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VOLUME LXVIII

OCTOBER 2022

NUMBER 10



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KNIGHT TEMPLAR

VOLUME LXVIII OCTOBER 2022 NUMBER 10

Grand Encampment of Knights Templar
of the United States of America.



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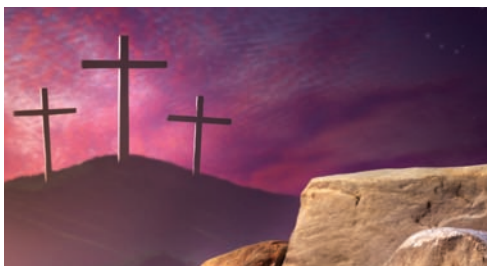


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Grand Master's Message

Sir Knight David J. Kussman, GCT

Grand Master of the Grand Encampment of Knights Templar



The month of October has always brought to my mind visions of harvest. The toil of one's labors yield success: the harvest. Reflecting on this biblically based notion, I would like to share some thoughts on how this principle pertains to our blessed Order.

While human good can produce some benefits in society, in families and nations, without God's Word and New Life in Christ, there can be no absolutes – no solid foundation – and no capacity for the spiritual continuation of sowing good and reaping accordingly. So, man faces the law of moral degeneration and decay, since he reaps the same in kind as he sows.

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.

– Galatians 6: 7-8

Whatever we sow, we reap; so that, if we sow good, we will reap good. This principle, as stated in Galatians 6, is an absolute law.

“Be not deceived, God is not mocked.” These words introduce not only the law of sowing and reaping, but the fact that we reap the same in kind as we sow. This is a warning and stresses the absolute nature of this law.

“Be not deceived” is planaō (πλανῶ) “to cause to wander, lead astray, deceive.” It is a present passive imperative and means, stop allowing yourself to be deceived, led astray, or never allow it to happen. The present and passive voice anticipates the constant threat and activity of our spiritual enemies seeking to wreak havoc on our walk with God. It warns and reminds us that Satan and the world system under his control are ever at work with his age-old lie, “you surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God knowing good and evil” (Gen. 3:4-5).

“God is not mocked.” “Mocked” is myktērizetai (μυκτηρίζεται) from myktēr (μυκτήρ), “the nose.” It means “to turn up the nose at, to treat with contempt, to ridicule.” Man cannot ignore and treat God's truth and laws with contempt by attempting to live by his own wisdom and tactics without profound consequences.

“For whatever.” “Whatever” makes this law all inclusive – it applies to everything we sow. Then, the words “this also” makes the connection in kind to what we reap.

Principle: Since everything reproduces after its kind, God can never be mocked.

If we sow to the Spirit, we reap of the Spirit. If we sow to the flesh, we reap of the flesh. If we sow evil, we will reap evil. If we have filled our minds and hearts with what is evil, we cannot bring forth what is good.

You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man out of his good treasure brings forth what is good; and the evil man out of his evil treasure brings forth what is evil.

– Matthew 12:34-35

If we sow indifference to God and spiritual values and priorities, we reap the fruit of indifference – ignorance, hardness, greediness, futility, and frustration (Eph. 4:17-19). Here is something for us to think about:

Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.

Thank you all for your continuing support.

Our journey continues...

David J. Kussman, GCT
Grand Master



In Memoriam

Frank Taylor Palmer
Maine

b. 01 AUG 1959

d. 29 JAN 2022

Grand Commander in 2013

Henry Richard Carey
Maine

b. 24 JUN 1933

d. 08 OCT 2021

Grand Commander in 1995

Jeffrey Charles Le Doux
Maine

b. 18 JAN 1943

d. 12 NOV 2021

Grand Commander in 2016

Ronald Lee Tungett
Indiana

b. 04 DEC 1939

d. 19 JUL 2022

Grand Commander in 1982

[illegible]

Prelate's Apartment

Rev. Terry L. Plemons
Grand Prelate of the Grand Encampment

Grace to you and Peace from God the Father and the Lord Jesus Christ!

Almighty and everlasting God, our creator our sustainer, our redeemer king: We look to you with a sense of our weakness and dependence upon you. We approach you oh Lord as the God of grace and goodness and mercy. You who have made yourself know to us through Jesus Christ your son. You who have proclaimed pardon to every believing sinner through faith in the sacrificial death of your son, our Lord on the cross. We rejoice this day in Christ who has become the hope of the world. We desire to worship you in the sure and firm foundation of our hope in Christ. We praise the Lamb who has died for us and is risen again and is now exalted at your right hand.

Make your Word real before us that we might be obedient to it in all things. Grant us a faith that loves and obeys and works within our homes, workplaces, churches and with all whom we encounter. Having been taught through your Word to know your will, may we be diligent to fulfill it. May we have within each of our hearts a spirit of kindness, humility, patience, sincerity and love towards all men, who are all made in your glorious image. May we be like you, always ready to forgive; may we, by your grace, be watchful over ourselves, granting mercy towards those we meet and knowing they like ourselves are afflicted with the error and the infirmities of sin. *Amen.*



I John 4:7: Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

Who is our neighbor, who is our brother? Everyone. You can't love God and hate your brother, you can't serve God and mistreat others. Jesus himself had the following to say when asked about the law and the commandments:

"Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets."

