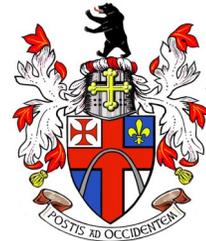


# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 1, February 2017



## Prior's Perspective

Welcome to 2017 Knights and Dames - today is January 25<sup>th</sup> - as I sit and write to you all. Many know and celebrate today as the birthday of Robert Burns - Scotland's National Bard. Today, Robert would be 258 years old, and today, people around the globe celebrate his life and works. Much has changed since Robert was alive, but much has

also remained the same. His words still ring true every day. As I sat and read through some of his writings, I came across one of my favorite - *Man was made to mourn: A Dirge in 1784*, from which the famous quote below comes from:

*"Man's inhumanity to man makes countless thousands mourn!"* ~ Robert Burns

This phrase, stops you in your tracks, and extracting those eight words, out this classic work of poetry, he clearly captures that outside of anything else in this world, man has done more harm to each other than anything else. It illustrates people do horrible things to one another. He shows us that the individual that we might be cruel to, is a person just like we are. If we can just recognize their humanity for a moment, we might not be as cruel to them.

As Templars, we all too often see the results of 'man's inhumanity to man' and the lasting effects it can have. As a community of Knights and Dames, we stand united to seek out those situations and those individuals who have felt the sting of inhumanity to let them know they are not forgotten. While we cannot stop the ugliness this world dishes out on a daily basis, we can certainly do our part to impact those around us, and ease some of the pain and suffering with our support.

It is hard to look into the eyes and see in a person's soul, the feeling of despair, dejection and defeat, knowing that it could have been different.....'if just.....'.

We can be that difference in someone's life; we can alter the course, and be the tipping point for them to find hope, and promise. By extending ourselves, our resources, time, and compassion; we become the light that leads them out of the dark place 'humanity' has put them in. Remember, it is about what GOD is good at, and what he can do IN and THROUGH you, that will lead you to those in need.

*"Life is but a day at most"* ~ Robert Burns

Make the most of each day - find a way to make a difference.



In ancient Roman religion and myth, Janus is the god of beginnings, gates, transitions, time, doorways, passages, and endings. He is usually depicted as having two faces, since he looks to the future and to the past. Janus presided over the beginning and ending of conflict, and hence war and peace. The doors of his temple were open in time of war, and closed to mark the peace. As a god of transitions, he had functions pertaining to birth and to journeys and exchange.

Janus frequently symbolized change and transitions such as the progress of future to past, from one condition to another, from one vision to another. As we herald in a new year, we also invest new Priory officers; done in odd-numbered years at the Priory level and even-numbered years at the Grand Priory level.

In this age of materialism the Order seeks, by reconstituting an ancient chivalric order, to adopt an organization of proven effectiveness. All members have an obligation to go forward with zeal, faith, camaraderie, and spirit. With your help, we can expand the footprint of the Order and its works in the greater Kansas City area.

Faternally Yours  
*Non nobis Domine*

Dr., Chev., Peter L. Heineman, GOTJ  
Preceptor



### PRECEPTORY MEETING

The Preceptory of St. Mary the Virgin will meet on  
Sunday, February 26th at  
St. Mary's Episcopal Church—13th & Holmes Street  
from 12:00—2:00 PM Postulant Training to Follow

*Knights and Dames are encouraged to attend the service beginning at 10 AM prior to the meeting*

 Chev., Ian Good, KCTJ  
Prior IX

# Chivalric Orders

Chivalric orders are societies and fellowships of knights founded in imitation of the Christian military orders of the Crusades. After the crusades, the memory of these crusading military orders became idealized and romanticized.

The late medieval chivalric orders understood themselves as reflecting an ongoing military effort against Islam, even though such an effort, with the rise of the Ottoman Empire and the Fall of Constantinople in the 1450s, was without realistic hope of success. During the 15th century, orders of chivalry became a mere courtly fashion that could be created *ad-hoc*, some of them purely honorific, consisting of nothing but the badge. These institutions in turn gave rise to the modern-day orders of merit.

Noted Canadian armorist and heraldic author D'Arcy Boulton (1987) classifies chivalric orders in the following manner:

**Monarchical** (i.e. dynastic orders of knighthood) orders - under royal patronage, bestowed by the head of a currently or formerly sovereign royal family as legitimate fons honorum. These orders are frequently seen as part of the patrimony of the royal family involved. Unlike military orders, religious orders, and order of merit distributed by sovereign states, dynastic orders were often created to reward service to a monarch or their family. Included are those bestowed by the Holy See and/or under Papal Protection, those bestowed by a Monarch, and those bestowed by the head of a former reigning monarchy.

**Confraternal** orders (as seen in the military orders) were originally established as Catholic religious societies during the medieval Crusades for protection of Christians against violent persecution of the Islamic conquests (623-) in the Holy Land and the Iberian Peninsula, as well as by Baltic paganism in Eastern Europe. Most members, often titled Knights, were and still are laymen, and not prelates, yet cooperating with the clergy, sometimes even taking religious vows such as poverty, chastity, and obedience, according to monastic ideals.

**Fraternal** orders is a fraternity organized as an order. Traits sometimes allude to aspects of the original religious or chivalric orders of the Middle Ages. Contemporary fraternal orders typically have secular purposes, including social, cultural and mutually beneficial or charitable aims. Notable earlier examples include Freemasons and Odd Fellows, both emerging in the 18th century in the United Kingdom and the United States, as is the case with multiple orders comparable with friendly societies, benefit societies and mutual organizations.

**Votive** orders are orders of chivalry, temporarily formed on the basis of a vow. These were courtly chivalric games rather than actual pledges as in the case of the fraternal orders. Three are known from their statutes; Emprise de l'Escuvert à la Dame Blanche, Emprise du Fer de Prisonnier, and Emprise de la gueule de dragon - all of which are extinct.

**Ciential** orders are not orders of chivalry and were princes' retinues fashionably termed orders. They are without statutes or restricted memberships.

**Honorific** orders were honorific insignia consisting of nothing but the badge. Together with the monarchical chivalric orders these honorific orders are the prime ancestors of the modern-day orders of knighthood which are orders of merit in character.

**Pseudo-chivalric or Self-styled** orders are self-proclaimed imitation-orders of purpose.

The Sovereign Military Order of the Temple of Jerusalem (SMOTJ) is a self-styled modern order; we do not claim direct lineage from the original Knights Templar. SMOTJ seeks to emulate the chivalric and charitable traditions of the Templars, applying them energetically and selflessly to Christian charitable endeavors. The **Ordo Supremus Templii Militaris Hierosolymitani (OSMTH)** is the international chivalric organization that coordinates and promotes the interest of the constituent Templar Grand Priories around the world that have allied themselves with the OSMTH. The Grand Priory of the United States of America is formally affiliated with the OSMTH but was created as an autonomous entity and remains autonomous. A complete history of the Order can be downloaded from the GPUSA website.



Mark your calendar for the 2017 Spring Priory of St. Louis the Crusader Convent & Investiture in St. Charles, MO, Saturday, April 1; details and formal invitation to follow.



Make plans now to attend the 2017 Grand Convent and Investiture in Norfolk, Virginia. Mark your calendar, April 26th-29th, 2017. Experience the Grand Convent and Investiture at beautiful Christ and Saint Luke's Church in Norfolk, Virginia. This 108 year old church has a parish that dates to 1608 - a grand site truly befitting a Grand Convent.

The Sovereign Military Order of the Temple of Jerusalem®  
Autonomous Grand Priory of the United States of America  
Priory of St. Louis the Crusader

# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 2, April 2017



## Past Prior's Reflections

Mariam Webster's Dictionary definition of the word **REFLECTION** as:

- an instance of reflecting; *especially*: the return of light or sound waves from a surface

- the production of an image by or as if by a mirror
- a thought, idea, or opinion formed or a remark made as a result of meditation
- consideration of some subject matter, idea, or purpose .

As you can see, the word "reflection" carries a few meanings. The impact of a word and its definition has an amazing affect. Writing this final *Prior's Perspective* article as your Prior, while thinking about the passing of the baton to our incoming Prior, Dame Marilyn Geery; has presented an opportunity for me to do a lot of 'reflecting'.

We all look into the mirror every day of our lives. Sometimes we look into a mirror several times throughout the day. At each moment, we do a quick observation and evaluate what we see. Sometimes we make subtle adjustments – other times we make major adjustments to change how we see ourselves, or how we think the world will see us. The time spent in front ourselves; looking at how we present ourselves, and consider how will people see us, has a great impact on how we face the day.

We look and we see things we like, and sometimes things we would like to change or improve on. From time to time, we ponder an action plan to make the adjustments to achieve this change. Each day, we confront ourselves and go through the same routine of evaluating what we see, and the progress we have made.

