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Jeffrey N. Nelson
Grand Master

Jeffrey A. Bolstad
Grand Captain General and Publisher
325 Trestle Lane
Lewistown, MT 59457

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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

Magazine materials and correspondence to the editor should be sent in electronic form to the managing editor whose contact information is shown below.

Materials and correspondence concerning the Grand Commandery state supplements should be sent to the respective supplement editor.

John L. Palmer
Managing Editor
Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

Benjamin Williams
Associate Editor
E-mail: ben.kt.1@comcast.net

**Cover photo of a Spanish
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Piotr Kalinowski.**

Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Greetings Sir Knights, we announced the dates of the 2021 Triennial Conclave in the January edition of the *Knight Templar*. In addition to electing our leadership for the 69th triennium, one of the most important things we will do is receive and vote on the recommendations currently being drafted by the Committee on Preserving Templary 2021.

As you recall, we created this special committee to undertake a comprehensive review of the *Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms, and Approved Decisions*. It has been over a century since the current statutes and rules were re-codified. It was a much different era then, which the current statutes and rules clearly reflect.

We believe that the statutes and rules must meet our needs rather than requiring our members to conform to a set of statutes and rules that, although fine for our grandfathers, do not meet the needs of today's Templar. Yes, there are certain immutable aspects of Templary that define us, but beyond these enduring tenets, we are only circumscribed by our cramped imagination. The extent to which we can achieve this goal will directly affect our success going forward. We now live in a digital, ever accelerating world and must ensure that our governance documents do not inhibit our advancement.

This is where you come in. Over the next several months, the committee will be soliciting your ideas and suggestions for revising the *Constitution, Statutes, and Rules*. Once they have been reviewed and approved by the Jurisprudence Committee, they will be compiled into a legislative package for consideration by the voting delegates at the 68th Triennial Conclave in Minneapolis. Between now and August of 2021, the proposals will be reviewed in the *Knight Templar* and discussed at the 2020-21 cycle of department conferences.

Please submit your proposals and ideas to the committee chairman, Past Texas Grand Commander and current South Central Department Commander Jack Harper at jackharperkt@gmail.com. This is your chance to influence what the Grand Encampment and Templary will look like for the next one hundred years. We hope you avail yourself of this opportunity.

Courteously,
Jeffrey N. Nelson, GCT
Grand Master



Am I a Leader?

By

Jeff Bolstad, right eminent grand captain general

Most of us at some point have wondered whether or not we have the capability of leadership. Since leaders are not born that way, it is a learned ability. The good news is that everyone has the basic ability to learn how to lead. Position has nothing to do with leading. Especially when it comes to volunteer organizations. If you get to be the guy in the East in your Lodge or your Commandery, and you haven't learned how to lead people, your year is not going to go down in the archives as being too spectacular.

So if you want to learn leadership, my advice is to become a student. Spend some time every day reading about it or watching videos or listening to podcasts. The number of leadership gurus out there are many, and you can't be exposed too much to any of it.

If you haven't taken our own leadership course, I encourage you to do so. I have been to lots of seminars and workshops over the years. I would not hesitate to put our product up against any of them. If you have already taken all our leadership courses, I challenge you to take them again.

Leaders never quit learning, and usually we need to hear a message multiple times before it sinks in. It reminds me of a story told by John Maxwell, the author of several leadership books and one of my personal favorites. He was doing a seminar and he spotted in the audience one of his mentors, Zig Ziglar. It turns out that Zig, at eighty-one was still taking notes and learning about leadership.

The biggest problem we have in the Masonic fraternity is leadership, or the lack there of. I hope that you will join me in being an ardent student of this art form. How do we get good at it? Just the same as getting good at golf; practice, practice, practice.

The beauty of Masonry is that it gives you more opportunity to practice leadership than any other venue in society.

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The *Knight Templar* magazine is now available on your smart phone. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

"And he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God." (Luke 24:50-53 ESV)

As I write this, not twenty-four hours have passed since word came out that the Easter services have been canceled. In communities across the nation, worship services have been canceled or curtailed as well. We are "holed up" in our homes to worship with our families and, perhaps, a couple of neighbors or friends out of fear of what might happen.

It was much like this for our brothers and sisters after the crucifixion and resurrection. In fear, they stayed behind closed doors, uncertain what would happen to them. It was a scary time, just as it is today. However, like that time, we have the words of Scripture to comfort us. At the tomb, the angels said, "Do not be afraid." At the ascension, as Matthew tells us, Jesus said, "I am with you always, to the end of the age." Luke tells of Jesus blessing his disciples as he ascended. John gives us Jesus' words, assurance that he was going to a place where we would be brought later. The bottom line is that we are not alone, and even amid uncertainty, we should have no fear, for Christ is with us.

While it is uplifting to gather with tens, hundreds, even thousands of fellow Christians in worship and praise, we are reminded that where two or three are gathered, the Lord is present as well. When we gather in prayer, even by ourselves, we are joined by the whole company of heaven, the community of the saints, as we lift our prayers to God. In due time, and I pray it is before these words even hit your mailboxes and web browser pages, we will all be gathering together in our churches, as well as Lodge rooms and Commandery asylums, greeting one another with a sign of peace and love, sharing our joy at the end of our separation.

This is the Christian way. It is what our ancient brothers and sisters did, knowing that the Lord Jesus Christ, although ascended into heaven, promised to be with them to the end of the ages. With that assurance, they lived in faith and rejoiced with one another.



Masonic Funeral Services

By

Sir Knight Michael L. Moran

and

Sir Knight Brian Wagner

Editor's note

This article was originally published in *The Journal of the Masonic Society* in the spring of 2019 and is reproduced here with permission.

Masonic funeral services are a vital part of the Craft. They are both an opportunity and obligation to recognize Brothers for their involvement with and contributions to Freemasonry. Further, Masonic funeral services are often the only time the public will see Brothers performing their duties.

The purpose of this article is to describe Masonic funeral services and discuss the historical and contemporary aspects of them. Included are:

- The nature of the services: how a service is requested and arranged, where and how they are performed, and possible interactions with clergy and funeral home personnel.
- Dress of Masonic officers and Brothers.
- Music: types and examples.
- Examples of funeral services of selected Masonic organizations.

