

Around The Rite

"The Newsletter of the Valley of Ottawa AASR"



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From the Active Member

What a year it has been!

As I sit down to write this column, my thoughts go back in time to a period when we would all meet outside the Scottish Rite Apartments and shake hands and share stories, smile and laugh. We were pleased to see each other, some were happy to be out, some were chasing around looking for a part to be filled, some getting ready for the work of the evening. We welcomed our guests and our Candidates, lessons were taught, ideas shared - what a hub of activity!

What a wonderful memory it is today and I yearn for the time when we can get back to gathering in groups, seeing smiling faces and sharing a story or two in anticipation of the evening's activities!

And afterwards a festive board and a little social time to sit and chat and get caught up with each other's otherwise busy lives.

I wonder what the Pandemic outcome will be for each of us. This is a time that can be put to good use – and yes I know how difficult that attitude can be to adopt in the face of all that is going on around and inside of us. If you think, that when this is over, will it have been an opportunity to “sharpen the saw”, or, more just a “passing of time”? What will your memory of this Pandemic time be I wonder?

According to Rabbi Lisa Rubin, “King Solomon was trying to humble his wisest servant, so he asked him to perform a seemingly impossible task: to find something that did not exist. He requested a magic ring — one that, if a sad

man wore it, he would become happy and if a happy man wore it, he would become sad.”

The story suggests that the servant could not find anything of such nature. So, King Solomon decided upon himself to go to a jeweler and design a ring with the inscription in Hebrew saying, “Gam ze ya’avov,” which means, “This, too, shall pass.”

I share that little story with you as a reminder that difficult times have been around for as long as humans have existed on this planet, and we have always overcome them.

I watched the TV News one evening last week and they were discussing World War II and the commentator said “They survived the war only to find themselves a very new and different world”. Does that sound familiar?

We are making progress in this Pandemic. While we may not have beaten it YET, we can be sure that we will come out the other side of this to a new and different world. With new and different opportunities.

As we move closer to that time, with the knowledge and hope of survival, the support of our Masonic and Scottish Rite Brethren, we wait on the results of vaccinations and for word on how our country and our world is doing and when we can get back to the things we enjoy.

May the Love of God and family support each of us, bring Peace, Renewal and Encouragement. Stay strong Brethren!

Ill. Bro. Ron Taylor 33°
Active Member

Mission Statement:

The **"Around the Rite"** Newsletter will provide information to members of the Scottish Rite in the Valley of Ottawa to educate, inform and inspire them to become more actively involved.

Education Corner

MAUNDY THURSDAY

The Maundy Thursday ceremonies made obligatory on each Rose Croix Chapter are a festival almost as old as the World for they have been observed in one form or another by various peoples from time immemorial.

The word Maundy, is derived from the Latin Mandatum which when loosely translated means Command. Maundy Thursday forms part of the Christian Holy Week commemorating the events leading up to the crucifixion and resurrection of the Great Exemplar, Jesus of Nazareth and is commemorated annually somewhere between 19 March and 22 April. Maundy Thursday is also known as Covenant Thursday or Holy Thursday and is always the last Thursday before Easter. On Maundy Thursday Christians remember the last supper that Jesus had with his Apostles as is described in the canonical gospels. It also signifies the symbolic washing of feet – the command that Jesus received and obeyed.

From a Scottish Rite perspective, the Maundy Thursday ceremony serves not only to unite us in spirit one with another, but to strengthen those ineffable bonds that unite us together. The annual meal is followed by the Ceremony of Extinguishing the Lights which not only commemorates the Crucifixion but is a symbolic remembrance of all those Brethren who have passed away the preceding year.

The Ceremony of Re-Lighting signifies a time of rebirth and renewal of life and energy. Death and darkness have departed, and the earth sings of renewal and regrowth. Just as the Dark Ages were followed by the Renaissance so does the relighting signify love and understanding. From a Scottish Rite perspective, it calls upon each of us to examine our “inner selves” to ensure we are

following a life of love, caring and understanding. If we find we are not then we do have the opportunity to change.

While the pandemic may have negated our meeting in person, the deeper significance of the Maundy Thursday ceremony should remain with all Scottish Rite Freemasons and serve as a constant reminder of the bonds we have one with another and with society. As Masons we can have a positive impact upon our friends and neighbors by ensuring we practice the lessons reflected in our ceremonies. The pandemic may have halted our gatherings but it must not hamper our efforts to improve ourselves for the benefit of all.

Ill. Bro. Don Mumby 33°
Education Chairman

YouTube Link to Most Wise Sovereign's Maundy Thursday Presentation

The Valley thanks Mark Pogue, Ken Brinston and Ron Taylor for their brilliant collaboration in creating this brief video.

