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VOLUME LXIX

JANUARY 2023

NUMBER 1





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KNIGHT TEMPLAR

VOLUME LXIX JANUARY 2023 NUMBER 1

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



David J. Kussman
Grand Master

David Studley
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HAPPY NEW YEAR!

On the Cover: Knights Templar of Michigan prepare the honor guard for opening the cornerstone ceremony marking the centenary of the Detroit Masoinc Temple

From the Editor

Happy New Year from the *Knight Templar*! We hope you had a wonderful Christmas season and are looking forward to many blessings in this coming year of Our Lord, 2023.

Time doesn't vanish. It turns into experience. Each turn around the sun raises new opportunities to come to the Lord. Indeed, all things come to pass in the turning of the ages. God forges His own realization through the everlasting agency of the Word. *All things are made known.*

In the hustle of commercial intercourse that ends the calendar year, we Templars take pause to remember. This is not a season of purchases, of travel and overindulgence. Of good eating and good company. As light kindles the earth, so dawns the time for internalizing – for reflecting upon memories made, upon *who we are*.

We assemble in families; nostalgia adorns our hearths. We look back through the kaleidoscope of our minds' eyes, down those corridors that stretch deep into the corners of the years, days standing upon days, all leading to this moment. Time has left its marks around our eyes. Frost has dusted upon our limbs. But in here, anything is possible.

This is the space which God can fill!

The sword of discretion cuts us free of vice and iniquity. The armor of God surrounds and protects us and our loved ones. The shield of faith dispels doubt and uncertainty. There is only God and those who seek Him!

Then let us walk together. In each stride to exemplify the path: the truth, the way, and the light.

Each day is an ashlar in that shining edifice. We are Knights of the Temple. The new Jerusalem is in our hands!



Grand Master's Message

Sir Knight David J. Kussman, GCT
Grand Master of the Grand Encampment of Knights Templar

**To the Sir Knights of the Grand Encampment Knights Templar, USA.
Greetings in the name of our Lord, Jesus Christ!**

My beloved Knights,
A new year has dawned upon our Grand Encampment, signaling once again our opportunity to improve upon all we accomplished in the previous year.

From my collection of prayers, I share one from Sir Knight John E. NeCollins, former Grand Prelate, Knights Templar of New Jersey:

A Templar Prayer

Thou Healing Presence; Thou Ineffable Loveliness, by Whom we live; Thy Providence has brought us into another Templar Year. We thank Thee for the assurance that fills our souls that the coming year brings new mercies and new opportunities. Help us enter its gates with praise.

We rejoice for the privilege of fellowship, and for the help we can be to one another as we seek the holy place. May our penitence be deepened because we are all engaged in the common cause. May our obedience become more devoted, because we all drink deeply of the waters on inspiration and find refreshment in immediate duty. May our joys be enriched because we are all contemplating the unsearchable riches of Christ. May our sympathies be enlarged and refined until they express themselves in willing sacrifice.



Lift us into the blessed communion of our fellow men. Give us a wide and generous outlook upon human affairs. May we be fellow laborers in the distribution of blessing, bearing solace and strength to the disheartened and the helpless.

For all the members of our valiant and magnanimous Order we humbly invoke Thy blessing.

May we, as Knights Templar, be equal to the high trusts we have assumed, generous in the protection of the weak, reverent in the use of freedom, just in the exercise of power, loyal to our country and its flag, faithful to its laws and institutions. We would ask Thy blessing on all Knights Templar, here and everywhere. Make our hearts clean within us. Let Thy grace abound in all of us. Lift us into a new life and richer experience of Thy joy and peace. By Thy love and pity may we all be redeemed.

This we ask in the name of our Lord and Savior. Amen

Our journey continues...

A handwritten signature in dark ink that reads "David J. Kussman".

David J. Kussman, GCT
Grand Master

Veritas • Perspicuitas • Templarii

Prelate's Apartment

Rev. Terry L. Plemons
Grand Prelate of the Grand Encampment

Happy New Year!

Have you, like me, wondered what new year's resolution you might attempt, and, like me, normally give it a good few weeks before the routine of life overtakes your best intentions? Perhaps we look inward rather than "upward."

Take a moment now and read Psalm 33. Let the word of God saturate your spirit this year, look for God in everything, listen intently for His voice in your life. Don't miss an opportunity to be His hands, feet, and heart this year.

The truest form of worship begins in obedience to the Lord. I can think of no better goal, no better resolution than greater obedience to Christ, the Lamb of God, our Redeemer, our Savior, and returning King.

Father, we praise you today for your indescribable faithfulness to us, you are the author of seasons and times. Our confidence is in you, that your plan and your glory might be worked out in us through Christ. We ask for your guidance, that your words of truth might be planted firmly within us, and that your purpose in our lives would produce fruit. That you equip us for the trials of this world.

