



Knight Templar

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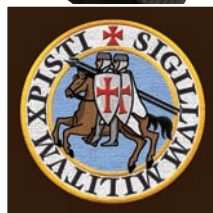
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Knight Templar

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Address changes or corrections and all membership activity including deaths should be reported to the Recorder of the local Commandery. Please do not report them to the editor.

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Cover photo of a monument in the fortified city of Valletta, Malta taken by the editor.

Grand Encampment Web Site: <http://www.knightstemplar.org>

Grand Master's Message



ur activities for the first year of the 66th triennium are well under way, and your officers are very busy with visits to Annual Conclaves and Department Conferences.

During September, we met with many of you at Department Conferences in Albany, New York; Dallas, Texas; and Alexandria, Virginia. This month we will be hosting conferences in Boise, Idaho and Sioux Falls, South Dakota, followed by Ontario, California in November.

We have promised to bring you the best conference material possible, and your officers hope that we have met your expectations. We are using the talents of our committeemen, and I wish to thank the committees on Membership, Religious Activities, and The Holy Land Pilgrimage for bringing us such excellent presentations. The conferences have also included information on Templar law, taxes, the Knights Templar Eye Foundation, and the goals for this triennium. Sir Knight John Palmer continues to provide an excellent leadership development program for our upcoming leaders that has been expanded to a second level this year with the assistance of Sir Knight Carle Jackson of Louisiana. I encourage all Sir Knights from the newest to the most experienced to come and participate. I promise that you will learn something new and experience that special fraternal fellowship that only Templary provides.

One of the purposes of the visits to the Annual Conclaves is for the Grand Encampment officers to get to know the Sir Knights and the Sir Knights to get to know their officers. Please come to these Annual Conclaves and share your feelings about Templary. We are here to serve you, but we must know what your needs are and how you would like us to direct Templary in the future.

Sir Knights, the future is ours! We must seize the moment!

Courteously,



David Dixon Goodwin, GCT
Grand Master



Prelate's Chapel

by

Rev. William D. Hartman, Right Eminent Grand Prelate of the Grand Encampment



Photo by John Westervelt.

Friday, October 13, 1307 — “a date that will live in infamy,” to quote Brother Franklin D. Roosevelt. We mark that date in history as the beginning of the end of the Knights Templar as they had been known throughout Europe and the near East for two centuries. While much history and speculation has been written concerning the Templar demise with lost relics, lands, fleets, and fortunes, we know that the ideals of that order were “resurrected” through Freemasonry in our present order of Knights Templar. While Philip IV of France and Pope Clement V thought they had effectively eliminated this order from existence, history has proved otherwise.

The writer of the Letter to the Hebrews reminds us in the 12th chapter that “since we are surrounded by so great a cloud of witnesses ... let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him, endured the Cross, despising its shame, and is seated at the right hand of God.”

St. John, in his Revelation, chapter 3, also reminds us, “I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name ... I will make [you] a pillar in the temple of my God ...”

Sir Knights, we do have a great heritage to uphold and great work yet to do. Let us then “run with perseverance the race that is set before us,” following the great Captain of our Salvation who shall award us the crown of righteousness, “which the Lord, the righteous Judge, shall award on the day of his appearing” to all his good and faithful servants.

“March on, Sir Knights, with strength! Like those strong men of old Who ‘gainst enthroned wrong Stood confident and bold; Who, thrust in prison or cast to flame, Still made their glory in Thy name.

Not long the conflict; soon the holy war shall cease, Faith’s warfare ended, won the home of endless peace: Look up! the victor’s crown at length: March on, Sir Knights, march on, with strength!”

George T. Coster 1835-1912 (adapted)

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IN MEMORIAM



Michael Edward Deavilla
New Hampshire
Grand Captain General
Born: December 4, 1966
Died: January 21, 2012

Charles Hobart Smith
Utah
Grand Commander 1992
Born: April 19, 1922
Died: June 15, 2012



Sir Knight David Dixon Goodwin was installed Grand Master of the Grand Priory of the Scottish Reformed and Rectified Rite of the United States of America which was adopted by the Grand Encampment at its sixty-fifth Triennial Conclave as an appendant, invitational Templar order.

A Chat With The Managing Editor

I write this from the Triennial Conclave in Alexandria, Virginia. Although I am not a Past Grand Commander, this is my eleventh triennial to attend, and I have thoroughly enjoyed each one.

I just spoke with Meg Lichtenwalner of the jewelry company, *Fraternally Ours*, and she informs me that due to health considerations, they are selling out their collection and retiring during the next twelve months. She has been “rescuing” old Masonic jewelry for many years and fears that she will have to sell what is left for the junk gold value before next year. Just about everything she has is one of a kind, and I have purchased several very nice watch fobs from her over the years. I hate to see these old items melted down, so if you are looking for a special antique jewel, ring, or fob, now might be the right time. She can be reached at megl@dejazzd.com or (717) 361-5698.

On page 22 of this issue you will find an announcement about a Knight Templar Holy Land Pilgrimage, not for the pastors but for you Sir Knights, your families, and your friends. In order to give you a chance to see the experience we provide for our Christian ministers each year, we have delayed our annual *Knight Templar* magazine pilgrimage to ancient Templar sites until the spring of 2014. The committee who brings this experience to our ministers is sponsoring this Holy Land Pilgrimage for you in November of 2013. We will resume our trips in 2014 with a tour of Templar sites in France which will be around 700 years after Grand Master DeMolay was executed in Paris.

I also want to mention a symposium to be held in September of next year on the 27th - 29th. It is jointly sponsored by The Masonic Society, The Masonic Library and Museum Association, and the George Washington Masonic Memorial and will be held at the Memorial in Alexandria, Virginia. It is called “The Quarry Project,” and its purpose is to assist those who want to learn more about preserving Masonic artifacts or researching and writing papers on Masonic history and other subjects. Nationally recognized professional experts will be there to conduct numerous workshops on these subjects. Now is the time to make your plans. See www.themasonic-society.com for more details.

