



**Militi Templi Scotia**  
Scottish Knights Templar

**Raison D'etre**

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## Raison d'être of the Scottish Knights Templar 1990.

As we enter the 1990s the relevance and purpose of the Knights Templar needs to be re-evaluated. Changes in our allegiances and attitudes forces us to challenge our concepts of the Templars and to judge if this ancient and historic Order has any place in today's society.

To have any effect on decisions made by people, our Order must reflect the fears, hopes and ambitions of this new decade. Failure to achieve this objective will result in us being left sitting on the sidelines as irrelevant, historical eccentrics.

Change for the sake of change or the 'modernising' of the Order is not what we are recommending. Our proposals have been made to take into consideration the historic legacy and attitudes which we have inherited since 1972.

History proves that the Knights Templar have always been capable of adopting, adapting and improving their situation as politics and society has dictated. Today's society requires us to adapt to the problems which it has created and within this context to re-define our aims and how these aims should be achieved.

We suggest that to start too far back in history is a mistake as it muddies the water and confuses the issues. We therefore propose that we go back to December 1986 when the Grand Priorate authorised the production of a document which was produced by the Stirling Commandery.

The paper was printed under "Templar Notes". Unfortunately they did not give it any title and therefore for the purpose of this paper we will call this document the '1986 Proclamation of the Scottish Knights Templar'. The contents of the document were:

### **Proclamation (issued by the Grand Maglstracy for the guidance of the Chivalry of the Order, 20th September 1978**

**The Code of the Templars  
Title descent of the Order  
Short history of the Order  
The Oath of Fealty  
Chivalry  
Insignia and Dress  
The Rule  
Daily prayers of a Knight  
The Cross and the Templar Shrine**

The foreword to this document states that it is only "A brief insight into some aspects; the aims, history, traditions, insignia and ritual." Unfortunately although the notes give clear guidance on the history, traditions insignia and rituals, it creates a considerable amount of controversy on how we should achieve the stated aims.

The 1986 Proclamation states that we should be ready to take "A militant line of action to support its objectives." The term 'militant' has connotations in today's society which requires us to define how we would become 'militant' to achieve the educational aims of the proclamation.

There is a further stated objective which requires clarification relating to the instruction that our "viewpoint should be maintained and promoted." The word 'promoted' infers active participation and our present low public profile in relation to the "fundamental nature and spirit of the Order from the historical, spiritual and ideological viewpoint" shows that we are neither promoting our beliefs nor are we 'militant' in our actions.

Providing that we wish to comply with the 1986 Proclamation then we must place before ourselves certain questions and criteria: Is the Scottish Knights Templar a social non-active organisation or is it to be the catalyst through which we "give strength where there is weakness; voice where there is silence and help where there is poverty"?

If we are honour this Proclamation then it is time for us to put our own house in order so that the existing Knights and our prospective Squires should know and understand what is expected of them.

We believe that our success depends on our ability to adopt, adapt and improve and therefore it is essential that we start any metamorphosis from within. The question we should ask ourselves is: what do we actually do that is so different from the Round Table, Scouts or Masons? Do we just join and stagnate or are the Templars a working Order?

We have discussed between ourselves the possibility of instigating a five-year plan broken into short, medium and long-term objectives. After much discussion with members we suggest that such a long target time would be wrong as it is imperative to concentrate our minds on the issues and to make definite commitments which cannot be put off into some far distant date.

Personal commitment is what we would and the short, medium and longer-term objectives as detailed herein are only an initial guideline.

We must all no contribute to the debate and define what our objectives are and how we are going to achieve them.

### **Short-term objectives for existing Knights and Dames.**

**S1** Knights to be instructed in the international context of the Knights Templar and its implications to ourselves and the Scottish Order. For example, it is important that we can morally believe in our vows in relation to a changing international society. It is also important that we clarify the meaning of being a Sovereign Military Order and whether this terminology has any social or legal relevance.

