



The Rite Word

From the Venerable Master

The strength of the Constitution lies entirely in the determination of each citizen to defend it.

— Albert Einstein

Comments on Participation, Civility and Leadership - Reflection, Relevance & Renaissance.

How luckily, we are to be in a Scottish Rite Valley that participates to the degree that we do, in our own Valleys, other bodies and Masonry in General. I was driving home from our Stated meeting thinking about what we have accomplished as a Valley in this last year and how much to look forward to. Recent events going through my mind were having MW Arthur Wise for a festival dinner. Having the Grand Master of California at a dinner has been a nearly annual event for the Valley as I can remember in my short time in the Scottish Rite. Coming up this month is visit and dinner for Ill. James D. Cole, 33° our Sovereign Grand Commander & SGIG at-Large at our Stated Meeting. This will be the second time I have had the honor of being at a dinner with the Sovereign Grand Commander for the Southern Jurisdiction. When I became a Mason and was learning about the various parts and organization of Masonry, I never thought that I would have the opportunity to have these types of experiences. These are possible because our Valley is engaged.

I was in a conversation at dinner a Brother who was telling me the story of how he moved to a new town and a Mason from the local lodge knocked on his door and said welcome to the community and then invited him to the lodge. In that same conversation, he asked if this brother could take over in the South. It is an inter-



esting time we live in that we have so many Masonic bodies and offices treading water for so very long. We all have had these requests and more often than not, we step in and help out for the good of the Craft and will continue to do so until such a time as Masonry returns to full ranks and participation. It made me think though, what makes a successful organization. How does it exist and grow. I came up with a few thoughts & opinions, I would like to share with you.

Successful Organizations are made of people, people that participate, treat each other with a measure of civility and as a group are provided a purpose and direction.

Participation -organizations are made of members, the strength of any organization is measured by a few things. One is the quantity & quality of the participation of its members. It is people that make an organization, make it move, become successful. This is an ongoing thing, to never stop bringing new people into an organization as there is always attrition, that is the nature of time and mankind.

Civility - The respect the members have each other and for the common goals of the organization. After all, why be in a group of people anyway? It seems important to remember that it isn't necessarily to agree with them, but perhaps more importantly to respect their opinions and even learn from them. One of those interesting moments when Form is more important than Content, or perhaps more actually it is the Form that allows the Content to exist. I myself often feel that it is good to talk to someone that I don't necessarily agree with, it provides me with the opportunity to examine my own beliefs. Who knows, I might change my mind. In

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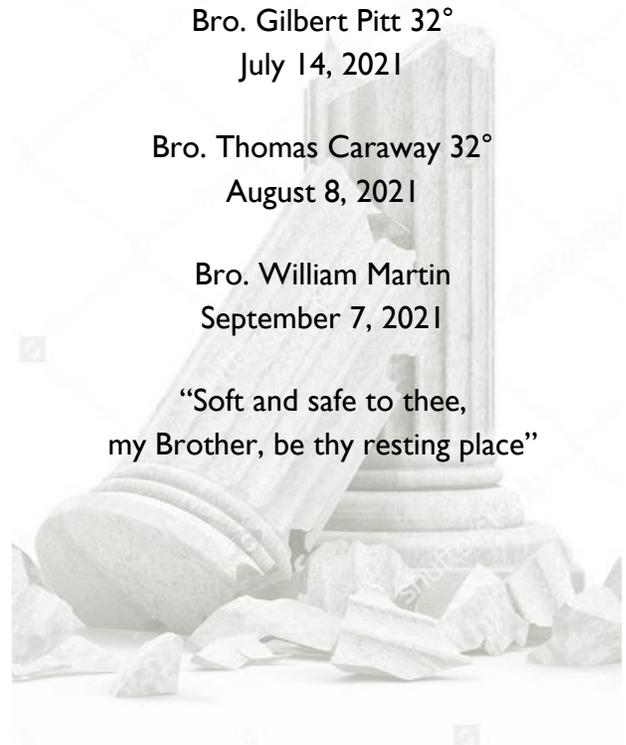
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"Soft and safe to thee,
my Brother, be thy resting place"



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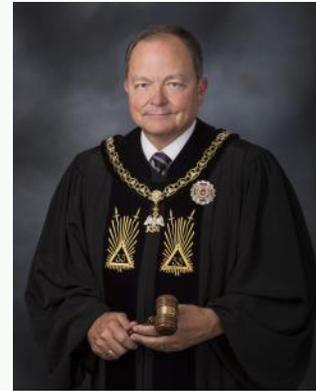
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Ill. James Cole 33°
Sovereign Grand Commander
Supreme Council A.A.S.R.
Washington, D.C.



