

# Provincial Priory of London

## *K*nighly *T*opics



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### **Editorial**

Bro Knights,  
Thank you for the interesting articles you have sent. Please keep them and the ideas and news from your Preceptory coming. In this issue take a look at the back page for details of a KT Golf Day, perhaps the first of many annual events.

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### **Why do we use the Authorised version of the Bible and the Book of Common Prayer?**

*A paper presented to Londinium Preceptory in December 2009  
by the Preceptor E Kt Rev'd M D Seymour-Jones*

**B**rethren, I believe that in presenting what may be considered a controversial case you should clearly understand from where I am coming. So please forgive me if I indulge in what may appear a bit of an ego trip but I believe few of you know much about my background.

I was baptised into the Christian family 70 years ago at the age of 2 and 10 years later I was confirmed, since which time I have been a regular communicant, by which I mean nearly every Sunday. My churchmanship was honed during my time at Hurstpierpoint, one of the schools of the Woodard Foundation, and so owes a great deal to the Oxford Movement. For someone of my age, as with the majority, if not all of you, I was brought up on the Authorized Version of the Bible, there effectively being no other except subsequent 19<sup>th</sup> century revisions, and the Book of Common Prayer. Indeed I have the very copies I had at school and you can see the use my prayer book had! I have been very involved in the affairs of my parish serving as lay chairman of the PCC for many years as well as being a member of the Deanery and Diocesan Synods. Of my calling to the priesthood in my retirement: I think you are all well aware and

I must say once again how much I appreciate the support and encouragement you have given me. So where along this path, you may be asking, have I become alienated from the Authorized Version of the Bible and the Book of Common Prayer? I will answer this in a moment but let me first finish the sketch of my background.

After National Service I had no clear idea as to career path but, living in the Midlands, where industry still thrived at that time, by chance, I found work as an Industrial Engineer, a function that was not to make me a fortune but at which I found myself very adept, particularly in the field of innovation - that is recognising how tasks could be performed more effectively and efficiently. This of course led to occasional hiccoughs in my career path for no one likes change, all like to be in their own familiar comfort zone, not to be told that everyone is out of step in their thinking but yours truly! Change is essential, however, progress is to be made: not change for change sake, but for good reason. Nevertheless my career was marked with some notable landmark successes. So, I am someone who is prepared to embrace change, if there is a good case for so doing.

I commenced my Masonic career when I was 24 and celebrated my 48<sup>th</sup> Masonic anniversary two days ago. I duly went through the chairs of my mother and my school lodges a number of times and, after receiving provincial rank in Warwickshire, through my School lodge I was appointed a SGD in 1982. One notable act for which I am on record is to have spoken in favour of the exclusion of the penalties from the obligation in the ceremonies. I have been a Royal Arch Mason for 43 years, in the Ancient and Accepted Rite for 33, Mark for 21, this order for 18 and RAM for a mere 4.

I therefore trust brethren that you will accept that I speak with no little experience and perhaps some authority, either as a Christian, an innovator or as a Mason.

So where and how did I have my Damascene conversion? Well, it was on a motorised punt on the Thames in the summer of 1974! Our then vicar and his wife were treating my family and me to a day out on the river. You may recall that it was at this time that the C of E was experimenting with the alternative service formats of Rite A and B and Series 1 and 2, and at Shiplake we had adopted the modern language versions. So it was that the vicar, then 69 and a year before his retirement and having spent his adult life as a priest, mostly as a missionary in Africa, asked me what I thought of the new services. I replied that they were alright but that I missed the familiarity of the language to which I was accustomed. He then pointed out that that language was the normal manner of speech of the 16<sup>th</sup> and 17<sup>th</sup> centuries and the use of the 2<sup>nd</sup> person singular was in general use and not just specially reserved for addressing God! I wonder, brethren, how many of you, in private prayer – in normal conversation with God – use the language of the 16<sup>th</sup> and 17<sup>th</sup> centuries? None of you? And does He use it? I thought not! God understands and speaks through every language that exists, not just 16<sup>th</sup> and 17<sup>th</sup> century English. The only reason that we still have the Book of Common Prayer is that in 1662 it was enshrined by Act of Parliament to prevent, in the Established Church, any reversion to either of the two ‘Ps’ – Popery or Puritanism!

