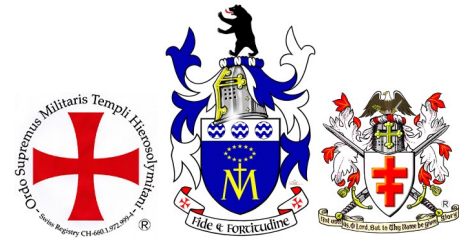


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A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 1 February 2021

CHAPLAIN'S CORNER

LENT

WALKING WITH CHRIST

The church year is made up of many seasons and Christian practices. For Advent, Prior Peter offered us a Templar Advent Calendar which challenged us to reach out to others. Epiphany is the celebration of the manifestation of Jesus as the Messiah and we were challenged to see how we could be “manifested” as Templars by our humble actions in Christ’s ministry.

The season of Lent begins on Ash Wednesday, which is February 17. The use of symbolic ashes comes from Genesis 3:19 “you are dust and to dust you shall return” and is often used in burials “ashes to ashes, dust to dust.” The ashes are often made from burned palm branches or crosses from Palm Sunday the previous year and mixed with Holy Oil. Ashes represent death and brokenness, repentance and seeking forgiveness.

Lent is 40 days long, not counting Sundays. The word Lent comes from lengthen, as in lengthening of the day’s light. It began as a time of preparation for Holy Baptism, a time of self-examination, a time of reading and meditating on our Holy Scriptures.

Let us look back at our journey through Advent, through Epiphany and explore the concept of metanoia – repentance, turning around, changing of one’s life and one’s purpose as Templars. As we journey through Lent, let us examine ourselves as we seek our redemption through Jesus Christ, our restoration to God and our purpose as Templars.



Chev. Russell Sifers, GOTJ
Chaplain

Constant Kindness

When I was a child, like so many others I read L. Frank Baum’s Land of Oz books. One of the more colorful characters was the irrepressible, good-hearted King Rinkitink. Young Prince Inga described him best, “*His heart is kind and gentle and that is far better than being wise.*”

How simple and how sensible! Yet who has not wounded the heart of someone dear to us by a harsh word? By doing so, we disturb the peace and quiet of the hour and we can undo much of the good we have done toward those we love. “*A small unkindness is a great offense,*” wrote Hannah More, an 18th-century English writer.

Here’s the good news: Anyone can become kind. We may be incapable of preaching an inspiring sermon, fielding hard questions, or evangelizing vast numbers, but we can all be kind.

How? Through prayer. It is the only way to soften our hearts. “*Set a guard over my mouth, Lord; keep watch over the door of my lips. Do not let my heart be drawn to what is evil [or harsh]*” (PS. 141:3-4).

In a world in which love has grown cold, a kindness that comes from the heart of God is one of the most helpful and healing things we can offer to others.

Dr. Chev. Peter L. Heineman, GOTJ, CMTJ
Prior IV



Vikings in the Crusades

Ushered in with raids on Christian monasteries, the Viking Age came to an unlikely end centuries later with the Nordic warriors joining in the Crusades and fighting in the name of Christianity.

Most of Scandinavia had been converted to Christianity by 1095 when Pope Urban II issued a plea for Christian armies from an ascendant Western Europe to aid Byzantine Emperor Alexius I in fending off the Seljuk Turks and recapture the Holy Land from Muslim rule. The pope decreed that those who joined in the expedition would receive remission of all penances due for their sins. Full of religious fervor, the converted Vikings were among the upwards of 100,000 Christians who answered the papal call and joined in the First Crusade.

After the holy warriors captured Jerusalem in 1099, they were encouraged to take on other perceived enemies of the Christian faith in Europe, such as the Moors in Spain and Slavs and Balts in Eastern Europe. Only three years after the capture of Jerusalem, Denmark's King Erik the Evergood became the first king of any Catholic country to set off on a pilgrimage to the Holy Land, doing so as penance for killing four retainers in a drunken rage. He never made it, however, after falling ill and dying en route in Cyprus.

Norway's King Sigurd I, who shared the throne with two other illegitimate sons of their late father, became the first European king to lead a Crusade when he sailed off from his homeland in the autumn 1107 with sixty ships and perhaps around 5,000 men. In the autumn he arrived in England, where Henry I was king. Sigurd and his men stayed there the entire winter, until the spring of 1108, when they again set sail westwards. Although eager to prove his fealty, the teenaged monarch did not appear to be in a rush to reach the Holy Land.

After several months they came to the town of Santiago de Compostela (*Jakobsland*) in Galicia (*Galizuland*) where they were allowed by a local lord to stay for the winter. However, when the winter came there was a shortage of food, which caused the lord to refuse to sell food and goods to the Norwegians. Sigurd then gathered his army, attacked the lord's castle and looted what they could there.

In the spring they continued along the coast of Portugal, capturing eight Saracen galleys on their way, and then conquered a castle at Sintra (probably referring to Colares, which is closer to the sea), after which they continued to Lisbon, a "half Christian and half heathen" city, said to be on the dividing line between Christian and Muslim Iberia, where they won another battle. On their continued journey they sacked the town of *Alkasse* (probably Alcácer do Sal), and then, on their way into the Mediterranean, near the Strait of Gibraltar (*Norfasund*), met and defeated a Muslim squadron.



After entering the Mediterranean (*Griklands hafi*) they sailed along the coast of the land of the Saracens (*Serkland*) to the Balearic Islands. The Balearics were at the time perceived by Christians to be nothing more than a pirate haven and slaving centre. The Norwegian raids are also the first recorded Christian attacks on the Islamic Balearic Islands.

In the Spring of 1109, they arrived at Sicily (*Sikileyjar*), where they were welcomed by the ruling Count Roger II, who was only 12–13 years old at the time.

After sailing to Sicily and through the Greek archipelago, "Sigurd the Crusader" arrived in the Holy Land at the port of Acre in the summer of 1110 with the loss of only one of his 60 ships. The Norwegian king and his retainers received a warm welcome as they entered Jerusalem. Sigurd was given holy relics, including a splinter from the True Cross on which Jesus was said to have been crucified, and rode with Jerusalem's King Baldwin I to the River Jordan where he may have been baptized. Before departing, the Norwegian king joined Baldwin in the siege of Sidon and used his fleet to successfully blockade the coastal city and expand Christian gains in the Holy Land.

Stopping in Constantinople on his trip home, Sigurd gifted his ships to the Byzantine emperor, and many of his men signed on with the emperor's Varangian Guard. After traveling overland through Europe, the Norwegian ruler sailed home in a ship given to him by Denmark's King Niels.

Sigurd died in 1130 and was buried in Hallvard's church (*Hallvardskirken*) in Oslo. His skull was saved from the decaying St. Hallvard's church by a student in the 17th century. Since 1957 it has been interred in the wall of the royal mausoleum at Akershus Castle.

The Scandinavians continued to launch Viking-style raids in subsequent years against pagan lands in Europe. After the launch of the Second Crusade, the pope offered the same spiritual incentives against pagan Wends in the southern Baltic region, and Danes joined in the Wendish Crusade in the middle of the 12th century. Danish King Valdemar II subsequently joined in the Crusades called for by Pope Celestine III against the Livonians living in present-day Latvia and Estonia at the turn of the 13th century.

Deus vult

The battle cry of the First Crusade (1096–1099) as reported in the *Gesta Francorum*, written by an anonymous author associated with Bohemond I of Antioch shortly after the successful campaign, in 1100 or 1101, was *Deus vult* (God wills it). According to this description, as the Princes Crusade gathered in Amalfi in the late summer of 1096, there assembled a large number of crusaders, armed and bearing the sign of the cross on their right shoulders or on their backs, crying in unison "*Deus le volt, Deus le volt, Deus le volt*". The *Historia belli sacri*, written somewhat later, 1131, also cites the battle cry.

The battle cry is again mentioned in the context of the capture of Antioch on June 3, 1098. The anonymous author of the *Gesta* was himself among the soldiers capturing the wall towers, and recounts that "seeing that they were already in the towers, they began to shout *Deus le volt* with glad voices; so indeed did we shout".

Robert the Monk in 1120 re-wrote the *Gesta Francorum* because it was considered too "rustic". He added an account of the speech of Urban II at the Council of Clermont, of which he was an eyewitness. The speech climaxes in Urban's call for orthodoxy, reform, and submission to the Church. Robert records that the pope asked western Christians, poor and rich, to come to the aid of the Greeks in the east:

When Pope Urban had said these and very many similar things in his urbane discourse, he so influenced to one purpose the desires of all who were present that they cried out, 'It is the will of God! It is the will of God!' When the venerable Roman pontiff heard that, with eyes uplifted to heaven he gave thanks to God and, with his hand commanding silence, said: Most beloved brethren, today is manifest in you what the Lord says in the Gospel, "Where two or three are gathered together in my name there am I in the midst of them." Unless the Lord God had been present in your spirits, all of you would not have uttered the same cry. For, although the cry issued from numerous mouths, yet the origin of the cry was one. Therefore I say to you that God, who implanted this in your breasts, has drawn it forth from you. Let this then be your war-cry in combats, because this word is given to you by God. When an armed attack is made upon the enemy, let this one cry be raised by all the soldiers of God: It is the will of God! It is the will of God!



Deus lo Vult is also the name of a modern board game for two to four treacherous and greedy marauders and murderers. Based on opulent European manuscripts of the 12th to 15th centuries, the game draws heavily on the military games played by the medieval aristocracy all over the world: shogi, xiangqi, chaturanga, and backgammon.

Players control an army of crusaders trying to loot as much treasure from the Holy Land as possible. At the same time, you hinder the progress of other players using the mutually shared army of the Saracens.

God is watching the Crusades closely and often intervenes with Divine Will events that you may use to your advantage. But don't forget to maintain your camp's amenities, or when the moment comes, your troops may be too busy fighting diarrhea.

Combat		Outcome	
Attacker	Defender	Attacker	Defender
☠	☠	0	0
☠	☠	0	1
☠	♥ → →	0	1
☠	☠ + ☾	1	1
→	☠	0	0
→	♥ → → ☠	0	1
→	+ ☾	1	1
→ →	☠ ♥ → → ☠ + ☾	0	2
+ ☾	☠	0	0
+ ☾	→ → ☠	0	1
+ ☾	♥	1	1
+ ☾	+ ☾	2	2



What does Hierosolymitani mean?

Hierosolymitani is from the Latin *Hierosolyma* ("Jerusalem") which is derived from the Ancient Greek Hierosóluma, which is from the Hebrew Yerushaláyim. *Yerushalayim* is a derivation of a much older name, recorded as early as in the Middle Bronze Age, which has however been repeatedly re-interpreted in folk etymology, notably in Biblical Greek, where the first element of the name came to be associated with Greek: *hieros*, ("holy").

