



A little Knight Templar news does you good



Good news

- The Provincial Chancellor, E Kt John Everett is recovering well after his operation

Staying in touch

Dear Brother Knight

With the virtual meetings of Great Priory and Provincial Priory both behind us now, there are still a few important Templar events in the calendar ahead—before we arrive at the traditional summer break.

At the top of that list are the annual Installation meetings at five of our admired Preceptories.

In the diary this week were the Installation meetings at Fforest Preceptory in Treharris and Owain Glyndwr Preceptory at Swansea. They, of course, could not be held—neither can those coming up later this month at Cefn Ydfa in Bridgend and Morganwg in Penarth.

July was to have seen a similar meeting at Giraldu Cambrensis in Llanelli.

All of us are very grateful to the Eminent Preceptors of those Preceptories and their Officers because they will have the privilege of soldiering on for part of the coming year at least—and in some cases I know that they have agreed to complete the whole of the second year.

Congratulations to that Magnificent Five whose photos are featured on the right and below.



Photo Captions: *E Kt Chris Mugford (Fforest)*
E Kt Alun H Thomas (Owain Glyndwr);
E Kt Philip Poole (Cefn Ydfa) - next issue
E Kt Revd Edward Dowland-Owen (Morganwg)
E Kt Wyn Evans (Giraldu Cambrensis)



The Cup of Memory

As you know, E Kt Tony Jones, the Provincial Almoner is there to help and if you need to contact him he would more than pleased to hear from you. His phone number is 07834 625950.

This week, I am particularly grateful to him for sending me an interesting and thoughtful article with the title of ***The Cup of Memory*** which I am sure you will enjoy. It is attached as a supplement to the newsletter.

Please remember that this newsletter is of course YOUR newsletter and I am really very grateful to all those Brother Knights who have sent me various items for inclusion. Please keep them coming. For example, we could do with a few more Templar Quiz Questions and Answers.



E Kt Dr Tony Strachan, who does such a great job looking after our Provincial website, has created a new section on that site called Beauceant.

Within it are stored all the previous copies of the newsletter in case there was something in one of the earlier editions that you want to read again.

The website address of course is <http://www.kt-msw.org>

A bit of Provincial history

In 1928 the meeting of the Provincial Priory of Somerset, Monmouth & South Wales was held at Newport, in Monmouthshire.

On that occasion the Provincial Prior, E Kt F.P.S. Creswell “congratulated the Province on its growth from those early days in 1889, when there were just four preceptories with a total membership of 60 Knights. Now there were seven with a membership of 260 Knights”.

(Footnote: in 2020 memberships total 500 with 16 Preceptories in Monmouth & South Wales and that of course does not include Knights and Preceptories in Somerset.)

The First Sip of The Cup of Memory.

“To Moses, Aholiab and Bezaleel”

When we think of the ceremony of “Installation” or as I’m informed, by Eminent Knight Peter R. Gilbert, P.Gt.Aid de Camp, it should be correctly be called, the “arming” of a new Knight, there are many, many things which are called to our attention. Most of us will not, on that first occasion of being present in a Preceptory, so very different to a Lodge or Chapter, with which we may be much more familiar, remember a very large part of the ceremonial in which we have participated. Different Knights with varying perspectives, knowledge, and understanding of what they being told, through Scripture, Rite and Allegory, may take away a unique, and very personal view.

I am aware of Brother Knights who have been reduced to tears by their experience, especially when they come to the preceptory with a great spiritual awareness, and feel a great connection to the Scripture.