Either we do, or we do not. Look at every situation, every decision, every action and every word through the eyes of the Cross. Consider in His absolute agony and abandonment Jesus looking through the eyes of the Cross asked God to forgive those who had performed acts of cruelty towards Him, scourging Him, stripping Him of His garments, piercing His side, forcing a terrible crown of thorns onto His precious brow. And yet, He said "Father forgive them." The question is this, how can we do anything less than the example we have been given? May we all be found faithful: I know I can certainly be more gracious in love and kindness, how about you?

Trouble in Texas

A Knight and his Lady Appear in *The Chosen*



by William F. Reinhold

Fair Use William Reinhold

Sir Knight William F. “Bill” Reinhold, REPDC, and his Lady Dolores Reinhold are enthusiasts of *The Chosen*.

It’s the first-ever multi-season TV series about the life of Christ, created and directed by Dallas Jenkins, except it’s not on a TV network: All of the episodes are available through the internet for free.

The Chosen is the largest crowd-funded, pay-it-forward TV series in history. Bill and Dolores were invited, along with about 11,000 others, to be extras, due to their level of financial support for the show. The extras were needed for filming the Feeding of the Five Thousand, which will air in an episode of season three.

As soon as they arrived at the filming site, Bill and Dolores found Trouble and posed for a picture in full costume. Trouble is a catchy song from the end of the last episode of season one. It plays during the scene where Jesus and his followers march off in slow-motion towards Samaria as a setup for season two. The Hebrew word *Akar* can mean “bad trouble” or “good trouble.” The lyrics begin with “Should’ve known we’d bring trouble, Trouble gonna find you here...” The Hebrew word is

subjective: It all depends on the feeling or motive behind the trouble. In this case, the trouble Jesus was to cause was the very good kind!

All of the extras had to be registered in advance. They had to have a negative Covid-19 PCR Lab Test result within the past three days, have a negative Covid-19 Rapid Test on filming day, and wear a KN95 mask on the chartered bus from the staging area to the filming set location. The Midlothian, Tex., ISD Multi-Purpose Stadium was used as the staging area to accommodate administering the Rapid Test and provide for vehicle parking. The new permanent set for *The Chosen*, about six miles away, was recently established at Camp Hoblitzelle, a Salvation Army retreat and conference center. Thankfully, in accordance with recent changes in rules by the Screen Actors Guild (SAG), we did not have to wear masks on set in the hot (95° plus) Texas sunshine. It was so hot that many of the extras humorously coined the Feeding of the *Fried* Thousand. Some of the extras did develop symptoms of heat exhaustion, but the well-planned logistical support included numerous medics, cooling busses, and plenty of water bottles



and electrolyte packets. Good and quick care was provided to anyone the moment they showed any sign of having an issue from the heat.

According to the *The Chosen* there were roughly 11,000 extras representing all fifty States, the District of Columbia, and thirty-six different countries, all of whom had come to a little field in Texas during the week of June 6th to participate in the filming of the Feeding of the Five Thousand, plus a few special scenes. They enthusiastically came despite having to provide for all of their travel, lodging, and costume expenses.

The Chosen published a costume and prop guide for the extras which provided several options. Costume options included being Jewish, Gentile, Greek, Roman, Nabataen, or Syrophoenician. These two pictures, posted publically afterwards on the internet, show the variety – in costumes as well as demography. It will not matter if anyone is actually identifiable in the episode when it airs. The experience of being with a group of people all wanting to support *The Chosen* was more than enough to make it all worth the cost, effort, and time.

Due to the stress of the hot weather and the intensity of activity planned for

the special filming on Thursday, June 9th, a scene separate from the Feeding of the Five Thousand, I went without my Lady. It was a long day of activity ending with a night shoot. As I walked with the other extras toward the filming site in the direction of the setting sun, the clouds appeared to light up with color. Due to the number of extras and the busy filming schedule, most of us had only seen the director, Dallas Jenkins, from a distance as he gave instruction over the sound system. It was quite a surprise to see him standing in the middle of the pathway momentarily greeting each of us as we walked to the night filming site. In turn, I grabbed his hand and we spoke briefly. I was thrilled to have had the opportunity, no matter how brief, to meet him, even if it would only be a personal memory. Then, about a week after being home, another extra called my attention to the extras' Facebook page. A fellow extra, Beth J. Ross, had posted this picture stating: "I hope this gentleman is on this page - I took this pic, and when I got back home and was looking through my pictures, this one truly touched me. I think it encompasses so much of what we all were feeling." I was overwhelmed and overjoyed. I responded to the posting and

october 2022



asked for a copy by email. She stated, “So happy you were found. It makes my heart happy that you have it - use it any way you wish.”

It was quite an experience to find trouble in Texas! The more Dolores and I learn about and watch *The Chosen*, the more we want to support it and watch it all again and again. Expectations are that the first two episodes of season three will be released before the end of 2022. The rest of the eight episodes in season three will follow in 2023.

Anyone can watch any of it at any time for free. Although anxious to see season three, we understand patience will be needed because *The Chosen* is expected to have a total of seven seasons in all.

There's a new, easy-to-remember link to access everything about *The Chosen*: watch.angelstudios.com.





The Transition of the Cross:

From an Emblem of Shame to a Symbol of Veneration

by George L. Marshall, Jr

It would be safe to say that among Christians the cross is the most commonly accepted symbol of their faith.