Ill. Frank Loui, 33° P.G.M.
Sovereign Grand Inspector
General in California,
Ancient & Accepted Scottish Rite
Southern Jurisdiction, U.S.A.

The Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of San Jose, in the Orient of California, acknowledge and yield all 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 Degree of the Ancient and Accepted Scottish Rite of freemasonry for the Southern Jurisdiction of the United States of America.

From the Wise Master

My first message this year spoke of the Aleph-Tav in the first Hebrew sentence of Genesis: The beginning and the end were part of the creation. I have used parts of Genesis, Exodus and Revelation in my messages so far. Now let's focus on something toward the end yet still in the middle.



The Bible book Matthew lays out a history of events in the Messianic age; and how the Messiah was to fulfill the law, not to abolish it. The law spoken of here is the 613 Mitzvah contained in the Torah. It is interesting to think that the Catholic Church has over 4000 laws based on the accounts of Matthew, Luke and John.

I'm going to focus on chapter 5 in this writing. It speaks of the law, anger, lust, divorce, oaths, retaliation, love your enemies, and of salt and light.

Let's zero in on chapter 5:13: "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet."

What salt in Masonry, The Scottish rite, The York Rite, or any other organization gives it flavor? Some seek our degrees only out of curiosity and there was never a taste to deliver to that person. But what about the person who tastes it but the flavor of salt fades. What is that salt that faded and left no taste; to the point where dues go unpaid and the person is lost? Is it that individual Masons do not project that salt in their actions and deeds: Therefore providing a base of falsehood to our candidates and members? Do we walk the talk?

Ritual or lessons delivered without heart and emphasis are just words and a good coach can add the needed salt. But then again adding salt after the dish has been set on the table is only to the taste of

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From the Commander of Kadosh

In anticipation of the Grand Commander's visit to our Valley this month, I was reading a bit about the Supreme Council of the Southern Jurisdiction and its origin/beginnings. I found a most interesting book review of "Eleven Gentlemen of Charleston" which from the review by the Kansas City Scottish Rite looks like an interesting and informative read focusing on the eleven gentlemen who Brother Albert Pike credits for the origination of our beloved Scottish Rite.



In May of 1801, the Supreme Council of the 33rd Degree for the United States of America was opened with high honors of Masonry by Brothers John Mitchell our first Grand Commander and Frederic Dalcho Sovereign Grand Inspector in the Shepard's Tavern at the corner of Broad and Church streets in Charleston, S.C. During 1802, the whole number of Grand Inspectors General was completed.

That whole number was nine. Though the register in 1802 listed nine members the Manifesto listed two others as having been members. The two being Comte de Grasse and Jean Baptiste Delaroque. These two had been designated by the Supreme Council in 1802 as Grand Commander and Lt. Grand Commander for a Supreme Council in the French West Indies. As they could not serve in Charleston their names were omitted in its Register of 1802. But since recognized by the Supreme Council as original members bringing the number to 11. I think a brief word on the two who opened the May 30, 1801 Council is warranted.

Colonel John Mitchell (1741-1816) was born in Ireland and came to America at an early age. He was the Deputy Quartermaster General in the Continental Army. In an article by Ill McDonald Burbidge, 33rd Degree, he relates how Colonel Mitchell in his capacity as Deputy Quartermaster provided for the material needs of both General Washington and his wife Martha in the winter of 1778. Records indicate that Brother Mitchell was initiated in Ulster Lodge No. 8 in Charleston. The exact date is uncertain but is circa 1784. Later he was a member of several lodges in South Carolina. In 1789 -90 he was the Junior Grand Warden of the Grand Lodge of South Carolina and in 1799-1800 he was the Deputy Grand Master. In April 1795, Brother Mitchell had received a patent from Barend Moses Spitzer the Deputy Inspector General of the Order of the Royal Secret that gave him the authority to create a Lodge of Perfection and several councils and chapters wherever such councils and chapters might be needed.

