



Knight Templar

VOLUME LXVII

January 2021

NUMBER 1



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near the traditional
birthplace of the Virgin Mary.
Photo by the editor.**

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Grand Master's Message

Greetings Sir Knights and Happy New Year! I imagine you are as anxious to put 2020 behind you as I am. We do, however, have some exciting events planned for 2021. Just as the COVID-19 pandemic was the defining event of 2020, the 68th Triennial Conclave will be the defining event of 2021. We are planning an exciting event for you and your family in Minneapolis in August.

The festivities step off with the drill competition on Saturday, August 14. There seems to be a renewed interest in drill as I have heard from a number of Sir Knights who have not recently taken part in a Triennial drill competition that they plan on participating this year. The divine

service, tours, and Grand Master's reception will be Sunday, August 15. The business sessions will be Monday and Tuesday, August 16 and 17. In addition to electing our leadership for the ensuing triennium, we have another piece of critical business to conduct. As announced previously, we will be receiving and voting upon a comprehensive legislative package. This proposed legislation is designed to update the Grand Encampment's governing documents for the foreseeable future. You are encouraged to take advantage of this opportunity and submit your proposals and ideas to the Preserving Templary 2021 Committee. This committee will review the legislative proposals to ensure they are in proper form and style and compatible with existing Templar law. Don't miss this opportunity! The grand master's banquet will be Tuesday evening with the installation of the new elected officers and department commanders following Wednesday morning, August 18.

The venue for the Triennial Conclave is the newly renovated Minneapolis Marriott City Center. As the name implies, it is in the heart of downtown Minneapolis. There are many nearby restaurants for drill team and state dinners. The Minnesota Twins have a homestand during the Triennial Conclave with the defending American League Champion Tampa Bay Rays and American League Central Division rival Cleveland Indians. The officers are looking forward to greeting you in the City of Lakes!

Courteously,

Jeffrey N. Nelson, GCT



IN MEMORIAM



Troy Webb Timm
Illinois
Grand Commander 1994
Born: September 8, 1932
Died: July 9, 2020

Jerry Davis Parson
Idaho
Grand Commander 2019
Born: August 8, 1944
Died: July 28, 2020

John Earl Bower
Nevada
Grand Commander 2000
Born: July 10, 1933
Died: October 20, 2020

Marvin Walter Frost
Missouri
Grand Commander 2006
Born: May 22, 1936
Died: October 27, 2020

David B. Bassett
Arkansas
Grand Commander 2017
Born: May 22, 1941
Died: July 3, 2020

Jerry Robin Morgan
Florida
Grand Commander 2006
Born: October 11, 1939
Died: August 17, 2020

Arthur Joseph McKinney
Connecticut
Grand Commander 1976
Born: January 12, 1923
Died: September 29, 2020

Chris Anthony Christianson
North Dakota
Grand Commander 1998
Born: July 21, 1955
Died: October 18, 2020

William P. Dusenbery
Iowa
Grand Commander 1994
Born: March 17, 1922
Died: August 29, 2020

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

"In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately He saw the heavens being torn open and the Spirit descending on Him like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

(Mark 1:9-11 English Standard Version)

The baptism of Jesus is considered the starting point for his public ministry and happened about three years before his eventual arrest, crucifixion, resurrection, and ascension. In the Church, it is generally celebrated on the first Sunday after the Epiphany. This does seem a little strange, since we have just celebrated his birth on Christmas and his coming to the Gentiles through the arrival of the Magi on Epiphany and then jump three decades ahead to his baptism and then, on February 2nd, mark his formal presentation in the Temple at forty days old. The church year sometimes causes "theological whiplash." However, all these events are important to the cycle of the church year and the lives of the faithful.

In the Gospel accounts, the voice from heaven is not presented the same way. In Mark, it appears that only Jesus saw the Spirit descending. In Luke, it appears that everyone present saw the Spirit descend, in Matthew, it is ambiguous, and John reports that he personally saw the Spirit descend like a dove. Except for John, all accounts describe a voice (of God) declaring that Jesus was His Son, and that God was indeed well pleased with Jesus.

While the individual accounts may have differences, there is no ambiguity in Scripture, nor should there be in our hearts. Jesus of Nazareth, born of the Virgin Mary by the power of the Holy Spirit, is indeed the Son of God. While John baptized for the forgiveness of sins, and Jesus had no sin, John baptized Jesus because he was commanded to do so, and in his baptism, Jesus identifies with all of us—his human brothers and sisters—and our common bondage to sin and death. Knowing this, his death and resurrection assure our forgiveness once and for all times and provide victory over sin, death, and the devil.



Holy Sepulchre, Holy Fire

By

Sir Knight George L. Marshall, Jr., P.G.C., KGT

Perhaps the least known phenomenon associated with the Easter season is the putative miracle of the Holy Fire. This interesting occurrence and its source have been debated by historians and scholars of religion for over 1600 years. In this article I will attempt to describe the Fire, when, where, and how it appears, and some of the arguments for and against its being a miracle, without taking either side and leaving my readers to draw their own conclusions.

The first mention of the Holy Fire (also known by the name Holy Light) is found in the writing of a French monk named Bernard the Wise, who visited the Holy Land in the year 867 A.D. and describes it thus, "... on Holy Saturday, which is the eve of Easter, the office is begun in the morning in this church [of the Holy Sepulchre—GLM], and after it is ended, the *Kyrie Eleison* is chanted until an angel comes and lights the lamps which hang over the aforesaid sepulcher; of which light the patriarch gives their shares to the bishops and to the rest of the people, that each may illuminate his own house."

According to Wright,⁸ the appearance of the Holy Fire

was a principal cause for the destruction of the Church of the Holy Sepulchre by the Fatimid Caliph al-Hakim in October of 1009. Wright tells us:

"...(it) was some enemy of the Christians, who told Hakem [sic.] that, when the Christians assembled in their temple at Jerusalem to celebrate Easter, the chaplains of the church, making use of a pious fraud, greased the chain of iron that held the lamp over the tomb with oil of balsam; and that, when the Arab officer had sealed up the door which led to the tomb, they applied a match, through the roof, to the other extremity of the chain, and the fire descended immediately to the wick of the lamp and lighted it. Then the worshippers burst into tears, and cried out *kyrie eleison*, supposing it was fire which fell from heaven upon the tomb; and they were thus strengthened in their faith."

