

Knight Templar

VOLUME LXVII

August 2021

NUMBER 8

BIRTH PLACE of the VIRGIN MARY



**NEWLY APPROVED
FATIGUE CAPS
NOW AVAILABLE**

Reconditioned Jackets with Templar buttons

Only \$169.95

-Flaps on Pockets are **\$19.95** extra if needed.

-Sword Slits are **\$14.95** extra if needed.

-Limited sizes available.

- Add **\$25.00** for sizes 50-52

- Add **\$50.00** for sizes 54-58

- Add **\$75.00** for sizes 60-68

www.lighthouseuniform.com

1-206-282-5600

NEW LONDON
REGALIA & Proudly made
in the USA
UNITED STATES
SWORD COMPANY

One Harmony Place
New London, OH 44851

Call to request your free catalog.
We also do refurbishing
Contact us for more information
email: info@newlondonregalia.com
1-800-634-8253 • FAX 419-929-0122

For all your KT & Regalia needs
www.newlondonregalia.com

Jeffrey N. Nelson
Grand Master

Jeffrey A. Bolstad
Grand Captain General and Publisher

200 Big Pine Trail
Lakeside, Montana 59922

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.

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
Benjamin Williams
Associate Editor

Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476

E-mail: editorknighttemplar@gmail.com

The cover photo is of the traditional birthplace of the Virgin Mary near the northeast corner of the Temple Mound in Jerusalem and was taken by the editor.

Contents

Grand Master's Message

Grand Master Jeffrey N. Nelson 4

A Rule of Life

Sir Knight Elijah C. Mills 7

The History of the Knights Templar and the Sublime Teachings of the Order

Sir Knight George S. Blackie, M.D.
and Sir Knight Kenneth C. Jack 21

The Charm of a Beautiful Masonic Vesta Case

Sir Knight James A. Marples 24

The Case of the Missing Mason

Sir Knight Robert E. Burleson, REPDC 26

The Attestation of Faith for All New Sir Knights

Sir Knight Paul Erickson 34

Features

Prelate's Chapel 6

Beauceant News 12

The Knights Templar Eye Foundation 14-17, 20

Grand Commandery Supplement 18

Leadership Notes - Leadership as a Past Master 28

Knights Templar Holy Land Pilgrimage 30

Grand Encampment web site: www.knightstemplar.org

www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Greetings Sir Knights. It has been a distinct honor and privilege to serve as your grand master this triennium. It has been quite a journey, especially these last eighteen months. The novel coronavirus – SARS CoV-2, the virus that causes COVID-19, exploded onto the world stage in late 2019, causing social and economic disruption, including disrupting the operations of the Grand Encampment. However, pandemic innovations will transform the future.

Fortunately, this *annus horribilis* did not deter us. We were able to move almost seamlessly from the physical world to the virtual world. Our last physical event was the 2020 East Central Department Conference, and we were able to resume meeting in person 455 days later at the 2021 Southeastern Department Conference. During this period of restricted travel and social distancing, we all became familiar with various virtual or remote conferencing platforms. However, along with challenges come opportunities. By embracing this technology, we were actually able to attend many more conclaves and events than we could have attended physically, and we successfully completed all necessary Grand Encampment and Eye Foundation business.

Commanderies embraced this technology. Some, I will admit, more enthusiastically than others. As we navigate this paradigm shift, it will be one of our challenges to integrate virtual technology into the practice of Templary.

I have had the privilege of serving with an outstanding corps of officers. Each contributed his life experiences and talent to the project, enhancing the team. Each grand master considers his group of department commanders to be the best ever assembled, and I am no different in this regard. Each encountered challenges, some unique, as a result of the pandemic, which they dealt with creatively and ultimately successfully.

We hope you are planning to attend and have registered for the 68th Triennial Conclave. The Sir Knights of North Dakota and Minnesota are very much looking forward to welcoming you to Minneapolis, the City of Lakes. We are pleased to confirm that historians and authors, Scott Wolter and William F. Mann, will present their latest research on Sunday afternoon. There will also be a book signing following their presentations.

Courteously,

Jeffrey N. Nelson, GCT
Grand Master



Knight Templar Magazine Available on Your Smart Phone

The *Knight Templar* magazine is now available on your smart phone including your state supplement. 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/>.

MILFORD COMMANDERY N^o. 11

Complete Summer Uniform \$205

*Includes: Battalion Cap,
Shirt, Collar Brass, Brass
Nameplate, Cap Badge,
Orders Bar, Tie and Tie Clasp
Caps, Brass & Accessories
also Available Separately!*



**www.milfordcommanderystore.com
store@milfordcommandery.com**

155 Main Street, Milford, MA 01757 • 508.482.0006



All Proceeds go to
the Knights Templar
Eye Foundation!



Prelate's Apartment

by

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

Fratres and Friends,

This is the final Prelate's Apartment message I will write for the magazine, and I wanted to keep it short and simple.

Thank you for the opportunity to serve you these past three years. It has been an honor I never expected and an opportunity that I am glad to have had. Thank you, grand master, for the appointment.

Over these last thirty-six months, I hope my messages to you have been thought-provoking and interesting. I have been blessed with some wonderful feedback—positive and negative. Also, I have heard from brothers whom I have not heard from in decades—old family friends who I haven't seen since my father's funeral in the mid-1990s. It shows the universality of our Fraternity and the brotherhood we all share.

Many thanks for the time we have shared together. May God bless you and keep you. I look forward to standing with you as we continue as soldiers of Christ, defenders of the innocent, and coworkers in the Gospel.


Courteously yours in Christ,

Art



A Rule of Life

By
Sir Knight Elijah C. Mills

ne thing I find particularly lacking in our modern Templary is a focus on the monastic part of monastic warrior. We talk at length about how valiant our historical forebears were but not so much about their deep piety and devotional lives. Particularly what I find lacking is any discussion on how to live a rule of life – a rule of life being a set of devotional practices to enhance the spiritual life. Particularly, how a rule of life can inform the Christian of today's pandemic and give us grounding and a rhythm we might otherwise lack.

A rule of life can only be understood from having a greater understanding of the historical formation of monastic communities in the Western Church. It was the foundation of first the Christian communities following the collapse of Rome, of then the military orders of the Crusades, and finally of the medieval craft guilds which gave birth to our speculative Masonry. Although the Eastern Church has a lovely monastic tradition, it is almost entirely distinct from the Western one which forms the present topic and upon which I will focus today. To truly understand living a rule of life today in the Templar tradition, we must go back to the founder of modern monasticism, St. Benedict, in the 6th century.

St. Benedict of Nursia (c. 480-547) lived in Italy while the Roman Empire was disintegrating. Although the collapse of the knight templar

Roman Empire is today understood more widely as the rise of the provinces and the spread of power from Rome to what is today Western Europe, to live in Italy was to be in the midst of turmoil throughout this century. Rome had fallen to barbarians in 410 and was sacked again in 455. Romulus Augustus, the last emperor, was deposed in 476 (four years before St. Benedict's birth), but Theodoric of the Ostrogoths maintained a long peace during his reign from 493-526. Upon his death, Justinian of the Eastern Roman Empire tried to regain the capital, and the remaining years of the century were constant war and bloodshed as other barbarian tribes invaded the Italian peninsula. Sometime during the reign of Theodoric, a young St. Benedict left his hometown of Nursia and went to school in Rome. However, he quickly became disgusted by the paganism and the fallen state of the Church there and renounced the world to live in a cave in Subiaco, some thirty miles east of Rome. Evidently, he had undergone some great religious conversion, but we have no details of this period of his life. After a fashion, he had attracted the notice of the townsfolk and subsequently other monks in the area who petitioned him to become their abbot, or head of a group of monks. He agreed with reluctance. After some time, these recalcitrant monks appear to have changed their minds and attempted to poison him.