Dr. Frederich Dalcho (1770-1836) a Prussian and native of London, England was a physician/surgeon by profession. He served in the Continental Army for a short period of time at Fort Johnson on James

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From the Master of Kadosh

I hope everyone is doing well and in good health. It seems that the days are going by quicker as the year approaches to a close. I am truly exhilarated and hopeful for the Reunion we are going to be hosting later this month for our candidates. I was fortunate enough to be able to see a preview of the new AV materials we are going to be utilizing for our upcoming degrees which looks like a work of art by itself. I was ecstatic to see familiar faces on the materials, I'm pretty sure you are going to be as well, but you are going to have to attend the Reunion to see for yourself.



One of the draws that made me interested on Freemasonry were the symbols and what they meant. If you take a stroll around Union Square in downtown San Francisco, there are countless street signs, brand names, promotions plastered all around bombarding your consciousness with information you don't necessarily need at that moment, but they are there. Gleaming bright neon lights that would leak through the seams of your closed eyelids even in the middle of the evening. In modern times, signs and symbols can be interpreted to convey a message not just in Freemasonry, but also in our daily lives. A fictional character named Robert Langdon who is a university professor created by the author Dan Brown said that "Symbols carry a different meaning in a different setting", then, what if those symbols were on the ground, and stretches miles and miles across a dry desert in the middle of nowhere, what would they possibly mean and who were they for? Join me as we take a glimpse of the ancient wonder known as the Nasca lines.

Runway in the desert. The enigma of the crop circles in England drew thousands of people from all around the world including other parts of Europe, Japan, China, Australia, South America and even the US to witness and experience for themselves the vast and intricate designs that materialize overnight. But we need to ask the question of how, and why they were made. The earliest record of these mysterious patterns were from 17th century illustrations made by abbey monks. Crop circles are found all over the world but the highest concentration is found in Wiltshire county located about 100 miles Southwest of London, which is coincidentally, the same place where the world famous Stonehenge is found. People flock to a local pub known as "The Barge Inn" to know more about these enigmatic patterns on the ground. Some believe that the patterns were made by other worldly beings, some believe that they were made by supernatural forces. In my opinion, they are modern works of art.

Halfway around the world in Peru, South America, a different kind of symbols are found in the middle of nowhere, located about 260 miles from the capital of Lima. A trapezoidal line embedded in the desert is reminiscent of a runway of an international airport that stretches more than 180 feet wide and more than 6000 feet long, this is only one of the thousands of pat-

terns that can be seen in this location. Modern scientists and historians label these as Geoglyphs, many of said Geoglyphs form symmetrical and geometric patterns overlapping each other in the vast, barren wasteland of the desert. Some of these also form a menagerie of animal patterns that are so big, they can only be admired in the air with a plane. The patterns illustrates an Orca whale, a curly-tailed monkey, a delicate humming bird, a fierce condor, and a monstrous spider. There's also a glyph that resembles a humanoid figure labeled by scientists as "The Astronaut". The Nasca lines are too big of a scale to be recognized with one's eyes on ground level, they remained a secret until the first commercial flights cross the remote plains of Peru back in the 1930's. But the question begs to differ, how were these perfect lines and patterns be constructed thousands of years before mankind first took flight without seeing it's whole entirety?

Now let's ask the question why. Why were they built? A German mathematician named Maria Reiche who spent her entire life studying the lines for decades believed that the Nasca lines were aligned with the solstices and a record of major astronomical events. She was the first to discover, study, measure, catalogue, and preserve many of the Nasca lines. Maria Reiche's work has brought the lines worldwide recognition. Sadly, Reiche passed away in 1998 still trying to prove the link of the lines with her astronomical calculations with her last breath. The house where she lived is now part of a museum dedicated to her memory. One of Reiche's achievements is that the Nasca lines were protected under UNESCO as a world heritage site.

Until this day, scientists and historians still don't agree which ancient civilization built the lines, how, and for what purpose.

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the person receiving it. We must deliver our work with full flavor or it means nothing; and will be trampled under feet.

For me in the Scottish rite the salt was in the 29th and 30th degrees. I am on both degree teams and I do my best to make sure the flavor I would seek is what I deliver. We all need to think of our degrees this way. We also need to think about how nice it would be to deliver more salt and regenerate the degree teams.

Thirtieth Degree, Knight Kadosh — Part I

Now we will look at the final degree of the Council of Kadosh. But first let us first review the meaning of the word.

The Hebrew word () שׁוֹדֵשׁ, dalet, shin) or Kadosh (accent on the "dosh" and pronounced with a long O) relates to the English word, Holy.

As a noun, Kadosh is a summation of God's uncreated transcendence and majesty, His state of being other, and separate from, everything else. For humans, Kadosh can refer to the sum of all the goodness and worthwhileness of life.

