984. Cheryl is employed by the United States Treasury Department. They have two children, son Cody Pugh of Westminster, Maryland and daughter Lindsey Pugh of Marietta, Ohio. Cody is married to Jordon Pugh, and they have given Jerry and Cheryl two beautiful grandchildren, Hailey and Allison. Jerry and Cheryl attend Sandhill United Methodist Church.

He was raised a Master Mason in 1999 and was worshipful master of Aurelius Lodge 308 in 2003 and worshipful master of Harmar Lodge 390 in 2008. He is a high priest of American Union Chapter Royal Arch Masons and thrice illustrious master of Marietta Council Royal and Select Masters. He was knighted in Marietta Commandery and served as the eminent commander in 2002. He served as grand commander of Ohio in 2015. He received the KCT in 2009.

Sir Knight Pugh is a 33rd Degree in the Valley of Cambridge Ancient and Accepted Scottish Rite, serving as sovereign prince and serves on the executive board. He is treasurer and past governor of Ohio Valley York Rite College, receiving the Order of the Purple Cross in 2014, a member of Ohio Priory 18, an officer of Lafayette Conclave of the Red Cross of Constantine, a member of Ohio College Societas Rosicruciana in Civitatibus Foederatis, a past master of American Union Council 445 Allied Masonic Degrees, the very eminent preceptor of Galilean Tabernacle XXIII Holy Royal Arch Knight Templar Priests, a past master and secretary of American Union Chapel 16 of St. Thomas of Acon, a past excellent chief and treasurer of Donegal Council 94 of Knight Masons, and a member of Marietta Chapter 59, Order of the Eastern Star.

Sir Knight Pugh served on the parent board of the Ohio Masonic Home and is president of the Marietta Masonic Temple Board.



Photo by Sir Knight Stephen Kroman



Beauceant News



Worthy President Mrs. Rick Cipolla of Sheridan 131 presided at the official visit of Supreme Worthy President Ms. Kim Burnett.



At a joint Official Visit of Ms. Kim Burnett, President Mrs. Le-Roy Kifer of La Crosse 215 and President Mrs. Leland Burlison of Oshkosh 267 presided. Miss Morgan Maxwell was initiated into La Crosse Assembly.



Knights



at the Bookshelf

By

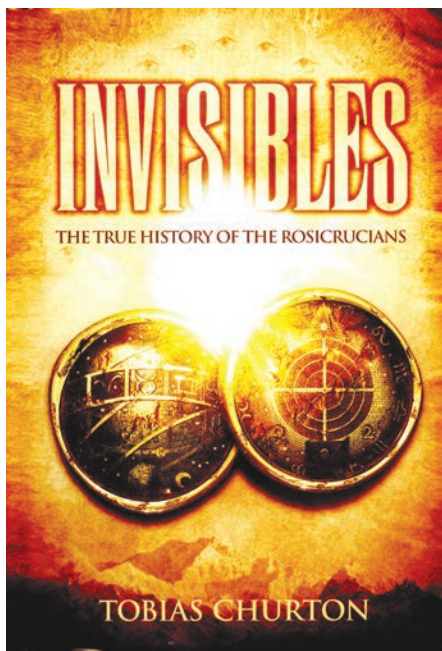
Sir Knight George L. Marshall, Jr., PGC

Tobias Churton, *Invisibles: The True Story of the Rosicrucians*, Lewis Masonic Publishers, 2009, 444 pages, ISBN: 978-0-8531-8-309-9.

The book begins by examining the state of European theosophy during the period of the Protestant Reformation and the impact that it as well as certain astronomical events (notably the 1604 supernova) may have had as causative influences upon the production of the two seminal documents of Rosicrucianism, purportedly penned by Johann Valentin Andreas, the *Fama Fraternitatis* and the *Confessio Fraternitatis*. Did Andreas produce these works alone, or was he in fact assisted by one or more scholars or theologians with whom he was well acquainted? The first twelve chapters are devoted to an in-depth discussion of these two works, as well as the history of the development and dissemination of the Rosicrucian concept and supposed teachings and tenets of the “invisible” and elusive body of members.

It was said that Rosicrucians possessed the secrets of man, God, and nature, that they could turn lead into gold through their alchemy, that they enjoyed the elixir of life, that theirs was the true philosophy, that they could save or destroy the world. Most amazing of all perhaps is the Rosicrucian vision of an invisible, inviolable, and utterly secret body, the hidden guardians of the planet. Only they, it was alleged, possessed the true key to understanding the spiritual and material essence of all religion.

The last six chapters of this book are devoted to the disputes and furor surrounding the existence of the Rosicrucians and their dogma during the Enlightenment and Age of Reason span-



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ning the 18th and 19th centuries and in particular a presentation of how Rosicrucianism may have influenced such philosophers as Dee, Fludd, Bacon, von Hund, Willermoz, Saint Martin, Swedenborg, and organizations like the Golden Dawn, O.T.O., Martinism, A.M.O.R.C., and of course, the Freemasons and the Masonic Rosicrucians (S.R.I.A. and S.R.I.C.F.). One particular topic of interest is the author's discussion of the influence of Rosicrucian teachings in the development of the Scottish Rite 18th degree of Knight Rose Croix.

The book is obviously well-researched, and the material is presented in a quite readable and in (thankfully) chronological order. Brother Churton tries to be all-inclusive with his subject matter and largely succeeds. The central question which the book attempts to answer is: did the Rosicrucians actually exist during or prior to the publication of the *Fama* (1614) or were they simply a chimera given birth by the fertile imagination of Andreas but nurtured and matured by like-minded individuals to become a viable entity? The book provides ample material for the interested student of Rosicrucianism to ponder this question and arrive at his own conclusions.

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

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“He blind guides,
which strain at a
gnat and swallow
a camel.”

Matthew 23:24

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