



Knight Templar

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**Cover photo of a Spanish
Templar castle by Sir Knight
Piotr Kalinowski.**

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www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

The officers of the Grand Encampment join me in wishing you a safe and enjoyable Thanksgiving. We sincerely hope that in these uncertain times you are able to take comfort in peaceful celebration and reflection with family and friends.

In the autumn of 1621, the colonists at Plymouth and Wampanoag Indians shared a harvest feast that is today acknowledged by many to be one of the first Thanksgiving celebrations in the new colonies. The American experiment was still in doubt, but through perseverance and divine providence, our forefathers endured to found this great nation. Two hundred forty-one years later, in a presidential address to Congress, President Abraham Lincoln defined the United States as the "last best hope of earth."

These words reflect optimism in America's future and the uniqueness of the American experiment, American exceptionalism if you will. America still manifests the ideals of self-government, liberty, and the freedom to pursue happiness. Today, in the midst of the worst pandemic to beset the United States in over a century, the Sir Knights of the Grand Encampment are reaffirming these values.

The officers of the Grand Encampment acted early and decisively to address this new challenge. As it would have been imprudent to bring a large number of Sir Knights together in an enclosed space for an extended period of time, the fall department conferences and annual conclaves were held virtually. One unanticipated benefit of this decision was that an increased number of Sir Knights and Sir Knights from disparate parts of the country were able to participate in the conferences and conclaves. Based upon this experience, the officers are exploring additional avenues by which technology may be used to enhance and expand the Templar experience.

In this regard, we have established the "Reopening Templary 2021" committee. This committee is tasked with examining how we will be able to best practice Templary as we enter the "new normal." We use the term "new normal," as we realize that it will likely be some time before we return to the "old normal." Evolve or evaporate.

Courteously,
Jeffrey N. Nelson GCT
Grand Master



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Fraternally,

Jeffrey N. Nelson

President

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Prelate's Apartment

by

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

*"He scatters abroad, he gives to the poor;
his righteousness endures forever." (Psalm
112:9 and 2 Corinthians 9:9)*

Of all years, this seems like the hardest one to get "up" for Thanksgiving. With the corona virus constraints, big gatherings of family and friends, travel, and more seem so difficult. Sports have few, if any, spectators, and even going to the store to shop is a big event. It is really easy for us to look at the calendar and simply say, "Thanksgiving? Thanks for what?"

The Psalmist writes, and Paul quoted our text for this month. God has scattered to all every blessing and done so in abundance. God has given to the poor, and we should do so as well. Our reasons for giving thanks this year may not be as enthusiastic because of the limitations affecting logistics, but we have much for which to be thankful.

We are children of God and siblings of Jesus Christ, called to Him by name and counted as righteous before Him even before we were born. By the grace of God and the powerful gift of the Holy Spirit, we have been spared from much of the illness and yes, death, from the virus. At the same time, many of those who have been affected by it have, thanks be to God, recovered, yet we both mourn the loss and give thanks for the lives lost, for we know they have received the sanctification of God for a life well-lived, a battle well-fought and now rest peacefully in anticipation of the resurrection. This is a lot for which to be thankful.

To my Fratres and friends from other nations within our Grand Encampment, I pray you will take time to join with us here in the United States to pause and give thanks to God for all that He has done, even in the face of the challenges of this virus, and pray that His blessings may be upon all of us in the months to come as we continue our battle with this virus and its effects on our health and well-being.

As Lady Debbie and I gather at our table to give thanks, know that our prayers of thanksgiving extend to each and every one of you and your families as well, wherever you may be. God is great, and may He bless and protect each of you.



La Forbie — The Beginning of the End for Frankish Outremer

By

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

The 13th century was full of the greatest blights on the history of the Crusader movement. During this century, one crusade after another was mismanaged, seemingly attacking everywhere except to securely recover Jerusalem and the Holy Land. From 1204 until 1272, Christian Europe launched eight crusades (only six of which are counted as “official” crusades). Of these, only two actually arrived in the Holy Land. If one pivotal event or battle can be said to signal the beginning of the end for the Crusader domains in the Middle East (Outremer), it was the Battle of La Forbie. Historians consider it second in strategic significance only to the Battle of Hattin in 1187.

The Battle of La Forbie, also known as the Battle of Hiribya, was fought on October 17-18, 1244, between the allied armies (drawn from the Kingdom of Jerusalem then residing at Acre, the crusading monastic orders, and the autonomous Ayyubids of the cities of Damascus, Homs, and Kerak) and the Egyptian army of the Ayyubid Sultan al-Salib Ayyub, reinforced with Khwarezmian Turk mercenaries.

knight templar



Background

A somewhat brief background of events prior to the Battle may be of interest. In 1229 the Holy Roman Emperor Frederick II of Sicily made a truce with Sultan Al-Kamil of Egypt for a ten-year peace between the Crusader states of Outremer and Egypt. Jerusalem was then back in Imperial hands. Frederick hoped to incorporate the whole of Outremer into the Holy Roman Empire but was resisted by the Frankish lords, the Templars, and the Hospitallers. Thus, the Crusaders and Frederick were quarreling over who would control the Latin East instead of consolidating their gains. This was further complicated by the fact that Frederick was excommunicate.

The Ayyubids, descendants of the same ancestry as the famed Saladin (died in 1193), were likewise in a state of internal conflict among themselves over territorial rights and possessions.

As the truce expired in 1239, the pope was working to assemble a new crusade. This became known as the Barons' Crusade (1239-41), comprised mostly of French Knights and led by Count Theobald of Champagne and Duke Hugh of Burgundy.

In 1240 a Muslim army stormed and re-conquered Jerusalem. The leaders of the Crusade became involved in separate negotiations with the Muslim Ayyubid rulers of Damascus and Egypt, who were rival brothers. Theobald reached separate agreements with them, and Jerusalem was again surrendered to the Christians as well as other important cities and lands such as Tiberias, Galilee, Ascalon, and Sidon.