Sometimes I think I ought to write a book about things that bug me like when the waitress or waiter asks you and your wife, “Do you guys want anything else?” I don’t think my wife looks anything like a guy. What about those servers who end most of their sentences with the word “Okay?” assuming it even is a word. In most cases, it doesn’t matter if its “Okay” with me or not, because that’s just the way it’s going to be as in, “I don’t have Coke, but I’ll bring you a Pepsi, Okay?”

Maybe I’ll just share a few of these irritants with you each month. It won’t help prevent them or benefit you in any way, but it might make me feel a little better to get them off my chest. Until next month...



John L. Palmer
Managing Editor

Walking Among Templars in London

by
Sir Knight Sanford Holst



Temple Church in London; photo by author.

In the heart of London stands the old Knight Templar preceptory. From here, the Knights ruled their estates all across England. This is perhaps the easiest Templar site to visit and one of the most rewarding. On this vast estate stands the magnificent Temple Church they built in 1185. Its famous round tower and the neighboring chancel building are still open regularly for services and visitors.

The most popular entryway to these Templar grounds is by the gate on Fleet Street near Chancery Lane. It leads south down a narrow walkway to the front entrance of Temple Church. Going inside, you experience the round church with its high arched ceiling. Embedded knight templar

in the floor are the well-known effigies of fallen Knights. Along the curved walls were seats for the living Knights.

Returning outside, you turn left and go 150 feet south to where the main Templar hall once stood, now replaced by the Inner Temple hall. At the western end of that building we see another original Templar artifact — the weathered stone walls of the “buttery” section in their dining hall. It not only still stands; it is still being used.

Temple Barristers

As for the Templars themselves, it is common knowledge that the Knights

dressed in white robes with a red cross, and their “servingmen” in black or brown robes marked by the same cross. Yet most people overlook the Templar clerics in their green robe with the red cross. These men could read and write, while most of the other members of society at that time could not. The green-robed men became the barristers or lawyers of the Templars, among their other duties.

When the Templars were attacked in 1307, they left their large properties and went into hiding. Oddly enough, when the king took back this massive Templar estate in London, there were a number of lawyers in those Templar buildings who claimed to have leases. They were allowed to stay. Eventually this property known as Temple was given to the lawyers who have continued to occupy it to the present day.

It is not known if any of those original lawyers had once worn green Templar robes.

Grand Lodge

Perhaps it is a coincidence, but the United Grand Lodge of England is an easy half-mile walk northwest from the Templar preceptory. Grand Secretary Nigel Brown was quite welcoming when I went there to do Masonic research, and Librarian Martin Cherry was exceptionally helpful in providing valuable materials.

To Get There

The nearest Underground or “Tube” station is appropriately called “Temple.” From there just go east along Victoria Embankment to Middle Temple Lane. Enter the



Original Templar dining hall;
photo by author.



Templar statue at the preceptory;
photo by author.

gate and you are on Templar property. Zig-zag between the buildings in a northeasterly direction to reach Temple Church. This is a great place to enjoy being a Knight Templar.

Temple Church
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London EC4Y 7BB
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www.templechurch.com

United Grand Lodge of England
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London WC2B 5AZ
Telephone: 44 (0) 20 7831 9811
www.ugle.org.uk

Sir Knight Sanford Holst is the author of *Sworn in Secret: Freemasonry and the Knights Templar*. He is an historian who lectures at universities in the United States and overseas. Holst is also Worshipful Master of the Southern California Research Lodge, a 32° Mason, and a member of the Los Angeles Commandery No. 9 Drill Team. His websites include www.MasonicSourcebook.com, read by 600,000 people each year. He can be contacted at:

author@knightstemplarfreemasonry.com



Sir Knight Dan Pushee, KCT, Webmaster for the Grand Encampment (left) was awarded the prestigious National Award during the Triennial Conclave. Congratulations, Dan! Well deserved!



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The jewel of the Grand Master

Another Old Job



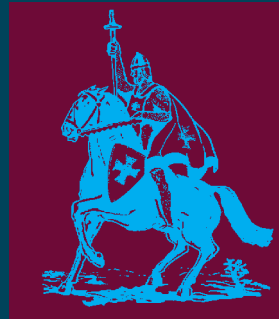
Although this old fob seems to be missing a couple of rubies, it has an interesting story behind it. Most of us cannot trace the history of the old Masonic treasures we cherish, but Sir Knight Bob Deselms of Commandery No. 4 in Massillon, Ohio sends these photos along with a story of its history. He was given this fob by his dear friend and brother, Robert Jeffery, Past Master of Clarksville Lodge in 1967.

Bob [Jeffery] is 94 years old now, living at Otterbein Retirement Center in Lebanon, Ohio.

Bob received the fob from his first and second grade teacher, Bernice Murrell, daughter of Brother Ed Murrell.

Bob remembers Mrs. Murrell, Bernice's mother, wearing the fob as a necklace after Mr. Murrell's death.





Photos by Sir Knight
James R. (Bob) Deselms.



As long as our readers
seem to enjoy the images
of the old Masonic jewel-
ry, we will keep publish-
ing them.

The Ed.

Meet Our New Department Commanders

Sir Knight Lauren Raoul Handeland

Right Eminent East Central Department Commander 2012 – 2014

Born April 14, 1939, in Milwaukee, Wisconsin, Lauren Raoul Handeland graduated from the Milwaukee public school system. Currently living in Waukesha, Wisconsin, he served in the United States Army from 1957 to 1960 with twenty-eight months in Germany. Lauren is owner operator of Handeland Installation Service. He is married to Sharon Mary Holmes and has two children, Randall and Sandra; five grandchildren; and six great-grandchildren.

