


Knight Templar



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May 2022

NUMBER 5





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of the Holy Sepulcher in Jeru-
salem. Photo by the editor.

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Grand Master's Message

The month of May is one of the most beautiful months of our calendar. In May, we celebrate Mother's Day. We celebrate Memorial Day and the rebirth of nature and all of its splendor after a cold winter which many of us experience.

Mother's Day became a national day of observance for our mothers in a joint resolution of Congress and the president that recommended the government observe Mother's Day on the second Sunday in May in 1914. President Woodrow Wilson, in the following year of 1915, proclaimed Mother's Day as an annual national day of observance. For those of us who are still blessed to have our mothers, take her out to lunch or have her over for dinner, bring her flowers and a card, or just take her in your arms and tell her thanks and how blessed you are for her being your mother. If she has passed, say a prayer for that precious lady who raised you with loving arms, for her unselfish acts that put your needs above hers and directed you to a life of good and wholesome acts toward your fellow man. I thank God every day for motherhood.

In May we also celebrate Memorial Day. We remember our soldiers who gave their lives in the cause of freedom, and we decorate their graves with flowers and an American flag. We remember those who came before us, working endless hours so that we may have a better life than they had and that we might live in freedom and prosperity. I thank God every day for our soldiers, our police officers, and our first responders for the unselfish acts they perform every day.

May is also the month when Mother Nature awakens in all of her natural beauty. We observe the spring flowers blooming, the birds building their nests to raise their young, and all the newly born animals that are frolicking in the warm sun while being watched over by their mothers. We observe the freshly planted fields of corn and soybeans. We see the fields of hay that are coming to life to produce feed for livestock in the coming winter. We observe the snow leaving the mountaintops that provides the water for our springs, creeks, and rivers. Sir Knights, we must all stop and observe the wonders that are provided by Mother Nature and thank God for allowing us to live in such a beautiful place.

It is my sincere hope that the spirit of Christianity and our Christian order of Knights Templar be renewed by the warm May sun. We must all remember our promise to feed the hungry, clothe the naked, and bind up the wounds of the afflicted so that they also may enjoy the wonders of the month of May.



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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.

IN MEMORIAM



Paul Stephen Newhall

District of Columbia

Grand Commander 2009

Born: September 9, 1956

Died: February 19, 2022

Department Commander – 2010-2012

Irvin Leppoe Bitting

Indiana

Grand Commander 2000

Born: February 25, 1935

Died: March 4, 2022

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Prelate's Chapel

by

Reverend Terry L. Plemons

right eminent grand prelate of the Grand Encampment

The Sermon on the Mount, the greatest sermon ever preached, outlines the path and life of all believers. In this, Jesus describes those whom he calls blessed, implying that there are followers actively engaged in chasing after His heart and living a life of humility and obedience to him. Counter to this is the implication that there are likewise those men who chase after and seek their fulfillment from the world. The question for us today is, "which group do our lives reflect?" Are we like those who simply foster the appearance of a Christ led life, or are we completely and fully subject to the Lordship of Jesus Christ?



He warned that there are two gates and two paths. One is wide and seems right to a man, but its path leads to destruction, and many there are that follow it. Narrow is the gate and straight is the path that leads to eternal life.

As Christians, we understand that we are saved by grace as scripture says not by works, lest any man should boast; it is the gift of God. That being said, residing in the heart of every true believer is the obligation to walk worthy of the grace which we have been given so that you and I, every day, intentionally choose the path of Christ.

This faithful walk requires a determined heart and more than a little courage to separate us from the grip of this world and present age, the sorrows, and the temptations which beset us. This intentional walk requires that we return to a biblical foundation in our lives.

Through our trust and obedience to Jesus, God will begin to exercise within our lives the godliness to which he calls all believers that we may turn in earnest toward him, seeking to develop within our hearts an even stronger foundation for our lives and our fellowship with our great creator.

Every day we are given is a gift from God. We, each of us as believers, are called to be great saints. Don't miss the opportunity. To God be the glory great things he has done and greater yet will be our joy in heaven.

The Bitter Cup of Death Transi Tomb Monuments of the Middle Ages

By

Sir Knight George L. Marshall, Jr., P.G.C., KGT

Memento Mori—"Remember death." In Freemasonry and in Templary, we are often reminded that we are born to die. The second section of the Master Mason degree, the soliloquy of Hiram Abif in the Royal Master degree of the Council, the second order grades of Masonic Rosicrucianism, and the Commandery Order of the Temple are especially striking in this regard. In medieval art, this theme was exemplified in paintings depicting death from plague and other diseases and especially in those which portray the *Danse Macabre*, or Dance of Death. In sculpture, a rather graphic example is that of the *transi* tomb, from the Latin word *transire*, meaning to pass away. (The word *transi* is more accurately used than the common term *gisant*, which implies any recumbent figure.⁵) This article will briefly discuss this art form and present a few of its better-known examples. For further reading and study, source seven is excellent.

What Were the Transi Tombs?

Transi tombs, or as they are sometimes called, cadaver tombs, were a variation on effigy tomb monuments, which are sculptures of the departed resting in repose (*gisant*) atop his or her tomb dressed as they would have been in life and in



an attitude of repose or sleep. Such an effigy tomb is shown above.

(As a side note, in the case of tomb effigies of Knights, crossed legs meant that the Knight had been to the Holy Land, particularly as a Crusader. Such an effigy is pictured below.)

