

# Knight Templar

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**The cover photo is of our newly installed Grand Master, Michael Burke Johnson.**

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# Grand Master's Message

Sir Knights, as we begin the 69<sup>th</sup> triennium and I begin as your 70<sup>th</sup> grand master, I most humbly accept the highest honor in Templary. I sometimes look back at my beginnings as a Knight Templar in 1985 and wonder what the Sir Knights saw in me. Whatever it was, I am your grand master, and I pledge to make this Grand Encampment better by having served, than when I found it. Thank you for your support and your trust in me.



The 69<sup>th</sup> triennium will have many challenges, some of which were not even conceived of at the beginning of the 68<sup>th</sup> triennium. The Covid 19 pandemic that struck this country and the whole world has had a devastating effect on the Masonic Fraternity and indeed the Knights Templar. We have essentially been locked down for a year and one half, not able to meet to accept petitions or confer our orders on new candidates. At the time of this writing, our government continues to put obstacles in the way, making it very difficult to conduct business as Masons and Templars. Depending on the decisions of governors and Grand Lodge grand masters, we need to meet in person in the states that will allow us to do so. I will open up the Grand Encampment for in-person business as long as your state is open for business.

We see the Christian faith being denied, especially in our schools and courthouses and our churches being locked down, just to please a few nonbelievers. We as Christian Knights must never deny our Lord and Savior. As far back as nine centuries ago, our forefathers upheld this trust, and we as modern Templars, in the most forcible way, uphold that trust today. Other challenges for the 69<sup>th</sup> triennial are monetary issues. You will see a much more conservative Grand Encampment. We will be cleaning up some of the language in our *Constitution* so that what our framers intended may be more easily understood. The Knights Templar Eye Foundation Scientific Advisory doctors will be invited and encouraged to put articles in the *Knight Templar* magazine. We are going to continue upgrading our department conferences to make them more interesting while providing leadership programs that will help our Grand Commander dais officers to be better prepared for their year as grand commander.

As we look about our world, we see drastic changes, some may not be to our liking or choosing but changes nonetheless, so let us use what we have at our disposal and work hard for our Grand Commanderies and our Grand Encampment.

Sincerely and Fraternally

Michael B. Johnson, Grand Master

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

The *Knight Templar* magazine is now available on your smart phone including your state supplement. 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/>.

**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.**

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>.

### IN MEMORIAM



James Preston Smith  
Texas  
Grand Commander 2003  
Born: April 7, 1937  
Died: July 5, 2021

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 Chapel

by

Reverend Terry L. Plemons

right eminent grand prelate of the Grand Encampment

"Beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ."

**I**n my first message as grand prelate, I have prayerfully considered what words of encouragement I might share. Words that would not only be a blessing but likewise a challenge to us as poor fellow soldiers of the cross, who have been called to live according to the will of the Lord Jesus Christ. In our Knightly orders, we are taught the importance of prayer; let us begin the new triennium with prayerful hearts that God might bless our endeavors.

Our Lord spent countless hours, even days, devoted solely to prayer. One of my favorite ministers, the prince of preachers, Charles Spurgeon said, "No man can do me a truer kindness in this world than to pray for me."

I personally believe that this is the type of kindness we need to practice daily. As a minister, I frequently remind the congregation that a faithful walk with the Lord requires an active prayer life. If our prayer life is weak or nonexistent, we need to examine our priorities. As Christian Knights, prayer should be the foundation of our lives.

Our two associate grand prelates, Sir Knights Robert Elsner and Paul Erickson, and I ask you to remember us in your prayers as we labor in the Lord's work. We will be providing information about a prayer network we want to develop where we can corporately pray with and for each other. If you wish to participate, please email me at [tpchatt199@bellsouth.net](mailto:tpchatt199@bellsouth.net)

In closing, I leave you with a few words from the apostle Paul as a goal for each of us this triennium:

"Put on love, which is the bond of perfection.

Let the peace of God rule in your hearts

Let the word of Christ dwell in you richly in all wisdom, teaching.

Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

In Christ Love,

Sir Knight Terry L. Plemons, REPDG, KGT  
grand prelate



# The Holy Tunic of Christ

By

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

## Introduction

There are several items or relics in various locations today that are purported to be associated with Christ. For instance, most of us have likely heard of the Shroud of Turin, the Crown of Thorns, the Holy Spear, and the True Cross, among others. One that is perhaps not so familiar is the seamless garment worn by Christ during His passion and gambled for by Roman soldiers at the foot of His cross during the crucifixion as recorded in John 19: 23-24: *"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven*

*from the top throughout. They said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."* (KJV) This article will attempt to provide some information about this interesting object of veneration by many devout Catholics and the

claims regarding its history.

Interestingly, the authentic Tunic (or Coat) is claimed both by the cathedral of Trier in Germany and by the church of Argenteuil in France, and several traditions claim that it is now in various Eastern Orthodox churches, notably Svetitskhoveli Cathedral in Mtskheta, Georgia. This article will consider only the Trier and Argenteuil claims.