As a verb, Kadosh means to set apart to the service of God. That may include purification from sin and its results, or to impart or assign sacredness, inviolability, or respect to someone or something.

The prophet Isaiah related a vision about this topic: "I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: 'Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.'

"At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. 'Woe to me!' I cried. 'I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.' Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, 'See, this has touched your lips; your guilt is taken away and your sin atoned for.'" (Isaiah 6:1-7, NIV)

Knight Kadosh Degree

The Knight Kadosh degree, in its full form, has a cast of 12 speaking parts and 16 non-speaking parts. The presiding officer is called the Preceptor, and the meeting place is called a Preceptory. Members are addressed by the title of their office or as "Sir" followed by their given name, such as "Sir John". Nobody wears an apron. Instead they wear a white tunic over a black mantle, a wide brimmed hat with plume of red ostrich feathers, and armed with a sword and dagger.

The symbols of the Knights Kadosh include the two-headed eagle, the Beauseant, and the Teutonic cross. The double-headed eagle has a long history, one we will discuss in a separate article.

The Beauseant is a square or swallow-tailed flag of two colors, the upper half black and the lower half white. It was the battle flag of the Knights Templar in the 12th and 13th centuries. The colors stood for the Templar's ferocity towards their enemies (black) and their kindness towards their friends (white). On the battlefield, no brother was permitted, on pain of expulsion from the order, to leave the fight so long as at least one Beauseant was still flying.

The Teutonic (Germanic) Order, was founded by Holy Roman Emperor Henry VI as a Catholic religious order in 1191, in the city of Acre, which was then part of the Kingdom of Jerusalem. Their emblem was the Teutonic cross, which has arms of equal lengths and crossbars at the ends of each arm. Or you could describe it as consisting of four tau (T shaped) crosses.

The mission of the Teutonic Knights was similar to that of the Templars and Hospitallers: aiding pilgrims and fighting against Muslim armies. Mod-

ern versions of these three orders still exist today, each with a complex and somewhat tenuous connection to the original.

Ceremony of Knighthood

The ceremony begins when the Expert leads the Candidate into the Preceptory. The Expert explains that to become a Knight Kadosh, a Candidate must take solemn obligations and expose himself to trouble and danger. He will be on watch when he wishes to sleep, endure fatigue when he wishes to rest, to suffer hunger and thirst when he longs for food and drink, and to obey the orders of his superiors. "Do you still desire to be admitted into our Order?" He answers, "Yes".

The Expert explains while in previous degrees, he was known as a Candidate, in this degree, he will be called "Aspirant", because that title expresses the aspiration or yearning of the soul for new knowledge.

The Preceptor asks the Aspirant if he is willing to take the three-fold vow of obedience, temperance, and fidelity. He is. Before he can do so, he must undergo a trial. The Deacons clothe the Aspirant in a gray tunic with a sword belt and dagger. They place him in the first apartment, where the Preceptor warns him, "Whatever occurs, do not leave your seat. If you do, the greatest dangers await you".

First Apartment

The first apartment is a dark mausoleum with coffins and three human skulls on display. The skull on the left wears a triple tiara like the pope. The one in the middle has a wreath of laurel and amaranth, symbolizing a hero. The one on the right has a regal crown adorned with the fleurs-de-lys (lily flower) like the king of France.

The Preceptor notes how these ghastly remains were once like the Aspirant, men who loved, hated, labored, and were moved by joy, sorrow, and all the passions of humanity. He advises the Aspirant to set his house in order, for life passes with every breath, death tracks every man like a bloodhound, and even now it at his side.

He explains that here we see a mystery that is hidden. The darkness, gloom, and relics of the dead are not vulgar devices to create senseless terror. Their purpose is more that teaching mortality. They embody the story of the human race, a constantly occurring tragedy of murdered innocence and guilty power. He has the Aspirant read aloud the words that now appear:

"He who overcomes the dread of death shall ascend above the terrestrial sphere and be entitled to initiation into the Greater Mysteries."

Below this statement are three mysterious characters, which translate to J. B. M. and stand for "Jacobus Burgundus Molensis", the Latinized name of Jacques de Molay. We will learn more about him later in the ceremony.

The Preceptor warns, "If you cannot overcome the fear of death, you should arise and depart! If you enter but do not complete your journey, you will wish you had never been born. He asks, "Are you prepared to undergo the trials that await?" The Aspirant is.