To be more specific, it is the Latin Cross that is possibly the most popular, but to others the Crucifixion Cross has preference.

Many people wear the cross as an item of jewelry; others have it tattooed on their body; in Masonic Templary, it is the emblem of the eminent commander or a past commander. It is prominent on the Christian Flag, and on the altar and pulpit in many churches. Clearly, the cross is the renowned principal insignia of the Christian faith.²

But it was not always so.

In fact, most scholars believe that early Christians did not use the cross as an image of their religion because crucifixion conjured up the shameful death of a slave or criminal.

This article will briefly relate the history of how the cross underwent a transition from an instrument of torture and humiliation to a symbol of adoration and reverence.

ROMAN UTILIZATION OF THE CROSS

The Romans were affronted by the word cross and often used it in insults and curses. It seems that, for the elites or upper-class Romans, crucifixion was extremely rare to witness or suffer. The honorable method of execution used for the Roman upper knight templar

classes was either suicide or decapitation.

But for members of the lower classes or slaves it was a different story. Slaves could be and were crucified for even the smallest mistakes or petty crimes.

Crucifixion was used by the Roman authorities to act as a deterrent – for example, the Romans crucified Spartacus and his rebellious slaves on the Appian Way for everyone to see from Capua to Rome. The long row of crosses with rebel slaves fastened to them was obviously intended to discourage other slaves from rebelling against their masters. To maximize the amount of pain inflicted on an individual, the Romans typically tortured the victim before fastening them to the cross.¹

The Romans usually performed crucifixion outside the walls or limits of a city. But crucifixion could also be a public spectacle as a kind of gruesome entertainment concurrent with the deaths of those condemned to die by the beasts in the arenas or the Coliseum. Typically, most victims were initially flogged to weaken them so that their deaths would occur relatively quickly once they were nailed to the cross.

Roman emperors such as Nero and Caligula crucified Christians as public spectacles. The apostle Peter is said to have been crucified upside down on Vatican Hill in Rome. Seneca, in his *De Consolatione ad Marciam* 6.20.3, recalls seeing victims with their head down to the ground, others who had their genitals impaled, and still others with outstretched arms.⁵



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THE CROSS IN THE CENTURY FOLLOWING CHRIST'S DEATH

Paul and other early Christian preachers had a difficult time convincing skeptics after Christ was crucified. In 1 Corinthians 1:23, Paul states that the concept of a crucified messiah, the Son of God, who did not have the power to save himself from the cross, seemed offensive to the Jews and absurd to Greeks and Romans.

However, Paul may have deliberately emphasized Jesus's death on the cross for at least two reasons: First, Paul probably knew that, although his message about the cross was not going to easily appeal to his doubting Jewish and Greco-Roman audiences, it would still attract their attention. And second, the Jewish and Gentile criticism of Jesus' crucifixion may have emboldened Paul to focus even more attention on this horrific subject since he fervently believed Jesus had demonstrated altruism, humility, and abundant love for humanity by suffering on the cross to redeem a sinful world.¹

Possibly, then, by the end of the first century, some Christians were coming to view the cross as a significant symbol. For example, in the last decade of the first century, the author of the Book of Revelation, taken to be John the Beloved Apostle, says in Revelation 7:2-3:

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

This seal may have referred to the mark of the cross that the servants of God receive on their foreheads. So, here the Book of Revelation possibly refers to the cross being the seal or mark of the redeemed in Christ.¹



Wikimedia Creative Commons

Second -Third Century Depiction of the Crucifixion Mocking the Christian Faith



Wikimedia Creative Commons

Solidus from the Constantinople Mint, struck 507-518 Depicting the Rho-Tau

THE CROSS IN THE SECOND AND THIRD CENTURIES

It was common knowledge in the second and third centuries – even among the poorer classes of the Roman Empire – that the founder of the Christian movement suffered the most shameful death, as suggested by the graphic discovered in the imperial training school for slaves in Rome in 1857. This drawing shows a donkey’s hands nailed to the horizontal beam of a cross. A person beneath the cross, who is dressed like a slave (in a short-sleeved shirt that extends from the shoulder to a little below the waist) gazes upward at the crucified victim in adoration as suggested by the inscription: “Alexamenos worships (his) god.” The context of this graphic is probably one slave mocking another for worshipping the crucified Jesus. The inspiration for this satirical image of Jesus’s crucifixion may trace back to the Greek and Latin authors who accused Christians, like the Jews, of worshipping a donkey. In any event, the representation likely indicates that even knight templar

the poorer social classes viewed Christian beliefs in the crucified Jesus with sarcasm.²

Also, Greek and Roman elites continued to criticize Christians because of their veneration of the crucified Jesus in the second century. Perhaps the most explicit criticism came from the second-century Greek philosopher Celsus, who, in his *On the True Doctrine*, called the way that Jesus died “the most humiliating of circumstances.”

