

# Knight Templar

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NUMBER 6





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**Jeffrey N. Nelson**  
**Grand Master**

**Jeffrey A. Bolstad**  
**Grand Captain General and Publisher**  
325 Trestle Lane  
Lewistown, MT 59457

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

**Lawrence E. Tucker**  
**Grand Recorder**

**Grand Encampment Office**  
5909 West Loop South, Suite 495  
Bellaire, TX 77401-2402  
Phone: (713) 349-8700  
Fax: (713) 349-8710  
E-mail: larry@gektusa.org

Magazine materials and correspondence to the editor should be sent in electronic form to the managing editor whose contact information is shown below.

Materials and correspondence concerning the Grand Commandery state supplements should be sent to the respective supplement editor.

**John L. Palmer**  
**Managing Editor**  
Post Office Box 566  
Nolensville, TN 37135-0566  
Phone: (615) 283-8477  
Fax: (615) 283-8476  
E-mail: ktmagazine@comcast.net

**Benjamin Williams**  
**Associate Editor**  
E-mail: ben.kt.1@comcast.net

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[www.knightstemplar.org/KnightTemplar/archive](http://www.knightstemplar.org/KnightTemplar/archive)

# Grand Master's Message

The Grand Encampment's Educational Foundation Committee has just completed a review of the rules governing the Foundation. The revision became effective March 1, 2020, and incorporates many of the suggestions you have presented at department conferences and conclave visitations.

You will recall that important changes to the Educational Foundation were implemented last triennium. These included discontinuance of student loans, implementation of a \$2,000 scholarship maximum, effecting a simplified computation of the Grand Encampment's expense charge, and institution of a process to allow a division (state) to return its education funds to the Grand Encampment for management.

You asked the officers to review the maximum scholarship amount, calculation of the Grand Encampment's management fee, and Grand Encampment reporting requirements. These concerns were forwarded to the Educational Foundation for review. First, the committee considered whether the maximum scholarship amount should be increased or perhaps even eliminated. After careful consideration, the committee determined that the maximum scholarship amount should be retained but increased from \$2,000 to \$5,000 per recipient. The committee felt that maintaining a scholarship maximum would prevent divisions from making fewer larger scholarships which would lessen the visibility of the program.

Second, the committee considered how the Grand Encampment's management fee should be calculated. The committee determined that the work performed by the Grand Encampment bears little relation to a division's assets under management, and thus, a flat fee would not only be more equitable but easier to administer. It set the annual fee at \$500 per division.

Next, the committee reviewed methods to encourage divisions to return their education funds to the Grand Encampment for administration and management. The committee admitted that it is perplexed why some divisions are reluctant to return their funds. It noted that when divisions return their funds to the Grand Encampment, the Grand Encampment then becomes responsible for the administration, management, and investment of the funds, while the division continues to have the benefit of the funds and to select scholarship recipients. The committee has committed to providing quarterly reports to divisions as an incentive for them to return their funds.

Courteously,  
Jeffrey N. Nelson, GCT

4 Grand Master



june 2020



# *Knights Templar Eye Foundation, Inc.*

## *Scientific Advisory Committee Chairmanship*



Dr. John S. Penn, Ph.D., a member of the Scientific Advisory Committee (SAC) for the Knights Templar Eye Foundation (KTEF) for over twenty years and chairman since 2012, has tendered his resignation from the SAC. His advice and expertise has been invaluable in guiding the growth and development of the KTEF's grant programs, and the Foundation extends its overwhelming gratitude for his years of service.

The KTEF executive committee, with the support of the KTEF board, has asked Dr. Bela Anand-Apte, MBBS, Ph.D., a current member of SAC, to serve as its chairman. The Foundation is very pleased to report that she has accepted.

Dr. Anand-Apte is a Professor of Ophthalmology and Molecular Medicine at the Cleveland Clinic Lerner College of Medicine at Case Western Reserve University. She joined the Cole Eye Institute at the Cleveland Clinic Foundation in September of 2000 and currently serves as interim chairman.



The members of the KTEF Board of Directors would like to thank Dr. Anand-Apte for agreeing to serve as SAC chairman. We look forward to working together to further the mission of the KTEF "to improve vision through research, education, and supporting access to care."



"A Masonic Charity"

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 top of the page and select "Archives." The archives include an index.

# Prelate's Apartment

by

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

**T**his month, a reflection on the immortality of the soul versus life everlasting. Four hundred words can't come close to addressing this topic, so look for a lengthier article in the coming months (assuming editor's acceptance, of course!).

Throughout Masonic ritual, we find references to the immortality of the soul. I must admit that I have a real problem with this, for I truly do not believe in it. The immortality of the soul is a Platonic concept, introduced by the ancient Greek philosophers, and while known in biblical times, is certainly not a biblical position. Plato and others wrote of man having two parts—the body and the soul. The two came together at birth and separated at death. While the body decayed and disappeared, the soul, Plato posited, continued on, as it was immortal and unable to be destroyed.

While Platonic philosophy has made its way into Christian thought, commentary, and exegesis, it is not what the Scriptures teach us. From the third chapter of Genesis forward, we are taught that God's plan for us did not include death, but because of sin, death became our reality. Indeed, not even the Son of Man could escape its call, and Paul described death as the wages for our sin. Rather than an immortal soul and a perishable body, the biblical witness is a unified body and soul which, at some point, enter into an extended sleep (death).

The Church Fathers often described the grave as a bed and not a tomb. In fact, the word *coemeteria*, from which "cemetery" is derived, meant "sleeping quarters," and the graves were not tombs but beds in which the faithful slept until the resurrection. As a Lutheran, I find the words of Martin Luther helpful and comforting, for he frequently describes death as sleep and notes that thinking of death as sleep and not as a final condition is comforting, because it provides the assurance of awakening at some time.

Death, as punishment for our sin, is not comforting but demonstrates to us the wrath of God. If our souls separate from the body and become immortal, what is to become of us at the resurrection? Where is the comfort to be found in death if there is no assurance of life everlasting? For me, Plato is wrong and uncomfortable, and the Scriptures are right and full of comfort. So, at least for me, when I hear "immortality of the soul" in our ritual, I translate it as "life everlasting." (To be continued....)



# Memorization

## An Art that Makes Deep Impressions on Ourselves and Others

By

Sir Knight James A. Marples, K.T.

**M**any of us overlook the seemingly normal talent of memorization. Most of us can readily memorize our ABCs, yet we fail to memorize the names of our cousins, our social security numbers, or the short civic and fraternal group rituals. Everyone is familiar with that dull feeling of disappointment when someone sings and botches the *National Anthem* at an important event.

