



DISPATCHES



SOVEREIGN GREAT PRIORY OF CANADA

Summer Issue 2026

✠ “All are equal before the altar and the sword.”

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By Issue of the Supreme Grand Master
M. Em. Kt. Clive Stephenson G.C.T.





From the Supreme Grand Master

Sir Knights,

Welcome to the third edition of the new Dispatches. I certainly hope you enjoyed the last two issues and that you found the articles educational and interesting.

As I sit here contemplating what to write in this, my last Dispatch message as Supreme Grand Master, my thoughts turn to the last 2 years and the unwavering support I have received from all of you during my term. For this, I am so grateful that words alone cannot express my appreciation.

It has been an enjoyable and sometimes challenging journey, but one that I will live with me for the rest of my life. I believe that we experience something special in the Sovereign Great Priory and that, as Masonic

Knight Templars, we have responsibilities, but at the same time enjoy special privileges. Our Knightly and Christian values are extremely important and should be put into practice by us every day.

On June 11th, I will be participating in the amalgamation of Richard Coeur de Lion Preceptory No.4 and St. Elmo Preceptory No. 22. It is hoped that by this amalgamation, a renewed and vibrant entity will emerge, and I commend the knights of both preceptories for the work completed to reach this point.

While the above amalgamation brings forth fresh optimism, regretfully, the recent surrender of the warrant of Odo St. Amand Preceptory No.17 ranks as one of the disappointments of my term as Supreme Grand Master. It is always sad when a Preceptory with a history dating back to 1872, including Odo St. Amand, is no more. That being said, I believe that in the absence of being able to meet for nearly 2 years and no viable amalgamation options, going dark was the only option open.

As your Supreme Grand Master, I continue to promote Sovereign Great Priory by visiting in the form of Official Visits or as an invited guest. I will be attending the Sovereign Great Priory Annual Pilgrimage to the grave of Colonel William Bury MacLeod- Moore in Montreal on June 7th; attending and traveling to the Grand Encampment Knight Templar USA Prince Hall Affiliate in Greenville, South Carolina (their 100th anniversary) June 29th to July 5th, and the York Rite College Annual Assembly in Des Moines, Iowa from July 22nd to 27th.

In addition, I attended Columbia Preceptory in Richmond (Vancouver),

British Columbia, from May 13th to 15th. A very enjoyable visit and well worth the effort. I also have an official visit to St. John de Molay No.3a in St. John, New Brunswick, scheduled for June 26th and 27th. I am certainly looking forward to this sojourn out east.

As the old saying goes, “all good things must come to an end,” and while the last 2 years have been a highlight of my Masonic journey so far, the journey is hopefully not over, but the form it will take going forward is not fully determined, and to some extent, this is what makes it exciting. One thing is for sure: being able to share the journey with many of you is what makes the journey worthwhile. Masonry is all about interactions with like-minded men who hold similar values and serve our great fraternity in so many different ways.

I hope you enjoy reading this edition of “Dispatches”; we have again tried to tell stories from throughout our broad jurisdiction, highlighting the educational, interesting, and inspiring stories of our members.

Our Annual Grand Assembly is to be held in Toronto on August 21st and 22nd, and I look forward to being able to welcome you there.



Yours in the Bonds of Our Order

M. Em. Kt. Clive D. Stephenson, G.C.T.
Supreme Grand Master
Sovereign Great Priory of Canada
– Knights Templar



From the Deputy Grand Master

Greetings Sir Knights,

Our Grand Assembly is coming up quickly. I hope that as many of you as are able will attend. This year is an election year, and we are very fortunate again to have some very capable Knights who have submitted their names. There are also some important motions coming forward that could change the way we meet for future assemblies. Please make the effort to come out and show your support.

I have been reading the notices regularly and have noted an overall increase in the number of Preceptories organizing those Observances, which are so much a part of our order. In particular, the Ascension Day observance has appeared to have renewed interest. These occasions not only reinforce our commitment to the preceptory, but are a great chance to involve our ladies. It is also a perfect opportunity to extend the invitation to Masons, particularly Royal Arch Masons, as well as friends and family, to join us. One never knows if requests for an application or two will appear.

During my visits to three of our Preceptories, I was fortunate to witness the consecration of six new Knights into the Order, two to each. These Orders were performed in a manner that conveyed to the

candidates the lessons taught in the ritual, as well as the solemnity of the ceremony. It was unfortunate that the ritual was mostly read. This detracts from the experience when the Frater delivering his part looks at his book rather than at the candidate. Those first impressions we leave with our candidates are the ones that they will carry with them concerning us as well as the Order. Try to put your best effort forward not only for yourself, but for your preceptory. Let your pride in yourself and your Preceptory shine!

