

# Tennessee Knight Templar News

SIR KNIGHT RONALD J. COATES, RIGHT EMINENT GRAND COMMANDER  
GRAND COMMANDERY KNIGHTS TEMPLAR OF TENNESSEE

March A.D. 2026 / A.O. 908

Edited by: Jesse J. Harper, KCT



Heed the plea from our Grand Secretary/Recorder, Quentin Bolden. Please be active in your local York Rite bodies and help us recruit the next generation of Companions and Sir Knights.

Please be sure to share any photos from your conferrals or events so that they can be publicized.

## **\*\*\* 2026 Grand York Rite Session Information \*\*\***

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If you are aware of any members who are not currently receiving this monthly newsletter, then please have them send an email to Jesse Harper with their name, email address, and Commandery number: [jesssharp@comcast.net](mailto:jesssharp@comcast.net)

Only about half of our membership is receiving this newsletter on a monthly basis. Assist us in getting this newsletter distributed to every Sir Knight on our rolls.

# From the Right Eminent Grand Commander

RONALD JASPER COATES

RIGHT EMINENT GRAND COMMANDER

Grand Commandery Knights Templar of Tennessee

March Message from the Grand Commander

## Freemasonry is About Life



It is about living our lives with a special responsibility and with a certain joy. Freemasonry is a grand, earnest, and solemn business. Life is a matter of making a choice that is brief yet endless—brief in terms of our little lives, endless in human significance. As all Freemasons must know, the choice is between the Light and the Darkness. Freemasonry is about life and about the all-important choice of how a life shall be lived and spent. Freemasonry is serious business. It involves a special moral responsibility to the well-being of the whole community, but there is more. As our ritual puts it, our Masonic responsibilities are to be both our duty and our happiness. Today our Masonic lodges stand close by the human community in which we are to build. Moreover, as in the case of our ancient brethren, the urgency of our calling arises not only in our Masonic vision but also in the needs of the communities. In this response to the needs, both challenging and sobering, also lies our happiness.

In the installation charge to the master of the lodge, there is the following wise admonition, which needs to be kept fresh in our minds. The great object of our institution is to inculcate sound morality, to make men honest and upright, true to their God, and faithful to their country, and to unite them by the strong bonds of Charity, Friendship and Brotherly Love. Great care should be taken in the admission of members, lest by the introduction of bad materials the institution should be corrupted. It should be constantly borne in mind that the respectability and usefulness of a lodge does not consist in the number but in the character of its members. In the charge to the brethren of the lodge, we are taught to “walk worthy of the vocation by which you are called” and suffer no faults, no imperfections on your part, to tarnish the luster of your jewels, or bring discredit on your Craft. Recommend Masonry to the world by the rectitude of your conduct. To this end, make yourselves intimately acquainted with all its principles and obligations, and practice in your lives all its duties and requirements.

These duties and requirements required of us as Freemasons are our calling: to be responders to the needs of our communities in the midst of darkening times, to be choosers of the Light with tried and unfailing principles, and to be demanders of equality based upon the dignity and character of our fraternity. To be voices with instructive tongues, seekers with attentive ears, searchers after wisdom, and believers in the possibility of a better world. With such responsibilities and visions, we Freemasons come forth from our symbolic lodges. And in the morning of a new century, we shall find our strength and our prosperity—our reason for being.

Freemasonry is a grand, earnest, solemn business. Our happiness lies in our response to the serious duties of Freemasonry. For that external light does run through all that we do and shall experience in the name of brotherly love, relief, and truth.

Respectfully in your service,

Ronald J. Coates  
Right Eminent Grand Commander  
Grand Commandery Knights Templar of Tennessee

# From the Eminent Grand Prelate

Sir Knight Dickie W. Johnson, PGC

## Prelates Devotion for March

### Do Not Worry

In Matthew 6:25 we hear Jesus saying, "*Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?*"

Jesus is talking about the higher righteousness, the lifestyle of those who belong to God. He is talking about the relation of God's people to material things. Jesus calls us to move away from a life of dark confusion caused by a life split between affections or loyalties. One cannot be a servant of both God and wealth.