Most of us can recite the *Lord's Prayer* or the *Pledge of Allegiance*, although sometimes we need a little help. When I was in the Order of DeMolay, I had great difficulty memorizing the role of 6<sup>th</sup> Preceptor. Yet, when I became a Master Mason, I found it easy to memorize the stated meeting verbal renditions of the junior warden.

I surely cannot do the renditions of other Lodge officers, but I am pleased at what I can do. Reciting by memory shows that the words come from the heart and are not a stale script, read in a robotic-like way. Spectators, or in our case candidates, want to feel that they are hearing and seeing a live and spontaneous event. If it feels or looks stiff, it distracts, disengages, and ultimately bores and discourages them.

I'm not condemning reading from discretely hidden cue cards. However, if this is allowed in a given jurisdiction, knight templar

I would recommend that the speaker familiarize himself with what he is reading by practicing several times with a dry run through. It is like the old saying about Carnegie Hall: "practice, practice, practice." A good presentation will yield enormous benefits. Best of all, you will see the fruits of your labors in smiles and compliments and by the new members who want to walk in your footsteps.

More and more Lodges and appendant bodies of Freemasonry are finding it difficult to confer the work. One stop gap solution is the pooling of talent from surrounding areas. This method will temporarily work, yet we still need to cultivate new local ritualists in our respective communities. I realize that people are getting hooked on electronic gadgets. That is fine and dandy outside a Lodge room, but I personally believe that a cell-phone shouldn't be in-sight at a stated meeting or ritualistic conferral unless it is to check a trestle board calendar or unless it is on vibrate in case of emergency or medical needs.

The human brain is a marvelous device. Let us use it and become a tad less dependent on cue cards or electronic prompts. Decades ago, I would see well-meaning past masters whispering prompts when a speaker was having a brain-freeze. A light whisper is more ac-

ceptable, yet I have seen on the same occasion, two past masters whispering different prompts until they almost got into a heated argument. That should never occur. Quibbling only negates our teaching that Masons should meet together in harmony. We must present a united front, even if we have to bite our tongue and restrain our pride. Forceful pride can be the undoing of many organizations. Justifiable pride can be a good thing.

As humans get older, various brain slips are bound to occur. Diseases such as strokes, alzheimer's, dementia, multiple sclerosis, or even parkinsonian umbrella diseases can strip people of their mental sharpness and the memory abilities that they once had. Those people shouldn't be criticized, but if they are willing, they can serve in other capaci-

ties, including non-speaking roles.

My message is that we should strive to do ritual by smooth memorization as much as possible. Encourage those members whose memory abilities have made them reluctant to attend meetings; encourage those members to come. Masonry is a big tent. There is room for all members to "improve themselves in Masonry" and still cultivate brotherhood. Our Masonic obligations are similar to the solemnity of marriage vows. Masons accept each other as fraternal Brothers, "in sickness and in health, for richer or poorer..." The Mystic Tie endures for eternity.

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](mailto:rosehillks@yahoo.com).





# *Scientific Advisory Committee Meeting*

## PEDIATRIC OPHTHALMOLOGY GRANT REVIEW 2020

Annually, the Knights Templar Eye Foundation holds a mid-March meeting with the officers and trustees of the Foundation who all come together in Dallas with ten doctors specializing in pediatric ophthalmology from many leading hospitals and research institutions throughout the country to review the applications and recommend which applications, based on the merits of the proposal, should be funded with a grant.

Because of the evolving COVID-19 (Coronavirus) pandemic, this annual meeting took place, but it was not a physical meeting this year with everyone flying in from around the country. It was held through a teleconference with all doctors and officers of the Foundation.

The meeting started at 8:00am CST and concluded at 4:00pm CST – our conference allowed everybody to view our shared PC screen so they could track the scoring of grants as they were recorded after each grant was discussed in detail.

**Our meeting ended with twenty-seven total Competitive Renewal & Career Starter grants for a total of \$1,874,463 that were recommended by the Scientific Advisory Committee (SAC) doctors. Later that night, these were approved by the KTEF SAC committee.**

### **Check Presentations / Website update**

Because of the pandemic, we will not be making personal presentations of checks this year but instead will be mailing the checks directly to the grant recipients. Our website <https://www.ktef.org/grants> has a complete list of the grants that were approved along with the specific research.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

# Focus on Chivalry

Last month, we focused on the need for content about chivalry in our *Knight Templar* magazine. This month, we will look at the origins of the word and a little bit about its history.

The word “Chivalry” originated in the middle ages and originally referred to mounted men-at-arms. It was first used in the 14<sup>th</sup> century and was derived from the older word *chevalier*, which in turn was derived from the Latin *caballarius* from which the Spanish term *caballero* originated. The modern words “civil” and “cavalry” also find their roots here. It originally referred to mounted troops or what today we would call horse cavalry. It also originally referred to horsemanship, as the Knights of the crusades were essentially horse soldiers.

Medieval society was divided into several layers or classes of people. There were the serfs who were at the bottom and who performed most of the manual labor, almost like they were servants indentured to some lord who was probably a member of the nobility class. There was also a class of merchants and skilled craftsmen like the stone masons, blacksmiths, and wool merchants. At the top of the heap were two classes, the nobility and the clergy.

The nobility consisted primarily of those who ruled and owned land. They had a pecking order with the royalty consisting of king and prince at the top followed by duke, marquises, (earl in England and count on the continent), viscount, and baron. The Knight tended to fit in just below the baron, but was not necessarily considered a member of the nobility. Knights were created or “dubbed” by members of the nobility.

Early on, the Knights tended to be from the families of the nobility, because the first son inherited the title and the land while the rest of the sons were essentially restricted to becoming Knights or members of the clergy, either monks or priests. Land owning members of the nobility usually maintained a small fighting force to defend the land and the serfs from rival members of the nobility or foreign invaders. The early Knights were not known to be nice people. They were generally mercenaries who felt that they were “privileged” because of their military prowess and noble heritage. It would be fair to say that women and children especially feared them.

St. Bernard of Clairvaux is quoted as saying in 1095, before the Templars were established, that,

“The knights who crusaded were scoundrels, sacrilegious plunderers, perjurers, and adulterers whose departure from Europe was certainly a double benefit; the people of Europe are glad to see the back of them, and the people to whose assistance they are going in the Holy Land are delighted to see them.”

Obviously, society’s views on chivalry have changed significantly since that time. Next month, we will take a look at how and possibly why that happened.