One of my great highlights this year occurred when I attended the 100th Birthday Celebration for one of our past Supreme Grand Masters, M. Em. Kt. Joseph Marshall (2006-2008). An open house was arranged by his son, daughter, and granddaughter at NorthStar lodge, to enable his friends, including fellow Masons, to stop by and express to Joe their well wishes. Sandwiches and an array of snacks were provided by Ypres Chapter, a Local Chapter of the Order of the Eastern Star. Among the numerous visitors were Right Eminent Kight Len Pickell KCT Emeritus, a long-time friend of Joe's, and Most Excellent Companion John Laing, Grand First Principal of the Holy Royal Arch of British Columbia and Yukon. I had the opportunity to read out the personal well wishes of the Supreme Grand Master, which were well received by Most Eminent Knight Marshall, and most especially by his family.

This last May, I attended with Most Eminent Knight Clive Stephenson at his official visit to Columbia Preceptory No. 34 in Vancouver. After a dinner beforehand, the Supreme Grand Master was received and welcomed by the Knight representing the four Preceptories of the district. During the short meeting, Most Eminent Knight

Stephenson gave an inspiring talk to those present.

Sir Knights, I am looking forward to my next step in Sovereign Great Priory and, with your help, lead our beloved Order into the future. I hope to see as many of you as possible in my upcoming term of office, and hopefully at our Grand Assembly.
Yours in the Bonds of the Order,

R. Em. Kt Ken M. Overy
Deputy Grand Master



From the Grand Chancellor

Sir Knights,

Greetings, companions, it is hard to believe another year has gone by. Thanks to all of the registrars who have made my job easier.

The Annual Returns for 2025 were better than last year, but some Preceptories still failed to file their Annual Returns on time. The filing date for the Annual Returns has not changed; they are due by January 31

each year. Along with the assessments, we require the Return of Preceptors with email and the Return of Officers. With the change in Statutes 1.3.8, a list of all the Consecrated Knights of the Order will be required.

1.3.8, "Each voting member present at the Annual Assembly must pay the registration fee established by the Sovereign Great Priory of Canada to be entitled to vote. Any member of the Sovereign Great Priory of Canada who is registered on the role of the Sovereign Great Priory of Canada and is a duly Consecrated Knight of the Order of the Temple on or before July 1st of the year of the Assembly is entitled to vote on the affairs of the Sovereign Great Priory of Canada (2024)."

The 2026 Annual Assembly will be held on August 21st and 22nd, 2026, at the Toronto Airport Hilton. Details of the assembly are on the website.

Orders of shirts, ties, and other items should be sent via the Registrars to the Grand Chancellor by August 1st, 2026, and they will be available for pick up at the Assembly.

The new Guidelines on Knight Templar Protocols are now available on the website. The Installation booklet will be reprinted and available in the Fall.

REMINDER TO THE REGISTRARS

Summonses are to be sent to the following:
Grand Chancellor: info@grandchancellor.ca
Supreme Grand Master: clivedeb@vianet.ca
Deputy Grand Master: ken.overy@telus.net
Condition of the Order: terrydgould@gmail.com
Your Provincial Grand Priors

Yours in the Bond of the Order

R. Em. Kt. Howard F. Adams, KCT
Grand Chancellor





From the Grand Chaplain

Fraters, B L D R A. These are the initials on the banners of the Order of the Temple. B stands for the Birth of our Savior, which has become much more a secular holiday than a religious one. L refers to the Life of Jesus, which gives us the lessons on which we are to pattern our own lives. D marks His Death on the cross, which we remember on Good Friday. Without that crucifixion, there would be no R for His Resurrection, which we celebrate as Easter, the most holy day in the Christian year. Forty days later, on the sixth Thursday, we mark A, His Ascension into Heaven, according to the Acts of the Apostles (Acts 1:9-11).

The Ascension receives much less attention than the other letters, perhaps because it doesn't seem to have as much significance. However, the Ascension marks the point at which Jesus' visible presence with us ends. From that time on, we know Jesus only through spiritual means. We now recognize His presence through worship, scriptural study, and prayer. Sister Joan Chittister, a Benedictine nun and author, in her book *In Search of Belief*, speaks of her learning "of that freedom which comes with ascending to a plane of life beyond an implacable present." Sister Joan notes that the apostles who witnessed the Ascension returned to

Jerusalem, "constantly devoting themselves to prayer. (Acts 1:14). She invites us to our personal ascension through contemplative awareness and prayer. She describes those who do so in the following terms:

"They become contemplatives, those who plunge themselves into the quest for the mind of God, those who seek to see the world as God sees the world, those who see more to the world than simply the world." (p140)

AND

"To the contemplative, the entire world is sacramental" (p 142)

Thus, according to Sister Joan, we are meant to see the Ascension as a call to seek God's will through study, prayer, and worship and to act accordingly.

