

Shoals Valley Scottish Rite News

August 2007
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A New Name

In case you did not notice the change in the name of the newsletter, look again.....

Our Valley has received word that the change in our name has been approved.

The name now reflects a more unified title used by the local governments and tourism groups.

Thanks to those who worked overtime to bring about this change.

Once again it is time to start thinking about that special week in September when we gather to eat things the Doctor would not allow and ride the rides the Cardiologist will never believe.

Yes **THE FAIR** is coming.....

The 73rd Annual North Alabama State Fair will begin September 18th and continue until September 23rd.

More information can be found by going to:
<http://www.northalabamastatefair.org>

Look further to find a list of those who have volunteered to work this year.

If your name is not on the list, contact Brother Doug Harper to work the Gates or Brother Butch Tucker to help with the Booth spreading

the good news of who we are and what we do as Mason's.

Tonight is Lodge night!

1. He slowly opened the door to his locker. He hung his police uniform on the hooks and took out his suit. It was Lodge night.
2. He watched as the last employee left his business, locked the building and made the evening bank drop. He then headed off with a whistle on his lips and a spring in his step. It was Lodge night.
3. The young man helped his wife clear the table. He then said good night to his children and snuck into his room to change his clothes. Upon leaving he smiled at his wife and kissed her. It was Lodge night.
4. It had been a hard day. Navigating through the complexities of the legal system was rewarding work. It was also tiring. Normally he would have been headed home for a relaxing evening. But tonight was not normal and he felt none of the usual fatigue as tonight was Lodge night.
5. Life had not been pleasant since his wife died. His family lived far away and with each passing year it became harder and harder to do the simple things in life. And most of all he missed his life-long partner. Tonight he felt a little less pain and life didn't seem nearly as bad. It was Lodge night.

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Published under the direction of the Scottish Rite Bodies of the Valley of the Tri Cities.
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Chapter of Rose Croix, Ned Cox, 32°, KCCH Wise Master

Council of Kadosh, Daniel Rosser, 32°, KCCH Commander

Consistory, Douglas Harper, 32°, Master of Kadosh

Allegiance: The Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of the Tri Cities, Orient of Alabama, acknowledge and yield allegiance to the SUPREME COUNCIL (Mother Council of the World) of The Inspectors General, Knights Commander of the House of the Temple of Solomon of the Thirty Third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, whose see is in Charleston in the state of South Carolina now sitting at Washington, D.C. of which

ILL. Ronald A. Seale, 33° is Sovereign Grand Commander, and

ILL. Karl F. Reed, II, 33° is Sovereign Grand Inspector General in Alabama, and

ILL. John H. Hicks, Sr, 33° is Personal Representative of the S.G.I.G. Valley of the Tri Cities, Orient of Alabama.

Visit our web site:
<http://www.shoalsvalley.org>

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6. The accident had been terrible. But there was some consolation that his skills as a doctor had saved a life. Still it would not be easy and there were possibilities of complications. But for a while he could place his worries in the hands of others as tonight was Lodge night.

7. It is hard looking for work when the job market is scarce. Each day he faced the nameless horde of people who continue to tell him that he was not needed. He faced rejection and the possibility of hardship at every turn. Tonight he knew he was wanted and needed, it was Lodge night.

8. He sat alone in the small room wearing clothes that were not his. He had received warm welcomes from a number of men he didn't know and a few he did. Now with an ancient relic of a bygone age they told him to wait patiently, yet he looked forward to it with anticipation. It was his first Lodge night. From all walks of life we come. We donate our time to an age-honored tradition. We donate our money to help those who cannot help themselves. We gather in fellowship and part in peace. For a while we can lay aside our differences and worries to bask in our shared experiences. We can talk with men who are our equals, men who work to better themselves. And we serve as mentors to our newly-raised Brethren.

Tonight is Lodge night and I am glad I am a Mason.