In the transi tomb sculptures, a skeletal or rotting cadaver was substituted for,



or contrasted to, the idealized life-like sculpture of the deceased. They were designed to remind the passer-by of the transience and vanity of mortal life and the eternity and desirability of the Christian afterlife. The person so represented might not necessarily be entombed or buried exactly under the monument nor even in the same church.¹

The earliest transi tombs apparently date from the late 14th century, with the apex of their occurrence being in the 15th century, and were effectively discontinued by the late 16th century. It is not unlikely that the Great Mortality, or Black Death, which occurred repeatedly through those centuries, was influential in causing them to be constructed. Nearly two hundred examples survive in Northern Europe, mainly in France and England. They were seldom adopted in Mediterranean countries, possibly because there the custom was to display the corpse during funeral ceremonies instead of hiding it in a shroud or coffin.³

In the two-tier monuments, a sculpted stone bier displays on the top level the recumbent effigy of a living person, where they may be life-sized and are sometimes represented with hands clasped in prayer and, in dramatic contrast on the bottom level, as a rotting cadaver often shrouded and sometimes in the company of worms and other flesh-eating creatures or even snakes and frogs. The iconography is regionally distinct. The depiction of such animals on these cadavers is more commonly found on the European mainland and especially in the German regions. It is probable that the worms, snakes, and frogs around the cadaver image on these tombs express visually the sinfulness or corruption of man's nature.⁷

The portrayal of cadaver imagery in the late-medieval Danse Macabre paintings may also have influenced the design of cadaver monuments.

Interpretations

Different opinions have been put forth as to the reason for these eerie monuments. It has been said that they were the product of "a strong sense of anxiety about the fate of the soul [combined] with an intense preoccupation with death." Thus, "the strong sense of anxiety, the need to express humility, and the preoccupation with death united during the late 14th and 15th centuries to form an emotional complex in which the transi [tomb] could develop."⁷ One historian sees the English two-tier tombs as reflecting rival Lancastrian and Yorkist allegiances during the War of the Roses.⁴ Another claims that the transi tomb is a sophisticated "anti-tomb," displaying a revolting corpse that previously had been discreetly hidden from view. Several persons had their cadaver tombs erected during their lifetimes, thus being able to view themselves as dead well before their actual deaths. Most cadaver monuments, with their demanding sculptural devices, were made only for high-ranking persons, usually royalty, bishops, abbots, or nobility, because one had to be wealthy to have one made and influential enough to be allotted space for one in a church of limited capacity.¹ As Cohen tells us, "...the structure of the tombs of these powerful 15th century churchmen [and nobles—GM] indicates that an important part of the statement of the tombs was the contrast between worldly position and the degradation of man in death."⁷ However, no interpretation can really explain why

certain nobles and clergy should have spent so much to have such unflattering representations of themselves erected for all eternity.³

There may also be more hopeful symbolism employed, namely, that of the resurrection. Regarding worms, we recall the words of Job saying, "I know that my redeemer liveth...and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-27) This idea could also apply to frogs, mentioned in Revelation 16:13. Further, although these tombs are usually thought of as viewing the effigies in the downward sense, if viewed in the upward sense we can think of the upper effigy as rising in resurrected glory out of the ashes of the corpse below. In this sense, we realize that at the resurrection, the body will finally triumph over death, corruption, and the worms.⁶

Some Tomb Examples

The following pictures show some examples of transi tombs in various locales, along with a brief commentary on each.

Figure 1. Henry Chichele, archbishop of Canterbury, died in 1443, but the tomb was constructed about 1425. The religious element is strengthened by the inscription "Emmanuel" that appeared at both the head and the feet of the cadaver representation on the tomb.⁷ No worms are depicted on the cadaver

figure, but in the inscription that runs around the tomb we read:

*I was a pauper born, then to this
primate [archbishopric] raised.
Now I am lain in the ground, ready
to be food for worms.
Behold my tomb: 1442 [1443].
Whosoever you be who will pass by,
I ask you to remember,
You will be like me after you die,
For all [to see]: horrible, dust,
worms, vile flesh.
May the assembly of saints unani*



Figure 1.

*mously intercede for him [Chichele].
So that God may be appeased by
their merits on his behalf.*

Figure 2. Francois de la Sarra, a leading nobleman of Switzerland, died c. 1363 and was buried in a chapel in his hometown of La Sarraz. The most prominent features of his unusual transi tomb are the worms that crawl in and out of his arms and legs and the frogs or toads that cover his lips, eyes, and private parts.³



Figure 2.

Figure 3. John Fitzalan, 14th Earl of Arundel, at Arundel Castle chapel, West Sussex, England, died in 1435. He was an English nobleman and military commander during the later phases of the Hundred Years' War. At the Battle of Gerbevoy in 1435, he was shot in the foot



Figure 3.

and captured. His leg was later amputated, and he died shortly afterwards from the injury. His transi tomb thus contains a skeleton missing one leg.⁹

Figure 4. This is the funerary stone



Figure 4.

of Guillaume de Harcigny who died in 1394. It is the oldest recumbent figure preserved in France. Guillaume de Harcigny was a famous doctor from Laon who treated King Charles, VI.

Epilogue

The transi tombs, though they may seem bizarre and repugnant to our eyes, furnished medieval humanity with an important visual lesson, both philosophical and religious. A 15th

century debate poem, *A Disputacioum betwyx the Body and Wormes*, pretty much summarizes this lesson:

*At that sum wisdom thou may
lere [learn]*

*To se what thou art and here aftyr
sal be*

When thou leste wenes [expect]:
venit mors te superare ["death
comes to conquer you"]

When thi grafe greves [grave
awaits]: *bonum est mortis
meditari* ["it is good to think
on death"]³

In modern Templary, the transi tombs call to mind two striking parts of the Order of the Temple. First, in the *Prelate's Address*, we read, "This moment, while I speak, the angel of death may receive the dread mandate to strike you from the roll of the living; and the friends who now surround you be called upon to per-

form the last sad duty of laying you in the earth, a banquet for worms...." Second, during the fifth libation, the commander says, "We cannot be too often reminded that we are born to die...the bitter cup of death, of which we must all sooner or later partake...." So mote it be. Amen.

