



MONTHLY = GRAIL =



10 December 2014

Newsletter of *The Priory of The Mountain of the House of the LORD*

Vol. 11, #1

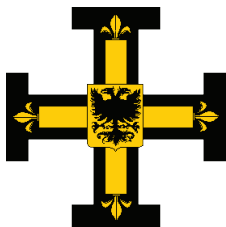
INSIDE



Prior's Message : 2



Pray for Disney : 5



Teutonic Knights : 6



Newgrange : 9

Priory officers : 12

convent: Reforming the Utah Priory



Due to a short notice the Convent was sparsely attended by knights & dames.

On the 25th of October the Priory of *The Mountain of the House of the Lord* held a convent to elect new officers. The Utah priory has been roughly in a two year hiatus in activity when the seventh Prior resigned their office due to a very heavy work load. Unfortunately the other officers didn't respond to this development and many didn't even know of the situation.

The last seven years have not been very productive for the Priory racked with problems in leadership and membership.

Roster of the Utah Priory is very long, with over fifty knights and dames. Yet only active members can be counted on both hands. Many of those who are invested never are seen after their investiture. This apparently is not a unique problem to Utah. H.E. Chev. Allen Richardson, Grand Auditor, who represented Grand Prior Curtis for the installation of the new officers, stated

(continued on page 3)





Prior's message

On behalf of our Knights and Dames of the Mountain of the House of the Lord of the Knights Templar, it is a pleasure, as your new Prior, to welcome you to our Utah Priory December Newsletter. Our official name is Ordo Supremus Militaris Templi Hierosolymitani, Latin for "The Sovereign Military Order of the Temple of Jerusalem", and often shortened to the initials ASMTH or SMOTJ. Our Order was founded on the principles first adopted by the original Templar Knights in France in the year 1118 and carried out in those early days from their home in the Temple of Solomon in the Holy City of Jerusalem, provided by then King of Jerusalem Baldwin II. In these modern times, SMOTJ is ecumenical Christian in our religious beliefs welcoming members of all Christian religions, and focused on matters of human rights, political and religious freedom, and humanitarian aid to the less fortunate.

Like the Knights Templars of old, SMOTJ provides a highly respected body of expertise, an influential voice to support commitment to the less fortunate, and to promote the timeless chivalric ideals of honor, honesty, civility, tolerance, care for our fellow beings, and support for ecumenical religious faith throughout a community.

We seek to provide humanitarian aid and in the resolution of political, ethnic, and religious conflict. Our objectives include the promotion of inter-cultural and inter-religious contacts to help build bridges of brotherhood between cultures, and good works performed by individual Knights and Dames. As ecumenical Christians, we also seek to increase awareness of conflicts and their causes to preclude

their future occurrence. Because our Order began its first work in the Holy City of Jerusalem in the 12th Century, the Holy Land, the Cradle of Christianity, it should be of the highest interest to us.

SMOTJ aspires to foster a society in which differences among peoples, cultures, and governments will be both respected. We seek the betterment of humanity through education, brotherhood, chivalric principles, and civility among all citizens.

As we approach Christmas 2014, let us examine our own spirituality, faith, and devotion to the principles upon which our Order is based. As Templars we need to be aware this Christmas, and at all times, of what God has done in our lives. Unfortunately, too many people celebrate Christmas as a season of the year, without being aware of what Christ's birth means to them. The joy of Christmas is not just lovely decorations and celebrations, but to show and share the wondrous gifts we have received as a result of the birth we celebrate at this time of the year. For over two thousand years, Christianity has celebrated the birth of Jesus and now our Knights must carry forth the true spirit of the Christmas season. May each of you have a blessed Templar Christmas.



nnDnn,

Chev. Tom Sawyer, KCTJ
PriorVIII

Mountain Grail is the newsletter of *The Priory of the Mountain of the House of the Lord*.

editor

Sir Garry Bryant : garry@wasatchfencing.com





Only members to who attend business meeting (L-R) Jean Howard, Tom Sawyer, Ron Ivie, Garry Bryant (taking photo), and Jared Clayton.

(continued from page 1)

this is common in all the Pories across the country.

