



# KNIGHT EMPLAR

VOLUME LXIX

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3

NUMBER 2



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REX HUTCHENS

33-SQUARED

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# KNIGHT TEMPLAR

VOLUME LXIX APRIL 2023 NUMBER 4

Grand Encampment of Knights Templar  
of the United States of America



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**David Studley**  
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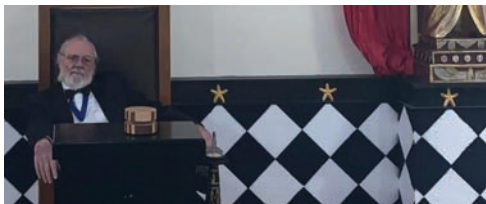
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Knights Templar

Published for the Grand Encampment of  
Knights Templar of the United States of  
America by **Laughing Lion**.



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On the Cover: M.W. Bro. Rex Hutchens, Grand Master of Masons in Arizona  
in 2006. Courtesy of the Grand Lodge of Arizona.



# From the Editor

The holiest month of the Christian calendar is upon us: *Pascha*, Easter, or Resurrection Sunday – we celebrate Christ’s conquering of death.

For centuries, through the act of *computus*, this day has been calculated as the first Sunday (day of the Sun) after the Paschal full moon, the lunation occurring on or after the vernal equinox, which was typically assumed to be March 21.

So why the difference between the Orthodox and Catholic and Protestant churches?

While the vernal equinox is a fixed point in time, geospatially derived where the celestial equator crosses the ecliptic, the numerical date used to denote the equinox depends on which calendar is used.

The Gregorian calendar (promulgated by Pope Gregory XIII in 1582) was specifically devised to correct the drift of March 21 from the vernal equinox.

The Julian calendar estimated the solar year as 365.25 days long. A small error here introduced an *epagomenal* (or uncalendared) day every century.

By the sixteenth century, this had added up sufficiently for Easter to occur weeks before March 21.

The Gregorian calendar corrects this error by using a 365.2422 day solar year. Pope Gregory also deleted ten days out of the year 1582 (Thursday October 4, 1582, was followed by Friday October 15, 1582). This put the customary dates (March 21 and September 21) on or, depending on where in the world you are located, near the equinoxes again.

To maintain the difference, the Gregorian calendar applies leap years

differently, too. To correct for the 0.0588 difference in days each year, under the Gregorian calendar, every year divisible by four is a leap year (as in the Julian calendar), unless the year is also divisible by 100. This “centurial year” is not a leap year. However, if the centurial year is divisible by 400, then it is a leap year.

This small correction prevents the slow creep of the numerical calendar away from the observable passage of time – at least for a few thousand years!

This is a roundabout way of saying, this Easter, remember to *make time for God*.



Ben Williams



## KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

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2024 – *tentatively*

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**Group B: February 19 – February 29, 2024**

*Program Overview, Nomination Forms, Guidelines for Selection, Fees, etc. for local Commanderies and State Committees are available on the website.*

**In the Footsteps of Jesus**  
a Pilgrim’s Journey for Sir Knights, Ladies,  
Friends, and Guests

**November 5 – November 15, 2023**

For full information, forms, and details, go to:

**[www.kthlp.com](http://www.kthlp.com)**

# 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!**



**T**his month is most important to us as Knights Templar and our role as Defenders of the Faith!

Easter is the most inspiring festival of the Christian year. It comes as the herald for spring. The cold, dreary days of winter are past and, although the late snows may linger, all of Nature vibrates in joyous response to the new life that is pulsating in her heart, carrying the promise of fruits and flowers.

Especially this year, we should tune our souls to this new and invigorating life and look forward expectantly to new conditions, new prosperity, and new achievements. It is the time to throw aside all gloom and discouragement and take counsel of our faith and confidence. The winter is over. Spring is here.

But above all, Knights Templar and their families are bidden to celebrate the blessed Eastertide which reminds us of the glorious Resurrection. As Masons we are called upon to turn from the emblems of mortality and to once again gaze upon the acacia, our symbol of immortality. knight templar



Speaking of that first Easter morning, the English writer and philosopher John Ruskin once exclaimed, "Here is a fact full of power or a dream full of meaning." May the power of that fact and the beauty of that dream enter the life of every Knight Templar.

Lady Kimberly and I wish each of you and your loved ones a very happy and blessed Easter this year, and we hope you can visit us at the Grand Encampment Easter Celebration and share in our appreciation of this holy season.

Our journey continues...

David J. Kussman, GCT  
**Grand Master**

# Prelate's Apartment

Rev. Terry L. Plemons

Grand Prelate of the Grand Encampment

The Apostle Paul wrote to the Colossians about Jesus, "He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth." Col. 1:15.

Thinking about this sermon this morning and the sufficiency of Jesus, I am reminded that He is the only begotten of the Father: "He is the only mediator between God and man; He is the Sun that enlightens; the physician that heals; the Wall of Fire that defends; the Friend who comforts; the Pearl that enriches; the Ark that supports; and the Rock that sustains under the heaviest of pressures."<sup>1</sup>

He is seated at the right hand of the throne of Majesty on High (Luke 22:69). He has no beginning and no ending (Rev. 1:17-18). He is faithful and true (Rev. 19:11), the bright morning star (Rev. 22:16), the author of Salvation (Heb. 2:10). All the prophets bow before him.

He is the Lion of Judah (Rev. 5:5), the Living Word (John 1:1). He was in the beginning; He is the word who became flesh and dwelt among men (John 1:14). He is the Ancient of Days (Dan. 7:22), He is the one who, though we are sinners, died for us 1 Cor. 15:3). He calls and longs for all men to come to Him.

Revelations tells us He has no beginning and no end. Ephesians tells us He is the spotless Lamb of God, He is our Peace, He is our Hope, He is our Life. He is the living and



true way, the glory of Israel.

He is faithful and true, the perfecter of our faith, the author of our salvation. The Old Testament calls him the Lord of Hosts, our Redeemer kinsman. We know Him as the bread of life, our prophet, priest, and king.

We sing of Him during Christmas as the wonderful counselor, the Mighty God and everlasting father. He is our rest, our strength, and our sustainer.

He says of himself to John, "I am the Alpha and the Omega, who is and who was and who is to come, the Almighty." Rev. 1:8. He says to all His children, "Fear not, I am the first and the last and the living one, I died and behold I am alive for evermore." Rev. 1:17-18. He said, "because I live, you shall live also." John 14:19.

The Twenty-Four Elders in heaven "fall down before him" and worship him saying, "Worthy are you, our Lord and God to receive glory and honor and power, for you created all things, and by your will they existed and were created." Rev. 4:11.

He is the Lamb who was slain before the Foundation of the World. Rev. 13:8.

Jesus left the glory and splendor of heaven, was born of a virgin, prayed that long night in Gethsemane; in complete obedience he carried his cross to Golgotha to lay down His life that you and I might yet live. He rose again on the third day, and – glory be to God – he is seated at the Father's right hand. One day he will return with all the splendor and majesty of heaven.