We are not left to do this alone. Ten days after the Ascension, we observe the Feast of Pentecost (meaning fiftieth in Greek). On that day, we celebrate the gift of the Holy Spirit. As Jesus said immediately before he ascended, "... you will receive power when the Holy Spirit has come upon you; and you will be my witnesses ... to the ends of the earth." (Acts 1:8)

Remember the words attributed to St. Francis: "Preach the Gospel always; use words if you must."

May the Holy Spirit continue to guide you as you seek to follow the Way, the Truth, and the Life.

Rt. Em. Kt. Alan Akehurst, K.C.T.
Grand Chaplain

Who are the Founding Knights of the Knights Templar?

After the end of the First Crusade (1096–1099), Christian pilgrims continued travelling to the Holy Land, but the roads between the coast and Jerusalem were extremely dangerous. In response, a small group of French knights around 1119 formed a new brotherhood dedicated to protecting pilgrims. This group took monastic vows, combining the ideals of chivalry and religious devotion in an unprecedented way at the time. This gave birth to the Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, which soon became known as the Knights Templar.



Hughes de Payens
Coat of Arms
(1118-1136)

Hughes de Payens. (or Payns) (1070- 1136)

Hughes de Payens was a French knight from the Champagne region, renowned as the principal founder and first Grand Master of the Knights

Templar.

Born around 1070, he initially served as a vassal to the Count of Champagne, which placed him among the influential nobility of his era. A deeply religious man, Hughes de Payens led a group of eight of his friends and family members, knights, in taking monastic vows and established the Templars as a brotherhood that combined martial skill with spiritual discipline. Hughes de Payens became the first Grand Master, and under his direction, the order sought and received the support of Baldwin II, King of Jerusalem. Baldwin housed them on the Temple Mount in a wing of what was

believed to be the Temple of Solomon, giving the order both its name and symbolic spiritual authority.

Understanding the need for legitimacy, Hugues embarked on a diplomatic tour of Europe beginning in the mid-1120s. He gained backing from nobles and, importantly, Bernard of Clairvaux, one of the era's most influential churchmen. Bernard championed their cause at the Council of Troyes in 1129, where the Catholic Church formally recognized the Knights Templar as a military religious order. Hugues de Payens served as Grand Master until he died in 1136. His leadership established the foundation of Templar discipline, piety, and military reputation—traits that would make the order one of the most powerful in medieval Europe. Hugh de Payens left no descendants.

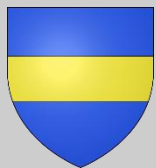
Hughes de Payens - Dijon France

The surname "Payens" (or Payns) is of French origin and is sometimes noted as



Hugues II de Payens, dit "Hugues des Paiens". Monument à Saint-Bernard de Clairvaux. Dijon France

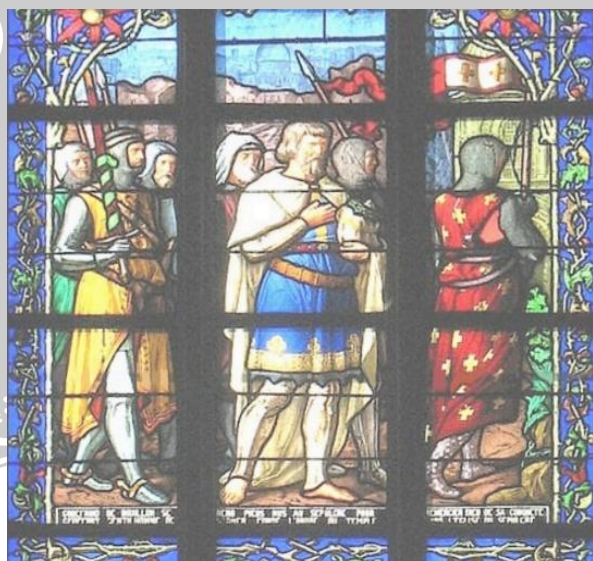
meaning "pagan" in French. However, in the medieval context, it was simply a family name, not used to denote religious affiliation or belief. The connection to the word "pagan" is more linguistic than historical and should not be interpreted as implying anything about Hugues de Payens' faith or status.



Godfrey (Godefroi / Gaufred) de Saint-Omer (1080-1139)

Godfrey de Saint-Omer, sometimes called Gofridus, Gaufred, or Geoffroi, was a Flemish knight from the noble Saint-Omer family, located in what is now northern France. His family was part of the regional aristocracy with a tradition of military service, especially during the First Crusade. Godfrey de Saint-Omer was born about 1080 in Saint-Omer, Pas-de-Calais, France. His father was Guillaume de Saint-Omer, and his mother, Aganitrude de Bruges (Belgium). He registered for military service in 1118. He died about 1139, at the age of 61.