The other part of reflection is the 'consideration of some subject matter, idea, or purpose.' This process is not much different. We find ourselves instead of looking at our physical image, or surroundings to evaluating our spiritual image and surroundings. We begin to contemplate, and measure all the things around us. We go through the same process at looking at what and how we will adjust.

When I begin to 'reflect' on our surroundings, and our Priory, what I see makes me proud. I see how much we have done. I see the hard work, dedication, love and commitment that each one of you give to this Order and to our Communities. I see the beautiful accomplishments, and profound impacts we have had on the lives we all have encountered. At the same time, I see just how much more we have yet to do.

As Templars, we should spend time each day, looking at our reflection (image and spiritual), and consider our purpose, and how we will go out into the world, and what we will show the world. We should consider what positive impact we can make, and formulate an action plan to make adjustments in order to achieve the change we want to see. We have accomplished a great deal, and I am so proud to have had an opportunity to be your Prior. Our potential is so great, and through each one of you, and with our new incoming Prior, Dame Marilyn; we will continue to prosper, grow, and make a positive impact in the lives around us. Thank you all, for everything you have done, and continue to do.



Chev., Ian Good, KCTJ  
Prior IX



## New Prior's Perspective

Hello, I'm Marilyn Geery GCTJ. I have over twenty years as a Knight Templar. I have held various Priory and National positions within this organization. This experience will be very helpful as I become the Prior of St. Louis the Crusader.

I wish to Thank You for choosing me as your next Prior. St. Louis the Crusader is a special group of people, brought together like a family, to do the very best we can regarding Christian charities. We can only try to expand on this work of charity by bringing in new members and retaining current members.

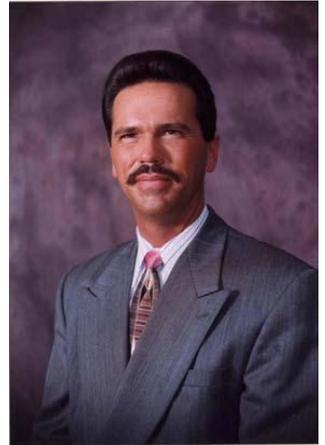
To the New Officers – Congratulations on your new positions and being a part of this great institution.

Much of our recent successes can be attributed to Prior Ian Good – Job Well Done!

Your confidence in me is appreciated and I heartily accept the challenges.

 Chvse. Marilyn Geery, GCTJ  
Prior X

Servant leadership is something I have always aspired to; *Leadership Through Service* is the motto ascribed on my armorial bearings. Servant leadership is a concept advanced by the late Robert Greenleaf and championed by such people as Peter Senge, Steven Covey, and Peter Block. Robert Greenleaf proposed that if you could answer four questions in the affirmative, you were on track to servant leadership:

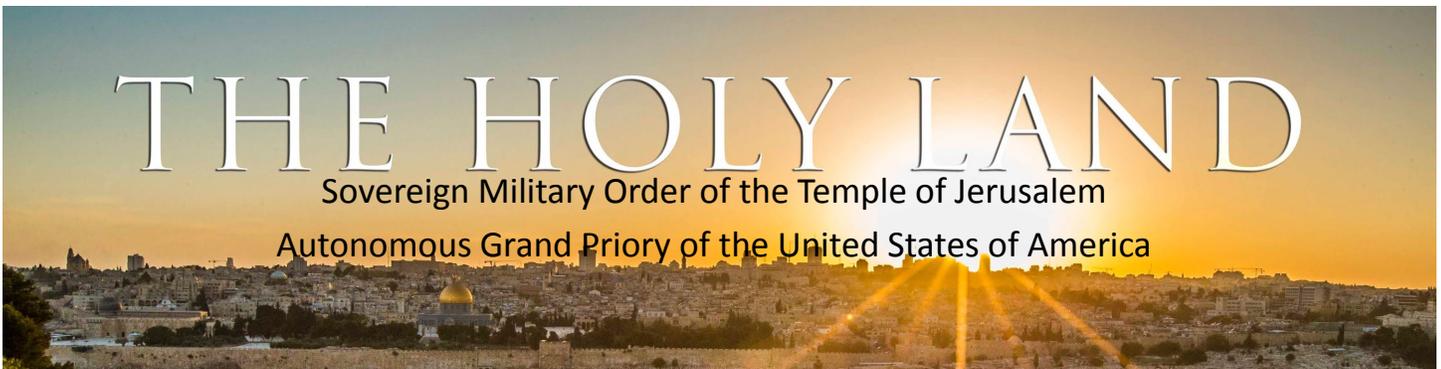


1. As a result of your leadership, are those whom you serve growing as a person?
2. Are they, while being served, becoming healthier?
3. Are they becoming more autonomous, freer, wiser, more capable?
4. Are they themselves more likely to become servant leaders?

I am honored that Prior Geery has asked that I serve as your Preceptor for 2017-2019 and I aspire to be a servant leader to you and the Preceptory of St. Mary the Virgin. I am encouraged by the enthusiasm and support from all our Knights and Dames and I look forward to working with you in broadening our presence in the Kansas City area.

Fraternally Yours,

*Non nobis Domine*  
[Dr., Chev., Peter L. Heineman, GOTJ](#)  
Preceptor



Join GPUSA December 1-14 in the 2017 pilgrimage to the Holy Land, to walk in the footsteps of Jesus, to visit Bethlehem, to stand at the Sea of Galilee, to follow the Via Dolorosa, and much more. Visit the wonderful people our Order supports with scholarships and financial aid. The itinerary includes Netanya, Tiberias, Jerusalem, Petra, and Amman.

**\$3,700**  
per person/double occupancy

Price includes—Roundtrip airfare from NY, airline taxes, fuel surcharges, accommodations in First Class/4 star hotels, all hotel taxes, breakfast and dinner daily, one lunch at Bethlehem University, land transportation by deluxe motor coach, all transfers and baggage handling, comprehensive sightseeing with professional licensed Christian guides, all entry fees, Israel/Jordan boarder crossing taxes, and Jordan entry visa.

For more information, download a brochure at:  
[http://smotj.org/images/memberhome/201712\\_pilgrimage.pdf](http://smotj.org/images/memberhome/201712_pilgrimage.pdf)



## Templar Banking

Since the birth of Christianity in Rome the ultimate goal for its followers is to visit sacred places in accordance with their religion. Pilgrims traveled then as they do now from across Europe to Jerusalem to fulfill their life long devotion to their scriptures. The siege of Jerusalem in 637 solidified the Arab control over Palestine, control which would not again be threatened until the First Crusade in the late 11th century. This did not, however, stop pilgrims from making the journey to Jerusalem. As the number of pilgrims increased, bandits took advantage and harassed devotees in-route. The greatest threat was the appearance of a group of Muslim fanatics that massacred "infidels" as one of their Islamic duties.

Because of this a new order of knights was formed in 1118 in Jerusalem. These knights took charge of the safety of the pilgrims on the road to their Holy land. They were among the most feared knights of that time as their devotion to the scriptures gave them the willingness to die. The attempt to regain Jerusalem from the Muslims also gave rise to the first international bankers – the Templars.

The Templars started out as the poor knights of Christ living a life of devotion to the scriptures. As the crusades against the Muslims continued, they accumulated wealth from Papal Bulls authorizing them to keep whatever they acquired from the Muslims. By 1150, the Order's original mission of guarding pilgrims had changed into a mission of guarding their valuables through an innovative way of issuing letters of credit, an early precursor of modern banking. Pilgrims would visit a Templar house in their home country, depositing their deeds and valuables. The Templars would then give them a letter which would describe their holdings. Modern scholars have stated that the letters were encrypted with a cipher alphabet based on a Maltese Cross; however there is some disagreement on this, and it is possible that the code system was introduced later, and not something used by the medieval Templars themselves. While traveling, the pilgrims could present the letter to other Templars along the way, to "withdraw" funds from their accounts. This kept the pilgrims safe since they were not carrying valuables, and further increased the power of the Templars.

The Knights' involvement in banking grew over time into a new basis for money, as Templars became increasingly involved in banking activities. One indication of their powerful political connections is that the Templars' involvement in usury did not lead to more controversy within the Order and the church at large. Officially the idea of lending money in return for interest was forbidden by the church, but the Order sidestepped this with clever loopholes, such as a stipulation that

the Templars retained the rights to the production of mortgaged property. Or as one Templar researcher put it, "Since they weren't allowed to charge interest, they charged rent instead."

During the era of the Templar's credit system, they convinced kings and monarchs through Europe to pass decrees and laws to allow for mortgage notes and mortgages that became liens on real property. With the law to enforce collection of their loans, and with paper available to create an unlimited supply of LOCs (Line of Credit/IOU) and Demand Notes as credit instruments, the Templars became the money-lenders of Europe.