May our hearts speak as did Thomas, "my Lord and my God."

1. John MacArthur. *The MacArthur Study Bible* (Nashville: Word Publishing, 1997), 1831.

# **93<sup>rd</sup> ANNUAL GRAND ENCAMPMENT EASTER SERVICE 2023**

**Sunday, April 9, 2023 at 8 a.m.**  
**George Washington Masonic National Memorial**  
**Arlington, Virginia**

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Mention "Knights Templar."

**Hotel reservations link is available at [www.knightstemplar.org](http://www.knightstemplar.org)**

## **Meals**

**Banquet: Saturday, April 8, 2023,**

Hilton Crystal City at Washington Reagan National Airport

**Meal Package: \$75 per person.**

(Includes Saturday Banquet and Sunday Morning Buffet.)

**Saturday Banquet only: \$60**

**Sunday Breakfast Buffet only: \$20**

Ticket order forms are available online at [www.knightstemplar.org](http://www.knightstemplar.org).

**Call the Grand Encampment office at (713) 349-8700 to pay by credit card.**

Mail ticket orders with check made payable to "Grand Encampment" to:  
3 Sugar Creek Center Blvd  
Sugar Land, TX 77478

Hotel and meal package cutoff is March 1, 2023.  
**NO TICKETS WILL BE SOLD AT THE DOOR**

Grand Commanders and their ladies are invited to attend the Saturday Banquet as guests of the Grand Encampment. Reservations must be made in advance with Grand Encampment

## **SCHEDULE**

**Breakfast Buffet: 5:30 a.m. to 6:30 a.m.**

**Buses begin departing hotel: 6:30 a.m.**

**Parade step off at: 7:40 a.m.**

**Easter Memorial Service: 8 a.m.**

**Buses return: approx. 9:30 a.m.**



AMERICAN ACADEMY™  
OF OPHTHALMOLOGY

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# Largest Grant in the History of the American Academy of Ophthalmology Makes Virtual Reality a Reality

by Ben Williams

---

**A**t the 2022 annual meeting of the American Academy of Ophthalmology (AAO), held in Chicago, Chief Operating Officer, Dr. Stephen D. McLeod, announced how education in ophthalmology is about to change.

A new tool is in development, a tool designed to assist surgeons hone skills in a harm-free, instructive, yet experiential environment. This is state of the art, the first of its kind.

Any surgery incurs risk. Cutting into tissue to access beneath the surface causes harm – at the very least, from scar tissue forming after convalescence, let alone post-operative infection and other, more serious complications. These issues are yet compounded in the eye.

Think about it. The eye is small – on average less than 25 mm in diameter. The eye doesn't grow; its diameter was 25 mm when you were born. It's hard to access – the ocular cavity requires an anterior entry through a limited approach. Precise and expert hands are imperative. Instruments must be extended through the ocular orbit

to touch a distal surface; thence wielded in constraint of a proximal opening. Movement effectuated along any extent creates an exaggerated distal impression. This is tricky. And the retina is packed with specialized cells. There's no room for error. The smallest mistake can cause blindness. Even the sharpest implement must seem blunt in the eye.

As a result, most eye surgeons develop skills over years in mentorship. They shadow more practiced hands and learn how to adapt in real time to new discoveries that can arise during surgery. They learn the techniques that minimize damage through a series of trials, like a relay race ran over decades.

Now, Dr. McLeod explained, a new way to learn may assist to speed up this process, getting doctors to patients sooner, and prepared like never before.

"We are committed to innovation in education," Dr. McLeod said, "and this is what was behind an ambitious project to introduce a new technology platform through virtual reality. Now, our goal is to build the first of its kind virtual platform for ophthalmologic education, and this is meant

april 2023



*"Our goal is to build the first of its kind virtual platform for ophthalmologic education."* – **Dr. Stephen D. McLeod, CEO AAO**



to encompass anatomy, clinical concepts, simulated patient encounters, and even simulated surgery within a virtual operating room environment.”

Thanks to a grant from the Knights Templar Eye Foundation (and your donations, Sir Knights), AAO will build the first virtual platform for ophthalmologic education, ever. This is an immersive, 3D environment where medical students and doctors can work in simulation to diagnose conditions interior to the eye, interact with child patients, and practice real word scenarios in a virtual space. Wearing headsets, holding networked representations of equipment and instruments, they will conduct surgery in the air.

At the AAO conference, Dr. McLeod thanked the KTEF for its support. Applause erupted from the audience, more than 16,000 medical attendees. Whistles blew through the auditorium. You may not believe it, but at the AAO Knights Templar are like rock stars.

The KTEF Board voted to fund the project in August, committing \$5 million over a knight templar

decade to prototype the platform. This is directed to pediatric ophthalmology, but the technology will engender proofs of concept that will surely spill over to other disciplines. Once up and running, the platform will be accessible over the AAO’s Ophthalmic News & Education (ONE) network, a global platform accessible online to share cutting-edge expertise worldwide.

During the conference, the AAO recognized KTEF as a Platinum Level Visionary Society member. With this donation, the KTEF is now the largest contributor in AAO’s history.

Sir Knight David Goodwin, Past Grand Master and Past President of the KTEF, and Sir Knight Robert Bigley, Office Administrator, were present to receive a certificate on behalf of the Foundation.



# Rex Hutchens

1942- 2022

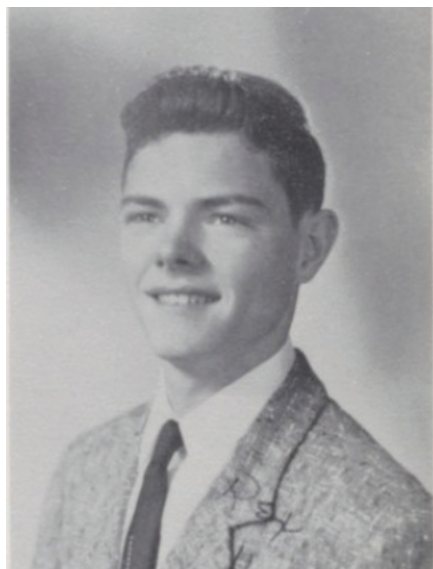


Photo from Mendocino High School Yearbook Class of 1961  
Classmates.com

*The Tucson Scottish Rite Temple bears testimony to the industry of Rex Hutchens. Like so much in the Ancient and Accepted Right, Rex left his mark here. When Rex finally succumbed to cancer on December 17, 2022, at age 80, the Tucson Scottish Rite Temple was the obvious place to host his memorial.*

by Ben Williams

Rex Hutchens was worldly. Naturally curious, restless even. Across the Pacific, out from Mendocino Headlands State Park in Northern California, where the whales broke the surface, the horizon must have shone like a bow at the edge of the world. He wanted to go through it. He wanted to plant both feet and shoot forth like an arrow.