The lords of Saint-Omer were vassals to the Count of Boulogne, the hometown of Godefroy de Bouillon, one of the



commanders of the First Crusade, and the first ruler of Jerusalem after its conquest in July 1099.

Godfrey likely arrived in Jerusalem after participating in the First Crusade alongside members of his family. The Saint-Omer family had long-standing vassalage ties to the Counts of Flanders and connections with other crusading nobles. These ties positioned Godfrey to join Hugues de Payens in creating a new form of knightly brotherhood.



Godfrey's noble connections and crusading experience made him a crucial figure in the order's early structure. His family's reputation and presence in the Kingdom of Jerusalem also enhanced the Templars' standing among local nobility. He was instrumental in helping establish the first Templar headquarters at the Temple Mount, which symbolically



rooted the order's identity. According to legend, the founders were so committed to their vow of poverty that Hugues and Godfrey shared a single horse, a detail immortalized on the iconic Templar

seal, which depicts two knights on one mount.

While less is recorded about Godfrey's later life compared to Hugues, his status as a founding knight is firmly established. His contribution to the order helped shape one of the most influential religious military organizations of the medieval world. Godfrey left no descendants.



Hugh, Count of Champagne **(c. 1074–c 1130)**

Hugh was the third son of Theobald, Count of Blois, and Adele of Valois. After the death of his brother Odo in 1093, Hugh inherited the counties of Troyes, Bar-sur-Aube, and Vitry, uniting the territories that formed the early political core of what became known as Champagne. Though he formally held several countships, he preferred the title Count of Troyes, but contemporary texts refer to him as Count of Champagne—a title later borne by his successors.

His earliest surviving recorded act (1094) was a monastic donation, which became the oldest document in the Champagne comital archive.

The count has a very colourful history.

Hugh, Count of Champagne, was one of the earliest members of the Templars and also one of the few members of the high nobility to join. Hugh of Champagne remains one of the more mysterious of the first Templars.

As with so much of the politics in the eleventh and twelfth centuries, the story of Hugh, first count of Champagne, is that of family. When he was born, the county of Champagne didn't exist. For most of his



life, he called himself the Count of Troyes, which was the main holding of his ancestors.

Thibaud, his father, had gained some of his

property by taking over lands belonging to a nephew. Therefore, he had something to give to Hugh, his last-born son. Hugh's older brother, Stephen-Henry, got the best property, that of Blois and Meaux. Hugh inherited Troyes and other bits from his mother and the property of his middle brother, Odo, who died young.

Hugh did not go on the First Crusade in 1096, although Stephen-Henry did. He may not have been interested, or he may have been too busy subduing all his far-flung properties. One of these properties was the town of Payns, not far from Troyes. A son of the lord of the town, Hugh de Payns, became one of Hugh's supporters and a member of his court.

Hugh scored a coup in 1094 by his marriage to Constance, daughter of Philip I, king of France. She brought with her the dowry of Attigny, just north of Hugh's lands.

As the twelfth century dawned, Hugh seemed to be an up-and-coming young nobleman with an expanding amount of land and royal connections.

In 1102, Stephen-Henry died in battle in Palestine. He left several young sons and a formidable wife, Adele, the daughter of King Henry I of England. This was Stephen's second trip to the Holy Land. It

was said that Adele wasn't pleased with her husband's military exploits on the first trip. He had deserted the crusader army before reaching Antioch. Adele insisted he return and fight more bravely before showing his face at home again. Stephen-Henry's death in battle apparently satisfied her.

At about the same time, 1103, Hugh had a



very strange encounter. One day, while he was travelling in the valley of Suippe, a man named Alexander, a pilgrim from the Holy Land, came to see him. A charter

from the convent of Avenay tells what happened next. "Hugh... used to ransom captives and aid the destitute. Among these was a certain Alexander, an impoverished man from overseas whom the count took into his own household. The most noble count and his family treated this man so well that he even ate and often slept in the count's personal quarters."

Hugh's confidence in Alexander was misplaced for, one night, "judging the time and place appropriate, [he] tried to slit the throat of the sleeping count." The records don't give a reason for the attack, nor do they say anything more about the pilgrim. This is one of the frustrations of historical records.

Hugh only survived the attack because his men took him directly to the nearby convent of Avenay, where he spent several months recovering. In return, he gave a large donation to the nuns, whose care and prayers he felt had saved his life when doctors couldn't.

It may have been the combination of his brother's death and his own near miss that convinced Hugh to make a pilgrimage to the Holy Land. He left in 1104 and returned around 1107. It's not clear whether he and his retinue aided in the ongoing fight to keep the land won by the first crusaders or simply visited the pilgrimage sites.