Author Unknown

(This story reflects on attending your Masonic Lodge, but we can also apply the same to attending our Scottish Rite Valley. Editor)



Tisha Be'Av: The Third Temple that wasn't

by Alexander Zvielli

THE JERUSALEM POST

On July 23rd, as we mourn the destruction of both the First and Second Temples, it seems fitting to recall a little-known story of how a Roman emperor stood ready to rebuild the third temple. He acted not out of love for the Jewish people, but because he was a pagan who - despite its ascendancy - despised Christianity. The Roman Emperor Julian, who ruled 361-363 CE, called on the Jews to return to the Land of Israel and rebuild their Temple in Jerusalem. Whatever his motives, he showed our ancestors unusual respect and understanding.

Julian was hardly an ordinary emperor, though history has failed to pay sufficient attention to his policies. In Julian, the Romans had a just ruler and brave soldier. He was a modest man who labored to relieve the distress of his subjects while endeavoring to connect authority with merit and happiness with virtue.

As a young soldier Julian subdued, against the odds, the German threat in Gaul with a small force. He ruled ancient Gaul with wisdom and authority, hardly ever seeking a personal gain. He slept on the ground with his legionnaires, earning their respect. Julian was an excellent organizer, an honest judge, a writer and a philosopher.

Brought up as a Christian, Julian rejected the religion and turned back to the paganism of Greek and Roman days. He argued that Christianity would weaken and ultimately destroy the Roman Empire. As a result, he attempted to restore Hellenism, which earned him everlasting Christian disdain.

Known to Christians as Julian the Apostate, the emperor restored pagan temples and the cult of the old Roman gods. These were to be served by a reform-minded pagan clergy with high moral character, who would compete with the Christian clergy in meeting the religious needs of the people.

Julian remains famous for having declared absolute freedom for all religious beliefs - making him perhaps the first leader to extend toleration of religion to all Romans.

ON THE July 19, 362 C.E., Julian left Constantinople and arrived in Antioch to prepare for the invasion of Persia. However

busy he must have been, he met with "the chiefs of the Jews."

The details of this fascinating meeting, preserved only in Christian sources, are cited in Michael Avi Yona's *The Jews under Roman and Byzantine Rule - A Political History from the Bar Kochba War to the Arab Conquest*.

Julian, who wanted to form a common cause with the Jews against Christianity, asked: "Why do you not sacrifice to God, as required by the laws of Moses?"

The Jews replied: "We are not allowed by our laws to sacrifice outside our Holy City. How can we do it now? Restore to us the City, rebuild the Temple and the altar, and we shall offer sacrifices, as in days of old."

He promised: "I shall endeavor with the utmost zeal to set up the Temple of the Most High God."

THE RESTORATION of the Jewish Temple in Jerusalem would, in Julian's opinion, defeat the Christian argument of replacement theology - that the Church was the true Israel, and that the Temple's destruction and the subsequent exile was the just punishment suffered by the Jewish people for the Crucifixion. The Temple's restoration, Julian figured, would persuade Christian converts that God still favored the Jewish people.

As an army commander, embarking on a war against a formidable Persian enemy, Julian could also expect that the Jews of Mesopotamia would assist his legions. But there can also be no doubt that Julian's attitude of fairness and his respect for the stubborn stand of the Jewish remnant played a role in his desire to achieve a Jewish restoration.

In his "Four Letters" addressed to the Jewish people, Julian recognized their dire situation and appealed to them to join him in his campaign. That's a vast difference from the Persian ruler Cyrus, who had only allowed the Jews to rebuild the Temple; Julian virtually ordered them to do so, and perhaps, upset by their initial hesitation, appointed Alypius, a pagan native of Antioch and his best friend, to supervise the work.

In a letter to the Jewish Patriarch Hillel II, residing in Tiberius, Julian abrogated the entire gamut of anti-Jewish legislation and recognized

Jewish authority in Israel, including the right to levy taxes.

ACCORDING TO the Christian sources, there was considerable initial enthusiasm among the Jews of Diaspora. Many purses were opened. But other leading Jews were confused and apprehensive. The community had only recently suffered yet another painful defeat in the failed uprising against Gallus (351 C.E.), which erupted in protest against discriminatory anti-Jewish legislation. The Patriarchate had lost Lydda, the few remaining settlements in Judea and several vital Galilean villages.