This goes to show that no good deed goes unpunished. Later on, another group of monks sought to join him, and he eventually established twelve monasteries of twelve monks each. Dissatisfaction at the envy of local clergy again led St. Benedict to abandon this group, and he took his core group of disciples to establish a monastery on the mountain above Cassino, about eighty miles south of Rome. His fame as a holy man spread, and eventually he had the king of the Goths, Totila, paying him court. Around the year 547, he died. Our only source of information on his life comes from Pope St. Gregory the Great in the second book of *The Dialogues* which contains these relatively meager biographical facts. Other than this, we have only the rule which he wrote that set out the “beginners” guide to his monastery and how one can approach living a rule of life, calling it “a little rule for beginners.” He sought to lay down “nothing harsh, nothing burdensome” in an attempt to correct from the overly prideful and torturous scattered rules which predated this. This rule grew in popularity until it became the foundation of all monastic life in the Western Church, including the *Rule of the Templars*. This rule is still studied today; indeed my own rule is influenced by it, and communities dedicated to St. Benedict, both monastic and lay driven, thrive across the globe. In a way, that truly demonstrates the timelessness of our order and fraternity. There are some elements of the rule which demonstrate historical monasticism from 1,500 years ago and provide inspiration for how to rightly order our lives today.

There is a great edition of the *Rule*; it can be purchased on Amazon for around four dollars and contains a very short introduction, but it is primarily just the *Rule* translated into English.¹ A very large part

of the middle section of the *Rule* is based on very practical matters. There are instructions on when to say which *Psalms* and at what point throughout the day, who should perform which labor, and especially how to correct faults. St. Benedict is very strict in how early to start the day and that it be divided into prayer, sleep, and manual labor, all being in three equal segments of eight hours. Alarming to us today, the first monastic hour, however, began at three in the morning. Given the lack of adequate light, even in Italy which gets more sunlight, this was almost entirely in the dark, so the monks were expected to have these prayers and all the *Psalms* memorized. Immediately, however, St. Benedict recognizes our fears and writes, “That he may not plead lack of resources as an excuse, he is to remember what is written: ‘Seek first the kingdom of God and his justice, and all these things will be given you as well’” (Matt 6:33), and again, “Those who fear him lack nothing” (Ps 33 [34]:10)² which serves as a strong reminder that when we often feel worried or unsure if we can accomplish a task, we must instead trust that we will be given the strength and ability to perform all tasks set before us by our divine creator.

Particular to us as Templars, he writes in the fourth chapter of his rule that his monks must, “relieve the lot of the poor, clothe the naked, visit the sick (Matt 25:36), and bury the dead. Go to help the troubled and console the sorrowing.”³ In this way, the core of monasticism both from the sixth century through our modern Templar ritual is to “let your light so shine before men” in order to live a life set apart from the world. Masonry as a whole is entirely devoted to living life apart from the rest of the world, not because we are better but because we call ourselves to

a life of service to God and our neighbor that glorifies his Son, our Savior, and ministers to the least among us.

Although the *Rule* is endlessly interesting and can be read many times at different points to give insight both into our lives and faith, there is one final thing worth mentioning that I found interesting: Chapter fifty-eight of the *Rule* details how to receive brothers who petition a monastery for admission. St. Benedict requires that a petitioner knock on the door of the monastery for four or five days before he is received into the house. Thereafter, he is housed with the novitiates and follows their pattern of study, prayer, and sleep. A senior is appointed to look after the novitiate who “looks after them with careful attention”⁴ and who’s duty it is to tell the novitiate of the hardships and difficulties which will plague his path if he seeks to continue. After two months of so living, the novitiate is read the entirety of the *Rule* to see if he desires to continue with the line, “This is the law under which you are choosing to serve. If you can keep it, come in. If not, feel free to leave.”⁵ This is repeated at the six-month mark and then again after four more months. At this point he is able to be fully obligated as a brother monk and can no longer easily leave the monastery. I think the impact of this organization, so universal and widespread across medieval Europe, is clear in our own ritual.

Fast forward 600 years give or take, and we arrive at the formation of the Templars and the creation of their *Rule*. Initially in 1119 or 1120, Hugh de Payens and his knights swore oaths before the patriarch of Jerusalem and attached themselves to the regular canons of the Holy Sepulchre who lived by the rule of St. Augustine. The Templars were given their own

Rule, now called the *Primitive Rule of the Templars*, at the Council of Troyes in 1129 (ten years after their formation); this rule was to be based on the Cistercians and was authored primarily by St. Bernard of Clairvaux. Unfortunately, from an historical perspective, the *Rule of the Templars* was constantly added to over their 150 years, often without revision, so there are a great many repetitive passages. Also, there are no complete, extant copies of the *Rule*, which were likely destroyed in the persecution of 1307-1312, and the commonly available translation by J. M. Upton-Ward which I used is based on the 1886 edition by Henri de Curzon based on the manuscripts found in Paris, Rome, and Dijon. Although the initial vow of obedience to a *Rule* came under the authority of the community of St. Augustine, ten years later at Troyes, they switched to their new benefactor (now Saint) Bernard the great founder of Clairvaux and champion of the Cistercians. If you’re wondering why we are now on to the Cistercians, they were the recently formed reform branch of the Benedictines who followed St. Benedict’s rule. Indeed, Schnuerer, in his *Die Urspruengliche Templeregel* (Freiburg 1903), lists thirty clauses in the *Templar Rule* which are literal borrowings from St. Benedict’s “*Little Rule*.”

The thing that really matters in both the *Primitive Rule* and the subsequently promulgated hierarchical statutes is the practical and mundane aspect. Far from being some grand metaphysical document, the *Rule of the Templars* is as boring and down-to-earth as can be imaged. There are sections on bed linen, shoes, diet, when to stand at church, and all manner of mind-numbing detail, including the military arrangement when travelling, camping, etc. It is very easy to fail to see the Templar for-

est for the trees; what the *Rule* really is, is an agreement for a community to live as one. Everyone had a place, a purpose, and a goal. It was ordained and described in advance how people should act according to their station and responsibility (those who erred were called to repentance or removed from their job for failing to do it and placed somewhere where their gifts might be better used) and gave the Templars a social compact. It should more literally be thought of as a constitution, as it governed both their responsibilities as well as their rights. The thing that strikes me most about the *Rule* is that we have nothing of the sort in the modern Templar orders.