He graduated Mendocino High School in 1961, one of eighteen seniors. The yearbook appends his entry with allusions to his curiosity and love of argument: “class officer,” “science club,” “drama,” and “debate.” Eying that horizon, no doubt, he took opportunity knight templar

to go somewhere – anywhere – and enlisted. After all, Fort Bragg was only ten miles away. His keen mind was already salient: They sent him to teach at the Army Information School in Oklahoma. Ever the student, he took night classes too.

Once discharged, he went farther, where the Arabian Sea meets the Gulf of Oman, teaching mathematics and science at the American School in Karachi, Pakistan, and then inland, to the foothills of the Hindu Kush, at the American School in Kabul, Afghanistan. Here, at the reaches of the Near East, his love of mysticism kindled. The magic of the alphabet must have appeared



# THE SUPREME COUNCIL, 33° CHARITABLE FOUNDATIONS FROM THE GRAND EAST OF THE

THE SUPREME COUNCIL, 33° OF THE LODGE OF THE INSPECTOR GENERAL, KNIGHTS COMMANDER OF THE ORDER OF THE THIRTY-THIRD AND LAST DEGREE OF THE AUGUSTA PROCESSIONARY OF THE SOUTHERN JURISDICTION, AMERICA, WHICH ARRIVES TO THE 34° 40' NORTHERN LATITUDE, TO OUR LOST BROTHERS, MOST VILLAIN AND SURELY FINGER OF THE ROYAL SECRET, KNIGHTS OF THE ILLUSTRIOUS PRINCES AND KNIGHTS GRAND INEPTABLE AND SURETIE, FREE ACCEPTED MASTERS OF ALL DEGREES ANCIENT AND MODERN, AND ALL DEGREES OF THE GENTLE CRAFT OF FREEMASONRY, UNDERSEVEN DISPERSED OVER THE SURFACE OF THE TWO HEMISPHERES, GREETINGS. UNDERSEVEN OUR LITTLE LIVES, RESPECTED AND ESTEEMED OF THE CROSS OF THE COLONY OF PENNSYLVANIA.

## EXETER, DUCHENS, 33° GRAND CROSS.

HAS GENEROUSLY CONTRIBUTED TO THE PERPETUATION OF THE EFFICACY OF THE SUPREME COUNCILS CHARITABLE FOUNDATIONS, THE HOUSE OF THE PEOPLE HISTORIC PRESERVATION FOUNDATION, INC., AND THE SCOTTISH RITE FOUNDATION, S. S. U. S. A., INC., UNDERSEVEN THIS GIFT DISPLAYS AN UNDERSTANDING OF THE OBLIGATION TO SUSTAIN THE FUTURE OF OUR GENTLE CRAFT, AND UNDERSEVEN THIS GIFT DISPLAYS AN UNDERSTANDING THAT THROUGH OUR LABORS THE SECURITY OF FREE THOUGHT AND CONSCIENCE SHALL ENJOY UNDERSEVEN THIS GIFT GRASPS UPON A LOST AND LOST BROTHER UNDERSEVEN THE SCOTTISH RITE'S CODE OF ETHICS AND MORAL VALUES, AND UNDERSEVEN THIS GIFT EXPRESSES HIS CONVICTION THAT IT SHOULD BE EVER POSSIBLE FOR THE LIGHT OF THE SCOTTISH RITE TO SHINE, AND UNDERSEVEN THIS GIFT REFLECTS THE RESPECT AND ADORATION HE HOLDS FOR THE FRATERNITY'S BELIEF IN THE IMPORTANCE OF TOLERANCE AND COMPASSION, AND UNDERSEVEN THIS GIFT REFLECTS THE ESSENCE OF CHARITY AND A LIVING EXAMPLE OF THE FUNDAMENTAL PRINCIPLES UPON WHICH OUR DEAR FRATERNITY STANDS, AND UNDERSEVEN THIS GIFT IS AN INDIVISIBLE BOND OF SINCERE AFFECTION UNDERSEVEN ALL GENERATIONS EQUALLY UNDERSEVEN THIS GIFT ILLUSTRATES THE STRONG FRATERNITY OF THE UNDERSEVEN OF OUR PROCESSION, AND THE IMPROVEMENT OF MANKIND, AND UNDERSEVEN THIS GIFT DEDICATES HIS BROTHERLY AFFECTION TO THE GRAND ARCH OF OUR FRATERNITY AND UNDERSEVEN THIS CONTINGED SUPPORT AND KINDNESS ARE INDICATIVE OF THE DEVELOPMENT OF A DEEPER UNDERSTANDING OF WHAT IT MEANS TO BE NOT ONLY A GOOD PERSON, BUT ALSO A GOOD CITIZEN, AND UNDERSEVEN THIS GIFT DEDICATES HIS BROTHERLY AFFECTION TO THE GRAND ARCH OF OUR FRATERNITY AND UNDERSEVEN THIS CONTINGED SUPPORT AND KINDNESS ARE INDICATIVE OF THE DEVELOPMENT OF A DEEPER UNDERSTANDING OF WHAT IT MEANS TO BE NOT ONLY A GOOD PERSON, BUT ALSO A GOOD CITIZEN, AND UNDERSEVEN THIS GIFT DEDICATES HIS BROTHERLY AFFECTION TO THE GRAND ARCH OF OUR FRATERNITY AND UNDERSEVEN THIS CONTINGED SUPPORT AND KINDNESS ARE INDICATIVE OF THE DEVELOPMENT OF A DEEPER UNDERSTANDING OF WHAT IT MEANS TO BE NOT ONLY A GOOD PERSON, BUT ALSO A GOOD CITIZEN, AND

IT IS RESOLVED THAT THE SUPREME COUNCIL, 33° DESIGNATES OUR BROTHER AS A GRAND TEMPLE ARCHITECT





to him.

He graduated from the University of Pittsburgh. Then on to graduate studies at the University of Arizona, in the Department of Oriental Studies. His master's thesis contemplated computerizing statistical methods for anthropological census data. It was approved March 21, 1972. His doctorate would soon follow.

Here, in the arid clarity of the Tucson sun, he found his place. The climate suited him – the piercing skies. The golden sun. And how the saguaro forests would bloom in sporadic rain.

He joined the Fraternity in 1982. As in everything, he moved fast. In only seven years he had attained the thirty-third degree. His gift for prose buoyed him. Sovereign Grand Commander C. Fred Kleinknecht commissioned him to author *A Bridge to Light*, the companion text to the Rite, given to all Masters of the Royal Secret. The first edition published in 1988. Rex made no bones: they paid him handsomely for it. By 1995 he was awarded the Grand Cross, the highest award reserved in the Ancient and Accepted Scottish Rite.

Later would come his abridgement of the degrees. He was paid to do it – they needed to be updated, the Supreme Council said, they needed to be shortened to keep the attention of the candidates. The Scottish Rite inundates its candidates in back-to-back portrayals over the course of days.... No one else could do it, pare back Pike, polish the text – like a cut gem it had to keep its luster, it had to become a prism wherein the same light could be revealed from component parts. He wasn't always proud of it.