The lending of large quantities of these Templar paper notes became a local currency that created prosperity in towns and villages throughout Europe along with a growing debt caused by the loans and rental fees for the use of this money. When crops failed due to bad weather, the Templars would foreclose on the properties and as a result the Templars acquired vineyards and vast real estate holdings throughout Europe. The Templars system of lending credit in the Middle Ages was a forerunner of today's modern banking system.

However, all of this would come to an end and all their wealth and influence would be brought down over the denial of a loan and a series of Theocratic harassments by a struggling monarch, King Philip IV of France. France's war with England required more money to finance the growing cost of weapons. Phillip tried everything to squeeze his state for additional finances; from debasing their currency to higher taxation, everything was put on the table without result. When everything else failed, he asked for a loan from the Templars; the loan was denied for fear of default. Using scripture as the basis for the prosecution, Pope Clement V under pressure from Phillip IV eventually issued a papal bull to abolish the order on March 22, 1322.



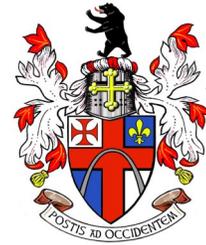
### PRECEPTORY MEETING

The Preceptory of St. Mary the Virgin will meet on Sunday, June 11 at St. Mary's Episcopal Church—13th & Holmes Street from 12:00—2:00 PM

*Knights and Dames are encouraged to attend the service beginning at 10 AM prior to the meeting, bring canned goods for the Downtown Outreach program, children's books (pre-teen and chapter books needed the most) for the book program, and a potential new member.*

# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 3, June 2017



## Prior's Perspective

What a wonderful Grand Convent & Investiture with Promotions held in Norfolk, VA. If you have never been, 2018 will be the 900th Anniversary Knight Templars being held in Nashville, TN., do plan on attending.

In Peter's newsletter you read all the updates and changes, but I've met so many wonderful people over the past fifteen years going to the Grand's. I really feel like they are my extended family. This year was no exception, saw old friends, and made new ones.

I would like to continue with Past Prior Ian Good's commitment to you:

- The order has adopted the original Templar Knights missions of Protecting Christians at Risk particularly in the Holy Land and in keeping the road to Jerusalem open.
- To be present and always available.
- Increase Community Service Projects throughout the Priory - seek out opportunities and ideas that encourage involvement and growth.
- Encourage open communication and stay in regular communications.
- Provide guidance and consistency.
- Facilitate key initiatives communicated by GPUSA.
- Build a strong sense of community among St. Louis the Crusader.
- Reconnect with inactive members and promote participation.
- Conduct routine meetings.
- Promote idea sharing within the Priory for Fund Raising opportunities.
- R3 - Recruit, Retain, Recover.

In the next twenty-two months I would like to achieve the commitments above. With your dedication, and participation, WE can do great things and expand the successes of OUR Priory.

Some say that the American writer Anne Herbert scribbled the phrase, "*Practice random acts of kindness and senseless acts of beauty*" on a placemat at a restaurant in 1982. The sentiment has since been popularized through film and literature and has become a part of our vocabulary.

The question is "Why?" Why should we show kindness? For those who follow Jesus, the answer is clear: To show the tender mercy and kindness of God.

There is an Old Testament example of that principle in the story of Ruth, the emigrant from Moab. She was a foreigner living in a strange land whose language and culture she did not understand. Furthermore, she was desperately poor.

There was an Israelite, however, who showed Ruth grace and spoke to her heart. He allowed her to glean in his fields, but more than simple charity, he showed her by his compassion the tender mercy of God, the One under whose wings she could take refuge. She became Boaz's bride, part of the family of God, and one in a line of ancestors that led to Jesus.

As Knights and Dames of the Order and as Christians, we too have an obligation to show God's compassion and grace to those less fortunate. The "Silent Knight" program is a perfect example of the type of individual philanthropic initiatives promoted by the Order.



Silent Knights are: Templar men and women from all races, religions, cultures and ethnic backgrounds who share a respect for all inhabitants of this planet; Templars who wish to serve others; and Templars who have the personal courage to act upon that heartfelt desire.

For more information on the Silent Knight program, contact [Chev. Chris Burgoyne](#), GCTJ.

Fraternally Yours,

*Non nobis Domine*  
[Dr., Chev., Peter L. Heineman, GOTJ](#)  
Preceptor

# Templars in Ireland

On Friday, the 13th of October, in the year 1307 the king's men came knocking. French men-at-arms took the Knights Templar of Paris into custody. It was the start of the end for the "warrior monks".

Ireland was not a crusading country - even the most obstinate locals were devout, non-heretic Christians. But one should remember that the knightly orders were interrelated with feudal society to a large extent - knights went into temporary service to atone for sins, some even joined to relieve the burden to their families' estates. Others took the full vows late in life, using the orders as a sort of retirement home after a worldly career. And kings and emperors tried to stay in the good books of the orders (which after all provided an ad-hoc task force in times of trouble). Giving estates to the orders and thus "planting" a few combat-hardened veterans as an unofficial police force into wilder areas of the realm was par for the course.

This seems to have been what happened in Ireland - the Knights Templar were given estates, most of which were populated with elderly knights. Still a valid fighting force, though maybe not up to scratch in Palestine and Syria. Officially the Templars arrived in Ireland in September 1220 - though documents pertaining to individual Knights Templar in Ireland go back as far as 1177. The first knights may well have entered Ireland with Strongbow's Anglo-Normans. It is debatable whether this constitutes an involvement of the order or (more likely) of individual knights.

After the events in Paris the Knights Templar in Ireland were arrested and placed in Dublin Castle. Between fifteen and thirty knights were taken, most having seen more than forty years of service with the order. Basically Ireland seems to have been the pensioner's home of the order. Trials commenced in 1310 in Saint Patrick's Cathedral - accusations based on hear-say flew at the knights, but no evidence could be found and no confessions were forthcoming. The trials ultimately fizzled out, ending after six months in an anti-climax. The Templars were admonished to be good Christians and pensioned off. More than likely none of them were expected to put up much resistance if left alone.

The property of the Knights Templar in Ireland was either taken by the crown or transferred to the Hospitallers. Today you will find references to former Templar property even if the property had not been in existence before the order's suppression. A "Templar" church at Ballintemple (County Cork) for instance was only built in 1392. Much confusion might have been caused by the Gaelic *teampall* - literally "temple", but referring to any church. Seriously confusing amateur historians who like to attribute any place-name with a temple reference to the Templars.

The best documented Templar link still visible today can be found in Templetown (County Wexford) - in the churchyard grave slabs mark the burial sites of "Poor Fellow-Soldiers". Here, near Hook Head, the Templars had lands and houses.

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Other Templar sites are less clearly defined ...

- **Baldungan** (County Dublin, South of Skerries) - some church ruins with what seems to have been a ten-sided tower are believed to be the remnants of a Templar church,
- **Carrigogunnell Castle** (County Limerick, near Clarina) - parts are reputed to have been built by the order,
- **Clontarf Castle** (County Dublin) - belonged to the Knights Templar ... but the present castle has no connections left bar the location,
- **Dungeel** (County Kerry, near Killorglin) - ruins of a church and a castle reputed (and disputed) to have belonged to the Templars,
- **Graney** (County Kildare, near Castledermot) - reputed Templar-related ruins near the ruins of the Augustinian nunnery,
- **Kilberry** (County Kildare) - a possible preceptory of the Knights Templar lies in ruins near the River Barrow,
- **Roosky** (County Louth) - part of the "priors" may have belonged to the Templars,
- **Strand** (County Limerick) - Temple Strand has a church of almost certain Templar origin,
- **Templehouse Lake** (County Sligo, near Ballymote) - ruins of a house belonging to the Templars (which gave the name to the lake).



Templar Grave at Kilclogan (Templetown) County Wexford. A Templar Sword is carved into the gravestone, and Agonies Die (lamb) symbol at the base

# Beauceant

Simplistic in its design, but unique with its many meanings, the Beauceant was and is the standard of the Knights Templar. The Beauceant consisted of a black section above a white one; some say it was hung from a perpendicular pole near the top of the vertical one so that both of the colors could be seen without any wind.



from Matthew Paris' *Historia Anglorum, Chronica Majora* c. 1250, Manuscript 26 : - f. 110 V

The etymology of "Beauceant" is not known. An unknown pilgrim around the 12th or 13th century, while visiting Jerusalem, stated:

*...when they go to war, a standard of two colors called 'balzaus' is borne before them.*

John J. Robinson, author of *Born in Blood*, believed that 'beau' meant 'beautiful', and in medieval times it is said to have translated as 'glorious' or 'magnificent'. So in a battle cry 'beauceant' could mean 'be noble' or 'be glorious'.