Nature of Masonic Funeral Services Requesting a Masonic Funeral

Masonic funerals are not new. In 1920 Darrah in *The Evolution of Freemasonry*, (The Masonic Book Club, page 167) wrote:

"The first account of a Masonic

funeral will be found in Reed's *Weekly Journal* under date of January 12, 1723. The article in question is a description of the obsequies of Mr. Birkhead, a comedian. His funeral appears to have been under the direction of the members of Lodge 5, who accompanied the body to the grave."

Masonic funeral services are performed according to the instructions and guidelines of specific jurisdictions. The first step is to see if the Brother was in good standing with a regular Lodge. Typically, this means that the Brother was current in his fraternal and financial obligations. The next step is to determine that the Brother wanted a Masonic funeral and that his desire was communicated to the appropriate Lodge officer, or relative.

How a Brother's wish to have a Masonic funeral is made known to a Lodge varies upon the relevant jurisdiction. Even then, the procedure for making the request may have changed over time. For instance, the 1889 edition of *An Encyclopedia of Freemasonry and its Kindred Sciences*¹ indicated that a Brother must have received the third degree in Masonry and that:

"No Mason can be interred with

the formalities of the order unless it be at his own special request, communicated to the Master of the Lodge of which he died a member..."

More recently, Colon² noted:

"...a Masonic funeral is held at the request of the departed Brother or his family."

A further contemporary change from earlier requirements is the Masonic funeral committee.³ As opposed to a Brother or family requesting a funeral,

"Upon the death of a member of the Lodge, it is the responsibility of the Masonic Funeral Committee to contact the family of the member [and] ask the family if the deceased wished to have a Masonic funeral performed by the brethren."

How Masonic Funerals are Performed

The performance of a Masonic funeral will vary by type and jurisdiction as well as local custom. Instructions for the positioning of Lodge officers and the order of a procession can differ markedly. In all instances, the service should be performed in a dignified manner and from memory if possible. Some jurisdiction and organizations prefer that those performing the funeral services are trained and examined prior to taking part in a service. In some instances, a prompter may serve to help a Brother who has trouble reciting from memory.

Historically, some services were conducted at the Lodge while others were performed at a home, funeral home, or grave site. Importantly, changes oc-

curred over time. For instance, in Pennsylvania around 1895 to 1902, some services were restricted to the Lodge and included singing,⁴ while another services (page 11) were for "...use only at a grave or vault and not elsewhere."⁴

A later (1947) Pennsylvania document modified the wording of the aforementioned grave service, "...eliminating therefrom all references to the 'grave' and substituting 'with his body'" if the service was delivered at a location other than the grave.⁵

Another difference noted over time from Pennsylvania documents is who deposits a sprig of acacia (evergreen) at the end of a service. Variations are noted by type of service (e.g. grave versus funeral home) as well as chronologically. In the early 1900s, the officers and brethren deposit an evergreen.⁶ In later years, only the officers performed that duty.⁷

As a Masonic funeral is a solemn service, it is important that the family and others close to the deceased be treated with dignity and respect. One resource that some may find helpful is called the "Personal History & Funeral/Memorial Service Planning Guide for Loved ones."⁸

Freemasonry welcomes all faiths, and funeral services should take religious differences into account. It is also important to cooperate with clergy and other funeral personnel for the benefit of all.⁹

Dress at a Masonic funeral

Guidelines for dress at a Masonic funeral have evolved over time. Examples of those guidelines, from a range of documents and jurisdictions include:

"The first official notice, however, that we have of funeral pro-

cession is in November of 1754. A regulation was then adopted which prohibited any Mason from attending a funeral or other procession clothed in any of the jewels or badges of the Craft, except by dispensation of the Grand Master or his deputy.”¹⁰

An 1854 document offered:

“The true and only Masonic regalia is a white apron (should be lambskin) and white gloves; none are at liberty to wear anything else except the officers of the Lodge, who may wear their jewels of office. Each Mason, in procession, should be clothed as above, and should wear upon his left arm black crape, and carry a sprig of evergreen. If the brethren wish to show the highest degree they have taken, they are at liberty to do so as follows. The Master Mason may put a blue ribbon on the lapel of his coat, with a narrow black ribbon over it. The Royal Arch Mason may, in like manner, use scarlet and black, and the Templar will use black, covered with white.”¹¹

A 1902 guideline stated: “All the Brethren must appear in black clothes, black necktie, black hat and white gloves, having a blue ribbon attached to the left lapel of the coat and carrying in the hand a sprig of evergreen.”¹²

A final example of a Masonic dress guideline is from 2011 (pp. 152-3):

“It is recommended and preferred that Masonic dress be worn by the Brethren participat-

ing; worshipful master, senior warden, junior warden, and chaplain if at all possible. Otherwise they should wear dark clothes, dark necktie, black shoes, white gloves, apron, collar and jewel. Attending Brethren should wear dark clothes, aprons and white gloves if possible. The display on the left coat lapel of a blue ribbon two inches long and one-half inch wide is optional.”⁷

At first glance, the preceding information on Masonic funerals (1920 Darrah – see above, 1917 Mackey¹⁰) seems incompatible. However, it is possible that the sources reflect different countries and jurisdictions or a chronological error.

Music at a Masonic funeral

One of the resources many Masonic jurisdictions use (at least to a varying extent) is *The Standard Masonic Monitor by Simons*.¹³ That monitor describes several Masonic funeral services. During those services, music may be played or songs sung. Examples include odes (a poem meant to be sung) in the *Service In Lodge Room* and the *New Service at the Grave*. *Plevel’s Hymn* appears in the *Service at the Grave* and the *New Service*.

David Vinton published *A Selection of Masonic Songs Arranged with Chorusses in Parts and Respectfully Dedicated to the Brethren a Collection of the Most Ancient & Honorable Fraternity of Free and Accepted Masons* (Material Culture of the American Freemasons by John D. Hamilton. the Museum of Our National Heritage, Lexington, Massachusetts 1994, Distributed by University Press of New England. Hanover and London,

page 207). “Vinton is known for having written the words for *Plevel’s Hymm* which is used as a Masonic funeral dirge.”

Interested readers can perform a Google search using the words “Masonic funeral music” to retrieve information, especially about Mozart’s contributions. Finally, a Scottish Rite resource may be found at <http://web.mit.edu/dryfoo/Masons/Misc/rose-croix-funeral.html>.