Jesus also tells us that we often worry too much. Worrying about things means that we are making materials or wealth our master or ruler. Jesus says that we cannot serve two masters. "*No man can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.*" (Mt. 6:24)

We live in a world where many people serve money. Their only thoughts seem to be about money and what it can purchase. People sometimes spend their entire lives building up wealth. Sadly, it often consumes them; it is the only life they have. Jesus is not saying that we should be careless or irresponsible or indifferent to human need. God knows that we require material things. God understands that we must provide for ourselves and those who depend upon us. What Jesus is saying is that if we put our trust in wealth or material things, they can become our god. They can stand between us and the one true God.

We cannot worry about everything and still live life to the fullest. One of the problems with great wealth is the worry that it will be lost. Many people forget that one day we will die and leave it all behind! Worry can damage our health, consume our thoughts, disrupt our lives, and even affect how we treat others. But most of all, it reduces our ability to trust in God! After all, what we have comes from God and belongs to Him. We only have use of it for a short time.

This does not mean that we should not plan for the future. Planning for tomorrow is time well spent. Worrying about tomorrow is time wasted. We can worry about what diseases, tragedies, pains, or disappointments tomorrow will bring, and it will make us slaves. Or, we can trust that God will be with us, no matter what tomorrow brings. And that can give us freedom!

For, you see, God knows our needs. Did not Jesus point out that God is even aware of the birds of the air and the flowers of the fields? So, let us trust in God and His promise of abundant life. Our belief in God our Father and Jesus our Lord and Savior will fit and prepare us for usefulness in this life and for a glorious inheritance in that which is to come!

In His Service,

Dickie W. Johnson, PGC  
Eminent Grand Prelate  
Grand Commandery Knights Templar of Tennessee

# **An Esoteric Meditation on the Ascension Banner of the Knights of Malta**

## **Part One**

by Sir Knight Mike Nicholson  
Junior Warden, Kingsport Commandery #33

Under the banner of the Ascension, a Knight of Malta pauses in the hushed dimness of the chapel. Around him hang the five banners of the Order, each commemorating a mystery of Christ's earthly journey: birth, life, death, resurrection, and ascension. The Ascension banner, in particular, draws his gaze upward. It depicts the risen Christ departing into glory, a cloud receiving Him from sight, while below stand the awe-struck disciples. This banner is more than an ornament; it is a silent sermon in cloth and thread. It speaks to the knight's heart of a moment when earthly eyes lost the visible Christ, yet faith gained its commission. It calls to mind a chapter of the Order's own story, a story of loss and providence, of a trust handed down from heaven's King through an earthly emperor. In that banner's image and symbols lies a communion of history and mystery: the Knights of Malta's 1530 acquisition of their island home and the biblical Ascension of the Lord, two events separated by time yet united in meaning.

The banner memorializes how the Order of St. John (the Knights of Malta) came to its fateful isle. In 1522, the knights had lost their stronghold of Rhodes to the Ottoman Turks after a valiant siege. Defeated yet unbroken, these warriors of the Cross became pilgrims upon the seas. For eight years they wandered, a brotherhood without a dwelling, much as the disciples found themselves bereft of their Master after the Crucifixion. The world saw proud knights brought low, cast adrift from their fortress-convent. Yet in that dark exile, the brotherhood did not dissolve. They carried in their hearts the sacred flame of their vocation, keeping vigil as guardians of an invisible sepulcher. In their prayers and chapters, they clung to the hope that God would provide as He had before. This hope was not in vain. In 1530, deliverance came in the form of a grand act of trust: Emperor Charles V, on the counsel of Pope Clement VII, granted the Order the islands of Malta and Gozo (and the North African port of Tripoli) as a new domain. On the condition of a token tribute, a single falcon sent yearly in fealty to the emperor's representative, the knights received a new sanctuary. It was a perpetual lease, given freely yet laden with responsibility: the knights must defend Malta and use it to continue their holy mission.