We pray that your glory would be manifested in this coming year, that we each might grow in our faithfulness towards you. Draw us toward you and use us in your kingdom. You are our only hope and salvation in life. Give us opportunities to act in grace and truth toward all men. Father, we desperately declare our need for you in our lives. All of creation stands fast by your will, and we give you glory for all that you have done, and for



what you will do. Amen.

Shout for joy in the LORD, O you righteous!

"The peace of our Lord Jesus Christ be with you and will all men in all places who have been called by God and through Him, through who be glory."

In Christ Love,

Terry

Sir Knight Terry L. Plemmons
Grand Prelate

Grand Encampment of Knights Templar



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Further information will be published in the February issue of the
Knight Templar

Heresy

OF THE CHRISTIAN CH

All faiths predicate belief – not just from scriptures or traditions determining what to believe – but also in contrast of what not to believe.

One of the most common words in substantiating this contrast is “heretic.”

A heretic is a person who believes something different than you. For Christians, the word has taken on sinister meanings since the Crusades, when it was used to belittle people who believed differently or unconventionally, to denounce them as lesser humans in justification of unchristian treatment.

But heresy was not always contemptible. In his excellent book on heresy, Alistair McGrath reminds us that words change their meanings.¹

¹ McGrath, A. (2009). *Heresy: A history of defending the truth*. NY: HarperCollins.





MURCH

PART 1

by Robert Elsner





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"Modernly, it is important to recognize that some people intentionally subvert orthodoxy for wealth and power."

Such *semantic drift* is a natural function of language over time. McGrath gives the example of "to let," which used to mean "to hinder or to prevent" in the sixteenth century, but now has emerged the opposite meaning, to "permit" or "allow."

"Urbanize" used to mean to make a person urbane or civilized. Now it means to develop open spaces into cities. The word "bureau" used to mean a green covering for a furnishing. Now it means the furnishing itself – or, modernly, even the social institution required in administrative function.

The root word for heresy, *hairesis* (ἁίρεσις), is not pejorative: It means "to choose," especially between schools of thought. Sects, factions, and groups were called *hairesis*. That is, they had selected, or *chosen*. Throughout the Book of Acts, *hairesis* is most often translated as *sect*:

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation...

– Acts 5: 17 (KJV)

But there rose up certain of the sect of the Pharisees which believed, saying, That is was needful to circumcise them, and to command them to keep the laws of Moses.

– Acts 15: 5 (KJV)

See also Acts 24: 5, 24: 14, 26: 5, and 28: 22. But compare with translations of 2 Peter 2:1, where the same word, ἁίρεσις is translated as *heresies*:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

– 2 Peter 2: 1 (KJV)

The distinction is perhaps best synthesized by McGrath in his book:



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Heresy is best seen as a form of Christian belief that, more by accident than design, ultimately ends up subverting, destabilizing, or even destroying the core of Christian faith.
– McGrath, pp. 11-12

Orthodoxy seeks to avert abusing scripture or faith for personal gain instead of for God's glory. If everyone knows what to believe – and why – there can be few disputes, few problems detrimental to the Church and to God's Kingdom.

Irenaeus, one of the early Church Fathers, wanted uniformity in the Church, but saw a lot of different perspectives – some were inconsequential, but many were significant. He is quoted as saying “all true Christians must confess the same things, joining together to say a common creed that states what all believe.”²

Another of the Church Fathers put it differently. Prosper of Aquitaine (c. AD390-

455) said “the law of prayer determines the law of belief.” This has become a common phrase in the church, *legume credenda, lex statuat supplicandi*, paraphrased as *lex orandi, lex credenda* – “what you pray is what you believe.” If you don't know what you believe, you really don't know what you are praying for or to whom you pray.

In 1299, Pope Boniface VIII issued his famous bull *De Sepulturis* that forbade cutting up dead bodies to stop crusading knights from boiling the bones of their dead and shipping them home to prevent burial on heathen ground. While Boniface was a friend to the Templars, unlike a few popes that followed, his ideas of what constituted a *heretic* changed the perception of the Christian world. His ban on cutting up the dead was interpreted to include all human dissection, including medical investigations. But the definition later employed characterized heretics as less than human and, eventually, exempt from *De Sepulturis*. Their bodies could be dismembered.

Later in the Middle Ages, though, the

² McGrath, p. 53
knight templar

word heresy began to derive political rather than theological expedience. Itinerant preachers known as *Lollards*,³ for example, challenged the language of Scripture (which was promulgated only in Latin), and thereby threatened the power structure of the day. They were branded heretics as an expedience – even though they taught no theological divergence.