## Trier

The Trier tradition asserts that this relic was sent to that city by the Empress St. Helena, the mother of Constantine the Great, following her travel to Jerusalem in 327 or 328 A.D., during which she also discovered the True Cross and the *Titulus*, the placard with the inscription "Jesus of Nazareth the King of the Jews." She either bequeathed the tunic



Trier Cathedral

*“Gesta Treviorum”* (Trier chronicle), written in 1105, bears witness to the existence of the *Tunica Domini* and to the tradition regarding the manner of its being brought to Trier. An ancient witness to the tradition of the sending of relics to Trier by St. Helena (no special mention, however, being made of the Holy Tunic) is the eulogy of St. Helena composed by

Almannus of Hautervilliers about 880. A still more ancient witness is an ivory tablet preserved in the cathedral treasury of Trier, dating from as early as the fifth or sixth century according to some and according to others from a later period. It is explained to be a representation of a transmission of relics to Trier with the cooperation of St. Helena. While these testimonies may not furnish actual proof of the authenticity of the relic, they serve to establish at least a degree of plausibility of the same.<sup>4</sup>

Archaeological investigations in 1890 and 1891 showed that “the material of

or sent it to the city of Trier, where Constantine had lived for some years before becoming emperor. It has been conclusively proved by reliable documents that since about the year 1100, the people of Trier were fully convinced that they possessed the seamless garment of Christ and that it had come to them from St. Helena. *The life of St. Agritius, bishop of Trier*, written in the eleventh century (before 1072), mentions the relics found by St. Helena and sent to Trier during his lifetime and relates from the “reliable tradition of the forefathers” that at one time, a pious bishop of Trier wished to have opened the relic shrine kept in the treasury of the cathedral, containing among other relics a garment of the Lord, of which some said that it was the seamless coat, and others that it was the purple garment with which He was clothed at the time of His Passion. The

Almannus of Hautervilliers about 880. A still more ancient witness is an ivory tablet preserved in the cathedral treasury of Trier, dating from as early as the fifth or sixth century according to some and according to others from a later period. It is explained to be a representation of a transmission of relics to Trier with the cooperation of St. Helena. While these testimonies may not furnish actual proof of the authenticity of the relic, they serve to establish at least a degree of plausibility of the same.<sup>4</sup>

Archaeological investigations in 1890 and 1891 showed that “the material of



the plain brownish colored fabric is to all appearances linen or cotton.” It has been impossible to discover any traces of original seams on the relic, which is covered on both sides by protecting veils. In 1196 the Holy Tunic was solemnly transferred from the St. Nicholas chapel of the cathedral to the high altar. Here the relic seems to have remained unseen and untouched until 1512. In that year, in accordance with the wish of the Emperor Maximilian I, on the occasion of the holding of a Diet at Trier, it was taken from its resting place in the altar on April 14<sup>th</sup> by the archbishop, and on May 3<sup>rd</sup> and for many days afterward was solemnly shown to the assembled princes and people. At the request of the archbishop, Pope Leo X, by a Bull of January 26, 1515, granted a plenary indulgence to all pilgrims who should visit the cathedral of Trier at the time of the exposition of the Holy Tunic which was henceforth to take place every seven years. This order for an exposition of the Holy Tunic every seven years was observed from 1517 to 1545. Then the regular succession ceased, and the next expositions occurred only in the years 1585 and 1594 and then not again until 1655 after the close of the Thirty Years War.<sup>4</sup>

In the belligerent times that followed, the relic was repeatedly taken to the fortress of Ehrenbreitstein and from there brought back again to the cathedral at Trier. When the French invaded the principality of Trier in 1794, the relic was carried for safety into the interior of Germany, to Bamberg and then to Augsburg, where the last elector of Trier had withdrawn. It was not until 1810 that it was returned to Trier, on which occasion was organized a solemn exposition of the Holy Tunic during September of that

year, it being the first since 1655. It was attended in large numbers by the Catholics of the surrounding country. Other notable expositions took place in the nineteenth century. The first was from August to October of 1844. Large and enthusiastic crowds of pilgrims, over a million it is said, flocked from all regions to Trier. Apart from the influence which the Trier pilgrimage of that year exercised on religion, several wonderful cures were stated to have been accomplished. On the other hand, this exposition was the occasion of much fanaticism. An exposition rivalling that of 1844 was the one from August to October of 1891. On this occasion the pilgrims numbered nearly two million. To encourage this exposition, Pope Leo XIII gave his approval and granted by a *Brief* of July 11, 1891, an indulgence to the pilgrims. In all, an account of the miracles and manifestations of Divine favor which occurred was published in 1894.<sup>4</sup> In all, eighteen pilgrimages since 1515 have occurred to view this relic, the latest of which was in April and May of 2012.<sup>1</sup>

The eventful history and unsuitable conservation methods have contributed to the fact that the original condition of the relic has changed significantly in the past. Repairs and protective measures were carried out on the fabric in every epoch on the occasion of the pilgrimages. More precise knowledge about the archaeological condition of the relic has only been available since the detailed investigations by specialists from the Swiss Abegg Foundation from Riggisberg near Bern in 1973.<sup>3</sup>

In a nutshell, the result is as follows: The oldest parts of the tunic, the age of which could well date back to the first century, are in a conglomerate of textile

layers that are built up like a “sandwich.” The oldest and most precious material is in the middle. The supporting fabrics are below and above. The oldest fabric in the middle is felted wool. Thus, what is seen is not the relic itself, but, rather, wrapping fabrics or, in other words, a textile reliquary, similar to the way a normal relic is enclosed in a metal reliquary.<sup>3</sup>