Examples of Funeral Services of Selected Masonic Organizations

Amaranth Funeral Service: Like other Masonic funeral services, this is performed publicly with friends and family of the deceased present. The ceremony includes officers in assigned roles and places. The officers include royal patron, royal matron, and prelate at the head of the casket, and the associate matron, associate patron, conductress, and associate conductress at the foot of the casket. All of these have a part in the service. Members assemble at the end of the casket away from the family. Members of Amaranth include both women and men and are initiated as Honored Lady or Sir Knight respectively. During the funeral ceremony, the deceased is referred to by their title which is associated with friendship and fraternity. An emphasis is placed on the symbolism of flowers, focusing on fidelity, amicability, immortality, and resurrection. The evergreen is specifically identified with immortality. Included in the service is a request for God’s help to deal with the sorrow of the passing of the Honored Lady or Sir Knight.

Blue Lodge: This is probably the most frequently performed type of Masonic funeral service. The service

will be performed according to instructions from state jurisdictions and, at times, local custom.

For example, the Masonic funeral service in Pennsylvania requires four officers; worshipful master, senior warden, junior warden, and chaplain and includes available brethren. Positioning of the officers is prescribed but attending Brethren may need to take available space into consideration. The wording includes mourning the Brother’s departure as well as a reminder of our own mortality. Prayer emphasizes gratitude for the Brother’s life and asks for help and support of the Brethren and bereaved. A memorial booklet is given to the family of the deceased Brother. Depending on the circumstances, other items such as a scroll containing the Brother’s Masonic record may also be given to the family.

Grotto: An example is provided by the Supreme Council Mystic Order of Veiled Prophets of the Enchanted Realm (<https://scgrotto.org/>). The instructions state that the Grotto service is not to take the place of a Blue Lodge funeral service. Members (called Prophets) are to be clothed in fez, gloves, and arm band. The instructions include funeral services written by different authors. Those instructions vary depending on the location of the service (e.g. funeral parlor or grave). The services may include a record of the deceased Prophet’s Masonic activities. Wording emphasizes the teachings of the order (sympathy and good fellowship) and eternal rest and life. The family of the deceased is comforted, and songs (at times a solo) may occur. The instructions also note that with minor variations, the funeral service may be

used as a memorial service.

Knight Templar: The Templar funeral service has been an essential part of Templar ritual ever since its inception. The funeral service is a reminder that death is inevitable because humans are mortal beings and that death is not the end but a passage of "going home."

During the 1800's and well into the early to mid-1900's, to begin the services, the Templars would form up ranks at the Lodge. They would then proceed to march in procession to the deceased Templar's residence. Today, the procession is not needed as the services are held in a church or at a funeral home.

A Templar cross, the Sir Knight's sword and chapeau, and his officer jewel are all placed on top of the casket. The ceremony is started by the reading of a passage by the eminent commander. It mentions the end of the journey for the deceased and passage into the afterlife. At this time in the modern ritual, the personal and Masonic history of the deceased is read. The prelate, who is the spiritual leader of the Commandery, then reads a lesson from the *Holy Scriptures*. This lesson talks about being in the service of God. The prelate says a prayer for God to quench the sorrow and pain felt from the passing of the Sir Knight. Up until the early 1900's, a hymn was sung at this point by a choir if desired.

The next phase of the ceremony stresses the importance that the Templar sword has with all Templar rituals. At this point, the sword on the coffin is drawn from the scabbard. It is explained that all Templars are taught about the three excellent qualities of a sword. "Its hilt with justice impartial, its blade with fortitude undaunted and its point with mercy unrestrained." The knight templar

longevity and consistency of the sword lesson shows just how important the sword is to Templary.

The final phase of the ceremony is a lesson by the prelate pertaining to the passion cross, the main symbol of Christianity. A cross of evergreen is placed above the breast of the departed Templar. Once the lesson of the cross is finished, the prelate will give one final prayer and tender sympathies to the friends and family. The prelate mentions that the Masonic Templars embrace goes beyond the man and extends to his family as well. The death of a Brother doesn't mean the end of Masonic care.

(Source: Grand Commandery of Knights Templar of Pennsylvania web page: <http://pagrandcommandery.org/>)

Order of the Eastern Star: The funeral service can be held at a church, funeral home, burial site, or at another memorial setting requested by the family or loved ones. The service is performed by various officers: worthy matron, worthy patron, marshal, chaplain, Adah, Ruth, Esther, Martha, and Electa. Officers generally come in single file, some stand to one side of the coffin or urn, and others form the five points of the star on the other side. Any male officer wears a black tux, and women wear white dresses.

Prayer includes references to Christ whose coming to earth was heralded by the star in the East. A floral five-pointed star and associated colors is a focal point of the funeral service. The lessons of the star are expressed by colors representing: blue (fidelity), yellow (constancy), white (light, purity, and joy), green (nature's life and beauty, and red (fervency and zeal); the evergreen is a symbol of immortal life. The service concludes with a prayer that says that bereavement is a

means of drawing closer to God.

(Source: Order of the Eastern Star: www.easternstar.org)

Rose Croix: (It is the authors' understanding that this service applies to the Southern Masonic Jurisdiction of the Scottish Rite) Instructions include that the procession into a chapel is in the shape of a cross. Members exiting from the service also follow specific instructions. The ceremony places an emphasis on the brevity and uncertainty of human life. Dialogue mentions various duties related to sorrow. Music is considered an important element of the service. A cross of roses is used and associated with a sign of admonition. Roses from the cross, along with a memento, are presented to the widow or family members of the deceased at the end of the service. (source: <http://web.mit.edu/dryfoo/Masons/Misc/rose-croix-funeral.html>)

Widow's Sons: This funeral service states where officers and members should be positioned. It acknowledges a member's duty to widows and children and others less fortunate. Dress is specific to the group, including a vest, which has a special place in the service. The vest of the deceased Brother is turned inside out and folded, indicating that it has been retired. The reason for this is that the "colors" of the vest (back patch) cannot be worn in two places (now that the deceased Brother wears them before the Great Architect). (Source: <http://www.pawidowssons.org/>)

Discussion

The Masonic funeral service is an aspect of Masonry that should be emphasized by every instructor and mentor. It is

one of the few Masonic events that the public may witness. Professional behavior at this time of sorrow for the Brother's family and friends is vital. We owe it to our Brothers to make sure that it is done well and with respect for the Brother's wishes. The Masonic funeral service is for the benefit of the Brother's family and friends. Brethren should do all they can to assure that those individuals benefit as much as possible from the service.