The Arrival of the Khwarezmians

In 1244 Theobald's treaty was threatened by the arrival of the Muslim Khwarezmian Turks, who had been forced out of parts of modern Azerbaijan and Afghanistan by a Mongol invasion from the East. Some of them arrived in Syria and Palestine. In June of 1244, ten thousand Khwarezmian fighters invaded the territory of Damascus, Galilee, and Tiberias. Not being bound by Theobald's treaty, in July of 1244, the Turks were outside Jerusalem. For more than a month, the Crusaders resisted heroically, then capitulated on August 23rd. The result was the looting and massacre of most of a population of about six thousand, the destruction of the fortifications that the Crusaders had erected, and the burning and leveling of much of the city, including the Church of the Holy Sepulchre.

The Ayyubid rulers of Damascus and Egypt, now fearful for their own terri-

tories, both began to bargain with the Turkish chiefs for an alliance. Ultimately, al-Salib of Egypt succeeded in forming an alliance with the Turks.

The capture of Jerusalem by the Khwarezmians in August had caused great alarm among both the Christian and the Muslim states. The ruler of Damascus, al-Nassir; Al-Mansur, the emir of Homs; and an-Nasir Dawud, ruling Kerak, joined into a mutual defense pact with the Templars, the Hospitallers, the Teutonic Knights, the Order of Saint Lazarus, and the remaining forces of the Kingdom of Jerusalem to take the field against the Egyptian Sultanate. The allied Christian-Muslim army consisted of about 1,000 Christian horsemen, about 300 Knights Templar and 300 Hospitallers, a smaller number of the other Crusading orders, and about 6,000 foot-soldiers. The Muslim contribution was additional foot-soldiers, a contingent of about 2,000 Bedouin cavalry, and mounted men-at-arms. The total was a combined army of about 15,000 personnel. The size of the Egyptian-Khwarezmian forces was somewhat less, being comprised of an army of around 5,000 Egyptians and 8,000 Khwarezmian mercenaries, all under the command of the young Mameluke emir, Rukn ad-Din Baibars.

The Damascenes and the Crusaders immediately prepared for war, due to the movement northward of the large Egyptian-Turkish army.

The Battle

In October of 1244, the two armies met on the plains near La Forbie, also called Hiribya, a small village northeast of modern Gaza City. The overall Christian command was given to Walter IV

of Brienne, count of Jaffa and Ascalon, although Robert of Nantes, patriarch of Jerusalem, and Philip of Montfort, constable of Jerusalem, were also present. Both the grand master of the Templars, Armand de Perigord, and the Hospitaller grand master, Guillaume de Chateaufort, were likewise present. Al-Mansur, knowing the impatient Turks well, strongly advised the allies to fortify their camp, dig in, and take the defensive, waiting for the undisciplined Khwarezmians to disperse and thus leave the Egyptians at a considerable disadvantage. However, Walter and the Christian nobles were unwilling to refuse battle when they had the advantage of numbers, a rarity for the Christians of Outremer. The allied dispositions were as follows: Christians on the right wing, near the coast, the Emir of Homs and the Damascenes in the center, and the Bedouins on the left.

Baibars decided to place his well-trained Mamelukes opposite the armored Christian forces, and the Khwarezmians against their Muslim allies. His plan was to keep the Christians occupied while the Turks exerted sufficient pressure on the Muslims to make them give way, allowing the mounted Khwarezmians to hit the flank or come up behind the Christians.

Battle was joined on the morning of October 17th. Threatened by the Egyptians in front and the Khwarezmians on their flank, the Crusaders charged the Mamelukes facing them and were initially successful, pushing them back and causing Baibars some concern, but the Egyptian army held its ground. On the morning of October 18th, Baibars

renewed the fight and threw the Khwarezmians against the Damascene troops in the center of the allied line. The center was shattered by their furious attack, after which they turned on the allied left and cut the Bedouins to pieces as they fled. The emir's cavalry held stubbornly, but they were nearly annihilated; Al-Mansur finally fled from the field with 280 survivors, all that remained of his troops. Now that the Muslim allies of the Christians were dispersed, the Khwarezmian tribesmen attacked the rear and the flanks of the Christian forces, which were defended by disorganized infantry. Threatened by the Egyptians in the center and by the Khwarezmians on their side and rear, the Christian well-armed Knights fought on stubbornly but were overwhelmed, and within a few hours, the Latin-Muslim army was annihilated.



In the evening, over 5,000 Christians lay dead on the ground, including a substantial number of Knights Templar, Hospitallers, and Teutonic Knights. 800 crusaders were taken prisoner, among them Walter de Brienne, along with the grand master of the Hospitallers. (The fate of the grand master of the Templars is unknown; it was said that he either died in the battle itself or later in prison

in Egypt.) A few survivors managed to make their way to Jaffa. After this battle, the monastic orders were decimated. Thirty-three Templars, twenty-seven Hospitallers, and three Teutonic Knights survived, while the Knights of the Order of St. Lazarus were all but eradicated. Philip of Montfort and the patriarch of Jerusalem escaped to Ascalon. However, the marshal of the Temple; the archbishop of Tyre; the bishop of Lydda and Ramlah; and John and William, sons of Bohemond, Lord of Botron, were all killed. The result of this latest defeat was to now put the Christian Kingdom increasingly in danger.

The Aftermath

The defeat was as bad as at Hattin in 1187. In fact, it was worse, because its consequences were lasting. After Hattin, most of Saladin's achievements were wiped away by King Richard I of England during the Third Crusade, and the kingdom experienced a rapid recovery. While the Battle of Hattin holds great symbolic importance as having led to the fall of Jerusalem, it was La Forbie that truly marked the collapse of Christian power in Outremer. The Battle of La Forbie may be rightfully regarded as the key incident leading to the ultimate collapse of the Crusader Levant with the fall of Acre in 1291. After La Forbie, the Crusaders lost everything gained up to that point, except for some cities along the coast, all of which fell piecemeal to the Muslims in the years prior to 1291. The

Christians would never again be able to raise so large an army in the field, and the "Coastal Kingdom" would be considerably weakened. With Jerusalem destroyed and the Christian military forces badly depleted, Pope Innocent IV put forth the call for a new crusade at the First Council of Lyon in 1245, which was quickly responded to by King Louis IX of France, who led the Seventh Crusade (which also proved to be a disaster) in an attempt to conquer Egypt.