### Argenteuil

Turning now to the Argenteuil tradition, it is claimed that the garment venerated in that city as the Holy Tunic was given to Charlemagne by the Byzantine Empress Irene, who, hoping to marry him and thus unite their empires, presented the garment to him as a coronation gift in 800. The marriage never happened, as Irene was soon de-throned. Charlemagne in turn gave it to his daughter, Théodrade, abbess of the Monastery of the Humility of Our Lady of Argenteuil. During the Norman invasion, the nuns sealed the tunic behind a wall, where it remained until the middle

of the twelfth century. By then, the monastery had come under the ownership of the Benedictines of St. Denis, who in 1131, held a solemn viewing for King Louis VII. St. Louis also venerated the relic, twice, in 1255 and 1260. In 1544 King Francis I had the village of Argenteuil fortified to protect the tunic from theft, where it was preserved in the church of the Benedictines.<sup>7</sup> The oldest document relating to the existence of this relic dates from 1156. This is the “*Charta Hugonis*,” in which Archbishop Hugh of Rouen testifies that in the treasury of the church of the Benedictines at Argenteuil is preserved the *Cappa pueri Jesu* (garment of the Child Jesus) *a temporibus antiquis* (from ancient times); that he himself, in company with other bishops and abbots, had examined it and found it genuine, and afterward publicly displayed it for the veneration of the faithful; and that there was proclaimed at the same time an indulgence for pilgrims who should come to honor it. The words utilized by the tradition of Argenteuil came to mean the *tunica in-*

*consutilis* (seamless tunic) worn by the Savior during his passion. The medieval chronicles, from the twelfth to the fourteenth century, which speak of the relic and of its exposition in 1156, make it clear how this change in the tradition was effected; it was brought about by the intermingling of the details of the two legends, accounted for by the belief that the garment woven by the



St. Denis at Argenteuil

Virgin Mary for the Child Jesus miraculously grew with Him and was thus worn by Him during His entire life on earth. The modern advocates of the Argenteuil tradition now designate the relic honored there simply as the seamless garment of Christ; conceding, however, that the Trier relic is genuine, but that it is not the *tunica inconsutilis*, but simply an outer garment of Christ.<sup>4</sup>

Those who believe the Trier tradition claim that, on the contrary, the relic of Argenteuil, which is woven of fine wool and is of a reddish-brown color, is not a tunic but a mantle. By this they do not seek to dispute the authenticity of the Argenteuil relic but to assert that it is the *cappa pueri Jesu* and not the *tunica inconsutilis*. The history of the veneration of the relic of Argenteuil may be traced from 1156. The French Revolution threatened its safety. After the plundering of the Benedictine convent, it was first transferred in 1791 from the convent church to that of the parish. In 1793 the parish priest of that year, who feared that it would be taken away and dishonored, cut it into pieces which he concealed in various places in his garden. In 1795 those por-



Holy Tunic at Argenteuil

tions that could be found were brought back to the church; of these there are four, one large piece and three smaller ones. The priest, who had been jailed for two years, attempted to patch the relic back together, but some parts of the tunic were never found. The translation to the new church of Argenteuil took place in 1865, and later expositions were held in 1894 and 1900.

The Tunic measures nearly 5' by 3' in size. The fibers are wool and of a very regular size. It is a soft, lightweight fabric,

and the weaving is uniform and regular with a twisted “Z,” made on a primitive loom. The tunic is remarkable for a tunic woven manually, as it is made without any seam, including the sleeves. The dark brown fabric is typical of the clothing in the early centuries of the Christian era. The fabric was dyed brown, using a method widely in practice at the time by people of modest means. The construction and dyeing show the tunic to date from the time of Christ.<sup>11</sup> While minimal testing has been done on the cloth, it has been determined that the blood stains found within its fibers are type AB, as with the Shroud of Turin, and that the two relics share similar pollens.<sup>7</sup>

The tunic is normally kept rolled up in a reliquary in the Basilica of St. Denis of Argenteuil. Traditionally, it is unfolded and shown only twice a century, during

a formal exhibit. The last two were held in 1934 and 1984. The tunic — having been stolen in 1983 and then recovered — was last given a regular exposition in 1984, drawing at that time approximately 80,000 pilgrims.<sup>7</sup> However, an “exceptional” exhibition was held during the Easter season, March-April of 2016.<sup>6</sup> In six days, approximately 80,000 people again came to see the tunic.<sup>11</sup> The next scheduled regular exhibition is in 2034.

Sir Knight Marshall, PGC, KGT, is a member of the Editorial Review Board as well as chairman of the Grand Encampment Knights Templar History committee. He is a frequent contributor to this magazine as well as to *The Royal Arch Mason* magazine. He can be reached at [geomarsh@yahoo.com](mailto:geomarsh@yahoo.com).

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# Who was Zerubbabel?

By  
Sir Knight Benjamin F. Hill

The name Zerubbabel is of biblical origin and is believed to mean “seed of Babylon” or roughly “born in Babylon.” He is a prominent figure within the lore of Freemasonry. His rebuilding of the Temple brings together two subjects of special interest to Masons: architecture and religion. He is often referenced in Masonic lore, rites, and orders: in the Scottish Rite 15<sup>th</sup> Degree *Knight of the Sword* or *Knight of the East*, surnamed *Knight Mason the Rose Croix*, and the 16<sup>th</sup> Degree *Princes of Jerusalem*, in Albert Mackey’s *Royal Arch History in Three Lectures*, and in the Knights Templar *Illustrious Order of the Red Cross*.

Who was Zerubbabel and what is his legacy? To answer those questions, we need to examine the Scriptures in the books of *Ezra*, *Nehemiah*, *Haggai*, *Zechariah*, and *Chronicles*.