While Hugh was off on his journey, his wife, Constance, decided she'd had enough. She and Hugh had been married eleven years and had no children. Fortunately, most of the French nobility were related in one way or another, so she was able to have the marriage dissolved on the grounds that they were cousins. This was the medieval way around the prohibition on divorce, and it was used frequently. Constance later married Bohemond I, the ruler of Antioch, and spent her remaining days there. Her descendants, especially the women, played important roles in the history of the Latin kingdoms.

So upon his return to Champagne in 1107, Hugh found himself single. He soon married again, this time to Elizabeth of Varais, daughter of Stephen the Hardy of Burgundy. Elizabeth was related to several strong, powerful women of the time. She was the niece of Clemence, countess of Flanders, and Matilda, duchess of Burgundy. Her first cousin was Adelaide, the wife of Louis VI, king of France.

In October 1115, Count Hugh was attending Pope Calixtus II at the Council of Reims, where he and his men provided an escort to the bishop of Mainz. The pope was, by the way, Elizabeth's uncle. Life was going well again for the Count of Champagne.

Therefore, it was strange that when Elizabeth presented Hugh with a son, he refused to believe it was his and publicly denied it. The dating of the blessed event is uncertain, but it is around 1117. Hugh had gone on his second pilgrimage to Jerusalem in 1116, and it could have been that his wife tried to convince him that she had had a fourteen-month pregnancy. But the reason Hugh gave was that his doctors had all told him that he was sterile, so he may have thought that it was chronologically possible for him to be the father. In any event, the child, Eudes (also called Odo), and his mother were repudiated.

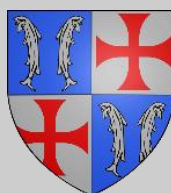
Apparently, there was enough doubt among others of the family as to the legitimacy of the baby that no great storm of protest hit Hugh. While Eudes had friends who took his side over the years, he was never able to attract enough support to be a threat to the next count of Champagne, Hugh's nephew, Thibaud. Eudes was given a small fief and allowed to live out his life in peace.

Hugh did not try another marriage. In 1125, he abdicated as count and returned to Jerusalem, where he joined the newly formed Templars. He died there sometime after 1130.

The story of Hugh, Count of Troyes and Champagne, is one of the real mysteries of the Templar saga. According to legend, the order was formed in 1119, after Hugh de Payns decided to remain in Jerusalem while Count Hugh returned to Troyes. Did the count have any influence on the decision of the future founder of the order to stay behind? As Hugh's overlord, Count Hugh would have had to give his permission for Hugh to leave his service. Was the count part of this initial decision to form a monastic military order?

We don't know. None of the chroniclers mentions him, except to note that he ended his life as a Templar. Is it because they were embarrassed to say that the count of Champagne chose to become subservient to a man who had once been one of his vassals? Count Hugh seems to have been a consummate warrior. He spent most of his life fighting or on pilgrimage. He seems a much more likely candidate for being the founder of the Templars than Hugh de Payns.

But he wasn't. He died as a member of the order, nothing more. Champagne went to Thibaud, the great-grandson of William the Conqueror and the son of Count Stephen-Henry, who had died as a soldier of God. And Hugh faded into a footnote to Templar history.



André de Montbard (5
November c. 1097 – 17
January 1156)

André de Montbard was a Burgundian nobleman and a pivotal figure in the early history of the Knights Templar. He is recognized as one of the founding members of the Order and later became its fifth Grand Master, serving from 1153 until his death in 1156.

Born around 1097 in Burgundy, France, André belonged to a prestigious noble family. André de Montbard and Bernard of Clairvaux were closely related as uncle and nephew. Both were born into the noble Montbard family of Burgundy, France. André's mother, Aleth de Montbard, was also Bernard's mother, which makes André Bernard's maternal uncle. (This means that, in theory, he was also his mother's half-brother – very strange indeed)

His family's high status and close ties to key monastic and noble houses of Burgundy positioned André within the circles that would support and shape the early Templar movement.

André entered the Templar Order in 1129, the same year the Order received formal Church approval at the Council of Troyes. He soon traveled to the Holy Land, where his administrative skill and noble connections enabled him to



advance quickly. He rose to become the Seneschal, second-in-command to the Grand Master — a role responsible for managing the order's internal affairs and acting as deputy leader.

Before becoming Grand Master, André played a significant leadership role in strengthening the Templar presence in the Crusader states. He served as a senior administrator in Jerusalem. He supported recruitment and organization, guided by the spiritual influence of his nephew, Bernard of Clairvaux, who wrote the Latin Rule governing Templar conduct. André was also directly involved in key military campaigns during the mid-12th century, particularly in the Second Crusade.