Dame Jean Howard called Sir Garry Bryant many months ago concerned about the inactivity of the Priory and wanted to know if he knew anything, of which the answered was negative. Many months passed by and H.E. Sir Ron Ivie called national headquarter's and talk with several people throughout the summer about reactivating the Priory, he then called many of the membership informing them that the Priory had only a few days to meet the deadline to hold a Convent to elect new officers. Sir Ron called for membership to hold a meeting to nominate a slate of new officers. SIRR Garry sent out emails informing the membership. Sir Jared Clatyton offered a conference room where he works in Sandy to hold the meeting, but only five members attended: Dame Jean Howard, Sir Tom Sawyer, Sir Garry Bryant, Sir Jared Clayton, and Sir Ron Ivie. Discussed is the importance of the Priory newsletter and the need to have projects for the oppurtuity of service to the community, and reactivation of knights and dames.

One of the problems in communicating to the membership is that email addresses and phone numbers have not been updated, thus making it difficult to be contacted.

Sir Ron sent in the petition to the Grand Priory, accepted, and the convent to be held on 25 October 2014.



H.E. Richardson swears-in Sir Tom Sawyer as Prior & other officers.

convent



All photos / Garry Bryant



After Convent was diner at *Christopher's*.

(top right) The Convent was attended by nine Priory members: Pehrson, Jessop, Ivie, Sawyer, Howard, Clayton, Christiansen, Mathews and Bryant. (left) Rev. Dame Keith Mathews gives scripture lesson, and (above) blesses Dame Jean Howard on her recent marriage to



Prayers for HE MG Robert Disney

Dames, Knights, and Friends:

The Book of James, traditionally believed to have been written by the brother of our Lord, who led the Church in Jerusalem until the 60's AD, counseled the early Christians:

“If any among you is sick, he should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. For, the prayers of the faithful will do much to heal the sick.” (James 5:14-15)

These past few days, and by the grace of God many days to come, are for us an occasion to join in prayer for our colleague and brother Robert Disney, his wife Shelia and their family, as well as the doctors and medical team who seek to bring healing. All this week, and the week before, there have been consultations and medical workups in preparation for surgery and post op care in Florida. The doctors are confident about the surgery made necessary by memory and sight problems, but it may be a few days before the full success can be measured.

Words of encouragement, assurance of continuing prayers, and the huge appreciation of all of us in SMOTJ are an important

| part of our building up one another in Christ. Maybe that is just what James had in mind.

Notes and greetings are best sent to Bob and Shelia via Shelia's e-mail. She will print them out to share with Bob faithfully. Her e-mail is: South231@comcast.net. Bob's surgery is now scheduled for mid-morning on Friday, December 5.



HE MG Robert Disney
Past Grand Commander
of OSMITH
Past Grand Prior GPUSA

LET US PRAY

LORD GOD, through your Son Jesus Christ, you came into our world with the gifts of hope and healing. You are at the beginning of our days and are the source of our lives and of our healing in mind, body and spirit. Hear us now as we pray for our colleague and brother Robert. Give to his doctors and medical team the gifts of healing. Let them be instruments in your hands. Be with Shelia and their family as they watch and wait and pray. Be with Robert in such fashion that he know and feels your powerful and ever-loving presence. In the name of Jesus Christ our Lord we pray. AMEN.



history of the teutonic knights



by F.C. Woodhouse
(3/3)

But a new enemy was on its way to inflict upon the order greater and more lasting injury than that which the sword could effect. The doctrines of Wycklif had for some time been spreading throughout Europe, and had lately received a new impulse from the vigorous efforts of John Huss in Bohemia, who had eagerly embraced them, and set himself to preach them, with additions of his own. Several knights accepted the teaching of Huss, and either retired from the order or were forcibly ejected. Differences and disputes also arose within the order, which ended in the arrest and deposition of the grand master in 1413. But the new doctrines had taken deep root, and a large party within the order

were more or less favorable to them, so much so that at the Council of Constance (1415) a strong party demanded the total suppression of the Teutonic order. This was overruled; but it probably induced the grand master to commence a series of persecutions against those in his dominions who followed the principles of Huss.

The treaty that had followed the defeat at Tannenberg had been almost from the first disputed by both parties, and for some years appeals were made to the Pope and the Emperor on several points; but the decisions seldom gave satisfaction or commanded obedience. The general result was the loss to the order of some further portions of its dominions.