He went through all the bodies of the York Rite – Grand High Priest in 1997; Most Illustrious Grand Master, 2004; Grand Master of Masons in Arizona in 2006; and finally Grand Commander in 2007. His ascent through the Grand Commandery

touched these pages, he published at least eight articles in the *Knight Templar* on his way through the line. He was appointed to the Editorial Review Board in 2009.

He never minced words.

Brevity was key: say it with less. Be direct. Don't waste time. Tell the truth. And so, he delighted in disillusionment – exposing motive, revealing bias. He challenged everything, especially what is most dear – the lies lovers like to tell.

For years, alongside other Masonic luminaries, he held court in the lobby of the Washington Hotel at All Masonic Week, plying debate, raising questions, instructing green-eared Masons. Reason poised like a scalpel.

Downtown Tucson, the Masonic Temple stands a block away from St. Augustine, the Romanesque cathedral built by the Catholic Church in 1776. Rex kept an office here. He had almost finished the Egyptian Lodge Room – sinking tens of thousands of his own funds into the renovation – painting constellations on the ceiling to match the night sky 10,000 years ago when the priests of Luxor gazed over Karnak. But his masterpiece was next door, in the old Presbyterian church (possibly the first Presbyterian church in Tucson), now abandoned and belonging to the Rite. His masterpiece, his library, a dedication to genius to become home to his almost 25,000 volume collection. Fan vaulted ceiling adorned in symbols recognizable to Masons, particularly the twenty-five degrees of the Scottish Rite. Each meticulously painted. The words of creation from Genesis hand-painted in seven languages. And hidden in the floor, a spiral staircase, down to a secret place.

His greatest regret was not seeing it completed. But in this there is a comfort. Rex would agree: the work is never finished. In the completion of eternity, the labor is infinite.



IN PRINCIPIO CREAVIT  
DEUS CAELUM ET TERRAM  
AUTEM ERAT INANIS ET VACUUM  
ET FACIEMUS

*For Rex*  
**33-Squared**  
by Ben Williams

This multiplicity of sins!  
In contemplation of these fetid  
Origins, I know not where  
It begins, I swear –  
I am Holy.

Upon the path, foot to foot  
Ascend in circles  
Hook and crook time  
Perfets albeit slowly  
The circumference of heaven.

All is one and one is all!  
But I am lost, here withal  
Nothing matters all  
Is Holy.

Then why am I so lonely?

Life is wrought in flesh  
Distraught  
Perhaps in reason  
*Psychonaught*  
By God I'm caught in vagaries  
Unholy.

The Angels tend  
Where I upend  
The ghost of my own  
Body.

All is made  
One in me!  
I extend totality!  
Nothing exists without the key  
Of mortal mind and  
Body.

Here is where the world is made.  
*Nothing lost, nothing gained*

One, and One only!

The Word is fire  
In me inflamed  
Wherein the Holy Name  
Is named  
My friend, behold  
The world is made Imageless  
In you wholly.



# Recreating an Oklahoma Templar Jewel

by T.S. Akers

The history of the Grand Commandery Knights Templar of Oklahoma is unique in that, like the state of Oklahoma, it was born of two territories.

Templary first arrived in what became the state of Oklahoma at Guthrie in the Oklahoma Territory. It was there on the 12<sup>th</sup> of July, 1890, that a group of Sir Knights were granted a dispensation to form a commandery of Knights Templar.

They received their charter in 1892, becoming Guthrie Commandery No. 1.<sup>1</sup> Their first Eminent Commander was Cassius M. Barnes, a Union army veteran who later became the fourth territorial governor.<sup>2</sup>

1. T.S. Akers, "The Commanderies of Oklahoma," Oklahoma Masonic History, last modified December 12, 2013, <http://okmasonichistory.blogspot.com/2013/12/the-commanderies-of-oklahoma.html>.

2. Dianna Everett, "Barnes, Cassius McDonald

About the same time, Templary also arrived in the Indian Territory at Muskogee. On the 1<sup>st</sup> of October, 1891, Sir Knights in that city were granted a dispensation to form a commandery: Muskogee Commandery No. 1, also chartered in 1892, during the Twenty-Fifth Triennial Conclave of the Grand Encampment at Denver, the same as Guthrie Commandery.<sup>3</sup>

Muskogee Commandery's first Eminent Commander was Robert W. Hill, a Presbyterian minister knighted in Guthrie Commandery in 1890.<sup>4</sup>

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(1845-1925)," *The Encyclopedia of Oklahoma History and Culture*, accessed December 23, 2021, <https://www.okhistory.org/publications/enc/entry?entry=BA021>.

3. Akers, "The Commanderies of Oklahoma."

4. T.S. Akers, *The Grand High Priests of Oklahoma Royal Arch Masonry* (Oklahoma City: Akers and Sons, 2019), 13.





Photos courtesy of T.S. Akers

With the establishment of additional commanderies in each of the Twin Territories, as the Indian and Oklahoma Territories have come to be known, the decision to form grand commanderies was soon made. This first happened in the Indian Territory when on the 27<sup>th</sup> of December, 1895, the three commanderies of Muskogee No. 1, Chickasaw No. 2 at Purcell, and McAlester No. 3 formed the Grand Commandery Knights Templar of the Indian Territory. They selected Robert W. Hill as their first Grand Commander.

Oklahoma Territory followed suit in forming a grand commandery on the 10<sup>th</sup> of February, 1896, consisting of the commanderies of Guthrie No. 1, Oklahoma No. 2 at Oklahoma City, and Ascension No. 3 at El Reno.

The first Grand Commander of the Grand Commandery of Knights Templar knight templar

of Oklahoma was Cassius M. Barnes.<sup>5</sup>

The two Grand Commanderies marched forth in parallel lines in the years leading up to statehood, each enjoying growth in membership.

Through her years of existence, the Grand Commandery of the Indian Territory consisted of a total of fourteen Commanderies and her Oklahoma counterpart boasted twenty-one.<sup>6</sup>

In 1907 the Twin Territories were admitted into the Union as the state of Oklahoma; however, this is not how it was meant to be. The creation of the “Unassigned Lands” that became the Oklahoma Territory goes back to the Reconstruction Treaties of 1866,

5. T.S. Akers, *Knights on the Prairie: A History of Templary in Oklahoma* (Oklahoma City: Akers and Sons, 2018), 5-9.

6. Akers, *Knights on the Prairie: A History of Templary in Oklahoma*, 106-107.

which were meant to punish the Five Tribes for their alliance with the Confederacy.

These treaties reduced land holdings for the Five Tribes, and that land was then used as reservations for other Indian nations. The land that was thus not assigned was opened for non-native settlement by land run in 1889.<sup>7</sup>

The 1890s saw further efforts to eliminate tribal sovereignty for the Five Tribes. The Dawes Commission ended communal land ownership and the Curtis Act eliminated tribal governments beginning in 1905.