The Franks were never again to muster significant power in the Holy Land. The Kingdom of Jerusalem suffered worst in the aftermath of La Forbie. It had not been able to put so large an army into the field since the Battle of Hattin and would never be able to undertake offensive operations again. It also brought no lasting success to the Ayyubids; the Khwarezmians were finally defeated outside Homs by Al-Mansur in 1246 after falling out with the Egyptians. Baibars joined the Khwarezmians, was later arrested by as-Salih Ayyub, and died in an Egyptian prison.

Sir Knight George Marshall, PGC, KGT, is a past grand commander of the Grand Commandery of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and serves as chairman of the Grand Encampment Knights Templar History Committee. He is a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines and can be reached at geomarsh@yahoo.com.

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

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The castle of Kerak in Jordan. Photo by the editor



Site of the battle of the Horns of Hattin. Photo by the editor
knight templar

What's the Point of a Sword?

By

Sir Knight John D. Barnes, PGC

"Though the pen is mightier than the sword, the sword speaks louder and stronger at any given moment."

- Leonard Wibberley

In Chivalry, the sword is the mark of a Knight. No knighting was complete without a sword, spurs, and a dubbing. In Templary, the sword is presented to an initiate at some point in every order during a Companion's progress in becoming a Knight Templar.

In each of our orders, we learn that in the hands of a true and courteous Knight of the order, his sword has a certain set of characteristics. Each set teaches an important lesson about these orders, and there are parallels to the degrees offered in other Masonic bodies.

We are taught to return the sword to its scabbard, there to rust away before being used in the cause of evil. In other words, a Knight is expected to show Christian kindness to all and to fight for good and against evil.

Candidates are taught how to take care of their swords. They are told to wipe it on their sleeve before returning it to its scabbard. This is a task a page or squire would have to be taught, but it is something a well-trained Knight would do automatically. As a master of his craft, he would always treat his tools with care and respect. The candidate is admonished never to let his blade lose its luster; that both his sword and his future life should be pure and undefiled.

This admonition echoes the description of the lambskin apron in the Entered Apprentice lecture and the description of the Royal Arch Captain's banner during the opening of every Chapter. The Knight is also told to wield his sword virtuously, for this is the true faith and justification of the Christian Knight. A Knight Templar's election, his vocation, his satisfaction is to offer his soul to God and his body to perils and dangers in His service.

All these characteristics ascribe divine attributes to a metallic tool, but where is its real strength? A like question is asked in the *Conan the Barbarian* movies, where everyone seems to have a bigger, better, badder sword than the next guy, and everyone has more muscles than brains. In the movie, the answer was that more than the strength in your body, the desire in your heart was stronger than the steel in the sword. A Templar's answer is similar but of deeper thought and meaning. Our answer is that the sword of the Spirit is our best defense. This sword is the Word of God.

Ephesians, Chapter 6 lists the many pieces of armor that we as Knights can put on, including a sword of the Spirit. The purpose of all this armor is to help us stand our ground against evil. The sword is used both for defense and for offense. It defends us and those we protect from the onslaughts of Satan, and it allows us to thrust the Word of God into the heart of our enemy. In 2 Corinthians 10:4- 5, we read: "For the

weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ.”

Albert Mackey cited other descriptions of a sword’s character: “The sword is a sign of severity against the devil, and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the wealthy from the strong.”

The definition I like says “Unto a Knight, which is the most honorable office above all other, is given a sword, which is made like unto a cross for the redemption of mankind in signifying that like as our Lord God died upon the cross for the redemption of mankind, even so a Knight ought to defend the cross and to overcome and destroy the enemies of the same; and it hath two edges in token that with the sword he ought to maintain knighthood and justice.”

My Fraters, may your honor ever remain as unsullied as your glittering blade, and always hold your swords ready to be

drawn in the cause to which you have so solemnly consecrated them. Hope and pray for the glorious day when “the mountain of the Lord’s house shall be established in the top of the mountains, when swords shall be beaten into plowshares and spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war anymore, when the reign of Blessed Emmanuel, the Prince of Peace, the Great Captain of our Salvation, shall become universal and eternal.”


Until that day, my Fraters, keep your sword at hand, shiny and sharp, ready to defend God and the right. Always remember that the very shape of your sword reminds you of the cross of our Lord every time you wear it, every time you touch it, every time you draw it.

That is the point of a sword!

Sir Knight John D. Barnes is a past grand commander of New Jersey, resides in Lakewood, New Jersey, and can be contacted at johnmaple196@optonline.net.



Focus on Chivalry

ix months ago, I thought I would take advantage of the extra time I had because of the paucity of Masonic meetings which had heretofore been the main focus of my day-to-day activities to catch up on all the little repairs and improvements which had fallen by the wayside over the years and which I had been putting off, so I set about fixing things around the house and catching up on all that paperwork stacked on my desk in the hope of getting completely caught up. Vain hope! There must be some immutable law of nature that you are never allowed to catch up.

During this time when we are essentially under siege because of the perceived threat of the dreaded virus, most of us have had more time to spend in philosophical thought. I hope you have taken advantage of that opportunity.

I have been reflecting lately on the immense power of fear in the human species. I have always known that the most likely circumstances that would cause me to inadvertently hurt myself or someone else is if I were to unexpectedly come upon a snake. I am a firm believer that the only good snake is a dead snake. I grew up in a place where there are a lot of snakes and where most of them are dangerous, so I detest them with an almost "biblical" passion.

I believe that the most common fear people have, other than public speaking, is the fear of death. Look around you; the fear of death is currently causing most people to do things (or not do things) which will almost certainly have catastrophic effects upon themselves and all of our civilization for years to come. Things may never be the same because of the mob reaction to the perceived threat of death, even though we realize that sooner or later, we are all destined to die. How's that for irrational? Look at how radically our lives changed after the events of 9-11, how readily we gave up many of our rights and liberties.

One of the most fundamental milestones we encounter when we are learning to become a chivalrous Christian Knight is the moment when we learn to overcome the oppressive and debilitating fear of death. Only then can we learn to devote our remaining years to deeds of more exalted usefulness than the continual obsession with the avoidance of the inevitable.