According to the Jewish Midrash, "Jerusalem has 70 names". Lists have been compiled of 72 different Hebrew names for Jerusalem in Jewish scripture. Today, Jerusalem is called *Yerushalayim* and *Al-Quds*. The city is also known especially among religious-minded Muslims as *Bayt al-Maqdis* which means House of Holiness.

So why is Jerusalem called Jerusalem?

Going by the archaeological evidence found so far, Jerusalem was founded about 6,000 years ago, and it may have had roughly that name from the beginning. A city "Rushalimum" is mentioned as an enemy of the pharaoh in an ancient Egyptian list dating from the 19th century BC, about 4,700 years ago. If it is indeed Jerusalem, it is the earliest reference.

The first sure reference to the city is in the Amarna Letters, an archive of correspondence discovered in Upper Egypt dating from the 14th century BC, about 2,700 years ago. In those letters, between Egypt and their administrators in Canaan (which Egypt controlled at the time), the name is rendered as "Ursalim".

But what does the name mean? "Ursalim" is most likely a compound of two words in Western Semitic (a prehistoric language that would later birth Hebrew, Aramaic, Arabic, Ethiopic and more): the verb *yarú* ("to establish") and the name *Shalim* (or *Salem*), the Canaanite god of dusk.

While the Bible usually calls the city "Jerusalem," it is also uses other names, including "City of Jebus" (Judges 19:10) after the Jebusites, who lived in the city before King David allegedly purchased it from their king and made it his capital. This led to another name, "City of David" (e.g., 2 Samuel 5:6).

And there were more: the Temple Mount is called Zion (e.g., 1 Kings 8:1) and Moriah (e.g., Genesis 22:2), both of which came to apply by extension to the city itself. More rarely the names Shalem (Psalms 76:2), Neveh Tzedek (Jeremiah 31:22), and "City of the Great King" (Psalms 48:2) are also used.

Yet another name by which ancient Jerusalem was known, for a while, was Aelia Capitolina. That was the name the Romans gave to the city, after triumphing over the Jewish rebellion led by Bar Kochba in the 2nd century. That name derived from Aelius, the Emperor Hadrian's nomen gentile, and "Capitolina," referring to the Roman god Jupiter Capitolinus to which they dedicated the city in the year. That name fell into disuse after the Muslim conquest of the city in 632.

The pronunciation "Jerusalem", with a J, is a modern development.

In biblical times, the West Semitic name "Ursalim" evolved into "Yerushalem". That is roughly how the name was listed in the Greek translation of the Bible, the Septuagint, in the 2nd century BC - Ierousalm.

While this form became fixed in ancient Greek, in Hebrew, the name's ending changed from Yerusha-**lem** to Yerusha-**laim**, which was a common ending in ancient Israelite place names. It isn't clear when or why this change took place, but it was probably after 500.

Meanwhile, over in Europe, the Greek name Ierousalm entered Latin as Hierosolyma. That morphed into the Late Latin name Hierusalem, which in turn became Old French Ierusalem.

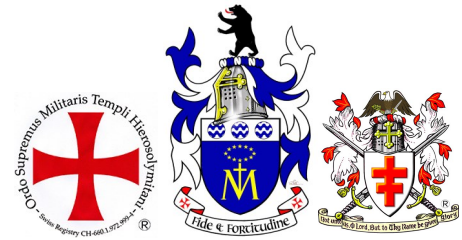
As French developed from Latin, the language experienced a sound shift. Words starting with the letter "i" started being pronounced with a soft g (like in the word gym). This took place sometime before 500.

In 1066, the Norman Conquest brought this pronunciation to England, in words that came from French and Latin, resulting in a dual use of the letter i. In words of Germanic origin (such as island) the letter was pronounced as a long i, while in words originating from Latin and French, it was pronounced as j, though none of these languages had the letter j yet. So from this point (roughly the 12th century), Jerusalem was pronounced "Jerusalem" but spelled "Ierusalem."

In the 17th century, the newly invented letter j came over from the continent and Jerusalem began to be spelled in its modern form.

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A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 2 April 2021

CHAPLAIN'S CORNER

Holy Week 2021 – The Light of Christ

We have journeyed through Lent encouraged to read and meditate on our Holy Scriptures with self-examination, looking at our purpose as Templars. As we approach Holy Week, we have Passover (Pesach) which begins March 27 at sunset (7:37 KC time). A Seder supper is held the first night in the Jewish tradition of Jesus. With symbolic food, the Seder tells the story of the Jews and their Exodus from Egypt. Many Christians also use a Seder supper as a beginning for Holy Week.

Palm Sunday, March 28, marks the arrival of Jesus in Jerusalem. Maundy Thursday remembers the Last Supper. Maundy means “commandment” when Jesus commands us to “love one another as I have loved you (John 13:34).” Jesus demonstrated this by washing the feet of his Disciples telling them, “The Son of Man (Jesus) did not come to be served, but to serve (Mark 10:45).”

The next day is Good Friday when Jesus is taken to be executed on a cross. Tradition holds that Jesus went on a path to Golgotha, now called Via Dolorosa (way of the cross). Fourteen markers are on this path in the Old City. I have walked this path and its Stations of the Cross. Fr. Peter Vasko, a fellow Templar, lead the way on our Knights Templar pilgrimage in 2016. Fr. Peter has made three videos on the Holy Land and you can find two of them at www.OSMTH.org. Number 3 is “Bring the Holy Land to Templars” > “Walk and Pray the Via Dolorosa.” I encourage you to experience it and the other video.

Easter Sunday, we celebrate the resurrection of Jesus Christ, His victory over death and our hope of eternal life in God. Some of us might celebrate this with a safe in person church service, while others might need to use an online or televised service. Many traditions celebrate Easter with The Great Vigil of Easter. The service begins before sunrise with the lighting of the Pascal (Pesach = Passover) candle and The Light of Christ is proclaimed. Some traditions have us renew our Baptismal Vows to “serve Christ in all persons, loving your neighbor... and respect the dignity of every human being.” I offer that we become Lights for Christ and as Jesus said, “let (y)our light shine before others” (Matthew 5:16a). However we celebrate, may we have a joyous Easter.

Alleluia. Christ is risen.

 *Russ*

Chev. Russell Sifers, GOTJ
Chaplain

Waiting



A perpetual stew, also known as hunter's pot or hunter's stew, is a pot into which whatever one can find is placed and cooked. The pot is never or rarely emptied all the way, and ingredients and liquid are replenished as necessary. The concept is often a common element in descriptions of medieval inns. Foods prepared in a perpetual stew have been described as being flavorful due to the manner in which the ingredients blend together, in which the flavor may improve with time—by waiting.

Good things often take time, but our human nature struggles with patience. The question “How long?” occurs throughout the Bible. One poignant example is from the prophet Habakkuk, who begins his book by asking, “How long, Lord, must I call for help, but you do not listen?” (Habakkuk 1:2). Habakkuk (whose name means “grappler”) prophesied God's judgment on his country (Judah) through the invasion of the ruthless Babylonian Empire, and he wrestled with how God could allow corrupt people to prosper as they exploited others. But God promised hope and restoration in His own time: “For the revelation [of God's help] awaits an appointed time . . . Though it linger, wait for it; it will certainly come and will not delay” (2:3).

The Babylonian captivity lasted seventy years. By human reckoning that's a long time, but God is always faithful and true to His Word.

Some of God's best blessings may be long in coming. Though they linger, keep looking to Him! He prepares every blessing with perfect wisdom and care—and He's always worth waiting for.

Have a Blessed Easter

 *Dr. Peter L. Heineman*

Chev. Peter L. Heineman, Ed.D, GOTJ, CMTJ
Prior IV



The Easter Lily

The Easter season is masked with several legends and folklores about the lily and its religious significance. Easter Lily is the traditional flower of Easter and is highly regarded as a joyful symbol of elegance, beauty, spirituality, hope, and life. In Christendom the lily has come to symbolize the resurrection of Jesus because of its delicacy of form and its snow white color. But have you ever wondered about the history and significance of this symbolic Easter flower, which adds elegance, grace and fragrance to millions of homes and churches during the spring time.

This importance rests even more clearly on a legend that the blood of Jesus, as it fell from the cross, was by a miracle transformed into flowers which filled heaven and earth. The popular Easter lily we use today to celebrate the holiday is referred to as 'the white-robed apostles of hope.' These beautiful trumpet shaped white flowers were brought to the United States in 1875 from Japan by an American tourist and named after the florist who made it popular. The flower retells the resurrection story with its life cycle. These snow white flowers symbolize new life and hope.

The bulb of these flowers buried in the ground represents the tomb of Jesus and the glorious white trumpet-like fragrant flowers which grow from the bulbs symbolize His life after death. The snowy white color stands for the purity of the Divine Savior and the joy of the resurrection while the trumpet shape signifies Gabriel's trumpet call to rebirth and new life.

Lilies are also mentioned or alluded to several times in the Bible. In Matthew 6:25-29, Jesus says, "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns;

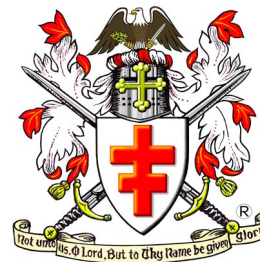
and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Easter Lilies in the Americas

Although Easter lilies are symbols of new life and purity, their history of getting to America is actually rooted in war. Easter lilies are native to a few islands south of Japan. They were brought to England in 1777 and later Bermuda, where they were produced on a large scale and earned their first nickname, the Bermuda lily. After a virus wiped them from Bermuda, Japan was once again the only source of Easter lilies.

Following World War I, soldier Louis Houghton brought a suitcase of lily bulbs from Japan back to the U.S., specifically to his home state of Oregon. Houghton gave the lily bulbs to his horticultural friends, and soon enough, the area along the California-Oregon border, which happened to have prime growing conditions for the flowers, became known as the Easter Lily Capital of the World. After Pearl Harbor, Japanese shipment of Easter lilies was cut off, which brought high demand to the Oregon and California growers, giving the flowers yet another nickname—White Gold.

Oregon and California now produce the majority of the world's Easter lilies, although there are only about 10 growers left. Easter lilies are difficult to grow, and the process to the final product is a long, precise one. The bulbs have to be cultivated in fields for at least three years, during which they require care, moving, and tending as they progress through growth stages. Once the bulbs are ready to be shipped, they're placed under strict temperature restrictions to ensure they bloom on time for Easter, which can be a gamble, considering Easter doesn't fall on the same day each year. So when you pick up an Easter lily at the store this year, keep in mind the years of work that got it to you.