The previous Grand Master, Bernard de Tremelay, was killed in action during the Siege of Ascalon on 16 August 1153. Shortly after the city was taken on 22 August 1153, André was elected as Grand Master in recognition. He supported the

construction and management of castles that strengthened the Christian position in the Holy Land. André maintained alliances with influential European and Crusader leaders, building on the relationships he'd nurtured for decades.

André de Montbard died in Jerusalem on 17 January 1156, while still holding the office of Grand Master. He was succeeded by Bertrand de Blanchefort, who became one of the order's major reformers.

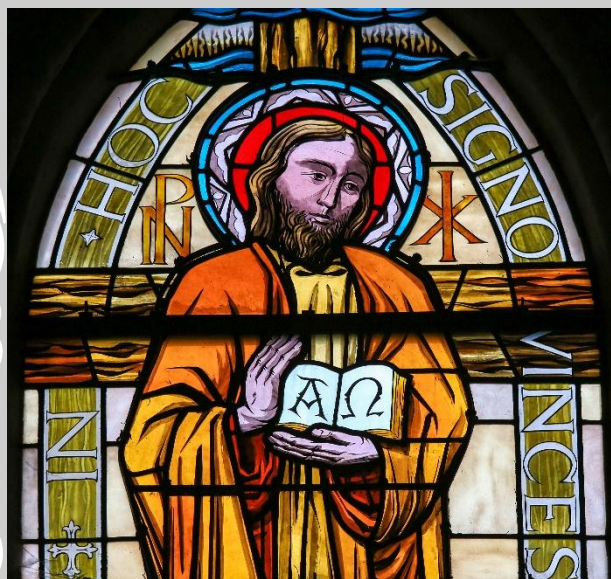
Em.Kt. Bob Lemmens
Edmonton Preceptory #46

A Story Most Precious

We all like stories, don't we? I assume that storytelling has been a part of our lives. As a child growing up, I recall listening to or reading West Indian stories, Aesop's fables, stories like Jack and the Beanstalk, and Alice in Wonderland. Soon, I became aware that such stories did not happen but had a lesson or moral in them. Some of the stories were really folk tales.

What about Bible Stories? We were told that the Bible, including the stories, had spiritual significance and meaning for our relationship to God, others, and the whole created order. They would always remain in the Bible. Preachers, Biblical Scholars, and Theologians spoke of the Bible as inspired by God, as Sacred and Salvation History. Though the Bible was comprised of different books, such as history, myth, prophecy, prayers, songs, poetry, letters (Epistles), they were all interwoven. Great care was taken in compiling the books that were accepted and rejecting the later writings that were at odds with the established standard.

In 2025, it was 1700 years ago that the First Ecumenical Council was held in Nicaea in 325 AD, where doctrinal matters were decided and led to what became known as the Nicene Creed. There have been many studies of the books in the Bible, and also books not found in the Bible. Suffice it to say that over the years, a lot of manuscripts, artifacts, and other information have been found that confirm the names of people, places, and events in the Hebrew and Christian Scriptures. There is more direct and indirect information about Jesus of Nazareth and the early church than about some historical personalities, whose existence and work are recognized.



Yes, Jesus, the Christ, existed, and his story is a true and most precious one. The Story of Jesus offers profound answers to the deepest questions of human life. Where did I come from? Is there any meaning and purpose to life? Is there good and evil? What happens after death? Jesus calls us to relationship and reconciliation with God, with others, and the created order. This is a call to inner transformation and loving deeds. We are called to love God and others as ourselves, not to do unto others

what we don't want done to us. We are called to love even those who hate and persecute us. Yes, the story of Jesus tells us that the best name for God is LOVE. Jesus teaches us to avoid false pride in the gods of our own making, to be humble, repent, and seek God's mercy and grace that relieves us of our guilt, bitterness, and despair.

The story of Jesus invites us, by faith in God, to experience joy unspeakable and full of glory, peace that passes all understanding, and a lively hope of a new dimension of life in the heavenly realm. The Story of Jesus calls us to let our light shine by our knowledge, wisdom, and good deeds. Never ever forgetting the poor, the vulnerable, and those who are marginalized. Jesus challenges us to grow in solidarity with humankind. He said, "Even as you have done this to the least of these, my brothers and sisters, you have done it to me." Basically, Jesus calls us to redemption, unconditional love, and unselfish service. No wonder the Story of Jesus has been described by hymn writers and so many others as "the most beautiful story of all, the greatest story ever told, the story most precious, sweetest that ever was heard. At the same time, we must recognize that all human beings are God's children, made in God's image and likeness. We can serve all people who seek to do good in the world, with those of other Faiths and philosophical attitudes, for a more humane, peaceful, compassionate, and just world. Even if we humans inhabit other Planets in the future, the question will remain: How are we going to live with one another? And for how long will it last?