The dress code for Masons attending the funeral service should be the same as that required for a Lodge meeting. Appearance is just as important as the ritual work in portraying the Craft in a positive light. While variations occur between jurisdictions and the various Masonic organizations discussed, proper attire reflects the serious duty of a Masonic funeral.

Over time, there have been changes in the way Masonic funerals are conducted. An example is the selected hymns and music played at certain times during the ritual. In the more modern versions of the rituals, from what can be seen, music and singing has been omitted to some extent. Like attire, this reflects regional and local custom.

The Masonic funeral service is a recognition of the deceased and a way to pay final respects to a Brother. All members of the Craft should consider learning the ritual and participating in this unique event.

Conclusion

Since the Masonic funeral service is one of the very few rituals viewed by the public, it is extremely important that this service be done with the utmost care and precision. A Brother has made

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it clear that he wishes to have a Masonic funeral service. It is up to the members of the Craft to make sure this wish is fulfilled in a proper way. That requires preparation and dedication. Our history has seen many great men among our ranks and many great deeds initiated and performed in the name of Masonry. We have a standard to uphold that our forefathers have set for us.

While beyond the scope of this article, Masonic memorial services are another important part of Masonic ritual.

Sir Knight Michael L. Moran is a new member of Lancaster Commandery 13 in Lancaster, Pennsylvania and can be contacted at: mikeleemoran@gmail.com.

Sir Knight Brian J. Wagner is eminent commander of Lancaster Commandery 13 in Pennsylvania and can be contacted at : bjwagscommandery13@yahoo.com.

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THE MASONIC FUNERAL: A FADING RITUAL?

By

Sir Knight Fred M. Duncan

Editor's note

During the month of May when nature seems to be coming alive again after a long, cold winter, we thought it might be an appropriate time to address that Masonic ritual which is most observed by those who are not Brethren of the craft. We have, therefore, included two articles addressing different aspects of this final tribute we extend to our Brethren.

At one time it was said . . . "as General Motors goes so goes the nation." Today, it seems as the nation goes so goes Masonry, well at least Masonic burial formalities! Funeral industry data shows that family values of funerals have drastically changed; that families are starting to question the necessity of funerals; that families want a party or celebration, not a "boring old funeral;" and that people are attending fewer and fewer funerals every year.¹ Data from government mortality rates show that the number of deaths per year is 2,813,503, the death rate is 863.8 deaths per 100,000 population, the life expectancy is 78.6 years, and the infant mortality rate is 5.79 deaths per 1,000 live births.²

The passage of time bends activities, events, and traditions to fit into the fast-paced lifestyles, not for better or worse, but to fit the times, to fit the lifestyles of the moment. No one enjoys a funeral, thus funerals are becoming more of a service of convenience for those involved. Cremation and abbreviated services are looming up as the burial formality of the Millenniums.

Assuming that costs continue to rise as they have been, by 2030 seventy

percent of the funeral decisions may be cremation. (Forest Hill Cemetery). According to AARP, to avoid the costs of a funeral, one in four people say that they would consider a "green" funeral, where their ashes are used to plant trees, an interesting statistic. The term "people" does include us Brothers. It appears that Masonry is going as the nation is going in this area of final rites.

It is not unheard of for Blue Lodges to drape their charter up to thirteen times while having the honor of providing Masonic funeral "formalities" only three times! Masonic funeral "formalities" date back to 1632³ as recorded in The Masons Company of London records and *Preston's⁴ Illustrations of Masonry* (1792, p.118). These "formalities" pre-date the landmarks as we know them. Brothers, you only have to tell the Lodge secretary that you want a Masonic funeral, and a Lodge will grant your request.

To become a Mason, you have declared your belief in God, in the eternal survival of the soul, and in the resurrection; the absence of any one of these would have denied your membership in the ancient craft. The moment a Brother passes, each and every one of his earthly commitments are

over. Delaying the decision “until later” is a blatant abandonment of the Masonic stewardship you have practiced over the years of your membership. A Lodge assists your family through the funeral process, comforts your family, and bestows the Masonic funeral “formalities” on its departed Brother.

Masonic funeral “formalities” publicly display the Masonic compassion, sympathy, and esteem due the family of a passed Brother, an important part of Masonry, and give fellow Masons an opportunity to display the fraternal esteem the deceased Brother had among his Masonic peers.

As Master Masons, we are authorized

to correct the errors and irregularities of our uninformed Brothers. To preserve the reputation of the fraternity unsullied must be our constant care. We are bound by duty, honor, and gratitude to be faithful to our trust. Mason up Brothers; make your arrangements for your Masonic funeral “formalities” today and allow your fellow Lodge Brothers to deliver the Masonic funeral “formalities” you so richly deserve!

Sir Knight Fred M. Duncan is a member of Coer De Lion 1 Pensacola, Florida and can be reached at harmonyblu62@yahoo.com.

Notes

1. 2014 National Funeral Directors Association
2. Mortality in the United States, 2017
3. *Coil's Masonic Encyclopedia*, by Henry Wilson Coil 33°, Macoy Publishing Masonic Supply Company, Inc., New York
4. Preston, *Illustrations of Masonry* (1792 ed. P. 118)

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Leadership Notes

Interest Leads to Inspiration

When was the last time you were inspired to undertake a mission or project in your Lodge, Chapter, Council, or Commandery? Can you remember a specific time?

What was it that inspired you to step up and take action? What was it that you wanted to experience because of the work you were going to undertake?

As you think about it, you will find that you were inspired to do what you did because it met some interest or desire inside of you. Perhaps it was to gain the recognition and appreciation of your brethren. Perhaps it was the self-satisfaction of seeing your work improve the building you love. Maybe it was because you wanted the community to see how Masons create harmony in society.

We do what we do because there is something to gain from it.

A great leader does not dictate how an organization will run. It is a fruitless effort to tell your brother to “do this” or “do that,” because people need an understanding and frame-of-reference for how and when they apply their energy. A great leader will allow the unfolding of good Masonic activity because it is aligned with the intention or desire of the members.

The first thing to remember as an excellent leader is that everyone has an ego. We all do what we do because of the “WIIFM” (What’s In It For Me?) program run by our ego. I am not saying that no one participates in selfless service. Many people do and, selfless service is often a hallmark of a Mason. The problem with selfless service is that the energy is always directed outward, and after time, one becomes drained of their energy and burnout ensues. One cannot give from an empty cup! Think of all those past masters that you have not seen since they installed their successor.