Possibly the earliest portrayal of the cross by Christians in these centuries occurred in their papyrus manuscripts, especially the *Staurogram*, or shape of a cross made by the conjoining of the Greek letters “Rho” and “Tau” as shown in the figure at left. Another interesting portrayal of Christ on the Cross dating from these centuries is an amulet (now in the British Museum) with Egyptian mystical characters in the background.¹

It is known that some Christians



Magical Gemstone, est. Second to Third Century at the British Museum

continued to mark their forehead with the image of the cross in the second and third centuries as identification (for example, Revelation 7:2–3; Tertullian 3). Some scholars maintain that the depiction of figures with outstretched arms in early Christian artwork may be a model representation of Jesus on the cross.² Such a theory is supported by second- and third-century Christian texts, which mention Christians (particularly martyrs) making the sign of the cross by stretching out their arms.^{9,10} Furthermore, Eusebius of Caesarea states that the gesture of outstretched hands used by Christian martyrs in the arena represented Jesus' crucifixion.¹¹ If Eusebius' account is accurate, then the gesture of outstretched arms was widely recognized by Christians and non-Christians alike.

Still, during the second and third centuries, most Christians remained averse to the depiction of the cross. But the writings of the early Christian doctors of the Church, such as Justin the Martyr and Tertullian, may have influenced a gradual change in this aversion. By the end of the

third century, the image of the cross in art and portraiture was slowly but surely undergoing a transition from an object of derision and shame to one of acceptance and adoration.

THE VISION OF CONSTANTINE

It is a reasonably safe bet that the acceptance of the cross by the emperor Constantine secured its place in becoming the foremost symbol of Christianity.

As we learn from Eusebius' *Life of Constantine*, Book 212, and as related in the ritual of the Masonic Order of the Red Cross of Constantine lecture,¹³ on the day before the Battle of the Milvian Bridge, Constantine earnestly prayed for victory against his co-emperor and rival Maxentius. Constantine's prayer was answered, and a most marvelous sign appeared to him from heaven. Eusebius relates that Constantine saw a cross of light in the sky, above the sun, bearing the inscription, *In Hoc Signo Vinces* ("in this sign you will conquer"). That same night, Eusebius says, Jesus explained to Constantine the meaning of the vision. Constantine was directed by Jesus to create a new banner with the symbol of the cross created by the Greek letters Chi and Rho (being the first two initials of Christ, *χρῖστος*). This well-known symbol in Christianity, which is usually referred to as the Chi-Rho cross, or *labarum*, became known as the standard of the cross

The fifth-century Christian historian Sozomen (*History of the Church* 1.8) states that Constantine abolished crucifixion in special reverence for the power and victory he received because of the symbol of the cross.¹⁴ This abolishment undoubtedly changed the Roman assessment of the cross.

Constantine's public endorsement of the cross changed its meaning from



Detail of Cypress Door at Santa Sabina, Rome. Dated to A.D. 422 to 433, the door is believed by some to be the first depiction of the crucifixion.



Sculpted Lunette Depicting the Vision of Constantine, by Emilio Zocchi, over the right door of Basilica of Santa Croce in Florence, Italy

a repulsive means of executing slaves, foreigners, and Roman citizens of low caste, into a venerated symbol of triumph and of the Savior of mankind.

EPILOGUE

Constantine's adoption of the cross as a new symbol for his empire that had converted to Christianity was monumental.

Thus, when the artisans depicted the crucified Jesus on the cypress wooden doors of the Santa Sabina church on the Aventine Hill in Rome, Italy, in the fifth century¹⁵

and believed to be the first public image of Christ's crucifixion,² the cross was no longer an image of shame and repugnance. Rather, the image of the cross had now transitioned from an execution tool to an accepted symbol of Christianity. And in the coming years, the image of the cross and the crucified Christ would adorn countless pieces of artwork, sculpture, and the walls and steeples of numerous cathedrals and churches throughout the world, making the cross the preeminent emblem of the Christian faith.

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Sir Knight Marshall, PGC, KGC, is a Past Grand Commander of the Grand Commandery of Alabama. He currently serves as Chairman of the Grand Encampment of Knights Templar History Committee and on the Editorial Review Board for the *Knight Templar* magazine. He is a frequent contributor to this magazine as well as to the *Royal Arch* magazine. he can be reached at geomارش@yahoo.com

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:

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Meet Your Department Commanders

Sir Knight Joaquim Pinto Coelho

Europe-Africa Department Commander

Italy • Portugal • Romania • Togo • Croatia • Austria • Germany • Lebanon • Serbia

S.K Sir Knight Joaquim José Vieira Pinto Coelho was born 19 July 1950 in Algarve, Portugal and married Lilian del Carmen in 1975. He is an educator, researcher, and human resource management consultant and holds a Ph.D. in Organizational Psychology from the Université de Metz (France).

He has been a professor of quantitative methods (1974-2017), a part of the Vocational Training European Network as CEO in Brussels, a General Director of a vocational training institute and of the Department of Labor in Lisbon, and an advisor to the Secretary of State for Vocational Training, and the Ministry of Labor. He is currently retired

He is a member of Mercúrio Lodge in Portugal, and North Pole Lodge in Alaska, and was a founder of several Lodges. He was Past Master of Acácia Lodge and *ad hoc* Assistant of the Grand Master for Macao. He is Honorary Grand Master of the Regular Grand Loge of Portugal, a Grand Officer, and a Grand Cross of Gen. Gomes Freire de Andrade Order for outstanding service. He is a member of Mosteiro de Alcobaça Chapter, Past High

Priest of Mosteiro dos Jerónimos Chapter and of the Anointed High Priests of Germany and Belgium. He is a