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 geo-marsh@yahoo.com.

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Meet Our Department Commanders

Timothy James “TJ” Robertson

Right Eminent Department Commander

Southwestern Department

Sir Knight “TJ” was born and raised on the Robertson family ranch in Price, Utah. He attended technical school in Phoenix, Arizona and was a heavy truck technician for Peterbilt of Utah in Salt Lake City, where he later became maintenance shop supervisor.

TJ was employed with the Utah Division of Wildlife Resources where he was the assistant manager of a shooting range in Salt Lake City. He has a Bachelor of Science degree in Criminal Justice Administration from the University of Phoenix. TJ became a wildlife conservation officer with the state of Utah and was stationed in Moab and in Price.

Sir Knight TJ is currently a sergeant for The Price City Police Department. TJ is the “use of force and defensive tactics coordinator” for Utah State University Peace Officer Academy.

TJ served as Master Councilor of Castle Valley Chapter, Order of DeMolay.

Sir Knight Robertson was raised in Carbon Lodge 16 in Price, Utah and joined Price Chapter of Royal Arch Masons, Solomon Council 4 of Cryptic Masons, and Charles Fred Jennings Commandery 6 of Knights Templar, where he has served as high priest, illustrious master, and eminent commander and is currently serving as secretary-recorder for those bodies. He served as worshipful master of La Sal Lodge 30 in Moab.

Sir Knight TJ had a unique experience within the Grand Commandery of Utah where he followed his father through the Grand Commandery officer line. He served as grand commander in 2015, as illustrious grand master in 2016, and as grand high priest in 2017. He served as the grand treasurer for the three Grand York Rite Bodies in Utah. Sir Knight TJ served the Grand Lodge of Utah as an appointed officer as well as district deputy lecturer.

TJ is a member of Camp Floyd College 190 of the York Rite Sovereign College of North America, Behle – Simons Council 544 of the Allied Masonic Degrees, Bonneville Conclave of the Red Cross of Constantine, and Utah Priory 57 of the Knights of the York Cross of Honour. He served as very eminent preceptor of Petra Tabernacle. LXI of the Holy Royal Arch Knight Templar Priests.

Sir Knight Robertson resides on the family ranch in Price, Utah with his Lady, Jen, and children, Tess and Bridger.



The Templar Rule Today

By
Sir Knight Andrea Marocchi
Part 2 of 3

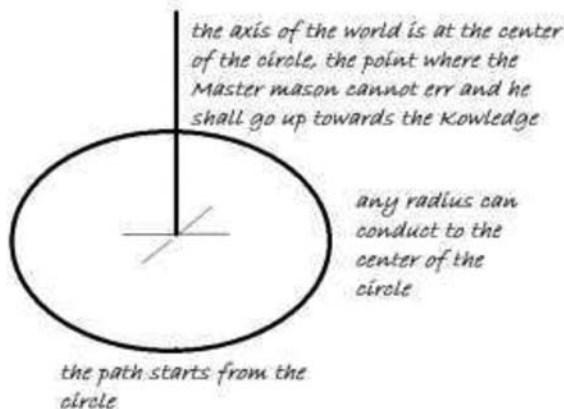
Continued from the April 2022 issue

Guidelines to the Analysis of the Templar Tenets

Stories often have more than one interpretation: a plain meaning, clear and understandable to any reader or viewer, and a veiled meaning, discernible only by those who are able to understand it. Similarly, history can be interpreted esoterically. Nothing happens by chance. Books are sometimes written for a purpose. If the author is moved by the spirit, the writing will be inspired by the eternal and immutable truth, relayed in the well-known maxim from the *Tabula Smaragdina*, “as above so below.”¹⁴ In like manner, ancient words can be read symbolically to become applicable to modern life. When we think of the heavenly Jerusalem portrayed in Revelation (21:22), the

pilgrimage to Jerusalem may be considered symbolically as a representation of the path to knowledge or the alchemical search for the Philosopher’s Stone. Jerusalem was not only a mystical place to the medieval Christian or Jew; Islam holds that in 610 AD Muhammad flew to Jerusalem before ascending to the heavens. This perhaps reminds us of the Masonic symbol of the circumpunct, the search for knowledge as one radius leading from the circumference to the center where the Master Mason cannot err. From that center he ascends along the vertical line, the *axis mundi* (the axis of the world),¹⁵ to the World of the Spirit.

In this sense then, evil is the ignorant force that tries to hinder the attainment of knowledge. The traveler must fight to progress along the path, the symbolic sword of determination in hand, and he is protected by the armor of faith. There is no place for hate; only love can uphold the search.



The Heavenly Jerusalem

Our Heavenly Jerusalem is the divine spark we have within ourselves. We work to reveal it, no matter our race, culture, education, religion, or method of personal improvement, without disdain for those who follow another path to the same enlightenment. To forget



The Heavenly Jerusalem

this means to become a fanatic, to mistake the method for the target.

An analysis of the two basic texts of the Templar tradition, *De Laude Novae Militiae* and the *Regula*, may reveal a

similar inspiration. *Anderson's Constitutions* also appears to relay moral principles enumerated in *De Laude* or in the *Regula*. Since a comparison among those documents is not the main pur-
may 2022

pose of this article, I will report only few meaningful examples.