Following the rebuilding of the Church by the Byzantine Emperor Con-



stantine Monomachus in 1048, the Holy Fire again appeared in the Holy Sepulchre as noted in the writings of contemporary Greek Orthodox clergy. The next detailed eyewitness account of the appearance of the Holy Fire is given by the Russian Abbot Daniel writing about his pilgrimage to the Holy Land in c. 1106-1107. This is his description:



“At the end of the ninth hour, when they commenced chanting the *Canticle of the Passage* (of the Red Sea), ‘*Cantabo Domino*’... It was at this moment that the Holy Light suddenly illuminated the Holy Sepulchre, shining with an awe-aspiring and splendid brightness. The bishop, who was followed by four deacons, then opened the doors of the Tomb and entered with the taper of Prince Baldwin so as to light it first at the Holy Light; he afterwards returned it to the prince, who resumed his place, holding, with great joy, the taper in his hands. We lighted our tapers from that of the prince, and so passed on the flame to everyone in the church.

This Holy Light is like no ordinary flame, for it burns in a marvelous way with indescribable brightness, and a ruddy color like that of cinabar. All the people remain standing with lighted tapers and repeat in a loud voice with intense joy and eagerness: ‘Lord, have mercy upon us!’”

At this point, I will present some details about the Holy Fire. It has apparently taken place at the same time, in the same manner, in the same place every single year for centuries. No other

“miracle” is known to occur so regularly and so steadily over time. It happens in the Church of the Holy Sepulchre in Jerusalem. It is a phenomenon associated with the Eastern Orthodox Church; the Roman Catholic Church does not recognize it as a valid miracle.

The Holy Fire appears on Holy Saturday, the day preceding Easter as determined by the Eastern Orthodox calendar. (Holy Saturday is the Saturday following the first Sunday of the spring equinox and Jewish Passover.) In 2020 Holy Saturday fell on April 18. About 11:00 a.m., the Christians in the church chant traditional hymns in loud voices. These chants date back to the Turkish occupation of Jerusalem in the 13th century, a period in which the Christians were not allowed to chant anywhere but in the churches. “We are the Christians; we have been Christians for centuries, and we shall be forever and ever. Amen!” At 1:00 p.m. the chants fade away, and then there is silence.

Shortly thereafter, a delegation from the local authorities makes its way through the crowd. At the time of the Turkish occupation of Jerusalem, they were Muslims; now they are Israelis. They represent the Roman soldiers at the time of Jesus. The Gospels speak of the soldiers that went to seal the tomb of Jesus so that His disciples would not steal His body and claim He had risen. In the same way, the Israeli authorities on this Holy Saturday come and seal the tomb with wax. Before they seal the door, they follow the custom of entering the tomb and checking for any hidden source of fire, which would make a fraud of the miracle.

Then, the Orthodox patriarch enters the tomb and kneels before the place where tradition says that Christ lay af-

ter His death, and where He rose again from the dead. He says certain prayers that have been handed down to the church through the centuries. He carries two bundles, each holding thirty-three candles, into the tomb with him.

Normally the miracle happens immediately after the patriarch has said the prayers. From the very stone on which Jesus lay, an undefinable light pours forth. The light rises out of the stone as mist may rise out of a lake. It almost looks as if the stone is covered by a luminous moist cloud. This light behaves differently each year. Sometimes it covers just the stone, while at other times it gives light to the whole sepulcher, so that people who stand outside the tomb and look into it will see it filled with light. The light does not burn like normal fire that burns in an oil lamp, it is of a different consistency. At a certain point, the light rises and forms a column in which the fire takes on a different nature, so that the patriarch is able to light his candles from it. After he receives the flame, he goes out and gives the fire first to the Armenian patriarch, then to the Coptic and then to all the people in the church. The people pass the fire along and light each other's candles.¹ Some people are seen washing their hands and faces in the fire which they say does not burn them. (See the video cited as Source 9).

As with any other miracle, the Miracle of the Holy Fire is a matter of faith and conviction, and there are those, both non-orthodox and Orthodox, who do not believe it happens. Both Greek and Latin authors have proposed the idea that the miracle is fraud and nothing but a masterpiece of Orthodox propaganda. They suggest that the patriarch has a lighter or matches inside of the tomb

and lights his candles himself.

Such understandable criticism is, however, confronted with a number of problems. Matches and other means of ignition are recent inventions. Not many decades ago, lighting a fire was an undertaking that lasted much longer than the few minutes during which the Patriarch is inside the tomb.

One could suggest that he had an oil lamp burning inside, from which he kindled the candles, but the Israeli authorities have always confirmed that they have checked the tomb and found no light inside it.

The best arguments against fraud, however, are not the testimonies of the various patriarchs but possibly those of the thousands of independent pilgrims who over the centuries have written of how they saw the blue light outside the tomb spontaneously lighting the candles in front of their eyes without any possible explanation.

Often closed oil-lamps hanging in different places in the church beyond the reach of the pilgrims were said to have caught fire by themselves, and the person who experiences the miracle at close range, seeing the fire igniting the candle or the blue light swaying through the church, usually leaves Jerusalem with a changed opinion.² Source ten is also an interesting video of this phenomenon.

One source, Michael Kalopoulos, a famed critic of organized religions, gives a possible explanation for the Holy Fire as involving self-igniting white phosphorous. It has been shown that if you dip candles in white phosphorous, they will spontaneously ignite within twenty minutes. Source eleven shows Kalopoulos illustrating this effect.

Kalopoulos also notes that in An-

cient Chaldea and later in Classical Greece, hot phosphorus was used by magicians to show their supernatural powers. Ancient Babylon, according to the geographer Strabo, had a spectacular self-igniting white phosphorous spring in a royal courtyard.

Some sources assert that Greek Orthodox priests dip the candles in a white phosphorous mixture while in the Holy Sepulcher. Having a camera record every movement they make would substantiate or disprove this assertion. Is it true that the flame does not burn what it touches? Surely, this is not a hard thing to prove or disprove. If the flame does not burn, it has definitely not been treated with white phosphorous.⁵

Most of the videos are not of the best quality, and I must admit that what I saw during my viewing of them certainly

looked like ordinary fire to me. Also, I did not notice what looked like a blue light nor did I see the pilgrims' candles or torches spontaneously or miraculously lit, but the reader is invited to consult the sources, view the videos, and make his own decisions regarding the Holy Fire.