Zerubbabel was born in Babylon as a Jewish exile and grandson of Jehoiachin, king of Judah, and was thought to have been of King David of Israel lineage. Zerubbabel and Sheshbazzar may have been the same person. As Sheshbazzar, the prince of Judah, he was appointed governor under Cyrus, king of Persia, and as Zerubbabel, he was appointed governor under Darius the Great.

All that is known about Zerubbabel is found in the canonical books of *Zechariah*, *Haggai* and *Ezra-Nehemiah*. According to these, he and Joshua the high priest led a group of Jewish captives from Babylon to Jerusalem in the knight templar

first year of Cyrus I (generally thought to have been between 538 and 520 BC). They began rebuilding the Second Temple in the second year of Darius I (522 BC). According to the Romano-Jewish author Josephus and the book of *Ezra*, Zerubbabel was a friend of Darius I and had successfully competed in a contest whose object was to determine what was the strongest thing in the world—wine, kings, women, or truth. Zerubbabel, having demonstrated that truth was the mightiest of all, was called the king’s “cousin” and was granted permission to go up to Jerusalem and to build the temple. Zerubbabel was also made a governor of Jerusalem and had official duties as Persian collector of taxes.

## Importance of Zerubbabel in Judaism

Zerubbabel’s importance to Judaism is as an historic figure connected to the Temple at Jerusalem, and it is this connection which is emphasized most in biblical sources. The Hebrew faith prior to the Babylonian captivity was centered first around the portable Tabernacle the Israelites carried with them through the wilderness into the land of Israel and then later around Solomon’s Temple at Jerusalem, both buildings figure prominently in the *Old Testament* as the centers of worship.

When the Babylonians under Nebuchadnezzar conquered Israel, they

destroyed the Temple at Jerusalem and with it, the center of worship for the Jews. While the Jews continued to practice their faith while in captivity in Babylon, they did so without a center of worship and without a clearly defined leadership. That changed with the return of Jews from Babylon to the province of Judah, led by Ezra the prophet as the spiritual leader and Zerubbabel as the political leader. With the support and the authority of the Persians, Zerubbabel began the reconstruction of the Second Temple at Jerusalem. Zerubbabel was a critical agent in restoring the faith as it had been before the Babylonian conquest.

The Second Temple eventually fell into disrepair until it was restored and largely rebuilt under the reign of Herod the Great, just prior to the Christian era. It was still standing during Jesus' ministry, and as such, is mentioned in many places in the *New Testament*, where it was clearly a center of worship for Jews and Christians alike. It was destroyed by the Romans during the Siege of Jerusalem in 70 AD. With the Temple once again destroyed, Judaism entered a period of crisis regarding its identity and the nature of worship. That crisis was largely resolved through a shift toward worship centered in the home and in the synagogue, with rabbis as the spiritual leaders of the Jewish people. Rabbinical Judaism remains the dominant form of Judaism in the modern era, but the influence of the Temple is still felt in Jewish thought.

### **Zerubbabel in Prophecy**

Zerubbabel's name was mentioned in connection with his role in rebuilding the Second Temple by the prophets

of his era. While these relate directly to the rebuilding of the Temple, they can be more broadly read as referring to a future figure who will restore the proper way of worship for the Israelite people.

### **The Importance of Zerubbabel in Christianity**

Considering Zerubbabel's place in history and the prophecies of the Jews, it is important that Zerubbabel and his ancestors have lineage back to King David and are listed in the genealogy of Jesus. Zechariah's prophecies during the reign of Darius have connections to the accounts of Jesus given in the *New Testament* in the Gospels of *Matthew* and *Luke* and had direct references to Joshua the high priest and indirect references to Zerubbabel as the builder of the Temple.

In the gospels, Jesus directly assumed the role of a builder of temples. Most significantly, Jesus' declaration of His role as the builder of the temple was in response to a challenge to his authority. That connection — between the building of the temple and the kingly authority — can be found in the prophecy of *Zechariah*, which looked forward to the messianic figure who would come and complete the work of restoring the faith that had begun with Joshua the high priest and Zerubbabel.

### **Zerubbabel in Freemasonry**

Although his name is not directly associated with the Symbolic Lodge or Ancient Craft Masonry and its ritual, Zerubbabel is a prominent figure within the lore of Freemasonry. It is interesting that Freemasonry, the champion of truth, one of the Craft's founding grand

september 2021

principles, should be attributed to the story of a contest between Zerubbabel and Darius' three bodyguards about the "strongest thing in the world—wine, kings, women, or truth" as read in the *Book of Ezra* and the Knights Templar Illustrious Order of the Red Cross. Zerubbabel, like that Scottish Rite twentieth degree Illustrious martyr of the symbolic Lodge, is a figure representing truth.

In the *Book of Haggai* we read of the signet of Zerubbabel, or more properly the signet of truth:

"In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of Hosts."

The signet of Zerubbabel is worn by the Royal Arch Captain and represents Zerubbabel's advancement in his progress in attaining truth for which he became the servant of truth, and the signet is the token of his elevation.

Zerubbabel's rebuilding of the Temple directly connects him to Solomon's Temple at Jerusalem and brings together a subject of special interest to Freemasons. From the Scriptures we learn that Zerubbabel led a group of Jewish craftsmen to Jerusalem to rebuild the Temple on the spot where Solomon's Temple stood, and he brought with him the sacred vessels Nebuchadnezzar carried away when Solomon's Temple was destroyed. From Albert Mackey's *Royal Arch History in Three Lectures*, we learn that three sojourners found several valuable items in the rubbish of the old Temple and a stone with characters on knight templar

it which comprise the sacred Tetragrammaton and the ineffable name of God. More details of Zerubbabel's story can be found in the Knights Templar Illustrious Order of the Red Cross. Thus, "the Royal Arch stands as the rainbow of promise of the resurrection, of that which was lost and that which shall be recovered" as Most Excellent William F. Kuhn presented in *The Necessity of the Royal Arch to the Master Mason*.