The initiatic experience in the Order of the Temple briefly mentions how the medieval knights were both monks and pilgrims (this is reflected in the years of pilgrimage) and then later reminds us that the warlike spirit of the ancient order has passed away. However, I find it striking that the monastic spirit, that rhythm of living a life according to a rule, is absent, not only in reality but even in suggestion from the order. Of course, none of us are really capable of living a full monastic life – to do that would be to entirely surrender the outside world and live in a monastery. What we can do, however, is take some inspiration from our holy brothers who have gone before to give us inspiration, particularly in this time of international crises.

So what does a rule actually look like?

Although the modern Benedictines follow a rule almost exactly like the one I discussed earlier, we need something a little more flexible today. Most of us are not eager to awake at 2:30 in the morning to shuffle down to a chapel in the dark and

chant plainsong Psalms, as pretty as they might sound. What we can take away from the monks are two main things: first, the importance of community in prayer and second, the setting aside of portions of the days for acts, outside of the obvious hours in church, as a sacramental way of living the Christian faith in the world.

At the heart of the *Rule of St. Benedict* and of the ancient Templars, operates community. We cannot be Christian in isolation. All Christian activity from the foundation of the Church on the day of Pentecost through today is fundamentally communal. Mass or similar divine services have always been about gathering together to share, bless, and strengthen each other. This is highlighted by Our Blessed Lord in the Gospel according to St. Matthew where he says, “For where two or three are gathered together in my name, there am I in the midst of them.”⁶ Jesus does not say “where one of you believes, I am there.” Surely this is still true, but it is meaningless to be Christian in isolation when the Church’s one foundation is Jesus Christ whose ministry was as public as can be. In fact, as Kenneth Leach points out in his book *True Prayer*,⁷ the word “private” in fact comes from the Latin *privatio* which means robbery.⁸ In this way, the Commandery as well as all Masonry is an extension of that communal need. Surely one is still a Mason outside of the meetings, even if he never attends, but to truly live the Masonic life is to participate in the work of a Lodge, Commandery, Tabernacle, or other body. This is perhaps the easiest part of a rule of life and one we probably all do already to varying degrees. It is not difficult to attend some form of corporate worship, even via Zoom or Facebook live these days, and I hope that we all practice some form of that already.

What is harder to have readily in our lives is some form of regimented personal devotions. Prayer is to internalize the Incarnation.⁹ What is evident from the monastics of the early church through to our Templar ancestors is how essential not only prayer is but to have a formalized schedule around it and to include devotional choices. Many of you might have observed this in the past already. Abstaining from meat on Fridays and giving up something for Lent are two widely observed practices. What I would suggest, however, is to spend some time setting out a reasonable goal of personal devotions to help deepen your faith. What is most important to keep in mind, however, is: first, don't overdo it; and second, when you fail one aspect of it, don't be discouraged and abandon the whole project. I have an ever evolving personal rule that I fail almost as often as I succeed at it. Rather than be upset, I recognize the mistakes and failures and return to the pattern as best I am able. Don't beat yourselves up for not being perfect. Remember that only Jesus was perfect, so you won't ever be. The goal of a rule of life is to set aside some part of your day, to sanctify it, and to bring more awareness of your spiritual life to the fore. As St. Benedict brilliantly pointed out in his

31st chapter, the cellarer of a monastery is to treat all of the objects under his care, including the commonest utensil used at dinner, as "sacred vessels of the altar."¹⁰ So too should we treat even the most mundane objects in our path as holy objects. The earth and all that is in it is the Lord's, for he made it. A former monk, now priest, once told me that they were told to begin and end every day at the side of their bed on their knees in prayer. When they inevitably forgot to do so, the first thing they should do is immediately take that chance to pray and acknowledge their failure but also to know that they can improve with God's help. In this way, I encourage you all to think of some devotional practice, endless inspiration for which exists already in various denominations, and attempt to incorporate it into the rhythm of your life so that your life will not just be your own, for it was not yours to begin with, but so that it follows and is in communion with the entire Church throughout the ages.

Sir Knight Elijah C. Mills is junior grand warden of the Grand Commandery of the District of Columbia and can be contacted at elijahcmills@gmail.com.

Notes

1. St. Benedict and Timothy Fry, *The Rule of St. Benedict in English* (Collegeville, MN, MN: Liturgical Press, 2018).
2. Ibid. 2:35-36
3. Ibid. 4:14-19
4. Ibid. 58:6
5. Ibid. 58:10
6. Matthew 18:20, KJV
7. Kenneth Leech, *True Prayer: an Invitation to Christian Spirituality* (Harrisburg, PA, PA: Morehouse Pub., 1995).
8. Ibid. pg 8
9. Ibid. pg 13
10. Rule, 31:10
knight templar



Beauceant News



Georgia State Assembly at their official visit of Supreme Worthy President Mrs. Carl Wunsche on May 15, 2021. (Mrs. Steven A.) Sherri Kirk, worthy president, presided.



On May 24, 2021, (Mrs. James) Donna McGee, worthy president, presided at the official visit of Supreme Worthy President Mrs. Carl Wunsche to Mobile Assembly 237 in Alabama.



(Mrs. Kenneth) Judy Thompson, worthy president, welcomed Supreme Worthy President Mrs. Carl Wunsche at the official visit held on May 26, 2021, to Ocala Assembly 249 in Florida.

Las Vegas Assembly 207, Nevada

Submitted by: (Mrs. Leeland) Sharon Duffin, recorder



Sister Sylvia Ching, the last presiding president of Honolulu Assembly 133 met with SOOB members at the Kahala Mall, Honolulu, Hawaii, so she could present the twenty-five year pins and letter from Supreme Worthy President (Mrs. Carl W.) Yvonne Wunsche and twenty-five year membership cards to Mrs. Pat Lau, Mrs. Dorothy Mau, past president, and Mrs. Sylvia Ching, past president.



Happy 94th birthday to our sister Dorothy Mau. Dorothy had a wonderful two days of celebrating this special milestone in her life. She first celebrated the day before sharing cupcakes with her sisters from Las Vegas 207 on a ZOOM meeting. The next day the celebrations continued with her daughters Blossom and Beverly (both members of Las Vegas) and her grandson with a lunch and a beautiful cake.