# Coherence of the Orders of the Commandery

By  
Sir Knight L. Chad Koelling

**T**he more I confer the orders of knighthood on new Knights, the more an overarching theme keeps creeping into my mind. There is a very necessary coherence of the three orders that we confer on new Knights. I have not heard the thoughts which I am about to pen explained in the way that I will explain them, and it's a tragedy to me, because I believe that, in our modern festival system, we are all too eager to sell out to the cheapest possible conferral of the degrees in favor of getting them done rather than ensuring that the candidates get something out of them. This practice of rushing through of degrees may not exist in all jurisdictions, but it is certainly the case in my observable experiences. The conferral of the Order of the Temple is usually top-notch, but the prerequisite orders of the Red Cross and Malta seem always to be "time-fillers" while the others complete preparations for the Order of the Temple.

It is truly a shame that this happens, because there is a coherent story to be told if we can escape the small-minded windows of expedience and put forth the effort to put the stories together. Again, I hope this is only my own experience, but even in my completion of the Companion Adept of the Temple course, the topic of the coherence of the orders of knighthood does not seem to be covered well or at all. At my conferral, I

distinctly remember a well-respected Knight half-heartedly reading the Order of Malta to the class at a podium that was not even facing the class. As I have gone back and studied the order, I found that the subject matter deserved much better handling, and I determined to be ready always to be available to preserve the honor with which I feel the Savior, the object of the order, is due.

In the Order of the Red Cross, the candidate is said to represent Zerubbabel, who, by winning a competition, is favored by King Darius to rebuild the temple of the Lord. He does so by his assertion that nothing is comparable to the almighty force and the importance of truth. "Truth alone is unchangeable. It is subject to no variation of time or fortune."

Truth, by its very nature, is necessarily exclusive. For if a thing is true, it cannot be false. I have found in my travels and studies that Masonry today, as a whole, is fraught with so-called truth seekers. I sometimes feel sorry for my Brethren of this variety as I believe that they all too often exclude the truth, because they feel there must be an underlying secret. What if we are missing the truth because we refuse to see it?

Ravi Zacharias tells the story of Sherlock Holmes and Watson camping. Holmes wakes up Watson and says, "What do you see?" Watson says, "I see the stars." Holmes then asks, "What

does that tell you?" Watson goes on to explain that astrologically, it means one thing, meteorologically it means another, while theologically, it means something completely different. Holmes interrupts him and says, "Watson, you idiot. It means someone has stolen our tent."

This sentiment is precisely what I mean when I say that sometimes we seek hard to know the truth and, in the process, ignore the actual truth. Albert Pike asserts that we should not seek to understand hard things that are not meant to be understood. I believe that is why we call some things mysteries and that we should let them be mysteries.

So Zerubbabel acknowledges that truth is king over all else and that we should seek the truth above all else. I now segway into the Order of Malta by offering the words presented in a conversation held by Jesus with Pontius Pilate recorded in the 18<sup>th</sup> Chapter of the *Gospel of John* verses 37 and 38.

*<sup>37</sup>"Then You are a king!" Pilate said. "You say that I am a king," Jesus answered. "For this reason, I was born and have come into the world, to testify to the truth. Everyone who belongs to the truth listens to My voice." <sup>38</sup>"What is truth?" Pilate asked. And having said this, he went out again to the Jews and told them, "I find no basis for a charge against Him."*

Perhaps you did not catch the subtlety of what I mean. Read verse 38 again. Pilate asks, "What is truth?," but he does not stick around to hear the answer. Just before that, Jesus told him, "I was born and have come into this world, to testify to the

truth. Everyone who belongs to the truth listens to my voice." Pilate was looking for the truth but was not listening and did not stick around for a better explanation.

Enter in now to the Order of Malta. In verse 37, Jesus testifies that he was born and came into the world to testify to the truth. In the Order of Malta, it is very difficult to ignore the fact that the entire order is pointing you to the Savior, from the words and grips to the sacred word. Everything is about the Lord. In the Order of Malta, we must answer that we believe in Jesus. In the long version, the candidate is told to wake up, as if he is not listening to the truth.

I believe that truth seekers and mystery school philosophers must necessarily deny Jesus to believe in the other teachings. Notice that I did not say those things have no place in the world, only that to believe in them, you must first deny Jesus. Let me explain. Jesus was a real person; many secular writers account for him. I heard one Brother on a Masonic podcast assert that Jesus was not real and that it was all symbolic, which I found a bit appalling, but he is entitled to his beliefs. However, if we turn to secular writings, it is easy to prove that He existed. Let's look at a few. Jewish rabbis of Jesus' time called him a magician capable of leading people astray, but never denied that he existed. Josephus, who is regarded as a great Jewish historian and military leader, lived in Galilee during the Jewish revolt against Rome and was born around 37 A.D., a few years after the crucifixion, in *Jewish Antiquities*, identifies James, "brother of Jesus who is called the Messiah," and also in *Testimonium Flavianum* referenced Jesus as a "man who did surprising deeds." Even in pre-Christian Rome, Tacitus, in his *An-*

*nals of Imperial Rome*, writes that Nero falsely blamed Christians, explaining that “Christus, the founder of the name, was put to death by Pontius Pilate.” Even Pliny the Younger, a Roman governor in pre-Christian Rome, in a letter to Emperor Trajan said that early Christians “sing hymns to Christ as to a god.” Finally, Suetonius references Jesus in his account of Emperor Claudius who had expelled Jews from Rome who, “were making constant disturbances at the instigation of Christos.” The point here is that to deny that Jesus existed is as silly as denying that George Washington existed. Back to the point, if you know that Jesus existed and believe in things outside of him, you cannot do so without first denying him. I say this because Jesus said things like, “I am the way, the truth, and the life. No one comes to the Father except through me.” He also says, “If you abide in my word, you are my disciples, and you shall know the truth, and the truth shall set you free.”

Let us go now into the Order of the Temple. Very early on in the order, you are given a staff. There is much more symbolism to be seen, but I will only offer this. Psalms 23:4:

“Even though I walk through  
the valley of the shadow of  
death, I will fear no evil, for You  
are with me; Your rod and Your  
staff they comfort me.”

The Order of Malta has passed, and in it, we cannot help but see the birth, death, and resurrection of our Savior. He is gone, but we are given His staff and reminded that He is with us. We then go on a pilgrimage before warring for pure religion and offering penance before knight templar

coming to the triangle of the Deity.