The Chapter of Rose Croix is the spiritual heart of the Scottish Rite and is focused on religion, philosophy, ethics, and history. Its 15<sup>th</sup> and 16<sup>th</sup> degrees are related to the rebuilding of the Temple at Jerusalem by Zerubbabel and portray the never-ending struggle against the adversaries of truth and light.

In conclusion, the story of Zerubbabel is important to the craft and its Master Masons, Companions, and Templars. Like Zerubbabel, we have a noble heritage of being a defender of liberty, a custodian of freedom, and a champion of truth and fidelity.

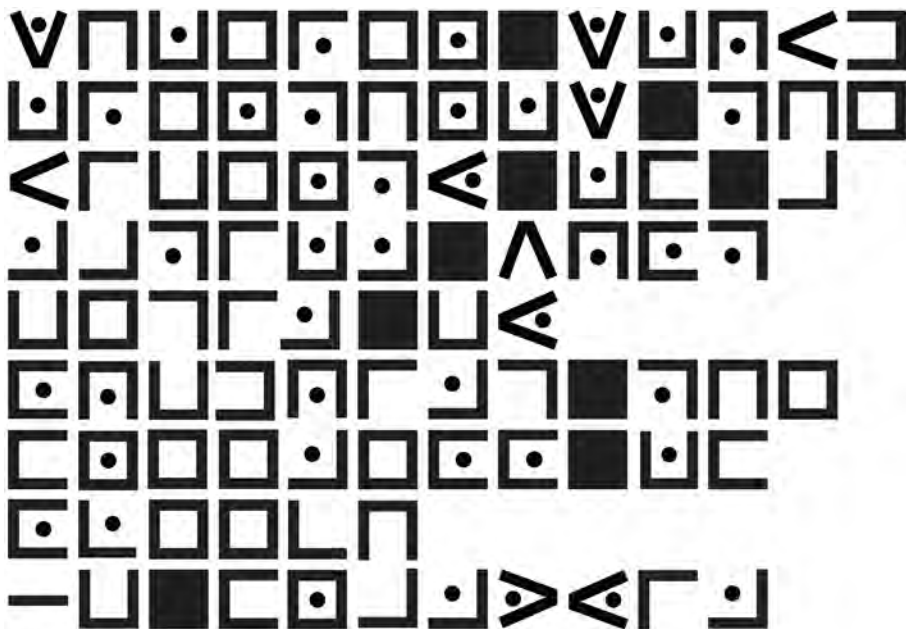
Sir Knight Benjamin F. Hill is a past grand commander of Virginia and a past commander of Portsmouth Commandery 5. He can be contacted at [church\\_land@msn.com](mailto:church_land@msn.com).

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## ***Grand Encampment Membership Awards***

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Medina Commandery 84,  
Wadsworth, OH

1248 John Andrew Martin  
Lancaster Commandery 19  
Lancaster, SC



# Music Once Was a Templar Hallmark; Can It Be Again?

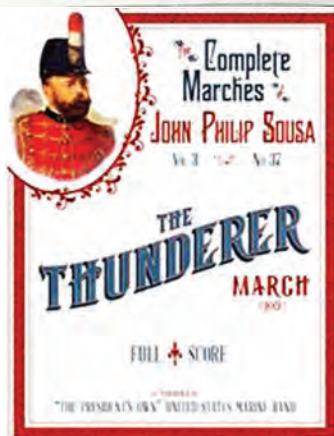
By  
Sir Knight James A. Marples

At one time, spanning several centuries, the Knights Templar, both ancient and modern, were accustomed to physical marching. Our ancient Fratres marched into battle for the sake of defending Christianity in skirmishes with foes. In the United States, especially in the 19<sup>th</sup> and 20<sup>th</sup> centuries, Masonic Knights Templar were often organized into quasi-military style drill teams and sometimes marching bands. This characteristic sometimes baffled our British Brethren.

Musicians and composers such as Sir Knight John Philip Sousa, K.T., became household names. Sir Knight Sousa composed a march called *The Thunderer* which was dedicated to Columbia Commandery 2, Knights Templar of Washington, D.C. Its debut also coincided with the 24<sup>th</sup> Triennial Conclave of Knights Templar of the United States of America. The song has been played by the United States Marine Band, also known as The President's Own. It is a remarkable march.

While some Knights Templar can only associate the hymn *Onward Christian Soldiers* as an unofficial theme, we must face facts that many younger Sir Knights have never heard the tune. I have discussed the topic with several Sir Knights of various ages, and most never knew that *Onward Christian Soldiers* was ever an unofficial musical accompaniment. Most Sir Knights are more impressed with Sousa compositions, some of which