The colors of the Beauceant remind us to be good and true to our friends and terrify the enemies of Christ. The black section can also depict the sins of the secular world that the Templar knights had chosen to leave while the second section was white depicting the purity that the order offered them, a sort of transformation of darkness to light.

To symbolize duality through the colors of black and white is quite ancient as most cultures see white and black as symbolic of good and evil. It has also been used as a comparison between the physical and spiritual world, male and female, and the sky and the earth.

The Beauceant was a rallying point during battles so they could easily regroup when separated. Knights were also not allowed to retreat or stop fighting while the Beauceant was flying. As the Beauceant was such an important symbol that the Marshall would select a group of Templars to protect it, to be led by the Confanonier, or Standard Bearer. Historically the duties of the Standard Bearer included being the paymaster and ensuring the equipment (to include the horses) was kept in working order. It should be noted that although he was referred to as the Standard Bearer he never carried the banner, but led the procession which carried and protected it.

NOTE: The *Chronica Majora* is an important medieval illuminated manuscript chronicle by Matthew Paris written in Latin. The work begins with the creation of the world and contains annals up to 1259, the year of Paris's death.

*Non Nobis, Domine, Non Nobis, Sed Nomini Tuo Da Glorium*

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Postulant training to follow



*Knights and Dames are encouraged to attend the service beginning at 10 AM prior to the meeting, bring canned goods for the Downtown Outreach program, children's books (pre-teen and chapter books needed the most) for the book program, and a potential new member.*



## Priory of St. Louis the Crusader 2017 Fall Convent & Investiture

Once again, the Preceptory of St. Mary the Virgin has been given the distinct honor of hosting the Fall Convent and Business Meeting in Kansas City. Tentative schedule:

### Friday, October 6<sup>th</sup>

Postulant Reception (7-9 PM) and Vigil (9 PM)  
St. Mary's Episcopal Church – 1307 Holmes Street  
Kansas City, MO

### Saturday, October 7<sup>th</sup>

Business Meeting (10:30 – 1:00 PM)  
L.H. Bluford Branch – Kansas City Library Conference Room  
3050 Prospect Avenue  
Kansas City, MO

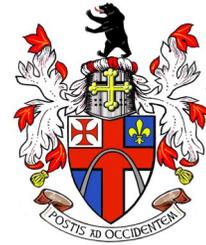
### Saturday, October 7<sup>th</sup>

Convent & Investiture (2:30 – 4:30 PM)  
Banquet (5 – 8 PM)

This is a wonderful opportunity for former St. Mary members to reunite with their Brothers and Sisters. **You need not be an active/current member to attend.** Invitations and details to follow.

# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 4, August 2017



## Prior's Perspective

Mark your Calendar for December 1-14, 2017! Would you like to go on the 2017 Pilgrimage to the Holy Land, to walk in the footsteps of Jesus, to visit Bethlehem, to stand at the Sea of Galilee, to follow the Via Dolorosa, and much, much more. When you go on the Pilgrimage you will meet some of the wonderful people GPUSA sup-

ports with Scholarships and financial aid – a true gift of a lifetime.

Last year Tom and I went in Nov., we had a wonderful time. We had never been there before and didn't know what to expect. We landed in Tel Aviv, did not spend much time there, but drove to Netanya which is right on the Mediterranean coast. Beautiful scenes of the sea from our hotel room. We had one of many big buffet breakfasts to begin our trip.

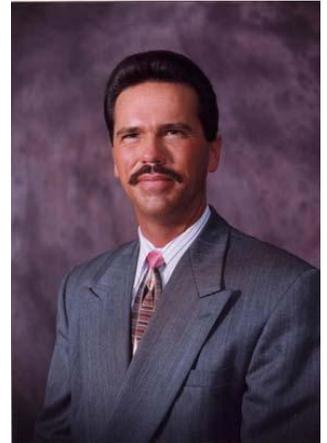
There are so many things to do and see. A scenic boat ride across the Sea of Galilee to Capernaum was one of my favorite. Jerusalem - what can I say, Father Peter Vasko was an excellent guide for us. For your information Father Vasko has published an excellent tour book, "Our Tour to the Holy Land" (English Edition) which is 193 pages filled with information and pictures. I can't say enough positive things about George's Tour, they took exceptional care of us and George's owns the Christmas Hotel, (wonderful accommodations) where we stayed in Jerusalem.

The price is very reasonable for visiting all the places we saw and doing all the things we did. One of the highlights of trip for everyone was the Spiritual blessings each person received from the experiences of the Trip. I'm writing about the Pilgrimage now, so that you will have time to plan for the trip. And of course, the obvious, saving the money to go. Sign up Today!



Chvse. Marilyn Geery, GCTJ  
Prior X

In 2015 an international research company stated that there were 245 million surveillance cameras installed worldwide and that the number was growing by 15 percent every year. In Times Square alone as many as 200 surveillance cameras are observing every move you make. Whether we applaud the increased security or denounce the diminished privacy, we live in a global, cameras-everywhere society.



The New Testament book of Hebrews says that in our relationship with God, we experience a far greater level of exposure and accountability than anything surveillance cameras may see. His Word, like a sharp, two-edged sword, penetrates to the deepest level of our being where it judges the thoughts and attitudes of our heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

We will be investing four Knights and one Dame into our Order in October. As part of the Investiture, we are all reminded that we should all be prepared for the day when Christ will say, *When you did it to the least of these you did it to me.* Nothing is hidden from God's sight, Nothing is greater than God's love. Nothing is stronger than God's mercy and grace. Nothing is too hard for God's Power.

I look forward to seeing everyone at the Preceptory meeting this month and the Priory Convent and Investiture. In October in Kansas City.

Fraternally Yours,

*Dr. Peter L. Heineman*

*Non nobis Domine*  
[Dr., Chev., Peter L. Heineman, GOTJ](#)  
Preceptor



The Sovereign Military Order of the Temple of Jerusalem®  
Autonomous Grand Priory of the United States of America  
Priory of St. Louis the Crusader

# Jerusalem Mite

By Chev. Russell Sifers, KCTJ

900 years ago the original Knights Templar protected people with their swords. Today's Templars can protect people with their pens.

The SMOTJ is dedicated to maintaining a Christian presence in the Holy Land, performing acts of charity, aiding Christians at risk, supporting the poor and tending to the sick. How? By taking up your pen and writing a check for your Jerusalem Mite offering.

In 2016, through our Jerusalem Mites, the Templars donated \$160,000 for education, refugee relief, housing, healthcare, vocational training, child services and the preservation of Holy Sites.

Last November I was fortunate enough to make my pilgrimage to the Holy Land with a group of fellow knights and dames, some of which are with our Priory of St. Louis the Crusader. I was able to see firsthand how we continue to protect people in the Holy Land today. At Bethlehem University I met and visited with nursing students that we help with scholarships. In Ramallah at the Anglican-Episcopal Technical Vocational Training I met and dined with students studying hotel management and other skills. In Bethany at the Orthodox School for Girls I spent the evening with Sister Martha as she explained how grateful she is for all the help the Templars provide. What touched me the most was the Holy Family Children's Home at the Crèche?

The Holy Family Children's Home is an orphanage. The Bible is full of references about orphans. Jesus taught about orphans. In John 14:18 Jesus said to his followers, "I will not leave you as orphans..."



When I saw the babies and small children at that orphanage I cried. I was an orphan at birth. But I was adopted. These babies and small children will not be adopted.

You might not be able to make a pilgrimage to the Holy Land but you still can help our Knights Templar ministry there. Take up your sword (pen) and help protect the people Jesus told us to protect. Any amount will help.

nnDnn,  
Russell Sifers



# Order of Precedence

The Manual of our Order sets forth the order of precedence for wearing of Federal, State and other awards and decorations. The miniatures of the Order do not come with a pin for mounting, so it is necessary to have them mounted on a bar. There are a number of professional medal mounting services available online.

There are five principles of precedence in mounting miniatures:

1. The position of honor on a bar is to the wearer's right. Medals, Decorations and Orders are mounted in descending order of precedence as follows:
  - Federal Decorations of Honor or Valor and Campaign Medals in order of precedence set by the United States Government.
  - Foreign Decorations in the order in which they were received.
  - State Awards, Decorations, Campaign Medals, Organizational and Long Service Medals.
  - Medals of Military, Veterans, Hereditary, and Patriotic Societies in order of Founding within each category.
2. The SMOTJ miniature medal should be placed immediately before the Hereditary and Patriotic society medals and just after the Military Veterans society medals.
3. It is inappropriate to wear the Order's insignia on federal duty uniforms. The general exception normally applies to social events requiring formal attire. Knights and Dames should consult agency and Armed Forces regulations for guidance on when or if such insignia can be worn with certain uniforms.
4. Miniatures should never be combined and worn with regular full size decorations, except when full size is worn around the neck.
5. Mounted miniatures should be worn on the upper part of the lapel of the coat, if appropriate, or above the pocket, and should not cross the arm seam.