This next thought is perhaps the most important piece of symbolism in the entire order, and I do not think enough attention is paid to it, perhaps because of the important symbolism that is to follow in the order. Extinguished light is a symbol of the betrayal of Judas. We are invited to relight a candle in symbolic representation that we have become a disciple of Christ. In better terms, I once heard that we have now transformed into apostles. The twelve were apostles, but all true disciples are apostles in their own right.

Why is this glossed over? There are important symbols conveyed in the order, but are they more important than our Lord and Savior? We become one with Peter, Paul, and Thomas. Think of these apostles of Christ and of what they saw and what they became. At first glance, you might miss it. Peter was invited to see the transfiguration. The transfiguration was perhaps the single greatest miracle performed to that date. They saw a glimpse of God that no other had ever been offered, and Elijah and Moses appeared at that moment. Even still, Peter went on to deny the Lord three times, though he did come back around after the resurrection and the appearance of Jesus traveling to his martyrdom. Thomas was a doubter from the onset of the crucifixion. He plainly stated that he would not believe until he could feel the wounds. This unbelief presents itself in the order of Malta. After his moment of unbelief, he believes and goes on to be martyred himself after traveling from Jerusalem to India. Stop to think of that journey in Jesus’ time. Paul was a persecutor who was stricken blind and then went on to become a martyr for his faith in Christ. The one event that ties them



all together is the resurrection of Christ, and this is what we as Knights of the Order of the Temple are called to defend.

How do we wrap this all up? I will end it like this. In the Order of the Red Cross, we are impressed with the importance of truth, which we are to seek exclusively above all else. We then pass to the Order of Malta, where the Lord and Savior of the world, Jesus Christ, in His birth and His resurrection, demonstrates an ever-present truth that will set us all free if we abide in his word. Abiding in His word makes us all His disciples, which is what we become in the Order of the Temple before our Knighting when we are called to defend pure and undefiled religion.

James 1:27 states:

“Pure and undefiled religion before our God and Father is this: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world.”

Take care, Sir Knights, for you know the truth. Will you choose to see it, or will you, like Pilate, merely ask, “What is truth?” and by your actions deny Him.

Sir Knight L. Chad Koelling is past commander and recorder of Trinity Commandery 8 in Alexandria, Louisiana and can be contacted at alexandriayorkrite@gmail.com.

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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# A HYPOTHESIS ON THE TEMPLAR TREASURE OF THE TEMPLE MOUNT

By  
Sir Knight Donald J.G. Chiarella

One would surmise that at one time there did exist a Templar treasure from the temple mount in Jerusalem after Templars dug beneath the mount of the second temple. Scholars have suggested that it may have included gold, silver, riches such as the cup of Christ, and scriptures unseen by the public since the 1<sup>st</sup> century. These could have included the *Gospel of Mary Magdalene* and the *Gospel of Thomas*. The scriptures would have been more valuable than the other treasures. Dan Brown, in *DaVinci Code* suggested that the real living treasure is Jesus' family lineage through Mary Magdalene who was pregnant at the time of his crucifixion. It was the French Marogvian Kings who kept this secret, according to the book *Bloodline*. It is my hypothesis that this treasure exists today in the vault of a modern Knight Templar Freemason somewhere in the free world. I cannot debate whether Jesus was married and had children or not. Some scholars say that the wedding where he changed water into wine was his own wedding to Mary Magdalene.

I believe that the Templar fleet was packed with all these valuables on October 12, 1307, before the raids by King Phillip the Fair in France to arrest the Templars because they held debts against the king. The Knights Templar were the first financiers of the ancient world, creating a credit system for travelers. This was carried forward to the Swiss banking

system after the middle ages as were the laws of secrecy in banking. Some television series such as *Oak Island*, *National Treasure*, and *America Unearthed* give us clues as to the whereabouts of the Masons' treasure. The Templars did not bury the treasure at Oak Island. They were also in Massachusetts where the Westford Knight was buried and in Rhode Island where the Newport Tower was built by Templars in the 1300s, a full century before Columbus. The Newport Tower was carbon tested back to the 1300s. It is a replica of circular churches in France built by Templars. It still stands today.

Scott Wolters, a geologist, has examined evidence that Templar symbols such as the "hooked X" have been found in the southwestern United States as far back as 800 AD. He also found them on the Minnesota rune stone. He knows that the Templars were here far earlier than Columbus, and yet, schools teach a false science and history. He also believes that there were other people here with Native Americans, such as Jewish people and Romans. The Romans mined for copper in upper Michigan and took deposits back to Italy by ship.

The case for Templar travel after Friday the 13<sup>th</sup> of October 1307 is strong. They fled by ship to Scotland the night before arrest. They setup in Rosslyn Chapel and have carvings there along with gravesites of knights. They fought with the Scottish army at Bannockburn in 1314 on horseback and gave victory to

Robert the Bruce over the English Army. The Zeno brothers navigated to the new world for the Templars along an old Viking route to the north near Greenland, Iceland, and Newfoundland. The Templars had the fleet and skills to accomplish this discovery of the new world. It is clear by geologic evidence that they were here first. The Scottish Templars were the first to navigate to the Americas, becoming American Templars. Rosslyn Chapel has carvings of corn beside tombs of Templars. Corn was only found in the new world at that time, grown by Native Americans. Some thought that the ground beneath Rosslyn Chapel would hold the secret Templar treasures, but digging there has been forbidden. That would also be an obviously bad place, since they found the treasures under the temple mount in Jerusalem.

The Knights Templar are built on trust among the ranks. They would more likely have entrusted the treasure to a single family to hold in a secret vault. This family would have the stature of the Sinclairs. Henry Sinclair was the noted Knight Templar who authorized the Zeno brothers to sail to North America. Moreover, Henry Sinclair worshiped at Rosslyn Chapel. The modern day Masonic Knights Templar have probably held the treasure in a private collection somewhere in North America. It may be registered with Swiss Banks for insurance purposes. It has not been discovered, because it has been entrusted to a Knight for safe-keeping through the generations. An entire family may have been holding this wealth down through the generations. We must surmise that it is intact and not buried at Oak Island or anywhere else such as the Dakotas. *National Treasure* movies created a great story that was

mostly fiction. Templars would not leave clues to a puzzle. They would trust one of their own. I know this, because my job is to protect Templar wealth in my Lodges. We may never know the true hiding place of the Templar treasure or the true types of treasure. We can conclude that it is safe and that it has been for centuries since 1307. We can also conclude that it has grown in monetary value and is not subject to any state control. It is in the private control of a Knight Templar of great secret importance.