The old folks used to say: "One bird in the hand is worth two in the bush." Let's take care of each other and our home, Planet Earth. There is so much hatred and

violence in the world today. There is a great need for peace makers and peacekeepers. Isn't our Savior called the Prince of Peace? Usually, when people think of war, it has to do with material weapons. But the greatest battle is within our inner Temple that the Holy Spirit wants to empower and guide. A Blessed Spring and Summer to all.

Sir Knight Rev. Dr. Neville Smith
Edmonton Preceptory #46



The Sword, the Soul, and the Subtle Work of a Knight

I invite you to consider a simple question—one that is often asked, but not always fully answered:

What does it truly mean to be a Knight Templar?

Not what we wear.

Not what we carry.

Not even what we say in the ceremony...

...but what we are expected to live.

And perhaps more importantly, what we are quietly becoming.

Because if we are honest, and Masons should always aim to be, many men are first drawn to the Knights Templar by three very compelling reasons:

The uniform.

The sword.

...and the rare opportunity, at least once a month, to look like we absolutely have our lives together.

Before we go further, we must do what Masons do best, which is separate myth from meaning.

The original Knights Templar were a medieval order of warrior-monks, who were ultimately brought to an end and suppressed. Since then, they have been credited with everything from noble sacrifice to hidden treasure to secretly running the world from somewhere beneath our feet, which, for the record, if that were true, would make our meeting minutes far more efficient.

Our modern Masonic Knights Templar are not a continuation of that ancient order. But we are heirs to something far more important than history:

Its ideals.

Faith.

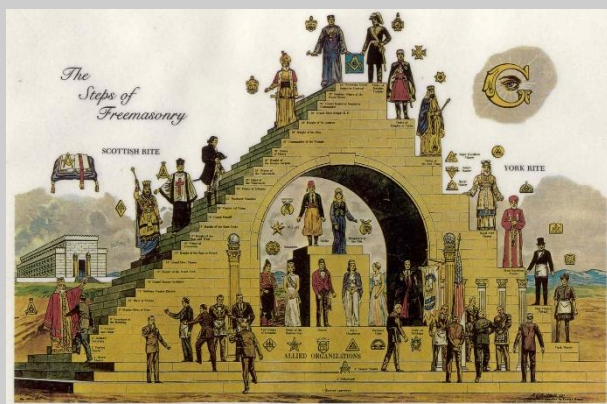
Courage.

Charity.

Honour.

Not relics of the past but responsibilities of the present.

Becoming a Knight Templar is not an impulse decision, it is a journey. A man must first become a Master Mason, then pass through the Royal Arch, often through the Cryptic Rite, and only then does he approach the Orders of Knighthood.



That tells us something clearly: This is not designed for the curious passerby. It is designed for the committed traveler. Each Order we receive is not simply a ceremony, it is a lesson we are expected to carry forward.

The Order of the Red Cross teaches truth. Not a convenient truth. Not a popular truth. But the kind that stands firm... even when it would be easier to stay silent.

The Order of Malta teaches humility and service. Not for recognition. Not for applause. But the quiet, consistent kind—the kind that, if it disappeared, would be deeply missed.

The Order of the Temple is the culmination, solemn, reflective, and personal.

Here, a man is not simply honored, he is challenged. Challenged to examine his life, to measure his actions, and to ask himself a difficult question:

“Am I living what I claim to believe?”

That... is where the real work begins. Because a Knight Templar is not defined by the sword he carries... but by the life he leads.

Now we move beyond ceremony... into expectation.

First — Faith in action.

This Order requires more than belief, it requires evidence. Integrity when it is inconvenient. Kindness when it is undeserved. Forgiveness when it is difficult. That's the test. Especially when no one is watching... and no recognition is coming.

Second — Discipline.

Yes, there is drill. Yes, there is form. And yes, there will come a moment when you step forward with absolute confidence, using the wrong foot, perfectly synchronized with absolutely no one else. But discipline is not about perfection. It is about effort. It is about unity. It is about the humility to improve.

Third — Brotherhood.

The bond among the Knights Templar is not casual. It is built among men who have chosen to go further—who have committed themselves to a shared path that is both moral and spiritual. That creates something rare. Not just fellowship... But trust.

Fourth — Charity and service.

A Knight Templar gives not out of obligation, but out of conviction, time, Energy, compassion, and when necessary... patience.



Especially when the meeting has reached that point where everyone has spoken twice.

Fifth — Commitment.

This path requires time.
It requires effort.
It requires sacrifice.

And yes, it requires money: uniforms, regalia, and travel. It turns out that dressing like a medieval knight in the modern world is not a budget-friendly hobby. But what we invest... shapes what we become.

So why do men choose this path?
Because it offers something increasingly rare: Depth.