Brother Handeland was raised to the sublime degree of Master Mason in 1980 and is Past Master of Wauwatosa Lodge No. 267 and Day Lite Lodge No. 358.

Companion Handeland received his Capitular Degrees in 1989. He is a plural member of Recharam Chapter No. 117, Waukesha Chapter No. 37, and Burlington Chapter No. 91 and received the Order of High Priesthood in June 1996.

Companion Handeland was greeted a Royal and Select Master in 1989 in Kilbourn Council No. 9 and is a plural member of Waukesha Council No. 29 where he served as Illustrious Master in 1997 and of Burlington No. 45. He has received the Super Excellent Master degree and the honorary degree of Thrice Illustrious Master and Ish-sodi.

Sir Knight Handeland was dubbed a Knight Templar at Ivanhoe Commandery No. 24 in 1989 where he served as Commander in 1998 and as trustee. He is a plural member of Wisconsin Commandery No. 1 where he served as Commander in 2000 and 2001 and also as trustee, Waukesha No. 23 where he is also a Past Commander and is currently serving as Recorder-Treasurer, Marinette Commandery No.26, and Burlington Commandery No. 50. He was installed as Grand Commander of the Grand Commandery of Wisconsin in June of 2008, received Knight Commander of the Temple in June 2007, and served as Grand Trustee of the Grand Commandery in the State of Wisconsin.

He is a Past Governor of York Rite College No. 21, receiving the Order of The Purple Cross in 2004; a Past Excellent Chief of Crown and Cork Council No. 44, Knight Masons; a Past Eminent Preceptor of Holy Royal Arch Knight Templar Priests No. LIX; a Past President of Wisconsin York Rite Association; Wisconsin York Rite Grand Sessions Chairman; and a member of the Knights of the York Cross of Honor, the Allied Masonic Degrees, the Knights of the Red Cross of Constantine, the National Sojourners, the Heroes of 76, and the Order of the Eastern Star.



Photo by John Westervelt.

Knights Templar Award \$40,000 for Pediatric Eye Research

On November 1, David White, representative for the Knights Templar Eye Foundation, presented Mallika Palamoor, Ph.D., postdoc in the Department of Ophthalmology with \$40,000 for her study, "Glycan Therapy: An Alternative to Gene Therapy to Treat LCA."

"Dr. Palamoor's study to develop a new drug is very exciting and novel work that has the potential to move forward the entire field of ocular drug delivery," stated Monica Jablonski, Ph.D., professor in the Department of Ophthalmology and the Department of Anatomy and Neurobiology. She is also Dr. Palamoor's mentor.

The objective of the study is to create a drug delivery system through the eye-

ball in order to test a proposed drug for the treatment of certain types of Leber congenital amaurosis (LCA). The gene related condition occurs when mutations in CRB1 cause severe visual loss in children from birth. Intravitreal injection directly into the inner cavity of the eye provides a direct route of delivery of the drug. However, due to potential complications that may ensue from repeated dosing, a sustained release drug delivery system is highly desirable.

"Based on long-term controlled release data, safety studies, and in vitro efficacy evaluations, we are confident that one injection per year of drug-loaded nanoparticles will be sufficient to treat the children with LCA due to CRB1 mutations," stated Dr. Palamoor.

To date, there is no treatment for children with this form of LCA, which occurs in approximately one in 80,000 births.

The Knights Templar Eye Foundation is a nonprofit that provides funds for re-

search, surgical treatment, and hospitalization to those who suffer from diseases or injury to the eyes. Since its inception, the foundation has spent more than \$95 million to help provide medical treatment for those unable to afford it.

knight templar

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From left: Shankar Swaminathan, Ph.D.; Huiling Li, M.D., Ph.D.; Vanessa Walker, research assistant; Mallika Palamoor, Ph.D.; Liyuan Li, Ph.D.; and Monica Jablonski, Ph.D. join David White, Knights Templar Eye Foundation (center rear) and pediatric ophthalmology patient Selene Monjaraz (center front) for the check presentation.

Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.

When our Grand Master asked if I would serve as the Chairman for the 45th Voluntary Campaign, I honestly was a bit overwhelmed by the opportunity. It occurred to me how important our charity is and what we want to accomplish through our combined efforts. As I considered the daunting task of carrying the banner for this important Templar endeavor, I quickly realized that I would not carry this banner alone but would be joined by thousands of the finest men our Craft has and that together we can accomplish great things.



I realized that it is the combined efforts of Commanderies large and small that make the Campaign a success every year and that together we can make the 45th Voluntary Campaign the best ever.

Another factor I considered is my commitment to the importance of research and research dollars. You see, my son, Samuel, at the age of two was diagnosed with Autism for which there is no cure. The hope my family and many other families have is first and foremost in our Father in heaven and second, in the efforts of researchers across our nation who search daily for a cure. For us it is not if, but when the cure will be found.

Parents with young children or teenagers, young adults, and senior citizens face similar challenges with serious eye conditions; they, like my family, rely on the work of talented researchers across our nation.

Consider for a moment our combined efforts. Think about the power of "WE." Let our generation, let this campaign, be the one in which we turn the corner and begin to end eye cancer, glaucoma, retinal dystrophy, and retinal degeneration. Sir Knights, it is time to kick off efforts for the 45th Campaign. Dream big, think outside the box, challenge yourself and your Commandery. It simply remains for us to do. The Apollo space mission demonstrated that seemingly impossible things can be accomplished when like-minded men join together for a single goal.

Vision is a precious gift, and it lies within our power to help those less fortunate than ourselves.

In His Service,
Terry L. Plemons , GCT





Letters to the Editor



Dear *Knight Templar* Editor, John Palmer;

I was pleased to read Sir Knight Kirk White's article, "Tending Hiram's Store" in the March issue of *Knight Templar* magazine. He hits the nail on the head on many pertinent points, and I applaud him for his willingness to voice his vision.