This is nothing more than a best guess hypothesis, but it adheres to Templar thinking. We must not worry about it but protect the secrets found. Those who read this who are not Templars will not understand the dedication required to complete this task, but from Jacques DeMolay and Sir Henry Sinclair to now, we have very good people in the Templars. It is possible to keep this kind of secret for hundreds of years. This is more plausible when you realize that Templars have been betrayed before by nation states and the Catholic Church. Trust has been built inside the Knights Templar, and I would think that the chance of this hypothesis being true is small but a best explanation for years of searching and coming up empty. It is the only possible way to keep the integrity of the ancient order and treasure with the rightful owners. After all, the Knights Templar are a religious order, warrior monks, and experts at money management.

In summary, there are many possibilities for the location of the Templar treasure. I do not think it is buried anywhere. I think the Templars have entrusted the treasure to a family of Knights to protect it for all times. This corresponds to the way Templars think. They do not trust na-

tion states or governments after their arrest in 1307 in France and expulsion from the Catholic Church. We can assume that the Templars still hold the treasures and that these treasures would tell a great story of the Holy Land. I would not be surprised if these treasures are held in trust at some Swiss bank. Their banking secrecy laws evolved from Knights Templar. The real world cannot be trusted with these secret treasures due to greed and national pride. If the greatest trea-

sure is the living family lineage of Jesus as Dan Brown and others suggest, then we are obliged to protect them as we would protect Him.

Dr. Donald J.G. Chiarella is recorder of Beauseant Commandery 8, in Baltimore, Maryland. His books website is [www.lulu.com/donchiarella](http://www.lulu.com/donchiarella), and he can be contacted at [dchiarella56@gmail.com](mailto:dchiarella56@gmail.com).

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## ***Knight Templar Magazine Available on Your Smart Phone***

The *Knight Templar* magazine is now available on your smart phone. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

# 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.

Templar site Bure-Les-Templiers in France; photos by the editor.







knight templar

# *Knights Templar Eye Foundation, Inc.*

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## **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 required to make minimum distributions due to age 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. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

## **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:

**I bequeath (lump sum) or ( % ) of my estate to:**

**Knights Templar Eye Foundation, Inc. (address shown below)**

**Knights Templar Eye Foundation, Inc.  
1033 Long Prairie Road, Suite 5  
Flower Mound, TX 75022**

**Telephone: 214-888-0220  
Fax: 214-888-0230  
Email: [manager@ktef.us](mailto:manager@ktef.us)**



# The Symbol of the Stone, the Cube, and the Cross

By

Sir Knight Walter P. Benesch, P.C.

The Masonic symbol of the stone is in every step of our path through the degrees of Freemasonry. Sometimes the stone is in the background. In the Mark Degree it is the central focus. Sometimes it is not even mentioned, but the implications of the stone for the "Masonic" Temple is a constant. The stone is only one of a host of symbols to which the candidates for the various degrees are exposed. In the York Rite, the progression of the stone leads from the symbolic or blue Lodge, through the Royal Arch and Council degrees, to the Commandery. Knight Templary begins the alignment with Christianity and uses the cross as a primary symbol.

As a Mason, it is important to realize the impact of symbols. They can be visual, gestures, auditory, or a combination, such as are found in ritual. The key is that symbols communicate on a conscious and a subconscious level and can and often do have a significant impact on the individual experiencing them. This is one of the hidden values of Masonry.

The use of symbols is one of the oldest of basic hominid inventions. Flowers, tools, and food found in graves of Neanderthals date back 40,000 years, indicating a belief in an afterlife. Archeologists have found cro-magnon sites with harpoons, fish spears, and needles made from bone with their deceased which go

back as far as 100,000 years. As Eliade points out: "...it is now known that certain myths and symbols have circulated throughout the world..."<sup>1</sup> These same early cultures made beautiful sculptures of animals and people from bone, ivory, and rock which may have symbolized hunting, the spirit world, or fertility. These totemic items may have been used in concert with particular rituals and ceremonies. The use of symbols continues today.

Think of traffic signs. They are symbols for something or for some action to be taken by the individual seeing them. Few drivers would fail to heed this:



This is a symbol which is part of our everyday life and tells us to "stop." Likewise, some non-written symbols are taken as almost universal. This sign is the international sign for do not enter:



Here is one for pedestrian crossing:



and another, warning of a right turn ahead:



Most of us would immediately know the meaning behind signs we may never have seen before just because they are part of universal culture. the sign for medical help or a pharmacy is an excellent example:



While this sign may be one that few in the United States have seen, it should be taken for granted that we would all know it means kangaroo crossing.



These symbols are so much a part of our everyday lives that we immediately know what they mean and if an action needs to be taken. Symbols extend much further. They add meaning to theatre, music, movies, religious ceremonies, and of course, Freemasonry.

Hopefully, one can see that symbols are ubiquitous. Almost anything can be a symbol. A visual action or a gesture can signal someone to “come on over” while another will tell them to “stop” just as much as a stop sign. There are auditory symbols such as the siren of a police vehicle, a broadcast weather alert, or the vocalization of a chant such as the “OM” (pronounced Asss-Oooo-Uuu-Mmm) found in Buddhism and Hinduism which,

according to some ethnolinguists, may have been the source of the “Amen” one can hear at the end of a hymn in church. The key is that symbols communicate a conscious idea.

To fully appreciate the impact of symbols we need to turn to psychology. The rich symbols of Masonry, particularly the evolution of our rough ashlar, lends itself to psychological interpretations. Carl Jung (1875-1961) believed that the unconscious part of the mind shares a deeper level of experience which is part of all mankind’s collective unconscious and which manifests itself in “archetypal” symbols. Jung’s study of mythology and religion convinced him that an archetype acts as a psychic phenomenon that transmutes unconscious reactions or impulses to produce positive conscious changes in the individual’s behavior.<sup>2</sup>

Archetypal images may be found in nature and culture. The sprig of a tree such as an acacia takes on specific meaning to a Mason, while in other cultures it may have meanings which are similar. The rising and setting of the sun and a white stone are all natural symbols that take on added meaning when associated with a ritual or ceremony. All these symbols contain a spell-like quality which evokes a deep emotional response. When used in a constructive manner, they can have a deep and lasting positive impact on those experiencing them.



One of the major purposes of Masonry is to expose the candidates to a set of positive archetypal symbols, and the most important symbol is the stone. When the initiate is brought into the Lodge, he is told that he represents a stone. On a psychological level, this is his

hidden self, of which he may not be aware, that needs to be brought under the discipline of perfection and made ready for inclusion in the temple of humanity. Thus Masonry, through the ceremony of each degree, is showing symbolically that the individual candidate needs to cut off the rough parts of his personality. Jung would agree that the symbol of the stone acts as a transformer, converting the libido from a lower to a higher form.<sup>3</sup> As such, the candidate's experience with this particular archetype is seized by the symbol, and it becomes part of his personality.