Just about everyone believes that courage is one of the basic qualities of chivalry, but courage is really a description of how we act and what we say when facing a threat. Do we maintain our heads about us and act in a logical way based upon the facts at hand, or do we react based on our emotions or our terrors in an hysterical manner? Look around you, how much chivalry do you see? Are you behaving in a courageous and chivalrous manner? Something to think about while you are not engaged in normal, daily, furious activity.

Leadership Notes

Delegating Effectively

Last month, we talked about how to prioritize your time so that you are getting the *important* things done before they become *urgent*. This prevents burnout and helps you maximize your productivity. This month, let's address another leadership topic that helps prevent burnout.

I remember the first time I was elected to the East. I was proud that I was regarded as someone who could and should lead our fraternity, *and* I had an overwhelming sense that I had to do it all by myself. It was my responsibility to plan the awards ceremony. It was my responsibility to plan the patriotic observance. It was my responsibility to plan the dinners and get together. This was a false belief. I learned that it was my responsibility to see that these things got done, but it was not necessarily my responsibility to plan and execute them.

A leader is one who leads others. The leader sets the vision, finds the workers, sells them the vision, and delegates the actions so that everyone is working as a team.

The Process of Delegation is; Choose an appropriate task > Choose the right people > Set clear objectives and plans > Implement > Monitor > Evaluate and Improve, then circle back to the beginning. This is the difference between a *leader* and a *great leader*.

Great leaders will shape others' thoughts and ideas toward a common goal. They give their team everything they need to be successful and then get out of the way, not directing their path, but setting clear expectations and explaining where the finish line is.

Great leaders aren't scared of their subordinates' successes and don't feel threatened by them. In fact, a great leader will make sure to celebrate their successes and generously give praise and recognition. Through this delegation and elevation, teams shine as they are able to contribute in the most meaningful way.

John Maxwell's *Five Levels of Leadership* identifies the highest level of leadership, *Pinnacle Leadership*, as being achieved when you have a team that is creating its own tasking in order to fulfill the shared vision of the team. The team members will find ways to get things done while improving efficiency. They will share in the responsibility of seeing that each person who is contributing to the team's success is individually successful.

As important as delegation is, it is equally important to stay out of the way of the team's dynamic progress. Even though you may sense failure on the horizon, stay out of the way and offer good counsel. Share your concerns but allow your subordinates the opportunity to learn and grow. This is not to say that you should fiddle while Rome burns. You will know if you need to step in or reorganize the team.

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

Yours in Knightly Service,
S. Lane Pierce, KYCH

knight templar

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Supporting Our Traditional Philanthropies In a COVID-19 World

While talking with a good friend and Sir Knight recently, the subject of the Knights Templar Eye Foundation (KTEF) worked its way into our conversation. Specifically, we shared thoughts about supporting our traditional Masonic philanthropies during this global pandemic.

Even those who are innately the most generous among us may find themselves torn between devoting what time, talent, and treasure is at their disposal to those charitable causes that we as Masons traditionally support and those that are pledging to help make a difference in the most devastating global health crisis in more than a century.

Rather than focusing on making a choice, I would emphasize the commonality of research.

The search for a vaccine to protect us from the coronavirus has been in the news cycle every day for months and will continue for the foreseeable future. Scientists funded by government agencies like the National Institutes of Health and others worldwide are working around the clock, and most would agree that the research must continue unabated, regardless of the time it takes and the cost. We accept that this is the nature of finding a solution to a global health emergency.

Comparatively, the KTEF is a charity founded and sponsored by the Grand Encampment of Knights Templar that depends on the support of its members for funding to fulfill its mission to improve vision through research, education, and supporting access to care.

The original question was, “Will support of our Masonic philanthropies suffer during a time when there is such a singular focus on devoting resources to stopping COVID-19 or simply living in its wake?” I hope each of us will remember that we are the source of support for the Knights Templar Eye Foundation and the important research that continues every day, and that discovery can and often has come in a most unexpected moment in time. Let us resolve, in the words of John Wesley, to “Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.”



In His Service,
R. Thomas Starr, KCT
chairman, 53rd Annual Voluntary Campaign

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General Supplement

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



Templar site Bure-Les-Templiers in France; photos 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 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:

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www.ktef.org

Modern Day Chivalry

By

Sir Knight Thomas Hendrickson, PGM

Early in my career as a police officer, on one beautiful June or July night, I was on a routine patrol in a police squad car with my partner. We were cruising with the headlights off looking for a burglar who may have been working in our district. The car windows were open, and we were enjoying the fresh evening air while we patrolled.

Suddenly, I heard a woman screaming and shrieking. I said to my partner, "Eddie, shut off the engine." While sitting in the silence we waited to hear more. After a few moments we could determine that the screams were coming from just a little distance ahead of where we were and off to the right. Eddie moved the squad car forward and through the houses until I could see a light on from a second-floor window. We got out of the squad, ran between some houses through a yard, and arrived at the house with the light on.

The screams were continuing, so as we approached the house we drew our guns and began checking the surrounding area. I looked up to the window with a light on and observed a large naked woman with her arms flailing above her head, screaming "save me, help me somebody." Eddie, my partner, said to me "kid, here's your chance to save a damsel in distress."

As we inched closer to the house, I saw a movement out of the corner of my eye, and I turned my flashlight to see the object. A small girl, about five or six years old, opened the door and stepped out-

side. She was wearing a white nightgown and holding a blanket and calmly pointed inside the house and said, "She's upstairs."

My partner and I entered the house cautiously, I with my gun in hand. I then ran up the stairs and searched until I came to the lit bedroom. I looked thru the doorway and observed the large naked woman standing on the bed. When she saw me, she yelled "Help me officer," and then she pointed toward the floor.

I looked at the floor and saw two aquariums tipped on their sides with the lids lying next to them. I could see a snake coiled up under a small piece of furniture and a small white mouse scurried past me. Realizing that there was no human threat, I put my gun back in the holster.

I again looked at the large naked woman standing on the bed and before I could react or ask a question she said, "catch me" and she jumped off the bed. As I was not prepared, she and I toppled onto the floor with her on top of me.