Another outbreak of the plague, in 1427, inflicted

(continued on page 7)





(continued from page 4)

injury upon the order. In a few weeks no less than eighty-one thousand seven hundred and forty-six persons perished. There were also about this time certain visions of hermits and others, which threatened terrible judgments upon the order, because, while it professed to exist and fight for the honor of God, the defence of the Church, and the propagation of the faith, it really desired and labored only for its own aggrandizement.

It was said, too, that it should perish through a goose (oie), and as the word "Huss" means a goose in Bohemian patois, it was said afterward that the writings of Huss, or more truly, perhaps, the work of the goose-quill, had fulfilled the prophecy in undermining and finally subverting the order. There were also disputes respecting the taxes, which the people declared to be oppressive, and finally, in 1454, a formidable rebellion took place against the authority of the knights.

Casimir, King of Poland, who had long had hostile intentions against the order, secretly threw all his weight into the cause of the malcontents, who made such way that the grand master was forced to retire to Marienberg, his capital, where he was soon closely besieged. Casimir now openly declared war, and laid claim to the dominions of the knights in Prussia and Pomerania, formally annexing them to the kingdom of Poland.

The grand master sent petitions for aid to the neighboring princes, but without success. The kings of Denmark and Sweden excused themselves on account of the distance of their dominions from the seat of war. Ladislaus, King of Bohemia and Hungary, was about to marry his sister to Casimir, and the religious dissensions of Bohemia and the attacks of the Turks upon Hungary fully occupied his attention and demanded the employment of all his troops and treasure; and finally the capture of Constantinople by Mahomet at this very time (1458) seemed to paralyze the energies of the European powers.

The grand master, Louis d'Erlichshausen, thus found himself deserted in this time of need. He did

what he could by raising a considerable body of mercenaries, and with these, his knights, and the regular troops of the order, he defended himself with courage and wonderful endurance, so that he not only succeeded in holding the city, but recovered several other towns that had revolted.

But his resources were unequal to the demands made upon them, his enemy overwhelmed him with numbers, his own soldiers clamored for their pay long overdue, and there was no prospect of aid from without. There was nothing left, therefore, to him but to make the best terms he could. He adopted the somewhat singular plan of making over Marienberg and what remained of the dominions of the order to the chiefs who had given him aid, in payment for their services, and he himself, with his knights and troops, retired to Koenigsberg, which then became the capital of the order. Marienberg soon afterward came into the hands of Casimir; but the knights again captured it, and again lost it, 1460.

War continued year after year between Poland and the knights, the general result of which was that the latter were defeated and lost one town after another, till, in 1466, a peace was concluded, by the terms of which the knights ceded to Poland almost all the western part of their dominions, retaining only a part of Eastern Prussia, with Koenigsberg for their capital, the grand master acknowledging himself the vassal of the King of Poland, with the title of Prince and Councillor of the kingdom.

In 1497 the order lost its possessions in Sicily through the influence of the Pope and the King of Aragon, who combined to deprive it of them. It still retained a house at Venice, and some other property in Lombardy. In 1511 Albert de Brandenburg was elected grand master. He made strenuous efforts to procure the independence of the order, and solicited the aid of the Emperor to free it from the authority of Poland, but without success. The grand master refused the customary homage to the King of Poland, and, after fruitless negotiations, war was once more declared, which continued till 1521, when peace

(continued on page 8)





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was concluded; one of the re-sults of which was the separation of Livonia from the dominion of the order, and its erection into an independent state.

All this time the doctrines of Luther had been making progress and spreading among all classes in Prussia and Germany. In 1522 the grand master went to Nuremberg to consult with the Lutherans there, and shortly afterward he visited Luther himself at Wittenberg. Luther's advice was decided and trenchant. He poured contempt upon the rules of the order, and advised Albert to break away from it and marry. Melancthon supported Luther's counsels. Shortly after, Luther wrote a vigorous letter to the knights of the order, in which he maintained that it was of no use to God or man. He urged all the members to break their vow of celibacy and to marry, saying that it was impossible for human nature to be chaste in any other way, and that God's law, which commanded man to increase and multiply, was older than the decrees of councils and the vows of religious orders. At the request of the grand master he also sent missionaries into Prussia to preach the reformed doctrines. One or two bishops and many of the clergy accepted them, and they spread rapidly among the people. Services began to be said in the vulgar tongue, and images and other ornaments were pulled down in the churches, especially in the country districts.