It had been the popular belief that Oklahoma Territory would become its own state. Leading tribal headmen in the Indian Territory (the Cherokee, Chickasaw, Choctaw, Muscogee, and Seminole Nations comprised the Indian Territory) had hoped to form a state of their own, the state of Sequoyah, and held conventions do to so in 1905. Unfortunately, Congress refused to hear any bills on Sequoyah statehood. The reason was entirely political. The Republican-controlled Congress of the day had no interest in admitting a state to the Union which was heavily Democratic.<sup>8</sup>

With statehood came the existence of two Grand Lodges within one state, an issue that required attention. The Grand Commanderies of the Twin Territories watched as the necessary negotiations took place and details were arranged for the Grand Lodges of the Indian Territory and Oklahoma to consolidate into the Most

Worshipful Grand Lodge of the State of Oklahoma.

This consolidation was completed on the 10<sup>th</sup> of February, 1909.<sup>9</sup> For the other Masonic institutions that comprised the landscape of Freemasonry in the new state, only Templary and the Eastern Star found it necessary to consolidate grand jurisdictions, as they were the only other entities that operated under two territorial jurisdictions. For Templary though, that consolidation took some time. In 1908, the Grand Commander of Oklahoma Territory commented on how the state now existed with two grand bodies in its borders, stating “that ought not to prevail.” The year also saw the Sir Knights of the Indian Territory consider a motion to consolidate at their annual conclave, with the Grand Master of the Grand Encampment in attendance. The motion failed to garner the necessary two-thirds of the vote to proceed.<sup>10</sup> This is interesting, as consolidation for the two Grand Lodges was progressing, but perhaps as that had not yet occurred, the membership had a desire to wait. It took urging from the Grand Master of the Grand Encampment in 1911 to bring about consolidation for the two Grand Commanderies; it was finally realized on the 6<sup>th</sup> of October that year.<sup>11</sup>

An important piece that is often overlooked here is how the Grand Commanderies of the Twin Territories became one. The Templar grand jurisdiction of Oklahoma Territory was simply known as the Grand Commandery Knights Templar of Oklahoma; similarly, it was also the Grand Lodge of Oklahoma there. This is why the consolidated Grand Lodge became the Grand Lodge of the State of Oklahoma.

7. Bob L. Blackburn, “Unassigned Lands,” *The Encyclopedia of Oklahoma History and Culture*, accessed December 23, 2021, <https://www.okhistory.org/publications/enc/entry.php?entry=UN001>.

8. T.S. Akers, “Three Grand Lodges, One State: How Oklahoma Came to Be,” Oklahoma Masonic History, last modified September 1, 2022, <http://okmasonichistory.blogspot.com/2022/09/three-grand-lodges-one-state-how.html>.

9. Akers, “Three Grand Lodges, One State: How Oklahoma Came to Be.”

10. Akers, *Nights on the Prairie: A History of Templary in Oklahoma*, 22.

11. *Ibid.*, 22.



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







When Grand Master William B. Melish of the Grand Encampment presided over the consolidation of the two Grand Commanderies, he declared the Grand Commandery Knights Templar of the Indian Territory “closed without delay forever,” thus folding it into the Grand Commandery of Oklahoma.<sup>12</sup>

During her years of existence, the Grand Commandery of the Indian Territory created a special jewel to present to its Past Grand Commanders. Those jewels were of 10 carat gold, in the form of a passion cross. On the upper arms of the cross were the letters P, G, and C for “Past Grand Commander.” On the lower arm was an engraved American Indian figure with the letters TER for the Indian “Territory.” Only three of these jewels are known to exist today.

It does not appear that during her existence as solely a territorial jurisdiction that the Grand Commandery of Oklahoma created a Past Grand Commander jewel.

12. *Ibid.*, 23.  
20

After the consolidation of the two Grand Commanderies in 1911 though, this looks to have changed. There is a photo of Past Grand Commander DeForest F. Leach (1897-1898) wearing an Oklahoma jewel – but he also wears a 1910 triennial jewel, which likely dates the image to after consolidation. The earliest known jewel still in existence dates to 1913.

That jewel may have been produced by The Roulet Company, which began operating in 1877. This belief stems from the dies of their work being very similar to that of the Oklahoma Past Grand Commander jewel.

The jewels, which were originally of 10 carat gold, were quite large, measuring around 6 inches in length and weighing roughly 50 grams. The upper bar of the jewel bears the words “Past Grand” with banners that were engraved with the years denoting the Past Grand Commander’s term of office. From this bar a disc is suspended which bears the central image of the Great Seal



of the State of Oklahoma, which originally appeared on the seal of Oklahoma Territory. It contains the state motto *Labor Omnia Vincit* or “Labor Conquers All Things.”

Columbia is the central figure, representing justice and statehood. She is surrounded by a pioneer and an American Indian shaking hands, which symbolizes equality. Beneath the three figures is the cornucopia of plenty. The sun of progress is situated behind them. From the upper bar of the jewel is also suspended a second bar which reads “Commander” in the same bold letters as the upper bar. From this second bar is suspended a striking medallion in the form of a Maltese cross with crown and crossed swords. In the center is a purple Templar cross behind a shield in black and white. The shield bears a passion cross in red stones.

These impressive and unique Past Grand Commander jewels were presented to Oklahoma Sir Knights who held that office through the 1970s, though it is unclear when they stopped being produced and later examples were gold plated.

There are around twenty-one of these jewels in existence and one came up for sale in 2011 for around \$2,000, which was purchased by the Grand Commandery Knights Templar of Oklahoma. Of these known surviving jewels, one is held in a private collection and one is in a museum collection. The other nineteen jewels are currently in circulation with living Past Grand Commanders who wear them until their passing, at which time their survivors are to return the jewels to the Grand Commandery of Oklahoma.

Whilst it is a good thing to have more living Past Grand Commanders than historic jewels available for them, it also creates a problem, as no jewels produced currently are of the same quality and uniqueness as Oklahoma’s original jewels.

The year 2022 saw this all change with knight templar

an idea that originated at All Masonic Week in Washington, D.C. A retailer there had a jewel for sale that was based on Florida’s Grand Commander jewel, which featured a crowned Maltese cross strikingly like Oklahoma’s jewels. On seeing these jewels, a proposal was submitted to John Bridegroom of The Masters Craft to recreate Oklahoma’s original Past Grand Commander jewels. Many emails were exchanged to get each detail correct. An exquisite and true-to-the-original jewel was ultimately produced.

These new jewels are something every Oklahoma Past Grand Commander can be proud to wear for years to come.

T.S. Akers is a citizen of the Muscogee Nation and currently serves on the board of directors of the Oklahoma Historical Society and the Grand Lodge of Oklahoma Museum & Library. He is a Past Master of Guildhall Lodge No. 553 A.F. & A.M. and, owing to an unfortunate event, is the Grand Junior Warden of Knights Templar of Oklahoma for the second time. Akers resides in Oklahoma City, where he enjoys wearing loud socks, and is currently the Curator of Collections for the McAlester Scottish Rite Valley.