Modernly, it is important to recognize that some people intentionally subvert orthodoxy for wealth and power. As McGrath states, “for many religiously alienated individuals, heresies are now to be seen as bold and brave statements of spiritual freedom, to be valued rather than avoided.”⁴ In his book *Modernism: the love of heresy from Baudelaire to Beckett and beyond*, Gay refers to the “lure of heresy,”⁵ a longing to subvert conventional cultural expectations to right perceived wrongs, instead of righting actual wrongs from misinterpretations of scripture. Heretics now have greater power and freedom than ever. They can spread their ideas quickly and cheaply!

Thus, I present the following as illustrative of the most important heresies that were suppressed. Some still exist today more or less, with various levels of appeal. This is by no means a comprehensive or exhaustive list of heresies: just those referenced in the debates and history of the *Articles of Faith*. (The greatest heresies of today, such as the Prosperity Gospel movement, are not listed, but its forbears are here.)

As you start to read the descriptions of

these heresies, please remember three things: First, Judaism was the first religion to ever express a relationship with a loving God. Before Abraham, gods were to be appeased and worship was more like offering protection money to a mob boss who had a lot of power over you, something along the lines of, “I will sacrifice to you so that you will leave me alone, and after that, I might sacrifice to you so that you will give me better crops or prosperity.” The primitive gods of almost all faiths concerned fear, not love.

Second, with each heresy below – and there are many more – it is important to ask yourself if you have ever considered what you *really* believe about God and your relationship with God.

Third, these are heresies to those of us who believe in orthodox, trinitarian Christianity. Others who view themselves as Christian may not believe these to be heresies at all. That is another argument for another day. We have to select a perspective against which to extend the differences. So we start with Trinitarianism as our bedrock.

For each of the eight classes of heresy presented in this series, I provide a short history and discussion, ask some questions for your reflection, and then describe what each heresy looks like today. I have grouped these heresies into categories as I learned them, or because of correlations arising in historical perspective. I list them in loose chronological order for some of the defining events of their timelines.

Ebionitism

Ebionitism was one of the earliest heresies in Christendom. Ebionites thought that Jesus was not Divine, but merely a great prophet. Ebionites said that Christ was not pre-existent, nor the Son of God, but a holy man who was trying to bring people back to a deeper understanding of how the Law should be fulfilled.

january 2023

³ Itinerant English preachers who taught peasants the scriptures in English instead of Latin, contrary to the ecclesiastical laws of England at that time. To translate the Bible, or sections thereof, into English required a license from the Crown, which was only granted to certain professors at Oxford or Cambridge, or very wealthy benefactors of the Crown.

⁴ McGrath, p. 1

⁵ Gay, P. (2008). *Modernism: The love of heresy from Baudelaire to Beckett and beyond*. NY: W W Norton.

The Ebionites were extant across the Roman empire soon after the time of the Apostles. They upheld a version of Jewish Law. They only accepted the Gospel of Matthew as an inspired text, rejecting all of Paul's writings.

The word ebion is derived from the Hebrew word for "poor." Nonetheless, people argue about how this heresy was named: It could have been due to their pecuniary poverty, the poverty of their theology, or for a person named "poor man" – we do not know. As is frequently the case when studying heresies, we have writings against the Ebionites from many of the Church Fathers. But few writings of the Ebionites themselves.

Key dates for Ebionitism

c. AD40 some groups separate and speculate that Jesus was only a prophet

Questions to ask:

- Does it really matter if Jesus was divine, or is it OK if he was just a really good man and/or a great prophet?
- Which books of the Bible do you

not want to read and why? Are some too difficult for you to fit into your personal theology?

- Does Jesus' divineness impact faith and Canon law were He without divine authority to forgive sins?

What does Ebionitism look like today?

Ebionitism exists today among people who believe that Jesus isn't God Incarnate – he was just a great teacher or a prophet. (Islam takes this view.)

To assert that Jesus was not the Savior – perfectly God even while He was perfectly human – requires He be only a teacher and, therefore, salvation is unattainable through scripture: even the Old Testament becomes questionable, since it is not fulfilled in the coming of the Messiah.

Next month we will explore several other forms of heresies, including Gnosticism, and contemplate how they continue in the Church. Remember, this is to help us focus on the history and theology of the Church, so that we serve God in Truth and holiness, not to be hateful or discriminatory.

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THE DIVINE LOGOS

adapted from the Encyclopedia Britannica
<https://www.britannica.com/topic/logos>

Logos, (Greek: “word,” “reason,” or “plan”), in ancient Greek philosophy and early Christian theology, is the divine reason implicit in the cosmos, ordering it and giving it form and meaning. The concept arises in Indian, Egyptian, and Persian philosophical and theological systems, but became particularly significant in Christian teachings where Jesus Christ is the principle of God active in creation of the cosmos and in revealing the divine plan of salvation to human beings. It underlies the basic Christian doctrine of the preexistence of Jesus.