Sir Knight George Marshall, PGC, KGT, is a past grand commander of the Grand Commandery of Alabama. He is a member of the Editorial Board of the *Knight Templar* magazine and serves as chairman of the Grand Encampment Knights Templar History Committee. He is a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines and can be reached at geomarsh@yahoo.com.

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Anno Lucis The Masonic Era

By

Sir Knight Tom Hendrickson P.G.M.

Have you ever looked at a Masonic cornerstone or a formal Grand Lodge document and noticed that there are two different years on it?

One year should be easy to recognize as it is the calendar year and following the year is A.D. (e.g. 2020 A.D.) which is Latin for *Anno Domini* which means “in the year of our Lord.” Normally we write the year and very rarely add the A.D. Now, there may be times when you will see C.E., but that is another discussion.

The other year will look quite different, with a year such as 6020 and will be followed by the initials A.L. which is Latin for *Anno Lucis*. *Anno Lucis* means “in the year of Light.” The *Anno Lucis* date is used for Masonic dating or the Masonic calendar. This year is usually used for our ceremonial or commemorative occasions.

Converting the year from *Anno Domini* to *Anno Lucis* is quite easy. Simply take the year (i.e. 2020 A.D.), add 4,000, and it becomes 6020 A.L.

If you have been a Mason for some time, this should be common knowledge for you but I would like to go a bit deeper and explain an interesting aspect of Masonic history that has been largely forgotten and the meaning behind the *Anno Lucis* year.

Anno Lucis, or “in the year of Light,” knight templar

represents the symbolic moment that light came into the world at its creation. As found in *Genesis* 1:3 KJV, “And God said, ‘Let there be light:’ and there was light.” In the early days of the Grand Lodge of England, when they started using *Anno Lucis*, it was sometimes referred to as in the year of Masonry, but how did they know precisely when God created light in the world?

In the 18th and 19th centuries, it was accepted and common knowledge by most people of the English-speaking world that God Created the world at nightfall on October 22, 4004 B.C. They knew that for it was printed in the *Bible*. The two men responsible for that were the archbishop of Ireland, James Ussher, and publisher, Thomas Guy. Now for the rest of the story.

James Ussher (1581-1656) was a highly regarded scholar in the 17th century and represented “the best of scholarship” of that time. He was regarded as one of the most important biblical scholars, and he had a remarkable gift of languages, being polylingual, he spoke five languages. He certainly had all the knowledge, skills, and abilities to take on such a herculean task of integrating and combining recorded history.

James Ussher was a key figure in the religious debates of the 16th century,

and he led a remarkably interesting life. He was born in Dublin, Ireland in 1581. He was taught to read by his two aunts who were blind from infancy. He went on to be one of the first students admitted to Trinity College in Dublin, where he flourished and continued for advanced degrees. He had a library of over 10,000 books, which can be seen today at Trinity College as a monument to wisdom and learning.

Ussher was ordained into the Anglican Church in 1601 and was eventually appointed archbishop of Armagh and primate of all of Ireland in 1625. Ussher was present in 1649, when King Charles I was led to the scaffolding and to the execution block. He fainted when King Charles I was beheaded, and he had to be carried off to recover.

Ussher was a very prolific writer during his lifetime with forty published works in English and Latin. The work that he is most known for today was twenty years in the making, was written in Latin, and was published in London in 1650 titled *Annales Veteris Testamenti*. The book was 1,300 pages with 14,000 footnotes with each paragraph numbered and indexed for easy referencing. An English version was published in 1658 titled *Annals of the Old Testament*.

It was James Ussher's intent to arrange the historical events of the Jews, Persians, Babylonians, Egyptians, Greeks, and Romans in the order in which they took place into a singular chronology or timeline and thus merge the histories. The histories of China and other eastern countries had not yet become well known in Europe, so those were not included.

Ussher's objective for this book was to write a world history, covering every

known major event from the creation to 70 A.D, using the *Bible* as his framework. He believed that the *Bible* was the only reliable source of chronological information. Ussher and most of society at the time, held a literal belief of the *Bible*.

Ussher went to great lengths to collect all the available historical knowledge to help him. He had access to the libraries of Oxford, Cambridge, London, and Trinity College in Dublin.

His reference material included various ancient Old Testament *Bibles*: Samaritan, *Pentateuch*, Syriac as well as texts and histories of Egyptian, Greek, Roman, and Hebrew, all in their original ancient languages, although most of the material he used was secular in nature. He analyzed how ancient calendars were calculated, consulted with astronomers, and used their planetary observation tables. One of the challenges to overcome in creating this chronology was that all the various countries had different calendars and differing methods of recording time.

Ussher died in 1656 before the English version of his book was published. His book sold well enough, at the time, but the dates of his chronology would have drifted off into obscurity and died a natural death, except for an opportunistic publisher.

Ussher was not alone in calculating the creation of the universe and subsequent chronology. Many other great minds calculated their own biblical time lines, and there was a major effort in the 16th Century, by scholars across Europe to establish a full chronological history. Isaac Newton tried his hand at it and compiled an 87,000-word composition, to support his date of 3998 B.C. Martin Luther, a theologian and important figure in the Protestant Reformation con-

ducted his own study, determining the date as 3961 B.C.

This was an extremely popular area of study for the scholastic community. At least two hundred different dates were proposed by scholars for the time of creation, ranging from 3483 to 6934 B.C.

Thomas Guy was a London publisher and book seller. In 1675, Guy began printing the King James *Bible*, including Ussher's dates in the margins alongside the corresponding scripture text. With the inclusion of Ussher's dates in the *Bible*, they became generally accepted across society. The King James *Bible* was the most accepted *Bible* of the English-speaking nations, so by publishing Ussher's dates, they were accepted fact and the first chronology to be widely accepted.