knight templar

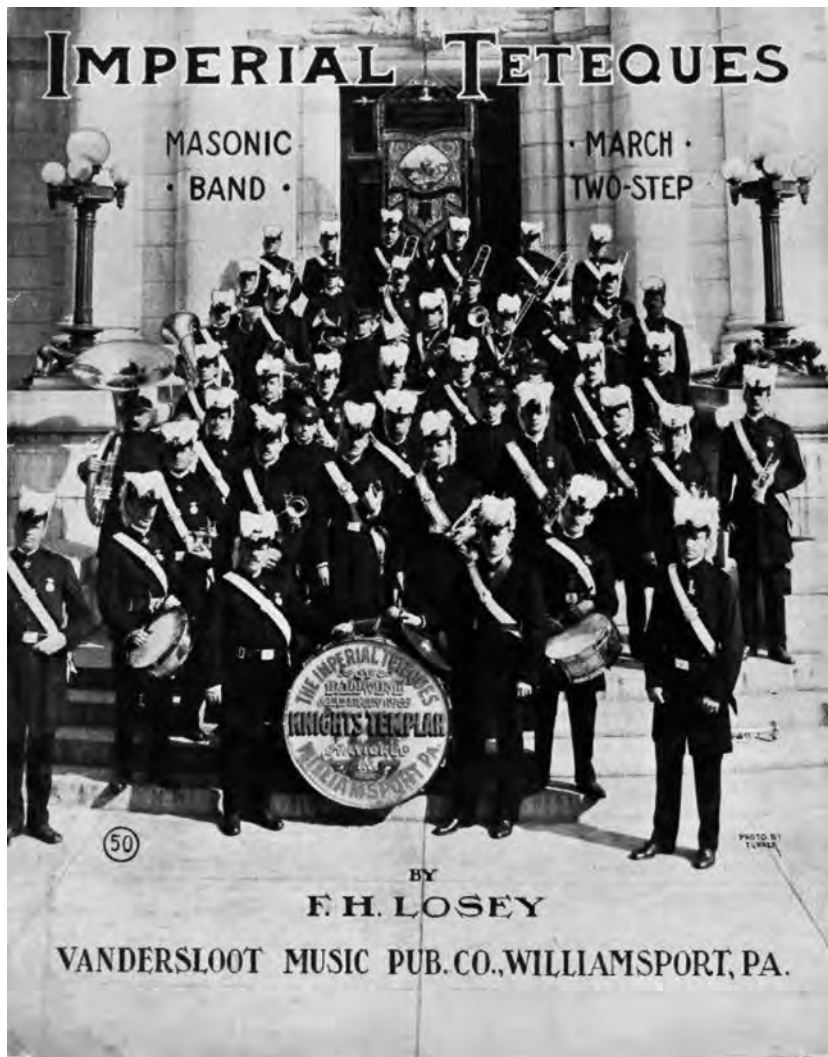


Sheet Music Cover: *The Thunderer* by Sir Knight John Philip Sousa

they played in school band. Sir Knight Sousa's stirring composition, *Stars and Stripes Forever*, has more pizzazz and stirs the heart of every patriotic American, including most Christians. It should

be noted that the Masonic composition, *The Thunderer*, was the favorite of Mrs. John Philip Sousa.

Unfortunately, *Onward Christian Soldiers* is not viewed favorably by some



This is a photo from the year 1908. Notice the number of slide trombones (at the top) along with the Commandery banner proudly in the center. The drums were located below, on the first row. Even the bass drum told that the Commandery was stationed at Williamsport, Pennsylvania. It was not only good music but good public relations.

Sir Knights for two reasons. It sounds like a funeral dirge, and its lyrics refer to war. Although we regard ourselves as soldiers of Christ, we are living in a time and place where warfare is best left to the official national military. Secondly, some spurious groups have hijacked the name Knight Templar and corrupted the term so badly that the average American is confused. Many Americans think that a Knight Templar is either a member of a Mexican drug cartel or a lunatic fringe group in Norway.

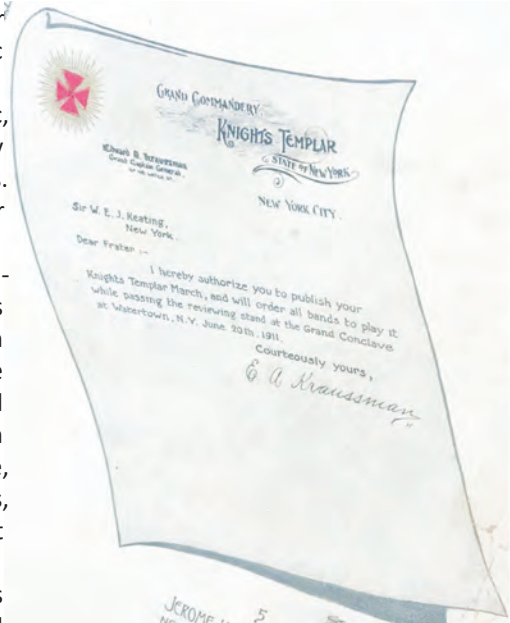
Good music, patriotic music, heart-stirring music is craved by most Americans and most Christians. Modern Knights Templar and their wives have enjoyed music for years.

Today's York Rite bodies, especially the Commandery, need not focus entirely on marching bands when many of our current members are stricken by poor health or age and thus unable to march. Yet, they can play horns or drums. Furthermore, there are at least two more options, a skilled organist or a men's Knight Templar choir.

Perhaps the most impressive was a combination Masonic band and Knight Templar band, although most if not all of its members were Knight Templar Masons. It was famous around the year 1908 and dubbed "The Imperial Teteques Masonic Band and Knight Templar Band" and directed by Sir Knight E. H. Losey of Williamsport, Pennsylvania. Today, The Imperial Teteques are sponsored by the Scottish Rite and are a bunch of volunteer dedicated musicians who are both Masons and non-Masons (just anyone loving music). There are no dues and no auditions. If you can play, you can join. It was formed in the year

1897 and is considered one of the oldest Masonic-sponsored bands in the world.