The idea of the *logos* harks back at least to the sixth-century-BC philosopher Heraclitus, who discerned in the cosmic process a *logos* analogous to the reasoning power in humans. Later, the Stoics (fourth-third century BC) defined the *logos* as an active rational and spiritual principle that permeated all reality. They called the *logos* providence, nature, god, and the soul of the universe, composed of many seminal *logoi* contained in the universal *logos*. Philo Judaeus (Philo of Alexandria), a first century Jewish philosopher, taught that the *logos* was the intermediary between God and the cosmos, being both the agent of creation and the agent through which humans can apprehend God. According to Philo and the Middle Platonists, the *logos* was both immanent in the world and, at the same time the transcendent divine mind.,

In the first chapter of The Gospel According to John, Jesus Christ is identified as “the Word” (Greek *logos*) incarnated, or

made flesh. This identification of Jesus with the *logos* is based on Old Testament concepts of revelation, such as occurs in the frequently used phrase “the Word of the Lord” and the Jewish view that Wisdom is the divine agent that draws humans to God. The author of The Gospel According to John used this philosophical expression, which easily would be recognizable to readers in the Hellenistic world, to emphasize the redemptive character of the person of Christ, whom the author describes as “the way, and the truth, and the life.” Just as the Jews had viewed the Torah as preexistent with God, so also the author of John viewed Jesus, but Jesus came to be regarded as the personified source of life and illumination of humankind. St. John interprets the *logos* as inseparable from the person of Jesus and does not simply imply that the *logos* is the revelation that Jesus proclaims.

The identification of Jesus with the *logos*, which is implied in various places in the New Testament but stated specifically in The Gospel According to John, was further developed in the early church. In their apologies and polemical works, the early Apostolic Fathers state that Christ, as the preexistent *logos*, (1) reveals the Father to humankind and is the subject of the Old Testament manifestations of God; (2) is the divine reason in which the whole human race shares, so that Heraclitus and others who lived with reason were Christians before Christ; and (3) is the divine will and word by which the worlds were framed.



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Amidst the Salt in Kansas

The Light Shines in the Darkness

by Joe Magoffin



From Leviticus 2:13 we read “And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering.” And so, with this in mind, Sir Knight Robert McClarty, Grand Commander of Kansas, invited fellow Knights from far and wide to join him in the first annual Kansas Knights Templar Feast on July 23.

In addition to many Kansas Sir Knights, representatives from Missouri, Oklahoma, Texas, and Colorado converged on the Strataca Salt Mine and Museum in Hutchinson, just northwest of Wichita to join the festivities, rekindle old and establish new friendships, and



learn more about the mine.

Of the fifteen salt mines active in the United States today, only Strataca is open to tourists. Upon arrival, Sir Knights and their guests were given a safety orientation and invested with hard hats before being whisked down six-hundred-and-fifty feet in a ninety second elevator ride to the great room below.

Kansas is well known for its extensive aquifer system, the largest of which is the Ogallala Aquifer which spreads out over 174,000 square miles. It's situated under eight states. The aquifer under Hutchinson, separating the town from the salt below, is the Equus Beds. It was formed 1-2 million years ago under the Arkansas River Valley during the Pleistocene Epoch and draws its name from the Pleistocene era fossils it contains.

The shaft passes through the extensive Kansas aquifer system where engineers developed a new technology: ammonia was injected into the shaft as it was being drilled to freeze the water. This allowed the concrete to be placed and set from about the fifteen foot mark below the surface down to about one-hundred-and-fifty feet.

Once down in the mine, Sir Knights and their guests had a few minutes to explore the educational displays and view exhibits. The entertainment industry uses Strataca as secure long-term storage for film and costumes, some of which were encased for display. The conditions in the mine are ideal for the preservation of these and other materials due to the constant temperature



and humidity levels there.

In ancient times, salt was traded for gold and other precious commodities. Salt was accessible in the western Sahara region of Africa. From there it would have made its way along the trade routes of the time including the route(s) used by the ancient templars from Clairvaux in France, and other points in Europe, to the Holy Land. This precious salt would have been used primarily for food preservation to ensure food was available year-round prior to the development of modern refrigeration and freezing technologies. The salt extracted from the Strataca mine today is used to treat our roads in the winter to prevent hazardous conditions developing during freezing temperatures. The type of salt available at Strataca is not suited for use as table salt.

On the surface, the structure housing the entrance to the Strataca mine is about the size of a modern supermarket which conceals that scale of what is secreted away below. The operation began in 1923 and has grown today to more than one-hundred-and-fifty miles of subterranean salt tunnels. As it

still operates as a working mine today, these tunnels will only continue to be expanded. While the entire mine is not open to the public, a number of tour options exist for visitors depending on the time and adventure that suits their fancy.