# Lessons From Luther

by Arthur Hebbeler III

It seems appropriate that, as a Lutheran pastor, I would find the teaching and writing of the great reformer, Martin Luther, to be of value in one's daily life. Father Martin had a real knack for words and could truly make the complex understandable – even to those who might disagree with him on theological matters.

Perhaps his most well-known work, aside from the famous 95 *Theses* which he nailed to the door of the church in Wittenberg on All Hollow's Eve 1517, is his *Small Catechism*, which he wrote in response to a question from his barber, and others, on how the head of household should teach the core tenets of the faith – The Lord's Prayer, the Apostles' Creed, and the Ten Commandments – as well as about the Sacraments baptism and holy communion. The *Small Catechism*, as the name suggests, is a short document written in a question-and-answer format in common language. I would like to direct attention to one brief section regarding Luther's explanation of the Eighth Commandment.

"You shall not bear false witness against your neighbor," is the Eighth Commandment as Luther divided them. After stating the Commandment, Luther continued with the common question of a four-year-old child, "*Was ist das*," or "What [does] this mean?" Luther answers saying, "We are to fear and love God, so that we do not tell lies about our neighbors, betray or slander them, or destroy their reputations. Instead we are to come to their defense, speak well of them, and interpret everything they do in the best

possible light."<sup>1</sup> (Emphasis added.) That is, we should give our neighbor the benefit of the doubt and not take everything he or she says in the worst possible way.

What a remarkable lesson for us! How might our lives look and our attitude toward one another be if we acted upon this wise advice from almost 500 years ago? Might thinking this way put us in a better relationship with one another? We certainly would be focusing on the positive often.

For at least the past decade-plus, there has been some serious discord among our ranks, especially within our leadership. At times, it has spilled out of our internal work and into the outside world. When this has happened, it has brought discredit to our organization and shined a negative light on Templary at a time when we most need to be unified exemplars of sound Christian Masonic behavior. Why does this happen and how might taking a page from Martin Luther have possibly prevented the negative from becoming an issue, and an embarrassing one at that?

When we follow Luther's instruction on the Eighth Commandment, we put ourselves more firmly in the shoes of others. We aren't looking for "ulterior motives," nor are we loading up a host of reasons to attack the other person and, especially when in direct conversation with the other person, stop actively listening and instead traveling a

1. Kolb, Robert, Timothy Wengert (eds). (2000). *The Book of Concord: the confessions of the Evangelical Lutheran Church*. Minneapolis, (MN: Fortress Press), 353.



other person to third parties, we are better suited to go directly to the person and say, “While I may disagree with what you are saying here, I can see how it could be a positive thing for us. May I offer some ideas for you to consider that might make this a better thing for all concerned?”

One is likely to get a much different response, than were one to say “Did you hear the crazy idea Art is floating about including the cost of a life sponsorship to the petition fee? That’s going to make us more expensive than the Scottish Rite and you just know there will be an increase again in a few years for some other project!”

A more generous or positive perspective might articulate, “Raising the petition fee thirty bucks may make a few guys opt not to join, but on the other hand, if we all had life sponsorships and kept the annual dues the same, it would put an additional buck a man in the bank without a per capita increase.” From that point, the conversation might lead to how it could better be implemented or even expanded to get everyone who is already a member to have a life sponsorship. It also reduces the possibilities of people taking sides; of the rumor mill starting into overdrive, and general ill-will developing. The cycle of alienation is broken, reconciliation can begin.

This is not easy to do. Human nature being what it is, we are conditioned to take the negative view. Some will say this is putting a positive spin on everything and not being critical or testing things. It takes practice – deliberate and intentional practice – to get in the habit of following Luther’s prescription for living faithfully with the Eighth Commandment. However, by doing so, we become better men and especially better Freemasons and Knights Templar.

mental path towards ill-will and immediate opposition. When we are always looking for the worst in a situation, we frequently find ourselves in a negative mindset more often, and that negativity directly affects our reason and our relationships with others. This keeps us on a path toward alienation, and that is divisive to our individual relationships as well as our Order, because division leads to people “taking sides” whether they desire to do so or not. It creates an extremely unhealthy environment that can easily become poisonous to our very existence.

However, things do not have to be that way. We can break this cycle of alienation and “stinking thinking” (as my dear wife would say) by taking the time to reflect on that which we hear or read to determine what the speaker or writer is *really* trying to communicate.

We need to give that person the benefit of the doubt; that what is being offered is not some nefarious act designed to hurt someone or create more problems. In reflection, we can take a deliberate pause before acting or speaking, especially to others, about what has been proposed. When we look for the most generous, most graceful – *grace-filled* – interpretation on the actions of others, we place ourselves closer to them and develop a different kind of bond.

Rather than speaking poorly of the knight templar

# The Ritual of Li

The history of humans offering libations and toasts as part of rituals, feasts, and celebrations of passage is nothing new – although it remains perhaps one of the least understood rituals today. The word “libation” is derived from the Latin *libatio*, meaning “sacrificial offering of drink.”

The word relates to the Greek noun *loibē* (“libation”) and the verb *leibō* (“to pour out a libation”), used since Homer.<sup>1</sup> Other words commonly associated with toasts share similar origin: the word “cheers” originated from the old French word *chiere* which meant “face” or “head.” By the eighteenth century, the word morphed to mean “gladness” and was used to express encouragement.<sup>2</sup> Today, “cheers,” is simply a symbolic and succinct way of toasting good cheer and good health in camaraderie. Although, in our Templar and Masonic rites, we usually substitute another word depending on the ceremony (such as in saying, “partake”).

Traditions of libations and toasts can be

found throughout cultures and across almost every geographic region of the world. Nonetheless, the types of libations, their performance, cultic usage, relation to other rituals, sacrificial materials, and possible meanings differ from one religion, tradition, or custom, to the next.

The libation ceremony typically consisted of two parts: first, the act of pouring out a liquid or a grain (such as wine, milk, honey, water, oil, and in some cases even blood) and, second, its place, or vessel, into which was poured an offering or sacrifice (on the ground, into chasms, upon an altar, over a victim, or into a bowl) to a deity or to ancestors.<sup>3</sup> Evidence of libations has been traced back to the Bronze Age, in libation pitchers and bowls discovered in excavations or depicted in stone reliefs and vase paintings or on gems, seals, and rings.

In Ancient Egypt, a liquid offering for the dead was made, typically of water, likely representing the rhythms of the Nile River being a source of life and death.<sup>4</sup> The first

1. <https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/libation>

2. <https://www.farmersalmanac.com/why-do-we-say-cheers-30416>

3. <https://www.theknot.com/content/afrocentric-libation-wedding-ceremony>

4. <https://vinepair.com/wine-blog/libations-and-the-ancient-history-of-pouring-one-out/>



# libations

by Thomas Metcalfe



book of the Old Testament refers to the practice: “Jacob set up a pillar in the place where he had spoken with him [God], even a pillar of stone. He poured out a drink offering on it and poured oil on it.” Gen. 35:14.

