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Still Life with Lobster (c. 1659) by Jan Davidsz de Heem.

Why We Feast: The Feast of Tishri

By ADAM B. OLIVIER 32°
Editor-in-Chief

The Feast of Tishri has its ancient origins in the Jewish feast of Sukkot. Tishri is the seventh month of the Hebrew ecclesiastical calendar; Sukkot normally falls at the end of September or the beginning of October. The names for Sukkot used in the Torah are “Chag HaAsif” which means “Harvest Festival” and “Chag HaSukkot” which translates to “Festival of Booths”.

The “Harvest Festival” is briefly mentioned in Exodus 34 and has to do with the end of the harvest time in Israel. Meanwhile, the “Festival of Booths” is mentioned in Leviticus 23:39, 42-43: “42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, 43 that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.”

The booths mentioned in Leviticus are the temporary dwellings that were used by the Israelites during their 40-year exodus from slavery in Egypt. The feast was established to annually remind the Israelites of the forty years that their ancestors spent wandering in the desert and the protection that God provided for them.

The Feast of Tishri, more commonly referred to as “The Feast of Tabernacles” or “The Feast of the Tabernacle” among Christians, is directly referenced numerous times throughout the old and new testaments of the Holy Bible. The reference most directly relevant to Freemasonry, and the Scottish Rite, is during the official dedication of King Solomon’s Temple in 2 Chronicles 7:8-10:

“8 At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly from the entrance of Hamath to the Brook of Egypt. 9 And on the eighth day they held a sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days. 10 On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the Lord had done for David, for Solomon, and for His people Israel.”

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We Live for Knowledge and Wisdom

By ADAM B. OLIVIER 32°
Editor-in-Chief



Flamarion Egraving (colorized) (1888?) by unknown artist, included in Camille Flammarion’s 1888 book *L’atmosphère : météorologie populaire*.

Throughout all of *Morals and Dogma*, perhaps no chapter is more poetically written by Illustrious Brother Albert Pike 33° than that which covers the 12°, “Master Architect”. Brother Pike’s writings in this chapter extensively cover wisdom and knowledge in several different contexts, most specifically in the context of God and why our own attitudes can determine who we are in life.

God, to a Mason, is whomever they see as the Grand Architect of the Universe. It is critical that a man who wishes to become a Mason, and that a man who is a Freemason, truly believe in a supreme deity. This is, of course, for the specific reason we know in the Blue Lodge, but also because Atheism sets a clear path to cynical thought.

“Believe that there is a God; that He is our father; that He has a paternal interest in our welfare and improvement; that He has given us powers, by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself – believe this, as every Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourselves cheerfully, hope steadfastly, and be conquerors in the great struggle of life. Take away any one of these principles, and what remains for us?” Brother Pike wrote.

He further wrote that, “The religious faith thus taught by Masonry is indispensable to the attainment of the great ends of life; and must therefore have been designed to be a part of it.”

Brother Pike, in his opinion, wrote that a lack of faith in God would more easily lead a man to apathy, which has compounding consequences. In the mind of a man without faith in God, good and evil could become indifferent, justifications could be made for dishonesty and stealing, and the man could fall into a cynical spiral where life has no meaning and he is doomed to the despair of living a life without any true purpose because in the end, nothing matters.

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Continued from front, "Why We Feast: The Feast of Tishri".

In 1866, the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States declared by statute that the Feast of Tabernacles is the Feast Day of the Lodge of Perfection, and thus Feast of Tishri then became an obligatory observance by Scottish Rite valleys in the Southern Jurisdiction.



"Die Logenbrüder" (c. 1899) by Brother Franz Heinrich Louis Corinth.

The Scottish Rite commemorates the Feast of Tishri so that Scottish Rite Masons celebrate the spirit of fellowship among the brethren and more deeply recognize the importance of fraternity, without which, they would be doomed to isolation.