Past Grand High Priest of Portugal (founder), an

honorary member of

the Grand Chapter

of Germany and of

the Grand Chapter

of Romania and

served as Second

Grand Surveillant

d'Honneur of the

GL de Marque,

France. He served

as Illustrious Master

of Mosteiro Flor da

Rosa Council, Trice

Illustrious Master of

the Grand Council of

Germany, and M. Illustrious

Grand Master of the Grand

Council of Portugal (Founder) and

received the Jeremy Cross Award from

Brazil and the Columbian award of the

G.G.C.C.M. International. Sir Knight

Coelho was knighted in Harry Miller

Commandery in Germany, served as

Commander of Henrique o Navegador

Commandery and Grand Commander

of Portugal (Founder). He is a member of

Tabernacle A of the HRAKTP, a founder

of Knight Preceptor in France, a member

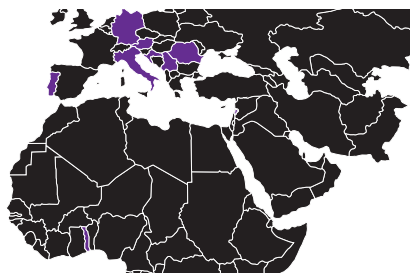
of Saint-Louis-en France of the Red

Cross of Constantine in Paris, Puissant

Souverain of Henrique de Bourgogne,

october 2022





Grand Chambelain, Grand Pêrfect and Grand Inspector du Grand Conclave pour la France, and Chevalier Commander de Constantin. In the Scottish Rite he is a 33rd member. He is Past Sovereign Master of the AMD, Supreme Ruler of the Secret Monitor, Knight Masons, W. Commander Noah of the Royal Ark Mariners, Honorary Member Fayette Council, and Commander of Knights Occidental. In the KYCH, he is a member of Prieuré "France" with 3 quadrants and is a member of the Royal Order of Scotland. Sir Knight Coelho coordinated and translated the York Rite Bodies' rituals into Portuguese and introduced Cryptic Masonry, Knights Templar, Shrine, Red Cross of Constantine, HRAKTP and the Societas Rosicrucian into Portugal and Cryptic Masonry into Brazil in 2000. Since 2002, he is the Supreme Magus of the Societas Rosicruciana in Lusitania and Honorary of the MSRCE, KGC. He has written several articles for different Masonic Portuguese magazines and other publications. Since 1998, S.K Joaquim has already served as Department Commander for Europe during 2009-2012. Joaquim was appointed & installed as the department commander for the Europe-Africa Department at the 68th Triennial Conclave of the Grand Encampment of Knights Templar of the United States of America on August 18, 2021.

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Hapax Legomena

The Daily Mystery in a Single Word

The first time I heard the term *hapax legomenon* was in the company of Rex Hutchens. Rex, a Sanskrit scholar, is proficient enough in Biblical Greek and Aramaic to raise all sorts of questions, questions that don't necessarily fit into neat little boxes. It's here, in conversations like these, that a mystery emerges. Language is a revelation, sure, but it is also a concealing – a *re-veiling*, as Albert Pike puts it: a re-veiling for revealing.

The term *hapax legomenon* is a Greek construction coined to denote a word that appears only once in a text – typically the Bible, where translation efforts persist as an ongoing human endeavor.

Hapax legomena (the plural) are significant enough to arise the designation because, appearing but once, translation of such a term can be challenging: there is no context in which to construct the usage. This opens ground for interpretation, even disagreement. Thus, *hapax legomena* are significant. They foster scope in meaning.

The Bible is full of them.

One particular *hapax legomenon* of interest, for our purposes here, occurs in the Lord's prayer (Matt. 4: 13 and Luke 11: 3). The word in Greek is ἐπιούσιον ("epiousion") and is typically translated as "daily" in most usages: "our *daily* bread." However, ἐπιούσιον is a *hapax legomenon*. It doesn't appear anywhere else. And it's not the typical word used to signify day-to-day. It doesn't really mean "daily"; at least not as we might apply the term in *everyday* usage.

The word ἐπιούσιον was first translated as *quotidianum*, "daily," in the *Vetus Latina* (that is, the pre-Vulgate Latin Bible, or Latin

Bible pre-fourth century) and was later revised by St. Jerome as *supersubstantialem*, "supersubstantial," in the *Vulgate* (although only in the version of the prayer as recorded in Matthew).

Jerome seems to have hedged his bets – he maintains *quotidianum* in the version relayed in Luke and applies *supersubstantialem* in Matthew, employing both meanings independently. I feel sure he did this on purpose – and not just to control for uncertainty. He was probably making a point.

The word ἐπιούσιον may be a compound of *epi*, meaning outer or over, and *ousios*, meaning of substance. As such, the word may be constructed as beyond or above or over the substance of the corporeal world – the world of the body. Hence, *supersubstantial*. The gist is that the "daily bread" is some sort of spiritual nourishment – something beyond the everyday sustenance of the body.

In some respect, under this usage, we might discern a foreshadowing of the Eucharist. (Origen, for example, reminds us that in John: 6, Jesus rebukes the people for seeking food – bread that perishes – over that eternal sustenance made whole in God.)

However, bread – which, in the old world at least, was necessarily made fresh each day and rises when leavened in, we might say, some type of alchemy – renders the term *daily* not necessarily inaccurate: If we are made new each day, perhaps daily bread is appropriate for our purposes? Perhaps, in this mundane usage, the term daily is meant to infer that the quotidian is,

by Ben Williams

in fact, extraordinary – after all, *God is here now*: Omnipresent and everlasting.