At the time, a large portion of society believed that the *Bible* was the actual word of God, and it was interpreted very literally. The powerful combination of the reader seeing in black and white that God created the world in 4004 B.C., and that Adam and Eve were driven out of paradise in 4004 B.C. was immense. Noah's Flood took place in 2948 B.C., King Solomon died in 975 B.C., and the destruction of Jerusalem and the beginning of the Jews in Babylonian captivity took place in 586 B.C. All the other events in the *Bible* from the Creation up to 70 A.D had a date in history, and as such, Ussher's dates had the very strong appearance of having biblical authority.

It may be hard to imagine now, but at the time when people saw dates, in black and white printed within the *Bible*, they believed that those dates were Gods own truth.

In 1701 the Church of England also adopted Ussher's dates in their official *Bibles*, and Ussher's dates would con-

tinue to be included in most versions of the King James *Bibles* until the 1900s. Interestingly, his dates were printed in the Gideon *Bible* until the 1970s.

In 1721, James Anderson was commissioned to write the history of the Freemasons for the newly formed Premier Grand Lodge. His work became known as *The Constitutions of the Freemasons, Containing the History, Charges, Regulations, &c. of the most Ancient and Right Worshipful Fraternity, For Use of the Lodges*. It was published in 1723 and was greatly expanded in 1738.

Anderson may have exaggerated just a little bit when he created a mythological chronology of the Craft. Like Ussher, Anderson starts his forty-eight-page history using the *Bible* as the initial framework of the story. He begins with Adam, who was created with that special knowledge of geometry which was passed on to his descendants. He includes Noah, Abraham, Moses, Solomon, Hiram Abif, and Nebuchadnezzar.

Anderson's story winds thru the history of ancient Egypt, Greece, and the Roman Empire. Freemasonry passes through France to Britain to the year 1723, showing the very long and ancient pedigree of the Grand Lodge. Anderson devoted quite a bit of space to King Solomon's Temple. Anderson, it could be argued, wrote probably the most important Masonic work ever published.

What unites Anderson and Ussher is that Anderson uses Ussher's dates for the biblical events throughout his Masonic historical story. The history of Freemasonry was explained by defining the Masonic era while using a Masonic calendar based upon Ussher's dates. Thus, the Masonic calendar is based on the calculations of James Ussher, and the

date that starts the Masonic era is 4004 B, C., *Anno Lucis* "in the year of Light."

There were other terms used to define the Masonic era before *Anno Lucis* became more popular after the formation of the United Grand Lodge in 1813. James Anderson uses "Year in Masonry" in both his first and second editions of his *Constitutions*. There are many others. Here are a few examples; *Anno Masonry*, *Anno Latomorum*, "In year of Freemasons," *Anno Lapidariorum*, "In year of the stone cutters."

The 1723 edition of *Anderson's Constitutions* eventually arrived in America where it was edited and reprinted in Philadelphia in 1734 by Benjamin Franklin. It was the first Masonic book to be printed in America.

Anderson created a mythic origin that continues today. Most of the Grand Lodges eventually rounded the date to an even 4000, for easy addition, however the Grand Lodge of Scotland continues to use the original date of 4004 B.C.

Ussher's book survives to this day as it continues to be printed and can be easily found in bookstores as "*The Annals of the World*." Today, his work is associated with Young Earth Creationism.

In today's modern world where we can use radiocarbon dating to determine that the earth is four and one-half billion years old (give or take a few million years), James Ussher's dates may seem overly simplistic. However, both men used their scholarship to make a careful study of all documents and tradi-

tions available, using the most accepted scientific method of their time. I believe that we need to judge these ideas, not by our modern concepts, knowledge, or technology but by the intents and thoughts of their time. Perhaps 500 years from now, our modern technology, science, and medicines will seem out of date as well.

Because James Anderson collected, captured, and preserved so much of the Masonic symbolism and lore that were anchored in the ancient Craft, we can continue to experience those teachings today. By Anderson creating or re-enforcing the concept of the Masonic era using James Ussher's date of 4004 B.C. as the day our Supreme Architect of the Universe brought light into this world, it provides us with a symbol that unites all Freemasons across the world.

Free Masonry's continued use of *Anno Lucis* on our Cornerstones, ceremonial documents, and Lodge minute books may not be accurate to today's scientific standards, but I think it's a loving tribute and part of the mystic tie that continues to bond us with our Brothers of the Ancient Craft from so long ago.

Sir Knight Tom Hendrickson, PGM is a past commander of Minneapolis Mounted Commandery 23 and the grand recorder of the Minnesota Grand Commandery. He can be contacted at Tomhendrickson@yahoo.com.

We publish articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

Focus on Chivalry

This month I want to talk about encouragement. I am truly fortunate, because I frequently receive encouragement from my Brethren, the Sir Knights, and others. Some of them I have never met, but many I have known for years. To give encouragement, I think, is a chivalrous duty and one that I struggle with constantly. You see, I am always busy, and although whatever it is that I am doing at the time always appears to be important, often, it is not as important as telling someone else how much I appreciate the positive things that they are doing for mankind at large and for me personally. I have to force myself to take the time to do this in spite of the fact that I really do believe that we should never let the urgent supersede the important things in our lives.

I have to admit that my failure to take the time to encourage others is the result of selfishness on my part. Remember that selflessness is perhaps the main trait of a chivalrous Knight. You know, this effort to be a chivalrous Knight is a full time job and a never ending struggle.

Encouragement seems to work better, well, “to be more encouraging,” when it comes from people for whom we have the greatest respect. The people I have the most respect for don’t always do the things others expect them to do. They are different from other folks in fundamental ways. They seem to know where they are going and what they are doing even when they are surrounded by the chaos created by others. They have a steadfast resolution sometimes referred to as fortitude. They are prudent and thoughtful in their words and actions. I once had a friend, one of my professors and a Brother. When in a discussion with him one-on-one, he often didn’t have much to say. I think that I sometimes felt that something must be said, so I tended to fill in the gaps with whatever came to mind. He would then ask me a question about what I had said, and I would realize that my statement hadn’t been well thought out. One of the many things I respected about him was his ability to engage his brain before engaging his mouth.

As chivalrous Christian Knights, we should endeavor to merit the respect of others so that our encouragement will be amplified when given. If we all took the time every day to encourage our fellow citizens when they are doing the right thing and contributing to the harmony and well being of our society, the world would have to be a little bit better place for us all, don’t you think?