The ego’s needs must be addressed for each individual in order for them to continue to give their energy and time. What they are looking for in the WIIFM are things that meet their interest and inspire them.

This month I challenge you, as a leader, to discover the interests of your members and provide them with the sustenance that satisfies those interests. When the member’s interest is addressed it will spark a renewed passion for the craft and the members will, of their own volition, begin to engage. This leads to inspired activity and Masonic goodwill. Dedicate your interest to the interests of your Brother. Truly endeavor to seek happiness and share that happiness with each other.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Send an email to YRL@YorkRiteLeadership.org for more information.

Yours in Knightly Service,
S. Lane Pierce, KYCH

NEW CONTRIBUTORS TO THE KTEF CLUBS

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James W. Busby, Jr.....	FL	Glenn E. Chandler.....	FL
Vijay K. Chowdhary.....	FL	Austin C. Drukker, Jr.....	FL
Eloy E. Diaz.....	GA	James W. Green.....	GA
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James L. Stout.....	IL	Leslie K. Needham.....	KS
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John H. Jones.....	MN	Danny D. Smothers.....	MO
Thomas A. Collins.....	NV	William E. Cook.....	NV
Charles F. Steiner.....	NV	Thomas X. Tsirimokos.....	NH
Michael Cefaratti, III.....	NJ	Mark E. Megee.....	NJ
Thomas M. Petro.....	NJ	David D. Goodwin.....	NY
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Raymond M. Tomlinson.....	TX	Michael L. Wiggins.....	TX
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Kraig A. Kobert.....	WY	John B. Roden.....	WY

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Garry L. Carter.....	TN	James K. Yoder.....	TN
Kenneth D. Cotter.....	TX	Charles R. Drum.....	TX
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Joseph M. Matthews.....	VA	Kevin S. Richardson.....	VA
William Searcy, III.....	VA	Matthew J. Vepraskas.....	VA
Russell P. Witte-Dycus.....	WI		

knight templar

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.

Templar site Bure-Les-Templiers in France; photos by the editor.





knight templar

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How to join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery Credit is given for participation.

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Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

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Freemasonry and Attitudes

by

Sir Knight Jeffrey Kuntz

Freemasonry is a wonderful thing. I once heard a widely respected Methodist minister, Reverend and Brother Derwood A. Strunk, Jr., give a speech at a Masonic event open to the public. He held up his hand bearing his Masonic ring and basically told those in attendance that the ring represented something just as sacred to him as his church. That seemed to me to be about the most profound statement that I had ever heard in the interest of Freemasonry. Quite honestly, if I may say it, I feel the same way about my Masonic membership.

We live in a time when both the church and Freemasonry are needed perhaps more than ever, yet, both of these grand institutions are suffering from waning attendance and other laxities of our modern society. What I find just as troubling is what appears to be the dwindling status of the teachings and philosophy within the membership of our great fraternity.

Thankfully, there are those among us who are genuinely devoted to Freemasonry, including some of the younger generation who have joined in more recent years. Our hearts must go out to them to show our appreciation and to encourage them to stay devotedly focused on the work and remain active. On the other hand, unfortunately, there are too often a few who join mainly for whatever personal gain they might expect and those who possess but a mere inkling of the real meaning and purpose of Freemasonry.

There seems to me to be a great need for some kind of reform and edification within our noble order. The true purpose and meaning are, at times at least, all but lost. The fellowship is very nice, but the fraternity sometimes appears to be almost reduced to a mere social organization. Freemasonry is much more than that. We need to first keep in mind that this brotherhood of ours is largely founded on Judeo-Christian principles and religious philosophy. These things are also the basis for our love of freedom and humanity as Americans, as are some of the most important documents created by our Founding Fathers, such as the *Declaration of Independence*.

In certain biblical passages, such as in the *New Testament* book of the *Acts of the Apostles*, it tells how the Christians acted and prayed "with one accord." Freemasons are supposed to always be with one accord. There are occasions when this is sadly not the case. As written in certain degree manuals and other rituals such as installation ceremonies, all Masons are coequal. Upon close observation of the interaction among members, both within and outside the fraternal bodies, this sadly but clearly is not always the reality. As in many organizations, cliques are formed. As the apostle Paul wrote in his *First Letter to the Corinthians*: "For there should be no schism in the body; but that the members should have the same care one for another." (12:25, KJV)

Quite frankly, I am disappointed with some of my fellow Masons as I have received impressions of changes with people in general during the last couple or so decades—not for the better. Perhaps it is a proverbial “sign of the times.”

Also, in many organizations, including churches, there are sometimes members, often those in leadership positions, who are afraid of seeing another member receive credit for achieving something or contributing something to the organization. Such behavior is not only unconstructive, but it is just as harmful to the one exercising such behavior as it is to the one to whom it is being directed. It is largely the result of one’s insecurities. Jealousy is infantile and a very ugly thing that can, in fact, be a dangerous thing.

Too often within civic groups, there are a few who are much more interested in promoting themselves than working together with other members for the good of the whole. I remember a middle school teacher of mine telling our class about when, in his high school days, he did rather well in track and field. He admitted that he was driven much more by his ego than by his desire to honor his school. This is weak human nature, which can be expected of a child, but Scripture tells us to give up childish ways as we become older.

I have heard of and have seen situations among Masons, within and without the walls of Masonic buildings, where one member, a supposed Masonic brother of the other, treated the other like a second class citizen. There have been members who have left the fraternity altogether because they were criticized, insulted, or spoken to condescendingly, perhaps for no other reason than the of-

fender feeling the other was not up on the same level as he. Unfortunately, The Masonic fraternity is not devoid of elitism, which is not a Masonic quality.

At times, it seems that there is too much politics and not enough Masonry—too much rivalry and not enough real fraternalism. Egos, envy, and politics need to be put away—once and for all. Such evils have no place in a brotherhood such as Freemasonry. With the exception of fear, egoism is the biggest cause of conflicts between individuals, groups, and even between nations.

People like to feel important. That is human nature, but active civic-minded people must guard against letting their positions or titles go to their heads. We need big men, not “big shots.” I have seen cases when it seemed a member’s main or only concern was to keep advancing, whether it be going through the chairs in all bodies or striving for one distinction, then another. The awards and recognition are good but not the most important things.