Saint Bernard's principles and the code of conduct he enumerates is not always straight forward. The *Templar Rule* points out "light and graver faults," "penances," and "severe discipline and correction," proof enough that even the Knight of the Temple could stray from the path.

The same happens today. We all fall short. What is important is to be able to look inside, never lose courage, and continue to work on personal improvement.

De Laude Novae Militiae

The Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon (Latin: *Pauperes commilitones Christi Templique Salomonici*) was founded in 1119. The order was recognized in 1139 with the issuance of the papal Bull *Omne Datum Optimum* by Pope Innocent, II.¹⁶

Saint Bernard took part in the Council of Troyes in 1129 and strongly supported recognition of the order by the Catholic Church.

The inherent dualism of the warrior monk raised tension. After all, killing was a sin. In a letter Hugh signed himself as Hugo Peccator (Hugh the Sinner), only the most respected and influential theologian of the time, Bernard of Clairvaux, could resolve the question, and he did by means of his *Liber ad Milites Templi de laude novae militia* (or Book to the Knights of the Temple, in praise of the new knighthood). The book was dedicated to one of the founders of the order, Hugh de Payens.¹⁷ It was written between 1120, the year of the Council of Nablus¹⁸ when the order was most probably formed, and 1136, when Hugh of Payens passed away.

knight templar

The full text is available online in medieval Latin; medieval French; and some good translations in English, Italian, and German.

In the following paragraphs, we will see how the *Nova Militia* can be a guide for the twenty-first century Knight Templar.

A New Kind of Knighthood

This is, I say, a new kind of knighthood and one unknown to the ages gone by. It ceaselessly wages a twofold war both against flesh and blood and against a spiritual army of evil in the heavens. When someone strongly resists a foe in the flesh, relying solely on the strength of the flesh, I would hardly remark it, since this is common enough. And when war is waged by spiritual strength against vices or demons, this, too, is nothing remarkable, praiseworthy as it is, for the world is full of monks. But when one sees a man powerfully girding himself with both swords and nobly marking his belt, who would not consider it worthy of all wonder, the more so since it has been hitherto unknown? He is truly a fearless knight and secure on every side, for his soul is protected by the armor of faith just as his body is protected by armor of steel. He is thus doubly armed and need fear neither demons nor men. Not that he fears death – no, he desires it. Why should he fear to live or fear to die when for him to live is Christ, and to die is gain? Gladly and faithfully he stands for Christ, but

*he would prefer to be dissolved and to be with Christ, by far the better thing.*¹⁹

The path of a Knight Templar is two-fold. He has to fight in the material world with the bravery of a warrior and be resolute in his spiritual war to improve himself and defeat vice. Today, we engage in the same kind of battle. We are, at least symbolically, still protected by the sword and the armor of our lore, and steadfastly we advance on the path of personal improvement. Our purpose is to defend the path to Jerusalem – that is, symbolically speaking, the way to our inner temple, that temple not made by stone. History presents many examples of remarkable men fighting in the material world and of remarkable monks fighting in spiritual realms. A Knight Templar, then and now, has to be able to fight in both realms, and this is by far more remarkable.



If you happen to be killed while you are seeking only to kill another, you die a murderer. If you succeed, and by your will to overcome and to conquer you perchance kill a man, you live a murderer.... But what of those who kill neither in the heat of revenge nor in the swelling of pride, but simply in order to save themselves? Even this sort of victory I would not call good, since bodily death is really a lesser evil than spiritual death. The soul need not die when the body does. No, it is the soul which sins that shall die.

We do not kill men; we kill the evil; this is the “*malicidius*.” In the middle ages, Chris-

tians, Jews, and Muslims all believed that killing, even in war, is a sin. Perhaps the latter two allowed more exceptions to the prohibition of killing, justifying them with severally. For example, the Talmud limits the prescriptions to Israel. The Quran is stronger and extends the prohibition to the killing of any innocent man. The Quran says:

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors. – Quran 5:32

Even unarmed, without sword and buckler, sooner or later we all have to deal with someone who will put our work, our family, and perhaps even our lives in danger. The *De Laude* suggests that we should react without hatred for the person who is a mere instrument of evil. If we maintain our rule, our reaction will never be excessive or cruel, else we will become an instrument of evil ourselves. When we fight for a right and superior cause, we have to proceed on our path without fear.

To be continued in the June 2022 issue.

Sir Knight Andrea Marocchi is a member of Palestine Commandery 11 in Rochester, New Hampshire and historian of Federal Lodge 5 in Dover, New Hampshire. He can be reached at andrea.marocchi@gmail.com.

may 2022

Notes

14. The *Emerald Tablet*, also known as the *Smaragdine Tablet* or the *Tabula Smaragdina* is a compact and hermetic text attributed to the legendary Hermes Trismegistus (Hermes Tricemaster) and is believed to be a “summa” of the ancient Egyptian knowledge
15. See f.i. René Guénon: “The King of the World” - Sophia Perennis
16. Pope Innocent, II papacy began on the 14th of February 1130 and ended on the 24th of September 1143; he came from the Roman family Papareschi of the rione Trastevere.
17. Hugues de Payens or Payns (c. 1070 – 24 May 1136) was born in Payns a village near Troyes in the French region Champagne; he was one of the founders and the first Grand Master of the Knight Templar order.
18. The Council of Nablus was not a church council, focused on theological issues, but a concordat, since the result was an agreement between Warmund, the Patriarch of Jerusalem, and King Baldwin, II.
19. To make the comprehension easier, the quotation from the original text are in *italic*.



The Templar Priory of La Couvertorade in France. Photo by the editor.