In 1525 Albert met the King of Poland at Cracow, and formally resigned his office as grand master of the Teutonic order, making over his dominions to the King, and receiving from him in return the title of hereditary Duke of Prussia. Shortly afterward he followed Luther's advice, and married the princess Dorothea of Denmark. Many of the knights followed his example. The annals and archives of the

order were transferred to the custody of the King of Poland, and were lost or destroyed during the troubles that subsequently came upon that kingdom.

A considerable number of the knights refused to change their religion and abandon their order, and in 1527 assembled in chapter at Mergentheim to

consult as to their plans for the future. They elected Walter de Cronberg grand master, whose appointment was ratified by the Emperor, Charles V. In the religious wars that followed, the knights fought on the side of the Emperor, against the Protestants. In 1595 the commandery of Venice was sold to the Patriarch and was converted into a diocesan seminary; and in 1637 the commandery of Utrecht was lost to the order. In 1631 Mergentheim was taken by the Swedes under General Horn.

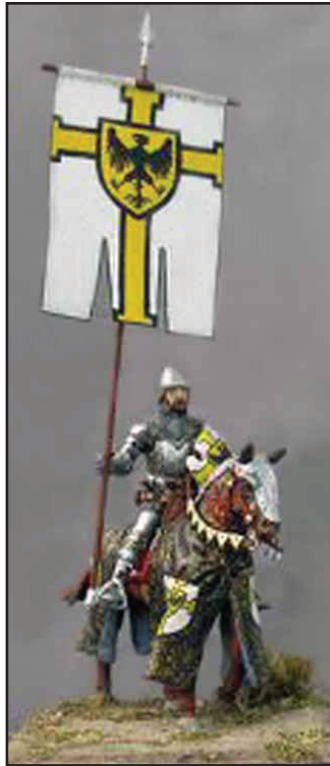
In the war against the Turks during this period some of the knights, true to the ancient principles of their order, took part on the Christian side, both in Hungary and in the Mediterranean. In the wars of Louis XIV, the order lost many of its remaining commanderies, and by an edict of the King, in 1672, the separate existence of the order was abolished in his dominions, and

its possessions were conferred on the Order of St. Lazarus.

When Prussia was erected into a kingdom, in 1701, the order issued a solemn protest against the act, asserting its ancient rights over that country. The order maintained its existence in an enfeebled condition till 1809, when it was formally abolished by Napoleon. In 1840 Austria instituted an honorary order called by the same name, and in 1852 Prussia revived it under the designation of the Order of St. John.

SOURCE

http://history-world.org/teutonic_knights.htm



Teutonic knight standard-bearer.



It is said the gods were able to wander between this world and heaven using the mounds such as Newgrange.

Newgrange stone age builders first to believe in life after death

By
JANE WALSH,
IrishCentral Staff Writer

Published Tuesday, November 6, 2012

The Stone Age community that built Ireland's world famous Newgrange monument over 5,000 years ago might have been among the earliest people to realize that the human soul survives physical death and journeys to a wonderful otherworld, a new book reveals.

"Newgrange: Monument to Immortality" investigates the celebrated megalithic tumulus in Ireland's Boyne Valley and suggests, among other things, that its builders understood the eternal nature of the human spirit.

"It could be said that Newgrange is as much a

womb as a tomb," says author Anthony Murphy, who has been investigating the prehistoric monuments of the Boyne for the past 15 years.

"The cosmology of the monument is about death and birth and the cycles of the sun, moon and planets. On the winter solstice, the shortest day of the year, the sun shines down the long passageway into the central chamber. At this moment, the old sun dies and the new sun is born."

Murphy suggests that there is an intense spirituality about Newgrange, which is described through ancient mythology as a sort of portal between this world and another world.

"The legends of the Tuatha Dé Danann, who were the original gods of ancient Ireland, suggest that they retreated into the mounds and raths, which

(continued on page 10)





(continued from page 9)

are very much seen as sanctified entrances to a heavenly otherworld variously described as Tír na nÓg (Land of Youth), Tír na mBeo (Land of the Ever Living Ones) and Magh Mell (The Plain of Happiness).”

The gods were said to be able to wander between this world and heaven using the mounds.

It is this liminal aspect of Newgrange, and its giant sister sites of Knowth and Dowth, that make these extraordinary monuments shrines to the idea of eternal life.