53rd Annual Voluntary Campaign Final Report

July 1, 2020 - May 15, 2021

State	Contributions Only - used for awards					Contributions + Trusts + Wills	
	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2021	Active Member Per Capita Average	Per Capita \$ Rank	Cumulative Total	Total \$ Rank
Total	\$1,390,186.28		68,581	\$20.27		\$2,158,267.08	
<i>Knights Templar</i>	\$33,749.43					\$33,749.43	
Alabama	\$30,432.66	17	1,004	\$30.31	10	\$31,434.28	17
Alaska	\$5,620.00	46	349	\$16.10	29	\$5,620.00	47
Arizona	\$14,172.00	28	526	\$26.94	15	\$29,289.00	18
Arkansas	\$9,277.63	33	672	\$13.81	34	\$9,277.63	34
Austria	\$0.00		15	\$0.00		\$0.00	
Brasil	\$0.00		717	\$0.00		\$0.00	
California	\$63,023.01	4	2,161	\$29.16	12	\$68,023.01	7
Colorado	\$31,630.85	15	703	\$44.99	5	\$206,630.85	4
Connecticut	\$32,034.23	13	593	\$54.02	4	\$32,034.23	16
Croatia	\$0.00		48	\$0.00		\$0.00	
Delaware	\$1,610.00	51	203	\$7.93	48	\$1,610.00	51
District of Columbia	\$9,491.00	32	216	\$43.94	6	\$9,491.00	33
Florida	\$50,999.07	8	2,672	\$19.09	27	\$66,221.58	8
GE Subordinate - Asia Pacific	\$210.00	54	133	\$1.58	54	\$210.00	54
GE Subordinate - European & Africa	\$970.00	53	252	\$3.85	53	\$970.00	53
GE Subordinate - Latin America &	\$1,260.00	52	289	\$4.36	51	\$1,260.00	52
Georgia	\$25,350.62	19	1,974	\$12.84	37	\$25,350.62	20
Hawaii	\$2,435.00	50	217	\$11.22	42	\$2,435.00	50
Idaho	\$12,344.00	31	211	\$58.50	3	\$12,344.00	32
Illinois	\$30,605.93	16	2,960	\$10.34	43	\$296,017.04	1
Indiana	\$20,964.64	20	2,520	\$8.32	47	\$20,964.64	24
Iowa	\$14,127.00	29	1,105	\$12.78	38	\$22,261.14	21
Italy	\$0.00		640	\$0.00		\$0.00	
Kansas	\$7,349.00	38	774	\$9.49	44	\$7,745.91	39
Kentucky	\$17,654.92	23	2,061	\$8.57	45	\$17,654.92	26
Louisiana	\$13,701.00	30	924	\$14.83	30	\$13,701.00	31
Maryland	\$33,540.05	11	937	\$35.80	8	\$33,540.05	14
Mass/Rhode Island	\$57,221.00	5	1,930	\$29.65	11	\$57,221.00	9
Mexico	\$0.00		197	\$0.00		\$0.00	
Michigan	\$17,393.00	24	1,473	\$11.81	40	\$22,234.12	22
Minnesota	\$18,963.12	22	915	\$20.72	22	\$18,963.12	25
Mississippi	\$4,965.00	47	1,176	\$4.22	52	\$4,965.00	48
Missouri	\$20,479.71	21	1,559	\$13.14	36	\$21,809.34	23
Montana	\$7,826.00	37	560	\$13.98	33	\$7,826.00	38
Nebraska	\$33,034.00	12	562	\$58.78	2	\$33,034.00	15
Nevada	\$9,228.00	34	341	\$27.06	14	\$9,228.00	35
New Hampshire	\$5,905.06	43	294	\$20.09	24	\$5,905.06	44
New Jersey	\$14,986.00	26	695	\$21.56	20	\$14,986.00	30
New Mexico	\$5,990.00	42	288	\$20.80	21	\$5,990.00	43
New York	\$34,334.00	10	1,401	\$24.51	16	\$34,334.00	13
North Carolina	\$31,973.50	14	2,175	\$14.70	31	\$42,973.50	11
North Dakota	\$6,290.00	40	222	\$28.33	13	\$6,290.00	41
Ohio	\$236,574.11	1	6,010	\$39.36	7	\$246,133.40	2
Oklahoma	\$15,425.00	25	1,157	\$13.33	35	\$15,425.00	28
Oregon	\$5,876.51	45	484	\$12.14	39	\$5,876.51	46
Panama	\$40.00	55	155	\$0.26	55	\$40.00	55
Pennsylvania	\$86,768.54	3	3,723	\$23.31	18	\$207,044.94	3

53rd Annual Voluntary Campaign Final Report

July 1, 2020 - May 15, 2021

State	Contributions Only - used for awards					Contributions + Trusts + Wills	
	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2021	Active Member Per Capita Average	Per Capita \$ Rank	Cumulative Total	Total \$ Rank
Philippines	\$2,880.00	49	517	\$5.57	49	\$2,880.00	49
Portugal	\$0.00		202	\$0.00		\$0.00	
Romania	\$0.00		524	\$0.00		\$0.00	
South Carolina	\$26,058.26	18	2,223	\$11.72	41	\$26,058.26	19
South Dakota	\$6,276.00	41	306	\$20.51	23	\$6,276.00	42
Tennessee	\$55,433.01	6	2,798	\$19.81	26	\$56,349.09	10
Texas	\$86,811.93	2	5,373	\$16.16	28	\$171,092.64	5
Togo	\$0.00		84	\$0.00		\$0.00	
Utah	\$5,879.95	44	258	\$22.79	19	\$5,879.95	45
Vermont	\$6,331.90	39	269	\$23.54	17	\$6,331.90	40
Virginia	\$53,692.68	7	1,508	\$35.61	9	\$90,852.68	6
Washington	\$34,644.96	9	508	\$68.20	1	\$34,644.96	12
West Virginia	\$8,055.00	36	1,762	\$4.57	50	\$8,055.00	37
Wisconsin	\$4,895.00	48	577	\$8.48	46	\$17,526.54	27
Wyoming	\$8,896.00	35	444	\$20.04	25	\$8,896.00	36

MAYO'S

* **Knights Templar Uniform - \$160**

Red, Green, Purple Blazers

Starting at \$80

Tuxedos - \$150

Drill Shoes - \$55

Ties - \$15

1121 Broad St - Wesmark Plaza

Sumter, SC 29150

By Phone: (803) 773-2262

Online: Mayosdiscountsuits.com



Scientific Advisory Committee Meeting

PEDIATRIC OPHTHALMOLOGY GRANT REVIEW 2021

Annually, the Knights Templar Eye Foundation (KTEF) holds a meeting in mid-March in Dallas with the officers and trustees of the Foundation and ten doctors, specializing in pediatric ophthalmology, from many leading hospitals and research institutions throughout the country, to review grant applications and recommend which applications, based on the merits of the proposal, should be funded with a grant.

Because of the evolving COVID-19 (Coronavirus) pandemic, for the second year this annual meeting took place, not as a physical meeting, but it was held using ZOOM.

The meeting started at 9:30 a.m. CST and concluded at 4:00 p.m. CST. Our conference allowed everybody to view and share our personal computer screens so they could track the scoring of grants as they were recorded after each grant was discussed in detail.

Our meeting ended with twenty-eight total Competitive Renewal & Career Starter Grants for a total of \$1,957,897 recommended by the Scientific Advisory Committee (SAC) doctors and later that night approved by the KTEF Scientific Advisory Committee.

Check Presentations and Website Update

Because of the pandemic, we are sorry to say that we will not be making personal presentations of the checks again this year but instead will be mailing the checks directly to the grant recipients. Our website <https://www.ktef.org/grants> has a complete list of the grants that were approved along with the specific research.

Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the top of the page and select "Archives." The archives include an index.

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>.

The History of the Knights Templar and the Sublime Teachings of the Order

Forth in a series of four articles

By

Sir Knight George S. Blackie, M.D. and Sir Knight Kenneth C. Jack

**The History of the Knights Templar and the Sublime Teachings of the Order,
An Address Delivered to the Nashville Commandery of Knights Templar, on Ascension Day, May 6, 1869.**

Continued from the July issue

Well might they rejoice! Well may we,
holding this as the firm faith of our order,
our consolation in trouble, our hope of
glory, rejoice with them.