I have known of several cases where one in an official Masonic position had virtually destroyed his own Masonic career as a result of an ego gone amok or some other form of misbehavior on his part. Albert Einstein said, “The only thing that is more dangerous than ignorance is arrogance.” Within the Rosicrucian *Code of Life* is written a wise bit of advice: “Hold your office with humility and make it serve the common good.” Another rather sound axiom found in that same code of principles that should be firmly ingrained within the mind of every Freemason reads: “Although it is possible to deceive others, no one can escape Divine justice.”

As an illustration of another kind of

misbehavior in Masonic circles, I was once asked to approach the family of a deceased thirty-third degree Scottish Rite Brother to ask them to return his thirty-third degree ring. I was considerably younger then, but as I look back, one can only imagine how I felt then and now, especially after remembering that the brother once showed me that ring and told me that he would be buried with it. How crass that was, especially toward a fellow Mason and his loved ones! These are the kind of things that create disappointment and put a bad taste in one's mouth among members of the fraternity and those on the outside.

One ambitious member of a certain Masonic body was once gallivanting around actually claiming to other members, including me, that he intended to pay a rather large sum of money to receive a certain high honor in that body. Imagine the gall! That same member later admitted to me that he was called in and castigated for this behavior by the presiding officer. Needless to say, he did not receive that honor he so coveted.

I have heard a couple fellow Masons utter quite boldly that the fraternity should no longer give to charity. This attitude is not only very unmasonic, but extremely selfish. Personally, I believe that, as Freemasons, we are obligated to give to worthy charities. This is very much who we are.

Another problem I see, mainly regarding leaders within the brotherhood, is what they articulate publically regarding Masonry, especially by way of the media. For quite a period of time, our Scottish Rite Valley had some very active and fine musical ensembles, both vocal and instrumental. These groups occasionally performed for the general knight templar

public. I was publicity manager for them, as well as assistant entertainment chairman for the Valley. Whenever issuing a press release, I would make it a point to compose it in a way that would promote the Valley and Freemasonry in general, as well as the musical ensembles. Occasionally, a Valley officer would do an interview on radio or with a local publication, which was fine, but the interviewee would invariably say something negative about the Valley or Masonry in general regarding membership decline or something. Then they would expect to recruit lots of new candidates for initiatory degree work. Poor publicity does not benefit the fraternity.

The aforementioned cases are relatively light. Embezzlement within civic organizations is sickeningly common, even in churches. Regardless of where in the country or in what community you live, you do not have to inquire to any great extent to hear of such incidents. I had heard of one situation where a church secretary used the church's money to buy a new Cadillac. Freemasonry is not immune from this problem, sadly enough. In a small city, a man who was secretary or treasurer of several Masonic bodies was investing the organizations' funds in real estate. I could relate a couple more very serious incidents involving the order, but I am sure you get the picture. Such things happen because of poor organization and lack of oversight. To make it worse, these unfortunate events are published in the newspapers. All organizations should have a good auditing committee or, better yet, a disinterested outside committee brought in for the task.

In closing, I would like to share a quote by Rabbi Harold S. Kushner. It is

one of those somewhat cryptic sayings that makes one stop and think. It goes: "Do things for people not because of who they are or what they do in return, but because of who you are."

I believe in Freemasonry more now than ever. I feel that it is God's work and that it has a lot to offer mankind. If every Mason were really true to the principles of Freemasonry as well as to his faith and his religion, whatever it may be, his

heart and mind would be changed for the good, and there would be a lot fewer or no problems between him and his fellow Masons or, for that matter, between him and any other person.

Sir Knight Jeffrey L. Kuntz is past commander of Baldwin II Commandery 22 in Williamsport, Pennsylvania. He resides at 1610 Comly Road, Turbotville, PA 17772 and can be contacted at jeffkuntz5tiger@gmail.com.

Grand Encampment

Membership Awards

1225-1226 Marvin Dale Thrasher
Bedford Commandery 42
Bedford, IN
1st Bronze

1227 Justin M. Huggins
Lookout Commandery 14
Chattanooga, TN
2nd bronze

1228 James C. McGee
Mobile Commandery 2
Mobile, AL
1st Bronze

1229 Sidney Ray Cooley, Sr.
Lee Commandery 45
Phenix City, AL
1st Bronze

1230 Ohannes H. Antabian
Golden West Commandery 43
Bellflower, CA



1231 Anthony C. McLean
San Diego Commandery 25
San Diego, CA

1232 David Williams
Los Angeles Commandery 9
Van Nuys, CA

1233 Frederick Russell Dixon
Grice Commandery 16
Norfolk, VA
3rd Bronze

1234 Robert D. Maxwell
Clinch Valley Commandery 20
Tazewell, VA

THE MODERN TEMPLAR CRISIS

By

Sir Knight John L. Palmer

Wikipedia defines the word “crisis” as “any event that is going (or is expected) to lead to an unstable and dangerous situation.” I believe that another definition would simply be the word “change.” Most changes lead to instability until an equilibrium can be found for the new state of affairs. Danger generally accompanies change but so does opportunity. A change can take us to a better state or to a worse state and almost always involves crisis. There is an interesting thing about organizational change. Anyone can be the leader of a group if there is no change. You just get elected, thank everybody, shake a few hands, and turn the organization over to your successor. When change is involved, it is an entirely different situation. Successful transition through crisis is dependant primarily on two things, available resources and more importantly, competent leadership that provides vision and inspiration.

Sometimes, in order to avoid the dangers associated with crisis, we simply avoid change, perhaps because we are afraid that we don’t have the leadership skills in the organization to ensure positive results. I wonder sometimes if our organization has been doing that for the last hundred years. Sometimes we need to induce crisis for the preservation of an order we think is worthwhile.

Last month, when I received the grand master’s message for publication in the magazine, I was elated to see that our grand officers had spent the time and effort to formulate a mission statement

and a vision statement for the Grand Encampment. They read as follows:

Mission Statement

To provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.

Vision Statement

Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.

The mission statement of a parent organization like the Grand Encampment is generally slightly different from the mission statement of a subordinate organization such as your local Commandery, although your local Commandery’s mission statement should always support the parent organization’s mission statement. Mission statements are important, because they define what we are here to do. All the decisions we make and all the activities we engage in should be compared to the mission statement. If they don’t support the mission statement, either they should not be allowed to use up our resources, or the mission statement should be changed.