Now for the Authorized Version! It is arguably a magnificent monument of early 17<sup>th</sup> century English but, as an accurate and faithful translation of the earliest existing texts of the New Testament in particular, it fails abysmally! Though the translators of the Authorised Version claim in the preface to have used the most ancient of Greek New Testament texts available, this was not the case. It is based on Greek texts compiled at the beginning of the 16<sup>th</sup> century by Cardinal Ximenez and Erasmus who claimed to have used old texts but in fact the earliest was only of the 12<sup>th</sup> century! Older texts were

available but were not used. The result being that the compounded errors of hand copying the texts over the previous centuries were incorporated into the Authorised Version. It was not until the discovery of the 4<sup>th</sup> century Codices Sinaiticus and Vaticanus in the 19<sup>th</sup> century that resulted in there being nearly 6000 differences in the New Testament as a result of this. It is not just the soundness of the basis on which the Authorised Version is written but in the rendering of the meaning that is a problem. Though not used in this order a particular hobby horse of mine is 1 Cor 13. I am not a classical scholar but I am given to understand that the word charity has its origin in a Latin word for the meaning of which there is an exact Greek translation but that word never appears in the oldest texts of the New Testament. The word used is *agape* which translates into English as **love** – the love we have for our family and close friends and which we are commanded to have for our neighbours! Not just a regard for or respect as conveyed by the word charity or the feeling we should dip into our pockets to help, no, something much deeper and profound. Just one example from the old testament – those pillars at the porchway or entrance to King Solomon’s Temple, as one would expect, having been erected at the end of the Bronze Age, were made of bronze not brass!

So where does this leave us? The answer: using language in our rituals that is no longer natural to us and, as a result, far from easy to enunciate and Biblical readings that are inaccurate and poorly translated and are increasingly alien to younger people who have not been brought up with the familiar versions and with whom the future of our Masonic Orders lies.

So I return to the question posed in the title of my paper and the only answer I can deduce is ‘sentiment’ and brethren, that answer is just not good enough! It is not good enough to think of we old fogies; we have to look to the future and the future does not lie with the over sixties but with the young and it is of them that we should think and not of ourselves. We have to be prepared to change.

I will no doubt have ruffled a few feathers amongst those of you who are not fellow converts, well that’s tough! I may or may not have persuaded you to change your outlook but I do hope I have made you think and consider my arguments. I would hate to think your minds were as closed as those in the Church who consider Masonry to be not only incompatible with Christianity but to be evil.

Brethren I could have gone into greater detail in my arguments but enough is enough, so if you would now like to hurl some flak at me I will do what I can to field it! But thank you for listening

***Michael Seymour-Jones.***

## ***A Royal Request of Ascalon Preceptory No 163***

*Michael Munro, PGtAdeC, Marshal of Ascalon describes these momentous events*

**B**ack in September I received an email from our Registrar indicating that the District Grand Master of Nigeria, Chief Moses Oghenerume Taiga was to be proposed by His Royal Majesty Nneameka Achebe the Obi of Onitsha for installation as a Knight Templar in Ascalon Preceptory. The K T Order does not exist in West Africa and Ascalon has had a number of candidates from both Nigeria and Sierra Leone, and this was to be one more candidate from the Gulf of Guinea. The problem was to find a suitable date in our programme for him.

Once the ballot was confirmed at our October meeting our Registrar E Kt Gordon Craig, PProvStB (B) sprang into action; I am full of admiration for his organisational abilities in what transpired to be a quite daunting task. It proving too difficult to accommodate Companion Taiga for Installation in our regular programme Gordon arranged a special meeting to coincide with his visit to the Grand Lodge Annual Investiture on 28<sup>th</sup> April, 2010 when Bro HRM Nneameka Achebe was to receive Grand Lodge honours. The date chosen for the special meeting of Ascalon Preceptory was Monday 26<sup>th</sup> March.