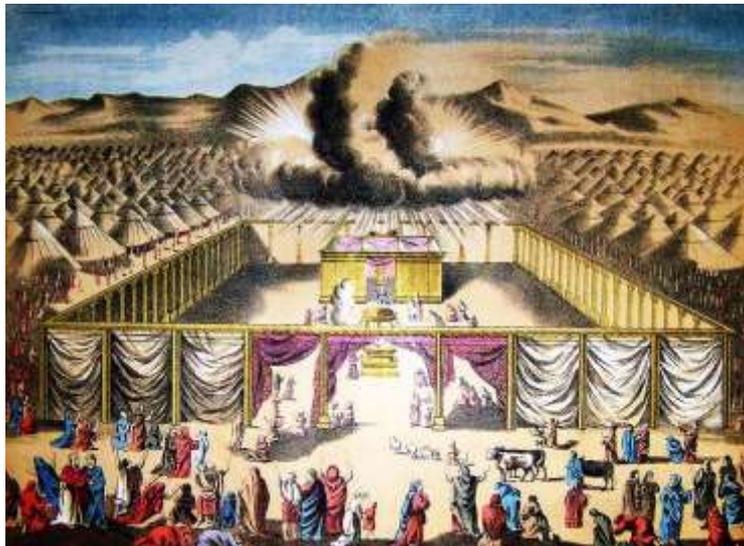
Consequently I’ve chosen to look at one aspect of this ritual which was, and is, important to me, whilst appreciating that this may not have the same impact for others. I could write a separate essay on the purpose, meaning, and import of the Cup of Memory but I will give a brief outline here:

The Cup of Memory is an element of ritual, within the “arming” ceremony, that gives a number of lessons to the candidate, and serves as a reminder to the Brother Knights present as to the place of the Knights Templar within the Masonic family of Rituals, or Degrees, depending on your understanding. It is also a recognition of an important timeline which speaks to our Brotherhood and to our Faith.

This ritual, the Cup of Memory as a whole, consists of seven discrete stages where, as I'm sure we know, we drink a toast to specific or generic individuals in each step. For clarity these are:

1. Moses, Aholiab and Bezaleel, the three Grand Masters who presided over the First or Holy Lodge;
2. Solomon King of Israel, Hiram King of Tyre and Hiram Abiff, the three Grand Masters who presided over the Second or Sacred Lodge;
3. Zerubbabel, Prince of the People, Haggai the Prophet, and Joshua, son of Josedech, the High Priest, the three Grand Masters who presided over the Third, Grand or Royal Lodge;
4. St. John the Baptist, the forerunner of Christ;
5. St. John the Evangelist, who completed by his learning what St John The Baptist commenced by his zeal;
6. The pious memory of all those Valiant Knights who sealed their Faith with their Blood;
7. All Knights Templar, wheresoever dispersed over the face of earth or water.

Masonically speaking, taking our lead from the Old Testament of the Volume of the Sacred Law, and as expressed in the 1st° Tracing Board in the Craft Ritual, wherein we are told, Moses caused a tent or Tabernacle to be erected in the wilderness which by God's especial command was situated due East and West, for Moses did everything according to the commands given to him by the Almighty on Mount Sinai.



This tent, or Tabernacle, afterwards proved the model or ground plan with, respect to situation, of that most magnificent Temple built at Jerusalem, by that wise and mighty Prince King Solomon, the Regal splendour and unparalleled lustre of which, far transcends our ideas.

Thus, the first three steps (sips) take us from the blueprint, i.e. the Tabernacle, for the Temple thence to the construction of Solomon's Temple and on to the rebuilding of the Temple following the return of the Israelites from their Babylonish captivity.

This encompasses the Craft, the Mark, the Cryptic, the Allied and the Holy Royal Arch. (This is not an exclusive list but seeks to show the extent of this encompassment)

we then move via St. John the Baptist, the forerunner of Christ, to St. John the Evangelist and further on to those Valiant Knights who sealed their Faith with their blood, we are we passing into the realms of Christianity, and the formation of the Hospitallers and the Templars, the Teutonic Knights, the Knights of Saint Lazarus and Saint Thomas of Acon. Masonically speaking, arriving at the final toast “to all Knights Templar”, that we complete our journey from the Craft via the Royal Arch to the United Military and Masonic Orders.