I have seen this decay in many other fraternal organizations also, i.e. the American Legion, the Knights of Columbus, Rotary, etc.

The young tend to look to themselves and what any organization can do for their generation. Not a bad way of thinking really... grouping like minded and experienced people for a common goal makes sense, but I do not see today's young people as joiners. What appeal can we offer them? They want what they want when they want it...is the popular cliché. They do not wish to spend the time it takes to glean the benefits of fraternity. Look at Commandery; it comes at the pinnacle of many years of dedication and commitment, at the cost of time and money to anyone so committed. Why make all that effort if you can jump on the internet and be an instant expert on any subject (including Freemasonry) in a few hours as opposed to taking years to earn the education and learn the tasks associated.

What do we have to offer, years of repetition and obligation? Please do not take offense. I am one of the dedicated that loves the traditional and the historic, but how few are we now-a-days? I would hope we offer more than that, but I think getting the younger crowd interested in us will mean some

drastic changes, and unfortunately for some, it will mean the loss of many things traditional. Eventually we will have to decide if we want to continue and at what cost. I recently watched the Pope induct some new Cardinals, and in even so venerable and solemn a ceremony, centuries old, they read from a book and they make mistakes, like dropping caps or making bad hand-offs of documents. Yet we hold ourselves to the lofty standards of memorization and rigid ritual. I am sorry, but the current generation doesn't get that. They keep their I-phones and laptops at hand. No need to memorize, just call it up! The schools don't teach students to memorize much anymore because of the resources available. They make the computers mandatory and the mind secondary, like a weak fall-back plan. How do we make these newer Knights comfortable in an atmosphere dedicated to the past where even the possession of a "book" in the Asylum is forbidden? It is a hard question to ask but one that we must ask. We must have vision, and we need to plan and to evolve. I wish I had the answers; maybe we need to hire an advertising firm to do some in-depth studies and help us devise a plan? Or maybe we can stick to the current route and follow the road signs while others have moved on to maps and even others have made the leap to GPSs. The handwriting (cursive, which by the way the schools in my state will stop teaching next year) is on the wall, and like any military unit, we need to come up with a battle plan for our survival and rejuvenation. We need

Continued on page 20.

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Cast of an unfortunate victim of Mt. Vesuvius
in Pompeii, Italy. Photo by the editor.





Sculpture in castle in Rome, Italy.
Photo by the editor.



Letters to the Editor



Continued from page 17.

to find the energy and the devoted.

A good example is in Templary. One of our greatest steps comes at our being Knighted, but think of what it costs the average new Sir Knight. Without the help of "hand-me-downs" the cost of a new uniform runs about \$2,000.00 give or take a few hundred if you can shop around. The regalia is getting scarce and more expensive every day as there is less and less demand. As items become unavailable, we have to look for replacements. How long do you think our current Chapeaus with their expensive feathers will last? As the organizations that use such headgear thin out, the prices will soar. Are we ready for that? If we no longer take part in parades or public displays, what is the value of the uniform? Do we need to seriously look at upgrading our kit to be more modern and attainable? In short, Sir Knight White was right, not just in Blue Lodge but especially in Commandery. There are some fundamental things that are a part of our marketing and strategy that will have to change. We will have to evolve if we wish to survive. When was the last time we as an entire organization reviewed our uniform regulations and took a look at what is still on the books. All the little variances from state to state add up to a huge cost for our vendors to maintain stock. Just look at the catalogs and see the price for a set of shoulder boards or sleeve crosses! Look at the price of replacement ostrich feathers for your chapeaus, and swords that cost more than a modern assault rifle! Elitism has its price, but Oh My Goodness!

Another example - look at what we have created as a "Grid Lock" to our Fraternity; we must belong to our Lodge, and we should participate in its functions and activities to include all of its charities; now you move on to Eastern Star or York Rite or Scottish Rite, etc. and each of their charities. By the time you get involved in say the Shrine and their greatly needed hospitals, what have you got left? People of our younger generations are challenged beyond their scope of experience and understanding to deal with all of this. What can we do here that will help them and help us? I have gone on long enough. I am sure many of you will disagree, but some, those with vision, will understand that soon we will need to re-establish our order.

Fraternally and Respectfully;

Sir Knight Gen. Clinton Cagle
Burlington Commandery No. 50
Burlington, WI



My dear brother John L. Palmer;

This is solely to show my support for your reply to Timothy Walter Rickman's curt and, in my opinion, ridiculous letter to you regarding his first "Letter to the Editor" dated 25 Nov 2011.

Your reply was factual and congenial.

Fraternally;

Joseph F. Riley

**Grand Encampment
Membership Awards**



MAYO'S

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THE KNIGHT TEMPLAR RITUAL AS A RITE OF PASSAGE

By

The Reverend Sir Knight Frederick A. Shade

The following article has been adapted from a paper presented at the Knight Templar Seminar in Melbourne, Australia, on September 29th, 2001 by the Reverent Sir Knight Frederick A. Shade. Significant edits have been made. Please note that many references he makes to the ritual of creating a Knight Templar refer not to the process in the United States but rather to the "Victorian Knight Templar Ritual," so do not be confused when you read about practices with which you are not familiar. It is thought that you might find the differences interesting, and regardless of those differences, I believe that the comparison of the ritual to a "Rite of Passage" you will find to be intriguing.

The Editor

Rites of Passage

Modern anthropologists and psychoanalysts have observed that people see the life cycle as a journey from one stage of experience to another. Each individual passes through the stages of birth, puberty, marriage, and death. Each is a critical phase in life and requires special assistance to achieve a successful transition. These several stages have been described as "rites of passage," and doubtless you can think of other epochs in your own life which may be so described. The assistance one needs at these critical points in life may be of a physical, emotional, intellectual, or spiritual kind, or more often than not a combination of these.