The meeting was to be held at our normal venue, Mark Masons' Hall, but unfortunately the Knights Templar furniture at Mark Masons' Hall was already allocated to another Preceptory. Fortunately Gordon's extensive masonic connections were of significant advantage to us, when he was able to acquire a set of Knights Templar furniture elsewhere. By January Gordon with the co-operation of the Grand Tyler at Mark Masons'

hall had coordinated all necessary arrangements and in February he extended an invitation to our Provincial Prior Rt E Kt Eddie Goodwin, an Honorary Member of Ascalon Preceptory, to attend our meeting and participate in the ceremony.

During March Gordon was in touch with the Provincial Prior's escort to make arrangements for the intended meeting, all was going well! On Sunday, 18<sup>th</sup> April, only one week to the meeting and I received an email from our Standard Bearer (B) Eric Butcher. Eric was stranded in Spain with the flight ban imposed in consequence of the volcanic ash cloud over northern Europe from the eruption of



L to R: The Obi of Onitsha, Glynn Hughes, Robert Tudor-Williams, Kt Moses and our Provincial Prior Eddie Goodwin

Eyjafjallajoekull. Eric had no chance of getting back in time! Would our candidate even be able to fly in from Nigeria? *The best-laid schemes o' mice an' men gang aft agley.* Fortunately our candidate, E Comp Moses, managed to catch one of the first flights from Lagos to Heathrow just prior to the flight restrictions being lifted. Our proposed candidate's anxiety was put to the test having to suffer an extended flight time when stacked over the Channel Islands in a holding pattern for three hours before permission was granted to his flight to land on Tuesday 20<sup>th</sup>. E Kt HRM. Nneameka, got back to London on the Friday with Eric catching the Eurostar back to London on the morning of the meeting.

Monday 26<sup>th</sup> April, the feast of St Cletus, the day of the meeting had arrived, a fine warm morning clear skies and sunshine. E Kt Gordon Craig and myself arrived at Mark Masons' Hall at 9:45 with our borrowed KT furniture where we were joined

by our Deputy Marshal E Kt David Wheeler PProvHerald, ProvHerald(Middx). We had been assigned the River Plate room for the evening's meeting, a fine spacious room. We rolled up our sleeves and got down to the business of moving the Lodge furniture around until, at last, it resembled the correct layout for a KT Preceptory. By 11:00 all was set up thanks to the help of MMH staff giving us plenty of time for a revision of the ceremony and a leisurely lunch before the meeting's start at 4:30. An enjoyably good meeting with 26 in attendance witnessing a successful installation of Kt Moses Taiga in an excellent ceremony performed by our Eminent Preceptor Dr Robert Tudor-Williams, his first ceremony since his installation in February. A first-class job Tudor!

We had 15 guests including our Provincial Prior Rt E Kt Eddie Goodwin, with his Escorting Officer and four members of the Provincial Bodyguard together with the Prior of Middlesex Rt E Kt E Glynn Hughes and other Great Officers. After a brief sojourn in the bar a fine festive board was enjoyed by all. E Kt HRM Nneameka Achebe

gave the toast to our new knight Kt Moses Taiga informing us of our candidate's masonic achievements in Nigeria, being District Grand Master in the Craft, Grand Superintendent in the Royal Arch and Inspector General in the Ancient and Accepted Rite. E Kt HRM Nneameka presented Kt Moses with a small memento of the evening signed by all those present. Kt Moses thanked us all wishing he had joined the Order twenty years earlier! Speeches over, we all departed our separate ways after a very busy but enjoyable day, success all due to the organisational abilities and industry of our Registrar E Kt Gordon Craig.