The Editor.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

Knights Templar Eye Foundation, Inc.

Predictive Medicine

Wikipedia defines predictive medicine as “a field of medicine that entails predicting the probability of disease and instituting preventive measures in order to either prevent the disease altogether or significantly decrease its impact upon the patient.” This approach differs from the traditional medical paradigm of treating a patient’s symptoms as they present themselves.

As it relates to researchers working with the support of the Knights Templar Eye Foundation, predictive medicine “aims to model inherited retinal dystrophies (the main genetic cause of childhood blindness) and curative genetic approaches.” (KTEF {Knights Templar Eye Foundation} Informational Booklet, p. 32).

The team at Children’s Hospital Los Angeles (CHLA), headed by Dr. Tom Lee, uses the predictive medicine model to develop therapy for the interval between the time when a blinding disease is first detected and irreversible retinal damage. (KTEF Informational Booklet, p. 32). As team member Dr. David Cobrinik points out, “Unfortunately, there is no one-size-fits-all cure, so we aim to tailor approaches to the unique blinding mutations in each child.” (p. 32). As Dr. Cobrinik points out, preventive medicine is personalized medicine and requires a unique approach for each patient. Dr. Cobrinik and Dr. Lee are members of the KTEF Scientific Advisory Committee, demonstrating just one example of how our research dollars support incredible groundbreaking projects.

I would be remiss this month if I did not extend a special thank you to the Sir Knights of Forest City Commandery 40, located in suburban Cleveland, Ohio. A generous contribution from this Commandery made during the Annual Conclave of the Grand Commandery of Ohio in October boosted Ohio to 200% participation in the Life Sponsor program. Forest City 40 has a long history of generous support of our Templar philanthropies. It is my hope that the shining example we have seen recently by Sir Knights from Ohio and Texas in support of the Life Sponsor program will inspire other jurisdictions to do the same.

May 2021 be a safe, healthy, and prosperous year for all of us!

In His Service,
R. Thomas Starr, KCT
Chairman, 53rd Annual Voluntary Campaign



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

William C. Langlois.....	AL	George E. Weil	AZ
Leroy W. Blankenship.....	CA	W. Bruce Pruitt.....	CA
Joseph D. Edwards	CO	Joe W. Summers.....	CO
Gerald D. Peinetti.....	IL	Enrique J. Unanue.....	IL
Charles R. Bertrand	LA	Marconi Bonfin	MA/RI
Everett G. Carr	MA/RI	John M. Coutinho.....	MA/RI
Stephen M. Emery	MA/RI	Richard W. Enegren, Jr.....	MA/RI
David J. Hill	MA/RI	Robert J. Jingoian	MA/RI
Thomas A.R. Mac Donald	MA/RI	Jeremy S. Martin	MA/RI
Richard S. McKinney	MA/RI	Douglas D. Vickery	MA/RI
Daniel L. Pelak.....	MI	Clinton J. Christensen.....	MN
Gerald Zierdt.....	MN	James D. Phelps	NV
Alan B. Power.....	NV	William L. Dill.....	NC
Robert W. Erwin, Jr.....	NC	James B. Steele	NC
Ford L. Cole	OH	Robert J. Davis	OH
Burrell K. Pettet, II.....	OH	Joseph P. Tolen.....	PA
Ronnie L. Murray.....	TN	Charles R. Drum.....	TX
Scott R. Kolb.....	TX	David W. Schuler	VT
Robert E. Lee.....	VA	Joel D. Ratliff, Sr.	VA
Lester C. Paulson.....	WI		

Grand Commander's Club

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Joseph D. Edwards	CO	Edward J. Mayfield, Jr.....	FL
Floyd R. Carlson	IL	John M. Sansone.....	IL
Rodney A. Mann	IN	Paul D. Hamilton	ME
Richard W. Steinberg.....	MD	Joseph Coelho.....	MI
Roger M. Wollum	MN	Robert W. Bigley	OH
James K. Lawson	OH	Timothy S. McIlvenna	OH
Roger R. Fischer, II.....	PA	Charles E. Campbell	TX
Joseph S. DiPietro	VA	Michael L. Bessette	WI
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General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



These photos are of the Church of the Ascension in Israel and were taken by the editor.



Knights Templar Eye Foundation, Inc.

How to join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery Credit is given for participation.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals required to make minimum distributions due to age to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

**I bequeath (lump sum) or (%) of my estate to:
Knights Templar Eye Foundation, Inc. (address shown below)**

**Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022**

**Telephone: 214-888-0220
Fax: 214-888-0230
Email: manager@ktef.us**



www.ktef.org

Poor Fellow-Soldiers of Christ and of the Temple of Solomon

(*Pauperes commilitones Christi Templique Salomonici*)

Their Diet

By

Sir Knight Andrea Marocchi



In the middle-ages, the Arabian scholars were in touch with the Byzantine, the Indian, and also with the Chinese civilizations, and they developed new theories. They were deeply interested in Alchemy and assumed that all the metals were made up of a combination of sulfur and mercury (later salt too was included). In Europe, Paracelsus (Phillip von Hohenheim, 1493-1541) believed that the classic Greek elements, water, air, earth and fire were composed of the Arabic principles, mercury, sulfur, and salt.

Since in the 17th century, scientific research made alchemy obsolete, the classic elements remained in use in astrology, in the esoteric thought, and in several other occult philosophies.

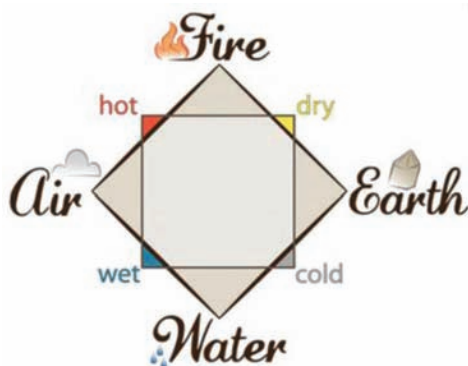
There was a bond between the main elements and the main qualities: water and humid, air and dry, earth and

cold, fire and warm. Since the Medieval times, men believed in the correspondence between macrocosm and microcosm, everything could be considered from that point of view, and it influenced their diets too.



knight templar

Furthermore, everything had to be balanced. Pears were seen as humid and, because of that, bound to water. Water is balanced by fire, and fire is bound to warm. Since wine was seen as warm, the medieval doctors used to say: “*adde pyro potum* (add wine to a pear),” and in England and France, the dictum became: “after a pear, wine or a priest.”