Returning to Faith, we can trace our progress from the Old Testament, and the Exodus, through the Prophets via the wilderness and Canaan initially to Temple based Judaism, following on to Rabbinical Judaism, after the Ark of the Covenant disappeared from scripture, and then via the Immaculate Conception, Birth, Life, Death, Resurrection and Ascension of Jesus. On through the Dark Ages, via Constantine and the Council of Nicea, on through the Middle Ages and through the emergence of European Christendom to the conflict with Islam and the Crusades, through the Lutheran and Tudor schisms, the Age of Enlightenment and into the modern era of world religions, with all their myriad and unresolved conflicts, until we arrive at our current understanding of our Trinitarian Christian Faith.

So, why this subject matter particularly; who were Moses, Aholiab and Bezaleel, especially the latter two.?? We will find a much fuller description following, but first the personal context. Back in the early 1990's having been Exalted into the Holy Royal Arch as a Companion into the Virtue & Hope Chapter, No. 237, I was asked to take part in presenting the Royal Arch Lectures in Catechetical form. As a direct result of this, my masonic knowledge was expanded that day, and many days after, learning about the First or Holy, Second or Sacred and Third and Grand or Royal Lodge and their Grand Masters. Thus it was that I became aware of the existence of Aholiab and Bezaleel. I suppose I should be ashamed of my lack of Biblical knowledge at that point in my life, however, nearly thirty years have since passed by, honed by masonic ritual and experience, in all its various and delightful forms. I am still no Bible scholar, and I'm sure never will be, but my level of knowledge, now, is less embarrassing, and I think I'm better informed as to who these characters were.

Moses.

I am sure that we all “think” that we know who Moses was.

Born to a Son of the House of Levi and a Daughter of the House of Levi. Hidden by his mother for three months after his birth, then set in an ark of bulrushes and laid in the flags near the river’s brink, watched over by his sister, Miriam, and discovered by the daughter of Pharaoh, then returned to and wetnursed by his birth-mother, by arrangement, but without Pharaoh’s Daughter’s knowledge of the truth, and subsequently adopted by Pharaoh’s daughter. We understand that he was then raised in a Royal Palace, as a Prince of Egypt. In his adult life, Moses slew an Egyptian overseer who was smiting Hebrew slave workers, and then fled to avoid Pharaoh’s wrath. In due time he returned to Egypt to lead the Israelites to freedom.

I am sure you know the story well; I will not dilate here upon it. However, there is much scope that there is more to know about Moses, but we will leave that for another day.

Aholiab and Bezaleel are a different matter altogether; I have a reason, here, for taking them out of order, in relation to the toast, but will come to that in due course, and we’ll start with the latter.

Bezaleel.



The King James version of the Bible, Exodus 31 to 38 tells us that the LORD has called by name Bezaleel son of Uri, the son of Hur, of the tribe of Judah, and that Bezaleel “made the Ark of Shittim wood..... and made all that the LORD commanded Moses”.

Lets look outside the scripture, per se., and consider a ‘sermonette’, sic. entitled “Bezaleel Of The House Of Judah”, by Ted E. Bowling #1474, dated 16-Feb-19. (Ted Bowling explores the how's and why's of Bezaleel's special calling as chief-craftsman of the Tabernacle.)

After 400 years of affliction, God called Israel into a special covenant, giving Moses the detailed blueprints of the Tabernacle.

God's expectation was that the Tabernacle be perfect.

Bezaleel had honed his skills in the furnace of Egyptian slavery. God apparently augmented his natural abilities - not only in the areas of metallurgy, stone and gem-cutting, the formulation of oils and tapestry, but also in the "soft skills" of management, patience, and longsuffering, all needed to make the work go smoothly. As a descendant of Hur (who famously held up Aaron's arms), the 7th generation of the tribe of Judah, Bezaleel set the precedent for two later temple builders, Solomon, the 12th generation from Judah, who constructed a more permanent temple, and Jesus Christ, the Builder of the spiritual temple. This Builder chose us as His called ones to be a part of a living temple as honed and chiseled living stones, each having unique skills to edify the entire Body of Christ

Thus we find that although a highly skilled craftsman in his own right, Bezaleel was the Master of the construction, the leader of the workforce. Leading by example and design, but also overseeing the technical and manpower aspects of the work; the Project Manager, if you will.