The people quoted a verse from Daniel (11:34): "Now when they shall stumble, they shall be helped with a little help; but many shall join themselves unto them with blandishments." The Jews were doubtless divided between those who believed that Julian was a savior and those who remembered Rabbi Simon Ben Eliezer's warning against the youthful enthusiasm of the second generation after the Bar Kochba disaster: "If children tell you: 'Go, build the Temple - do not listen to them.'"

Above all, could Jewish hopes depend on the fortunes of one man?

In the end, no attempt was made to set up a temporary altar and offer sacrifices on the former Temple grounds, as the Maccabeans had done. While the Jews could not oppose the will of the Roman emperor, they could drag their feet. Apparently the majority did. They remembered Rome as Amalek, not as a benefactor.

THE WORK ordered on the Temple's foundation advanced slowly. It took time to provide silver spades and pickaxes, since no iron was allowed to be used. And then, according to the Roman writer Ammianus, "balls of fire" supposedly erupted from the foundations and rendered the place inaccessible.

The Christian majority of Jerusalem described this fire in glowing terms, as a splendid miracle, a further proof of the rightness of Christianity. The Jews suspected Christian arson. Meanwhile Alypius, Julian's pagan friend, seemed hardly in a hurry to carry out the emperor's order.

At any rate, the opportunity to rebuild the Temple was lost. Notwithstanding the lack of

Jewish sources for this fascinating episode, there can be little doubt that Julian's failure resulted in yet another deep national trauma, traces of which can be found among anti-Zionist circles in our own time.

Moreover, the failures of the 67, 112 and 135 CE Jewish uprisings, other bloody skirmishes with the Roman and Byzantine Christian regimes, and the further trauma of Julian's endeavor were more than the Jewish nation could bear for many generations.

With Julian's death came the Emperor Jovian, a faithful Christian, and a Church-led assault on Jews and Judaism.

And so it was that by the time of the Persian and finally Arab conquests of Jerusalem, the local Jewish population was a mere remnant of a once-thriving society.

The writer, a veteran Post staffer, edits the daily archives column.

This article can also be read at <http://www.jpost.com/servlet/Satellite?cid=1184766044619&pagename=JPost%2FJPArticle%2FShowFull>

A Garden

Life is like a garden. The more effort we put into it, the more beautifully it grows. But when we leave it, weeds and thorns overrun it.

Where do we get the seeds -- ideas and inspiration to make our garden flourish? We need to look to the One who is the landscape artist of all.

Shoals Valley Fall Reunion October 13th and 20th

The Degrees on October 13th will be at the Shoals Valley (Florence Lodge #14) and the Degrees on October 20th will be in Huntsville.

Contact those Brothers that are interested in joining the Shoals Valley and get a Petition completed and returned to Brother Robert Chard, General Secretary.

WORK SCHEDULE FOR FAIR 2007

This is the work schedule for ticket takers at Fair Gates 2007.

Thanks to each of you for volunteering. Please arrive at the West Gate 15 to 30 minutes before your shift. If you are unable to work your scheduled shift, please call me ahead of time so other arrangements may be made. Doug Harper 764-3718 home or 381-3620 work.

Tuesday, Sept. 18th
5:00 PM to 10:00 PM

Doug Harper
Charles Young
Steven Clark
Peggy Clark
Charlotte Harper

Wednesday, Sept. 19th
5:00 PM to 10:00 PM

Doug Harper
Charlotte Harper
Charles Young
James Cannon
Deborah Cannon

Thursday, Sept. 20th
5:00 PM to 10:00 PM

Doug Harper
Charlotte Harper
Robert Dixon
Terry Bolton
James Wiedemeyer

Friday, Sept. 21st
5:00 PM to 10:00 PM

Doug Harper
Tony Ricketts
Lesley Cox
Ned Cox
James Hall

Saturday, Sept. 22nd
12:00 PM to 5:30 PM

Doug Harper
Charlotte Harper
Coy Cannon
Edna Cannon
Robert Dyer

Saturday, Sept. 22nd
5:30 PM to 10:30 PM

Doug Harper
Tony Ricketts
Jamie Jamison
Charlotte Harper
Daniel England

Sunday, Sept. 23rd

Doug Harper
Charlotte Harper
Joe Flippo
James Wiedemeyer

Booth Workers Needed!!!

Contact Butch Tucker, 398-0602 or E-mail:
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