One imagines the scene as Grand Master Philippe de Villiers de L'Isle-Adam and his entourage first set foot on Malta's rocky shore. Far from a triumphant parade into a land of milk and honey, it was a solemn entry onto a wind-swept, largely barren island at the frontier of Christendom. Accounts tell of L'Isle-Adam kneeling to kiss the ground, tears in his eyes, thanking God for this haven. The Maltese people watched in curiosity and cautious hope as these warrior-monks in their black robes with white eight-pointed crosses assumed governance of the isle. The knights processed under their Beauceant banner (the famous black-and-white standard of the Templars) and the red flag of the Order, bearing witness that they claimed this land not for personal glory or princely ambition, but "for the greater glory of God" and the defense of the faith. They knew too well that Malta was no wealthy prize; it lacked Rhodes' fertile fields and grandeur. Rather, Malta was a forward bastion, exposed to the same foe that had cast them out of Rhodes. Accepting Malta meant accepting a crucible. In this moment, the knights' story and the Ascension of Christ converge in spirit: both are entrustments following trial. Just as Christ, after the trials of crucifixion and the victory of resurrection, ascended to entrust His mission to His followers, so the humbled Order, after suffering defeat, was given a new charge. The Ascension banner commemorates this convergence. It reminds the knight that Malta was not a reward for the Order's glory but a sacred trust given when all seemed lost, a trust calling for renewed humility, vigilance, and faith.

Gazing upon the banner, a knight recognizes layers of meaning in its device. Christ is por-

trayed ascending, His hand raised in blessing, as the apostles below receive their final commission. This image mirrors the mandate given to the knights upon receiving Malta. The Gospel of Luke tells how our Lord, before parting, blessed His disciples on Bethany's hill; the Acts of the Apostles adds that He promised, "*You shall receive power from on high, and you shall be my witnesses to the ends of the earth.*" In that moment, Christ was enthroned in heaven's realm, but simultaneously His followers on earth were *empowered and sent*. Enthronement and Commission these twin themes shine through the Ascension, and they shine also in the history of the Order. The knights, taking up Malta, were effectively told: "Here is your new patrimony and duty. Defend it, cultivate it, and from this rock bear witness to the faith across the seas." The cloud that receives Jesus in the banner's scene is a symbol of divine mystery and presence; it evokes the Shekinah glory that led Israel. For the knights, after 1530, the cloud of Providence seemed to hover over Malta's destiny. Though Christ's bodily presence was withdrawn from the world, His spiritual presence guided those who acted in faith. Though the Order's former glory had been obscured by exile, God's providential hand was now revealed in this unexpected gift of Malta.

On the banner, the golden rays around the ascending Christ signify His victorious elevation to a heavenly throne. They also cast light upon the disciples below, signaling that His power is *with* them even in apparent absence. So too did the knights take courage: though they no longer held the grand citadel of Rhodes, they believed heaven's favor still accompanied them on this desolate outpost. The banner usually bears a depiction of the Maltese Cross as well, typically in stark white. The Maltese Cross, with its eight sharp points, is itself a catechism in symbolism. It is often said to represent the eight Beatitudes, those blessed virtues Christ taught in the Sermon on the Mount: humility of spirit, meekness, righteousness, mercy, purity of heart, peacemaking, patience in persecution, and hope in suffering. These are the virtues by which a Christian ascends interiorly even as Christ ascended bodily. Every Knight of Malta wears that cross on his mantle, reminded that true nobility comes not from titles or conquests but from embodying those eight Beatitudes. The Ascension banner, flying in the Preceptory, reinforces this lesson: just as Christ's ascent was the fruit of His perfect humility and obedience, so must a knight's ascent toward heaven be built on the Beatitudes' path of humility, charity, and purity.

Indeed, the Ascension of Christ carries a profound message of accountability and spiritual adulthood for all Christians. The medieval mind understood the Ascension as the moment the disciples "grew up" in the faith, when the comforting physical presence of the Master was removed so that they would step forward and act. "*He left His followers to themselves,*" as one venerable commentary puts it, not meaning He *abandoned* them, but rather entrusted them with freedom and responsibility under the guidance of the Holy Spirit. In like manner, when the Knights of St. John found themselves the sovereigns of Malta, there was a sense that God had entrusted them to themselves, to stand on their own spiritual feet. No longer sheltered by the might of a larger kingdom or a powerful fortress, they had to *become* the fortress. They were accountable to Christ, the unseen Grand Master, for how they would use this endowment. The Ascension banner's imagery of the departing Christ is thus also a mirror: it asks the knights, "*What will you do in your Lord's apparent absence? How will you uphold the charge He has given you?*" For the early disciples, the answer was to retreat to the upper room in Jerusalem, dedicating themselves to prayer until clothed with heavenly power. For the knights in 1530, the answer was to fortify Malta physically with walls and spiritually with renewed piety, anticipating the battles to come.