Aholiab.



Whilst this section seeks to enlighten us on Aholiab, specifically, we really need to consider, though that the LORD called Aholiab and Bezaleel, to his service under the direction of Moses, as a kind of double act.

In the toast, I'm not sure if the ordering of these two characters names came about alphabetically, aesthetically, phonetically, or for some other reason. However, according to Exodus, Bezaleel was called first, with Aholiab as his assistant.

Again, quoting from KJV Exodus 31 to 38:

And I, behold, I have given with him Aholiab, the son of Ahisamach, of the Tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the Tribe of Dan.

And with him was Aholiab, son of Ahisamach, of the Tribe of Dan, an engraver, and a *cunning* workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

When we think of the word "*cunning*", in the modern sense, we think: "skill in achieving one's ends by deceit". From early Middle English, or maybe Old Norse, we get: "(possessing) erudition or skill" and there was no implication of deceit.

The following are extracts from: AHOLIAB SON OF AHISAMACH ART IN THE TABERNACLE: published on www.angelfire.com

Interestingly, the meaning of the name Aholiab is: "Tent of the father."

Aholiab was both a faber, a master in metal, stone, and woodwork. Because God does not use the general term for "mason," here, it appears that the reference to stone carving is more to the specialized work, such as that of the breastplate of the High Priest. The Tabernacle, Hebrew "ohel, tent; 'ohel mo'ed, tent of meeting; 'ohel ha-'eduth, tent of the testimony; mishkan, dwelling; mishkan ha- 'eduth, dwelling of the testimony; mishkan 'ohel, dwelling of the tent," was made in such a way that it was a portable sanctuary, which could be moved as the Israelites traveled, with the entrances being made of linen.

There is much, much more that can be said of the Tabernacle itself. The material I have researched gives great detail of the skill and ability required for its completion. However, that is not the purpose of this essay, so we will leave the subject to another time.

In closing, and now that we know who they are, the next time were present in the Preceptory for an "arming" ceremony, we shall be considerably more aware of who we are toasting, and why we are toasting them.

Lets take that First Sip:

To Moses, Aholiab and Bezaleel, the three Grand Masters who presided over the First, or Holy Lodge.....

The Second Sip.??

When we “appreciate the connection of our whole system, and the relative dependency of its several parts”, to use a quotation you may recognise, we may see a connection between the first and second toasts of the Cup of Memory, and by extension of thought and connections, the third too.

Looking at the Craftsmen involved in the work, there is a clear comparison to be drawn between Hiram Abiff and Aholiab in particular. Aholiab was of the Tribe of Dan, and some very specific attributes accorded him. In the two passages quoted below, we see that in 1 Kings, Hiram Abiff is associated with the Tribe of Naphtali; however, in 2 Chronicles, we see that he is also associated with the Tribe of Dan.

[1 Kings 7:13-14](#), Hiram is described as the son of a widow from the tribe of [Naphtali](#) who was the son of a Tyrian bronze worker, sent for by Solomon to cast the bronze furnishings and ornate decorations for the new temple. From this reference, Freemasons often refer to Hiram (with the added Abiff) as "the widow's son." Hiram cast these bronzes in clay ground in the plain of the Jordan between [Succoth](#) and [Zarethan/Zeredathah](#) (1 Kings 7:46-47).

[2 Chronicles 2:13-14](#) relates a formal request from King Solomon of Jerusalem to King Hiram I of Tyre, for workers and for materials to build a new temple. King Hiram (Hiram in Chronicles) responds "And now I have sent a skillful man, endowed with understanding, *Hiram 'abi*. (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, [purple](#) and [blue](#), fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father."

Likewise, Solomon and Bezaleel both hail from the Tribe of Judah as noted earlier.
Enjoy the rest of your Cup.

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