Perhaps our daily bread is intended to remind us to look beyond the commonplace, to seek the Divine in every moment and in every place, to discover Him secreted somewhere inside the shadows peculiar to man? If God cannot be absent (He is Omnipresent, after all), then the only place where God can *appear* to be absent (even while He is never absent) must be in the hearts of men.... here is the place where evil emerges – that absence of God. Here, *supersubstantial* nourishment fulfills. In this respect, scripture itself may be our daily bread.

St. Jerome seems to have made a conscious choice to use both translations of ἐπιούσιον in the *Vulgate*. *Quotidianum*: daily, perhaps to stress the mundane, the everyday practice of seeking God as a repeated and necessary habit like the rising bread prepared every morning in the ovens at home.

But also, the essential and profound nourishment of something else – something that can leaven the hearts of men and bring about the vision of the presence. The *supersubstantialem*.

Next time you recite the Lord's prayer, remember this variety in the term, a term which, subject to its own daily usage, is often understated and overlooked.

There's a glorious mystery in this simple term, so often misquoted. Like everything, perhaps. when we look at something as if for the first time we find, in the end, that what we've been searching for was always with us. We end where we began and experience it anew – as if for the first time.

knight templar



Leadership from the Illustr



Wikimedia Creative Commons

Zerubbabel displays a plan of Jerusalem to Cyrus the Great

by Jacob van Loo (1614 - 1670)

In the Order of the Red Cross, the candidate is made to represent Zerubbabel who undertook the rebuilding of the temple. Zerubbabel, we discover, is a model of leadership with integrity.

When Artaxerxes became King, his Chancellor and Scribe warned him that if Jerusalem were rebuilt, the Jews would no longer pay taxes, and this would harm the revenue of the King. The order was given to halt all work on rebuilding the city and the temple. It took fifteen years before the rebuilding would begin.

As the high priests of the Jewish people considered how they might get permission to rebuild the temple, one man stepped forward as a leader and

agreed to undertake the effort.

Zerubbabel knew that the insoluble bonds of Truth should compel an honorable man (and king) to action. Because of his friendly association with King Darius, Zerubbabel believed he was in the best position to achieve an audience with the king and to remind him of his promise to rebuild Jerusalem and the temple and restore all the holy vessels remaining in Babylon.

As the story goes, King Darius tested Zerubbabel by incentivizing him to reveal the secrets of Freemasonry. Operating from a place of deep integrity, Zerubbabel politely refused the king's request and won his esteem.

This story should remind the Knight

Leadership

by S. Lane Pierce

ious Order of the Red Cross

of the Red Cross to be a leader from a place of integrity.

Integrity is defined as the quality of being honest, fair, and morally upright. Leaders should always do what they say they will do and be an example of moral conduct. They should always be honest with themselves and their followers no matter what the situation may be – good or not so good.

What is the financial condition of your Commandery? Are your dues sufficient to pay for the maintenance and operations of your asylum? Consider your financial integrity.

How about your Commandery's proficiency in the work? Do the members make the effort to know their part and to execute it with integrity?

What about just showing up? When we join an organization, and more especially when we commit to a leadership role in the organization, prioritizing our time to attend and fulfill our duties is a mark of integrity.

Leaders are people who have the ability to influence and guide others. They are able to motivate and inspire. Leaders are also people who possess integrity. It is not just about doing the right thing, but also about being seen as the person who does the right thing.

Leaders should be honest in their dealings with others and never compromise their integrity for personal gain. They should also be honest with themselves and recognize when they are not living up to their own standards. Leaders should be knight templar

open with their team and provide honest feedback. They should look for the positive aspects in every situation, and they should call out important details that might not have been noticed or acknowledged by others.

It takes time to develop integrity as a leader because it requires self-awareness and honesty, but it is well worth it in the end. Integrity leads to a more trusting relationship with those being led.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Visit the website at YorkRiteLeadership.org for more information and to register for the program.



MOVIE KNIGHT

ELVIS



by Ben Williams

Biographical pictures are hard to make. How do you cram an entire life – even one cut short – into a few hours? Especially a life as large as Elvis Presley's?

On top of relaying key events that tell the life story, a narrative concern must be met to make the movie arc. It's a daunting task. Add to this the subject material – Elvis is a legend loved by billions – and you begin to comprehend the audacity of Producer/Director/Co-writer Baz Luhrmann's vision.

Luhrmann spent eight years researching Elvis for the film. And he delivers. Buoyed by superb performances by Tom Hanks (as Colonel Parker, Elvis's self-interested manager) and Austin Butler (who seems to physically transform into Elvis as the movie runs), the movie rises a dreamlike expanse of fast packed sequences up the ascent to stardom to that spangled elevator which plunges like a blackhole straight into hell.

Voiceover's rarely work in films (*Bladerunner* is a notable exception). But Luhrmann takes an unexpected approach: the movie is told from Colonel Parker's point of view – it's him speaking in the opening sequences, a sort of apologetic, angled to absolve exploiting the singer. It humanizes Parker and, at the same time, humanizes Elvis – it's Parker's story, not Elvis's. The two are inseparable, Elvis is revealed by proxy. As a result, much background is quickly laid.