We now look forward to our next meeting in October when we plan to work the Malta degree and install our new knight Moses Taiga with other members of the Preceptory as a Knight of Saint John. Again we will be honoured with the presence of our Provincial Prior, the Great Prior of Malta, but as this time we shall be hosting an official visit we will be receiving a full Escort and Bodyguard. Too much to undertake, too soon? Well what could possibly go wrong?



## ***The Waller Rodwell Wright Memorial, Malta GC***

***E Kt David Broxup Registrar of the W R W Preceptory describes the restoration of this memorial situated in the Msida Garden of Rest on the island of Malta***

**W**aller Rodwell Wright was born in Bury St Edmunds in 1775 and was educated at Cambridge where he read law. He subsequently entered Lincoln's Inn and was called to the bar in 1800.

He also played an important part in the greatest Masonic transaction of all time, for his name appears as one of the five signatories (immediately following that of the Duke of Sussex) in the articles of the Union of the two Grand Lodges - the Moderns and the Ancients, to form the United Grand Lodge of England. The signing took place at Kensington Palace on the 1st December 1813.

In 1814 he was appointed President of HM Court of Appeal and a Senior Member of the Supreme Council of Jurisdiction in Malta.

A Certificate issued by the Knights Templar in 1815 refers to Waller Rodwell Wright as the Order's Provincial Grand Master and is displayed in the Museum of the Masonic Hall

in Valletta, along with other Masonic artefacts relating to Malta.

His presence can be felt in the baronial dining room of the English Masonic Hall in Valletta, where his life-sized portrait (attributed to Allingham) looks down on the diners. The painting was commissioned to mark the foundation of the Lodge of St. John and St. Paul in 1818 and Waller Rodwell Wright is seen wearing the collar of the Provincial Grand Master and the distinctive jewel of the Prince of Wales Lodge. He is depicted holding a folio copy of the Book of Constitutions.

Having chosen and researched the founding name and established the Preceptory along with the founders I naturally sought more information about the man himself. I found that on his death in 1826 W R W. (as he is now affectionately known) was interred in a select part of the Grand Harbour known as The Bastion Gardens, his compa-



*The memorial in detail above and with the two restorers on the right.*

*Bro Knights will have noticed the use of WALTER on the memorial stone - it is an error. Editor*

ny being those of Rank and accomplishment from all sources of history and from all nationalities.

The gardens are lovingly tended and beautifully maintained by a group of volunteers under the leadership of Andy Welsh along with Mary and many local residents.

The Memorial Headstone is singularly placed at a central point – facing east, backed by a natural rising edge some 20 feet in height, and visible from all parts of the Gardens. The design is both simple and outstanding. The pictures demonstrate how the giant equilateral triangle - some two metres wide - contains four component equilateral triangles whilst the individual stones themselves are quite plainly smooth faced apart from the central focus carving of The All-Seeing Eye. The triangle stands upon a classically proportioned base, with pilasters at either end and is striking from any angle and is inspiring from any distance.

The Carrera Marble comprising the ‘story being told’ is still in excellent order yet sadly, 180 years of hot sun and cool nights had left their weathered signs on even the hardest limestone, and some damage was done to the point of the uppermost triangle.

In consequence E Kt John Pullan and I were entrusted by the Waller Rodwell Wright Preceptory with the mission of restoring the memorial, and with the help of one of the

Island’s principle international marble works Messrs Agius of Mqabba the task was completed this year.

All being well further restoration should be unnecessary for this memorial to the well loved freemason Waller Rodwell Wright for at least the next 180 years.

Masonic and personal contributions to the funding, for which the Preceptory remains most grateful, were received from The Waller Rodwell Lodge No 2755 in the Province of Hampshire and from a staunch supporter of freemasonry in Malta, W Bro Donald Davis, who sadly passed away before the restoration was completed. I am confident he would have approved of the end result.