[Maundy Thursday with Memoriam - YouTube](#)

Kindness in our Valley

I have been informed that random acts of kindness are being performed by members of our Valley. To hear this news was **Excellent!** I put this short note in here to encourage more of our Brethren to do the same. I can also tell you that the recipients were very pleased. It does not have to be a huge act Brethren, something as small as a delivery of baked goods to a Brother who does not get out as often because of Covid, let's your Brother know they are being thought of.

Thank You!

Newsletter Team:

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Newsletter Photographer – Ill Bro. Evan Jameson
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From the Executive Secretary

Greetings again during Covid! I'm confident that we will eventually get beyond these times but my bet that we'd be meeting in April 2021 was a bad one. More than ever I look forward to seeing your faces once more.

Walkley Rd: The building is now closed except for essential entries. We can call the office to negotiate admission Tuesdays / Wednesdays or Thursdays if we need to. I've been going in about every other week to get mail and get out. Please only call if it's essential.

Grand Lodge: The prohibition on meeting has been extended to at least September 1st 2021. For now this includes Indoor AND Outdoor meetings. But the usual Grand Lodge business for July will go ahead – virtually. This includes virtual elections for DDGM in June. All Lodge Secretaries have the information in a letter from February 2021.

Stay Safe / Wash Your Hands / Keep apart

Ill Bro Jeff Christie 33°
Executive Secretary

The 150th Anniversary of Supreme Council in Ottawa in 2024

A committee is now in place to organize the 2024 Supreme Council Meeting in Ottawa, in September of 2024. The first item of business was to identify candidate hotels that can accommodate the complex agenda of the meetings. This has now been done and Steve Warren, the Chief Operating Officer of Supreme Council has visited the candidate hotels and a decision is expected soon. As this meeting will celebrate the 150th anniversary of Supreme Council special events and commemorative items are being developed in cooperation with Supreme Council.

As our Valley is host, there are many opportunities for members of our Valley to work together to make this event a success. Committee Chairs will be reaching out to you in the coming months as we develop teams that will ensure that everything from registration to tours go smoothly. Key positions are still available, please contact John Lark or Mark Pogue if you are interested.

Ill Bro John Lark 32°
Chairman,
2024 Host Committee

Zerubbabel's Temple

The name Zerubbabel is very familiar to us, but who exactly was this individual and what did he do?

The name Zerubbabel means “born in Babel” or Babylon, as we know it today. He was the grandson of King Jehoiachin of Judah who, along with his Jewish subjects, was captured by the Babylonian King Nebuchadnezzar and transported to Babylon in 586 BCE. Thus, Zerubbabel was a direct descendant of King David, who had left his son Solomon with the task of completing the First Temple at Jerusalem.

In captivity, Zerubbabel became acquainted with Cyrus, the grandson of Nebuchadnezzar, and when Cyrus ascended to the Persian throne, Zerubbabel approached him, proposing to rebuild the Temple at Jerusalem, Cyrus consented and appointed Zerubbabel as Governor of the Persian province of Judea. He also gave Zerubbabel gold and ordered that all of the gold and silver vessels which Nebuchadnezzar had carried away from the Temple be returned to Zerubbabel and restored to their proper places in the new Temple.

To fully understand history of Zerubbabel's Temple, we need to briefly review

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the Temple of Solomon, or the First Temple, and its destruction. This Temple was completed around 950 BCE, and was the most magnificent building in those times. In current terms, its construction cost approximately \$220B. In 586 BCE, all of Jerusalem, including King Solomon's Temple, was pillaged and burned. This First Temple, adorned with gold shields and all manner of exquisite beauty and wealth was totally stripped bare and utterly destroyed. The ruins remained untouched throughout the 70-year Babylonian Captivity of the Jews.

In 538 BCE, the first wave of former Jewish captives was permitted to return to Jerusalem. They numbered 42,360 and with them they carried the decree from Cyrus to build a new Temple on the site of King Solomon's Temple on Mount Moriah. Very soon after their arrival at Jerusalem, work started.

It took two years to clear the rubble of the former Temple and lay the foundation for Zerubbabel's Temple. Then construction was delayed by the intrigues and active opposition of Samaritan settlers whose friendly overtures masked a hidden hostility. Zerubbabel became discouraged: He had few workmen; his people were being mocked for their efforts; and the labourers were disorganized. As well, as a result of the opposition to the Temple construction, Persia withdrew its support for the project, and for 17 years the temple lay unfinished.