Our medieval companions, the Poor Fellow-Soldiers of Christ and of the Temple of Solomon (*Pauperes commilitones Christi Templique Salomonici*), were, as we well know, men of the core of the Middle Age, when the influence of Greek and Roman cultures had faded, even if never forgotten, and a new cultural view had spread in Europe. The Knights of the Temple, originally French nobles, were born as a new order in the Middle East. They were in touch with Islamic medicine and culture, and they had developed a new way of life, taking the best from both cultures to fulfill their mission. It is emblematic that their motto and ours as well is taken from the Psalm 115:1 (in Greek/Hebrew numbering):

“Not unto us, O Lord, not unto us,
but to thy name give the glory .”

The exoteric and the cultural references are, beyond any doubt, of great relevance, but I believe that it is not less interesting to know how our medieval companions prepared themselves to be strong and brave in case they had to use their swords in place of their prayers.

We know that a balanced diet is very important to preserve and also to enhance physical and mental strength. In the Middle Ages, the poor had a chronic lack of proteins, and the nobles ate too much venison and generally had an unhealthy diet that brought many of them to gout and premature aging.¹

At the same time, obesity was considered a sign of wealth and was quite common among the elite, but the Templars diet was specially designed to combat



this condition. Can anybody picture an overweight Knight who has to fight a dozen enemies?

We know that the average life span was twenty-five to forty years, but history tells us that many Templars were active far longer. For instance, the “founding father of the order,” Hugues de Payens, died in 1136 when he was sixty-six years old. DeMolay passed away at seventy-one, just because he was burned at the stake, not for natural causes. It is very interesting to investigate the causes of that diffused longevity.

A medieval one handed sword weighed on average two and one half to three and one half pounds and frequently weighed as much as four or four and one half pounds. A two handed “great sword” could weigh five to seven pounds.

A simple mail suit weighed about thirty pounds, but it could not stop an arrow fired at close range. A plate armor could weigh up to 110 pounds, and recent research shows that to walk with that kind



of armor takes two point one to two point two times more energy than walking without it.

The weight of a war horse, called also charger or destrier, was about 1200 pounds² in addition to its fifty pounds of armor, and it was trained to bite and kick the enemies. A destrier could sprint, stop, turn around, and make other movements as required by the rider with perfect ease and speed. To master such a power was not easy and required considerable strength. Furthermore, a battle could last hours, and becoming tired meant defeat and death.

A Templar had also to fight on his feet, and his survival often depended on how long he was able to use his sword to keep his enemies at a distance and to kill many of them. That is the reason why the Knights of the Temple had to keep fighting fit.

Recent research appearing in the renewed magazine, *Digestive and Liver Disease*,³ gives us an overview of what the Knights ate and drank every day.

Knights Templar ate meat no more



knight templar

than thrice per week, by far less than the nobility of the same age. In this way they avoided the drawbacks of too much grilled meat that can induce cancer and is a source of fat.

The Templars used to have seafood in place of meat. They had fresh fruit, vegetables, and pulses, which are a natural source of probiotics, cheese, and olive oil. To have seafood always available, the Knights of the Temple rediscovered fish farming, an old abandoned Roman technique.

They even drank wine, since a moderate quantity of it can decrease cardiovascular problems, and they used to mix their wine with aloe pulp. Aloe has an antiseptic fungicide and antibacterial action, very useful in warm and desert areas.

How do we get to know the Templar's diet? The Knights of the Temple were medieval monks, able to fight, but they were monks first. Monks since the days of St. Benedict used to live in conformity to a "rule," a document where every aspect of their life was included.

St. Bernard de Clairvaux, the beacon of medieval Christianity, wrote the Templar's *Rule* himself, and we have the full Latin text. Some clauses are related to diet and nutrition, and you can find them in Appendix I.

The Knights of the Temple also followed some strict hygienic measures. For instance, it was mandatory to wash hands before praying and eating, and the refectory had to be carefully cleaned. Furthermore, they used clean tablecloths or, when the rule imposed to eat without it, for instance on Good Friday, the tables were properly washed.

Hunting was forbidden, and when possible, they used to import seeds and

animals from Europe.

It is interesting now to compare their medieval diet with the one used today by elite fighters, for instance the American Navy SEALs.

The United States Navy, in conjunction with the Athlete's Performance Institute, developed the "Navy Operational Fitness & Fueling Series," or NOFFS. It suggests that a serviceman should eat fruits, vegetables, and whole grains.

The United States Navy SEAL "Guide to Fitness and Nutrition," edited by Patricia A. Deuster, recommends limiting the fat to thirty percent or less, adding protein and calories, and eating sixty to sixty-five percent carbohydrate foods. In case of specific combat or training need, the diet is modified accordingly to the peculiar conditions.

In hot conditions, the same faced by the Knights in the Holy Land, Navy SEALs





eat less protein and fat and drink sodium and potassium rich beverages.

Conclusions

Centuries have passed, and medicine has developed new concepts, but the Knights' and the Navy SEALs' diets share

an amazing quantity of things.

In the Middle Ages, Galilean science obviously was not born yet, and the diffused way of seeking knowledge consisted in the derivation of everything from a general principle. All foods were considered to correspond to one of the four elements and therefore to the four hu-



...and here the Bishop blesses food and drink

mors, so fruit and birds that fly belonged to the air, so they were added to the diet of someone with too much black bile. Root vegetables and mushrooms were considered to belong to the earth, so they were added to the diet of someone with too much blood. We find similar concepts in India and in China.

Since all the Knights of the Temple belonged to the nobility of the time, their previous alimentation was quite different. They had to subvert their alimentary habits and to obey the strict

Rule of the Order.

Amazingly, the Templar diet, based on the metaphysical concept of the four elements, was very similar to the Navy SEALs' diet that is based on modern science.

Sir Knight Andrea Marocchi is a member of Palestine Commandery 11 in Rochester, New Hampshire and historian of Federal Lodge 5 in Dover, New Hampshire. He can be reached at andrea.marocchi@gmail.com.