The Preceptory meets at the Masonic Hall, Marsamxette Street, Valletta – a building of unique character and history dating from around 1650 – the seat of the Waller Rodwell Wright Preceptory & Priory No 640 of the Knight’s Templar and with members drawn from the United Kingdom, France, USA, expatriates now resident and Maltese members the Preceptory has gone from strength to strength since its Consecration on Friday 16<sup>th</sup> May 2003 at Mark Masons Hall, London.

Knight’s wishing to visit our Preceptory are most welcome, our meeting dates are the first Saturday in May and October.

Preceptory website- [www.englishfreemasonrymalta.org](http://www.englishfreemasonrymalta.org)

## Letters to the Editor

*John W Mitchell writes in response to Graham Illingworth's article Seventeen Questions. Regretfully I could not find space for it in the last issue.* *Editor*

**T**he seventeen questions posed by E Kt Graham Illingworth were thought provoking. The response by E Kt Ian Savage is eagerly awaited. (*Published in the Spring 2010 issue, Editor*) In the meantime there are a number of other points for consideration.

Information from other sources provides rather more detail about the manner in which crucifixions were conducted. Prisoners carried the cross bar from the prison to the place of execution, but not the upright. The prisoner's arms were tied to the crossbar, hence they passed through the streets with outstretched arms from which the cross bar was hanging. A very slow and painful way to proceed, no wonder they stumbled and fell. At the site of execution the bar was raised up the upright to which their feet were tied on a small ledge, so that their knees were bent. If they hung by their arms, it was difficult to breath but they could not straighten their legs to relieve their lungs. Nailing to the cross by means of a heavy nail through each wrist and through the ankles was an additional refinement normally reserved for members of the Roman Army. If the nails went through the hands, the weight of the body would gradually tear the flesh away causing the prisoner to fall from the cross. In the circumstances it is unlikely that Jesus was nailed to the cross and certain that the nails did not pass through his hands.

If a prisoner's legs were not broken he could expect to die slowly taking from three to seven days to complete the process. Yet Christ died and was taken down from the cross within six hours. Instead of taking place in a public arena, the crucifixion took place in a private garden. Could it be that knowing Christ was innocent, Pilate organised the crucifixion so that he would survive?

Christ subsequently met Paul on the road to Damascus. Where did Jesus go next? Reputedly Jesus has a grave in North West India.

The Gospels were finally edited with an agreed content circa 400 AD, in order to make Christianity acceptable to Roman citizens. The original Gospel of St. Mark was written as a series of chiasms, making it easier to memorise. The Gospel of St Matthew appears to have drawn heavily on the original Gospel of St Mark. Recent discoveries amongst ancient documents have included copies of parts of the original Gospel of St Mark. From these fragments it is evident that at some time portions of the original were removed. There are also portions of the Gospel of St. Mark which were not written as chiasms, which have not been traced in the original writings and which appear to duplicate other parts of the Gospel. It is widely believed that at some time the Gospel was edited and additional material inserted. The Gospel of St Luke appears to have drawn on the later edited Gospel of St Mark.

Parts of the Gospels appear to have drawn on the beliefs of Mithraism, which in turn appears to have drawn on the ancient Egyptian religions. Traditionally both Horus and Mithras were born of virgin mothers, and each of the three virgin mothers is usually depicted dressed in blue and standing on a crescent moon.

E Kt Stuart Henderson mentions that Mary Magdalene may have been a sister in the Nazarite Order. Recent discoveries indicate that Mary Magdalene was probably a disciple along with some other ladies. This also appears to have been downgraded at some time in order to make Christianity more acceptable.

With all best wishes

Yours in the Bonds of the Order

John

## **An Obituary - E Kt Graham Illingworth, PPSwdB**

***Rt Em Kt Jack Dribbell, KCT, writes:***

**G**raham Illingworth was born in Ealing on 7<sup>th</sup> February 1937. His father was a chartered accountant. After preparation in the Under School, Graham was admitted to Westminster School in September 1949 where he studied classics. After leaving in December 1954 he did his National Service during which he was commissioned and served in Cyprus during the troubles. He then read law and was called to the Bar by Gray's Inn in February 1964.