Eddie helped the woman up, found a bathrobe for her to put on, and led her down the stairs to safety. I was left on the floor with a snake somewhere in the room.

As I got to my feet, the little girl suddenly appeared and, asked me if I could help put the aquariums back on their stand. As I did that, she had retrieved the snake and put him back in his home. She continued searching for the mice as I headed downstairs. Eddie had calmed the poor woman, and we asked her what had happened. She said that she had just

gotten out of the shower and was trying to put on her undergarment when she lost her balance and knocked over the stand that held the aquariums containing the snake and mice. They were her daughter's pets, but she kept them in her room and was deathly afraid of both.

Once she was calm, we readied to leave, and she thanked us for helping her. As we were walking back to our squad car, I saw the patrol supervisor standing next to the car. He asked what had happened. Eddie replied, "The kid saved the damsel in distress, but he didn't shoot the dragon. Let's go have coffee, and I'll tell you all about it."

That was my first attempt at rescuing a damsel in distress, but I can say it was not what I had in mind when I joined the police department, nor was it what I had expected based on the Walt Disney movies of *Snow White* or *Sleeping Beauty* that I had watched as a kid.

I would suspect that when you think of chivalry today your imagination conjures up the images of a Knight in shining armor, slaying a fire breathing dragon to save a damsel in distress. Those images were never really the reality but were a wonderful product of myths, fiction, and fairy tales.

Chivalry evolved from a code of conduct that originated in western Europe in the 12th century. The code of conduct dealt with the steel, blood, and mud of the Knights and noblemen on the battlefield, where the qualities of honor, loyalty, courage, prowess, and generosity were demanded. It evolved over the next two hundred to three hundred years by influence of Arthurian ideals and the church. The evolution of the chivalric code shows an increased effort to create a more well-rounded or ideal

Knight. This effort combined the qualities of being courageous in war, loyal to his noble, and pleasant and courteous in his leisure, with knightly Christian values. Chivalry became to represent a code of behavior and ethics that all Knights were expected to live by.

As a cop, it was my responsibility to enforce all the laws and ordinances. Some violations required me to follow the prescriptive police department rules and policies, however many violations did not. In those circumstances, it was left up to the officer's discretion on how to apply the law. Enforcing the law under adverse conditions can sometimes require judgement like King Solomon in the *Bible*. There were many times when I had to draw from my own personal morality that I had developed through my lifetime. I always felt I had a good moral base for making judgements as I had great parents, I had the Christian teachings I had learned as well as the lessons of Freemasonry to draw upon. I also had a chivalry ethos with slight adaptations to meet the modern age. I treated each person I met with respect and dignity as well as being courteous, and it helped me gain the trust and respect of the community and of the criminals, too.

While we do not fight battles in the same manner as the Knights when chivalry was evolving, no horse, no shining armor, and no swords, chivalry is more important than ever in the 21st century, especially given the pandemic the world is experiencing today. Our country is experiencing a situation where there are no code books or hard and fast policies to follow. Many individuals are having to make moral judgements with no prior experience to guide them.

Back to my experience as a street cop.

After the aquarium experience, the following Spring I moved from a patrol car to being assigned to walk a beat. The community I was assigned had numerous issues; high crime, high chemical dependency, abandoned homes, and boarded up businesses. There was a large park with a field of empty booze bottles and a playground littered with broken glass.

The residents were racially diverse and lived in high-density housing with concentrated poverty. There were also a lot of families who were working poor, and their daily worries were about economic survival as well as their physical survival.

A policeman walking a beat is a return to old fashioned policing. The shift is spent walking the same neighborhood every day, rain or shine. This allows you to know every citizen, some not so law abiding. This process creates a close relationship, where the cop becomes part of the neighborhood and the community, and the cop becomes affectionately known as "our cop."

You must have the strength, skill, and stamina to not just walk the beat for eight hours but for running and apprehending criminal suspects or handling emergencies multiple times a day. I have always considered my time on the beat as challenging but one of the most rewarding experiences of my career.

In the mornings I would stand at a bus stop where the school children would gather while waiting for the bus to arrive. There were many bus stops in my assigned beat, but this one was one of the more hazardous. The sidewalk was littered with needles from drug addicts, empty baggies that no longer contained drugs, and empty bottles of alcohol left from the night before. Gang members

and drug sellers frequented the area to make early morning sales to people going to work.

One morning, one of the children called me Mr. Knight. I replied that my name was Tom. He said, "My mama says that you're our blue Knight cuz you make sure we're safe." Another child chimed in and asked "Tom, where's your horse?" I replied, "He's over there," and I pointed to my squad car parked down the street.

As I was briefing my commander at the end of the week, I mentioned my activities and I told him about being called a Knight. After I finished, he chuckled and said, "Tom, the kids are right. Do you know why all cops in America wear their badges or shields on the left side of their uniform? It's because the Knight would carry his shield with his left hand and his sword in his right hand."

Another item I carried as a cop was a large blue bandana. While not standard issue, it became something that I ended up purchasing by the dozen. At first, I intended to use it to wipe the sweat from my face or to wipe my glasses off in the rain. However, I found a multitude of uses for a blue bandana. I would give it to a woman who was crying after a domestic assault or a woman sitting on a bus bench who was crying and distraught for not having enough money to buy food and pay the rent. I would use it to stop the bleeding of a victim until my back up squad could arrive or the ambulance. Once, one was used to hold a wedding bouquet together for a couple to be married in the park. Who knew a blue bandana had so many uses?

The blue bandana is less important to the story than the action it symbolized. To offer something of comfort in a moment of despair, to offer something

freely when someone is most vulnerable, to offer that person the experience that they are seen along with a sense of dignity, those are actions that I believe we need more of today. To recognize all human beings, especially during dark circumstances, I believe this is all chivalry, just not the fairy tale version.

As a cop, in most situations, you attended to the matter or incident at hand but never knew how things ended up for the individual, but every once and a while I would get a small package in the mail at the police station, and inside would be that blue bandana neatly folded with a note of gratitude or thanks. Those notes were exceptionally valuable to me as an officer.