The opening is Parker bedridden, rising to wander ghostlike through a limbo of slots,



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lined up like gravestones, in 1990s Vegas. This sequence works like a funnel, a sort of in-between, and the viewer is brought into the movie in suspended disbelief. Soon the mind's eye is suggestible, and the movie takes hold.

Enter the young Elvis Presley, in humble depiction running barefoot through the wooden hovels and over bare earth floors in Tupelo, Miss. Through a crack in the wall his eye drinks deeply as Arthur Crudup bangs out *That's Alright Mama* in a kind of secret corner, a hallowed place, where shadows flash and the lights blaze. There's a mystery: People lose themselves in here, and soon Elvis has entered some Gospel revival – his friends try to pull him back, but they're

stopped: “He’s with the spirit now,” a man says. (Which spirit is not exactly clear.)

The film treats the criticism that Elvis appropriated his material from Black performers head on – immortalizing some of Elvis’s greatest influences in the process, Big Mama Thornton (*Hound Dog*) and Arthur “Big Boy” Crudup (*That’s Alright (Mama)*) spring to mind – but it cleverly blurs misappropriation with inspiration. It could be theft; it could be tribute – maybe both. The torch first ignited in that Gospel revival burns brightly, some sincerity of expression fuels Elvis’s quest for meaning. In the end it consumes him whole.

There are many things to praise about this film. Butler’s performance is one of them. He spent more than a year working on the character; his movements are matched to Elvis’s in uncanny synchrony. The effect is somewhat remarkable. (Butler won Best Actor from the Hollywood Critics Association this July). All those jerky bends, jiggling legs, that set the world ablaze, are expertly recrafted. But while Butler has some physical resemblance to Elvis, it’s these well captured gestures that usurp the image: over the course of the film (which runs 159 minutes) Butler seems to actually become Elvis, somehow superimposing a likeness into the mind’s eye in place of the actual man like a false memory. It’s a little disconcerting.

Hanks is always brilliant, in basically anything he does (I take the unpopular position of enjoying his portrayal of Professor Goldthwaite in the Coen brothers *Lady Killers* remake, for example, a role that, rumor has it, resolved Hanks never to work with the Coen brothers again, whereas I maintain it’s one of his best) and his Colonel Parker is no exception. His eyes twinkle with avarice. Or is it love? Love of money, or love of Elvis? Like the question of Elvis’s theft versus tribute, it’s not always

cut and dry. Either way, something is manufactured – some magic entered Elvis in that church, perhaps, and now he is afire with it. The world must burn, too. And Parker holds the match.

I’m always amazed by good editing, and *Elvis* is no exception. COVID may have allowed more time; it must have taken years. Fast, disjointed scenes are expertly crafted, from multiple angles, to provide a sense of space, while driving the story without words. A great example is the sequences following the death of Elvis’s mother. Or the scenes through Memphis. In some respects, the gaps are just as valid: the inference up the arc is enough, and the sequence that is *not* shot emerges inside the viewer. An understanding is grasped in context, in the silent slot between the takes, and we’re onto the next part.

Lastly, of course, the music. Faithful to Elvis’s versions, the soundtrack rings true. Old classics are subtly augmented with an undercurrent of beats and drones. You barely notice this invisible hand, and yet the modernizing twins to the cinematography beat for beat. The music punctuates context, creates mood and stimulates visual-emotional interplay. It’s no surprise the soundtrack tops the billboard today.

The movie is both a triumph and a tragedy, a curious wedding of distinct and persuasive forms. As such, it embodies its subject. To reach the very top, it whispers, is to stand alone, trapped in a fabricated identity. What began as sincerity – an outcry for truth – is sustained in manufacture, and becomes counterfeit.

Elvis finds his sincerity again at the end, though. And Luhrmann uses it – the footage is actually Elvis this time, bellowing Roy Hamilton’s *Unchained Melody*. He’s seated now. Overweight. Truth breaks like the tears on his cheeks: *I need your love*.

In the end, that’s all there is.



Mrs. Jon S.) Melissa Spann was installed as Supreme Worthy President at Supreme Assembly in Atlanta, Georgia on September 30, 2022, and will preside at the 102nd Annual Supreme Assembly in Waco, Texas on September 25-29, 2023.

Mrs. Spann's family has a rich masonic history. Her son is a fourth generation Master Mason and third generation Knights Templar; her father was a Past Grand Commander of Texas. Mrs. Spann and her mother have shared Beauceant since she was a "Beacueant Baby " who attended meetings until the age of two only to be initiated twenty years later as the wife of Sir Knight Jon S. Spann. She continues the legacy of faith, loyalty,

and love with her daughter who will also serve Supreme Assembly this year.

Mrs. Spann resides just outside Waco, Texas in Lorena. She is a twenty-five-year member of Waco Assembly 199, Social Order of the Beauceant in Waco, Texas, where she advanced through the line before serving as Worthy President in 2004 and again in 2015; she has a dual membership with Dallas 63. Prior to being elected into the Supreme Line, Mrs Spann served Supreme Assembly as Supreme Mistress of the Wardrobe in 2008, Supreme Chaplain in 2016, and member of the Supreme Jewelry Committee in 2018.