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Jorge L. Filgueira	FL	Brett A. Gordon.....	FL
Steven Q. Steele	FL	James D. Arnold	GA
James W. Patterson	GA	Edgar R. Starbird	GA
Ezra M. Tindall, Jr.....	GA	James L. Stout	IL
Irvan Boeglin.....	IN	Joe F. Gust.....	IN
Graig A. Huber	IN	Patrick C. Carr	KS
Leslie K. Needham	KS	Dorian P. Heroman.....	LA
Paul D. Hamilton.....	ME	Alan D. Johnston	ME
Eugene B. Nichols	MA/RI	Donald E. Jenkins	MD
Michael C. Crosby	MN	David J. Dumonceaux.....	MN
Joel R. Porter	MN	Roberto S. Gardiner	MN
John H. Jones.....	MN	Jeffrey A. Bolstad	MT
Charles A. Bottermuller	MO	Bernell C. Raye.....	MO
James W. Woods.....	MO	William B. Kimme	NE
William E. Cook.....	NV	Clyde H. Cox, III	NC
Bobby W. Nichols.....	NC	Roland N. Price, III	NC
Harold P. Bensch	ND	Merle G. Halvorson.....	ND
Jeffrey N. Nelson	ND	Richard A. Benadum	OH
Donald I. Crews.....	OH	Roy A. Dray	OH
Joseph J. Fair.....	OH	William T. Gilmore	OH
Ted D. Howenstine.....	OH	James K. Lawson	OH
Kyle A. Markel.....	OH	Alfred L. Mayer	OH
Robert G. Seibert	OH	Martin R. Trent.....	OH
R. Wesley Webber, Jr.	OH	Newell K. Barker	OK
Gerald K. Hornung	OK	Matthew D. McGee.....	OK
Darrel A. Davis	PA	Adam M. Tack	PA
Michael A. Wolcott	PA	Garland R. Harman	SC
Stan H. Schwellenbach	SD	William H. Freeman	TN
Justin M. Huggins	TN	Roy T. Sutton, III	TN
Todd R. Alexander.....	TX	Robert B. Cook	TX
Charles L. Duke	TX	Nikolaus K. Fehrenbach	TX

William E. Knox.....	TX	Harold D. Moore.....	TX
Lonnie M. McCulloch.....	UT	Bruce R. Howard.....	VT
Arne Hansen.....	WA	Alexander J. Jordan.....	WA
James E. Nero.....	WA	John H. Vivian.....	WA
Charles A. Hughes.....	WV	Charles W. Lewis, III.....	WV
James J. Burton.....	WI	Norman C. Duncan.....	WY
Robert O. Finley.....	WY	Michael B. Johnson.....	WY
Kim L. Kurasz.....	WY	John B. Roden.....	WY

Grand Commander's Club

Thomas R. Bassett.....	AL	ALWayne E. Sirmon.....	AL
Amos G. Welborn.....	AL	Terrence E. DeGrenier.....	AZ
Lever E. Stringfellow.....	AR	Joseph P. Walker, IV.....	AR
John L. Wasson.....	CA	William P. Hall.....	CA
Richard O. Wright.....	CA	J. L. Johnson.....	CO
Sylvanus J. Newstead.....	DC	Rodger L. Craig, Sr.....	FL
Juan R. Damas.....	FL	Brett A. Gordon.....	FL
William F. Haft, Jr.....	FL	Thomas A. Olsen.....	FL
Mark T. Williams.....	FL	James H. Stokes.....	ID
Gary N. Graff.....	IL	David P. Rebmann.....	IL
James L. Stout.....	IL	Matthew J. Backus.....	IN
Newell G. Clifton.....	IN	William J. Reisa.....	IN
James R. Ross.....	IN	Donald E. Webb, III.....	KY
Theodore M. Boomgarden.....	IA	Matthew G. Kent.....	MI
Roberto S. Gardiner.....	MN	Charles A. Bottermuller.....	MO
Ray S. Daugherty.....	MO	William S. English.....	MO
Dennis W. Spears.....	MO	Thomas A. Collins.....	NV
Robert A. Greenwood.....	NH	Samuel T. Miller.....	NJ
David A. Carsno.....	NY	Richard P. Miori.....	NY
Joseph P. Atzenhoffer.....	NC	Jeffrey N. Nelson.....	ND
Carol E. Monday, Jr.....	OH	Charles G. Bush.....	OH
Roger L. Clarke.....	OH	Terry W. Simonton.....	OH
Martin R. Trent.....	OH	R. Wesley Webber, Jr.....	OH
Bradley K. Ball.....	OK	Newell K. Barker.....	OK
Robert L. Bradway.....	OK	Fred A. Oberlender.....	OK
Vernon J. Connor.....	PA	Brandon P. Cooper.....	PA
Louis W. Eggert, III.....	PA	Nathaniel D. Hackenburg.....	PA
Thomas H. Wible.....	PA	David E. Wolfe.....	PA
George R. Peters.....	SC	Warren T. Barnum.....	SD
Nicholas A. MacDonald.....	SD	Cedric J. Cascio.....	TX
William E. Knox.....	TX	Michael J. Kuhlmann.....	TX
Joel D. Rich.....	TX	Hans S. Pawlisch.....	VA
Russell P. Witte-Dycus.....	WI	Norman C. Duncan.....	WY

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:

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

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

General Correspondence:

3201 Cross Timbers Road | Bldg. 4, Suite 300 | Flower Mound, TX 75028

Donations:

P. O. Box 271118 | Flower Mound, TX 75027-1118

Phone: 214-888-0220

Fax: 214-888-0231

Email: Manager@ktef.us



www.ktef.org



With Eyes Forward

While the Covid-19 pandemic has caused many adjustments and some cancellations, the Knights Templar Holy Land Pilgrimage program moves ahead **with eyes forward**.