I use these stories to show that chivalry is a mindset that we embody. Today, there is not the fairy tale version of the damsel in distress, no horse or sword, but the mindset is always applicable. I had Grandmothers and a mother that were strong in many ways, but they were models of compassion and understanding. I never had the opinion that women were the weaker sex, but everyone, male or female, can value chivalry.

I believe that chivalry and the values it represents are very much alive in this era of gender equality, but chivalry has evolved to a mindset that everyone can act on.

I took up long distance running while I was a cop. I suffered an injury while running, and I was hobbling and walking with a cane for some time. I was using public transportation to commute to work. One day, I hobbled quickly to catch a train before it left the platform. Once I boarded, I noticed that all the seats were taken, and people were standing in the aisle. The train was very full. As I

stood there, a woman sitting in front of me stood up. As she stood up, I noted she was very pregnant. She then offered me her seat. I told her that I could not take her seat because of her condition. She smiled and said, "I think you need it more than I do, don't worry I'm pretty fit." I took the seat with thanks. I realized during the ride, that she was right, it was not about gender or condition but about human kindness and courtesy. I greatly appreciated her gesture. Holding an umbrella over someone while stopped at a pedestrian crossing during a heavy rain storm is not a matter of strength, or gender equality, although maybe some extra height helps. It is about courtesy, compassion, understanding, helping those that cannot help themselves at that moment in time.

On a cool summer Friday evening in Aurora, Colorado, four hundred people gathered at a movie theater to see the summer blockbuster *The Dark Knight Rises*." About thirty minutes into the movie, a lone gunman wearing a gas mask and tactical equipment entered the movie auditorium through a side door. He detonated multiple gas canisters containing gas or smoke before firing seventy-six rounds into the movie goers resulting in twelve deaths and fifty-eight wounded.

Four men died after pushing down their girlfriends to the floor and using their body to shield them from the bullets. One father died while he shielded his two teen-age daughters. All the women survived.

There were many other acts of bravery committed by ordinary people that night. Some carried wounded strangers to safety, some performed CPR, some provided comfort to the mortally wounded, and a

woman took off her belt, fashioned it into a tourniquet, and applied it to the leg of a man who was bleeding profusely and screaming in pain.

I would argue that the actions by these ordinary people were not only chivalrous but also heroic.

They found the courage to help other people in a time of great need. They did so with total disregard to their own safety in a very hazardous environment when they could have escaped the shooting and bloodshed. Some stayed and defended someone else and willingly sacrificed their lives in order that someone else might live.

Reporters interviewed some of these courageous people and asked them why they stayed and helped. Many said that they saw other people helping the wounded and thought that they should help too. Courage can be contagious. You might be surprised how many will offer to help or commit their own act of bravery if they observe someone else doing similar acts.

As Sir Knights we practice moral chivalry. We are concerned about the principles of right and wrong, and we hold ourselves to a high standard of proper conduct. Our moral code calls us to be ever ready to defend the weak, the helpless, the innocent, and the oppressed.

Chivalry is not dead, it has just evolved or perhaps been modified to fit our lives today. As a society everyone can be part of the evolution to carry on good works. If we all have the spirit of chivalry and apply it to our daily lives, to have the courage to take action when the time and circumstance presents itself, we can all live the ideals of chivalry every day, and the world would be a better place.

Sir Knight Tom Hendrickson, PGM is a past commander of Minneapolis Mounted Commandery 23 and the grand recorder of the Minnesota Grand Commandery. He can be contacted at Tomhendrickson@yahoo.com.

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Knights Templar Holy Land Pilgrimage

Editor's Note

From time to time we receive a note from one of the ministers who has participated in our ***Knights Templar Holy Land Pilgrimage for Christians Ministers*** after they return. The brief note below is one of them. This program is uniquely aligned with our vows in support of the Christian religion and invariably enhances the effectiveness of the ministers we send from our communities. The cost is less than \$5,000 and is something we can do to contribute to the Christian religion in our own local community. Sir Knights, now is the time to begin fundraising and minister selection so that your Commandery can participate by sending one of your own local Christian ministers to the next available pilgrimage in February of 2022. The information you need to get started can be found on the website at: <https://kthlp.com/forms-information-sheets/>.

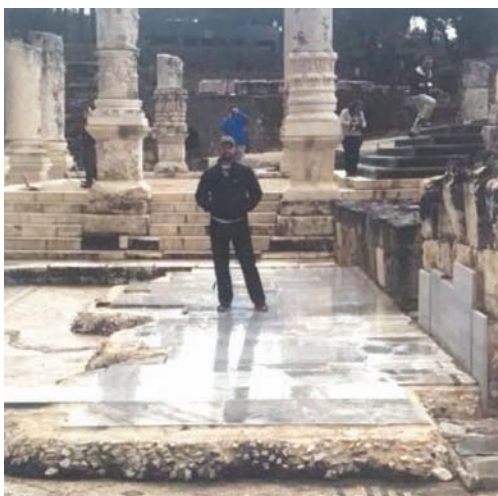
Brothers and Friends;

My life has been incredibly changed because of your prayers and gifts. Thank you for giving me the opportunity to experience the place and time of Jesus. This journey has opened my understanding beyond the knowledge to really feel the emotional gravity of the Biblical accounts. To be with other ministers, share in the challenging discussions, and to worship with one unified spirit has profoundly impacted the way I now minister to those within my care.

Every detail of the trip was so extravagant and honoring to us. Thank you for the hospitality which regarded us, as ministers, as very important people. I had never had such thoughtful conscientious provisions while on a trip away.

Without a doubt my ability to communicate the stories of Jesus have deepened with confidence. Your vision to support pastors in this way is powerfully impacting the Kingdom of God by enriching our communities of faith. Thank you for allowing me this unique opportunity of a lifetime.

Forever grateful,
Joey Buck
Dollywood Chaplain



Reverend Buck standing in the ruins of the ancient city of Beit-Shean, one of Israel's oldest archaeological sites.