“Jesus hail! Enthroned in glory,
There forever to abide!
All the Heavenly Hosts adore thee,
Seated at thy Father’s side!
There for sinners thou art pleading,
There thou dost our place prepare,
Ever for us interceding,
Till in glory we appear.

Worship, honour, peace, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give!
Help! Ye bright angelic spirits,
Bring your sweetest, noblest lays;
Help to sing our saviour’s merits,
Help to chant Emmanuel’s praise.”

“Therefore, with angels and
archangels, and all the company of
heaven, we laud and magnify his
glorious name, evermore, praising
Him, and saying ‘Holy, Holy, Lord
God of Hosts! Heaven and earth
are full of the majesty of thy glory!’”

destinies of nations, pulling one down
and setting another up, managing them
all with their kings and their people, their
wars, their trade, their politics, and their
arts and sciences, as clay in the hands of
the potter, fulfilling His will and not their
own. He sitteth between the cherubim,
and He alone is the ruler, but my knightly
brethren, we must never forget that He
is not only a divine but a human ruler.
Never forget the blessed thought that
there is a man in the midst of Heaven,
that Christ has taken forever His man-
hood unto God, and that all judgement
is committed to Him, because He is the
Son of Man and can feel for men and
with men. Christ’s humanity is no less
now than when He wept over Jerusa-
lem, and therefore, we may and must
believe that while He is the very God of
very God, yet his sacred heart is touched
with a feeling for our infirmities, a di-
vine compassion for our follies, a divine
regret for our failures, and a divine pity
for the ruin we often bring on ourselves.
Mankind is a diseased race, and it must
pay the penalty for many an age to come,
and suffer, and sorrow, and die, but not
forever! For what mean these words of
our blessed Saviour,

Our Lord is now on high, ruling the
knight templar

“If a man keep my saying, he

shall never see death,”

and again,

“He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth shall never die. I am the resurrection and the life.”

Surely if these words mean anything, they mean that those who die in the faith of Christ do not really taste death; that to them, it is only a change of state; that at once they pass into some new life, unchanged and purified from earthly stain, but the same living, active, and thinking beings we now are.

Death is not death that leads us in a moment from darkness to life, that permits us, by the perfection of sight through faith, to see Him in whom we believe. Death is not death if it brings us nearer to Christ. Death is not death that restores the child to the parent that has gone before. Death is not death if it rids us of all doubt and fear, of all space and time, of all which space and time can bring forth and then destroy. Death is no more, for Christ has torn out his sting and swallowed him up in victory. Let us then live so as to view death as a pleasant relief, and remember that, by its mysterious aid, our heavenly-guided soul shall glide, free from all earthly grossness, upward where,

“attired with stars, we shall for ever sit, triumphant over death, and chance, and thee oh Time!”

The grand Masonic virtue of charity was one of the sacred teachings of our blessed Redeemer. He left the glories of

heaven to visit a lost world, came on a work of mercy to scatter health around Him, to give eyesight to the helpless blind, to bid the lame to walk, to feed the hungry and cause the very dead to rise to life and joy, and to sustain the weeping widow and wipe away her tears.

“He wept that men might never die; He seized our dreadful right, and bore the mountain from our guilty world.”

As was the Founder, so is the religion He established. It teaches us to feel each other's sorrows, to seek each other's good; to breathe affection and forgiveness instead of malice and anger; to build asylums of comfort and repose for the aged and the halt, the maimed and the blind, the widow and the orphan; and to found hospitals for the sick and poor; to provide for man's deathless interests by erecting temples for religious worship where the ignorant may be instructed, the guilty pardoned, and the polluted sanctified and made acceptable for heaven.

Other religions are a failure in this. Christianity alone is benevolent. Infidelity is cruel, earthly, sensual, and devilish. Witness its day of triumph in France! It opened the gates of the Bastille only to lead the inmates to the guillotine! As is Christianity itself, as was its Founder, so must also the disciple be; he must visit the fatherless and widows in their affliction and wipe away their tears. We Knights have made a public profession of religion and the cause in which we will wield our sword. We are sworn followers of the cross. Do we often reflect on what following the cross is? What is required of us? We must become poor in spirit,

august 2021

meek, and humble as little children; penitent for sin, and perfect and pure, as He is pure. Denying ourselves, we must crucify the body and mortify the flesh, we must subdue inordinate desires, set our affections on things above, hunger and thirst after righteousness, forgive our enemies, submit to persecution for Christ's sake, and exercise a constant watchfulness over ourselves and against the world and the devil. Should our right hand offend, we must cut it off. Should our eye offend, we must pluck it out. We may not substitute something else for the cross; no philosophy, no morality, no painful penance. There is no neutrality in our war. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." When Christ comes to judge the world, all who will not have taken up the cross will be regarded as enemies; instead of the crown, they will have a curse; instead of the glories of the right hand, the miseries of the left, and everlasting fire, with the devil and his angels.

By union, we must rout the enemy and gain the victory. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." Not only is it good and pleasant, but it is essential to success. As Christians, we have a mighty work to do. Union is strength in religious as well as in military tactics. "United we stand, divided we fall!" As great military commanders plan to divide the enemy's forces in council and field, so likewise, the devil plans to divide the Christian army. Our great Head has furnished us a principle which nourishes, binds, and consolidates the members of the body together. If this principle is neglected, the army of the cross is easily dispelled. The principle is

knight templar

love. Aesop tells us of an old man who lay dying and called his sons around his bed, and to show them the necessity of unity, he commanded a bundle of sticks to be brought before him. Beginning with the eldest, he asked him to break the bundle, but he could not. The next was called, and all failed to the youngest. He also failed. The old man cut the cord which bound the sticks together, and they were easily broken one by one. Love is the cord which binds us together. Union alone supplies the lack of numbers, of talents, and of wealth. You, eminent commander, are the leader of our army. We are bound to you and sworn soldiers of the cross. If every one of us rallies round that standard and all are determined to conquer or die, nothing can stand before us; we will drive back all fleshly antagonists.

For want of union, and firm faith, and firm accord, antichrist and infidelity prevail, but when professing Christians cease to vex each other and in union strive against a common foe, then the kingdoms of this world will become the kingdoms of God and His Messiah, and he will reign forever and ever. "Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so may we also, in heart and mind, thither ascend and with Him continually dwell, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end - Amen."

Sir Knight Kenneth C. Jack is a member of Strathearn Preceptory & Priory, 34, Crieff; the District Grand Priory of Tay Valley; The Great Priory of Scotland. He can be reached at kenneth.jack4@icloud.com.

The Charm of a Beautiful Masonic Vesta Case

By

Sir Knight James A. Marples

Ever since I was in Boy Scouts, I have liked Vesta cases. Many people will ask, "What is a vesta case?" It is a little pocket case carried to keep matches dry to preserve them so that they can light a fire easily.

Vesta cases are sometimes even called match-safe cases to better clarify their purpose. In the late 1800's,

many vesta cases had various adornments. Some were monogrammed with the owner's initials. Others had engraved Masonic or other fraternal emblems. I liked this one, since it is sterling silver and was manufactured in my Great Grandfather's home country, in England, in fact made only a few miles from where he lived! As a fifth



Image of an 1897 vesta case with an English gentleman in Masonic regalia.

generation Freemason myself, this bit of nostalgia means a lot to me.