# Grand Commandery Code Proposals- March 2026

## Legislation to be Considered

### Code Proposal 1- Change to add

Grand Commandery of Knights Templar of the State of Tennessee on Jewels and Uniform Committee The Uniform Committee is charged with developing, maintaining and publishing the *Grand Commandery of Tennessee Uniform Guide* for the Knights Templar jewels and uniforms for Knights Templar of the State of Tennessee.

The committee is responsible for receiving suggestions for changes to the requirements for the Knights Templar jewels and uniforms for Knights Templar of the State of Tennessee, evaluating suggestions for changes to the requirements for the Knights Templar jewels and uniforms for Knights Templar of the State of Tennessee. and making recommendations to the Right Eminent Grand Commander of Knights Templar of the State of Tennessee pertaining to suggested changes to the requirements for the Knights Templar jewels and uniforms for Knights Templar of the State of Tennessee.

All changes to the *Grand Commandery of Tennessee Uniform Guide* must be submitted to and approved by the Uniform Committee. Any change will be made immediate after the approval of the Right Eminent Grand Commander of the State of Tennessee.

The committee is responsible for updating the *Grand Commandery of Tennessee Uniform Guide* when changes are made to the jewels and uniform requirements for the Knights Templar uniforms for Knights Templar of the State of Tennessee and publishing a new *Grand Commandery of Tennessee Uniform Guide*.

The Uniform Committee shall consist of four members: a Chairman, a Secretary, and two at large members.

The committee members shall be appointed by the Right Eminent Grand Commander of Knights Templar of the State of Tennessee and shall serve at his pleasure. Vacancies in the committee shall be filled by appointment by the Right Eminent Grand Commander of Knights Templar of the State of Tennessee.

**Rationale:** The Grand Commandery of Tennessee has developed an unofficial Uniform Guide that is in use by the Sir Knights of Tennessee. The rationale for creating this committee is to have an official committee to maintain the Guide.

**Proposed by:** Doyle Skinner, PC Greeneville Commandery No 43, Matt Liotta, PC Paris #16, Tim Sutton PC Kingsport #33.

### Code Proposal 2 – Change to Article XVII

#### ARTICLE XVII

Remove article 17 in its entirety and refer to Appendix I. Grand Commandery of Tennessee Uniform Guide.

#### Change to Read:

#### ARTICLE XVII

#### UNIFORM REQUIREMENTS

Refer to Appendix 1 – Grand Commandery of Tennessee Uniform Guide.

All changes to the Grand Commandery of Tennessee Uniform Guide must be submitted to and approved by the Uniform Committee. Any change will be immediate after the approval of the Right Eminent Grand Commander.

#### Rationale:

The uniform guide was created by combining the Uniform Requirement Section of the Grand Commandery Constitution with the Grand Encampment Rules and Regulations to make a quick reference guide to all aspects of the Commandery Uniform. By using this guide, this section of the Constitution will no longer be needed. Also, with the approval of both the Uniform Committee and the Grand Commander, changes can be made immediately without waiting until the next Session for approvals.

**Proposed by:** Tim Sutton, PC Kingsport #33, Bobby Blankenship, PC West TN Regional #13, Gerry Reed, PC Baldwin #7, Robert Beam, PC Appalachia #45

### **Code Proposal 3 –Battalions- Change to Add:**

Article **VII**

#### **Battalions**

The Battalion will include between two and five Commanderies; and the leadership team of the Battalion, consisting of a Battalion Commander, a Battalion Instructor, and a Battalion Team Lead will work under the direction of the Battalion Commander but be appointed by the Grand Commander. The number of Commanderies and number of Battalions can be altered by the Grand Commander.

#### **Battalion Commander**

##### **Job Description and Mission**

The position of Battalion Commander is established in order to reduce the span of control of the Grand Commander; to enhance two-way communication between the Grand Commandery Officers, Grand Commandery committees, and the individual Commanderies; and to ensure that the mission, programs, and objectives of the Grand Commandery are properly addressed at the Commandery level.

#### **Battalion Instructor**

##### **Job Description and Mission**

The Battalion Instructor will focus on the ability of the Battalion Commanderies to open, close, and confer the Order of the Temple in an excellent fashion without assistance from other bodies.

#### **Battalion Lead**

##### **Job Description and Mission**

The Battalion Team Lead will focus on the long form quality conferral of the Illustrious Order of the Red Cross and the Order of Malta within each of the Commanderies of the Battalion. The Battalion Commander will focus on all other aspects of the well-being of the Battalion.