Jung's archetypes are what he considered the conscious representations of man's universal experiences. Archetypes enable people to react to situations in ways that are similar to their ancestors. Jung believed that such reactions are part of the collective unconscious which contains the wisdom that guides all humanity. Jung's studies of mythology and the importance of archetypes have been confirmed by other authors such as Eliade and Joseph Campbell. It is important that the archetypes of symbols transmits an unconscious reaction or impulse to the individual consciousness in a positive manner.

When an archetype is so powerful as to impact those exposed to it, it becomes a symbol of transformation. It may alter behavior and serve as an inspiration, good or bad. All these symbols contain a spell-like quality, which evokes a deep emotional response. When used in a constructive manner, they can have a deep and lasting positive impact on those experiencing them.



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One of the processes of Masonry is to expose the candidates to the positive archetypal

symbols of the craft. One of the most important has already been mentioned, the stone. An Entered Apprentice symbolically represents the rough ashlar which needs to be formed and polished. This allusion begins to align his conscious self with the stone. According to Jung, this would tap into the hidden energy of the stone archetype.

What is the goal of Masonry? To make good men better! Through the ceremonies of Masonry, it is the symbols within each degree that help achieve that goal. The stone is perhaps the most important tool in achieving this end. The rough ashlar and the perfect ashlar provide key symbols that tap into the deepest recesses of our collective consciousness. The stone and the cube, according to Jung, are primary cultural archetypes which Masonry uses extensively. The cube is symbolic of the quaternary and represents the physical world (see Campbell, and Eliade).

The candidate for the Symbolic Lodge is crude and unpolished. This symbolizes this unrefined mass and energy beginning to be formed by the control of his passions through the application of the mallet and chisel. As a Fellow Craft he becomes the squared or perfect ashlar, fit for the temple. This is accomplished through the polish achieved by education in the arts and sciences. He is now a fitting element to be used for the greater building, a part of the whole which Masonry represents.



As a Master Mason, he becomes the architect, the designer of the stone, a master craftsman. In the Mark degree the keystone becomes his symbol. This



is critical in that he must undergo rejection before final acceptance. This is representative of a major psychological transformation. As with the keystone, his form and nature are beyond the understanding of his fellow symbolic Lodge Brothers. He is becoming a more advanced spirit. No longer is he just one of the many stones in the building but the capstone, the apex of an arch. An interesting side note is that a series of keystones placed next to each other eventually form a circle. Could this indicate his beginning on the path of return to the spiritual self? The keystone becomes lost in darkness, symbolized by the destruction of the temple.

In the Royal Arch degree, the candidate recovers that which was lost through the discovery of the keystone and the descent into the arch beneath. This is symbolic of the re-discovery of the inner self and the bringing to light of a new spiritual self. We are, as Gerhard Dorn (c. 1530 – 1584), the Belgian philosopher, translator, and alchemist tells us to: “Transform yourselves from dead stones into living philosophical stones.”<sup>4</sup>

Jung’s *Aion* has an extensive discussion on the archetypal stone and its importance for the development and advancement of the individual, which is directly applicable to Masonry and our use of the stone. After the Mason has become a cube, fit for the temple, he becomes the keystone which is symbolically the door to his inner self, the divine within. Masonry is providing a roadmap for its discovery in the ceremonies, but the idea of the keystone representing a door is nothing new. In ancient China the keystone was the symbolic door to heaven (again the universal similarities of meaning - the archetype).

Further validation of the stone as a transformation archetype can also be seen in the first J. K. Rowling’s book. *Harry Potter and the Philosopher’s Stone* (English edition title) taps into this archetype as a means of transforming the young wizard. A popular talk by the author: “Is Harry Potter a Mason?” explores this and the other archetypal symbols of Masonry which have found their way into the series of Harry Potter books, culminating with the last book which can certainly be related to the Master Mason’s degree.

By taking a closer look at the stone that passes the overseers test, we see that it is squared or oblong. The stone is the Master Mason’s cubical or squared stone. What are the tools required to make a squared stone? The first is the compasses. Why? Because from that tool, all the other tools of a Fellow Craft Lodge can be formed. The compasses create and divide the circle, a symbol of deity. From that we can create a square to prove right angles. The divided circle also forms the basic design for the level and the plumb. The divided circle, through the use of the compasses, may also divide the diameter of the circle into various even segments or straight lines which the compasses can divide into three sections which, in turn, can be divided again, thereby producing the twenty-four inch gauge. All of these tools are part of our Masonic archetypes, many of which extend beyond the Craft.

Now that we have the compasses, the square, the level, and the plumb, the stone can be altered from the crude and unpolished to the square or oblong stone that passes the test of the overseers. It may then be applied to its intended use in the temple. Again, this is

not the physical temple but a spiritual temple within ourselves. Now let us tie this to the Commandery.

What is the symbol, above all others of a Knight Templar? The cross. The cross is the most basic of the Christian symbols, although it is far older than Christianity. Its origins go back to ancient Egyptian, Chinese, and Mayan cultures with similar symbolic meanings, the transformation of the physical to the spiritual. In ancient Egypt, the cross started with the tau, used in marking the flood waters of the Nile. The tau became the symbol of rejuvenation and renewal. Later the tau had a circle added to the cross bar, transforming it into the ankh, the symbol of life and reincarnation. It was associated with Osiris, the dismembered husband of Isis, often associated with Masonry. This is in large part thanks to the Mozart opera, *The Magic Flute*.

In the Roman world (also in China, Japan, and parts of Central America) the plain "T" bar cross was a means of crucifixion. The prisoner would be tied or nailed to the cross bar which was then raised upon the upright. Thus the form of the cross would return to the original tau formation. With the addition of "INRI" on the top of Christ's cross bar, it took the form familiar with all Christians. The reason for this review is to point out that the cross and its meaning extends far beyond just the crucifixion of Jesus.

The true secret of the cross is that it is the transformed cube. Notice that the cross is made up of six interconnected squares. The central pillar or upright is made of four squares. The square, as a symbol, represents the four elements (air, fire, earth, and water) of the physical world, the four cardinal directions, and all the other meanings attached to

the number four. This brings to mind the old Masonic exchange:

How long is your Lodge?

From East to West.

How wide is it?

From North to South.