A **GPUSA Prayer Chain** has been established to meet the concerns and needs of many of our members who wish to call upon the strength that only God can provide. The structure is built for use by members, priories and for national/international concerns. In essence, the Prayer Chain is set up for use on two levels: Priory and Grand Priory. [Read more](#). Use this [form](#) to request prayers.

Medieval Easter Traditions

The three days before Easter—Maundy Thursday, Good Friday, and Holy Saturday were called the Triduum, and medieval people would, unsurprisingly, spend a lot of these days in church. Easter was, as now, the most important festival in the Christian calendar.

The Liturgy

Services called *Tenebrae* (Latin for ‘darkness’) were held from Wednesday onward in Holy Week. Maundy Thursday would be a quiet, solemn service after which the altars were stripped down and covered in twigs and branches to symbolize the stripping and scourging of Jesus. Good Friday is a day of mourning, and generally speaking a day when nobody would use iron tools or nails. Many would begin by ‘creeping to the Cross’: just what it sounds like, approaching the cross barefoot and on their knees. There was no Eucharist on Friday, the Passion story was read from the Gospel of John, and the service was held almost completely in darkness, with one candleholder, called a Hearse, gradually put out to show that darkness was falling on the world—only the centermost candle remained lit, representing the light of Christ. Imagine for a moment the shadows stretching across the nave, the people kneeling on the stones as one by one the lights vanished, and the priest’s voice praying in the darkness:

Miserere mei Deus secundum misericordiam tuam iuxta multitudinem miserationum tuarum dele iniquitates meas multum lava me ab iniquitate mea et a peccato meo munda me. (Psalm 51:1-2)

Most of the congregation would not have known Latin, but they were all familiar with the story. It was frequently illustrated, courtesy of the windows in the church (if the candles were strong enough, or the daylight long enough, to light them).

Easter Sunday services would begin at dawn, with the congregation gathering outside the church to sing hymns. Then the priest would lead them into the church, where the service would be joyful, the Eucharist would return, and the people would be dismissed in grace and forgiveness to go and enjoy a large meal.



It was also a day when people wore, or received, new clothes. In medieval Wales, the terms of who got what when were explicitly laid out in the *Cyfraith Hywel Dda*. The king and queen gave livery or their own clothes to certain court officers every Easter, Christmas, and Whitsun—the three major festivals of the medieval Christian calendar—and those officers, in turn, handed theirs down to the next in line. The king gave clothing to the head of the warband, who gave a set to the steward, and so on down. This is a fairly normal show of generosity, of course, but also a political act all on its own, reinforcing (or, in some cases, shedding light on problems with) the bonds of loyalty between lord and vassal.



Easter Eggs

The tradition of Easter eggs stems from a mixture of pragmatism and whimsy that defines so many medieval practices. Eggs were one of the foods banned during Lent, so eggs that were laid during that season were boiled to preserve them. When Easter

Sunday finally rolled around, eggs, like meat and some greens, were back on the menu. The practice of painting them seems to be old indeed. The Orthodox church used to paint them red to symbolize the blood of Christ, while in the Germanic areas they were painted green, sometimes blown and hung on trees. While they were sometimes only boiled with onions to give them a golden sheen, the nobility clearly had grander aspirations. In 1276, Eleanor and Simon de Montfort bought 3700 eggs for their celebration, and in 1290 Edward I’s accounts show that he paid to have 450 eggs decorated with gold leaf.

Adults would hide them for children to find, not only to keep the children busy but to teach them a valuable religious lesson: it was meant to represent the disciples finding the risen Christ in the tomb on Easter morning. The children, then, would have contests involving rolling them downhill.

A holiday that took forty days to prepare deserved more than a one-day celebration, so the Monday and Tuesday following had their share of festivities as well. ‘Hock Monday’ involved the young women of the village capturing the young men, to be released only on a payment of ransom (a donation to the church), which was followed by ‘Hock Tuesday’, in which the young men did the same to the women. Edward I and II were both caught in bed on Hock Monday by their Queens’ ladies. Whatever the Church officially thought of celebrating the salvation of the world by tying people up in bed, it seems to have remained relatively discreet on the subject.

Cordons, Sashes and Such

An order of chivalry, order of knighthood, chivalric order, or equestrian order is an order of knights typically founded during or inspired by the original Catholic military orders of the Crusades (circa 1099–1291), paired with medieval concepts of ideals of chivalry.

Since the 15th century, orders of chivalry, often as dynastic orders, began to be created in a more courtly fashion that could be created *ad hoc*. These orders would often retain the instances, these decorations themselves often came to be known informally as *orders*. These institutions in turn gave rise to the modern-day orders of merit of sovereign states.

Most countries, even ones that don't have a monarchy, have some sort of notion of being a confraternity, nobiliary fraternity, society, or other association of members, however, some of them were ultimately purely honorific, consisting of a medal decoration. Each order has its own specific rules regarding who can award it, what it can be awarded for, who can receive it, and how it is worn.

Most multi-level European orders comprise five ranks or classes. The highest is usually called the Grand Cross, then descending with varying titles. Alternatively, the ranks are referred to by number (for example "1st class" instead of "Grand Cross"). Typical rankings are:

Class	Common Names
I	Grand Cross, Commander Grand Cross, Grand Cordon, Grand Collar
II	Grand Officer, Commander 1st Class, Grand Commander, Knight Commander, Knight Companion, Commander with Star
III	Commander, Commander 2nd Class, Companion
IV	Officer, Knight 1st Class, Member 1st Class
V	Knight, Knight 2nd Class, Chevalier, Member

Each of these ranks wear insignia, usually a badge (often enameled) on a ribbon. Sashes are indicative of holding the highest class. The ribbon used for the decorations and sash are unique to the order, and it is the easiest way to tell orders apart – similar to military ribbons.



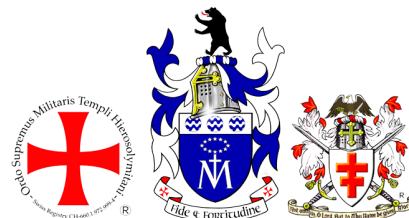
Ceremonial sashes are also found in a V-shaped format, draping from both shoulders to the stomach like a large necklace.

Most sashes are worn from the right shoulder to the left hip, but there are exceptions.



In general, in European orders men wear decorations with white tie only and with military uniforms, as prescribed by the military guidelines for the specific uniform they happen to be wearing. The same is true with our Order. Women wear orders when the men are in white tie, meaning they are in gowns; they would also wear them if and when they wear military uniforms, with the same guidelines.

Some Orders require the sash be worn under the vest if the patron is not present. In our Order, a Knight Grand Croix (GCTJ) wears the cordon over the waistcoat and under the coat. A Dame Grand Croix (GCTJ) wears either the wide or narrow cordon.



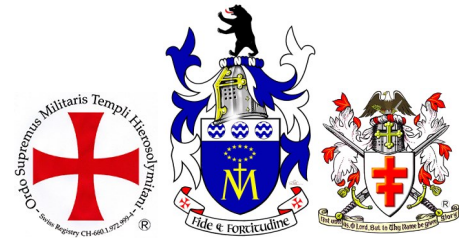
Priory of St. Mary the Virgin

Sovereign Military Order of the Temple of Jerusalem
Autonomous Grand Priory of the United States of America

Convent & Investiture
Saturday, October 2, 2021
St. Mary's Episcopal Church, KCMO

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A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 3 June 2021

CHAPLAIN'S CORNER

PENTECOST

2021

At Easter we proclaimed, "The Light of Christ." We renewed our Baptismal Vows to "serve Christ in all persons, loving our neighbor... and respecting every human being."

In the church calendar for 2021, The Day of Pentecost is May 23. The season of Pentecost is the longest season of the church calendar and lasts until November 21 this year. It celebrates how the Holy Spirit descended upon the Disciples like tongues of fire and empowered them to become Christ's Apostles as messengers and ambassadors.

Fire creates light. As Christ's Light descended upon His Disciples and commissioned them to become Apostles, we as Templars are also commissioned to become messengers and ambassadors for Christ. In Matthew 5:14-16 Jesus says, "You are the light of the world... let your light shine..."

Please visit www.SMOTJ.org and go to under the "About Us" tab, it states "Our Guiding Lights are the virtues of Faith, Hope and Charity..." I see Faith as increasing understanding among all religions as bridge builders. I see Hope as promoting love, respect and help to all people. I see Charity as humanitarian work of helping the poor, the sick and the oppressed. As Templars we do this internationally (www.OSMTH.org), nationally (SMOTJ), locally (Priory of St. Mary the Virgin) and individually (you and me). How do you see it?

Chev. Russell Sifers, GOTJ
Chaplain



Joy in Praise

Clive Staples Lewis was a British writer and lay theologian. He held academic positions in English literature at both Oxford University and Cambridge University. He is best known for his works of fiction, especially *The Screwtape Letters*, *The Chronicles of Narnia*, and *The Space Trilogy*, and for his non-fiction Christian apologetics, such as *Mere Christianity*, *Miracles*, and *The Problem of Pain*. Lewis and fellow novelist J. R. R. Tolkien were close friends. They both served on the English

faculty at Oxford University and were active in the informal Oxford literary group known as the Inklings.

When C. S. Lewis first gave his life to Jesus, he initially resisted praising God. In fact, he called it "a stumbling block." His struggle was "in the suggestion that God Himself demanded it." Yet Lewis finally realized "it is in the process of being worshipped that God communicates His presence" to His people. Then we, "in perfect love with God," find joy in Him no more separable "than the brightness a mirror receives" from the "brightness it sheds."

The prophet Habakkuk arrived at this conclusion centuries earlier. After complaining to God about evils aimed at the people of Judah, Habakkuk came to see that praising Him leads to joy—not in what God does, but in who He is. Thus, even in a national or world crisis, God is still great. As the prophet declared: "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord" (Habakkuk 3:17-18). "I will be joyful in God my Savior," he added.

As C. S. Lewis realized, "The whole world rings with praise." Habakkuk, likewise, surrendered to praising God always, finding rich joy in the One who "marches on forever" (v. 6).

Chev. Peter L. Heineman, Ed.D, GOTJ, CMTJ
Prior IV

Top innovations to come out of the Medieval period

The time period was known for its famine, plague, feuding and warring, namely the biggest period of bloodshed was during the Crusades. The church was the overwhelming power in the West and the most educated people were the clergy. While there was a suppression of knowledge and learning, the Middle Ages continued to be a period full of discovery and innovation, especially in the Far East. A lot of inventions sprouted from Chinese culture.

Paper Money as Currency

In 1023, the first government-issued paper money was printed in China. Paper money was an innovation that replaced paper money that had been issued by private enterprises in the early 10th century in the Szechuan province. When he returned to Europe, Marco Polo wrote a chapter about paper money, but paper money did not take off in Europe until Sweden began printing paper currency in 1601.