"The Scottish Rite Ritual Monitor and Guide, Third Edition" by Illustrious Brother Arturo de Hoyos 33°, Grand Cross, deftly describes the meaning of The Feast of Tishri as a celebration for the Scottish Rite:

"Finally, the law, legend, peace, equality, unity and fellowship of the Feast of Tishri combine to make this the Masonic feast of feasts. At the reflection table, all men – Jew, Christian, Muslim, Buddhist, and others – join in a common voice of thanksgiving where every man can share his gratitude and express his sincere thanks to Him who made all things. The Deity has given us life, the strength to live it fully, and the joy of sharing the beauty and goodness of His creation with our fellowmen. Most of all, He has given us freedom."

Announcements

2022-2023 Capital Campaign

Join us in building the Next Chapter of the Houston Scottish Rite's Library Story by contributing to the expansion of the main library shelves. Donations of all sizes welcome!

With a minimum donation of **\$500**: You will have a bookshelf dedicated to you or someone you admire. A nameplate will be engraved and placed on a bookshelf in the Main Library.

Minimum donation of **\$100**: You will receive an Architect's Circle kit (limited supply!) including: Architect's Circle Commemorative Book Bag, Architect's Circle pen, Architect's Circle Certificate, and a book from the Premium book list.

Minimum donation of **\$50**: You will receive an Architect's Circle pen, and a Book from the Premium book list.

Minimum donation of **\$25**: You will receive a book from the Premium book list.

For more info visit www.HoustonScottishRite.org and click "Education Foundation" under the "Philanthropy" tab.

Per Capita Program

The endowed, life members, and dues exempt members are encouraged to donate \$30 or more per year to offset their per capita membership assessment. Donations can be made through the Valley's website at: www.HoustonScottishRite.org.

Click "Dues Donations and Meal Fees" under the "Membership" tab.

Continued from front, "We Live for Knowledge and Wisdom."

Brother Pike goes on to discuss, at length, why a person's state of mind is who they are. For example, a king that makes no attempt to inspire his people, has no love for his country, puts no faith in God, sulks around his grand palace, and drinks himself to death is a king in name-only while a brave man that leads and protects members of his community, provides for his family, and keeps a positive outlook on his simple life is more of a king than the first man will ever be.

Furthermore, the value of the mind itself is rarely discussed. A person can judge a man by what he is wearing, or what he looks like, or what kind of cologne he has on, but the most important part of a man is in the mind and soul. Stored within a man's heart are his passions, his core beliefs, his memories, his justifications, his faults, and everything that he stands for and is willing to fight against. When a man is not focused on surviving and he has the luxury of thinking, he should dedicate a portion of his time to better understand how the world around him works and how he can use that to the advantage of himself and his kin.

"Men do not feel the worth of their own souls," Brother Pike wrote. "They are proud of their mental powers; but their intrinsic, inner, infinite worth of their own minds they do not perceive. The poor man, admitted to a palace, feels, lofty and immortal being as he is, like a mere ordinary thing amid the splendors that surround him. He sees the carriage of wealth roll by him, and forgets the intrinsic and eternal dignity of his own mind in a poor and degrading envy, and feels as an humbler creature, because others are above him, not in mind, but in mensuration. Men respect themselves, according as they are more wealthy, higher in rank or office, loftier in the world's opinion, able to command more votes, more the favorites of the people or of Power.

"The difference among men is not so much in their nature and intrinsic power, as in the faculty of communication. Some have the capacity of uttering and embodying in words their thoughts. All men, more or less, feel those thoughts. The glory of genius and the rapture of virtue, when rightly revealed, are diffused and shared among unnumbered minds. When eloquence and poetry speak; when those glorious arts, statuary, painting, and music take audible or visible shape; when patriotism, charity, and virtue speak with a thrilling potency, the hearts of thousands glow with a kindred joy and ecstasy."

At the very least, if a man believes in God, he should know that his life has purpose and that he can live a meaningful life that not only takes him on an adventure that will last the better part of a century, or maybe more, but also allow him to possibly raise a family and help his fellow man along the way.

To live life is to strive to find more knowledge and gain more wisdom. The more that we know about the world, and how to handle the world, the easier we can live in it and help others along the way.

Photo From October Reunion



Kitchen crew preparing lunch and engaging in fellowship.

Contributing to *The Houston Valley Herald*

If you are interested, contact Brother Adam B. Olivier 32° at HoustonValleyHerald@gmail.com if you wish to contribute articles or pictures for future issues of *The Houston Valley Herald*.