Keep in mind this vital date: **September 20**. It is the date each year that all Pilgrim Ministers are to be registered with the registrar of the Grand Encampment Committee on the Holy Land Pilgrimage. It is the same date every year. Grand recorders and your state committee chairman need to have sent in the:

1. Registration Form
2. Nomination Form
3. And full payment by that date.

The groups of Pilgrim Ministers travel in February. There are many arrangements, reservations, bookings, and details to be put in place from September through the end of January.

All other activities can happen year-round. These would include the recruitment of ministers to be nominated (see Guidelines for Selection), fundraising, and program promotion. Ministers can be nominated by a local commandery and those nominations forwarded to your state Holy Land Pilgrimage Committee or chairman at any time. Donations and fundraising can also be an ongoing enterprise.

Always check the web site listed below for the most current information and details.

In addition:

In the Footsteps of Jesus Holy Land Pilgrimage for Sir Knights, their Ladies, Friends, and Guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. Each person is responsible for being able to manage his own luggage and follow the itinerary. This pilgrimage is an eleven-day program that covers as much ground as possible in the touring days. We average five to seven miles of walking many days, often uphill or up steps and on uneven surfaces.

Current plans are moving forward for the next **In the Footsteps Pilgrimage** for November 7 – 17, 2022. See the website listed below for more information.

Stay up to date at: **kthlp.com** (Remember the first letters of Knights Templar Holy Land Pilgrimage.)

Grand Encampment

Membership Awards

1260 Thomas A. Olsen
Damascus Commandery 2
Cave Springs, Florida
1st Bronze Cluster

1261 Carlos Correa
Miami Commandery 13
Miami, Florida
4th Bronze Cluster

1262 Stephen H. Clark
Venice Commandery 16
Venice, Florida

1263 Paul Ferguson Ritchie
Trinity Commandery 16
Venice, Florida

1264 John F. Werman
Trinity Commandery 16
Venice Florida
2nd Bronze Cluster

1265 Paul W. Friend
St. Lucie Commandery 17
Stuart Florida
4th Bronze Cluster

1266 Jeff Aaron Baxter
Chipola Commandery 22
Marianna, Florida
1st Bronze Cluster

1267 Richard Arien Wolfe
Brevard Commandery 24
Cocoa, Florida
1st Bronze Cluster



1268 John Irving Gray
Crestview Commandery 25
Crestview, Florida
2nd Bronze Cluster

1269 Richard Bayly
Ft. Myers Commandery 32
Ft. Myers, Florida
1st Bronze Cluster

1270 Jonathan Macadon
Melita Commandery 35
Ft. Lauderdale, Florida
1st Bronze Cluster

1271 Garry M. Paxinos
Melita Commandery 35
Ft. Lauderdale, Florida
1st Bronze Cluster

1272 John M. Lewis
St. Elmo Commandery 42
Ft. Walton Beach, Florida

1273-74 Thomas Roland Bassett
Cyrene Commandery 10
Birmingham, Alabama
1st Bronze Cluster

The Illustrious Order of the Red Cross

By

Sir Knight Brandon Mullins

“**W**ine is unrighteous, the king is unrighteous, women are unrighteous, all the sons of men are unrighteous, all their works are unrighteous, and all such things. There is no truth in them, and in their unrighteousness they will perish, but truth endures and is strong forever, and lives and prevails for ever and ever. With her there is no partiality or preference, but she does what is righteous instead of anything that is unrighteous or wicked. All men approve her deeds, and there is nothing unrighteous in her judgment. To her belongs the strength and the kingship and the power and the majesty of all the ages. Blessed be the God of truth!”

He ceased speaking; then all the people shouted, and said, ‘Great is truth, and strongest of all!’” - 1 Esdras 4:37-41 (RSV)

Freemasonry as an institution is so unusual to the modern world, that if asked what it is, there is a temptation to immediately begin describing it institutionally. For example, one may begin unpacking the history of medieval guilds and how operative masonry became speculative masonry. One could start discussing the many charitable efforts we perform. A great deal of time can be spent explaining the organizational structure of Lodges, and Grand Lodges.

While all of these are worthwhile subjects to explore, none of them will begin to answer the question of what Freemasonry is. For that question to be answered, you must first understand Freemasonry’s central philosophy, and knight templar

that philosophy begins with the idea that there is such a thing as truth. In our modern society, we take the idea of measurable, objective truth for granted, but this was not always so.

For most of human history, the idea that there were objective natural laws that governed the universe, predicated on absolute truths rooted in the nature of the universe, was largely unknown. Of course, there have been men in history who have attempted to discover objective truth, men like Pythagoras and Euclid, men we as masons consider our spiritual predecessors, but their knowledge was limited to a select few and didn’t enter into the public consciousness in the West until the Enlightenment and arguably until the advent of public education.

Freemasonry takes the knowledge of those physical natural laws our operative brethren knew so well and asserts that moral laws are every bit as natural and can be understood in a similar way. That as two properly squared ash-lars better build a structure, so do two properly squared men better build a society. Freemasons are students of objective moral truth. We take the truth revealed in scripture and the law written upon our hearts and apply it to the building up of our character, using the tools of operative masonry as a symbolic representation of the various forms that work takes.

Masons believe that morality is true, true in the same way that the Pythagorean theorem is true. That it is

engrained into the very fabric of reality and should be approached with the same seriousness, if not awe, as it is the very law of God.