A deeper spiritual experience. A stronger sense of purpose. A brotherhood grounded not only in tradition, but in shared belief. And perhaps most importantly, a reminder that being a “knight” has nothing to do with costume and everything to do with character. The modern Knight Templar does not ride into battle. He stands in quieter places. He confronts different enemies: Cynicism with hope, anger with patience, indifference with compassion. And, if we are being honest, he sometimes battles the very real temptation to stay home on a cold night—and declare himself “spiritually present.”

Sir Knights and Brethren,
Membership in the Knights Templar:

Is not about titles.
It is not about rank.
It is not about regalia.

It is about transformation. It is about taking principles and putting them into practice. Taking obligations and turning them into action. Because the greatest challenge we will ever face is not across distant lands ...it is within ourselves.

So let this be the standard we carry forward:

A Knight Templar is not defined by the sword he carries, but by the life he leads. It is less about charging into history and more about how we live; quietly, daily, consistently.

Because in the end...
the world does not need more men who look like Knights.
It needs more men who live like them.

Sir Knight Troy Henderson
Kamloops Preceptory #84

New Brunswick Traveling Beauseant Reception at Maine's Annual Session

On April 25th, 2026, in Freeport, Maine, New Brunswick (District #7) was proudly awarded the **Traveling Beauseant** in recognition of having eight members in attendance at the Grand Commandery of Knights Templar for the State of Maine's annual session.



(In photo: Rt. Em. Kt. Mark Walsh PGP and Rt. Em. Kt. Chris Kitson Past-PGP being presented Honorary Grand Commander Rank - Grand Commandery of Maine.)

The Beauseant, traditionally the black-and-white banner of the Knights Templar, symbolizes the dual virtues of justice and mercy and serves as a visible emblem of Templar unity and commitment. The **Traveling Beauseant** is awarded to the Commandery in attendance at the annual session with the most members present. Typically awarded to a Commandry from the Northeastern Department of the Grand Encampment of Knights Templar, USA, which is comprised of the Mid-Atlantic or New England region and includes:

Connecticut, Maine, Massachusetts, Rhode Island, New Hampshire, New Jersey, New York, Pennsylvania, and Vermont.

It was last awarded to a Canadian District in Quebec in the mid 1950's.

This year's achievement highlights the growing bond of fraternal friendship between the two jurisdictions of the Grand Encampment of Knights Templar, USA, and the Sovereign Great Priory of Canada. The "Traveling Beauseant" will be proudly

on display at the 143rd Annual Assembly of the Sovereign Great Priory of Canada in August, with the hope that members of the Northeastern Comraderies will visit and take it back home proudly.

Rt. Em. Kt. Mark Walsh
Provincial Grand Prior
New Brunswick
(District #7)



Joe Marshal, Past Supreme Grand Master's 100th Birthday Celebration

This past March 31st, 2026, marked a milestone for our past Supreme Grand Master, Most Eminent Knight Joe Marshall, on obtaining the age of 100 years young. This special occasion was celebrated on April 04th by Joe's daughter, son, and granddaughter, organizing and decorating an open house at a local Lodge. A delicious spread was furnished by Ypres Chapter, OES.



Most Eminent Knight Clive Stephenson. Joe was quite happy to receive these messages, as was his family. It was a fitting day for a great Knight and Mason.

During the next few hours, several friends and Masons dropped by to give their well wishes, including Rt. Em. Kt. Leonard Pickell, KCT Emeritus, and M.E.C. John Laing, Grand First Principal of Royal Arch, B.C.& Yukon. Several of his friends stood to share stories of their experiences with the quest of honour.



Excerpt from:

R. Em. Kt Ken M. Overy
Deputy Grand Master



The Deputy Grand Master, Rt. Em. Knight Ken Overy read out a letter of congratulations from Sovereign Great Priory, as well as a personal message from

Do you have a story to share?

Ours is a rich and noble tradition, one forged through faith, service, and the courage to act.

But our strength today, as it was in centuries past, lies not only in the deeds we do, but in the stories we tell. The *Dispatches* exists not merely to inform, but to inspire — to unite Knights across the dominion through shared reflections, histories, ideas, and light.

That's where *you* come in.

Share Your Voice, Shape Our Legacy

Have you uncovered a little-known chapter in Templar history?

Do you have a personal account of a Preceptory event, pilgrimage, or fraternal celebration worth sharing?

Is there a research paper, a devotional, a masonic insight, or a call to arms you believe your fellow Knights should read?

We want to hear from you.

Your contribution — whether a full article, a thoughtful essay, or a brief dispatch — may be featured in a future issue.

To be considered for publication, reach out to:

Em. Kt. Alistair Munro

Editor-in-Chief, Dispatches

KnightsTemplarMail@proton.me