These several epochs in life affect every aspect of one's make-up, and as Man is a spiritual being, his soul is also involved in these changes and is affected by them. These rites of passage therefore, also involve the non-physical aspects of our nature; emotional, psychic,

mental, intellectual, soul, ego, spirit, or higher self. However, the several cycles in man's life on earth and the rites of passage which herald them relate more specifically to the primary stages of Man; birth/infancy, puberty/adolescence, maturity/marriage, and old age/death.

Most societies have developed certain rites which are designed to help the individual's transition to the next stage in his life and also to assist society in its own recognition of this rite of passage, such as the 21st birthday, the engagement party, the wedding, etc. The problem with which we are now faced is that western man has become increasingly alienated from God. He has a general lack of awareness of the sacred in life in general and aspects of his own nature in particular. As a consequence, it has led to an imbalance in the development of his whole being. It has led to an increasing incidence of neurosis, an alienation from aspects of his own identity as a person, and a general lack of meaning in his life. What rites we do have in modern

society are often devoid of deep emotional or spiritual significance. They may emphasize the social, cultural, or political dynamics of an event, but they are often incomplete and lack the power to transform the individual in the way the rites of pre-modern man did.

There are a variety of rites of passage to fit the cultural needs of people, and for Masons, the rites and ceremonies of Craft Masonry provide us with much that can no longer be found in other institutions in our society. Our Lodge has become our "house of meaning" to use Carl Jung's term. It is our modern day equivalent to the "Men's House" of the ancient Aborigines and the American Indians where the adolescent of the tribe is initiated into the mysteries of nature and the tribe's religion and where he becomes transformed into a man, an adult. In many ways, Masonry has become a major source for this transition to maturity, one which provides us with several initiations that reflect on the critical stages of personal existence as well as assist in our preparation for them.

Initiation changes, or ought to change, the behavior of the initiate, his attitude toward life, and the manner in which he relates to other people. Show me one Mason who has not been changed in some basic way by his initiation into our fraternity!

The knowledge of our science which is "the science of living" is conveyed through ritual drama, one in which the candidate plays the principal part. The external features such as the regalia, lighting, furnishings, color, incense, music, and special effects, together with the ritual itself, are designed to induce a psychological state in the candidate in which a deeper experience becomes

possible. Information is thus conveyed in a most dramatic and effective manner, and the psycho-spiritual process of personal transformation begins. My own admission into the Knights Templar was such an experience, one of very few I have had at this deep level in Masonry.

When we study the mysteries of ancient Egypt, Greece, Rome, or modern Freemasonry, we will find that the ritual of initiation also aims to help the candidate answer the five fundamental questions, questions which man has been asking since the dawn of consciousness.

These questions are: Who am I? Where do I come from? What am I doing here? Where am I going? How can I transcend the limitations of this physical world so that I may work with the Creator and become more God-like? I leave it to you to decide whether the ceremonies of Masonry are successful in providing answers to these questions.

I have made these observations on the concept of rites of passage in order to show how it is really a synonym for the "rites of initiation," a term we use in Freemasonry. I believe that in our case, these two terms refer to the same experiences of personal transformation and that Freemasonry provides a source for some of them.

When we look at Christianity, we recognize in the story of Jesus a psychodrama which demonstrates a series of necessary initiatory experiences crowned by the triumphant one. From a deeply mystical point of view, the underlying quest is that each Christian disciple, by following the footsteps of the Master Jesus, must also attempt this series of initiations in the course of his spiritual life. What is so significant with the advent of Christianity is that the mystery

of this spiritual transmutation of the soul is no longer to be “hidden” as in the preceding Mystery Religions but is to be proclaimed from the housetops. It is no longer to be confined to a select group of disciples but made available to all.

Under the umbrella title of “Freemasonry,” the Knight Templar ritual is an example par excellence of a rite of passage, and I will try to convince you that this is so. Another ritual which has similar success is that of the Rose Croix Degree. When viewed superficially, Knight Templary is a ritual and a tradition which exhorts the candidate to lead a more Godly life, but it does more than this. It is a ritual which points to and prepares the candidate for important stages in the life of a Christian Knight in Christ’s service. It can properly be called a rite of passage as it outlines the transformation of the soul. The journey on the spiritual path begins when the soul thirsts for God; he is then presented with opportunities for service to the Master. The Knight Templar ritual then leads him to the point when the Divine Name, the Word of Life, is revealed, and the candidate becomes more closely identified with Him who is the Way, the Truth, and the Life.

It seems to me that the Knight Templar ritual has telescoped these several stages of our journey through life into one ceremony, and as a consequence, much of the spiritual teaching and esoteric knowledge which the novice requires is not given to him in this ceremony. However, the candidate is directed to the one true source of divine wisdom, the *Book of Gospels*. As in the Craft, the rest is up to the new member! If the Ritual does nothing else, it provides him with both a foundation and a framework by which personal transformation and

growth may be pursued in safety.

The ceremony of making a Knight is an excellent example of a rite of initiation. This view is supported by none other than G. E. W. Bridge who is quoted in the booklet published by Great Priory in London. He writes: “It is quite unlike any ritual of any order anywhere else in the world. Analysis of the degree shows that it embodies almost all the features of a complete rite of initiation viz: tiling, proper preparation, ritual garments, pilgrimage, warfare, penance, death, rest and refreshment, a new name, rebirth, enthronement and proclamation, and the long journey “home” across the mystical “middle sea.” This is symbolism of a very high order, and it has survived the storms of over 175 years.” Of course, Bridge was referring specifically to the English ritual.

The Victorian Ritual

I will now refer to the main sections of the Templar ritual and suggest how they relate to the several stages or rites of passage in our own life.