Zerubbabel makes repeated appearances in Freemasonry, I believe in part because he, in the immemorial discussion, makes a similar argument. Zerubbabel is attempting to get Darius to honor a vow, to be true to his word. Because of this, he argues for the transcendent value of truth.

That truth, moral or otherwise, can-

not change, cannot be influenced, and cannot be wrong. It is an unstoppable, God ordained fact of the universe. Once understood, it cannot be argued with, cannot be disputed. As such, it prevails against all.

Sir Knight Brandon Mullins is past commander of Ann Arbor Commandery 13 in Ann Arbor, Michigan. He can be contacted at brandon.mullins@outlook.com.

A Chat with the Managing Editor

I was listening to the news this morning about Russia's invasion of the Ukraine. First there seemed to be shock that Russia would do such a thing and much speculation as to what would induce them to do so. This was followed by outrage that the Russians would attack innocent civilians during the conflict.

All this reaction just goes to show how naive we are in the United States. Just because we wouldn't entertain the idea of invading another country for economic gain, doesn't mean that other countries would have any qualms about doing so. Just because we value human life to the extent that we go to great measures to avoid injuring innocents in combat doesn't mean that others give this the slightest consideration. The nature of war is such that a lot of innocent people inevitably get hurt. It is not some game played from afar. It is real, and it is brutal.

I fear that, as a people, we have forgotten this. We, as a nation, have been protected from aggression for a long time, first by being surrounded by two great oceans and later by our good fortune of being technically and industrially advanced beyond many of our enemies.

Our naivety looks like weakness from our enemy's perspective and may well be our downfall. Perhaps we would be wise to reconsider trying to understand our enemies in the light of our own culture and to focus on the reality of their belief systems.

Sometimes I think that we strive so much not to offend anyone that we lose sight of the reality that there is evil out there that intends to do us harm and destroy our way of life. As Christians, we believe in the existence of evil, and as Christian warriors, we are bound to oppose it.

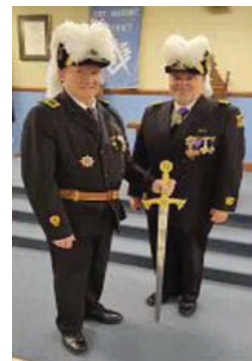
Knights Templar Eye Foundation, Inc.

Sword of Merit Presentation



On January 12, 2022, Sir Knight Michael Daniels, right eminent past grand commander of the Grand Commandery of North Carolina, presented a Sword of Merit on behalf of the Knights Templar Eye Foundation during the stated meeting of Nazareth Commandery 41 to Sir Knight D. Trent Carter, eminent commander of Nazareth Commandery.

This sword was in recognition of Sir Knight Carter donating to the Grand Masters Club, completing Tier 5 with a total of twenty-five Grand Masters Clubs, totaling \$25,000 in contributions. On reaching twenty-five Grand Masters Clubs, the Knights Templar Eye Foundation automatically recognizes this great accomplishment by awarding a Sword of Merit.



On the left is Sir Knight Carter receiving the Sword from Sir Knight Daniels.



Beauceant News

Affiliation with Sir Knights and the area Commanderies is the reason our Social Order of the Beauceant exists. During the visit of the supreme worthy president, these Sir Knights supported their ladies by being present to extend a cordial welcome to the official visitor and her Sir Knight.



York Rite Masons prepare the meal for Casper Assembly 70, Wyoming on November 3, 2021.



Mobile Assembly 237, Alabama with the Sir Knights of Mobile Commandery 2 on January 24, 2022.

Members of Upper East Tennessee Commanderies and visiting Sir Knights celebrate the official visit of Kingsport 244, Tennessee on November 19, 2021 .



Pictured are Sir Knight Larry Mick, Carter Commandery 37, Tennessee; Sir Knight Gary W. Coates, Kingsport Commandery 44, Tennessee; Sir Knight Donald G. Clayman, REGC Tennessee 2002; Sir Knight David J. Kussman, REPCG; (Mrs. Charles M.) Susan Thames, supreme worthy president, SOOB; Sir Knight Charles M. Thames, REPGC Tennessee 2013; Sir Knight Randall Johnson, Hampton Commandery 17, Virginia; and Sir Knight Jerold P. Johnson, Paris Commandery 16, Tennessee.



Derby, Kansas found these Sir Knights present for the official visit of Topeka Assembly 8, Kansas on February 4, 2022. From left to right are: Sir Knight John Stanton, REPGC, Kansas; Sir Knight Ivan De-Tevis, Saint Bernard 10, Kansas; (Mrs. Charles M.) Susan Thames, supreme worthy president, SOOB; Sir Knight Roger L. Walls, REGC Kansas; Sir Knight Clarence Arnes, REPGC Kansas; and Sir Knight John Workman, EPGHP, Kansas.

Leadership Notes

Leadership Principles from the Mark Master and Past Master

Each day is an opportunity to learn something new and to grow as a man. Never be satisfied that there is nothing to learn or that you cannot be a better man today than you were yesterday.

From the time you entered Freemasonry, you were taught basic principles for life, and of learning. For example, you learned a simple way to subdue your passions. Is there ever a time when you would or should stop doing that?

By now you have learned that York Rite Leadership follows the principles of leadership presented to you allegorically in the symbolic Lodge degrees. The Entered Apprentice is taught to master himself and improve his personal effectiveness. The Fellowcraft is taught to build in teams and must understand the group dynamics of how teams accomplish work. The Master Mason is given the responsibility of influential communication to make sure the vision is passed on to the craft.

In the Mark Master degree, we are taught additional lessons of leadership. Specifically, it is worth noting that a man should not stand idle during day. To do so is a waste of the divine gift of time!