Most of the time, people see the “lid” of the vesta cases, however, many are unaware that the bottom of the case usually has a slightly rough surface. That rippled area is intended as a striking area to facilitate lighting wooden stick matches. It would be akin to a metallic version of an emery board or sandpaper. It was deliberately made as a roughened surface for that purpose. In the early days of my Masonic career, it amused me to see distinguished Masons of by-gone times who were obviously unaware of this feature of the case. They would take out a match from their fancy vesta case and close the lid, yet they would strike the match alight, literally by striking it against the seat of their pants.

Most of these types of vesta cases or match-safe cases were made long ago in the days of “strike anywhere” wooden stick matches. It was also in the days when people smoked cigars, cigarettes, or pipes more often. Yet, I have cherished my vesta cases when I might be camping or even when I was helping a cousin burn logs on his farm.

Vesta cases are handy to have. I even know of one Masonic Brother who kept his coins in his vesta case. They are versatile and can serve many purposes. Symbolically, they can serve as a reminder for us to “keep our powder dry”

(or at least our matches dry) in order to figuratively and literally be prepared for a rainy day and as a reminder that increasing our Masonic knowledge is better than going by the seat of our pants !

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehillks@yahoo.com or 1300 Greenbriar Drive, Longview, TX 75604.



The same 1897 Masonic vesta case with lid open. If you look closely at the bottom, there is a frictional dotted groove called a striker.

THE CASE OF THE MISSING MASON

by

Sir Knight Robert E. Burleson, REPDC

Unless you do something beyond what you have already mastered, you will never grow.

How many newly knighted Templars have you heard say that they waited until later in life to join the York Rite but now wished they had done it sooner? I suspect quite a few. That begs the question, "What is it that we haven't been doing to encourage their membership sooner rather than later?"

No one else can lay claim to the historical and traditional connection between the Blue Lodge and the Chapter, Council, and Commandery. In fact, it is that direct link to the allegory of the Master's degree which makes the Lodge such an integral part of the York Rite, where "that which was lost" is found, preserved, and interpreted. It's like reading the first chapter of a mystery novel then not reading the remaining chapters to find out whodunit. The new Master Mason needs to know that the unanswered questions of his raising are answered in full in the remaining chapters of his journey through Capitular, Cryptic, and Chivalric Freemasonry.

Without understanding how it was re-discovered; without knowing how and why it was hidden; and for the Templar, without experiencing how it is finally explained in the triumphant story of the Order of the Temple, the new Master Mason will never get it nor ever know whodunit. It is up to us to tell him. It is up to us to ask him, "When are you going to finish reading the book?" It is



not so much the case of the missing Mason as it is the case of what the Mason is missing.

Do we have a unique story to tell? Of course we do. Are we good storytellers? Of course we are. Are our rituals rich in explanation? Of course they are. Then, Sir Knights, what is it that prevents that new Master Mason from seeking further Light? Socio-economic reasons aside, how do you solve this mystery?

One view is that we haven't prevailed upon man's basic instinct to question the unexplained. The new Master Mason knows that something is lost, but does he know where to go to find it? Does he even know to look? Is he intrigued, or is he satisfied that this is yet another one of those Masonic allegories with which he has been bombarded over the last several months? Is it information overload? He has finally gotten his full apron and full title. He can now become a full-fledged member of the Lodge. He can now participate. There is no longer any need to think of allegories or hidden meanings or unanswered questions unless someone tells him "you haven't

finished reading the book” and more importantly, tells him why he should.

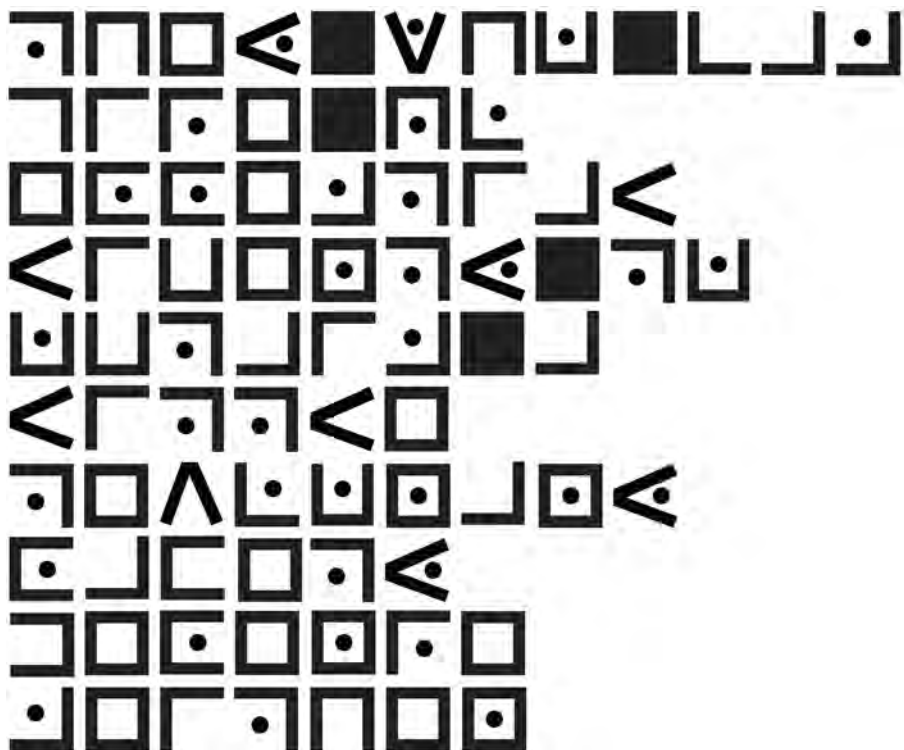
Sir Knights, we should tell our story in terms so profound with reasoning that every Mason will want to become a part of our rich heritage, to solve the mystery of the Lost Word, and to wear with pride the title of Companion and Sir Knight. Remember that the search for new members is not and never has been a competition and that the playing field is level. We will succeed on our own merits because of our unique and unbreakable connection to the Master Mason story,

the fulfillment of the quest for knowledge and understanding that can only be found within the ceremonies of the York Rite. There’s no mystery to it. We know whodunit.

That’s just my opinion. I could be wrong.

Sir Knight Bob Burleson is a past department commander of the Grand Encampment, a member of Olivet Commandery 4 in Orlando, Florida, and can be contacted at bob_burleson@yahoo.com.

First published in the booklet *Collards* [©2016. Robert E. Burleson. All rights reserved.] Used with permission.



Leadership Notes

Leadership as a Past Master

I recently attended Lodge for the first time in over a year. As has been occurring in many jurisdictions, we are now able to return to meeting. Among the sixteen Brethren in attendance, we had what most might expect to be there – an entered apprentice, one Brother who has not traveled east, several on their path through the line, and nine past masters. Generally speaking, our attendance was usually more about twenty-five of our seventy-five members before COVID, but the breakdown was roughly the same. While your personal experience may differ, in the four Lodges and many other groups to which I belong, the past masters (or past heads of the body) generally make up a majority of those who “show up.” A finer point is that the sextant on their apron also denotes that they have usually followed up. A past master shows up more for three reasons:

1. Habit – As an officer, the regularity of meeting attendance has been a part of your life for up to ten years. (in New Mexico at least two years)
2. Investment – Between attendance, personal learning, projects, and the normal business of the Lodge, you have often invested heavily mentally, emotionally, and even financially in the success of the Lodge.
3. Relationships – Over the course of service, you have worked with many Brethren on many different things, not always comfortably at the time but hopefully in accordance with the values we adopt.