While the United Kingdom limits miniatures to one bar only, the United States permits the wearing of several rows of medals. The following guidelines may be used to separate medals in this fashion:

- **Primary Row:** Federal Decorations and Medals and Foreign Decorations.
- **Secondary Row:** State Awards, Decorations, Campaign Medals, Organizational and Long Service Medals as well as Military and Veterans Societies.
- **Additional Rows:** Hereditary and Patriotic Societies.

Since the SMOTJ medal is neither a foreign decoration nor a Military and Veteran's organization, but a revival of an order of chivalry, it should be given a place of prominence among hereditary and patriotic society medals. The order of precedence for wearing awards and decorations of the Order are as follows:

1. Cross of Valor
2. Distinguished Service Award
3. Legion of Merit
4. Meritorious Service Award
5. Commendation Medal
6. Achievement Medal
7. Long and Faithful Service Medal – Gold (20 yr.)
8. Long and Faithful Service Medal – Silver (10 yr.)
9. Long and Faithful Service Medal – Bronze (5 yr.)
10. Palmer's Medal – Gold
11. Palmer's Medal – Silver
12. Templar Medal – Bronze
13. GPUSA Templar Cross (Membership) Medal
14. GPUSA Priory Medal (by date of award)
15. OSMTH Medals in Order of Precedence

## Wearing Decorations

It is acceptable to wear military and civil decorations at state and other prestigious ceremonial functions providing the invitation specifically calls for them. The traditional wording in North America is *White Tie - Decorations* or *Black Tie - Decorations*. The British Commonwealth equivalents are *Evening Dress - Decorations* and *Dinner Jacket - Decorations* or *Black Tie, Miniatures*.

Protocol for wearing decorations is governed by the various bodies which issue them. Generally speaking, most organizations in English-speaking countries follow the same basic guidelines shown below. In all cases, if a man has more orders than the guidelines permit to be worn at once, he should wear the most senior orders.

### White Tie (Evening Dress)

- sash with badge may be worn over the appropriate shoulder positioned over the waistcoat and under the tailcoat - \*some Orders require the Royal Patron to be present to wear the sash over the waistcoat.
- up to four stars may be worn on the left breast of the tailcoat
- one neck badge suspended on a miniature ribbon of an order may be worn just below the bow tie
- miniature badges of orders, decorations and medals are worn on the coat's left lapel

### Black Tie (Dinner Jackets)

- one star may be worn on the left breast of the jacket
- one neck badge suspended on a miniature ribbon of an order may be worn just below the bow tie
- miniature badges of orders, decorations and medals are worn on the coat's left lapel

The female equivalent for both black tie and white tie is a formal (floor length) evening gown.

Having said all of this, remember we did not invest your wardrobe—we invested you! The external packaging is far less important to the Order than who you are and how you order your life after the example of Christ.

# Spurs

are one of the distinctive pieces of equipment that have been used by horsemen throughout the ages. The earliest spurs were possibly made from wood or bone and probably took the form of "prick" or "prong" spurs. The first recorded metal examples were simple bronze spurs found in Etruscan tombs from the 2nd Century BC, others from that time have been found at Roman sites in Britain. They gradually changed in shape, developing plates that stopped the spike penetrating the horses' sides, or taking on a ball and spike form (as seen in the Bayeux tapestry) that had the same function. Eventually a pyramidal or conical shaped goad developed.



The revolving rowel used in modern western spurs probably originated in France. A roweled spur was shown upon the Seal of Henry III of England who lived from 1207 to 1272. This type became widely popular about the fourteenth century.

During the age of chivalry, spurs became an emblem of rank. Gold or gilded spurs were only worn by knights or royalty. Esquires' were silver and those of a page were tinned. One could tell the rank of the wearer by the spurs, even if the armor or clothing gave no clue. The caste system was all-important at that time.

Knights vied with each other to indicate their prestige with costly spurs. Many were jeweled and all were objects of art. Spurs were usually buried with their owner, accounting for the fact that few remain today. In 1302 the "battle of the spurs" took place in West Flanders. 20,000 Flemish burghers on foot repulsed the attacks of 47,000 French knights on horseback. The burghers collected 700 pairs of gilded spurs as trophies of their victory.

The Guild of Spur-Makers of Paris during the 14th century only allowed only one apprentice to each master craftsman. Apprenticeship was for six years with little or no pay. At the end of this strict training, the apprentice became a master artisan.

When a valet became an esquire or an esquire was knighted, he was fitted with new spurs during a special ceremony; thus came the expression, "earned his spurs." In the rare case of disgrace, a knight's spurs were chopped off in a public ceremony with a cook's cleaver.

Churchmen were not permitted to wear spurs and a knight who failed to remove his spurs before entering a church had to pay a fine to the choir boys in order to regain them.

## PRECEPTORY MEETING

The Preceptory of St. Mary the Virgin will meet on Sunday, August 27th at St. Mary's Episcopal Church—13th & Holmes Street from 1:00—4:00 PM



*Members are encouraged to bring school supplies to include in backpacks (30) for the Tribal Pow-Wow, Sept. 16-17.*

*The business meeting will be followed by a Postulant Conclave. All Knights and Dames are encouraged to participate. Knights should wear a coat and tie along with the neck device and mantel. Dames should wear Sunday attire, neck device and mantel. Postulants males should wear a coat and tie and the*



## Priory of St. Louis the Crusader 2017 Fall Convent & Investiture

Once again, the Preceptory of St. Mary the Virgin has been given the distinct honor of hosting the Fall Convent and Business Meeting in Kansas City. Tentative schedule:

### Friday, October 6<sup>th</sup>

Postulant Reception (7-9 PM) and Vigil (9 PM)  
St. Mary's Episcopal Church – 1307 Holmes Street  
Kansas City, MO

### Saturday, October 7<sup>th</sup>

Business Meeting (10:30 – 1:00 PM)  
L.H. Bluford Branch – Kansas City Library Conference Room  
3050 Prospect Avenue  
Kansas City, MO

### Saturday, October 7<sup>th</sup>

Convent & Investiture (2:30 – 4:30 PM)  
Banquet (5 – 8 PM)

# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 5, October 2017



## Prior's Perspective

The Priory of Saint Andrew invites everyone to come to Nashville, TN to attend the Grand Convent and Investiture which will be held on May 24-26, 2018 at the beautiful all suites Nashville Hilton. The Christ Church

Cathedral, just a few blocks away from the hotel, will be the site for the Grand Investiture Ceremony.

The 2018 Grand Convent will offer a range of information and experiences for members and their guests. For me there is a dual purpose for attending the Grand Convent. First thing - it is where you experience the depth of the Order and compare notes with others. Also, it is like a big family reunion, you expand your network of friends and family.

For early arrivers, the Saint Andrew team offers a tour of Andrew Jackson's Home, the Hermitage, Thursday morning and a real treat that evening with a show at the Mother Church of Country Music, The Ryman, original home of "We Shield Millions" (WSM) Radio and The Grand Ole Opry.

They will have several different meetings going on Friday all day, including the Officers Roundtables and concluding with the Grand Prior's reception that evening in the hotel. Saturday, there will be the Grand Council Meeting in the morning, Investiture in the afternoon, and the day will end with the Grand Banquet

As a romantic gesture, couples etch their initials onto a padlock, attach it to the railing of Paris' Pont de Arts pedestrian bridge, click it shut, and throw the key into the River Seine.

After this ritual was repeated thousands of times, the bridge could no longer safely bear the weight of so much "love." Eventually the city removed forty-five tons of padlocks.

The locks were meant to symbolize everlasting love, but human love does not always last. The closest of friends may offend each other and never resolve their differences, Family members fight and never forgive. A husband and wife may drift so far apart that they can not remember why they once decided to marry. Human love can be fickle.

But there is one constant and enduring love—the love of God. "Give thanks to the Lord, for he is good; his love endures forever," proclaims Psalm 106:1. The promises of the unfailing and everlasting nature of God's love are found throughout Scripture. And the greatest proof of this love is the death of His Son so that those who put their faith in Him can live eternally.

This month we welcome with open and loving arms five Postulants; gladly we do so with the help of God. A reception will be held in their honor on Friday, October 6th at St. Mary's Episcopal Church beginning at 7 PM followed by a Vigil—all Knights and Dames are welcome and encouraged to attend.

As noted in the Convent ceremony, our Oath of Office and Membership are one and the same as we all share responsibility for the conduct and honor of the Order. As our new Postulants take their Vow, let all Knights and Dames join with them to renew their own.