Pilgrim

The candidate arrives as a pilgrim on his travels, weary and fatigued. He seeks refuge. He comes dressed in the pilgrim’s habit which is of brown material. Brown is the color of humility and of the earth. The pilgrim is admitted with caution. He is given protection from the elements and from the enemy and is provided with refreshment in the form

of bread and water. Knightly courtesy and hospitality are the hallmarks of a true Knight, and these are displayed to the stranger in full measure.

The pilgrim seeks not only protection and food but also admission into the order. Proof of his Christian faith and of his sincerity are then demanded, and the pilgrim is willing to prove his sincerity and devotion to our Lord.

Pilgrimage

The candidate undergoes seven years of pilgrimage. It is a trial of his faith and humility. This stage represents the pilgrimage of life as the ritual explains. It is also the candidate's opportunity to display his zeal for the order as well as his fidelity and complete trust in the Christ.

Obligation

Having successfully completed his pilgrimage, he is invited to kneel at the holy sepulchre which is representative of the sepulchre in which our Lord was laid to rest in Jerusalem and to take the solemn obligation of a novice of the order.

Investiture

During the reading of Paul's Letter to the Ephesians (Chapter 6, verses 10-17), the candidate is tested as a soldier of the cross. As a crusader, he makes three solemn professions with sword and shield. He embarks on his quest for salvation.

Warfare

The Crusader undergoes a period of seven years of warfare. This campaign is successful also. This period is a trial of his courage and constancy and represents the constant warfare we undertake against the lying vanities and deceits of this world.

As a reward for his valour, the candidate is now brought to Mt. Calvary, to the cross of our Lord, and he is invited to assist the marshal in unveiling it. He then beholds the inscription, that declaration and title which was placed over our Lord at His crucifixion. It is an inscription which is central to the Christian degrees and orders in Masonry.

Penance

In accordance with the traditions of the ancient church, an act of penance was very much part of the life of a Christian. Making a pilgrimage to the Holy Land in the Middle Ages as an act of penance was considered a most desirable thing to do, and the pilgrim received many spiritual rewards for undertaking it and arriving at the Holy Sepulchre in Jerusalem. The Muslims of today have a similar tradition in regard to their holy places such as Mecca.

In our ritual, the crusader is directed to undertake a year of penance with the emblems of life and mortality always before him. All this is designed to improve not only his spiritual life here and now but also to ensure that he will arrive safely in the heavenly mansions in the life to come.

Then follows the imprecations or oaths which have very serious conse-

quence for the crusader if he should wilfully violate them or ignore his commitments to his Lord, his church, or the order.

Failure or betrayal on his part means eternal darkness of a spiritual kind.

Cup of Memory

Upon readmission, the new companion-in-arms, as he is now called, is invited to participate in a series of toasts. They are seven in number and refer to the major epochs in Masonic history and its leaders and also to the Knights of the Temple and their patron saints. By taking part in this ceremony, the brother is now irrevocably linked to the history and transmission of the secret tradition, a tradition and wisdom which culminated in the incarnation of our Lord and which has been transmitted down the centuries in the secret work of our order.

Cubic Stone

Throughout the history of mankind, the cubic stone has been used as a symbol to represent both physical things as well as spiritual realities. Ancient man sacrificed on a stone altar to his god. (cf. Old Testament - Abraham sacrificing his son Isaac). It is also the stone which was later changed into the mystic rose of the hermeticists and alchemists and so on.

The significance of the stone presented to the candidate in this order is that there is contained within it the name of God, the title which is given to Jesus of Nazareth, for he is the very presence of God among us.

This large stone is also the one re-

ferred to in I Peter 2:6, and also in Revelations 2:17. A New Name is written thereon (or therein) which is known only to the person who receives it in this manner. The candidate participates in this mystic rite, because the stone itself is really a spiritual one representing the soul of the individual. He himself is a living stone which will shortly be incorporated into the living temple (I Pet.2:5) which is in fact the mystical body of Christ and which encompasses and embodies all things. ("I will bear you on eagles wings and bring you unto myself." Exod. 19:14)

To emphasize again, although this part of our ritual is taking place in this world, this little ceremony is really anticipating the mystical experience of becoming one with Christ in his temple in the heavenly Jerusalem, a temple "not made with hands, eternal in the heavens." Masons are, above all, optimists; they always look ahead to the anticipated joys and blessings which they believe they will receive, as is their due, in the world to come. They believe that their faith and their good works will assure them of these eternal blessings!

The companion-in-arms writes his name upon the mystical stone on the northeast corner; it becomes his stone; it becomes himself. I recommend to you the references to the mystical stone which are found in scripture, especially in the *New Testament*.

In reference to the cubic stone and its memorial, the following scriptural references and explanations may be of some interest. Our Lord Christ is often referred to as the chief corner-stone (I Pet.2:6). In developing this symbolism, He is described as the stone which was rejected possessing merits unknown to

others and becoming the head of the corner (Matthew 21:42; Mark 12:10). As disciples of the Christ, we are also described as living stones in the temple of God (1 Pet 2:5).

To conclude this ceremony, there is a memorial presented to the candidate, and this part of the ceremonial is not without its interest. The use of the sword in this unique manner is suggestive of the dangers which will always be with the recipient of that stone should he fail us.

Our brother has received the Sacred Name itself, and he has written his own name on the stone which will be part of God's temple. The sword, which is sharp and quick, is often used as a symbol of the Word of God. The mystical stone, the Sacred Word, the sword, and the candidate himself are now bound together forever in a solemn and sacred bond.

I refer also to the use of the sword as a symbol of the Word of God. At his investiture as a soldier of the cross, the candidate hears the words of St. Paul who describes the Knight's sword as the sword of the spirit, which is the Word of God. (Eph.6:17)

In Hebrews 4:12, we have a significant reference to the power of God's word: "The Word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The *Bible Concordance* provides us with other references to these concepts:

- That the word of God is quick (living):
Isa 49:2; Jer 23:29; 2 Cor 10:4,5; 1 Pet 1:23.
- Is sharper than any two-edged sword:

Prov 5:4; Eph 6:17; Rev 1:16, 2:16.