Music has the tendency to soothe the soul and uplift hearts. Schools across America still have concert bands; marching bands; and even quartets, duets, and soloists. Music can again play a role in American Masonic Knight Templary.



Close-up of a letter authorizing Sir Knight W. E. J. Keating of New York to perform *The Knights Templar March* from the parade reviewing stand in the year 1911.

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) or 1300 Greenbriar Drive, Longview, TX 75604.

### Sources, Recommended Readings, and illustrations

- *The Knights Templar March* by Sir W.E.J. Keating of New York. Published by Jerome E. Remick & Co Music. Offices in Detroit, Michigan and New York, New York, 1911.
- *The Thunderer March* by Sir Knight John Philip Sousa. (1889)
- Drawing of Palestine Commandery 18 at the Academy of Music in New York.
- Photograph of the Boston Commandery Knights Templar Men's Choir. Year 1928.
- Photograph of The Imperial Teteques: Masonic Band and Knight Templar Band.
- Sheet music cover by Sir Knight E.H. Losey, Vandersloot Music Publishing Company. Williamsport, Pennsylvania. Band formed: 1897. Year of photo: 1908.



The above is a photograph of the Boston Commandery Knights Templar Men's Choir taken at Concord, New Hampshire. The ability to procure and dress in a tuxedo hasn't changed much in one hundred years. In this case, all a Templar needs is a singing voice. This photo was taken in the year 1928 when the Commandery's Men's Choir was on tour.



A 19<sup>th</sup> Century drawing depicting various scenes. First, in upper-left corner “The Drill” of drill teams of the Masonic Knights Templar of Palestine Commandery 18 in New York State. Upper right and center: “Receiving the Visitors” with appropriate ceremonial sword posture, and “Gallant Sir Knights” at the ball at the famous Academy of Music.

# Michael Burke Johnson

## Most Eminent Grand Master

of the Grand Encampment Knights Templar  
of the United States of America

**M**ichael B. Johnson was born in Riverton, Wyoming, on July 11, 1951, to Burke and Dona Johnson. He received his elementary education in a small country school at Crowheart, Wyoming, and then went on to Dubois for junior high and high school, graduating from Dubois High School in 1970. He began his career as a cowboy and general ranch hand, which included being a mechanic, welder, fence builder, electrician, log home builder, and farmer. In the early 70s he went to school in Denver, Colorado, to learn artificial insemination of livestock. This was done so that Johnson Cattle Company cattle could be used in a high altitude test for genetically superior sires for the American Shorthorn Association. Mike and his family are associated with a small country Episcopal church. His grandfather, Nick, furnished the money to build this beautiful log church, and it is maintained by contributions made by the congregation. Mike and his wife, Judy, live on the family ranch in Crowheart where they have made a lifelong commitment to working in the livestock industry. Mike and Judy have two sons, three daughters, and seven grandchildren. Judy belongs to the Social Order of the Beauceant in Wyoming.

Mike was initiated, passed, and raised to the sublime degree of Master Mason in Dubois Lodge 53 in 1984, serving as worshipful master four times, starting in 1991. In 2008 he was appointed junior grand steward by Most Worshipful Grand Master Clarence E. Darling. Mike progressed through the appointed and elected line of the Grand Lodge of Wyoming. He is now a past grand master of the Grand Lodge of A.F.&A.M. of Wyoming, serving in 2015-2016.

In 1985, he joined the Fremont County York Rite bodies. He served as high priest of Mount Horeb Chapter 6, illustrious master of Lander Council 4, and commander of Hugh de Payne Commandery 7. He served as grand commander for the state of Wyoming in 2008. Other York Rite memberships include the Holy Order of High Priesthood; Thrice Illustrious Masters of Wyoming; Emanuel Conclave of the Red Cross of Constantine, in which he holds emeritus status; Knights of the York Cross of Honor; Equality York Rite College 92, in which he received the Order of the Purple Cross in Houston, Texas; Agnus Dei Tabernacle XLIV, Holy Royal Arch Knight Templar Priests; and Wyoming Chapter, Order of Knights Preceptor. He also belongs to Commanderies in Texas, Colorado, Utah, Alaska, and Ohio. His service to the Grand Encampment began with his appointment as northwest department commander by Most Eminent Grand Master William Howard Koon, II, and he was elected grand captain general at



the 65<sup>th</sup> Triennial Conclave. Mike is also a member of the Valley of Sheridan Scottish Rite bodies and the Philalethes Society. He is a ninth grade in the Societas Rosicruciana in Civitatibus Foederatis in Wyoming; a member of the Royal Society of Knights Occidental; the Royal Order of Scotland; St. Thomas of Acon; the Grand College of Rites; and Forget-Me-Not Counsel 431, Allied Masonic Degrees in Wyoming.

# Leadership Notes

## Ten Traits of Individual Effectiveness

By  
Sir Knight Lane Pierce

**B**efore we can lead others, it is necessary that we learn to lead ourselves. The principals of individual leadership is the focus of the York Rite Leadership 101 class, and it is designed to help you learn more about your leadership style and how to evaluate your areas of growth and to expose to you some good practices of leadership.