As a Mark Master, a man should go into the world and be constructive. By applying the working tools of Masonry, one should create good and square work during his productive time and at the end of the day, receive his fair wages. This is such an important lesson for us. When we don't know our own worth, we can give away our precious time in an unfair exchange, or we can get into a situation where we determine our worth only by comparing it to what someone else receives. Either way, the result is certainly not the path of a Mason.

I suggest to you that the lesson taught to you as a Mark Master is one that will cure many of life's social miseries. To compare yourself to others is never a winning option. There is always someone more skilled, cleverer, more whatever, than you are. A man who is constantly seeking validation externally will suffer. The Mark Master will confidently know the worth of his work and will honestly deliver the results agreed to. He will suffer not how others are compensated. I think when this lesson is fully accepted, the Mark Master will even congratulate those who negotiated better than him and learn from their results.

This brings us to the Past Master degree. Even though the Virtual Past Master degree may only be intended to help a man qualify for entrance into the Royal Arch, there are some important concepts of leadership to be learned here as well.

A Past Master represents the pinnacle of experience and wisdom. A Past Master is one who has experiences that he can pass down to those on their journey to light. I think that there is unwritten learning in here; each man has his own journey. The

journey the Past Master has taken is not necessarily the same journey the Entered Apprentice, Fellowcraft, Master Mason, and Mark Master must take. In fact, it probably is only similar. The role of the Past Master is to hold space in connection with the light and provide good and gentle guidance to others.

“We didn’t do it that way when I was Master!” Yes, past master, that is true. We didn’t do it that way then. What can you share with me that will help me be successful today?

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Visit the website at YorkRiteLeadership.org for more information and to register for the program.

Sir Knight S. Lane Pierce
York Rite Leadership Faculty





Knights



at the Bookshelf

By

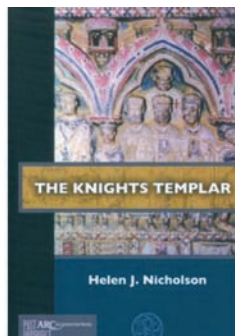
Sir Knight Michael J. Kastle, PGC, KTCH, KCT

Helen J. Nicholson; *The Knights Templar*; ARC Humanities Press, Leeds, U.K.; 2021; Soft bound; 96 pages; ISBN: 978-1-64189-168-4.

Dr. Nicholson was awarded her Ph.D. from the University of Leicester in 1990. She is a professor of medieval history in the History Department at Cardiff University.

Dr. Nicholson has written a concise history of the Knights Templar. It is a good summary of her earlier books on the same subject and includes new information, now available. I have read several of her books and thoroughly enjoy them. Dr. Nicholson writes for the average audience and not for an especially academic audience. The book is brief, only ninety-six pages, but Dr. Nicholson's summary covers the subject quite adequately. The Chapters are:

- Chapter 1, Beginnings: This chapter covers the creation of the Knights Templar with new comments about who may or may not have been involved, based on new research.
- Chapter 2, The Concept: This chapter discusses the concept of militant monks and the Crusade confraternities that may have influenced and preceded the Knights Templar and the Knights Hospitaller.
- Chapter 3, Beliefs: This chapter briefly discusses the entrance requirements for joining, various categories of membership, their religious practices, and their places of worship.
- Chapter 4, Battle: This chapter discusses some major battles fought, some won some lost. What was the Templars' part in the battle, and what was the cause of the win or the loss?
- Chapter 5, Impact: This chapter covers the impact the Templars had on western European society, discussing such areas as; parish work, estate management, moneylending, and royal service.
- Chapter 6, The End: This chapter looks at the trial of the

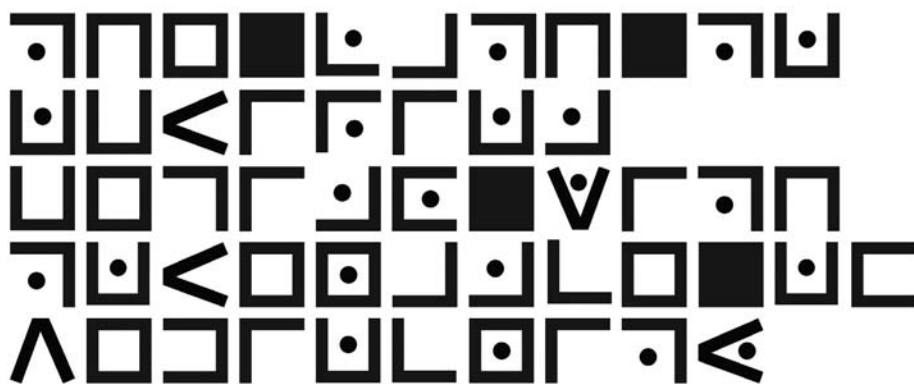


Templars, what may have been the intentions of the various antagonists, the results gained by the courts, and what may have happened to the survivors.

Chapter 7, Conclusion: This chapter reviews what impact the Knights Templar have had on history, especially since the 18th century.

I would also recommend the books of David Nicolle. He gained a Ph.D. at the University of Edinburgh in the military history of the Middle Ages and is on the editorial board of the *Medieval History Magazine*.

This book is in the "Past Imperfect" series, which presents concise critical overviews of the latest research by the world's leading scholars. Arc Humanities Press operates as a specialist academic-led press, with a focus on the history and impact of the past. It was established as the publishing arm of the learned society for medieval studies worldwide, CARMEN Worldwide Medieval Network, and comprises a dozen acquisitions and publishing experts from around the world. This book is also available as a PDF e-book or an ePUB.



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>.

Knight Templar
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Bellaire, TX 77401-2402

The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



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Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.