- A discerner of thoughts: 1 Cor 14:24,25.

It is also interesting to read of the mouth being likened to a sword e.g. Isa 49:2 or a sword issuing from or held by the mouth. In Rev. 1:16 we have an obvious allusion to the Word of God and the power and majesty of Him, the Lord of light and truth, who wields the sword both in heaven and on earth.

Accolade

The accolade of knighthood is the reward, in this world, of the Knight's valour, faith, and constancy. It is but a pale reflection of the eternal reward he will receive from God the Father when he passes within the veil. At this point in the ceremony of Installation, I am always reminded of the beautiful words which are used by the celebrant at the conclusion of the Holy Eucharist in my church (Liberal Catholic Church): "Under the veil of earthly things now have we communion with our Lord Jesus Christ. Soon with open face shall we behold him and, rejoicing in his glory, be made like unto him. Then shall his true disciples be brought by him with exceeding joy before the presence of his Father's glory."

The concept of a disciple of Christ being a fellow-soldier is found in Philippians 2:25. In the Liberal Catholic Church service of Confirmation, the candidate kneels before the bishop and asks to be received as a "Knight in Christ's service."

Much of what we do in these sacred rites in Masonry are but intimations of what is to come, of what we hope to experience internally either in this life or in the life to come.

Investiture

The new Knight is vested with the rest of the regalia and jewels, each having a particular significance and meaning, some of which is made known to him when he is vested with them.

Entrusted

In line with the ancient formula of initiation, the new member is entrusted with the secrets of the order, in our case certain sign and words, each of which are related to his Christian faith and to the traditions and teachings of our order. More especially, they show a deep reverence for the life of sacrifice of our Lord the Christ whose sign we wear and whose Name we revere.

Installation and Proclamation

The new Knight is placed in his stall in the West and is proclaimed by the Heralds. He is saluted by all the Knights present with the Templar war cry “a Beauceant!” The salutation is given three times in honour of the Trinity.

Symbols

Some of the symbols on the sepulchre are then explained to the new Knight. This is a straight-forward explanation and contains very little that can be described as esoteric. However, one or two aspects are worthy of comment.

The lighting of the candle by the new Knight is a particularly significant and knight templar

symbolic act on his part. You will recall that our Lord Christ described himself as the Light of the World (Jn 8:12). So, implicit in this act of relighting the candle, the new Knight is committing himself to accepting a place at the sacred table as a disciple of our Master. He also commits himself to spreading the Lord’s light to the rest of the world. (Matt 5:14-16).

The relics are presented to us in the third degree and in several other degrees in Masonry. What can be said here is that the inner recognition of their meaning, i.e. the awareness of our own physical mortality, is an important initiation rite of passage into maturity.

Status of the Candidate

The status, name, and title of the candidate for installation as a Knight changes throughout the ceremony, and these are worth reflecting on for a moment. In a sense, they reflect the different stages of his progress. The first title is that of pilgrim. In this guise he is admitted with caution as a stranger into our midst and is then offered hospitality as a guest of the Preceptory [Commandery]. The next stage is when he is given the title of Novice of the Order, during which period of apprenticeship he is variously described as a soldier of the cross, a crusader, and our new companion-in-arms, different titles which the Preceptor has to memorize and in the correct sequence!

Finally, he reaches his desired goal and is installed a Knight of the Temple and Holy Sepulchre. These four stages - Pilgrim, Novice, Crusader, and Knight are the signposts of his rite of passage as a Christian Knight.

Conclusion

My journey through the ceremony of making a Knight of the Temple has been very brief, and I have tried to avoid repeating what is already in the ritual; you can read that for yourself. As with all rituals and degrees of Masonry, the Knight Templar has suffered from the hands of ignorant and foolish men. For example, there have been changes and emasculations of the ritual; there are elements in the continental and American versions of the Templar ritual which give sharper focus to the personal preparation and transformation of the candidate in particular. Other rites, such as the Rite of Strict Observance and its successors and the Swedish Rite seem to provide esoteric knowledge which they claim was part of the original teachings of the order.

On balance, I do agree with G. E. W. Bridge that however abbreviated some sections of our ritual may be today, it does embody most of the features of a complete rite of initiation or rite of passage and that its symbolism is of a very high order.

What I also wish to say in conclusion, is that the ritual of the Knight Templar order is superior in many ways to that of the Craft. I hold the view expressed by A. E. Waite in his writings on Masonry that the Craft ritual is primarily one which is a "Rite of Death," whereas the Templar ritual is perhaps the best example of what we can call a "Rite of Life."

Knightly Courtesy

Geoffrey Chaucer (c1 340-1400), in the Prologue to his *Knight's Tale*, describes knightly courtesy in these words:

*A knight there was, and that a worthy man,
That from the time that he first began
To ridden out he loved chivalry,
Truth and honour, freedom and courtesy.
Full worthy was he in his lord's war
And thereto had he ridden, no man farther;
As well in Christendom as in heatheness,
And ever honoured for his worthiness.
And evermore he had a sovereign price,
And though that he was worthy, he was wise
And of his port as meek as is a maid.
He never yet no villainy not said
In all his life unto no manner wight,
He was a very perfect, gentle knight.*

Sir Knight Fred Shade is a member of the order in Victoria, Australia. He has been Chaplain of his Preceptory (Metropolitan No. 2) for many years and holds the rank of Past Great 2nd Constable. He was the founding Secretary of the Victorian Knight Templar Study Circle and its second president. He can be contacted on email: fredshade@westnet.com.au.