Sir Knight McClarty opened the gathering with the assistance of the Kansas Knight Templar Color Guard and a prayer from the Chaplain. Thereafter, a fabulous meal was enjoyed by all. The quality was excellent and the quantity ample.

As dinner was winding down, Sir Knight Patrick Carr, Grand Standard Bearer of Kansas, gave a presentation on what it means to be a modern Templar. This was followed by introductions, awards, and other business.

Unfortunately, this business portion ran longer than originally planned and by the time this part of the evening was concluded, and we were discharged from the dining area, we were informed by staff that we had no time left to take the Dark Ride tram tour of the mine. Instead, we were directed back to the elevators where farewells were exchanged.

Many indicated that they were excited

to return next year and hopeful that they would be taking the tour at that time. If you are considering attending, be sure to keep an eye on the Kansas Knight Templar website, www.kansasyorkrite.org, for details as and when they become available.

Lodging is available in Hutchinson with several hotels being only a few minutes from the Strataca mine.

Sir Knights in Kansas and beyond will surely want to recognize and thank Sir Knight McClarty and his team for developing this idea to showcase a fascinating

feature below their feet. As Sir Knights and their guests enjoyed the banquet in a room carved out of salt deep beneath the surface of the Earth, the limited lighting and rough salt walls alluded to a visual image that may have been shared by our ancient namesakes as they dined below the Temple of Solomon.

As the York Rite is recognized by many as offering the more experiential paths of masonry, this event definitely delivered on providing attendees with an experience they will remember for years to come.

Templar Ribbons Presented to Albert Pike in 1889!

by James Marples

In the year 1889, the Triennial Session of the Grand Encampment of Knights Templar was held in Washington, D.C. That city was also the personal residence of Sir Knight Albert Pike and the de facto headquarters, or "see," of The Supreme Council 33° of The Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the USA.

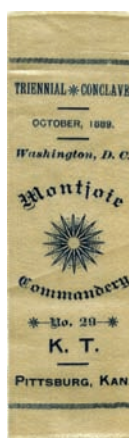
The archives record many Knights Templar gathering to meet Sir Knight Albert Pike at the Grand Encampment Triennial of October 1889. In turn Sir Knight Pike handed out copies of his famed book, *Morals and Dogma*, to eager recipients. It might be of interest to view some of the Templar Ribbons which Sir Knight Pike beheld during the Triennial.

The prestigious New York Times newspaper carried a big banner headline:

The Knights' Pilgrimage.
Washington (D.C.) Filled With
Waving Plumes. Arrival Of Many

Of The Visiting Commanderies.
Preparing For A Great Day Today.
Washington, D.C., Oct. 7, 1889.
The drill corps of the Masonic Widows' and Orphans' Home of Louisville, Kentucky, accompanied by a large number of ladies, escorted by DeMolay Commandery of Louisville and members of the Grand Commandery of Kentucky, this afternoon paid their respects to General Albert Pike, Sovereign Grand Commander of the Southern Jurisdiction, Scottish Rite. The General received them kindly, made a brief address, and presented each of them with that same book [*i.e.* "Morals and Dogma"]. The ladies were also introduced to General Pike and the boys afterward to Miss Lilian, the general's daughter. Trains are constantly arriving at both railroad stations to-night, bringing

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Knights and their friends. Quarters have been engaged for 22,000 Knights, but 18,000 is probably a conservative estimate of the number of Knights who will be here.”

Why is that so special? It shows the high esteem that De Molay Commandery No. 12 of Louisville, Ky., had for their long-standing friendship with Albert Pike, some seventeen years later. In 1872, he came to Louisville. By reciprocating in 1889, the Knights Templar of Louisville traveled a long distance and made arrangements to show their continuing fraternal love and friendship for Pike, who was a past commander of Hugh de Payens Commandery No. 1 of Little Rock. Pike had moved to Washington, D.C. It was a chance for beloved members to visit their old friend and fellow Sir Knight in his town. Will we go out of our way to visit our old Masonic friends?

Above: 1889 Knights Templar Grand Encampment parade Washington, DC. Before traveling to Washington DC, the Commandery of Boston Massachusetts made a brief stop at Brother George Wash-

ington's home in Mount Vernon. Below, are some of the photographs showing the number of enthusiastic Knights from just one Commandery. Nearly all of those Sir Knights met and greeted General and Sir Knight Pike in Washington, DC. Boston was Sir Knight Albert Pike's birthplace, so they had a natural affinity for him.

SOURCES / RECOMMENDED READING

The New York Times. “The Knights’ Pilgrimage.” October 7, 1889.

Mackey's Encyclopedia of Freemasonry by Albert G. Mackey.