Fraternally Yours,

*Non nobis Domine*  
[Dr., Chev., Peter L. Heineman, GOTJ](#)  
Preceptor



 Chvse. Marilyn Geery, GCTJ  
Prior X

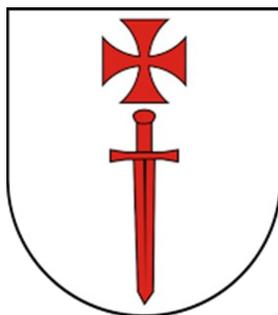


## The Livonian Brethren of the Sword

Outside of Europe in particular, it is often not realized the extent to which the crusades and the military religious orders that fought in them were largely national affairs. The Knights Templar, which is most famous for fighting in the crusades in the Holy Land, had a multinational membership but we predominantly French.

The crusade to retake the Iberian Peninsula from the Muslims was, on the other hand, an almost entirely Spanish and Portuguese affair. The military religious orders that sprang up to fight in that crusade, the longest war in history, were likewise Spanish. Perhaps the least talked about is the largely German-driven crusade against the pagans of northeastern Europe on the shores of the Baltic Sea. Those who do know about this arduous and bitterly fought struggle will likely recall the Order of the Teutonic Knights (ancestor of the later Kingdom of Prussia and originator of the oldest families of the Prussian nobility) but less well known was another German military religious order known the Livonian Brethren of the Sword.

Unlike their fellow Germans of the Teutonic Knights, the Livonian Brethren of the Sword were not founded in the Holy Land but right on the spot in Livonia, specifically in Riga, the capital city of what is now Latvia. The order was founded by the Bishop of Riga, also known as the Prince-Bishop of Livonia, in 1202 and gained official recognition from Pope Innocent III in 1204. Their initial aim was to convert and or conquer the pagan tribes of the region and defend the Christian community from their attacks. The groups most often engaged by the Brethren of the Sword were the Latgalian, Selonians and Livonians in the area around Riga and more broadly the coastal region of what is today Estonia, Latvia and Lithuania, a region referred to at the time as Courland. As such, the order was known by several different variants of their official name. Their official name in Latin was *Fratres Militiae Christi Livoniae* but they were also known the Sword Brethren, The Militia of Christ of Livonia, the Livonian Brothers of the Sword, the Courland Brethren of the Sword, Christ Knights or the Order of the Porte-Glaive Knights ("Glaive" in this case likely referring back to the French for gladius or sword). Their symbol was a cross pattée over a sword, pointing down.



The knights were based at Fellin, which is today Viljandi in Estonia and they established other castles in the surrounding area with the commanders of these castles acting as the entourage of the Grand



Master of the Sword Brethren. Officially, they were subject to the Catholic bishops, beginning with their founder Bishop Albert of Riga, however the Sword Brethren were an extremely hard fighting and strong-willed group of warriors so it soon became the case that their submission to the bishops was rather nominal as they often acted on their own. In the course of the Livonian Crusade, they quickly gained quite a reputation for ferocity and reckless courage as well as being rather unruly and difficult to control. They would also, at times, make agreements with neighboring monarchies as the situation dictated such as in 1218 when Bishop Albert called on King Valdemar II of Denmark for assistance, though in the end this amounted to little more than the Danes conquering northern Estonia for themselves. In 1232 Pope Gregory IX called on the Sword Brethren to aid in the defense of Finland from attacks by the Republic of Novgorod though no accounts of their activities on this front have survived. Ultimately this would result in a Swedish-led crusade that would see Finland united with the Kingdom of Sweden for the first time.

Over time, the many hard fought battles of the Sword Brethren saw threats from the east decreased and their focus moved toward the south and the Lithuanians and Semigallians (aka the Samogitians). This resulted in what was, in many ways, the Waterloo of the Sword Brethren with the Battle of Saule on September 22, 1236. Grand Master Volkwin led between 50 to 60 knights along with other troops amounting to 3,000 men against 5,000 pagan Samogitians led by their Duke Vykintas. The Christian forces were defeated and lost almost their entire army, some estimates putting losses at 2,700. Grand Master Volkwin died in battle and the Sword Brethren were wiped out as an effective, independent fighting force. Likewise, in the aftermath, other groups, previously conquered by the Brethren, saw their chance and rose up in rebellion. Latvia and Lithuania still mark the anniversary of this battle as a national holiday, not long ago jointly declaring it the 'Day of Baltic Unity'.



This was, practically speaking, the end of the Livonian Brethren of the Sword. They would never be an independent military religious order again. However, those who survived the ordeal carried on, faithful to their vows, and were absorbed into the Teutonic Knights, retaining their traditions and leaders. As a branch of the Teutonic Knights they were known as the Livonian Order and still had their own Master though he was subject

to the Teutonic Grand Master. Thirty years of fighting by the Sword Brethren had been brought to ruin by their defeat at Saule, however, as the autonomous Livonian Order within the Teutonic Knights, they reconquered Courland, Livonia and Semigallia, eventually buying the Duchy of Estonia from King Valdemar IV of Denmark after a devastating loss north of Riga at the hands of the Lithuanians, including, again, the death of their Master Bruno in 1298. As a result, two groups emerged and, due to their autonomy, they survived the secularization of the Teutonic Knights by Albert of Brandenburg following his adoption of Lutheranism in 1525.

The Livonian Order was pushed farther back towards Estonia, where their comrades were based, and in 1453 joined together in the Livonian Confederation. This gave the Catholic remnant in the region some measure of unity and hope for self-defense but their enemies were many and increasing. The pagans may have been gone but Lutherans to the south and the Russian Orthodox to the east were constant threats. In 1560 they were again almost wiped out by a massive attack by Muscovite Russia, yet some still remained and, determined as ever, they still tried to carry on, seeking out and ultimately obtaining the patronage of Sigismund II Augustus, King of Poland and Grand Duke of Lithuania. However, not long after, the Livonian Order went the way of the Teutonic Knights when their Master, Gotthard Kettler, converted to Lutheranism and thereafter secularized the order. That proved the final end of the last remnants of what had once been the Brethren of the Sword. The lands they retained were quickly taken over by neighboring states and the order ceased to exist.



## Priory of St. Louis the Crusader 2017 Fall Convent & Investiture

Once again, the Preceptory of St. Mary the Virgin has been given the distinct honor of hosting the Fall Convent and Investiture in Kansas City.

### Friday, October 6<sup>th</sup>

Postulant Reception (7-9 PM) and Vigil (9 PM)  
St. Mary's Episcopal Church – 1307 Holmes Street  
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### Saturday, October 7<sup>th</sup>

Business Meeting (10:30 – 1:00 PM)  
L.H. Bluford Branch – Kansas City Library Conference Room  
3050 Prospect Avenue  
Kansas City, MO

### Saturday, October 7<sup>th</sup>

Convent & Investiture (3:00 – 5:00 PM)  
Banquet (6 – 8 PM)  
St. Mary's Episcopal Church – 1307 Holmes Street  
Kansas City, MO

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Registration is [open](#) for the  
**2018 Grand Convent and Investiture**  
May 24-26  
Nashville TN



Thank You!

HALF PRICE BOOKS

The Knights and Dames of the Preceptory of St. Mary the Virgin would like to thank [Half Price Books](#) for their generous donation of children's books in 2017. Half Price Books has been supporting literacy and environmental groups for more than 40 years and have donated more than one million books worldwide to charitable organizations like ours. Please join us in thanking and supporting Half Price Books. *Your favorite local bookstore. Everywhere.*

### For Sale by the Priory:



#### Templar Business Card Cases

Made of high quality all-metal construction, these business card cases are designed with a snap closure and a velvet-like interior. Each holds 15 business cards and is available in three designs: Beauseant, Jerusalem Cross, and Templar Knight.



\$25<sup>ea</sup> + \$3 S&H



#### Templar Cap Badge

Cloisonné (enameled) Templar Cap Badge. Supplies are *limited*.

\$25<sup>ea</sup> + \$3 S&H

*save the postage and pick yours up at the C&I or contact:*

Chvse. Marilyn Geery  
121 Gardner Place  
St. Charles, MO 63301  
[marilyn.geery@sbcglobal.net](mailto:marilyn.geery@sbcglobal.net)

Make all checks payable to:  
Priory of St. Louis the Crusader, SMOTJ



**William of Tyre**  
Much of what we know of early Templar history comes from the writings of William of Tyre. William of Tyre (Latin: *Willelmus Tyrensis*; c. 1130 – 29 September 1186) was a medieval prelate and chronicler. As archbishop of Tyre, he is sometimes known as William II to distinguish him from his predecessor, William I, the Englishman and former Prior of the Church of the Holy

Sepulcher, who was Archbishop of Tyre from 1127-1135. He grew up in Jerusalem at the height of the Kingdom of Jerusalem, which had been established in 1099 after the First Crusade, and he spent twenty years studying the liberal arts and canon law in the universities of Europe.