#### **Rationale:**

The Battalion structure has been in place in Tennessee for approximately 3 years and it's time to decide to keep it or not. Adding this section to the Constitution will legitimize the Battalions. The Grand Commander being able to add or remove Commanderies in the Battalions will be essential as some Commanderies could merge and new Commanderies could be formed.

**Proposed by:** Tim Sutton, PC Kingsport #33, Bobby Blankenship, PC West TN Regional #13, Gerry Reed, PC Baldwin #7, Hayden Bilyeu, PC Baldwin #7, Kent Hesselbein, PC Manchester #40, James Weir, PC SW Regional #31, Gary Coates, PC Kingsport #33, Brian Song, PC Clarksville #8, Terry Plemons, PC Lookout #14, Wilbur Bowman, PC Nashville #1, Doyle Skinner, PC Greeneville #43, Steven Young, PC Lookout #14, David Smith, PC Lookout #14, Mark Story, PC Coeur de Lion #9, Clint White, PC Phillip Lacy #46, Jim Cartwright, PC Manchester #40, Kevin Boles, PC Appalachia #45

### **Code Proposal 4- Aide-De-Camps-Change to Add:**

Article **VII**

#### **Aide-De-Camps**

A Knight being appointed to the position of Aide de Camp must be a Tennessee Knight Templar in good standing with a Commandery of Knights Templar in Tennessee. He need not be a Past Commander. The purpose of the Aide de Camp is twofold:

1. To provide the Grand officer with whatever administrative or other aid he may require in the performance of his duties.
2. To provide the Aide experience in dealing with the requirements of command within the fraternity.

The Grand Commander shall be authorized to appoint Aides and will serve at his will and pleasure without a term limit until the Grand Commander or the Aides are no longer members of the Order or until replaced by the said Grand Commander or Past Grand Commander.

A Past Grand Commander before 2022 shall be authorized to appoint no more than one Aide de Camp. These Aids will serve at his will and pleasure without a term limit until the Past Grand Commander or the Aid are no

longer members of the Order or until replaced by the said Past Grand Commander.

Each Elected Grand Officer shall be authorized to appoint no more than two Aide de Camps. These Aides will serve at his will and pleasure without a term limit until the Grand Officer or the Aides are no longer members of the Order or until replaced by the said Grand Officer or Past Grand Commander.

Aides will be authorized to wear shoulder cords as follows:

**Aides to the current Grand Commander:** Gold French braid aiguillette with two braids, one tip drop, and one knotted strand worn on the right shoulder.

**Aides to Serving or past Grand elected officers other than the Grand Commander:**

Silver French braid aiguillette with two braids, one tip drop, and one knotted strand worn on the left shoulder.

**Aides to a Past Grand Commander:** Gold French braid aiguillette with two braids, one tip drop, and one knotted strand worn on the right shoulder.

**Rationale:**

By adding this to the Grand Commandery Constitution, it makes the position of Aide-de-Camp legal for the Right Eminent Grand Commander and the other Dais Officers. It gives the duties expected of the individual who is appointed to the position.

**Proposed by:**

Tim Sutton, PC Kingsport #33; Bobby Blankenship, PC #13; Terry Plemons, PC #14; Michael Weems, PC #23; Steven Young, PC #14; Geoff Elliott, PC #10, David Harwell, PC #37

**Code Proposal 5- Public Relations Committee-Change to Add:**

Article VII

Section 21

The following is the Public Relation Committee's proposed revision to Section 21 of the Grand Commandery Knights Templar of Tennessee Constitution, Laws, and Regulations to broaden the intent of the section and thus be more inclusive of current news and related media options for purposes of "public relations."

The current wording of section 21 is as follows:

The **Public Relations Committee** shall develop plans for cultivating good relations with the working press. It shall develop or obtain informative literature for the media. It shall encourage local Commanderies to take advantage of local opportunities to secure press coverage of their events. It shall seek new ways to show the true image of Christian Freemasonry to our state.

The Revised wording of section 21 as proposed replaces the word "press" in 2 locations within the above paragraph and adds clarification to the new word media after the first use in the paragraph:

**Rationale:**

Normal usage and understanding of the term "press" is often limited to "newspapers" and similar print publications.