APPENDIX I

The Rule of the Templars

The first draft, composed in 1129, dictated sixty-eight rules designed to keep the Templar Knights on a tight leash, reflecting their vows of poverty. The following clauses are from the English version from Franceschi F., et al. *The diet of Templar Knights: Their secret to longevity?* Published by Elsevier Ltd.

VII – The Monastery refectory: “we believe you take your food communally in one place, or rather, refectory.”

IX – The consumption of meat: “now during the week, except when Christmas or Easter or the Feast of the Holy Mary or of All Saints occur, meat will be sufficient for you on three occasions, since it is known that habitual eating of meat causes a hateful corruption of our bodies. However, if a fast day occurs on a Tuesday with a ban on meat, you should get an abundant supply the following day. On Sunday, however, for all permanent Knights and chaplains, two meat dishes seem right and suitable in honor of the Holy Resurrection.”

X – How knights ought to eat: “in general brothers ought to eat in pairs so that one may look after the other with care lest the harshness of life or secret abstemiousness become part of the communal meal.”

XI – How on other days two or three dishes of vegetables are to be sufficient: “on other days, namely Monday, Wednesday and Saturday, we believe two or three dishes of vegetables or other foods, such as cooked potage should be sufficient for everybody.”

XII – What food should be eaten on Friday: “we recommend one meal of Lenten food in reverence for the Passion to suffice for all the congregation except for the weak and feeble, and this forms the Feast of All Saints until Easter.”

XIII – Thanks to be given after every meal: “bits of bread should and must be distributed with brotherly love to the servants and the needy.”

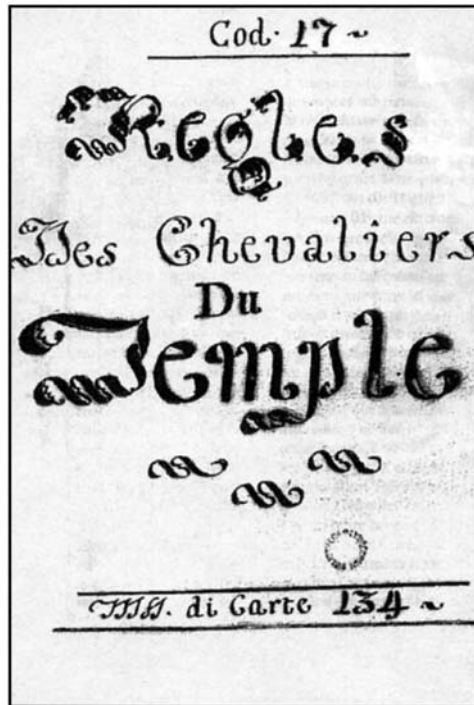
XV – The collation should be a decision of the master: “when the sun deserts

the Eastern region and descends to the West, at the sound of a signal, which is the custom of that region, you ought to go to Compline, but we ask that before you go you take a general collation. This collation we leave to the judgment and decision of the master that according to his will it will be taken with water or, if he judges with compassion, with a reasonable amount of tempered wine. Truly the amount should not be too great; rather it should be given sparingly, since wine makes even wise men forsake their religion."

LXII – Food to be equally distributed among all: "for all permanent brothers food should be distributed equally according to the resources of the place."

Notes

1. There are pages and pages about the medieval food and diet, I made a short comment, since this is not the topic of the day.
2. When more powerful infantry weapons became in use, the plate armor increased its weight and, at the end, a winch lifted the knight up to the saddle; the war horses became gradually bigger up to 2000 pounds and more.
3. Franceschi F, et al. *The diet of Templar Knights: Their secret to longevity?* Published by Elsevier Ltd.



Cover of the Rule 1242 French Edition



Beauceant News

As part of celebrating the outstanding history of our order, the following article will hopefully bring to mind the stories of our success and pay tribute to our third supreme worthy president. It is once more written by Laura Lee Novack.

"True-hearted, whole-hearted, faithful and loyal,
King of our lives,
by Thy grace we will be, under the standard, ex-
alted and royal,
strong in Thy strength, we will battle for Thee."

"Then with God's help, let us with loving hearts go forward and make the third chapter as fair and stainless as the two proceeding chapters ... the words of Longfellow will be my aim: 'Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart.'"

This is the spirit in which Cora M. C. Meek greeted her year as supreme worthy president, and so, with a prayer in her heart and praise on her lips, she opened the third Supreme Assembly at Topeka, Kansas, on October 11th and 12th, in 1923.



Mrs. Leonard B. Meek
Third Supreme Worthy
President (1922-1923)

How fitting and proper that during the year of this sturdy little standard and light bearer "that the military salute shall be adopted by the Supreme Assembly as the salute to be used by all assemblies when saluting the flag of our country and pledging allegiance thereto."

The new assemblies to join the ranks of honor were: Wheeling, West Virginia; St. Louis, Missouri; Manhattan, Kansas; Emporia, Kansas; Paton, New Mexico; Youngstown, Ohio; and Marysville, Kansas – making a gain in membership of 686 and a gain in assets of \$540.89.

Within the walls of Supreme Assembly were peace and contentment – outside were grief and heartaches, but through all these, came the lessons of service and the Beauceant's answer to the call of the needy.

In speaking of the answer to the appeal for aid for the earthquake victims in Japan, Mrs. Leonard B. Meek said, "...this prompt and needful response gives living evidence of the brotherhood of man." The Beauceant was on hand to send its aid through the Red Cross.

Later in Mrs. Meek's report, "Not many weeks ago, the American people were plunged into deepest mourning by the death of President Harding who had become a Knight Templar three days before he was inaugurated as President of the United States, and his last message on earth was to the Knights Templar. Some months ago, a priory in Canada started a beauceant (banner) on a tour of the world. After being presented to a number of Commanderies in the East, it reached Hollywood, California. President Harding planned to present it to that Commandery; being too ill, he sent his secretary to deliver his speech and present the banner. The following are some beautiful paragraphs, typically Templar:

"I gladly and proudly join in sending this banner on its highly purposed journey, which is to continue probably beyond the span of the lives of those here assembled. Wherever it inspires more of real brotherhood, more of devotion to Christ's simplest teachings, it will not have been born in vain.