Ancient Greeks were known to have drunk to each other’s health and welfare. The Greeks had two kinds of libation, *spoudai* and *choai*. Whereas *choai* were poured out entirely as libations to the gods of the underworld, the heroes, and the dead, *spoudai* meant a controlled outpouring of a small amount of liquid for the Olympian gods, the liquid usually wine.<sup>5</sup> In Greek mythology, the god of wine, Bacchus, was often toasted – with glasses raised up to his place on Mt. Olympus. In Book VI of *The Iliad*, Hector’s mother tells him to “Wait till I fetch you some sweet honeyed wine, first to pour a libation to Zeus and the other gods, and then for your relief if you will drink.”

In *The Odyssey*, Ulysses drank to the health of Achilles. The idea of poison – which was a potent weapon in the sixth century B.C. – also came into play. According to David Fulmer’s book *A Gentleman’s*

*Guide to Toasting*, toasting was “a good faith gesture to assure the drink wasn’t spiked with poison.” The best way to prove a drink was safe for sipping was to take the first sip. Just as a handshake assured others that nothing was hidden up one’s sleeve, drinking a shared libation in front of others signified to all its worthiness for consumption.<sup>6</sup>

The Romans built upon this Greek custom of drinking to others’ health and well-being: They added toasted breadcrumbs to their goblets, soaking up the acidity and improving the flavor of their often bitter-tasting wine. Thus came the appellation “to toast” – referring to the drink itself – from the Latin term *tostus*, meaning “to dry up” or “scorch.” This practice continued well into the sixteenth and seventeenth centuries, commonly in the form of spiced toast added to a drink.<sup>7</sup>

Paul Dickson writes in his book *Toasts: Over 1,500 of the Best Toasts, Sentiments, Blessings and Graces*, that in Rome “drinking

5. <https://onlinelibrary.wiley.com/doi/10.1002/9781444338386.wbeah17240>

6. <https://www.toastmasters.org/magazine/articles/the-history-of-toasting>

7. <https://brewvana.com/blog/why-do-we-toast-at-weddings-and-other-celebrations-the-origin-of-dedicating-drinks/>

to another's health became so important, the Senate decreed that all diners must drink to Augustus [the first Roman emperor] at every meal . . . Fabius Maximus [the Roman politician and general] declared that no man should eat or drink before he had prayed for [Maximus] and drank to his health."

The Romans also continued the practices of offering libations to the gods and to honor the dead. Roman tombs were sometimes designed as sarcophagi, lidded massive stone sculptures resembling reclining and dining figures. In one tomb design, the mourner could pour a wine libation into a stone cup in the statue's hand; a hole in the bottom of the cup would ensure that wine made it to the actual human remains.<sup>8</sup>

The toasting custom spread throughout Europe and England, where for the first time the clinking of glasses accompanied the ritual. Whether its intent was to mix the content of each other's glasses so everyone drank the same grog (lessening the likelihood of being poisoned), to ward off any demons or evil spirits, or to add sound to the experience of taste, touch, smell, and sight, no one is sure. In the seventeenth century, Dickson notes, toasting became very popular. Eventually, the position of "toastmaster" emerged. In England, the toastmaster presided over events, delivering and soliciting appropriate toasts. "In those days the duties of the toastmaster tended to be referee-like in that his main function was to give all toasters a fair chance to make their contribution." Dickson further describes a Golden Age of toasting in America during the 40-year period from approximately 1880 to 1920. Many prominent authors wrote toasts, toast books and pamphlets. Newspapers ran columns on the subject. One periodical, *The National Magazine*, had its own toasts editor, whose duties

included judging the best toasts in a monthly contest.

Worldwide, numerous nations and cultures have their own toasting customs. Many are similar to each other, yet others are unique. For example, in Japan, China, and Korea, the customary toasts sound very similar but are pronounced differently. Toasters in Japan say the word *kanpai* and pronounce it "kan-pie"; in China they say *gan bei* and pronounce it "gan-bay"; in Korea they say *gonbae* and pronounce it "gun-bae."<sup>9</sup> A glass is never refilled until it is completely empty in Korea, its last few drops shaken out; whereas in Japan, the glass is constantly refilled so it is never empty.<sup>10</sup>

Libation ceremonies play a large role in African societies, especially the Yoruba and Igbo cultures. Ancestors are an important part of these societies and are invited to participate in all public functions. Libation ceremonies are a call for gods and ancestors to attend these events, while honoring the Earth, holy figures, and those that have passed. The libation ceremony often occurred when spirits were being served and were usually accompanied by a prayer.<sup>11</sup>

Today the act of libation is still practiced amongst certain religions, such as the offering of milk to idols in Hinduism, the offering of wine to the Prophet Elijah during the Jewish festival of Passover, and the offering of wine as the precious blood of Jesus in different Christian denominations.

For our Templar ritual, consider the religious ties that surround libations, and how their origin influences toasts today. A devotee would rise to his feet holding a cup full of wine toward the sky, looking upward, offering the contents of the cup to the gods that dwelt above. After offering the gods

8. Matthew B. Roller. *Dining Posture in Ancient Rome: Bodies, Values, and Status*, (Princeton, New Jersey: 2006), 42.

9. [www.matadornetwork.com](http://www.matadornetwork.com)

10. [www.etiquetteinternational.com](http://www.etiquetteinternational.com)

11. <https://www.brides.com/libation-ceremony-5079929>



the honor of the first sip with cup skywards, saying a few prayers, and pouring a bit of wine from the cup onto the ground (giving it back to the Earth), he would then take a sip himself. The offering was sometimes given as an exchange: a libation for the granting of a wish or prayer. In secular use, we too hold up a glass towards the sky, saying a few words of blessings and good wishes, and then take a sip. One of the most common phrases preceding a toast is saying “to your health!” or “to a long life!” which is reminiscent of a prayer that might have been said in exchange for a libation. Therefore, although we may not intend our toasts as prayers sent heavenwards to God to grant our wishes, they may well symbolize this.<sup>12</sup>

This is why we offer our most important and sacred vows in the Order of the Temple through the act of libation. The five libations, alluding to the five wounds of Christ, are our prayers of thanksgiving that we give to those who have laid a true and proper foundation of faith, who have gone this way before us and set the example we should follow in preparing ourselves for our Blessed Redeemer. We take the fifth and most important libation from a communal cup. That practice had mostly faded years ago, when fears of poison,

evil spirits, or any other fears led people to cease drinking from one common cup and began drinking from individual ones. When practitioners no longer imbibed from the same vessel, camaraderie was reduced, and an element of mistrust reared its head.

The toast may have arisen as a gesture of good faith, to rebuild camaraderie by having everyone join at the same time in good wishes even if they were not drinking from the same cup. The COVID pandemic led to a decrease and, in some jurisdictions, alteration in its employment. While understandable, we should return to the way it was historically performed. It is tantamount to our faith – not only as a visible sign and demonstration of belonging to and in memory of the blessed cup of the blood of Christ – but also as a way to bind us under the vows and obligations of Knighthood.