The Preceptor warns, "Arm yourself with courage. Serious question will be asked. In order to avoid a fatal error, only answer with these words: 'I wish to proceed'. You now hold your fate in your own hands." The Preceptor steps out of the tomb.

Suddenly from a coffin an obviously dead knight slowly rises up. He asks the Aspirant, "Who are you? What do you want? Have you come here to disturb my repose?" The Aspirant replies, as he was just told, "I wish to proceed".

The dead knight exclaims, "You fool! So they told me to answer, and this is the state to which my folly brought me. You know not what you seek. Flee! Escape! It is not yet too late to avoid the doom that awaits you. Flee afar off and do not look back! Do you not fear death?" Again the Aspirant replies, "I wish to proceed".

The dead knight continues, "I also had that stupid phrase by heart. I did proceed and here I am. Leap back from the edge of the abyss! If your soul is not pure as crystal and your courage true, your destruction is inevitable. Go back! Be warned!"

When the Aspirant again replies, "I wish to proceed", the dead knight says, "Proceed then, since you will not be warned. Let your blood be upon your own head." Then he quietly lays back down and resumes his repose.

Suddenly, with a loud noise, the door flies open, and we see the Preceptor, with a lamp in his left hand and a dagger in his right. Right behind him is the Herald-at-Arms with an axe, ready to strike. Lightening flashes and the Herald slams the door shut.

The Preceptor tells the Aspirant, "Listen well, for we shall now speak plainly. The duties you are about to assume are serious and real. We offer you, for the last time, the opportunity to withdraw. What is your decision?"

The Aspirant replies, "I wish to proceed". So the Preceptor dictates the first vow:

First Vow

In the presence of God and this holy relic wreathed in laurel (one of the skulls), I do solemnly vow that: I will be governed by all the rules and regulations of the order of Knights Kadosh; they shall be my law and its principles my creed. I will be temperate in all things, subdue my appetites and control my evil tendencies. I will be faithful to the Order, keeping the secrets of the Kadosh and revealing them to none unlawfully."

The Preceptor asks, "Do you so assent? If so, answer in your own words (that is, don't just say "I wish to proceed".) The Aspirant responds in the affirmative. The Captain of the Host enters the mausoleum, takes the Aspirant by the arm and says, "Your choice has been made, and whatever your destiny may be, it can no longer be avoided." He conducts the Aspirant into the second apartment.

Second Apartment

The second apartment has white hangings and two altars. Above and behind them is a two-headed eagle, one side of the eagle is black and the other white.

At one altar is the Hierophant, who wears a long white robe and sports a matching long white beard. His face is veiled. At the other altar is the Sacrificer, wearing a green robe and a crown of mistletoe (an evergreen plant) on his head. His face is also veiled.

A Hierophant is a person who interprets sacred mysteries or esoteric principles. They part of the mystic ceremonies in ancient Greece. In Blue Lodge ritual, the Senior Deacon performs a comparable role.

As the Aspirant approaches, the Hierophant enquires, "What does this person desire?" Speaking for the Aspirant, the Captain of the Host answers, "He is a knight who, having overcome the fear of death, aspires to be admitted into the Order of the Knights of Kadosh, or Knights of the Poor Fellow-Soldiery of the Temple of Solomon (this is a reference to the original Knights Templar). He has endured, without faltering, the preparatory trial and is resolved to proceed."

The Hierophant responds, "Since the Aspirant has demonstrated his resolve to seek initiation, I will allow him to proceed." With solemn music in the background, a voice is heard saying:

"Do unto others as you would have men do unto you (See Luke 6:31).

Adore the Supreme Being and pay Him homage with a worship free of superstition.

Strive not to be better than others but to be better than yourself.

Seek not the faults of other men, rather search diligently for their virtues.

Know that adversity is but an opportunity to practice virtue."

Now the Preceptor addresses the Aspirant. "My Brother, the words that you have just heard are among the duties of a philosopher and a true Knight Kadosh. You desire to be united with an Order, which has labored for more than six hundred years with a single end in view. Yet this Order has had only partial success. You have been prepared for membership in this Order to some extent in other Degrees..."

Before we continue with the Preceptor's address, we need to look at a few key words. We see the role of philosopher in connection with knighthood. Philosophy, literally "the love of wisdom", seems unexpected to service in armed conflict that a knight experiences. At the time of the Crusades, few knights, despite their noble birth, could even read. How can somebody who can't read study the works of Plato? Of course, most people today can read, but they have not studied Plato, either.