Movable Type Printing Press

Although Johannes Gutenberg is usually credited with inventing the first printing press about 400 years later, it was, in fact, Han Chinese innovator Bi Sheng (990–1051) during the Northern Song Dynasty (960–1127), who gave us the world's first movable type printing press technology. He printed paper books from ceramic porcelain china materials around 1045.

Magnetic Compass

The magnetic compass was "rediscovered" in 1182 by the European world for maritime use. Despite European claims to the invention, it was first used by the Chinese around 200 A.D. mainly for fortune-telling. The Chinese used the magnetic compass for sea travel in the 11th century.

Buttons for Clothing

Functional buttons with buttonholes for fastening or closing clothes made their first appearance in Germany in the 13th century. Prior to that time, buttons were ornamental rather than functional. Buttons became widespread with the rise of snug-fitting garments in 13th- and 14th-century Europe.

The use of buttons used as adornment or decoration have been found dating back to the Indus Valley Civilization around 2800 B.C., China around 2000 B.C. and the ancient Roman civilization.

Numbering System

Italian mathematician, Leonardo Fibonacci introduced the Hindu-Arabic numbering system to the Western World primarily through his composition in 1202 of *Liber Abaci*, also known as "The Book of Calculation." He also introduced Europe to the sequence of Fibonacci numbers.

Eyeglasses

It is estimated about 1268 in Italy, the earliest version of eyeglasses was invented. They were used by monks and scholars. They were held in front of the eyes or balanced on the nose.

Gunpowder Formula

English scientist, philosopher, and Franciscan friar Roger Bacon were the first European to describe in detail the process of making gunpowder. Passages in his books, the "Opus Majus" and the "Opus Tertium" are usually taken as the first European descriptions of a mixture containing the essential ingredients of gunpowder. It is believed that Bacon most likely witnessed at least one demonstration of Chinese firecrackers, possibly obtained by Franciscans who visited the Mongolian Empire during this period. Among his other ideas, he proposed flying machines and motorized ships and carriages.

Gun

It is hypothesized that the Chinese invented black powder during the 9th century. A couple hundred years later, a gun or firearm was invented by Chinese innovators around 1250 for usage as a signaling and celebration device and remained as such for hundreds of years. The oldest surviving firearm is the Heilongjiang hand cannon, which dates back to 1288.

Mechanical Clocks

A major advance occurred with the invention of the verge escapement, which made possible the first mechanical clocks around 1280 in Europe. A verge escapement is a mechanism in a mechanical clock that controls its rate by allowing the gear train to advance at regular intervals or ticks.

Windmills

The earliest recorded use of windmills found by archaeologists is 1219 in China. Early windmills were used to power grain mills and water pumps. The concept of the windmill spread to Europe after the Crusades. The earliest European designs, documented in 1270. In general, these mills had four blades mounted on a central post. They had a cog and ring gear that translated the horizontal motion of the central shaft into vertical motion for the grindstone or wheel which would then be used for pumping water or grinding grain.

Modern Glassmaking

The 11th century saw the emergence in Germany of new ways of making sheet glass by blowing spheres. The spheres were then formed into cylinders and then cut while still hot, after which the sheets were flattened. This technique was perfected in 13th century Venice around 1295. What made Venetian Murano glass significantly different was that the local quartz pebbles were almost pure silica, which made the clearest and purest glass. The Venetian ability to produce this superior form of glass resulted in a trade advantage over other glass producing lands.

First Sawmill for Ship Making

In 1328, some historical sources show that a sawmill was developed to form lumber to build ships. A blade is pulled back and forth using a reciprocating saw and water wheel system.

Touch Piece

The association of disease with evil and the employment of the laying-on of hands to cure that disease/evil has been a part of human belief since at least the time of Jesus and the miracles associated with him. Among the numerous diseases that existed in medieval and modern Europe, one of the most heinous and virulent was the so-called *morbium regis*, or, as it was known in French, *mal de roi* – the King's Evil. A form of scrofula, a tubercular infection of the lymph nodes that left untreated turned into suppurating sores. While various home remedies were known, the one perceived certain cure was the laying-on of hands by the king in his role as the anointed representative of Christ. Beginning in France under Robert II (996-1017) and in England under Edward the Confessor (1042-1066), this ritual became an important part of kingship and also a crucial test of royal legitimacy. So popular did the ritual become that by the seventeenth century (under Edward the Confessor only one touch by him was ever recorded) a process was instituted in order to keep the crowds of sufferers at a manageable number.



As a part of the ritual, the afflicted would receive a coin as alms. Because of its association with this ritual, the coin would be kept to act as a talisman for the sufferer. By the time of Edward IV, the coin used was a gold denomination, the angel, that was perfectly suited for the ceremony as it bore a depiction of the Archangel Michael slaying the Dragon on the obverse and the royal ship-of-state – an allusion to the monarch – on the reverse. Under Henry VII (1485-1509), the practice was ritualized into a Divine Service and the coins themselves were a central part of the ceremony, retaining their relative intrinsic purity. Having first been threaded with a ribbon for suspension, the coin would be passed over the affected areas by the monarch, who would sometimes make the sign of the cross with the coin as well. Even after England had become a Protestant country, Queen Elizabeth I (1558-1603) continued to do the latter.



Under the Stuarts, the ceremony took on special significance since they viewed it as an important component of their increasingly absolutist view of the divine right of kingship. While James I (1603-1625), owing to his Protestant background and the lack of such a ritual in Scotland, initially balked at performing the ritual, he soon acquiesced, although he removed everything in the ritual that remotely smacked of papism and invoked God in the actual healing. Under James I and Charles I (1625-1649), the coin itself underwent significant design changes to the reverse, including under Charles the replacement of the traditional legend with a more ironic one – AMOR POPVLI PRAESIDIUM REGIS (*The People's Love is the King's Safeguard*). Like his father, Charles I performed the ceremony only on Easter and Michaelmas, as well as on Progresses. In 1633, a few days after his Scottish Coronation, Charles touched about 100 people. To commemorate this event, special angels designed and struck by Nicholas Briot were used. During his captivity following the end of the Civil War, Charles continued to perform touchings; the coins and ribbons were supplied by those wanting to be touched.

Under the Commonwealth, both the denomination and the ceremony ceased. When the ritual was reintroduced during the Restoration of Charles II (1660-1685) and his successors, a gold medal, now specifically a touch-piece, was created to replace the angel. Designed solely for the touching ceremony and not meant to be used as currency, this medal continued to employ the designs of the former angel (although now the ship was now modernized by depicting the Sovereign of the Seas accompanied by the legend SOLI DEO GLORIA (*Alone to God the glory*). The last reigning monarch to touch on British soil was Anne (1702-1714), who did so three months before her death. The Hanoverians refused to participate at all and the ritual died out in England, although in France it did so until the execution of Louis XVI (1774-1793), and was continued by the Stuart Pretenders until the death of Cardinal Henry Benedict Stuart, Henry IX to the Jacobites, in 1807.

mark  your **Calendar**

VIRTUAL PRIORY MEETING

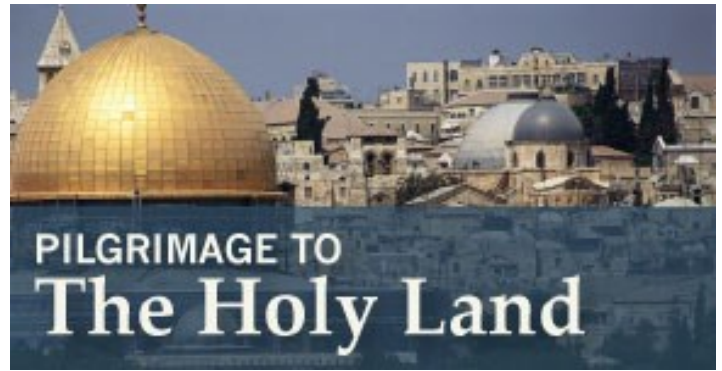
The Priory of St. Mary the Virgin will meet virtually on

Sunday, June 20

Beginning at 12:30 PM

<https://meet.smotj.org/StMary--07Ark6ojCxMuSo8GEz0J>

Knights and Dames are encouraged to attend and invite a friend.



Walk in the footsteps of Jesus, visit Bethlehem, stand at the Sea of Galilee, follow the Via Dolorosa, and much more? Come with GPUUSA to meet some of the wonderful people we support with scholarships and financial aid - the true gift of a lifetime. Plans are for an early December departure. Watch for details.

Visit with Chev. Richard Herndon, GOTJ



I was finally able to pay a pastoral visit to Brother Richard Herndon, our elder Knight Templar, at his nursing home in St. Joseph, MO. Dick is in good health, but his recent memory does suffer. I presented him with his Faithful Knight Award. Dick was pleasantly surprised and very thankful to be remembered.

We visited for forty-five minutes (our limit). We remembered his wife Dame Betty and both of us shed tears. We remembered travels on separate journeys and separate decades to Scotland, Ireland and Iceland. I left Dick with a smile and good laughter. I will be back for more visits.

If you want to make a visit to Dick, we need to make an appointment first. Just contact me.

 *Russ*

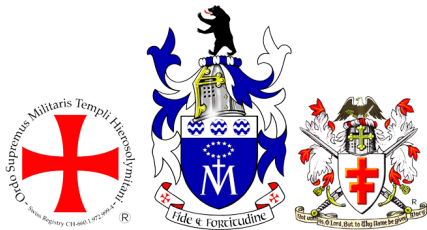
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Grand Convent

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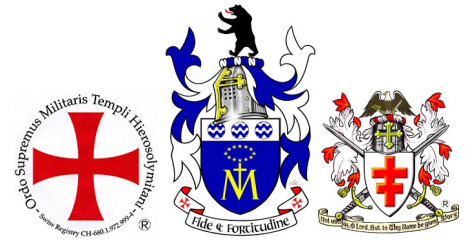
Priory of St. Mary the Virgin

Sovereign Military Order of the Temple of Jerusalem
Autonomous Grand Priory of the United States of America

Convent & Investiture
10 AM, Saturday, October 2, 2021
St. Mary's Episcopal Church, KCMO

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A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 4 August 2021

CHAPLAIN'S CORNER



Transfiguration

August 6, we celebrate the Transfiguration of Our Lord Jesus Christ. Matthew, Mark and Luke tell of how Jesus took Peter and James and John up a mountain (possibly Mount Hermon) to pray. While Jesus was praying, the appearance of his face changed, and his clothes became dazzling white. Moses and Elijah appeared and spoke with Jesus. Moses represented the Law and Elijah represented the Prophets. Their appearance shows that Jesus is the Messiah. A cloud overshadowed them, and God's voice said, "This is my Son, the Beloved, listen to him!"