**Consider the following ten traits of personal effectiveness.**

1. **Time management.** We do not manage time as much as we manage what we do with time. In the twenty-four hours we are given each day, how do you divide your time? How do you get good at something? You must work at it. So, you give up something so you can work on it. If you want to learn a new ritual part, you need to take time out of your day to do that. So what do you give up? Apply the lesson of the twenty-four inch gauge.
2. **Self-confidence.** Confidence means feeling sure of yourself and your abilities — not in an arrogant way but in a realistic, secure way.
3. **Determination.** Sir Knights are highly determined individuals. Think of the time, effort, and money you have invested in being a Knight Templar; learning ritual, drill, travel, and uniforms (a chapeaux is not cheap). Respect your investment of money with an investment in determination to create value.
4. **Persistence.** Did you learn to ride your bike the first time? I am guessing you did not. You got back on and kept trying until you could ride. Think back to when you were new to Freemasonry. Did you wonder how these guys remember all this information for the degrees or opening and closing? The same is true in Freemasonry. Did you learn your proficiency the first time it was taught to you? I know I did not. We persist in learning and doing.
5. **Optimism.** Sir Knights believe that the Christian beliefs establish much good in the world and that those beliefs are worth fighting for. Optimism and hope create the energy for a great future.
6. **Problem solving.** We all must solve problems in our lives, be it at work, at home, or in the Lodge. We learn from our failures.

7. **Planning.** Planning is the basic way not to waste time, and it helps with stress management. The more you can plan ahead the better. When the grand commander says, "I want you to run the grand York Rite sessions for your state next year," what do you do? You start planning, but what if he says, "I want you to run the grand York Rite sessions for your state next month." The planning is now a lot different.
8. **Self-motivation.** Motivating oneself to get things done is self-motivation. Find your purpose or "why," in the things you choose to apply your energy to.
9. **Managing stress.** Managing stress is crucial for personal effectiveness. Learning to say "no" is probably the number one way to lower your stress. It's okay to say "no," really.
10. **Creativity.** Some people call this thinking outside the box or seeing a different way of doing things. Sometimes it is just re-creating the wheel. I think the first thing to do after getting a new project is to talk to the person or persons who did it last year or last time. "Oh no, it is a brand-new project!" Is anything really new in masonry?

Individual effectiveness is all ten of the items listed above. You can become a more effective individual if you take some time and look at all ten areas and focus on the ones you find that you can improve.





The Star of Bethlehem

# **“In the Footsteps of Jesus”**

**a Pilgrim’s Journey  
for Sir Knights, Ladies,  
Friends, and Guests**

**November 8 – 18, 2021**

- **This pilgrim’s journey is sponsored by the Knights Templar Holy Land Pilgrimage Committee of the Grand Encampment.**
- **The itinerary will be similar to the annual pilgrimage for ministers. There will be 5 - 7 miles of walking some days.**



Church of the Holy Sepulcher

## **Estimated Cost\*:**

**\$4000 per person estimated**

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

**\$500 deposit to reserve your place**

*Based on receipt of deposit*

**\$1600 - payment due  
Spring 2021**

**Balance payment due\*  
by August 1, 2021**

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

**Make checks payable to:  
Holy Land Pilgrimage, Inc.**

**Mail to:  
Sir Knight Emmett Mills, Jr.  
1713 Bettrillo Ct  
The Villages FL 32162**

## **Cost includes:**

Round trip air - NYC-TLV-NYC  
Airline fuel surcharges  
Airport taxes  
9 Hotel nights  
8 Breakfasts, 7 lunches, 9 dinners  
Arrival & Departure transfers  
Air-conditioned motor coach  
All pilgrimage entrance fees  
Ezra Eini, Tour guide (*the best!*)  
Knights Templar travel hosts  
Tips to guide, driver, hotel staff  
Travel Insurance

For more information, contact:

**Rev. & Sir Knight Duane Kemerley**  
DKemerley@gmail.com  
567.376.9741 Mobile & Text

Or see our information attached to the  
Pilgrimage site, see Activities -  
[www.knightstemplar.org](http://www.knightstemplar.org)



Prayers at the Wailing Wall



Dome of the Rock



Sea of Galilee



Scale Model of the 2<sup>nd</sup> Temple



Garden of Gethsemane



Masada



Baptismal Renewal, Jordan River



Jaffa Gate at Dusk, Jerusalem



# Beauceant News



On June 14, 2021, Las Vegas Assembly 207, Las Vegas, Nevada, and Midvale Assembly 247, Midvale, Utah, held their joint official visit of (Mrs. Carl W.) Yvonne Wunsche, supreme worthy president. The officers and members of Midvale Assembly joined the official visit virtually by connecting with Las Vegas Assembly via a zoom conference call. (Mrs. Robert) Stacie Roberts, worthy president of Las Vegas Assembly presided. Ms. Mary Martineau (not pictured) is worthy president of Midvale Assembly.



Denver Assembly 1, Denver, Colorado, welcomed Supreme Worthy President (Mrs. Carl W.) Yvonne Wunsche on June 11, 2021. (Mrs. Lyle) Mary Wilkes presided as worthy president.



On June 9, 2021, (Mrs. Carl W) Yvonne Wunsche, supreme worthy president, had her official visit to Pueblo Assembly 11, Colorado Springs, Colorado. Ms. Kris MacPherson, worthy president, presided.



At the dinner prior to the official visit to Las Vegas Assembly (Mrs. Carl W.) Yvonne Wunsche, supreme worthy president, presented a twenty-five year citation to (Mrs. Dale) Wanieta Iness, a sister of Las Vegas Assembly.

# *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)**

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3201 Cross Timbers Road  
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Flower Mound, TX 75028**

**Telephone: 214-888-0220**

**Fax: 214-888-0230**

**Email: [manager@ktef.us](mailto:manager@ktef.us)**



**[www.ktef.org](http://www.ktef.org)**

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