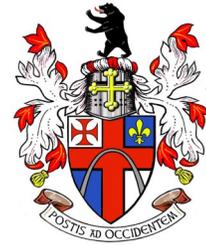
Following William's return to Jerusalem in 1165, King Amalric made him an ambassador to the Byzantine Empire. William became tutor to the king's son, the future King Baldwin IV, whom William discovered to be a leper. After Amalric's death, William became chancellor and archbishop of Tyre, two of the highest offices in the kingdom, and in 1179 William led the eastern delegation to the Third Council of the Lateran. As he was involved in the dynastic struggle that developed during Baldwin IV's reign, his importance waned when a rival faction gained control of royal affairs. He was passed over for the prestigious Patriarchate of Jerusalem, and died in obscurity, probably in 1186.

William wrote an account of the Lateran Council and a history of the Islamic states from the time of Muhammad. Neither work survives. He is famous today as the author of a history of the Kingdom of Jerusalem from which we learn about the early days of the Order. William composed his chronicle in excellent Latin for his time, with numerous quotations from classical literature. The chronicle is sometimes given the title *Historia rerum in partibus transmarinis gestarum* ("History of Deeds Done Beyond the Sea") or *Historia Ierosolimitana* ("History of Jerusalem"), or the *Historia* for short. It was translated into French soon after his death, and thereafter into numerous other languages. Because it is the only source for the history of twelfth-century Jerusalem written by a native, historians have often assumed that William's statements could be taken at face value. However, more recent historians have shown that William's involvement in the kingdom's political disputes resulted in detectable biases in his account. Despite this, he is considered the greatest chronicler of the crusades, and one of the best authors of the Middle Ages.

*Non Nobis, Domine, Non Nobis, Sed Nomini Tuo Da Glorium*

# precept

A bulletin from the Preceptory of St. Mary the Virgin



Volume 3, Issue 6, December 2017



Dear Friends,

As Prior X of the Priory of St. Louis the Crusader, I would like to send my wish for peace and happiness to you and all your family throughout the coming holiday season of Thanksgiving, Christmas and the New Year.

During this time I like to reflect on what the holidays mean to me especially bringing family and friends together, many of whom I don't see very often through the year. It is also a time to remember those who are not with us any longer, and reflect on

those favorite memories of times past. Many of those memories are just as dear to my heart as the experiences I am making during the current celebrations.

At Thanksgiving I enjoy the traditions that have been established within my large and growing extended family, as well as the delicious family dishes that have been at our dinner table every year. The favorite of everyone is my mom's recipe for turkey dressing in a pan (and cut into squares like a cake), which is almost like a complete meal by itself.

It is at Thanksgiving that I catch up with family members whom I haven't seen in a while, watching my newest grandchildren, also my nieces and nephews, crawling and toddling around, as well as those who are sporting their driving licenses and growing up so fast. My own children are now becoming grandparents too! My first great-grandchild is expected just after the New Year 2018.

At Christmas I promote attending the church of your choice and advocating the true reason for the season, remembering the birth of Jesus and the hope He brought to humankind. I love singing the carols with other church members, lighting a candle, and finding peacefulness in my heart and spreading love to all those around me.

At Christmas I also enjoy the display of colorful lights, the warmth of the fireplace, the memories of special times and stories of Santa coming to spread cheer and magic to good boys and girls. But the most important part is always the love of family and friends as we gather together.

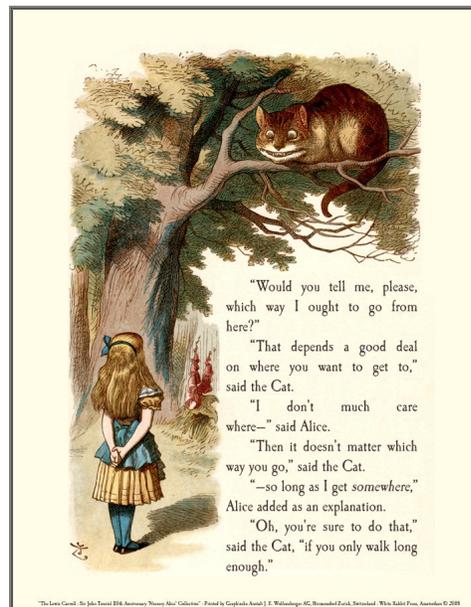
As we bring 2017 to an end, may you enjoy all your family get-togethers, and may you have a bright and prosperous New Year 2018 filled with many beautiful blessings to come!

In Appreciation,

 Chvse. Marilyn Geery, GCTJ  
Prior X

I have served as a judge for the Heartland Region Better Business Bureau Integrity Awards for the past 20 years. The award focuses on demonstrated ethical business practices with key stakeholders including customers, employees and community at large, rather than a company's growth, profitability or popularity. Winners have shown that ethics and integrity are core values of their organization.

In judging this year's applications, I was struck with how few organizations understand their true path.



You are probably familiar with Alice in Lewis Carroll's classic novel *Alice's Adventures in Wonderland*. You will remember that she comes to a crossroads with two paths before her, each stretching onward but in opposite directions. As she contemplates which way to turn, she is confronted by the Cheshire Cat, of whom Alice asks, "Which path shall I follow?"

Unlike Alice, it *does* matter which way we go, for the path we follow in this life leads to our destination in the next.

I WISH YOU AND ALL THOSE CLOSE TO YOU

*A Joyous and Blessed Christmas*

AND A NEW YEAR OF HAPPINESS AND HOPE

*For a World of Peace*

Fraternally Yours,  
*Non nobis Domine*

*Peter L. Heineman*

Dr., Chev., Peter L. Heineman, GOTJ  
Preceptor



# Grand Masters

In the early history of our Order, each man who held the position of Grand Master of the Knights Templar was the supreme commander of the *Poor Fellow-Soldiers of Christ and of the Temple of Solomon* (also known as the Knights Templar), starting with founder Hugues de Payens in 1118. While many Grand Masters chose to hold the position for life, abdication was not unknown. Some masters chose to leave for life in monasteries or diplomacy. Grand Masters often led their knights into battle on the front line and the numerous occupational hazards of battle made some tenures very short.

Each country had its own Master, and the Masters reported to the Grand Master. He oversaw all of the operations of the Order, including both the military operations in the Holy Land and eastern Europe, and the financial and business dealings in the Order's infrastructure of western Europe. The Grand Master controlled the actions of the order but he was expected to act the same way as the rest of the knights. After the Pope issued a Papal Bull on behalf of the Templars, the Grand Master was obliged to answer only to Rome.

We will present a brief biography of the 23 Grand Masters of the Order from Hughes de Paynes through Jacques de Molay in this and subsequent editions of the newsletter.



## **Hugues de Payens** Grand Master from 1118–1136

Hugues de Payens or Payns (c. 1070 – 24 May 1136) was the co-founder and first Grand Master of the Knights Templar. With Saint Bernard of Clairvaux, he created the *Latin Rule*, the code of behavior for the Order. No early biography of Hugues de Payens exists, nor do later writers cite such a biography. None of the sources on his later career give details of his early life. Information is therefore scanty and uncertain; embellishments depend partly on documents that may not refer to the same individual, partly on histories written decades or even centuries after his death. Hugues de Payens died, apparently in Palestine, in 1136. The circumstances and date of his death are not recorded in any chronicle though the Templars commemorated him every year on 24 May, and it's presumed he died of old age.



## **Robert de Craon** 1136–1147

Robert de Craon or Robert Burgundio (died 13 January 1147) was the second Grand Master of the Knights Templar from June 1136 until his death. He was a member of the Craon family, son of Renaud le Bourguignon and Ennoguen de Vitré. He proved to be a brilliant organizer and legislator, and turned the Order into a major force in the Crusader states. He was less fortunate as a military leader. As soon as he had been elected, he defeated Zengi, the emir of Aleppo and let his knights plunder the enemy camp; Zengi returned and destroyed the unorganized pillagers. He died in January 1147, and was succeeded by Everard des Barres in April that year.



## **Everard des Barres** 1147–1151

As Preceptor of the Templars in France from 1143, he was one of the highest dignitaries of the Order when Robert de Craon died in 1147. He was chosen to succeed Robert, and as soon as he was elected, he accompanied Louis VII of France on the Second Crusade, and was among those sent ahead to Constantinople before Louis' arrival there. He later saved Louis during a battle with the Seljuk Turks in Pisidia.

Everard abdicated officially in 1151 and became a monk at Clairvaux, despite the protests of the Templars. He was succeeded by Bernard de Tremelay (who actually led the Order since Everard's departure in 1149) and died in 1174.