When we were knighted and became Templars, a dazzling white mantle was placed on us. Were we transfigured? Or could our transfiguration be an ongoing process, a journey as a Templar? Pope Francis said, "Listen to Jesus and follow him. That is the message of Transfiguration."

Chev. Russell Sifers, GOTJ



The Last will be First

Not too long ago, pre-COVID, I was among the last in line to board a passenger jet with unassigned seating. I located a middle seat beside the wing, but the only spot for my carryon was the overhead compartment by the very last row. This meant I had to wait for everyone to leave before I could go back and retrieve it.

I laughed as I settled into my seat and a thought occurred to me that seemed to be from the Lord: "It really won't hurt you to wait. It will actually do you good." So, I resolved to enjoy the extra time, helping other passengers lower their luggage after we landed. By the time I retrieved my case, I was the last passenger off the plane.

That day's experience made me ponder Jesus's words to His disciples: "Anyone who wants to be first, must be the very last, and the servant of all" (MARK 9:35).

I waited because I had to, but in Jesus' "upside down" kingdom, there is a place of honor for those who voluntarily set themselves aside to attend to the needs of others.

Jesus came into our hurried, me-first lives not "to be served, but to serve, and to give his life as a ransom for many" (MATT 20:28). We serve HIM best by serving others. The lower we bend, the closer we are to Him.

A handwritten signature in red ink that reads "Dr. Peter L. Heineman". To the left of the signature is a red cross symbol.

Chev. Peter L. Heineman, Ed.D, GOTJ, CMTJ
Prior IV

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

20 English Proverbs that originated in the Middle Ages



You can find them in every language, with some going back to ancient times, while others were coined only a few years ago. Medieval people had many proverbs and sayings, some of which have survived and are still popular today.

After a storm comes a calm – this dates back to the *Ancrene Riwe* from the mid-13th century: ‘Blessed are you Lord, who makes a calm after the storm’.

When the cat’s away, the mice will play – an early 14th century line is ‘where there is no cat the rat is king,’ while another line found in a manuscript from c.1470 says ‘The mows lordchypythe ther a cat ys nawt.’

Clothes make the man – ‘Euer maner and clothyng makyth man’ is a line that dates back to c.1400.

The voice of the people is the voice of God – this line can be traced back to Alcuin in the 8th century, who wrote: ‘They often say: the voice of the people is the voice of God.’

Ask a silly question and you get a silly answer – an English Legendary from c.1300 includes this phrase: ‘Ffor-sothe thou axest as a fol, and swich ansuere me schul the yive.’ Later on, in William Caxton’s version of Aesop in 1484, is the line: ‘And thus they wente without ony sentence For to a folysse demaunde behoueth a folysse ansuere.’

It is better to give than to receive – The *Confessio Amantis* by Gower, c. 1390, has this: ‘Better is to yive than to take.’

Let sleeping dogs lie – In his work *Troilus & Criseyde*, Geoffrey Chaucer writes: ‘It is nought good a sleypng hound to wake.’

Big fish eat little fish – an early thirteenth century version of Old English Homilies has this line: ‘The more fishes in the se eten the lasse’

Strike while the iron is hot – this line can be found in the 13th century: ‘One must strike the iron while it is hot’.

Blood is thicker than water – a version of this line is found in the 12th century: ‘I hear it said that kin-blood is not spoiled by water.’

All good things must come to an end – the *Partonope of Blois*, c.1440 has this line: ‘Ye wote wele of all things moste be an ende.’

Children should be seen and not heard – this dates back to a line from c.1400: ‘Hyt ys an old Englysch sawe: A mayde schuld be seen, but not herd.’

Misery loves company – a 14th-century line is similar: ‘It is a comfort to the wretched to have companions in woes.’

Do as I say, not as I do – an 11th-century text includes this line: ‘Although I do worse than I teach you, do not do as I do, but do as I teach you if I teach you well.’

All roads lead to Rome – in the Middle Ages the saying goes by ‘a thousand roads lead man for ever towards Rome.’ Geoffrey Chaucer’s version is a little different: ‘Right as diverse pathes leden diverse folke the righte way to Rome.’

Every man for himself – Geoffrey Chaucer also has this line from the *Knight’s Tale*: ‘At the kynges court, my brother, Ech man for himself, there is noon oother.’

All that glitters is not gold – this line can be found in a text from c.1220: ‘ Nis hit nower neh gold al that ter schineth.’

A friend in need is a friend indeed – a proverb from c.1035 say this: ‘Friend shall be known in time of need.’

All’s well that ends well – a line from the mid-13th century is similar: ‘Wel is him te wel ende mai.’ Meanwhile, Henry Knighton’s *Chronicle* from the late 14th-century one can read: ‘ If the ende be wele, than is alle wele.’

Look before you leap – a version of this line dates back to mid-14th century: ‘First loke and affirward lepe.’

Dame is an honorific title and the feminine form of address for the honor of knighthood in the British honors system and the systems of several other Commonwealth countries. Here are some early examples.

The Order of the Hatchet (orden de la Hacha) was founded in 1149 by the Count of Barcelona, to honor the women who fought for the defense of the town of Tortosa against a Moorish attack. The Order of the Glorious Saint Mary was founded in Italy in 1233, and approved by Pope Alexander IV in 1261. It was the first religious order of knighthood to grant the rank of "militissa" to women. The Order was suppressed by Sixtus V in 1558. The Order of the Ermine, founded by John V, Duke of Brittany in 1381, was the first order of chivalry to accept women; however, female knights existed for centuries in many places in the world prior to this. Like their male counterparts, they were distinguished by the flying of colored banners and generally bore a coat of arms.

One woman who participated in tournaments was Joane Agnes Hotot (born 1378), but she was not the only one. Additionally, women adopted certain forms of regalia which became closely associated with the status of knighthood.

Isobel, Countess of Buchan: (A.D. 1296-1358) Isobel MacDuff left her husband, the Earl of Buchan (Taking the finest warhorses with her), to fight for the Bruce, a cause of which her husband did not approve. The earl went as far as to issue a warrant for her death. Captured by Edward and taken to England, the countess of Buchan was imprisoned in a small cage for four years. She afterwards retired to convent life.

Jeanne de Danpierre, Countess de Montfort: (Abt. 1300 - 74). (also known as Jane, Countess of Montfort) During the defense of Hennebont (in which she'd had the misfortune to be besieged by her & her husband's enemies), she wore armor, rode a warhorse, and sorted out the defense of the city by observing the enemy from the walls. Jeanne also mobilized the townswomen to defend the ramparts with makeshift missiles. She broke out from Hennebont at the head of 300 horsemen, during a French assault on the walls, and successfully fought her way to Brest. She later returned with 600 additional men to reinforce the town. Later that same year, she is reported to have taken part in a sea-skirmish off Guernsey; wearing a suit of armor at the helm of her ship, and wielding a sword.

Isabelle of England: (A.D. 1285?-1313?) Daughter of Philippe le Bel of France, wife of Edward II of England. She took up arms against her husband and his supporters. When Edward III came to the throne, he forced Isabelle to flee to Scotland, where, during the ensuing war, she travelled with a defending troop of like-spirited women including two sisters of Nigel and Robert Bruce (Christian, Lady Bruce and Isobel, Countess of Buchan). Against this troop of noblewomen, Edward issued a formal proscription. He did capture several and imprison them. Isabelle he forced to retire to a convent life lest she try further conquests. Phillipa of Hainault: (A.D. 1314?-1369) Queen of Edward III. In 1346, she led twelve thousand soldiers against invading Scots, capturing their king, David Bruce. She was patroness of Chaucer and founded Queen's College.

Throughout much of the history of our Order, women were not originally eligible for membership. Today, however, they are a vital, proud, equal, and growing part of the Order in every way. This equal status is recognition of the

marked changes in values and ways of life in the world in general in recent years, and in our American culture in particular.



Isobel MacDuff crowning Robert the Bruce

The Grand Council, at a conclave at Lake Gerard in August 1968, approved a grade of Dame D'Honneur, which was restricted to close relatives by blood or marriage of a present or deceased Chevalier. In that time, the Dames D'Honneur could participate in the activities of our Order from time to time and be present at any installation of either the Local or Grand Priory. However, they were not voting members and took no part in the business meetings. At the Grand Council meeting in Washington, D.C. in January 1994, Dames were accorded full rights and privileges .

Women are now screened for membership as Dames of the Order on the basis of the exact same high standards and qualifications as are required of male applicants for membership as Knights. No relationship to an existing member is required as a condition of membership, though any candidate (man or woman) closely connected by bonds of blood or marriage to a present or deceased Chevalier or Dame is considered to have an advantage in application. Once in the Order, Dames and Knights both are recognized by promotion for their own efforts on behalf of the Order in the United States.

mark  your **Calendar**

PRIORY MEETING

The Priory of St. Mary the Virgin will meet virtually on



Sunday, August 22

Beginning at 12:30 PM

St. Mary's Episcopal Church -1307 Holmes Street

Knights and Dames are encouraged to attend and invite a friend.



Knight's Blend is a premium Arabica-Guatemalan grown-90 rated coffee that directly contributes ALL net proceeds to support humanitarian, charitable Christian outreach, and Christian historical preservation efforts worldwide.

Guatemala Outreach

La Mision Encontrándome con Cristo Guatemala Mission was founded in 2006 by Father Robert Joel Cruz as a Catholic 501(C)3 nonprofit organization. Inspired by the Gospel of Matthew 25:34-40, missionaries from the United States and Guatemala travel to the remote areas of Guatemala to serve the poorest of the poor. Through the ministry of presence and charitable works, this mission has been able to provide clean drinking water, solar powered electricity and educational opportunities to our least fortunate brothers and sisters.

Raymond Davis Templar Foundation

The General Raymond G. Davis Templar Foundation is a non-profit 501(c)3 recognized Charity whose primary outreach is helping Christians at risk in the Holy Land and providing scholarships to students for education in the Holy Land.

Knight's Antiquity Historical Society

Knight's Antiquity Historical Society (KAHS) is a non-profit 501(c)3 Charity that recognizes that history and religion affects today's cultures, societies, and governments. KAHS has dedicated its efforts to support relevant archaeological excavations and biblical site preservations in the Holy Land.