The journey to the East varies in every organization. When complete, you have often become more practiced at being a telemarketer, cheerleader, Zen master, workaholic, and have become learned regarding many vocations outside your own.¹ When you are succeeded, a huge weight is lifted from your shoulders – you should feel like you have accomplished something – you have. You are now ready to lead others by helping them to be more successful than they would be by using only their own experience, knowledge, and perspective. As new “lodge elders” we have the opportunity to couple our personal experience and knowledge with the work we have done in and for the Lodge and to help our new candidates, our Brothers, and ourselves, for we have also, quite likely, learned how to learn.

Our degrees show us that our intentional development in all areas of life is a “progressive science.” Even when, or perhaps especially when, our journey was fraught with obstacles, we may have figured out how to both overcome the obstacle and

take any positive results from the experience. After we have completed an action, project, or line, it is our opportunity to reflect on what was accomplished, what could be improved, and how we might have encumbered our objectives, ourselves, and others less. Hopefully, we are also able to share these lessons learned with those that were there with us “in the trenches” so that they are able to continue the work we started, reassess the paths forward for value challenged projects, and to continue contributions to the organization.

When all these things continue to be done by those who happily allow for the civil succession of authority between those who intentionally exist on the level, we have effective leadership. These are skills learned, either through intentional study and application or through “hard knocks” and are usually a combination of both. By planning to continue to be involved, stay on the level, and expect to learn, we can become that ready resource for those who have an attentive ear.

As a “past ...,” you are the one they will look to for guidance. May that guidance provide fruit for you, for them, and for your organization.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Visit the website at YorkRiteLeadership.org for more information and to register for the program.

Sir Knight Steve Balke
York Rite Leadership Faculty

References

1. Source: *The National Law Journal*, The Other 10% of Life Ari Kaplan / Special to NLJ.com, April 14, 2008



The Knights Templar Holy Land Pilgrimage

The Knights Templar Holy Land Pilgrimage is a program of the Grand Encampment Knights Templar of the United States of America.

Our Mission: To send credentialed Christian ministers on a Biblical study and historical and cultural immersion experience who would not have the opportunity otherwise.

Our Purpose: To strengthen Christian ministry by providing an intensive travel and study program for credentialed ministers in the form of a study pilgrimage to the Holy Land. Our experience tells us how much the opportunity to “walk where Jesus walked” can positively affect the preaching, teaching, and spirituality of Christian ministers. It is our plan to immerse the pilgrim ministers in the land, the sights, the sounds, the history, and the cultures of the Holy Land, past and present.

The Committee on Holy Land Pilgrimage of the Grand Encampment organizes and supervises the planning and execution of the overall program and the pilgrimage travel groups each year. Travel is usually done during February. Pilgrimages are eleven days long with nine days in the Holy Land.

Pilgrimage groups meet at an airport in New York and travel together from that point until their return to New York. The cost per Pilgrim Minister varies from year to year and is announced in the spring by the Chairman of the Grand Encampment Committee on Holy Land Pilgrimage.

The Grand Encampment fees cover:

Round trip flights from New York to Tel Aviv and returning to New York.

Airline fuel surcharges and airport taxes.

Nine nights' accommodations, eight breakfasts, seven lunches, and nine dinners.

Arrival and departure transfers and touring as per the established itinerary.

Highly regarded professional Israeli tour guide.

Basic tips to guide, driver, and hotel staff and travel insurance.

The cost this year has increased and is **\$3,800.00** from JFK in New York to Tel Aviv, Israel. This includes three meals daily, entrance fees, standard tipping, and travel insurance. (Also included are fuel surcharges and the airport taxes.) This fee does not include domestic flights from your area to JFK (which are the responsibility of either the Grand Commandery Holy Land Pilgrimage fund or the sponsoring Commandery). Each state is encouraged to make its domestic flight arrangements with Gate 1 Travel to coordinate flight schedules.

The Grand Encampment fees do not cover: Personal incidentals, souvenirs, and travel from home area to New York. (It is highly recommended that each State Committee consider covering the cost of this domestic flight and that those flight arrangements be made with the tour company so that they are coordinated with the international flight arrangements.)

The Grand Encampment Committee on Holy Land Pilgrimage does not fund the travel of Pilgrim ministers. Each state's Grand Commandery or sponsoring local Commandery of Knights Templar covers the costs of the Pilgrim's travel.

The Process

Local Commanderies of Knights Templar submit applications from local ministers of their choosing for the Knight Templar Holy Land Pilgrimage to the Committee on Holy Land Pilgrimage of the Grand Commandery of their state (from this point on listed as the State Committee).

Donations are received from local Commanderies, divisions, auxiliary groups, and others by the State Committee of the Grand Commandery and may be pooled to provide funding for the upcoming pilgrimage.

The State Committee reviews the applications and selects the number of ministers they will be sending based on the available funds, using the criteria listed in *Guidelines for Selection of Ministers*.

Some local Commanderies or others choose to fully sponsor a minister and pay the entire fee. In the case of 100% sponsorship, the Commandery or division often selects the minister for full sponsorship. The 100% sponsored ministers are expected to meet the spirit of the qualifications listed in *Guidelines for Selection of Ministers*.

The list of those ministers selected from the application pool and the 100% sponsorships for each state are forwarded to the Holy Land Pilgrimage Committee of the Grand Encampment of Knights Templar of the United States of America which oversees the actual travel arrangements.

While some state committees may follow other procedures, they still follow the process of sending the Application/Nomination Form, Pilgrim Certification Form, and full payment for each of their Pilgrim ministers to the Grand Encampment Chairman of the Committee on Holy Land Pilgrimage by the due date of September 30 each year.

No Applications Accepted

We do not accept applications for the Knights Templar Holy Land Pilgrimage. Local Commanderies of Knights Templar (affiliated with the Masonic Fraternity) select Christian ministers from their area to nominate for the program. These nominations may be processed locally and then submitted to the state committee on the Holy Land Pilgrimage.

Ministers who may wish to be considered can express their interest in the program to members of the Masonic fraternity in their congregation or area and have them help make contact with the nearest Commandery of Knights Templar. They can share with them their willingness to be nominated for the program. The decision whether or not to proceed with the nomination process is in the hands of the local Commandery of Knights Templar.