As with many things, technology has evolved and older terms no longer reflect current and likely future methods of how information is provided to the public, obtained from interested parties, and how much of our interaction with the public [and especially younger audiences] has evolved.

The term "press" in section 21 could be considered a limiting factor.

In order to modernize the subject section, we chose to propose a term that is broader in intent. "Media" is more inclusive of current news gathering and publication methods for purposes of "public relations."

Thus, "media" was chosen as a replacement for "press" to reflect current and likely future of public relations methods.

The **Public Relations Committee** shall develop plans for cultivating good relations with the working *media*

(news, social, and similar). It shall develop or obtain informative literature for the media. It shall encourage local Commanderies to take advantage of local opportunities to secure *media* coverage of their events. It shall seek new ways to show the true image of Christian Freemasonry to our state.

**Proposal by:** James K. Yoder, TN GCKT Public Relations Committee Chair, Ron McVey, TN GCKT Public Relations Committee, Jesse Harper, TN GCKT Newsletter Editor

**Code Proposal 6- Grand Commandery Ritual Award Program-Change to Add:**

Article \_\_\_\_\_

To help bolster the interest and participation in the ritual work at the subordinate Commandery level, the Grand Commandery of Tennessee is creating a “**Ritual Award Program.**” This is similar to ones that our Grand Chapter and Grand Council have implemented and inspired by some of the other Grand Commanderies in the United States, namely Indiana and Maryland amongst others. SK John Bridegroom is the creator of the designs you see below.

The program is based on the three Chivalric Orders conferred in the Commandery. The award is to be a bar to be worn on the uniform and a certificate to be printed with the level of proficiency. Each part must have been performed two times for credit. All work is to be done from memory and in full form (**No short form of Red Cross, Mediterranean Pass or Malta will be accepted**), and you are expected to do a creditable job in the part you are conferring. This implies not merely memorization but also correct vocal emphasis, gestures, etc. appropriate to the part. **Credit for previous exemplifications will be accepted on your honor and attestation as a Knight Templar.** All work done is to be attested to by the application of your signature and the signature of your local recorder to this form.

Level 1: Pilgrim – 300 points



Level 2: Warrior – 500 points



Level 3: Knight – 750 points



Level 4: Commander – 1,000



same bar as Knight with a diamond chip in the center.

As a Knight Templar, you are challenged to select and perform from the various parts and lectures from the rituals of three Orders that make up the Commandery. This provides you with an opportunity to play an active role within your Commandery. By taking part in this program, you will be making YOURSELF a dedicated Ritualist and your Commandery stronger.

On the top of this form are the point values for the different parts. Please initial by the point value for that part. Total up the points and submit this form along with a check made out to Grand Commandery of Tennessee in the amount of \$10.00 to your local Recorder. He will sign off on the form and submit it to the Grand Recorder:

Awards will be sent to the local Recorder for proper presentation. Incomplete or improper forms will be returned to the Recorder. (The \$10.00 is the cost for the first award you qualify for. After attaining enough points to move to the next level, please update your form and resubmit it along with your previous award bar.

**Proposed by:**

Brian Song PC #8, Tim Sutton, PC #33; Bobby Blankenship, PC #13; Terry Plemons, PC #14



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## **MISSION**

The mission of the Grand Commandery Knights Templar of Tennessee is to provide every Christian Freemason in Tennessee the opportunity and resources to develop, be engaged in, and exemplify a Christian chivalric lifestyle.

## **THE VISION OF THE GRAND COMMANDERY OF KNIGHTS TEMPLAR OF TENNESSEE**

The Knights of the Grand Commandery of Tennessee are a group of men who share the Christian faith, exemplary character, a dedication to excellence and the service of others, and a desire to share the chivalric experience with other Christian Freemasons. Our Knights are actively engaged with one another in accomplishing this goal and in maintaining this standard of lifestyle and behavior.

## **Request for Submissions!**

Sir Knights – We need submissions for the Tennessee Knight Templar News. Is your Commandery going to confer any of the orders soon? Did you have some sort of unusual or fun event? Send us an article to share with the other Tennessee Knights and include photos if you have them.

We would also like to have your thoughts and ideas about how we can make Tennessee Templary more fun and exciting. Send us an article!

Please send news and events going on in your Commandery to:

[TNKTNewsEditor@gmail.com](mailto:TNKTNewsEditor@gmail.com)