In 520 BCE, the prophets Haggai and Zechariah arrived to support Zerubbabel and to encourage the Jewish community. An interesting quote from Zechariah relates, "in the eighth month, in the second year of Darius, the word of the Lord came to the prophet Zechariah, the son of Berechiah and grandson of Iddo." Each name means:

Zechariah – God remembers;
Berechiah – God blesses; and

Iddo – at the appointed time; or
"God remembers and blesses at the appointed time."

The exhortations of the prophets succeeded in energizing the people and work on the second Temple resumed. The workmen, previously disorganized and mostly impoverished, were united in purpose and properly administered. Construction proceeded unimpeded and five years later the Temple was completed.

Zerubbabel's Temple was dedicated in the sixth year of the reign of Darius, on 12 March 515 BCE, with great fanfare. Some of the most elderly witnesses to this event recalled the grandeur of the former temple, and were dismayed that this Second Temple was smaller and less grandiose of the original one, though there had been far fewer resources and much less manpower to support its construction. Also, Solomon's temple had housed the Ark of the Covenant, lost or burned at the destruction of Jerusalem and never renewed. In addition, at the First Temple's dedication, the altar had been lit by fire from heaven, and the Temple had been filled with the Shekinah, or manifestation of the glory of the Lord. Further missing were the Urim and Thummim, a means of revelation entrusted to the High Priest alone, along with the spirit of prophesy. Attendees at the second temple's dedication witnessed no such miracles. Even so, Haggai prophesied that the Second Temple would one day have a magnificence to outshine the glory of the first.

Interestingly, Zerubbabel is never mentioned in connection with the dedication ceremonies, nor is his name mentioned again after the Book of Ezra, Chapter 5, Verse 1. For this reason, Zerubbabel's Temple is often referred to simply as the "Second Temple". This disappearing act is likely an oversight, as records indicate that Zerubbabel remained the

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Governor of Judah for 57 years or until 481 BCE.

The high priesthood in the new Temple presided for nearly 350 years in the family of Zadok, which had previously filled the chief priest positions in King Solomon's Temple from its dedication in 950 BCE to its destruction in 586 BCE.

Zerubbabel's Temple was repaired and enlarged at various times between its dedication and its destruction during the time of Herod.

Around 366 BCE, the Temple was the scene of the murder of Jesus, the son of Judas, by his brother Johanan, the High Priest. In consequence, it was profanely entered by Bagoses, the Persian Governor of Syria.

In 332 BCE, Alexander the Great is said by Josephus to have offered sacrifices in Zerubbabel's Temple.

Around 300 BCE, Simon the Just, the High Priest, repaired and fortified the temple.

In 217 BCE, Ptolemy Philopater insisted on entering the Holy of Holies but was smitten so that he was carried half-dead from the Temple courts.

In 200 BCE, Antiochus the Great, in return for help given to him by the Jews against the Egyptians, provided materials for building the cloisters and other parts of the Temple, made a grant to provide sacrifices, and decreed that no stranger should enter within the Temple enclosure.

In 168 BCE, Antiochus Epiphanes entered the Temple "proudly"; stripped it of its golden altar, candlesticks, table of showbread and other items; polluted it by offering swine upon the Altar; burned its gates; and pulled down the priests' chambers. It remained

desolate for three years; then, in 165 BCE, Judas Maccabaeus cleansed it and restored it to use. He and his brothers Jonathan and Simon subsequently fortified the sanctuary with high walls and towers.

In 95 BCE, Alexander Jannaeus built a partition wall of wood around the Altar and the Temple so as to separate the court of the priests from that of the people.

When he took Jerusalem in 63 BCE, Pompey slew the priests at the Altar and entered the Holy of Holies, but left the rich treasures intact, and commanded that it be cleansed the next day.

When Herod entered Jerusalem in 37 BCE, some of the Temple cloisters were burned, but he used entreaties, threats and even force to restrain his foreign soldiery from entering the Sanctuary.

In keeping with Haggai's prophecy 500 years earlier, Jesus Christ walked the courts of the temple that Zerubbabel built.

But this Temple was not to last forever, either. Much as the Babylonians destroyed the First Temple, the Romans destroyed the Second Temple and Jerusalem in 70 CE as retaliation for an ongoing Jewish revolt. Zerubbabel's Temple had lasted for a total of 585 years (516 BCE to 70 CE).

III. Bro. Wayne Mac Culloch, 32°
Grand Captain of the Guard
Ottawa Consistory

Staying in Touch

During this pandemic and especially during the severe lockdown currently in place, it is critical that we stay in touch with one another. Calling a friend, even without any specific question or concern, is comforting and also can identify important needs (transportation, groceries, etc.) that should be met.

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