How high is it?

From the highest heights to the center.

When thus formed, of what is your Lodge a type?

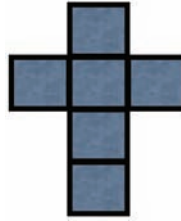
Of universal Masonry.

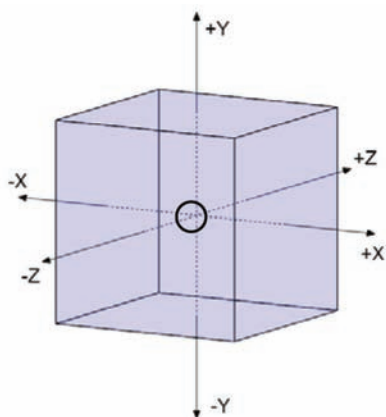
In the Royal Arch are

represented the four banners. The four sides also are the basic form of our Masonic apron.

When the four squares are folded together, the four sections are symbolic of the four sides of the cube and the top and bottom. When upright, they represent the four parts of man. In Jungian psychology, they would be the physical, the psychological, the mental, and the super consciousness. In the Kabbalah's Tree of Life, the four squares represent the four circles of the four worlds. The uppermost is the Divine world or "World of Emanation (Azilut)," the second is the spiritual world or "World of Creation (Beriah)," the third is the psychological world or "World of Formation (Yezirah)," with the bottom representing the physical world or "World of Action (Asyyah)." When laid out in a single formation, they also become the symbolic Jacob's Ladder. The colors associated with the four worlds are the same colors as the Royal Arch veils but in a different order.

When all the sides of the cross are folded together they create a very interesting picture. They give the six sides and three axes critical in math and in plotting graphs but can also be exchanged for the four cardinal directions plus up and





down, with the circle representing the center pivotal point of the cube. This is, to the mystics, the cube of space; it has extensive use in architecture, physics, science, and other branches of philosophy. Thus we have united the cross and the cubical stone. When each of the six squares are folded, it becomes the cube. Thus the perfect stone of the symbolic or blue Lodge has become the great symbol of Temporarily Masonry.

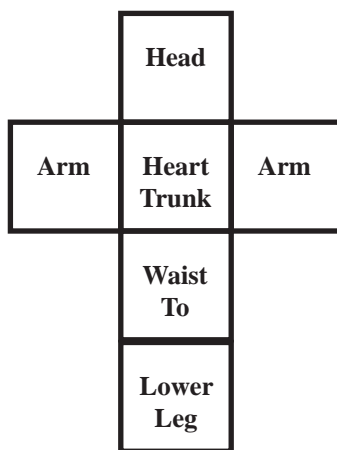
Now let's unfold the cube once again and see what happens. The axis of the North - South (X above) extends from one arm (hand) to the other. This is where Jesus was nailed to the cross (actually in the wrists). The head and the lower groin sections, are the converted East - West axis (Z above), which in Hinduism would symbolize the Kundalini energies. The foot and the main trunk of the body are the converted vertical axis (Y above). Where they come together is the heart of the crucified Christ - the center of the cube.

This is nothing new. This symbolism has been seen in the cube and cross by many. Jung informs us that another form of the cube is the cross.<sup>6</sup> One of the most misunderstood artists of the

last century, Salvador Dali, knew this association. In his religious paintings, he often used this concept where the cube and square were interchangeable.

In his painting *Corpus Hypercubus* (Crucifixion) the cross is made of multiple cubes - including invisible cubes, indicating the other worlds of existence (spiritual and divine perhaps?). Dali has taken the interpretations here to another dimension, to his *Mystical Manifesto*. His use of the geometric forms for spiritual revelations may be seen further in his 1955 painting of *The Last Supper*, currently hanging in the National Gallery of Art in Washington, DC.

Thus, transformation has taken a spiritual path. The stone becomes the rough ashlar. The rough ashlar becomes the squared or cubical stone. The stone which was rejected becomes the head or principal stone of the arches as we begin our return to the spiritual. Then the cubical stone is transformed into the cross. The stone has taken us from the symbolic Lodge, through the Royal Arch and the keystone, where it is a link to the circle of life. Finally, it is transformed



into the cross where we as Masons, as the transformed stone, now become representatives of Christ himself.

Here then is the secret of the progression of the archetypal symbol of the stone within the York Rite. Each of these transformations should have made an impact on each and every Sir Knight who has experienced them, if not consciously, then on the unconscious, which may have been an even greater impact. Thus Sir Knights should take the symbolic transformations which have been experienced ritually and when they hear the words "seeking more Light in Masonry" realize that it has a far deeper meaning than just words. The Commandery will be thought of as encompassing part of the universal truth symbolized by the transformation of the stone. (Pike's *Morals and Dogma*).

It also prepares the Mason for the final transformation where the cubical stone is unfolded to become the cross

which will become more important in the Rose Croix and Consistory as well as in the York Rite's Commandery. Remember that Pike was a past grand commander. The progression of the stone illustrates the transformation provided in Masonry.

What was not demonstrated was the relation between the tetractys and the tree of life. It was evident to me with previous studies, but the diagram really solidified the concept. Being able to relate the tetractys back to the cubical stone and the cross was a marvelous mental exercise.

Sir Knight Walter P. Benesch is past commander of Columbia Commandery 2 of the District of Columbia and of Old Dominion Commandery 11 and is currently serving as grand sentinel. He resides at 3308 Spriggs Request Way, Mitchellville, Maryland 20721, and can be contacted at [php1477@gmail.com](mailto:php1477@gmail.com)



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2. Jung, Carl: *Man and His Symbols*, Princeton University Press, 1964
3. Jung, Carl: *Man and His Symbols*, Princeton University Press, 1964, p. 232.
4. Jung, Carl: *Psychology and Alchemy*, Princeton University Press, 1980, p.269.
5. It is interesting to note that the majority of crosses used to crucify criminals in the Middle East controlled by the Romans were made of acacia wood, the very symbol of H.A.'s grave.
6. Jung, Carl: *Psychology and Alchemy*, Princeton University Press, 1980, p.224.

# Leadership Notes

## Engagement

A key topic in today's business climate is the notion of employee engagement. It is so important that many businesses have a human resources associated group whose purpose is employee engagement, and they measure it using something called a Net Promoter Score (NPS). Businesses everywhere are seeking an edge in their marketplace by creating ways to engage employees at all levels through benefit plans and targeted communications. Of these two, targeted communications is the newest method of increasing employee engagement.