The Preceptor reviews the story of Hiram Abiff and the additions to his legend found in the Lodge of Perfection degrees of the Scottish Rite, and confirms that the drama was an allegory, not actual history.

He then elaborates on the mission of the Knights Kadosh, the avenging of a great crime: the unwarranted destruction of the Order of Knights Templar, theft of its properties, and murder of its leaders and members. Of course, the individuals involved in those events though infamous, are long dead.

The Knights Kadosh strive to emulate the nine French knights who dedicated themselves to the protection of pilgrims traveling to the Holy Land during the Crusades. That corps of nine knights went onto become a great order of soldiers (Knights Templar) who saw action against the Saracens (Muslim Arabs) in

Palestine and Syria, and against the Moors (Muslim inhabitants of the North Africa, the Iberian Peninsula, Sicily, and Malta) in Spain.

Now the Orator speaks, "Whether the Crusades were motivated by pure ideals or the greed of kings, only the dead now know. We must glean from the past the best examples and make a history a metaphor for the best (and worst) that man can be. We sometimes impart to me virtue and honor they never had. We must not delude ourselves into thinking that the many legends we recount are necessarily true. We speak in the language of symbols and the discerning mind will understand the difference."

The Chancellor adds, "The Crusades have long past and the enemies of our Order have changed their character. They no longer pose a threat against freedom of thought as they once did. Today the Knights Kadosh, and the Scottish Rite in general, continue to war against oppression, injustice, and usurpation. We labor to free men from their own ignorance, prejudice, and error. Those three vices lead to the bondage of despotism and enslavement by spiritual tyranny." He asks the Aspirant, "Are you willing to do this in reality and not just merely in pretense or words?" The Aspirant responds, "I am".

Second Vow

The Hierophant recites the second vow: "After due warning and sincere reflection, I do solemnly and sincerely vow faithfully to devote myself to the objects of the order of the Kadosh and zealously to maintain them by such means as shall be ordered by competent authority. I accept the Apostolate of Truth and the Rights of Man. I will do my duty as true Kadosh should. So help me God." He asks the Aspirant, "Do you assent?" He responds, "I do".

The Hierophant explains, "We do not here revive the ancient custom of sacrificing to the gods as a means of gaining their favor. We do not mistake the symbol for this thing symbolized. Therefore, as a profound act of veneration and as an expression of your faith in the one God, you will join me in burning incense of this altar of perfumes."

Next, the Hierophant places incense on the hot coals, then the Aspirant does the same. Then the Hierophant prays, "Oh Omnipotent and Infinite Wisdom and Reason! Accept the love and reverence which we endeavor to express by the incense and these words. Created to know and love the Truth, the human soul finds in You alone that which can satisfy its aspirations. Amen! So mote is be!" He directs the Aspirant to go to the Altar of Sacrifices.

The Aspirant approaches the other altar, where the Sacrificer explains, "This is the altar of Masonry. On it we offer no sacrifices to God or burn the fruits of the earth or the flesh of animals in adoration of Him. Fire was the ancient symbol of purification and one of the tests of initiation. In this fire, symbol of the Deity as well as of zeal and truth, we sacrifice to Masonry."

The Sacrificer hands the Aspirant a cup filled with a mixture of perfume and a resin in the form of pellets, and says, "If you are willing to sacrifice you weakness and passions, in completion of your second vow, repeat after me:

"Upon the altar of Masonry and the Kadosh, I sacrifice [he puts in one pellet]. I sacrifice my vanity, pride, jealousy, envy, and private grievances to the good of the Order and my Brethren [he puts in another pellet]. I sacrifice all vicious passions and sensual appetites that are unworthy of a good Mason and Knight Kadosh [he puts in one more pellet]. Amen [he puts in a final pellet]."

At this point, the Sacrificer throws on a few more pellets, which produces

a modest cloud of smoke.

Then the Commander says, "But one trial remains. I place you in the charge of the Chaplain, for that which awaits you can give no hope but God's eternal mercy."

Continued in the next issue.



Military Recognition Night November 9, 2021

Please join us for this special, patriotic Stated Meeting Dinner to honor the service and sacrifices made by our military to help assure our freedom.

During the evening we will recognize two members of our military who have made valuable contributions to their respective services and to the Reserve Officers Training (ROTC) programs in our Scottish Rite Valley. All past and present military members will be recognized by service affiliation as their service song is played.