“Many people in Ireland and around the world have had what we call a Near Death Experience (NDE), where a person dies and is brought back to life, perhaps resuscitated on an operating table,” said Murphy.

“Their stories of a journey to ‘the other side’, so to speak, are remarkable. In 95% of cases, there is a journey through a dark tunnel or void of some kind, towards a brilliant light. In some ways, the structure of Newgrange replicates this journey.”

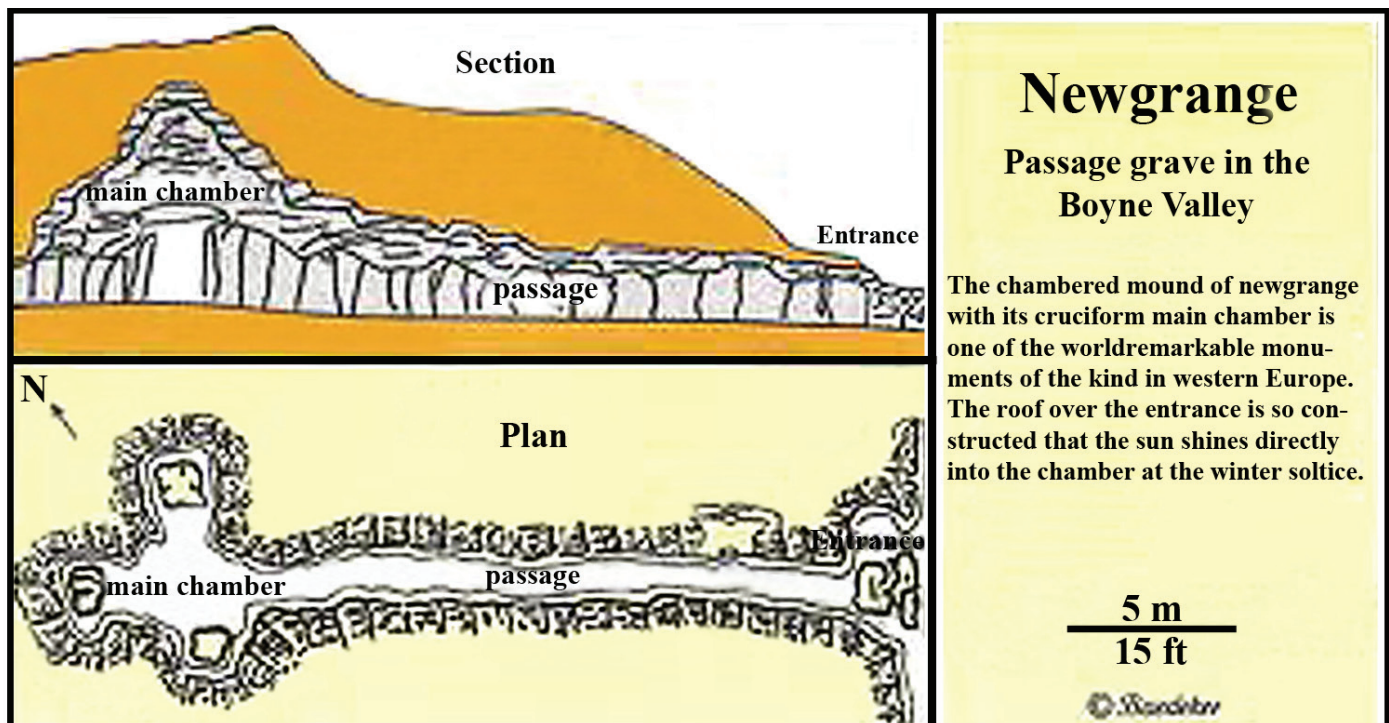
It has long been suggested that Newgrange is a

passage-tomb by archaeologists, who propose that the bones of the deceased were placed in ceremonial bowls in the chamber. Perhaps it was thought that with the emergence of the light of the winter solstice sun into the chamber, the souls of the deceased would be transported to the otherworld.

Murphy said, “It is entirely possible that there were people in the Neolithic who had a brush with death, and who underwent a Near Death Experience, only to return to this life to relate their remarkable tale of journeying down the tunnel towards the light.”