Time To Move On

By

Reverend and Sir Knight J.B. Morris

Ecclasiastes 3:1-8 gives us direction on “What Time Is It?” The point in the scriptures is that there is a right time for everything, if God is in charge. The *Bible* scriptures reveal that everything happens in its own time. This theme, common to the wisdom tradition, is fully spelled out here. Everything has its time if we will only allow God to be in charge. In the present time, there are conflicts, violence, and unrest occurring daily in our country. We are witnesses to the unrest and violence of people in various parts of our country and world. You can see their struggle in forms of violence, destroying public and private property, stealing, burning, and looting. Why is this happening, the violence and unrest? Do we know the answers? Is it the poverty, anger, age, rage, and a sense of helplessness that the people are having? For many people, it is a form of political violence and for others destruction opportunism. Did we build our country on looting from the Indians of their land? There appears to be no single cause, motives, or answers for these crises. Many people are reacting, when they do not understand why.

We are presently being reminded that our country’s history includes slavery, taking advantage of the Indians, and acculturation of duress after the War Between the States. The confederate states had the constitutional right to leave the union, but congress and the president caused the war to keep them in the union. After the War Between the

States, congress wanted to punish the confederate states. During the reconstruction period, the states that wanted to leave the union were placed under military rule for twelve years. This was called “Acculturation Under Duress” before the federal troops withdrew from the southern states.

People of today do not understand the cause of the War Between the States. The major cause was for state rights, but President Lincoln brought the issue of slavery up and didn’t listen to other solutions to eliminate the slavery. Most of the people in the southern states did not own any slaves, while the northern states owned slaves to run their factories. With proper leadership, this issue of slavery could have been eliminated at a cheaper cost and saved more lives in the war struggle. Today many people are taking the true causes of the “War Between the States” out of context. They do not know or don’t care to know the true causes of the war. They want to destroy the history of our country and not understand the honorable cause of the war and why over ninety percent of the people who joined the Confederate States didn’t own any slaves, because they believed in state rights, not a central federal government.

Today, we still see people who do not understand what happened before, during and after the war between the states. We see the same attitude of criticism. Criticism is not just of the confederate flag but even General Robert E.

Lee, along with others are being purged by some violators. All kinds of memorials and symbols to all sorts of people are being declared morally reprehensible. Presidents like Teddy Roosevelt and George Washington, along with eight of our early presidents are being removed from their present place to a lesser place in Washington D.C. There is even talk of blowing up Mount Rushmore. Look at what is happening at Stone Mountain Park in Georgia. There is an increased call to remove the faces of Jefferson Davis, Robert E. Lee, and Stonewall Jackson. It is sad to see the history of our country being destroyed by violence and uncaring people. Many people are saying that "the carving has great historical value." We are seeing and experiencing a demographic shift in our country where some people do not understand or don't care about our history. Their desire is to destroy and rewrite the history rather than to make history. In order to remove the carving on Stone Mountain, we must first understand its history, since it is protected by Georgia State laws.

There is also St. Junipero Serra Catholic missionary in California, whose crime evidently was in wanting to win native Americans to Christ. We see the renaming of streets and buildings in our universities and cities named after flawed individuals. Even Robert E. Lee High School in Tyler, Texas may have its name changed. There is also some criticism of any statues or paintings of Jesus that portray a white face.

Thank goodness, Jesus Christ brings another way for us to move on! The *Bible* speaks of a New Covenant, not of law and justice but of *grace*. Christians hold that Christ died for our sins that we might be forgiven, and being forgiven

that we might forgive. In the New Covenant God does not even remember our sins. They are "covered by Christ's atoning blood," and so, we seek to temper justice with grace. On the other hand, we realize that we have all sinned, and that through Christ, there is forgiveness, grace, and repentance on our part. Because He has offered his prevenient grace to us, so we ought to offer our graces to others.

It is time to turn aside the anger. Time to listen and not react out of frustration, violence, or hate. Time to recognize that persons are flawed. We, unfortunately, will not eradicate racism. We are not going to make this a better world by cause of hate, riots, stealing, or vandalism. We will make the world a better place by respecting the stories of others, by granting some grace when those stories involve sin. If we can't cure the world's ills, we can at least offer hope and reconciliation and a better way than violence.

So, what have we learned? "If you don't stand for something you stand for nothing." If we remain silent that means consent. So, let's allow our Lord to help us and others to repent and do the right thing in Christian "love" and respect. It is time for us to move on rather than continue the friction and frustration in our country. It is time to treat people as we would like to be treated, with love and respect! Will you take that step with the Lord?

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

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/>.

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Baptismal Renewal, Jordan River



Jaffa Gate at Dusk, Jerusalem

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Beauceant News

As part of celebrating the outstanding history of our order, the following article will hopefully bring to mind the stories of our success and pay tribute to our second supreme worthy president. It is once more written by Laura Lee Novack.

"The Lord is my Shepherd, no want shall I know; I feed in green pastures, safe folded I rest; He leadeth my soul where the still waters flow."

Our Shepherd of all shepherds, the Great Templar, inspired Ada Shrock McClure, another one of the original founders of the S.O.O.B. and a member of the Mother Assembly at Denver, to give of herself and her substance to carry on the work of Supreme Beauceant, as started by that valiant leader, Mary E. Peirce.

There stood a beautiful golden lady, true to her promise of the previous year, and knowing that:

Thou, Lord, art our Shepherd.
What fear have we?
Both substance and strength art Thine,
And we are one in Thee.

She made her vows to Beauceant Supreme and was on her way to prove herself worthy of her high calling.

The Memorial Service that she composed, used by the Supreme Assembly that year, and later changed somewhat by herself, Mrs. Adah B. Duff, Mrs. Leonard B. Meek, and adopted by the Supreme Assembly for its use and chartered Assemblies, has given much comfort to the sorrowing.