Wear your service awards and decorations if you wish. Come out a greet our military guests from both the high school Junior ROTC and university ROTC programs and personally thank them for their service to our great country.

50 Year Presentation

Join as Ill. Richard Fisher receives his 50 year Masonic Pin on November 6, 2021 at 10AM at the Texas Lodge in San Juan Bautista. For more information contact Ill Fisher.

33° Patent Presentation



Aviana is a bright, fun, and charismatic 5-year-old girl who has been seen at the San Jose Scottish Rite Childhood Speech and Language Clinic for a phonological disorder. Aviana is making fantastic progress toward her speech and language goals. She is a hard worker and loves to have fun too! She started kindergarten this fall and enjoys arts and crafts, Legos, and LOL dolls. Aviana is spunky and fun! She is such a joy to work with!



Aviana's parents contacted our clinic as her speech wasn't clear. Her mother reported that she was starting to become frustrated when others couldn't understand her. She presented with a variety of phonological processes that were impacting intelligibility. One of the phonological processes we have been targeting in therapy session is velar fronting. Velar fronting is a phonological process that is normal in children until 3 years of age in which they substitute a "t" or "d" sound for a "k" or "g" sound. Thus, a word like "car" is pronounced "tar" or a word like "good" is produced as "dood".

Aviana's speech and language therapy has focused on diminishing the velar fronting using a phonological approach with minimal pair words. The goal of using minimal pair words is to show a child that how they say a word determines the meaning. Minimal pair words differ only by one sound, such as "can" and "tan" or "cake" and "take". This systematic approach helps a child understand that their meaning changes based on the sounds used. It can take time for this understanding to click with a child. Aviana is making wonderful gains with this process. We are excited for Aviana's continued progress toward her speech and language goals and look forward to more fun during our therapy sessions together! Congratulations, Aviana, on all you have accomplished so far!

From the Chief Knight

Hope all is well with all of you.

The Knights of St. Andrew are in full swing again. With that being said. If any lodge would like KSA to perform flag detail for either a Hiram Award or any other event please let us know.

Within five months lodge installations will be starting up, and you would like KSA to do the flag detail please let us know so that we can put it on our calendar. You can text me on my cell at (669) 888-6423. We hope to hear from all of you soon.

Kaleo Dagne



KCCH Patent Presentation



Stated Meeting Menu Tuesday

October 12, 2021

(Vegetarian Entrée by REQUEST ONLY call the office, by October 8th)

Register at <https://buytickets.at/sanjosecottishrite/551698>

Or Call the Office at 408-978-7483 & make your reservations!

- Assorted Appetizers
- Green Salad
- Sherry Chicken
- Mashed Potatoes
- Mixed Vegetables
- Dessert

Continued from Page 4

Island, South Carolina. It is thought that Brother Dalcho was initiated in 1792 in Hiram Lodge No. 2 an Ancient York Rite Lodge located in Savannah Georgia. In 1801 he formed a medical partnership with Dr. Isaac Auld, another of the 11 original members. He served as the first Lt. Commander of the Supreme Council and later as the Grand Commander. Brother Dalcho was regarded as an outstanding orator and author. In 1807 he published a First Edition of Ahiman Rezon the book of Constitutions for the Antient Grand Lodge of England. He became an editor of the Charleston Courier and left his medical practice to enter the Episcopal Ministry – becoming a deacon in 1814 and ordained in 1819.

I will leave it to the reader to research, as he or she wants, further information on these two founders and the other 9. I trust that in so doing so, you will find all the “Gentlemen of Charleston” most interesting with many accomplishments in their public and Masonic works worthy of exploration.

Charles B Cowden

its simple form though, we come to Lodge because we want to, we like to, we want to see our brothers and we want to participate, largely because of how we treat each other.

Direction - An organization needs direction, that is often defined by a purpose. Where are we going, what are we doing, what is our purpose. These ideals are defined and refined by leadership. Without strong leadership that can take it's self out of the day to day and ask are we successful, do we accomplish our goals as an organization, are we breaking new ground and moving ahead.

These are exceptional interesting when examined against the backdrop of our experiences with the many masonic organizations we belong to or attend. I personally enjoy my participation in our Valley because of what we do and who we are. We are the type of Masons that want to make a difference, to accomplish something not just for society, but ourselves. To learn and grow. Each of us are in several organizations and some are successful, but many are not. They are place holders where the few keep the fires lite in the hope that someday the organization might have enough people interested in it to bring it back to the forefront of its lost relevance.