At the beginning of every business meeting of every Commandery, the mission statement and the vision statement of the Grand Encampment should be read along with the mission statement of your local Commandery. If you don't know what the mission is, how do you expect to accomplish it? Does your Commandery have a mission statement? If so, do you know what it is? If not - how's that working for you?

A vision statement describes how it is going to be when we are successfully executing our mission. It is not a statement of how things are now, but rather of a future state of affairs, how things will be when we are doing the mission right. Our new vision statement certainly lives up to that.

One of the most important words in this vision statement is the word "excellence." I find that there is a sort of a continuum of achievement. At the top is perfection, which no one here on earth can attain but all should strive for. Next comes excellence which is achievable and for which we should strive. Below this is mediocrity which most folks are perfectly happy to live with. Look around - it is everywhere.

I am reminded of a story told by Tom Peters, a prominent author and business consultant. It seems that Tom was conducting a two day seminar at a major corporation for its executive leadership team. The subject was excellence in customer service. Near the end of the first day, one of the vice presidents, sitting on the front row, said to Tom, "Tom, you have been beating us up all day about the quality of our customer service. Don't forget that we are no worse than anybody else in our industry." After the meeting ended for the day, Tom went

to a local sign company and had a very large back drop made which he installed behind the curtain on the stage in the meeting room. The next morning, after all the participants had arrived, he had the curtain pulled, revealing the company logo with the motto replaced with the words, "We're No Worse Than Anyone Else." The point was made.

Below mediocrity on the continuum of achievement is something else, but I have never been interested in it enough to even think about what it is called.

There are two things that are remembered over long spans of time such as centuries, excellence and evil. It's good that we remember these things from generation to generation. It's good to remember excellence because it inspires us to achieve the best we can, to benefit the society and civilization in which we live and which future generations are to inherit. Perhaps that is why mankind exists. It is also good to remember evil, because the first element of being victorious is the awareness of the presence and nature of our adversaries. No one remembers mediocrity.

The ancient Templars achieved excellence in many of the things they did. They were excellent protectors of pilgrims, excellent soldiers, excellent farmers, excellent sailors, and excellent bankers. How do I know this? Because they are remembered after 900 years. You see, mediocrity is seldom remembered for even as long as two generations. The Ancient Templars may have been mediocre at some things, but we are unlikely to ever know what they were. One thing the ancient Templars were especially good at was change. Look at the many changing roles they played. They underwent several major role changes during their existence from

1118 until 1307. They must have had some awesome leadership!

The modern Masonic Templars must have achieved some level of excellence at the dawn of the twentieth century also, because at that time, there were nearly half a million of them, drawn from a much smaller population base than we have today. It seems that everyone then wanted to be a Templar! They seemed to do everything in an excellent fashion; look at some of the prizes they gave for winning drill competitions back in those days and the attendance and activities at the Triennial Convocations.

Numbers are not necessarily an indicator of success unless your mission is to achieve great numbers. Numbers do seem to be an indicator of prestige, and prestige is often the result of excellence in something, although sometimes prestige can be the result of less inspiring reasons.

As I get older, I reflect on the symbolism used in our ceremonies. The term “memento mori” is often accompanied by the symbol of the skull and crossbones. It translates in English to, “Remember That You Must Die.” When I was younger, I had an intellectual understanding of this fact, but as I grow older, it has become more of a call to action. One of our most precious resources is time. Few of us know how much time we have left here on earth, but all of us know that this resource is growing smaller with each passing moment.

So what kind of action does this symbol inspire me to undertake? It causes me to constantly reevaluate how I am using my time. When I was very young, I tended to use my time indiscriminately on lots of things, whether they were

important or unimportant, worthwhile or useless. As I grew older, I began to strive to use my time only on things that were worthwhile and beneficial to somebody. Now I further try to limit my expenditure of time and effort to those things which merit my investment, not only to things that are worthwhile and achievable but also to those things in which excellence can be achieved. It is no longer acceptable to spend my time and effort striving for mediocrity, so if the undertaking has little chance of an excellent result because of resources beyond my control, or even because I am not very good at it, it no longer merits my involvement. I try to limit my involvement to activities which are important, worthwhile, and beneficial and from which I can reasonably expect an excellent result, not a mediocre one.

I have been a Templar for forty-seven years now and have predicted for some time that the Grand Encampment is on the threshold of great opportunity because of the leadership lineup we currently have in our elected officer line. We have had some very good grand elected officers in the past, but I don't believe we have ever had four outstanding officers in a row like we have now, at least not since I have been a Knight. Great leadership is essential to great success but does not guarantee it. Some people just refuse to be led. It will be interesting to observe Masonic Templary over the next twelve years to see if we have enough Knights (not just members) who are dedicated to excellence in Templary to enable us to achieve our new vision.

Most of our membership is inactive. They do not participate on a regular basis. Templary is a corporate endeavor, as well as an individual lifestyle. Perhaps some

of those inactive members who are not particularly interested in participating in mediocrity will be interested in investing in excellence and become active again.

We are going through a period of change or crisis whether we want to or not. We are changing from a state of mediocrity either to a state of excellence or to a state of extinction. We have the leadership in place to make this change a positive one. The question is, "Are there enough Knights among our membership who are willing to make the invest-

ment in time and effort that it will take to achieve excellent results in following those leaders and achieving their vision?" Is it just their vision, or is it ours?

Sir Knight John Palmer is past grand master of Tennessee, past commander of DePayens Commandery 11 in Franklin, Tennessee, and managing editor of the *Knight Templar* magazine. He can be reached at ktmagazine@comcast.net.



Al-Aqsa Mosque, the original headquarters of the Ancient Templars on the Temple Mount in Jerusalem. Photos by the editor.



Focus on Chivalry

The *Knight Templar* magazine has, for some time, been publishing articles about the history, philosophy, and symbolism of Christianity, Freemasonry, and Templary. It has seemed to me to be missing something. The three essential elements of Templary are Christianity, Freemasonry, and chivalry. We have had very little content in the magazine about chivalry, and I think it is about time we started putting more emphasis on it. In the future then, we will devote this column to the concept of chivalry, what it is, how we should practice it, its history, why it is important that every one of our members truly understands the concept, and what is expected of each of us as a Christian Knight Templar.