We use the libation to honor those who have died in service of our faith and spiritually to reinforce our shared strength as Sir Knights toward our sacred duties. We offer up – not our flesh nor fruit of the vine – but our sincerity to live pure and just lives, confident that we will at last join our Savior together in the realm beyond the final veil.

12. <http://www.saywhydoi.com/origin-of-the-toast-why-do-we-toast/knight-templar>



# EASTER MESSAGE

**The tomb is empty!  
Hallelujah - Christ is risen!**



*But Mary stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself and saith unto him, "Rabboni"; which is to say, Master.*

Adapted from John 20:11-18 KJV

We are so blessed by redemption through the death and resurrection of Jesus! Let us celebrate Jesus every day of our lives. In a dark world, hold up His light, speak boldly as Mary Magdalene did, and never be ashamed of proclaiming the Good News.

In Beauceant Love,

(Mrs. Jon S.) Melissa Spann  
Supreme Worthy President

# KTEF 55<sup>th</sup> Voluntary Campaign

As I begin this article, I think of Sir Knight W. Clement Stone who said, "Whatever the mind of man can conceive and believe, it can achieve."

Think about the vision of the founder of the Knights Templar Eye Foundation, Sir Knight Walter Allen DeLamater.

Sir Knight DeLamater's vision appeared while he was under anesthesia from surgery. In it, angels admonished him that if he lived, he must do something to heal the blind as Jesus had done while on earth.

After a miraculous recovery, Sir Knight DeLamater believed he had survived for this divine purpose. Thus began his mission "to heal the blind."

The complete history of the KTEF can be found in *A History of the Founding of the Knights Templar Eye Foundation*, by the late Edmund F. Ball. Be proud of our philanthropy.

Dr. Bela Ananda-Apte, MBBS, PhD, reminds us of the importance of funding. She says a blind child is more likely than a seeing child to live in socioeconomic deprivation. A blind child is more likely to be developmentally delayed. A blind child is more likely to be hospitalized frequently and to die during childhood.

Approximately 14 million children worldwide are legally blind. This number is likely an underestimate. The Knights Templar Eye Foundation is the only entity that provides funding for research specifically addressing childhood blindness and knight templar



eye disease. Think about that Sir Knights, the KTEF is the *only* entity that provides funding for pediatric research.

With the campaign coming to an end on April 30, if you have not already made a contribution, please consider doing it now and help the campaign be a success.

All contributions received in the Eye Foundation office in Flower Mound, Texas, postmarked on or before May 15 will be counted.

I want to mention that without the professionalism of the KTEF office, I could not have done my job as the Voluntary Campaign Chairman. To the staff of the Knights Templar Eye Foundation, I say a big thank you.

Lastly, I would like to thank Sir Knight David J. Kussman, our Grand Master and President of the Foundation, for giving me the opportunity to serve this Foundation and Templary.

May God Bless you and the Grand Encampment of Knights Templar of the United States of America.

"Whether therefore you eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31 (KJV).

In Christ Service,

A handwritten signature in dark ink that reads "Paul W. Friend".

Paul W. Friend, PGC, KTCH  
Chairman, 55<sup>th</sup> Annual Voluntary Campaign

# *Knights Templar Eye Foundation, Inc.*

December 1, 2022 – December 31, 2022

## **GRAND MASTER'S CLUBS**

AL Benson L. Head Jr.	MT Jeffrey A. Bolstad
AL Robert D. Legg	NV Thomas A. Collins
AZ Jeffery S. Baker	NJ Jeffrey R. Chan
AR Levert E. Stringfellow	NJ Charles E. Taylor Jr.
CA Joseph L. Andre	NC Michael T. Aycock
CA Daniel R. Jones	NC Patrick A. Day
CA Wallace A. Kelley	NC William L. Dill
CA George M. Kimmel	NC James B. Steele
CA W. Bruce Pruitt	OH Theron J. Dersham
CA George Ross	OH Ted D. Howenstine
CA Chad T. Snyder	OH Lee D. Kerber
CA David W. Studley	PA Blake W. Daniels
CO Joseph Magoffin	PA Richard L. Pruitt
CO George A. McCollum Jr.	PA Jeffrey L. Witmer
CT Alan J. Carlson	Romania – Denis D. Repka
FL James W. Busby Jr.	TN Wayne B. Bible
FL Todd M. Connor	TN John W. Colbaugh
FL Paul W. Friend	TN Stanley W. Elder
FL Roy S. Thompson	TN Ronald L. McVey Jr.
FL Frank R. Wilson III	TN Tracy A. Rhoton
GA James D. Arnold	TN Roy T. Sutton III
GA Christopher E. Chapman	TX James R. Darrell
ID John W. Zeller Sr.	TX John C. Elkinton
IL Marshall E. Ninmer	TX Maynard B. Fernando
IL Mark H. Welch	TX Thomas C. Snedecor
IA William R. Clark Jr.	VT Pierre N. Letourneau
KY Clarence W. Browder	VA James B. Bartley
MD Gordon A. Davids	VA Jonathan A. Giles
MA/RI Richard J. Davidson	VA Shelton S. Mackey III
MI John A. Faiola	WA Alexander J. Jordan
MI Dean R. McDougal	WI Richard J. Rausch
MI Theodore R. Welch	



## GRAND COMMANDER'S CLUBS

AL William C. Langlois	OH Ted D. Howenstine
AL Roy C. Smith Jr.	OH Lee D. Kerber
AZ Jeffery S. Baker	OH Douglas K. McIe
AZ John Forrest	OH Paul C. Peters III
AR Earnest J. Johnson	OH Ronnie R. Richardson
AR Michael E. Savage	OH Martin R. Trent
AR Levert E. Stringfellow	OH Andy C. Vance
CA Wallace A. Kelley	OK Robert L. Bradley
CO Umar Shabazz	OK John L. Logan
FL Todd M. Connor	PA David L. Burrier
FL Gregory S. Hendricks	PA Brenden R. Hunter
FL Charles L. Hollinger	SC Boyd E. Fulmer
FL John D. Pickford	SC Hoyt B. Palmer
FL Ramon Ramirez	SD Chad M. Gruis
FL Roy S. Thompson	TN Wayne B. Bible
FL John M. Tomme Sr.	TX Roger A. Cockrell
GA William E. Collins Sr.	TX Mark E. Eastwood
GA Victor A. McKelvey	TX Cecil Martin
GA Walter D. Waddell Jr.	TX Jimmy W. McClellan
IL John E. Brayton	TX Larry S. Wall
IN Terry L. Bisping	TX Franklin A. Zepp
IN Erwin E. Brown	UT Aurelio Rodriguez Medrano
IN Jeffery J. Oesterle	VT Pierre N. Letourneau
KS Donald B. Haynes	VA Joel T. Bundy
KY Clarence W. Browder	VA Aubrey J. Rosser Jr.
LA C. Kenneth Dorhauer	WA Gerry A. O'Brien
MA/RI Eugene A. Haley	WV Donald C. Hamrick
MI Davey J. Harmon	WV Donald Nestor
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NH Patrick J. O'Sullivan	WI Reid F. Horle
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