Proceedings of The Grand Encampment of Knights Templar for the year 1889.

Knight Templar. Dec. 1968 issue. Page 23. (Pike's 1872 letter)

“Albert Pike’s Masonic, Templar, and Rosicrucian Record” by James A Marples. Delivered as a scholarly report on June 24, 2009, to Nebraska Masonic Scholars.

Knight Templar. Nov. 2017. Article detailing Sir Knight Albert Pike welcoming his fellow Sir Knights to Washington, DC. in October 1889.

New Courses –

The York Rite Leadership Program turned eleven this year and has had some exciting additions to help the Craft!

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In response to COVID the YRL 101 Personal Effectiveness and YRL 201 Group Dynamics courses were streamlined to be delivered online in a virtual instructor led environment. This allowed us to keep working during the shut-down and opened opportunities for an expanded audience. The YRL 401 Influential Communication course was never brought online because the delivery is not readily adaptable to the virtual environment. So the program brings you the best of all worlds in six courses:

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- Online – Planned for Spring of 2023
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102 Applications of Personal Effectiveness

- NEW! – Scheduled for Northwest, North Central, & Southwest Conferences
- Take back your time by intentionally doing things that leverage your strengths and facilitate your goals.

201 Group Dynamics

- Online – Planned for Spring of 2023
- Understanding what motivates each individual person is the key to influence. Learn how to identify and leverage individual contributions to achieve the group's goals.

202 Applications of Group Dynamics

- NEW! – Scheduled for Northwest, North Central, & Southwest Conferences
- Work with others to bring to life a new idea, revitalize a program, or create an opportunity.

401 Influential Communication

- NEW! – Online – Planned for Spring of 2023
- Effective communication is the key to creating success. Learn to identify and relate to your audience to create your desired results.

402 Applications of Influential Communication

- Scheduled for North Central and Southwest Conferences
- Become response able! Seed your attentive audience, utilize your non-verbal communication, and create the future.

Updated Site!

by Steve Balke

The online courses are designed to relate information for those who would not otherwise be able to attend – AND are a fantastic preparation for the practical courses that are offered in person.

Website – Welcome to “My Learning Center”

- Want to get started in the program and take a look around?
- Don't recall what courses you've taken?
- Never received a certificate of completion for taking a class?

We have now fully implemented the Learning Management System (LMS) on the website. Even if you finished the program years ago, please login to the website – we want to ensure that our records for you are correct and have added a few things as well.

- NEW! – Certificates are available for EVERY course you have completed (yes, even the High Potential Leadership Training of 2011).
- Pre-work or tools to help you prepare for your (virtual) classroom experience is now a part of the curriculum and is available from the website.
- Lessons for each course are available sequentially to assist you in navigating each or all of the courses offered.

certificate, the coins highlight that you have attended the in-person courses. One segment is given for each of the in-person experiences and the three together create the new program coin.

Apply today!

This program is available to all members of the Masonic Family (Yes – DeMolay, Jobs Daughters, Rainbow, OES, and everyone else in the Masonic Family)!

The Coin

We have a new coin that reflects each achievement within the program! While each of the courses offered comes with a



The Keystone



Each of us as Knights Templar are Royal Arch Masons. We have all assumed solemn promises, vows and obligations. We are first Master Masons and our first obedience is to our lodge and to our Grand Lodge.

Brother, Companion and Sir Knight Albert G. Mackey served as General Grand High Priest of all Royal Arch Masons in the United States. In his writings, Mackey noted that the Jews divided the day into twelve hours, commencing at sunrise and ending at sunset. Although seasons of the year sometimes altered their length, the middle of the day was always the sixth hour and sun-set was always the twelfth.

The Grand Chapter of Iowa probably describes it best:

A keystone is different, special, and set apart. As all Mark Masters know, a Keystone is shaped differently than the stones used in the walls or foundations of a building. The Keystone is used to complete an arch that is used in producing windows or doorways. The function of this unique stone as a treasured building material is in its shape and positioning. The purpose of the Keystone is to impart its vitality and perpetuity.

The Keystone keeps the other stones in their respective places. It also secures the firmness and strength of the arch.

Without a Keystone, many buildings simply wouldn't exist. It is the strength

and the Arch!

By James Marples



Photos Provided by James Marples

and support. And the above image depicts a Master Mason's Square and Compasses deeply embedded in the center (or heart) of the Keystone.

I feel that many Masons today jockey for degrees just to get a proverbial “notch on the gunbelt” or add to their Masonic resume or otherwise add to their supply of Masonic knick-knacks. I had a friend in Salt Lake City wisely tell me that, at State Conventions where vendors are out hawking their wares, “If it’s Masonic, they will buy it.” Sadly, all too true. Yet in many cases the Masonic degree-holder fails to let his light so shine to his family, friends, or community. While a metallic emblem on a truck’s rear bumper may promote Masonic existence, it doesn’t

replace the one-on-one verbal conversations which truly induce men to join Freemasonry. We must get back to the basics of “mouth-to-ear” methods of conveying what is special to our Orders and Degree work.