Read more: Historic importance of the lunar eclipse and winter solstice at Newgrange. Newgrange was the abode of the principal deity of the Tuatha Dé Danann, The Dagda, who was a sun god. He was later tricked out of the ownership of Brug na Bóinne, as Newgrange was known, by his son Aonghus. In these figures of myth, says Murphy, we see reflections of the Christian God and his divine son, Jesus.

“If you look at the mythology and symbolism of Newgrange and its gods, you see many similarities with more familiar figures of modern religion,” Mr.





Murphy said.

“Aonghus was born through a supernatural union to a virgin mother. His symbol is the cross, represented by the cruciform design of the Newgrange chamber, and the date most strongly associated with Newgrange is winter solstice, which in many ways was the prehistoric celebration of a festival we now commemorate as Christmas.”

“Newgrange: Monument to Immortality” goes deep into the mind and soul of our Neolithic ancestors to better understand what motivated them to build this remarkable monument. In a deeply moving, poetic and philosophical exploration, Anthony Murphy looks beyond the archaeology and the astronomy to reveal a much more profound and sacred vision of a sophisticated people who were driven to create this marvellous testament to their time.

“The message of Newgrange is an eternal one, and survives across more than five millennia, to speak to us of our long forgotten ancestors of yesterday,” Murphy said.

“That message is as relevant today as it has ever been, throughout the long centuries of oppression and imperialism. The magic of the Tuatha Dé Danann, representing the uplifting aspects of the Irish spirit and the Irish psyche, is alive today, but perhaps hidden in the dark chamber of Newgrange,

awaiting the coming of the light.”

‘A community of our ancestors worked diligently and tirelessly to build Newgrange and its sister monuments, each comprising of a quarter of a million tonnes of stones and earth.’

The author contends that Newgrange was built as an everlasting memorial to that time in prehistory when mankind first emerged from the forests of the Mesolithic to establish the early foundations of modern society as we know it today.

The book is an exploration of many themes, including archaeology, mythology, astronomy, cosmology, spirituality and psychology.

The author Anthony Murphy is a journalist and writer who lives with his wife and five children in Drogheda, just five miles from Newgrange. He has been researching the ancient megalithic culture of Ireland for fifteen years and is author, with Richard Moore, of the acclaimed *Island of the Setting Sun: In Search of Ireland’s Ancient Astronomers*, first published in 2006. His website is www.mythicalireland.com

Read more: <http://www.irishcentral.com/news/-Newgrange-stone-age-builders-first-to-believe-in-life-after-death-says-new-book--177453951.html#ixzz2C34iUocf> or [#ixzz2C34MerOF](http://www.irishcentral.com/news/-Newgrange-stone-age-builders-first-to-believe-in-life-after-death-says-new-book--177453951.html#ixzz2C34MerOF)





Priory Officers

Official Priory list of officers

PRIOR: Dr., Chev. Thomas Edgar Sawyer, Ph.D., KCTJ

CHANCELLOR: Chev. Jared Clayton, GOTJ

INSPECTOR: Chvse. Jean Howard DTJ

TREASURER: Chev. Richard Shawn Taylor, KTJ

SECRETARY: Chev. Garry Bryant, GOTJ, KCSOM, GCMZ

REGISTRAR: H.E., Dr., Chev. Steve Edwin Pehrson M.D., GCTJ,
GCMZ

AUMONIER: Chev. Richard Shawn Taylor, KTJ

ADVOCAT:

CHIEF OF PROTOCOL: H.E., Chev. Ronald Rex Ivie, GCTJ,
GCSOM, GCMZ

ARMORER: H.E., Chev. Ronald Rex Ivie, GCTJ, GCSOM, GCMZ

KNIGHT PROTECTOR: Capt. Chev. George Washington Jessop,
III, KCTJ

MASTER of POSTULANTS: Dr. Chev., Ryan Leroy Thomas,
Ph.D., KTJ

MARSHALL:

DAME CRUCIFER: Chvse. Jean Howard, DTJ

WORD BEARER: Chev. Garry Bryant, GOTJ, KCSOM, GCMZ

CHAPLAIN: Chvse. Keith Mathews, KCTJ

Former Priors:

I: Dr. Sir Steve Pehrson, II: Sir Ron Ivie, III: Dr. Chev. Kevan Crawford, IV: Chev. Dan Stuart,
V: Dr. Sir Don Wood, VI: Chev. Kim Wixon, VII: Chvse. Stephanie Argotia