This prayer in the original memorial service reminds us of Our Father's promise:

"Our Father, thou hast promised to be with us in trouble; to save us from fear and show us the way. Infinite in Thy wisdom and merciful in Thy majesty, give us, Thy children, a deeper knowledge of our duties towards Thee and to each other in the lesson of this hour. Thy benediction rest with the bereaved ones, that they may be comforted, and consolation be theirs. Finally, O God, bring us face to face with those we love, and may we all be brought to our celestial home to dwell with Thee. Amen"

*"Out where the handclasp's a little stronger,
And friendships last a little longer,
That's where the West begins."*

At El Dorado, Kansas, on October the 12th and 13th in 1922; Moberly, Missouri; Greeley, Colorado; Sedalia, Missouri; Topeka, Kansas; Lawrence, Kansas; Akron, Ohio;

and Delta, Colorado joined the ranks of the Chartered Assemblies of Supreme Assembly, which were: Denver, Colorado; Boulder, Colorado; Trinidad, Colorado; Kansas City, Missouri; Enid, Oklahoma; Newton, Kansas; Kansas City, Kansas; Wichita, Kansas; Ottumwa, Iowa; La Junta, Colorado; Pueblo, Colorado; Dodge City, Kansas; Cleveland, Ohio; Winfield, Kansas; Hutchinson, Kansas; El Dorado, Kansas; Pratt, Kansas; and Arkansas City, Kansas; and the march was on! Not only was there a gain in membership of 663, making a total of 3,292 but a gain in the assets for the year of \$602.63, making the total cash on hand, \$2,393.33. The excellent financial condition was largely due to each Supreme officer assuming her own responsibility for railroad fares in connection with constituting new Assemblies.

It was during this year with Mrs. Lewis C. McClure as supreme worthy president that the decision was made to present each initiate with a cross and crown similar to the one used by the Supreme Assembly in its exemplification of the initiatory degree.

An honor that Mrs. McClure must have been very proud of was presenting Mrs. Peirce with the jewel of her high office, a reward well earned, not only for her year as supreme worthy president but as a reminder of her thirty years of service in the S.O.O.B.: The Salem Cross of rubies. "Wear it in faith, loyalty, and love, with God's richest blessings."

After pledging themselves to greater achievement in the service of mankind, the second Supreme Assembly closed with eyes toward a greater advance for the Beauceant!

"Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above;
I seek by the path which my forefathers trod,
Thro' the land of their sojourn, Thy kingdom of love."



Mrs. Louis C. McClure
Second Supreme Worthy President
1921-1922



Knights



at the Bookshelf

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

Seb Giroux, *The Mysteries of Freemasonry: An Educational Masonic Puzzle and Quiz Book*, Lewis Masonic, 2019, Softbound, 70 pages, ISBN: 978-0-85318-570-3.

When the editor of this magazine, Sir Knight John Palmer, KGT, asked me to review this book, I must admit I was somewhat hesitant, because it is not the type of book that I normally agree to review. However, liking a good puzzle, I decided to give it a go. I'm glad I did.

The book consists of a potpourri of one hundred questions, quizzes, puzzles, and games, divided into six categories: puzzles (crossword, word search, maze, and deduction); myths (you decide whether the statement is true or false); spot the Mason (identify a famous Mason from the clues given); pub quiz (multiple choice), Did you know? (interesting, peculiar, or unexpected Masonic fact), and are you worthy? (some tough Masonic questions). The author is an English Freemason, and after reading his biography, I fully expected the book to be slanted primarily toward English Masonic usages and practices. In this I was mistaken. Of the one hundred questions, perhaps fewer than twenty-five are related exclusively to English Freemasonry, the rest are general in nature, and a few pertain specifically to American Freemasonry.

For those interested, a scoring system is also in play here. For each correct answer or successful completion, you give yourself one point. An interesting novelty is the treasure quest, where a number found in a certain question is that of the next question in the quest, leading ultimately to a final challenge where you can win additional points.

The book is fun but also educational. The questions range in scope from rather easy [for example, "What is the usual length (in inches) of the gauge used by a Freemason?"] to very challenging ("One Freemason can boast of being among the very few humans to have named a country. Who is he, and what is the

The Mysteries of Freemasonry

An Educational Masonic Puzzle
and Quiz Book

INCLUDES
100
PUZZLES

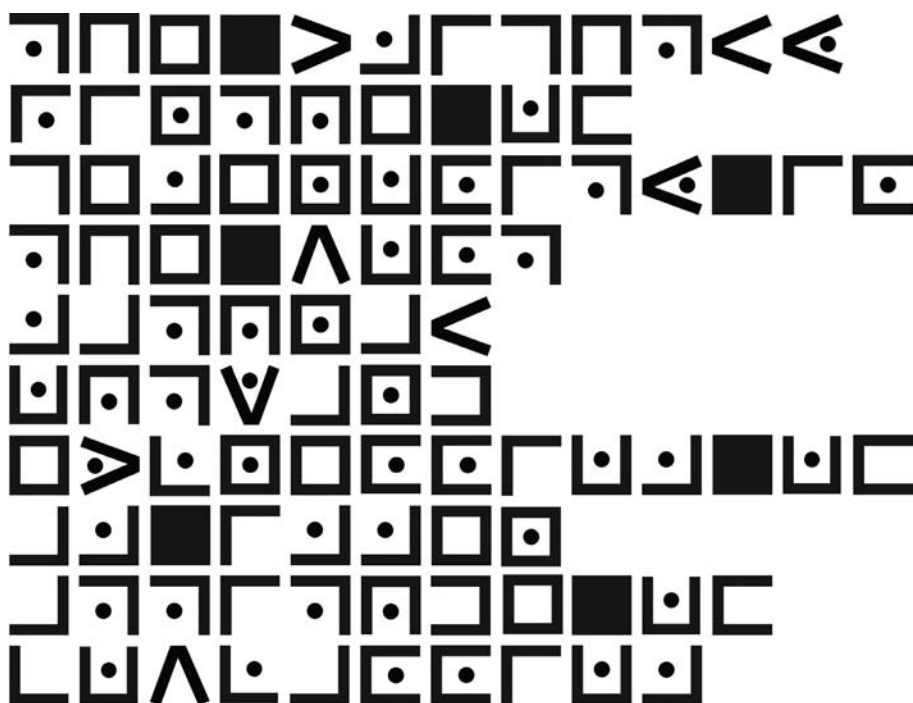


Seb Giroux

Lewis & Masonic

country?”). If you get stuck or just give up on a question, the answers are at the end of the book, many times with supplemental information pertaining to the answer.

I am a Mason of over fifty years membership, and I scored seventy-six points, which put me in the Gold Medal category, but just barely! I think you will enjoy this book, but take it leisurely, and have fun seeing how much you know about Masonry and perhaps learning some new things along the way as well.



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