One definition of chivalry is, "the combination of qualities expected of an ideal Knight, especially courage, honor, courtesy, justice, and a readiness to help the weak." Another is "having, characterized by, or arising from a dignified and generous nature." Some synonyms are listed as: big, elevated, gallant, great, greathearted, high, high-minded, lofty, lordly, magnanimous, natural, noble, and sublime. Antonyms for chivalry are: base, debased, degenerate, degraded, ignoble, and low.

Chivalry is more of a concept than just a word. In future columns, we will explore the origins of the word and of the concept and how it relates to us as modern Masonic Knights Templar. We will try to expand on these definitions and to explore the elements that constitute chivalric behavior.

We will also seek to understand how the concept relates to our institution and to define in detail what really constitutes chivalrous behavior in today's world and why the practice of chivalry by each of our Sir Knights is essential to the survival of our institution called the Knights Templar.

We will also compare our current behavior as members, subject to the Grand Encampment, with truly chivalric behavior, so be prepared to feel proud in some areas and to be somewhat uncomfortable in others.

Why am I doing this? I believe that we are at a critical crossroads in the history of our fraternity and that the understanding and the practice of chivalry by each of our members is critical to the survival of the institution.

It seems to me that our modern society is largely ignorant of the concept of chivalry and indeed of what used to be called "common manners." Unfortunately, it seems that our fraternity has increasingly become a reflection of the society in which we live rather than an inspiration for it. Most people respect men who behave in a chivalrous manner, although they seldom understand them.

Let us take a journey in the coming months to understand chivalry, to understand what is expected of us as Knights, and finally, to decide if we, as individual members of the fraternity, really want to put forth the effort to live up to the name of Knight Templar.

“Knights Templar Senior Pilgrimage”

a Pilgrim’s Journey for Sir Knights, Ladies, Friends, and Guests with mild mobility limitations

November 9 – 19, 2020

- This pilgrim’s journey is sponsored by the Knights Templar Holy Land Pilgrimage Committee of the Grand Encampment.
- The itinerary will be adjusted to accommodate those with mild physical limitations. There is still an amount of walking involved. We cannot accommodate wheel chairs or those with significant limitations. Participants must be able to manage themselves, their luggage, and have general mobility on their own.

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*Based on double occupancy
20 minimum participants
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\$500 deposit to reserve your place
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Prayers at the Wailing Wall



Dome of the Rock



Sea of Galilee



Scale Model of the 2nd Temple



Garden of Gethsemane



Masada



Baptismal Renewal, Jordan River



Church of the Holy Sepulcher



Beauceant News



(Mrs. Carl W.) Yvonne Wunsche, supreme worthy president, official visit to Hot Springs Assembly 251 on January 20, 2020. (Mrs. Sherrill) Robin Baker, worthy president.



La Crosse Assembly 215 and Oshkosh Assembly 267 were pleased to welcome (Mrs. Carl W.) Yvonne Wunsche, supreme worthy president and (Mrs. Jay) Nancy Ipsen, past supreme worthy president to the official visit on October 22, 2019.



(Mrs. Martin) Mary Callaway, past president and recorder of La Crosse Assembly 215, was honored to present the newest Sir Knight of La Crosse Commandry 9, Paul Riniker with his life membership to the Knights Templar Eye Foundation from the sisters of La Crosse Assembly.



(Mrs. Carl W.) Yvonne Wunsche, supreme worthy president, official visit to Casper Assembly 70 on November 21, 2019. (Mrs. Edwin) Mary Burgess, worthy president.



(Mrs. Carl W.) Yvonne Wunsche, supreme worthy president, official visit to Tyler Assembly 127 on February 6, 2020. (Mrs. Kenneth) Janet Sheets, worthy president, and two beautiful new sisters.



Knights



at the Bookshelf

By
Sir Knight W. Bruce Pruitt, PGC

The 5-Minutte Ritualist by Kim March, Lewis Masonic, 2018, ISBN 978 0 85318 560, 64 pages.

Mritten by an English past master, this book presents an attempt at a scientific, or at least structural, approach at mastering the art of Memory, specifically directed toward Masonic ritual. This “scientific” approach involves understanding the various levels of input to the brain and how and what we retain of the data we receive. Psychologists use the term “Encoding” to represent the process of connecting what the senses receive into short-term or long-term memory.

The author proposes several tools: E-Bits (small chunks of data), E-Prompts (helps for recall and retention), and E-List (a written guide). Then there are: R-Card (prompter or recall aid), E-Beat (encoding larger works), and R-Prompt (recall and recognition for the above).

The story still begins with the usual practice of breaking ritual into small “chunks” and repeating each one until it is retained. Then one works with the next chunk, memorizes it, and ties the two together. There is nothing particularly new to this approach, because everyone does it to a large degree. Another recommendation is to use small what he calls “recall-cards” as last-minute reminders, using only the first letter of each word. They are to be used for an “over-look” of the ritual just prior to presentation.

The author offers suggestions about “knowing what you are talking about.” Particularly because Masonic ritual contains many words that are not particularly used in present language. Such things as “corporeal,” “allegory,” “slip shod,” “vicissitudes,” and “tessel” are found. To remember them, it helps to know what they mean and in what context they occur.

Section 3 – “Management Toolbox” is comprised of ideas for such things as time management, planning rehearsal, building confidence and competence, and tips for proper presentation. In it are such things as sample plans for daily or periodic times for memory and rehearsal. It is suggested to set up a specific number of minutes for each level of practice. The author discusses overcoming inexperience or natural fear in public speaking. Managing our Amygdala means to control such aspects as sweaty palms, shaky voice, and rapid heartbeat that affect our speaking ability. Glossophobia is a big word for stage fright. There are many methods for

overcoming it, but they all require determination, self-control, practice, and time.

In the last section of the book there are several blank work sheets designed to help the ritualist to utilize the concepts proposed earlier. There are models for the “DIY (do-it-yourself) Encoding-List” and forms for scheduling practice and rehearsal. These would be helpful to the reader who completely follows the process outlined in the book.

The author has done a creditable job of explaining the memory process and has proposed some valuable tools for retention. The concentration with ritual makes his effort particularly useful to Masons. Non-British Masons will need to adapt to the use of British ritual for examples.



Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

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Maryland
Grand Commander 1996
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Died: February 17, 2020

Floyd P. Jenni
Montana
Grand Commander 1984
Born: January 13, 1926
Died: January 27, 2020

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