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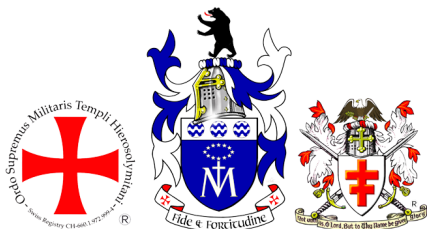


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Priory of St. Mary the Virgin

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Postulant Reception & Vigil

7 PM Friday, October 1

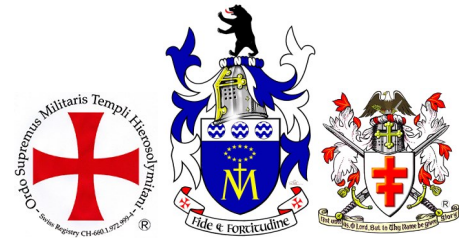
Convent & Investiture

10 AM, Saturday, October 2, 2021

St. Mary's Episcopal Church, KCMO

confrere

A bulletin from the Priory of St. Mary the Virgin



SPECIAL EDITION

Exemplary Templarism

The virtues of Faith, Hope, and Charity are the guiding lights of the Sovereign Military Order of the Temple of Jerusalem (OSMTH), whose members wish to serve, just as the original knights had served. The Word, not the sword, is the weapon of modern Templars. We use the Word, followed by action to serve peace, to help the oppressed, to assist our Brothers and Sisters in harm's way, to promote education, and to promote and propagate those values that represent the best of the Christian, humanistic, and chivalrous traditions.

In this special edition of the Confrere, we showcase one of our Priory members, Chev. Michael Burke, and his exemplary Templarism.



Michael is a former PSS/AEMT (Protective Security Specialist /Advanced Emergency medical Technician). From September 2014 to July 1st, 2021, Brother Michael worked in a Diplomatic Security position for the US State Department at the US Embassy in Baghdad, Iraq. While deployed, he worked six days a week for the US government, and on the Sabbath, he served God as the senior volunteer pastor of Oasis Church.

Oasis Church is a non-denominational Christian church that he created and stands to be the only Christian church located in the International Zone (formerly the Green Zone). Located within the US Embassy compound walls, the church provided corporate worship, Christian discipleship, and fellowship among believers and non-believers alike.

Being the only Christian ministry in the International zone, the congregation does not focus on the differences between the various worship styles but their commonality in Christ Jesus. As a result, they attracted many foreign members from multiple embassies, the European Union, United Nations, and NATO. At their peak, the congregation was 170 members from 17 different countries. They sang songs, prayed for the afflicted, and raised funds to support local Iraqi and foreign ministries.

When the acting US Ambassador approved the funding to rebuild a children's school, which was destroyed by the terrorist group ISIS, he explained that it's terrific for the children to have their school back but wished they had the funds to give them a playground to provide the kids with a childhood. The church donated the funds to the local Iraqi priest, who purchased playground equipment for the children.

The church also raised \$3,000 for an anti-human trafficking organization in South Africa. Chev. Burke was able to hand carry the funds during his vacation time and volunteered nine days to rescue a 19yr old girl and her baby.



In the church, Michael had a women's, men's, and coed bible study and a Christian discipleship class that covered praying effectively, cultivating healthy relationships, and Biblical financial stewardship. Brother Michael also raised Christian ministers to preach the Gospel of Jesus Christ and empower people to inspire change within their communities.

In addition, he had: a minister from Kenya who was able to create a well for her village back home; a minister from Uganda who was able to convert his house into a church for over 70 people; a minister from Saudi Arabia who's able to provide sewing equipment to an Iraqi children's school and then left our church to become a teacher there; and, a minister from the Philippines who was called by God to build churches and is currently on her 12th church.

Chev. Burke has since resigned his position and passed his pastoral role off to another minister he has been mentoring for the last 3yrs. He has returned to his hometown of Columbia, MO, where he is volunteering with the Stop Trafficking coalition of central Missouri.

In October, he plan to return to Iraq as a tourist to speak at a few Iraqi churches to include a Chaldean Bible Institute in Baghdad. This is all pending a visa approval of the Iraqi government, so your prayers are appreciated.

Brother Michael is truly and exemplary Templar in action.



Chev. Burke, with Iraqi Armenian Priest



Chev. Burke, with Christian and Faith based NGO leaders who stayed to help the people of Baghdad despite death threats by ISIS.



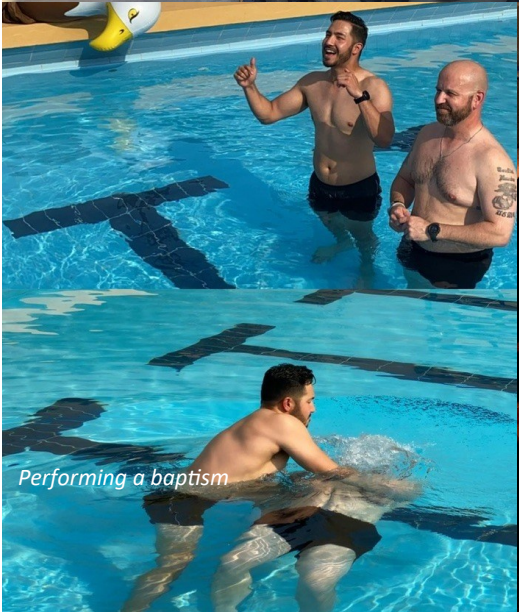
Chev. Burke, with Syed Khaled who runs the Mausoleum of Abdul Qadir Gilani.



Preaching while on standby of a potential ground assault in the Embassy



US deputy chief along with the Iraqi Chaldean Bishop Robert. The Bishop leads the Bible Institute which teaches the Iraqi youth how to read the Bible.



Performing a baptism



Christmas Eve candle light service



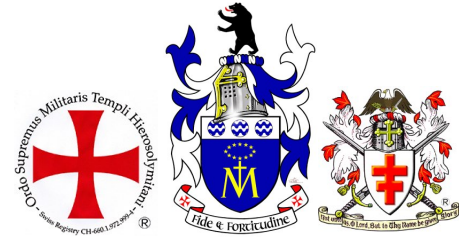
Brother Michael with US Brigadier general Teichert (left) and Kenyan pastor



Military chaplain posing with the Arabic Bibles

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A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 5 October 2021

CHAPLAIN'S CORNER

We are all called to ministry through our Baptismal Covenant when we were baptized as a baby or later in life as an adult. We promise to proclaim by word and example the Good News of God in Christ, to seek and serve Christ in all persons, loving our neighbor as ourselves and to strive for justice and peace among all people and to respect the dignity of every human being. In doing such we become Lay Ministers.

A few of us are called to ministry as ordained Deacons and ordained Priests, Pastors or Ministers. We have two such Templars in our Priory: Adam James and Garron Daniels. Hear from them in their own words about their journeys to become ordained.



Chev. Russell Sifers, GOTJ
Chaplain

My name is Garron Daniels and I'm from the Episcopal Diocese of Missouri, which is headquartered at Christ Cathedral in St Louis, MO under the direction of Bishop Deon Johnson. I'm currently what's called a Middler (2nd year of study) at the University of the South: School of Theology in Sewanee, TN where I'm studying for my Master of Divinity to be ordained an Episcopal Priest (God willing and the people consenting).



Before I went to Seminary, I had graduated in 2020 from Truman State University with a B.S. in Justice Systems and a Minor in Philosophy & Religion. It was during my time at Truman State that I began to hear a different calling in life. For so long I had wanted to get involved with law enforcement/corrections and for awhile I was convinced that this is the work I was to do. But one day the random thought of ministry was planted in my head, and though I ignored it for a while, it continued to grow in my mind. Each day I kept getting different signs from God to go into ministry. It got to a point where I was praying constantly and staying up at night trying to figure out what to do with my life until it

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Parting Thoughts

In recognition of his status as one of the nation's greatest living military leaders, the U.S. Congress asked General Douglas MacArthur to address a joint session on April 19, 1951. His speech is best known for its final lines in which he quoted an old army ballad: "'Old soldiers never die—they just fade away.' It was based on a British Army parody of the gospel song *Kind Thoughts Can Never Die*.

In a 1980 interview with Barbara Walters on ABC's program *20/20*, former president Richard Nixon paraphrased MacArthur and the catchphrase for himself by saying "Old politicians usually die, but they never fade away."

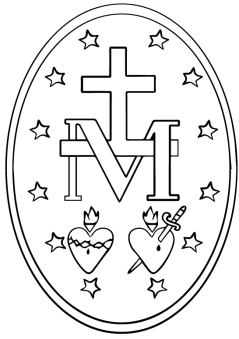
It has been my honor and pleasure to service as your Preceptor, Commander, and Prior for the past seven years. Through your *Faith and Fortitude*, we have been able to reestablish the Priory of St. Mary the Virgin as a viable Templar presence in the Kansas City, MO area. But it is time to pass the torch—or in our case, the Prior's Mace. I do so knowing we are in good hands with Prior V—Chev. Aaron Shoemaker, and the Priory Council.

Paul the Apostle likely felt some loss as he said good-bye to the elders of the church in Ephesus. Having established the church and taught them for three years, Paul concluded these elders to be as close as family to him. As you are to me.

Paul had parting advice for the Ephesians. Though they would no longer have him as their teacher, the Ephesians did not have to feel abandoned. God would continue to train them through "the word of his grace" (Acts 20:32) to lead the church. God would always be with them, and God will always be with you.



Chev. Peter L. Heineman, Ed.D, GCTJ, CMTJ
Prior IV



The Marian Cross

is an informal name applied to a Roman Catholic cross design. It consists of a traditional Latin cross with the crossbar extended on the right, and a letter "M" (for the Virgin Mary) in the lower right quadrant. A recently publicized use of the Marian Cross was on the personal coat of arms of Pope John Paul II, displayed prominently on his casket at his funeral, although it may have been in use before this. A similar design had appeared over a century earlier on the Miraculous Medal due to a Marian apparition to Saint Catherine Labouré in 1830, where the M represents the Virgin Mary standing at the foot of the cross during the Crucifixion of Jesus. The coat of



arms for Pope John Paul II is intended to be a homage to the central mystery of Christianity, that of Redemption. It mainly represents a cross, whose form however does not correspond to any of the usual heraldry models. The reason for the unusual shift of the vertical part of the cross is striking, if one considers the second object included in the Coat of Arms: the large and majestic capital M, which recalls the presence of the Madonna under the Cross and Her exceptional participation in Redemption. The Pontiff's intense devotion to the Holy Virgin is manifested in this manner."

Pope John Paul II's coat of arms was thus based on his strong Marian devotion and attachment to the Rosary. In an address to the Montfortian Fathers, he attributed this partly to reading one of Saint Louis de Montfort's books, True Devotion to Mary as a "decisive turning point" in his life. He also singled out de Montfort's work in his encyclical entitled Redemptoris Mater as a key example of Marian devotion. And in his Apostolic Letter, Rosarium Virginis Mariae Pope John Paul II discussed the inspiration of the rosary and how his motto Totus Tuus was inspired by the Mariology in the writings of Saint Louis de Montfort.

The Marian Cross is featured on the Priory of St. Mary the Virgin medal, presented to any member of the Order or non-member who has distinguished themselves by emulating the chivalric and charity traditions of the original Templars; applying themselves energetically and selflessly to Christian charitable endeavors.