"I charge that it shall not be held as a banner of militant force, not as a memorial of deeds of arms, not as mere piece of ritualistic pageantry, but as the symbol of brotherhood, raised to the glory of our Grand Commander, whose law was love, whose reign was peace, and for whom the herald angels sang, 'Glory to God in the highest; on earth peace and good will toward men' ... It bears emblazed upon it the supplication, 'Not unto us, O Lord, not unto us; but unto Thy name be the glory.'"

"We should glorify the holy name, not by words, not by praise, not by display of arms, but by deeds and service in behalf of human brotherhood. Christ, the great exemplar of our order, repeatedly urged this truth upon His hearers ..."

"The inherent love of fellowship is banding men together, and when envy and suspicion are vanquished, fraternity records a triumph, and brotherhood brings new blessings to men and to peoples in the larger sense."

"As the words of our late president apply to Knights Templar, so may they apply to our members, for we have given our order the name of that banner."

The closing thought of Mrs. Meek's report was the prayer: "May He give His angels charge over Thee."

At the "end of the trail" for her year, she gave account of her faith and fearlessness, proving herself "of manly heart!"

"Peal out the watchword! silence it never!
Song of our spirits, rejoicing and free;
Peal out the watchword! loyal forever,
King of our lives, by Thy grace we will be."

The GRAND MASTER's TOUR *SCOTLAND & ENGLAND*

RESCHEDULED AGAIN

October 12 - 21, 2021

Join Grand Master Jeff Nelson and his Lady Lisa with other Sir Knights and their ladies and guests for The Grand Master's Tour.

\$3,150.00 Land Tour Only*



With an appropriate amount of caution and concern for the health and well-being of all involved, this tour has been rescheduled - again - for the autumn of 2021! Although the reasons that have caused this delay in travel are well known and understood, this remains a fantastic opportunity for those wishing to experience the history of Templary in Britain. Everyone who is registered is still registered and the payments made to date will transfer to the new dates. Also, there are a few spots available for anyone wanting to join!

“Prepare to walk in the footsteps of Knights Templar, Kings, Queens, ancient Druids, National Heroes, and famous Freemasons.”

Our tour itinerary has remained virtually the same, and we will be visiting all of the same places as originally scheduled. We will still hit all the highlighted destinations in England and Scotland. We will still begin our travel adventure in London, England, and will finish in Glasgow, Scotland.

As this tour is a Land Only Tour, you will need to schedule your air travel to reflect the new dates and revised starting and finishing locations.





For anyone interested in this tour but who has not registered with the previous dates it's not too late! We still have room to accept a few more travelers! Just follow the registration process detailed in the web pages referenced below!



We hope you will join us from anywhere in the USA as this is a Land Only offering. This will allow you to travel from the airport of your choice, as well as plan for a potential extended stay (at your planning and expense) before or after the set tour dates. Specific Tour Conditions, how to apply for the tour, and additional offering information can be found at the links below.



**DETAILED INFORMATION ABOUT THE PLACES WE
WILL VISIT, AND THE DAYS WE WILL BE IN THOSE
PLACES, CAN BE FOUND AT:**

<https://craftsmansapron.com/pages/travels> and select “Templar Tour 2021”

or

eatours.com and enter Tour Code: 222126

This tour is produced by TCA TRAVELS & EA TOURS



91st ANNUAL EAST COAST EASTER OBSERVANCE – 2021

The 91st Annual East Coast Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia, on Sunday, April 4, 2021.

HEADQUARTERS HOTEL

The Hilton Crystal City at Washington Reagan National Airport, 2399 Jefferson Davis Highway, Arlington, Virginia, is our headquarters hotel. The special Knights Templar rate will be \$105.00 per room, based on double occupancy. Parking rate is \$17.50, per night. Please make your reservations directly with the hotel by calling 703-418-6800 (mention Knights Templar). A hotel reservation link is available on our website at: www.knightstemplar.org.

MEALS

A meal package is available for \$75.00 per person and includes Saturday evening dinner and Sunday morning breakfast buffet. Order your meal tickets from the Grand Encampment office. Registration forms are available online at www.knightstemplar.org for credit card processing, or mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately; Saturday dinner, \$60.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned on a first come first served basis. If you would like to be seated together, please send in your payment as a group.

Note: The hotel and meal ticket cutoff date is March 1, 2021. No tickets will be sold at the door.

Grand Commanders and their ladies are invited to attend the Saturday evening dinner, courtesy of the Grand Encampment. Prior reservations are required with the Grand Encampment office.

EASTER MORNING SCHEDULE

Breakfast buffet – 6:00 a.m.

Buses begin to leave hotel – 6:30 a.m.

Parade will step off at 7:40 a.m.

Easter Memorial Service – 8:00 a.m.

Buses return to the hotel after the service at approximately 9:30 a.m.

OTHER DETAILS

Grand Commanders are requested to appoint a delegation chairman and notify Sir Knight Lawrence E. Tucker, R:E: Grand Recorder, 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497, Phone: 713-349-8700, Fax: 713-349-8710, E-mail: john@gektusa.org.

9th ANNUAL MID-AMERICA EASTER OBSERVANCE

The Grand Encampment will sponsor the
9th Annual Mid-America Easter Service

*Hosted by the Grand Commanderies of
Iowa, Kansas, & Missouri*

**Banquet, Saturday, April 3, 2021
Westin Crown Center at 7:00 P.M.**

**Sunday, April 4, 2021 at 8:00 A.M.
Liberty Memorial**
100 W 26th Street, Kansas City, Missouri

**Easter Buffet Brunch
Westin Crown Center at 9:30 A.M.**

Host Hotel – Westin Crown Center
1 East Pershing Road, Kansas City, Missouri
1-800-291-9434 ask for 2021 Easter Service rate
Knight Templar Easter Service Special rate of \$129.00 (Single or double) plus taxes

Online ticket reservations and link to hotel accommodations may be found at
<https://ktmidamericasunriseservice.eventbrite.com>

Look for details at www.knightstemplar.org.



The *Knight Templar* magazine welcomes Richard Van Doren of Massachusetts as the newest member of our Editorial Review Board!



Ruins of the synagogue at Capernaum, Israel. Photo by the editor.

MAYO'S

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The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



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Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.