Please take a good long look at the Masonic calling card of Charles H. Balcom (pictured). It shows the Royal Arch emblem within the Templar Cross.

The below illustration is the Square and Compasses in the heart of a Templar Keystone.

Each of these emblems go hand-in-hand. They were cherished by the particular holder.

Let us imitate that great virtue: Let our light so shine and not keep our good works hidden underneath a bushel!



BEAUCEANT



At the Official Visit to Kingsport Assembly No. 244, Kingsport, OH, Oct. 3, 2022. Official Visit candidate, (Mrs. Robert) Sharon Beam. Worthy President, (Mrs. James) Deb Pulley.



At the Official Visit to Minneapolis Assembly No. 46, Minneapolis, MN, Nov. 7, 2022. Official Visit candidate, Mrs. Heather Blackford. Worthy President, (Mrs. Lyle) Cheryl Broten.

Faith, Loyalty, and Love for God, the Order of Knights Templar, and each other.



At the Official Visit to Casper Assembly No. 70, Casper, WY, Oct. 20, 2022. Worthy President, (Mrs. Richard) Charlyn Lewis.



At the Official Visit to Lacrosse Assembly No. 215, La Crosse, WI, Nov. 3, 2022. Worthy President, (Mrs. Leroy) Diana Kifer and Candidate, Evelyn..



Knights at the Bookshelf

Kenneth Bales on *The Four Agreements*, by Don Miguel Ruiz

I begin this book report with the caveat. One does not need to subscribe to all Toltec teachings.

However, this brief review will allow you to make up your own mind whether to read further or to say “no thank you.”

The Four Agreements by Don Miguel Ruiz encourages us all to be honest and “real” in all our dealings.

He has four cardinal rules (agreements) which everyone can practice and personify:

1) **Be impeccable with your word.**

That is, speak with integrity. Say what you mean. Avoid using speech to speak against yourself or to gossip about others. Use the power of your words in the direction of truth and love. If you say something, mean it. If you give your promise, keep it.

2) **Don't take anything personally.**

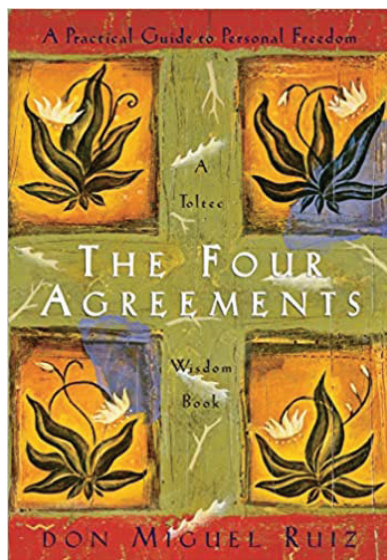
This means that nothing others do is because of you. What others say and do is a projection of their own reality, their own dream. When you are immune from the opinion of others, you won't be the victim of needless suffering.

3) **Don't make assumptions.**

Find the courage to ask questions and express what you really want. Communicate with others as clearly as you can to avoid drama and sadness.

4) **Always do your best.**

Your best is going to change from moment to moment. It will be different when you are healthy as opposed to being sick. Simply do your best and you will avoid self-judgement and regret.



About the Toltec: Thousands of years ago the Toltec were known throughout southern Mexico as “women and men of knowledge.” They were scientists and artists who formed a society to explore and conserve the spiritual knowledge and practices of the ancient ones. They came together as masters (naguals) and students at Teotihuacan, outside of Mexico City known as the place where “man becomes god.”

Though it is not a religion, it honors all spiritual masters who have taught on the earth. It is a way of life. But, please, read it for yourself. I found it quite interesting and easy reading.

Knights Templar Eye Foundation, Inc.

Sword of Merit Presentation



At the Northeastern Department Conference, Sir Knight David J. Kussman, Grand Master of the Grand Encampment and President of the Knights Templar Eye Foundation, Inc., along with Sir Knight Robert W. Bigley, Assistant Secretary of the Foundation, had the honor of presenting a Sword of Merit to Sir Knight John K. March, Past Grand Commander of the Grand Commandery of Pennsylvania.

This Sword is in recognition of Sir Knight March donating to the Grand Masters Club completing Tier 5: twenty-five Grand Masters Clubs totaling \$25,000. The Knights Templar Eye Foundation automatically recognizes this accomplishment by awarding a Sword of Merit.