## **Bernard de Tremelay** 1151–1153

Bernard de Tremelay was elected Grand Master in June 1151, after the abdication of Everard des Barres. He was born in the castle of Tramelay near Saint-Claude in the Jura. In 1153 the Templars participated in the Battle of Ascalon, a fortress at that time controlled by Egypt. Bernard and about forty of his Templars were killed by the larger Egyptian garrison. Their bodies were displayed on the ramparts and their heads were sent to the sultan. A few days later, Baldwin captured the fortress; shortly thereafter, the Templars elected André de Montbard as their Grand Master.



## **André de Montbard** 1153–1156

The Montbard family came from Hochadel in Burgundy, and André was an uncle of St. Bernard of Clairvaux, being a half-brother of Bernard's mother Aleth de Montbard. He entered the Order in 1129 and went to Palestine, where he quickly rose to the rank of seneschal, deputy and second-in-command to the Grand Master. After the Siege of Ascalon on 22 August 1153, André was elected Grand Master to replace Bernard de Tremelay, who had been killed during an assault on the city on 16 August. He died on 17 January 1156, in Jerusalem and was succeeded by Bertrand de Blanchefort.



## **Bertrand de Blanchefort** 1156–1169

Bertrand de Blanchefort's internal reforms were more important however. He wrote the "Retraits", which established structure within the order. This meant knights had clearer roles and protocols. He also established checks within the leaderships of the order, which stopped future Grand Masters deciding the direction of the Templars, without the backing of the knights. His work on creating negotiating roles

within the order is also worth noting. After the failed expedition to Egypt, it was the Templars that helped draw up a peace treaty. He led the Order until his death in 1169.



### **Philip of Nablus** 1169–1171

Philip joined the military order of the Knights Templar January 17, 1166 passing on to them a significant part of his fief including the castle of

Ahamant, as it was prohibited by the statutes of the order for members, be it even Grand Masters, to own land individually. Philip joined Amalric's invasion of Egypt in 1167. After the death of Grand Master Bertrand de Blanchefort in January 1169, Amalric pressured the Templars to elect Philip in his place in August of that year. For unknown reasons Philip resigned as Grand Master in 1171, and was succeeded by Odo de St Amand.



### **Odo de St Amand** 1171–1179

St Amand was born to a family from Limousin, France. He was Marshal of Jerusalem and later

Viscount. He was a headstrong leader of the order, which earned him praise and resentment in equal measure. St. Amand took part in several expeditions during his time as Grand Master. In August 1179, the new Templar fortress of Chastellet was captured and the knights stationed there were beheaded by the Muslim forces. St Amand died in one of Saladin's jails sometime during 1180.



### **Arnold of Torroja** 1181–1184

While no date of birth survives for Torroja, born in Solsona, Lleida he was very old at his death, being in excess of 70 years when he was elected as

Grand Master. He had served in the order for many years and was the Templar Master in both Crown of Aragon and Provence. During the Grand Master's reign the Knights Hospitaller reached a new peak in their influence. In 1184, Torroja set out with Patriarch Heraclius and Grand Master Roger de Moulins of the Knights Hospitaller to gather European support for the Kingdom of Jerusalem. He fell ill and died at Verona on September 30, 1184.



### **Gerard de Ridefort** 1185–1189

Gerard fell seriously ill, after which he took vows as a Templar. By June 1183 he held the rank of seneschal of the Order. He was elected Grand

Master in late 1184 or early 1185, after the death of Arnold of Torroja in Verona. In July 1187, Gerard led the Templars at the Battle of Hattin against Saladin - where he convince a Templar fortress to surrender peacefully – and again at the Siege of Acre where he was captured and beheaded.



### **Robert de Sablé** 1191–1193

Sablé was lucky to have been Grand Master at all, as at the time of Gerard de Ridefort's death, he was not even a member of the Templar Order.

However, the senior knights had become increasingly opposed to Masters fighting on the front line, and the capture and beheading of Grand Master Gerard de Ridefort became the final straw. They delayed elections for over a year so that the rules regarding active service of Grand Masters could be reviewed. During this hiatus, Sablé did join the order, just in time to be considered for election. When he was made Grand Master, he had been a Templar knight for less than a year.



### **Gilbert Erail** 1193–1200

Gilbert Horal or Erail, probably, he was born an Aragonese and entered the Templars at a young age.

He stayed in the provinces of Provence and Aragon, where he took part in the battles of the Reconquista on the Iberian Peninsula, and became Grand Master of the province until 1190. Then he became the Grand Preceptor of France, and in 1193, after the death of Robert de Sablé, he became Grand Master of the Order. Horal was known for wanting peace between the Christians and the Muslims. He died in December 1200.



### **Phillipe de Plessis** 1201–1208

In 1189 Phillipe joined the Third Crusade as a simple knight, and discovered the Order of the Temple in Palestine. After the death of Gilbert Horal he became Grand Master. He helped uphold the treaty between Saladin and Richard I. In the renewal of this treaty in 1208 he suggested that the Teutonic Order and Hospitallers should make a new peace treaty offer with Malek-Adel. The accord was criticised by Pope Innocent III. During his rule the Order of the Temple reached its greatest height in Europe. He died November 12, 1209 and was succeeded by Guillaume de Chartres.



### **Guillaume de Chartres** 1209–1219

Guillaume was the son of Nilon III, the Count of Bar-sur-Seine. In 1210, Guillaume de Chartres assisted at the coronation of Jean de Brienne as King of Jerusalem. During his rule, the order flourished in Spain, achieving important victories against the Moors. He had contact with the Mongols under Genghis Khan and was accused of treason as a result. Guillaume died in 1219 of pestilence as a consequence of being wounded during the siege of Damietta, in Seborga in the Holy Land.



### **Pedro de Montaigu** 1218–1232

A close friend of Guillaume de Chartres, it was most likely the trust the previous Grand Master had in him which meant he himself was elected so quickly in 1218. At the same time, the Grand Master of the Knights Hospitaller was Guérin de Montaigu, who is likely to have been Pere's brother. The close relationship between the two military orders during this period was probably a result of this. His actions against the Muslim forces working for the capture of Jerusalem were so effective, that they were forced to propose surrender. He died in 1232 of apoplexy.

**A Time to Celebrate the Season**

A Holiday Gather for Knights Templar and Friends

December 2, 2017—6:30 PM  
 121 Gardner Place, St. Charles MO  
 Home of Marilyn Geery and Tom Marshall  
 636-916-4702

Bring a dish or desert—drinks furnished  
 Business Casual—Bring a Guest



**A Story of Friendship** by Chvse. Faye Hopkins, DCTJ

*Be devoted to one another in love. Honor one another above yourselves.* Romans 12:10

It all began a few years ago with flowers and a daily walk.

On my street is a high rise retirement home in which Raisa and Karp reside. They are Russian and speak minimal English. Still, we greeted one another and I would often give them a bouquet of flowers from my yard; they were thrilled.

Sadly, and unbeknownst to me at the time, Karp died of cancer. Raisa was at an all-time loss. She didn't drive, but was told there was a Russian driver who could take her to her doctor appointments, therapy, etc. The gentleman was not reliable and Raisa would often miss her appointments.

During this time, Raisa would occasionally ring my doorbell leading to conversations while sitting on my back verandah. It was then I learned of Karp's passing and the unreliable rides.

Over time, I convinced Raisa that I could and would take her whenever she required a ride at no cost. We went to therapy following a fall. She went to therapy; I crocheted.

We began going to grocery stores; she has three favorites. Raisa reads the ads and knows just what she wants to purchase. Not wanting to inconvenience me, she immediately tells me, "no", when I suggest we pop into another store...unless and only if I need something, then it's "We go." We go now weekly.

As I came to know Raisa better, I learned that she was a surgeon in Russia. She and Karp worked together in the medical field during the war. They married and raised two daughters. Tragically, their older daughter was killed in St. Petersburg Square. They moved to the United States—their younger daughter lives in the area.

Raisa is now 92 years young and will soon be 93. When the local swimming pool is open, she walks the 2-3 blocks each morning to swim 7-9 laps. I'm often invited to stop in following our treks out and about for tea plus a sweet. We talk, she learns more English words, we laugh, we take new streets on occasion just to give her a wider scope of the area—wide-eyed, delighted responses always follow.

This story of friendship is just a thumb-nail sketch of a wonderful couple. Raisa and Karp have given abundant blessings to me over the years and I look forward to many more with Raisa.

Faye  
nnDnn

**Templar Social**

Saturday, Dec. 16  
 1-4 PM

Amigoni Urban Winery  
 1505 Geennesee  
 Suite 100, KCMO

Guests are **WELCOME**  
 Five (5) wines for \$6/person  
 or a tasting of four (4) beers  
 for \$8/person  
 additional tastings \$1



**PRECEPTORY MEETING**

The Preceptory of St. Mary the Virgin will meet on Sunday, January 14th, 2018 at St. Mary's Episcopal Church—13th & Holmes Street from 1:00—4:00 PM

Members are encourages to attend the 10 AM service at St. Mary's prior to the