The Jerusalem Cross (also known as

"Five-fold Cross", or "cross-and-crosslets") is a heraldic cross and Christian cross variant consisting of a large cross potent surrounded by four smaller Greek crosses, one in each quadrant.

While the symbol of the five-fold cross appears to originate in the 11th century, its association with the Kingdom of Jerusalem dates to the second half of the 13th century. The symbolism of the five-fold cross is variously given as the Five Wounds of Christ, Christ and the four evangelists, or Christ and the four quarters of the world. The symbolism of five crosses representing the Five Wounds is first recorded in the context of the consecration of the St. Brelade's Church under the patronage of Robert of Normandy (before 1035); the crosses are incised in the church's altar stone.



As the arms of the Kingdom of Jerusalem, the design is traditionally attributed to Godfrey of Bouillon himself. It was not used, however, by the Christian rulers of Jerusalem during the 12th century. A simple blazon of *or, a cross argent* is documented by Matthew Paris as the arms of John de Brienne, who had been king of Jerusalem during 1210–1212, upon John's death in 1237.

The papal Order of the Holy Sepulchre uses the Jerusalem cross as its emblem (right).



It is also used by the Custodian of the Holy Land, head of the Franciscan friars who serve at the holy Christian sites in Jerusalem (below).



In the early 20th century, the Jerusalem cross also came to be used as a symbol of world evangelization in Protestantism.

Saint George's Cross



Saint George as a crusader knight, miniature from a manuscript of *Vies de Saints*, c. 1340

In heraldry, Saint George's Cross, also called the Cross of Saint George, is a red cross on a white background, which from the Late Middle Ages became associated with Saint George, the military saint, often depicted as a crusader.

Saint George became widely venerated as a warrior saint during the Third Crusade. There was a legend that he had miraculously assisted Godfrey of Bouillon; also that Richard the Lionheart had placed himself under his protection.

According to legend, the crusaders received miraculous help at the siege of Antioch on 28 June 1098 from a great army on white horses, clothed in white and bearing white banners, led by St. George, St. Demetrius, and St. Mercurius. However, there was no association of the red cross with St. George before the end of the crusades.

The red cross in particular was associated with the Knights Templar, from the time of the Second Crusade (1145), but in 1188 red and white crosses were chosen to identify the French and English troops in the "Kings' Crusade" of Philip II of France and Henry II of England, respectively. Together with the Jerusalem Cross, the plain red-on-white became a recognizable symbol of the crusader from about 1190, and in the 13th century it came to be used as a standard or emblem by numerous leaders or polities who wanted to associate themselves with the crusades. The red-on-white combination was chosen by Genoa and Aragon, among others. Saint George was depicted as a crusader knight during this time, but the red cross had no particular association with him. A crusader-era fresco in the crypt of Trani cathedral shows Saint George wearing a white cross on a red surcoat. The white-on-red version was chosen as the *Reichsbanner* ("imperial banner") by the German crusaders in the 12th century, and Emperor Frederick II used it in his European campaigns of the 1250s after he had returned from the crusades.

The cross ceased to be a symbol directly associated with the "taking of the cross", the resolve to fight in a crusade, after the failure of the crusades in the 14th century. With the development of systematic heraldry, there was great demand for variations of the cross symbol and associated terminology.

Cross pattée

A cross pattée (or "cross patty" or "cross Pate", known also as "cross formée/formy" or *croix pattée*) is a type of Christian cross which has arms narrow at the center, and often flared in a curve or straight line shape, to be broader at the perimeter. The word *pattée* is a French adjective in the feminine form used in its full context as *la croix pattée*, meaning literally "footed cross", from the noun *patte*, meaning foot. In German it is called *Tatzenkreuz* from *Tatze*, foot, paw. T

The papal bull, *Omne datum optimum* (Latin for "Every perfect gift", a quotation from the Epistle of James) issued by Pope Innocent II in 1139 that initially endorsed the Order of the Poor Knights of Christ and of the Temple of Solomon (Knights Templar), in which the Templar Rule was officially approved, does not designate what kind of cross or color of cross.

The *Militia Dei* (Latin for *Soldiers of God*) issued by Pope Eugene III in 1145 consolidated the Knights Templar's independence from local clerical hierarchies by giving the Order the right to take tithes and burial fees and to bury their dead in their own cemeteries. There is no specific mention of type or color of cross in the bull.

The cross pattée variant *does* appear in the context of the Knights Templar towards the end of the Order's existence, in the late-13th-century frescoes at San Bevignate, Perugia.

During the first four decades of the modern Order's history, the red modified patriarchal cross, which is a trademarked symbol of the SMOTJ, was affixed to the left breast. By action of the Grand Council, the cross used on the mantle was changed to a red cross patteé, effective April 28, 2007. Commensurate with that decision, those Knights and Dames whose robes were originally adorned with the patriarchal cross are granted the right to wear that cross on their capes in perpetuity. However, all those Knights and Dames were encouraged to switch to the new cross design to assure uniformity of appearance. The capes of all new Knights and Dames must be adorned with the red cross patteé.



CHAPLAIN'S CORNER CONTINUED

finally hit me; I finally realized that God wasn't going to take a "no" for an answer and that he wanted me to be a priest. From that point on, everything in life has aligned out more clearer than I could have ever possibly imagined.

My calling to the priesthood is not too far off from why I, like others, desired to be a Templar. As a Christian and someone wanting to serve both humankind and God, it only made sense to want to be a Templar. Templars are similar in these of wanting to serve through comradery, community building, prayer, and charity. These are aspects that drew me to SMOTJ as they are the same aspects that I enjoy most in my journey to be a priest. To help and guide others most in need is the general message I have gotten from both paths. It's a I hope to continue to live out for the rest of my days as both a Templar and priest!

My name is Adam James, and I am a candidate for Holy Orders in the Episcopal Diocese of West Missouri and a parishioner at Saint Andrew's in the Brookside neighborhood of Kansas City, Missouri. After many discerning prayers both alone, with a special assigned committee, my local clergy, and my bishop, God has made it evident I am called to be a deacon. In the Episcopal Church, deacons are ordained after specialized training in seminary and through clinical pastoral education. Deacons are called to have a servant's presence in a local parish and another orderly presence in the secular world, ministering to God's people who are scattered throughout their community.



Before I discovered my calling to become a deacon, I spent fifteen years as a professional firefighter and emergency medical technician for the City of Kansas City, Missouri. Serving the people in need throughout my community has been a calling all of my adult life. Educationally, I attended Park University in Parkville, Missouri, where I emphasized my studies on communications and public relations. After the twin towers fell on September 11, 2001, my priorities changed. I shifted my efforts to become a career firefighter, ultimately being accepted into the Kansas City Fire Academy in the summer of 2003. After serving the citizens of our city for many years, I was medically retired from performing in my capacity as a first responder. I quickly discovered, though, that God was not finished with using me as an instrument of help and healing.

In the last year and a half, while attending Bishop Kemper School for Ministry in Topeka, Kansas, I hear the Holy Spirit directing me to begin raising awareness and providing pastoral care for the first responder community, which suffers from severe moral injury and trauma in our post 9/11 society. The noble and holy works of the Knights and Dames of SMOTJ align well with my calling to minister to the suffering people in our world. I look forward to communing with my fellow Templars in the near future as we continue to discern how we can be of service to bring God's love to those in need.



2021 – 2023

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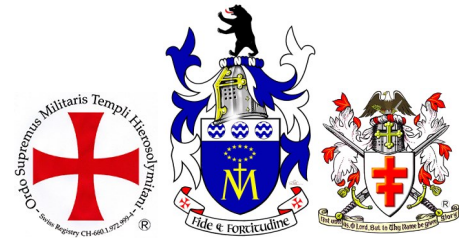
Sword Bearer

Chev. Garron Daniels

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

confreere

A bulletin from the Priory of St. Mary the Virgin



Volume 7, Issue 6 December 2021

Brother Knights and Sister Dames;

Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus. 1 Thessalonians 5:16-18

I hope that this message finds each of you and your family healthy and doing well having just enjoyed the Thanksgiving holiday.

While I know most of you through our Priory meetings, social functions, and C&Is over the last several years, I have not had the honor of meeting some of you in person.

For that reason, I want to begin by introducing myself.

My name is Aaron Shoemaker. I am honored to serve as Prior V of the Priory of St. Mary the Virgin. My wife and I joined the then Preceptory of St. Mary the Virgin at the Convent and Investiture held by the Priory of St. Louis the Crusader at St. Mary's Episcopal Church on October 7, 2017. Since that time I have been honored to serve the Order as the webmaster of the Priory of St. Louis the Crusader, the Inspector and later Chancellor of the Priory of St. Mary the Virgin, the Deputy Grand Webmaster, and now Grand Webmaster of the Autonomous Grand Priory of the United States of America. Serving in those capacities, I have been able to observe first-hand the positive role that our Order serves in our communities, our nation, and the world.

As we have just celebrated Thanksgiving, I want to highlight a lesser-known fact in the history of the holiday. While giving thanks and expressing gratitude are certainly the primary purpose, we should remember the equally important function of it being a time to promote UNITY amongst the people.

Author of "Mary Had a Little Lamb", Sarah Josepha Hale, was a significant force in lobbying for the declaration of a national Thanksgiving Holiday. She was an advocate of the people and her story is largely unknown; I encourage each of you to read the full story of Ms. Hale by visiting <https://www.history.com/news/abraham-lincoln-and-the-mother-of-thanksgiving>.



I was struck by her passion for UNITY as a nation; she frequently wrote editorial articles urging readers to "put aside sectional feelings and local incidents" and rally around the unifying cause of Thanksgiving." As shown below, this certainly aligns with many of the ideals perpetuated via our Order!

We are a modern Christian Order of Knighthood dedicated to:

- Seeking God in our lives and promoting love and respect for our community.
- Increasing understanding between religions, helping pilgrims visit holy places, and maintaining a Christian presence in the Holy Land.
- Supporting the poor, sick, and unjustly accused; standing against oppression, and protecting freedom of speech.
- Encouraging the noble ideals of Chivalry; maintaining the monuments, archives, and history of the Knights Templar.

Our Priory has several exciting events and service opportunities being planned for 2022. We look forward to sharing details with each of you soon.

The officers of the Priory of St. Mary the Virgin and I wish each of you a peaceful Advent Season and a very Merry Christmas!