At the Annual Communication of the Grand Lodge AF & AM of North Dakota a special presentation was made to SK Jeffrey N. Nelson, Past Grand Master and Past President of the Knights Templar Eye Foundation in recognition for his masonic service to all Masonry.

Presenting the Knights Templar Foundation's Sword of Merit were SK Daniel J. Haugen, Most Worthful Grand Master of North Dakota,

Brother Winston Wold, Chairman of the North Dakota Masonic Foundation along with SK Jesse Stephen, State Chairman.

This Sword of Merit was based on a \$25,000 contribution to the Eye Foundation from the North Dakota Masonic Foundation and will be displayed in the North Dakota Grand Lodge Library and Museum in Fargo.



KJEF 55th Voluntary Campaign

I wish you and your families a happy and prosperous new year. The new year represents a fresh start, a new beginning, and a time we move forward to the future. By now each Eminent Commander should have a chairman to coordinate contributions and this chairman should contact each Sir Knight and urge him to become a part of the Campaign by making a personal donation. Our major goals are to increase our membership to participate in the Campaign and as Christian Knights we need to meet the responsibility of helping others who are less fortunate.

As you have seen in the past the Foundation does recognize Sir Knights who make significant contributions through the Grand Commander's and Grand Master's Clubs. Their names are published in the Knight Templar magazine monthly, and they will receive a beautiful lapel pin. Grand Master's Club members receive an engraved plaque, crusaders cross for your uniform.

Each year the Commanderies are recognized for per capita donations of \$5.00-\$9.99 and \$10.00 or more. Wouldn't it be nice to see your Commandery receive a beautiful certificate or a seal for reaching one of these levels? The Foundation also recognize those Commanderies who achieve one hundred percent Life Sponsorship. As of November 1st, our membership in the Grand Encampment is 65,857 of which 44,785 are members of the Life Sponsorship Program. We need



to step up and get the other 21,072 Sir Knights to become members. Many Sir Knights would become a Life Sponsor if someone would talk to them about it. I would like to make a few suggestions, when you bring in a new member into the Order collect his \$30. up front with his fees. This will help you to educate

the new member about our Foundation and will help your Commandery on becoming 100% or maintain the 100% status. Second when your Commandery donates, have them purchase Life Sponsors in increments of \$30. for each member. Example if your Commandery is sending in a check have them make it for \$30, \$60, \$90, or \$120 to purchase Life Sponsor Memberships.

Lastly Grand Commanderies will be recognized for total dollar contributions as well as for per capita amounts. Each Grand Commandery chairman needs to be a spark plug in motivating individual Commanderies to meet or exceed their goals.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. I Corinthians 10:31

In Christ Service,

Paul W. Friend

Paul W. Friend, PGC, KTCH

Chairman, 55th Annual Voluntary Campaign

january 2023

Knights Templar Eye Foundation, Inc.

September 1, 2022 – September 30, 2022

GRAND MASTER'S CLUBS

AL Joseph L. Woodbury
CA Ohannes Antabian
CA Donaldo E. Robinson Sr.
CO John E. Zeaphey
CT John A. Amarilios
DC James W. Mitchell
FL Todd M. Connor
FL Louis H. Ortt
FL Albert W. Thurman
GA James G. Mashburn
IL Robert H. Erwin Jr.
IL Enrique J. Unanue
IA William R. Clark Jr.
IA David M. Dryer
IA George S. Eichhorn
MA/RI Thomas E. Julian
MA/RI Donald S. Stevens
MN Brian K. Dimatteo
NC James B. Kennedy
NV William E. Cook Jr.

NJ Mark E. Megee
NY Lloyd K. King
NC Raymond B. Casey Jr.
NC Steven A. Wilson
OH Matthew K. Pollock
OK Trasen S. Akers
PA David L. Burrier
SC Garland R. Harman
TN Roger L. Ball
TN Albert E. Piatt
TX Joseph A. Avalos
TX David C. Berndt
TX Robert R. Henson
TX Henry M. Hughes III
VA Jerry W. Snow
WA Michael R. Duncan
WA David L. Sandretto
WA Barron J. White
WI Richard J. Rausch
WY Lewis E. Shepherd

GRAND COMMANDER'S CLUBS

CA Craig L. Flagtwet
DC Robb C. Mitchell
FL Todd M. Connor
FL Hans D. Heide Jr.
FL Jeffrey R. Smith
KY Anthony B. Kennett
KY Vernon C. Kennett
ME Paul D. Hamilton
MA/RI Donald S. Stevens

MN Brian K. Dimatteo
MN Joel R. Porter
MT Kenneth P. Richardson
NY Lloyd K. King
OH Frank C. Sundquist
OH Christopher A. Titus
OR Michael Kreger
SC Garland R. Harman

Knight Templar

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HAPPY NEW YEAR!



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