The Yearly Time Line

- **April:** The Chairman of the Grand Encampment Committee on the Holy Land Pilgrimage sends to each state chairman and the grand recorder of each state the information on the cost for the upcoming pilgrimage and forms for the coming year's pilgrimage (which is the following February).
Forms are available year round online at: www.kthlp.com
- **Throughout the year:** Donations may be made and Application / Nomination Forms submitted by local Commanderies to the State Committee following their state procedures.
- **August / September:** State Committees make their selection of nominated ministers and affirm fully sponsored ministers.
- **September 30:** State Committees send the following items for each pilgrim minister they have chosen: Nomination Form, Pilgrim Certification Form, and full payment.
- **As information is received by the Chairman:** The Grand Encampment Chairman of the Committee on Holy Land Pilgrimage sends a registration form and a certificate of agreement to each of the Pilgrim ministers that must be returned to the chairman within ten days.
- **November:** Each Pilgrim minister will be sent information regarding travel arrangements, dates of travel, tour hosts, and links to web sites with much information to assist them in preparing for this great experience.
- **February:** Pilgrim ministers travel during February. Pilgrimages are eleven days. Travel date preference will be honored on a first come, first served basis when there are multiple pilgrimage travel dates in the same year.

Upcoming dates for 2022 Minister's Pilgrimages:

January 31 – February 10, 2022

February 14 – 24, 2022

The Knights Templar Holy Land Pilgrimage is intended to be an investment in current and active ministry. To help in achieving that, the following guidelines are recommended for the selection of ministers to be nominated, selected, or sponsored.

Guidelines For The Selection Of Ministers

The following are the selection criteria suggested for use in choosing ministers for the Knights Templar Holy Land Pilgrimage. Please carefully consider these guidelines before inviting ministers to apply. Ministers to be considered should:

- ☐ Have **never traveled to the Holy Land** before.
- ☐ Be in **good physical health** (if the idea of walking a brisk mile or more – uphill, non-stop, with steps - is a concern, this may not be the program from which this person would benefit). This is a physically rigorous program. We average five to seven miles of walking each day. Many surfaces are uneven, unpaved, with steps

and some steep inclines. This is an important consideration. A person who is unable to fully participate will miss valuable parts of this experience.

- ☐ Be serving in some form of **Credentialed Ministry** (Ordained, Certified, Licensed, etc.) A copy of the minister's credentials (certificate or letter) is to accompany the nomination form.
- ☐ Be currently serving in a **leadership ministry** with regular preaching responsibility. This means that they are employed by the church in a leadership role and that ministry is considered a primary source of income.
- ☐ Be mindful of the value of including **women and minority pastors** for consideration.
- ☐ Have **served at least one year** in full time ministry in a primary leadership role as pastor or minister.
- ☐ Have **at least ten years of full time service** remaining in their active ministry. This opportunity is intended to enhance the ongoing preaching, teaching, and overall biblical understanding of the participant, and in turn, benefit those they serve.
- ☐ Be willing to travel with an **ecumenical group** of other ministers from many denominations and religious groups, both male and female ministers, and maintain a professional and courteous attitude toward all.
- ☐ Be willing to travel in a program sponsored by **the Grand Encampment of Knights Templar of the USA**, an appendant organization of **Freemasonry**.
- ☐ Be willing to travel **without their spouse**. This is non-negotiable.
- ☐ Have the understanding that this is a **strenuous educational and spiritual study seminar / historical & cultural immersion experience** and not a vacation trip.

Web Site Information Online

<http://www.knightstemplar.org/>

Click on Holy Land Pilgrimage

OR

www.KTHLP.com

Contact Information

Grand Encampment of Knights Templar of the United States of America
Chairman, The Committee on Holy Land Pilgrimage.

Emmett Mills CUAEWM@AOL.COM

1713 Bextrillo Ct.; (248) 217-7132 Cell

The Villages, FL 32162

Rev. & Sir Knight Duane Kemerley

Tour Host & Travel Coordinator

DKemerley@gmail.com

567.376.9741 Mobile and Text

The Attestation of Faith for All New Sir Knights

By
Sir Knight Paul Erickson, KCT

I have been asked to write this article to introduce to you for the first time in print the “Attestation of Faith” that, if approved, the Grand Encampment intends to adopt for the required *Petition for Chivalric Orders*. The attestation would be included in the body of the petition.

In the Order of the Temple, in the beginning of the Prelates address, the candidate is informed of the sacrifice our Savior made, paid for at the greatest price, for our salvation. After suffering the pain of death, our Savior, Jesus Christ, ascended into heaven. By giving His life as payment, our salvation is secure. Over the years, since becoming a Knight Templar, I have been able to see the conferral of the Order of the Temple at least once a year (With the exception of 2020/2021 and Covid-19), and it has been one of my greatest pleasures, but each time, after seeing the Order of the Temple, I am left wondering why we are only asked to defend the Christian faith, not to profess that we are Christian. The rituals of the Chivalric orders, are filled with scripture from both the *Old*, and *New Testaments*. One such scripture is Luke 24:50-51 KJV:

⁵⁰ “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. ⁵¹ And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.⁵² And they worshipped him, and returned to Jerusalem with great joy:⁵³ And were continually in the temple, praising and blessing God. Amen.”

Another is Revelation 14:13 KJV

¹³ “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Section 216, of the *Grand Encampment Constitution* states:

“No Commandery or Grand Commandery shall hold a Conclave or perform any Templar work on Sunday, except for the purpose of conducting funerals, attending religious services, or conducting practice or tactical or other drills for instruction. (1952, p 548) (1970, p. 331-332)”

It is perfectly clear to me that our founders and the writers of the *Grand Encampment Constitution* held Sunday as sacred and meant for us to be at the church of our choice with our families, giving us a day of rest from Templar activities.

Some time ago, as I alluded to in the beginning of this article, I was asked to be on

a committee to update the *Petition for Chivalric Orders*, and some part of the update was to include an attestation of faith. Also, the *Petition for Chivalric Orders* will be a stand-alone petition, not a three in one version, a single page that covers membership in all bodies of the York Rite.

Below is the attestation of faith, which is to be included in our petitions:

Attestation Of Faith

“I am a Christian – as defined in the four Gospels – and accept Jesus Christ, who was born of a virgin, as my personal Lord and Savior. (Matthew 16:16, John 3:15-17, Acts 4:10-12, Romans 10:9-10)

I believe that He died on the cross as the only sacrifice acceptable for our sins, (Romans 5:8, Romans 5:10, Romans 8:1, Galatians 2:20) that after three days, He rose and presented Himself, bodily, in physical form, and breathed the gift of the Holy Spirit into those present in the room with Him.

I believe that because of His resurrection, we too receive the gift of the Holy Spirit and that one day He will return in just the same way as His apostles watched Him go. (John 20:22, Acts 1:4-5, 1Corinthians 12:11, Acts 1:10-11)”

Signed:

Date:

Printed:

The Attestation of Faith is meant to be part of the application and not part of ritual. Also, even though the attestation would, if accepted, become part of the application, it is not meant to remove anyone who is currently a member but may disagree with it. What the attestation is meant to do though is to take Templary back to its roots. Section 177(b) of the Grand Encampment says “Who is a firm believer in the Christian religion.” The first box below section 177(b) where this is addressed, affirms the following: “Any candidate who signs a petition for membership and agrees to the profession of faith therein, can become a member.”

If you should have any questions or comments, feel free to reach out to me via email: bluelodge1@comcast.net.

We publish articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



NONPROFIT ORG.
U.S. POSTAGE
PAID
Knightsstown, IN
Permit No. 8

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.