Graham's field of expertise was copyright law; he was legal counsel to BP from 1967 onwards where he stayed for the remainder of his career. After retiring he lived part of each year in Spain. When he decided to return to the UK he settled in Richmond.

I was present when Graham was initiated in the Old Westminsters' Lodge in 1975, as well as when he was raised, and eventually installed as Worshipful Master.

Graham was a practising Christian who was deeply fastidious in matters of Faith. When he was contemplating becoming a Knight Templar he consulted me beforehand; 'consulted me' is not quite right. He subjected me to a forensic examination to assure himself that the Order did not conflict in any respect with his beliefs; when he was satisfied he allowed me to facilitate his installation as a knight in Baluchistan Preceptory in which he served faithfully for many years.

In 2009 he was offered advancement to Honours in Great Priory but because of an increasing difficulty in using his arms, which made sword drill

painful, he politely declined. It was only at the end of the year that motor-neurone disease was diagnosed. Graham made arrangements to sell his flat on Richmond Hill and moved into the adjacent Royal Star and Garter Home.

The waves from Graham's provocative Paper as preceptor of Londinium Preceptory (*the preceptory for installed preceptors in London – Ed.*) in 2008 still reverberate. We shall miss Graham's bone-dry, droll sense of humour, his loud guffaw when amused, his fur-lined hat with ear protectors which he seemed to wear from October until the warmer part of May, and above all for the magnificent gift of his friendship.

He collapsed suddenly on 25<sup>th</sup> February and although rushed to Kingston Hospital they were unable to revive him.

After the committal service at Mortlake Crematorium, attended by people from the congregation of St Matthias Church where Graham sang in the choir, members of his school lodge, and representatives from four different preceptories, I asked our Vicar, the Rev'd Cate Irvine, whether Graham had left instructions for the choice of hymns to be sung. "No", she replied, "so I just picked two at random from the crematorium hymnal". They were 'Praise my soul the King of Heaven' and 'For all the Saints who from their labours rest'.

***Fidelium animæ per misericordiam Dei  
requiescant in pace et surgant in gloria.***



# The Temple Church, London



**T**he Temple Church is one of the most historic and beautiful churches in London. It lies off-street between Fleet Street and the River Thames, in an oasis of ancient buildings, courtyards and gardens. The Church is in two parts: the Round and the Chancel. The Round Church was consecrated in honour of the Blessed Virgin Mary on 10 February 1185 by Heraclius, Patriarch of Jerusalem. The Templars' churches were always built to a circular design to remind them of the Church of the Holy Sepulchre at Jerusalem, a round, domed building raised over the site of the sepulchre where Jesus was buried.

The church was then the chapel serving the London headquarters of the Knights Templar, and from them it took its name. Originally the whole Temple community had moved to Temple Church from an earlier site in High Holborn, considered to be too confined.

Nowadays the church is renowned for its church music. Members of the public are welcome to visit and enjoy it. The Church is generally open every day but if you are planning a visit, you may like to contact the Verger first, Oliver Petter, **020 7353 3470**, [verger@templechurch.com](mailto:verger@templechurch.com), to confirm the current opening hours.

The nearest underground station is Temple on the Circle and District lines. Access for pedestrians after 20.30 on weekdays and all weekend is via Tudor Street only.

## Knights Templar Golf Day

Kt Roger Charter of King Edward VII Preceptory is organising a Golf Day which he hopes will become an annual event. Those interested please contact him on 07885 821 352 or email [charter350@btinternet.com](mailto:charter350@btinternet.com).

## Diary Dates 2010

Provincial Priory (Temple)	Wednesday 29 September
Great Priory (Malta)	Tuesday 16 November
Provincial Carol Service	Wednesday 1 December
Londinium Preceptory	Wednesday 15 December

## 2011

Provincial Priory (Malta)	Saturday 29 January
Great Priory (Temple)	Wednesday 18 May

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