**S2** Clarification of our political, non-party political role in promoting our aims. No matter what objectives we place upon ourselves it will have political connotations but if we want to achieve our stated Aims then we cannot ignore the need to be political. It is important that the Scottish Knights Templar must not become embroiled in petty party politics otherwise we will lose credibility and potential support. Alternatively we must recognise that to ignore the Politics of our society is naive and condemns us to failure.

**S3** All communications within our own organisation and to those outwith to be done on a professional marketing basis. At present the Templars do not utilise the individual expertise of our members and unfortunately this results in some pretty tatty second-rate documentation being produced for internal and public consumption.

It is vitally important that we do not under-estimate the political and public image of our organisation as it grows and develops. To ignore the potential clash of image which will occur may cause us problems. On the one hand there will be a public perception of a group of eccentrics dressed up in white cloaks while the other we could be trying to portray an organisation committed to an ideological crusade.

**S4** All Knights to pursue a project which can involve others in the same project. The aims and objectives of these projects to be reviewed annually or new projects to be instigated. The projects to be noted and communicated to all other Knights in Scotland. Where projects have similar aims then the combining of these individuals or groups should be encouraged.

**S5** Clarification of duties of a Knight Instructor. At present Squires do not receive adequate or comprehensive instruction therefore it is impossible to accurately ascertain their suitability.

The declaration on behalf of all Knights to actively pursue the beliefs as agreed in 1-5 above. Knights who do not comply with the Declaration within three years should cease to be Knights Templars.

The short term objective are required to motivate Knights to become active and if this activity can be perceived as being militant then we will have complied with the International Declaration. Alternatively Knights who fail will then be seen as being neither militant nor active in promoting the aims of the Templars and therefore they should be requested to explain their reasons to belong to this Sovereign Military Order.

### **Short-term objectives: Squires**

**S6** To supply the Templars with sufficient evidence of their qualifications, abilities and membership of other organisations to allow us to assess their potential contribution to the Knights Templar

**S7** Complete a project to prove their suitability to become a Knight. The project should

- a) support the local Templars activities;
- b) find a local project to which they can actively contribute and propose it for acceptance;
- c) make a suggestion for their project.

### **Medium term objectives: Knights.**

**M1** To define the duties of a Knight and to encourage them to uphold these duties. To teach all Knights to meditate, learn and contribute to the New Crusade.

**M2** To develop a library for the use of the Templars which is based on historical, spiritual and religious readings. This will help us to understand what it means to support natural justice, the fundamental rights of man and encourage the decentralisation of political and state power. The library should also contain information which will educate us in understanding the recognition of the rights of peoples and nation to govern themselves within their natural economic environment.

**M3** To develop closer links with the educating authorities who instruct our future civilisation. Our responsibility is to "ensure that the educational requirements of the technological age should also have respect for the human person and his right and duty to make a responsible choice, and which does not compromise the individuals capacity to reflect and decide."

**M4** The raising of funds and resources for spending within Scotland on our aims and assisting the charities of our choice.

### **Long-term aims**

**L1** To honour the International Proclamation in every clause or to change that Proclamation to make it relevant to the 1990's

**L2** To develop the international connections between Knights for the spiritual and mutual benefit of our nations, societies and cultures.

**L3** To publicly declare the position of the Templars so that "Where there is weakness, there must the Templar give his strength. Where there is no voice, there must the Templar be the voice. Where there are the poorest, there must the Templar distribute his largesse."

**L4** Spend the rest of your life in the pursuit of knowledge and understanding of you God and to help others pursue and find these same objectives. As the poor Knights of Christ, it is our duty and obligation to find out in our own minds who Christ was and what he stood for. It is insufficient to glibly accept the teachings of the present day Bible and it is important to look back into the history of who Christ was, what He stood for and what He was attempting to achieve. Only then will we be able to fulfill and understand our vows.

The historical books to help us find our road to God may be difficult to find and acquire and therefore the library which we have set up should contain these books for the teaching of those who come after us

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