The importance of employee engagement is critical to a business, because engaged employees create massive improvement in the financial condition of the company, and they do so out of their own volition and extra effort. Engaged employees, simply put, will contribute additional time and energy to the benefit of their company. They do so because they feel that they understand the company mission, they buy in to that mission, and they understand their role in achieving it. Most importantly, engaged employees feel valued. Engaged employees see themselves as an integral part of the company.

Your Commandery is your company, even more so if you are an elected officer of that Commandery. If you build strategies to engage your members, you will find that your attendance and participation will increase.

**Strategy One – Communication:** How are you communicating with your members? Internet services and social media provide an abundance of tools. You can create a private Facebook group for your Lodge members and even post events like meetings, practices, and study times. GroupMe is an excellent device-to-device communication tool that works across multiple platforms like computers and various phones. Google has file sharing, shared calendars, group email capabilities, and even video conferencing. Most of this is free, so the cost is right for any Lodge or Commandery.

**Strategy Two – Group Identity and Mission:** Do you have a mission statement for your Commandery? Is it less than twenty words? Is it meaningful to the members? Have they bought in to it? When you can help each member understand their contribution to the mission, you will dramatically improve their participation.

**Strategy Three – Vision:** Now, and several months before each election, is when you should sit down with the team and draft the vision for the Commandery for the year. What do you want to accomplish by what date? What do you want to achieve by the end of the year?

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Send an email to [YRL@YorkRiteLeadership.org](mailto:YRL@YorkRiteLeadership.org) for more information.

Yours in Knightly Service,  
S. Lane Pierce, KYCH

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*Based on double occupancy  
20 minimum participants  
30 maximum participants*

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**\$1600 - payment due  
Spring 2020**

**Balance payment due\*  
by August 1, 2020**

*\*Final cost will be determined by  
number of participants, airline and  
airport charges.*

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Sea of Galilee



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Church of the Holy Sepulcher



# Beauceant News



Supreme Worthy President (Mrs. Carl W.) Yvonne Wunsche presents Mrs. Carole Hansen, past president of Sheridan Assembly 131, with her twenty-five year citation.



Official visit to Arlington Assembly 189 on February 11, 2020, (Mrs. Danny) Donna Kelley, worthy president.



(Mrs. Howard) Patricia Anderson presided as worthy president at the official visit of Austin Assembly 125 on February 22, 2020.





(Mrs. Charles) Donna Lee, past president of Sheridan Assembly 131 was presented with her twenty-five year citation by (Mrs. Rick) Barbara Cipola, worthy president, Sheridan Assembly 131 and (Mrs. Carl W.) Yvonne Wunsche, supreme worthy president.



January 15, 2020, official visit to El Paso Assembly 141, (Mrs. James) Michelle Beale, worthy president.



San Antonio Assembly 159 official visit with (Mrs. John) Mary Brogan, past supreme worthy president and current worthy president.



# Knights



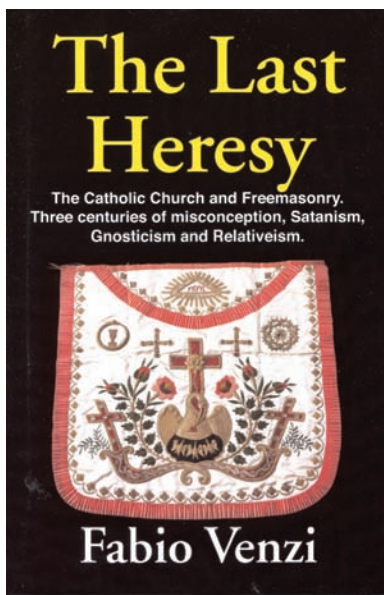
## at the Bookshelf

By  
Sir Knight George Marshall, Jr., PGC

Fabio Venzi, *The Last Heresy: The Catholic Church and Freemasonry. Three centuries of misconception, Satanism, Gnosticism, and Relativeism*, Lewis Masonic, 2019, 286 pages, hardcover, ISBN: 978-0-85318-566-6.

This book is another one that requires a careful reading and a good command of vocabulary on the part of the reader. The author, who is the grand master of the Regular Grand Lodge of Italy—created and organized by the United Grand Lodge of England (UGLE) in 1993—presents the background of the conflict between the Catholic Church and Freemasonry in Europe in general and in Italy in particular and applies examples from historical and ritual sources in an attempt to demonstrate where the Catholic Church has been (and is) in error regarding its conceptions and antipathy toward the Masonic order.

The book consists of eight chapters and three annexes, whose contents I will summarize briefly. Chapter one cites historical documentation that contributed to the rise of “Anti-Masonicism” beginning with the “Kelso incident” of 1652 and citing such infamous 18<sup>th</sup> century examples as the paintings of Hogarth, the *Hudibrastic Poem*, the *Duke of Wharton* and the “Hellfire Club,” and the *Order of Gormogons*. Chapter two cites the various accusations leveled against Freemasons both by laymen and clerics of the Catholic Church, as well as by the better known Papal bulls, beginning with those of Clement XII to Leo XIII. Chapter three is devoted to the notorious Leo Taxil and others and their influence upon the Anti-Masonic fervor in the late 19<sup>th</sup> century. Chapter four is a discussion of Satanism and its supposed connection with Freemasonry;



Chapter five considers Freemasonry and “Relativism” (i.e., a view that ethical truths depend on the individuals and groups holding them). Chapter six considers the argument that Freemasonry is a return of Gnosticism in a more modern form. Chapter seven considers the premise that Freemasonry could be considered a true form of mysticism. Chapter eight considers what the Catholic Church has typically considered as “heresy” and whether or not the principles and practices of Freemasonry actually fit these criteria. Annex one is a 2002 letter from the Secretary of the United Grand Lodge of England to the Archbishop of Canterbury regarding Anglican hostility toward the Craft. Annex two presents the “confession” of Leo Taxil in 1897 at a press conference held by him in Paris. Annex three is a reply of the deputy grand master of the Grand Lodge of Ireland to the publication “Freemasonry the Anti-Christian Movement” by one Reverend Edward Cahill.

It should be pointed out that this book is an apologetic effort by the author to dispel and set straight the misconceptions held, and erroneous statements issued, by the Catholic Church and others regarding the philosophy and teachings of Freemasonry. In doing so, the author draws upon various non-Masonic sources as well as ritual sources, principally the *English Emulation Ritual* for the Craft degrees and the *English Aldersgate Ritual* for the Royal Arch. The book is at times difficult to read and follow but does contain much material of interest and ample food for thought. This reviewer was particularly intrigued by Chapters six and seven.

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