Fraternally yours,

 Aaron M. Shoemaker

Chev. Aaron Shoemaker, KCTJ
Grand Webmaster, Prior V

Sovereign Military Order of the Temple of Jerusalem, Inc.
Autonomous Grand Priory of the United States of America

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

CHAPLAIN'S CORNER

I have an IRA. Three years ago, I began taking my annual Required Minimum Distribution from it. I did not need it, so I began giving the RMD to charitable 501(c)(3) organizations as a Qualified Charitable Distribution (QCD). I often split the donations to several organizations each year. This way I did not have to pay taxes on my RMD and neither did the charity. I call that a win – win.

One of the 501(c)(3) charitable organizations is the SMOTJ General Raymond Davis Templar Foundation. You can contact the chairman and my good friend Chev. Keith Larson at 757-288-8408 to learn more.

Upon my death, I plan to give percentages of what remains in my IRA to 501(c)(3) charitable organizations. One of those organizations will be the Raymond Davis Foundation. By listing the Foundation in my estate trust, I have become a member of the General Raymond Davis Society.

The season of Advent is often seen as a time of preparation for the coming of Christ to this world at Christmas. I am preparing my estate trust for my eventual leaving this world and what I leave to it. To many, Christmas is a time of gift giving. Please consider QCDs as a way to give gifts to charitable organizations.



Chev. Russell Sifers, GOTJ
Chaplain



Recently in a group discussion at Seminary, we talked about Advent and what this season brings up. One of the major themes of the discussion came from the writings of Sister Joan, a Benedictine Nun.

In the book "The Liturgical Year" she mentions how Advent is a time of waiting and slowing down. We are called to be more in the present to better understand our own lives and the direction they are going. Advent is a time to slow down and wait. Wait for what is to happen and really reflect on your own life. As Sister Joan says, "Advent asks the question, what is it for which you are spending your life? What is the star you are following now? And where is that star in its present radiance in your life leading you? Is it a place that is really comprehensive enough to equal the breadth of the human soul?".

These are all important questions we must recognize and asks ourselves! These are questions I imagine we all struggle to grasp, especially since this is the busiest season of the year.

We are all working frantically to prepare for gift giving, visiting family, and whatever other stresses the holiday season creates. This busy nature of the season is of our own creation. As Sr. Joan says, this should be a time of waiting, contemplation, and looking at ones own life.

I encourage you all to do the same. Reflect on the questions Sr. Joan mentioned and pray with them in mind. May you find peace and tranquility as we enter Advent and prepare for the celebration of the Savior coming into the world!

✝ Chev. Garron Daniels, KTJ
Sword Bearer



WE 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

Frankincense and Myrrh

Frankincense and the other plant-derived treasure given to the newborn Jesus in the New Testament narrative—myrrh—have a long history dating back thousands of years. Though perhaps best known for their use in incense and ancient rituals, these substances—both of which boast proven antiseptic and inflammatory properties—were once considered effective remedies for everything from toothaches to leprosy.

Both frankincense and myrrh are derived from the gummy sap that oozes out of the *Boswellia* and *Commiphora* trees, respectively, when their bark is cut. The leaking resin is allowed to harden and scraped off the trunk in tear-shaped droplets; it may then be used in its dried form or steamed to yield essential oils. Both substances are edible and often chewed like gum. They are also extremely fragrant, particularly when burned, with frankincense giving off a sweet, citrusy scent and myrrh producing a piney, bitter odor.

Both frankincense—also known as *olibanum*—and myrrh have been traded in the Middle East and North Africa for upwards of 5,000 years. It is believed that the Babylonians and Assyrians burned them during religious ceremonies. The ancient Egyptians bought entire boatloads of the resins from the Phoenicians, using them in incense, insect repellent, perfume and salves for wounds and sores; they were also key ingredients in the embalming process. Myrrh oil served as a rejuvenating facial treatment, while frankincense was charred and ground into a powder to make the heavy kohl eyeliner Egyptian women famously wore. Sacks of frankincense and potted saplings of myrrh-producing trees appear in murals decorating the walls of a temple dedicated to Queen Hatshepsut, who ruled Egypt for roughly two decades until her death around 480 B.C.

According to the Hebrew Bible, frankincense and myrrh were components of the holy incense ritually burned in Jerusalem's sacred temples during ancient times. The ancient Greeks and Romans also imported massive amounts of the resins, which they burned as incense, used during cremations and took for a wide variety of ailments. By this time, medical practitioners had recognized and documented the substances' antiseptic, anti-inflammatory and analgesic properties, prescribing them for everything from indigestion and chronic coughs to hemorrhoids and bad breath. According to *Touwaide*, myrrh appears with more frequency than any other plant substance in the writings of the Greek physician Hippocrates, who revolutionized the field of medicine in the fourth and third centuries B.C. The Roman historian and botanist Pliny the Elder, who recommended frankincense as an antidote to hemlock poisoning, wrote in the first

century A.D. that the pricey dried sap had made the southern Arabians the richest people on earth.

At the time Jesus is thought to have been born, frankincense and myrrh may have been worth more than their weight in the third gift presented by the wise men: gold. But despite their significance in the New Testament, the substances fell out of favor in Europe with the rise of Christianity and fall of the Roman Empire, which essentially obliterated the thriving trade routes that had devel-



oped over many centuries. In the early years of Christianity, incense was expressly forbidden because of its associations with pagan worship; later, however, some denominations, including the Catholic Church, would incorporate the burning of frankincense, myrrh and other aromatic items into specific rites.

While the advent of modern medicine dealt another blow to the market for frankincense and myrrh, some communities and alternative practitioners continue to prize the resins for their healing properties. For instance, both are commonly used in traditional Chinese medicine, Ayurveda and aromatherapy. Many popular natural toothpastes contain myrrh, which has proven beneficial to dental and gum health since ancient times.

In a series of clinical and laboratory studies over the last two decades, frankincense and myrrh have shown promise in addressing a number of common disorders. For example, a 1996 paper reported that myrrh blunts pain in mice, while a 2009 study suggested that it might help lower cholesterol. Frankincense has been investigated as a possible treatment for some cancers, ulcerative colitis, Crohn's disease, anxiety and asthma, among other conditions. If these ancient remedies can indeed provide relief for the many patients who suffer from these potentially devastating illnesses, the great incense roads of antiquity may flourish once again.

Candy

Candy has its origins mainly in Ancient India. Between the 6th and 4th centuries BC, the Persians, followed by the Greeks, discovered the people in India and their "reeds that produce honey without bees". They adopted and then spread sugar and sugarcane agriculture. Sugarcane is indigenous to tropical South and Southeast Asia, while the word sugar is derived from the Sanskrit word *sharkara*. Pieces of sugar were produced by boiling sugarcane juice in ancient India and consumed as *khandā*, dubbed as the original candy and the etymology of the word.

Before sugar was readily available, candy was based on honey. Honey was used in Ancient China, the Middle East, Egypt, Greece and the Roman Empire to coat fruits and flowers to preserve them or to create forms of candy. Candy is still served in this form today, though now it is more typically seen as a type of garnish.

In the Middle Ages candy appeared on the tables of only the most wealthy at first. At that time, it began as a combination of spices and sugar that was used as an aid to digestive problems. Digestive problems were very common during this time due to the constant consumption of food that was neither fresh nor well balanced. Banquet hosts would typically serve these types of 'candies' at banquets for their guests. One of these candies, sometimes called *chamber spice*, was made with cloves, ginger, aniseed, juniper berries, almonds and pine kernels dipped in melted sugar.

The Middle English word *candy* began to be used in the late 13th century.

For many people, **Jordan almonds** are synonymous with weddings, where they have historically been given as favors everywhere from the US to Italy to the Middle East. The combination of bitter almond and sweet sugar is said to symbolize the bittersweet nature of both marriage and life itself. Honey-coated almonds and seeds have been enjoyed by people as long ago as 177 BC in ancient Rome. In medieval times, when sugar became more readily available in Europe, confectioners began using it instead of honey to coat almonds.

Lavashak is the original fruit leather, a treat that could possibly date back to the days of the First Persian Empire. It makes sense that ancient peoples would make fruit into leather as it was both a method of preservation and a tasty preparation. Furthermore, fruit leather could be made from leftover ripe fruits that would otherwise go bad.

According to some sources, **marshmallows** date back to 2000 BC in ancient Egypt. However, the ancient Egyptian version bore little to no resemblance to the marshmallows we know today. Then, marshmallow was made from a type of mallow plant which grows in marshes. Egyptians would mix the sap with nuts and honey to make a treat reserved for royalty. The mallow root continued to be used through the 1800s to make delicious sweets. It was also used medicinally, particularly to soothe coughing and sore throats, due to its anti-inflammatory effect on mucous membranes.

Similar to marshmallow, **licorice** comes from a root and has a long history of being used as medicine because of its anti-inflammatory effects. The first mention of licorice can be found over 2,600 years ago on some stone tablets from Baghdad, where the Assyrians used licorice to treat sore feet. Throughout history, licorice root has been used for its medicinal properties everywhere from China to the Netherlands to Egypt, where it was found in the tomb of King Tutankhamen.

The Italian treat **torrone**, either a light-colored nougat or a caramel-colored brittle, both studded with nuts, is thought to have been around since medieval times. Some historians believe that torrone came about thanks to the Spanish *turrón*, which was then introduced by Arabic immigrants to Spain. Others believe that it originated in ancient Greece or Rome. Its exact origins may be unknown, but as for present-day Italy and Spain, it's nothing short of a Christmastime staple.

Lokum is the name for the treat dubbed "Turkish delight" by the British. Though not quite as old as some of the other items on this list, lokum has been around for almost 300 years. Lokum's culinary "ancestor" is a sweet called *kesme*, which is made with boiled, thickened grape juice that is then cut into lumps. Though *kesme* is not as well-known now as Turkish delight, it is still made in many places in Turkey today, such as Diyarbakir, Kahramanmaraş, and Kayseri.

Halvah

There are many cultures which vie to take credit for this classic treat, as is often the case with anything well-known. Halvah has been dated by some historians to 3000 BC, while others say it more likely originated around the 12th century. Either way, this Middle Eastern confection has a long history. As halvah spread throughout the world, it took on different names and variations. Most commonly, it is a crumbly block of crushed and sweetened sesame seeds.

Just like halvah, **marzipan** is claimed by several groups as their own invention. One origin story tells of Spanish nuns trapped in a convent in 1212, mixing their only ingredients—almond flour, sugar, and water—to subsist on during wartime. Marzipan is still eaten in Spain. It is customarily enjoyed at Christmastime and molded into traditional shapes such as that of an eel.

When it comes to candy that can be shaped and sculpted, marzipan has nothing on **amezaiku**. *Amezaiku* is actually the name of a candy sculpting art form dating back to eighth-century Japan, inspired by Chinese techniques. A taffy-like substance called *mizuame* ("water candy") is mounted on a stick and heated so that it becomes pliable. *Amezaiku* artists then use various tools to shape the candy, usually into animals.