A recent pre meal prayer at a dinner I attended included not only the normal, appropriate, and spiritual reflections but comments on the times we are currently experiencing as well. The Prelate talked about our service people that protect us, the impact and experience our population is taking with respect to COVID but also interestingly, a reflection on the Constitution of our society. This I find most important in a prayer as these elements are truly in our life each day. Especially so for the Constitution, as it is the cornerstone of our system of government and as such what allows our Society to exist and to grow. Perhaps again, it is the Form that creates the space for Content. Also, interestingly, in the case of the of our Constitution and how it is written- it contains in it provisions for self-reflection. Each day in the news, chambers of congress, courts, and common conversations, our Constitution is quoted, considered and examined for its appropriateness and more importantly it's relevance today in the very society it created. Notable of this was an additional opinion in the same dinner where the Constitution was said and considered as 'just the best of what we have'. I would say that this was well said. It is not only the best of what we have but by its very nature, it is the best example of what we are as a society and what we will continue to be and perhaps more importantly what we have yet to become. I find this examination of Reflection, Relevance & Renaissance of Society & Masonry and important tool to understand our path forward in the uncertain times.

“How good and thoughtful he is; the world seems full of good men--even if there are monsters in it.”

— Bram Stoker, Dracula

Mark Burger

III. Roger Bibb 33° Class

October 15, 22, 23 and 26, 2021



ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY,
SOUTHERN JURISDICTION, U. S. A.

Petition for Degrees

(Full) Name: _____
FIRST NAME MIDDLE NAME LAST NAME DATE

Street Address: _____ City: _____

State: _____ Zip Code: _____

Home Phone: (____) _____ Work Phone: (____) _____ Cell Phone: (____) _____

Month, Day, and Year of Birth: _____

City, State, Country of Birth: _____

Are you a US Citizen? YES NO If "No", where are you a citizen? _____

E-Mail Address: _____ Wife/Partner's Name: _____

Years as M.M.: ____ Blue Lodge Name _____ No. _____

Lodge City and State: _____

Date and Place Raised: _____

Occupation: _____ Employer Name: _____

Have you ever previously petitioned for any Scottish Rite Degrees? YES NO

Hat Size: ____ (example: "7 1/8")

"I, the above named and below signed, confirm a belief in a Supreme Being, the inculcation of patriotism, respect for law and order, and an undying loyalty to the principles of civil and religious liberty, and the forbearance of a state sponsored religion, principles embodied by the Founding Fathers of the United States of America. I respectfully petition to receive the 4th through 32nd Degrees of the Ancient and Accepted Scottish Rite. I am currently a Master Mason in good standing."

_____	Degree Fee	Spring	Fall
<i>Candidate's Signature</i>		\$150	\$150
_____	Annual Dues	\$50	\$0 (For Current Year)
1st Sponsor PRINTED NAME			
_____	Total Due:	\$200	\$150
<i>1st Sponsor Signature</i>			

2nd Sponsor PRINTED NAME _____ I hereby authorize the San Jose Scottish Rite to charge \$ _____
 to Credit Card # _____ CVC _____

2nd Sponsor Signature Expiration Date ____ / ____

(Return Petition to Valley General Secretary's Office)

Signature of authorized card holder



THE RITE WORD

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We, the San Jose Scottish Rite Foundation(TIN 94-2541623), hereby certify that all funds received on the behalf of the San Jose Scottish Rite Foundation, The Children's Language Disorders Clinic, and/or the San Jose Scottish Rite Scholarship funds are used for charitable purposes only and the donor receives no goods or services in return for their donation.*

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Future Scottish Rite and Masonic Events

Tuesday September 14th ~ Scottish Rite Stated Meeting 6:00 pm

Consistory Opens

Dress is Colors or Coat and Tie

Tuesday October 12th ~ Scottish Rite Stated Meeting 5:45 pm

Grand Commander Cole's Visit

Lodge of Perfection Opens

Dress is Formal with Colors

Saturday October 16th ~ SVOA Grand Master's Reception

Tuesday November 9th ~ Scottish Rite Stated Meeting 6:00 pm

Military Recognition Night

Council Opens

Dress is Colors or Coat and Tie

Tuesday December 14th ~ Scottish Rite Stated Meeting 6:00 pm

Lodge of Perfection Opens

Annual Elections

Dress is Colors or Coat and Tie