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Supreme Assembly, Social Order of the Beauceant Installs (Mrs. Joe) Lei Lani S. Cortez as Supreme Worthy President

(Mrs. Joe) Lei Lani Cortez was installed as Supreme Worthy President of the Supreme Assembly of the Social Order of the Beauceant on September 28, 2012, at the 92nd annual Supreme Assembly held in Fort Worth, Texas. Mrs. Cortez was born and raised in Phoenix, Arizona where in 1963 she met her Sir Knight, Joe Cortez. Sir Knight Cortez is a Past Grand Commander of the State of Arizona, KYGCH, and KCT. Mrs. Cortez, a member of Phoenix Assembly No. 213, was initiated at the official visit of the Supreme Worthy President, Mrs. Aix B. Harrison, on May 8, 1978, and was elected President of the Assembly in 1983.

Mrs. Cortez has been Bethel Guardian of Bethels No. 3, 24, and 26 in Phoenix, Arizona, where her daughter was a member. In 1996, she was honored with the Companion of the Temple award for supporting the Holy Land Pilgrimage. In 2009 she was honored with the Sweetheart award for her sustained service to the Grand Chapter of Royal Arch Masons of Arizona, and in 2010, she was honored as a Lady of the Council for her untiring and exemplary service to the General Council and Cryptic Masons of Arizona.

Mrs. Cortez holds a Bachelor of Science degree in Management and a Masters in Education from University of Phoenix. In Addition, Mrs. Cortez holds a Six Sigma Lean Green Belt certification from A.S.U. Ira A. Fulton School of Engineering and is a certified Project Management Professional. Mrs. Cortez's real passion is advocating for children with disabilities. She is a certified Level III Child Advocate, providing pro-bono services to children with disabilities.

She and her Sir Knight were blessed with three children, five grandchildren, and one great-grandson. Her emblem, the Silent Angel, is an artist rendering of Bethany (her Silent Angel) who suffers from severe autism and is non-verbal. Over the coming year, her Silent Angel is tasked with delivering a special message of hope, love, and compassion for the less fortunate and a hope that soon through research, one day they will unlock the puzzle to the debilitating disability of autism. Mrs. Cortez stands ready to render aid to the Knights Templar and encourages the assemblies to continue supporting the Knights Templar Eye Foundation.





Knights



at the Bookshelf

By
Sir Knight Joseph Kindoll

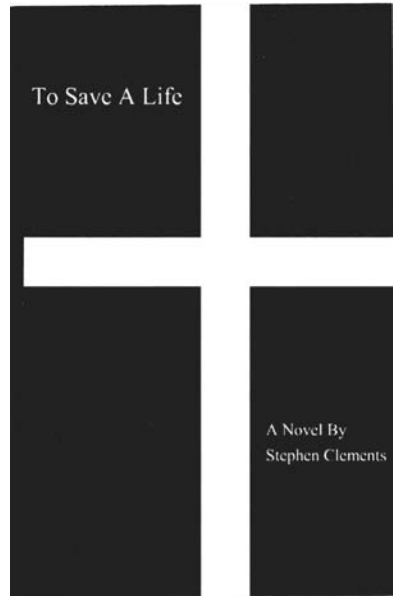
To Save a Life by Stephen Clements, published by Langhorne Creative Group, ISBN 978-0-615-44746-9, 221 pages.

I am thankful to Stephen Clements for helping me to realize just how wanting my own education was regarding the Empire of Byzantium. In this work of historical fiction, Clements manages to weave an interesting, if occasionally confusing, tapestry of the latter days of the Byzantine Empire. Set in and around Constantinople during the early years of the 13th Century, *To Save a Life* depicts an empire in decline. The principal action bounces back and forth between one man's attempt to turn the tide of battle in the war against the Turks and the intrigues and debaucheries of the eastern court. When help finally arrives in the form of the Fourth Crusade, it becomes very clear that Rome has sent a double-edged sword.

This book is as much about the dichotomy between what was then considered the Roman Empire (which we would call Byzantium) and the West, as it is about the people depicted in the story. In fact, I found myself much more interested in reading about the rock of Christendom than about the book's protagonists. While the story does have its appeal, Clements' short "Introduction to the World of Byzantium" at the end is arguably the best part of the book.

One word of caution though: there is some sexually explicit content that some readers may find objectionable. Still, *To Save a Life* is a very quick read and well worth the time, if for no other reason than to whet your appetite for further reading on the Fourth Crusade and the empire that it was sent to reclaim.

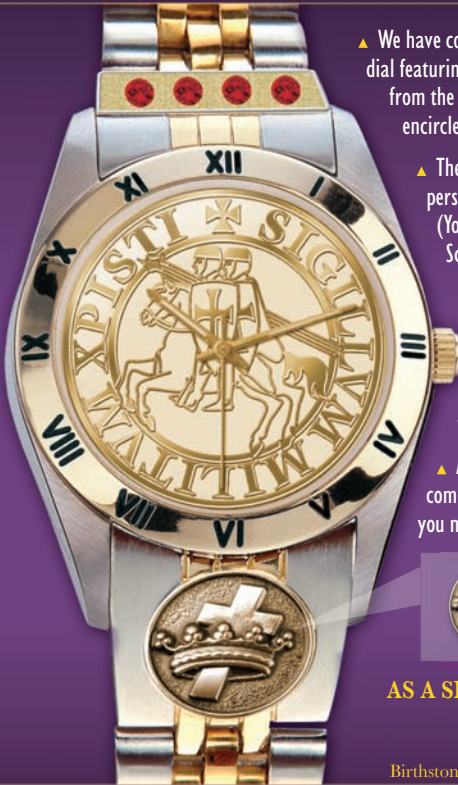
Sir Knight Joseph Kindoll is Past Commander of DePayens Commandery No. 11 in Franklin, Tennessee and can be contacted at joe@kindoll.org.



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▲ A fine quartz movement assures accuracy for years to come and is guaranteed by Selco and Knight Templar. If not satisfied you may return your watch within 30 days for replacement or refund.



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Birthstones are simulated for clarity and consistency. Names refer to color.

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Psalm 1:1-3