Mrs. Spann was born in Waco, Texas. As a Division I athlete on scholarship to play tennis, she earned her BA in mathematics (1997) at the University of North Texas. After four years of teaching and coaching in secondary education, as a mother Mrs. Spann earned her MA (2003) and PhD (2006) in statistics at Baylor University. While she has had a successful career as an educator and an industry statistician in clinical research, Mrs. Spann is most proud of being wife to Sir Knight Jon S. Spann and mother to Mrs. Jacqueline Harris (Past President Waco 199), Ashlee Spann, and Sir Knight Stefan Spann.

Serving her Sisters of the Social Order of the Beauceant as Supreme Worthy President, Mrs. Spann is living a dream that started twenty-five years ago when she met (Mrs. W. Dean) Gerry Porter, Past Supreme Worthy President (1997-1998).



Travel Grants Enable Researchers' Vision



Representing the Knights Templar Eye Foundation, Inc. at this year's ARVO Annual meeting held in Denver, Colorado. Pictured above with the travel grant recipients are Jeffrey A Bolstad, Vice President and Trustee, Robert W. Bigley, Assistant Secretary of the Foundation.

The Knights Templar Eye Foundation, Inc. (KTEF) has partnered with the Association for Research in Vision and Ophthalmology (ARVO) to fund travel grants to assist student/trainee members to attend ARVO's annual meeting.

Travel grants provide partial support for researchers who have an accepted abstract with a high score and whose research findings are of interest to the vision and ophthalmology research community, allowing them to attend ARVO's annual meeting.

The annual meeting provides a unique opportunity for trainees and early career investigators to discuss their research with leaders in their fields and to receive encouragement to continue their work. Without the travel grants, some ARVO members would not be able to attend the

annual meeting to present their research.

ARVO is the largest and most respected eye and vision research organization in the world. It includes nearly 12,000 researchers from over 75 countries. ARVO advances research worldwide toward understanding the visual system and preventing, treating, and curing its disorders.

The KTEF grant allowed ARVO to award an additional 95 travel grants in 2022, an increase of nearly 21%, for a total of nearly 462 grants for the year.

For more than half a century, the KTEF has funded research grants with the goal of improving and preserving vision. As our Foundation has grown since its inception in 1955, it has expanded the number and size of grants and has commenced new initiatives in ophthalmology research and education. The Foundation's research grants

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target new research by scientists in the early stages of their careers.

The Foundation is committed to funding travel grants for ARVO. The Foundation believes this is an ideal expansion of our funding concept. By stretching out a helping hand to those starting their careers, the Foundation hopes to encourage and expedite successful careers advancing cures for vision loss. Providing funding for travel grants helps the Foundation fulfill its mission to improve vision through research, education, and supporting access to care.



S.K. Rossman Earns Sword of Merit & Chalice with Generous Gift



S.K. Dustin Verity, Right Eminent Department Commander of the Asia-Pacific Department, had the honor of presenting a Sword of Merit to S.K. Thomas Rossman, a member of Honolulu Commandery No. 1, on behalf of the Knights Templar Eye Foundation. In addition to the Sword, S.K. Verity also presented S.K. Rossman's wife, Patricia, a Golden Chalice which S.K. Rossman contributed to the Foundation in her honor.

This Sword was in recognition of S.K. Rossman's donating to the Grand Masters Club completing Tier 5 with a total of 25 Grand Masters Clubs totaling \$25,000 in contributions. In reaching 25 Grand Masters Clubs the Knights Templar Eye Foundation automatically recognizes this great accomplishment by awarding a Sword of Merit. SK Rossman donated an additional \$10,000 contribution for the Golden Chalice which was to honor his wife.

KTEF 55th Voluntary Campaign

Greetings, my fellow Sir Knights of the Grand Encampment. I am deeply honored to serve you as Chairman for the 55th Annual Voluntary Campaign for the Knights Templar Eye Foundation.

During the next several months, I will endeavor to keep you up to speed regarding the great progress being made because of your generous contributions.

But first we all owe Sir Knight Lon W. Kvasager, KCT, REPDC, a sincere congratulations for spearheading a highly successful 54th Annual Voluntary Campaign. That final tally was \$4,203,770.77. Thank you to Sir Knight Kvasager and to all who contributed for making the campaign an overwhelming success.

To help incentivize our Sir Knights, we have special programs for donations. We also accept memorial donations, honorary gifts, and bequests from wills and trusts.

For those that enroll in the Grand Masters Club you become eligible for the Crusader's Cross; and for those that make a donation for a Life Sponsor, you help your Commandery reach the 100% participation award, or even a 100% participation award for your Grand Commandery.

As State Chairman of Florida, I have



asked the Sir Knights to make it our goal to get Florida's Grand Commandery at 100% life sponsor membership so Florida can have the same bragging rights that so many other Grand Commanderies have enjoyed.

I am privileged to belong to the first Commandery in the Grand Encampment to accomplish 100% Life Sponsor membership in 1966.

Sir Knights, the bottom line is that the Knights Templar Eye Foundation continues to do great work. Your continued support makes it all possible. Thank you to each of you for what you do for Templary. May God bless you for your support in this 55th Annual Knights Templar Eye Foundation Voluntary Campaign.

Never forget what the Apostle Paul wrote to the Corinthians in 2 Corinthians 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

In Christ's Service,

Paul W. Friend

Paul W. Friend, PGC, KTCH
Chairman, 55th Annual Voluntary Campaign

Knights Templar Eye Foundation, Inc.

June 1, 2022 – June 30, 2022

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