



The Rite Word

From the Venerable Master

My Brethren

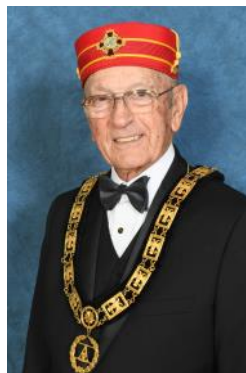
I begin by saying Hi, and welcome to the Rite Word. February's Stated Meeting and Dinner were a great success. We had the honor to recognize our Sweethearts at Dinner. Each was given a beautiful flower. It was a good turnout. Don't forget to sign up for our March stated meeting, which is on Tuesday

March 12th. On March 28th we will be having Maundy Thursday. Dinner at 6:30 PM and presentation of program at 7:30 PM. Please make reservations to attend that evening. Our members work very hard to put on the program.

In this Month's Rite Word, I would like to quote a few Statements on Freemasonry and Religion. It was prepared by the Masonic Service Association of North America.

Basic Principles-----Freemasonry is not a Religion, nor is it a substitute for Religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Freemasonry is open to men of any faith.

The Supreme Being-----Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Masonry



believes in religious freedom and that the relationship between the individual and God is personal, private, sacred.

Volume of the Sacred Law-----An open volume of the Sacred Law is an essential part of every Masonic meeting. The volume of the Sacred Law in the Judeo/Christian tradition is the Bible; to Freemasons of other faiths, it is the book held holy by them.

The Oath of Freemasonry-----The obligations taken by Freemasons are sworn on the volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason's means of recognition.

Freemasonry compared with Religion-----Freemasonry lacks the basic elements of Religion, no dogma or theology, no Sacraments. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

Freemasonry Supports Religion-----Without interfering in religious practice it expects each member to follow his own faith and to place his duty to God above all other duties.

May you always have Love to Share, Health to Spare, and Friends who care. may you be blessed.

If you plan to attend the Reunion we need you to register so we have enough food.

Registration is being handled by Oakland Valley Please register here

<https://www.eventbrite.com/e/773954026327?aff-oddtcreator>

2024 Honor Roll

Bro. David Pratt 32°
Bro. John Kirk 32°
Hon. David Driesbach 32° KCCH
Bro. Peter Biggam 32°
Ill. Bennie Cooper 33°
Bro. Bobbie Byers 32°
Bro. Douglass Picard 32°
Bro. John Kirk 32°
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Bro. Neofito Santos 32°
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Hon. Virgilio Quina 32° KCCH
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Ill. Chuck Cowden 33°
Bro. John Bannister 32°
Bro. Jason Fagan 32°
Ill. Dee Ayre 33°
Bro. Robert Allen 32°

Make an annual Donation to the San Jose Scottish Rite Bodies in the amount of \$100 or more and have your name included on the "Honor Roll" Your gift allows the San Jose Bodies to provide the quality events that you deserve.

Donations

Bro. Robert Kendall 32°
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In Memory of Ill. Dalton Nolan 33°

Bro. Robert Allen 32°
Ill. Richard Fisher 33°

In Memory of Hon. Del Bleiler 32° KCCH

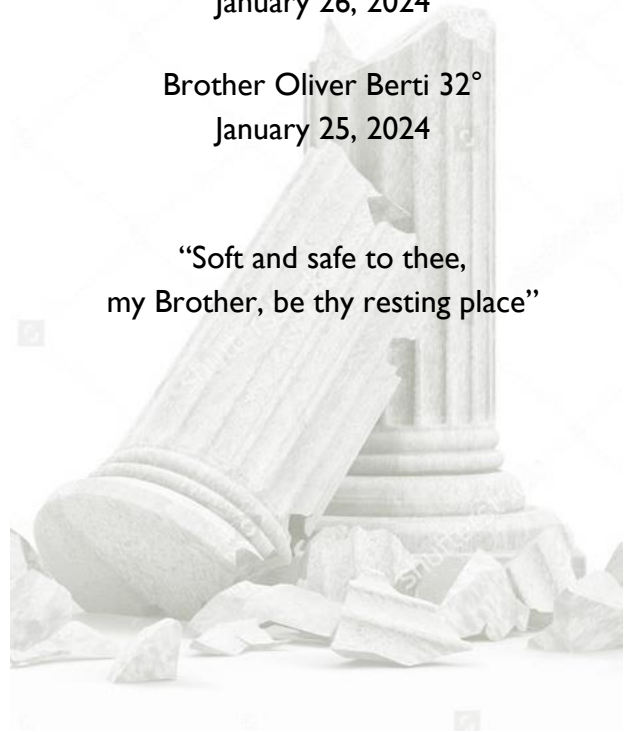
Ill. Dee Ayre 33°

Called From Labor

Honorable Cordell Bleiler 32° KCCH
January 26, 2024

Brother Oliver Berti 32°
January 25, 2024

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



In Memory of Bro. Gary Clarke 32°
Carolyn Clarke

2024 - Lodge of Perfection

Venerable Master	Hon. Art Pasquinelli, 32° KCCH	408-483-9361
Senior Warden	Hon. Richard Rosenberg 32° KCCH	650-494-8792
Junior Warden	Bro. David Kampschafer 32°	408-568-0978
Master of Ceremonies	Bro. Timothy Lynch 32°	408-386-2746
Captain of the Host	Bro. John Absalon 32°	909-660-9983

2024 - Chapter of Rose Croix

Wise Master	Hon. Mark Burger, 32° KCCH	831-373-1094
Senior Warden	Bro. Chris Boyes 32°	925-200-9864
Junior Warden	Bro. Chris Mays 32°	650-773-7995
Master of Ceremonies	Bro. Oscar Arguello, Jr 32°	408-834-6671
Guardian of the Temple	Bro. Tom Thiel 32°	831-596-0506

2024- Council of Kadosh

Commander	Bro. Peter Cardilla 32°	831-214-9012
1st Lt Commander	Bro. Max Mora 32°	408-259-8306
2nd Lt Commander	Bro. Mike Dremel 32°	831-383-9971
Marshal of Ceremonies	Bro. Andrew Litfin 32°	408-832-5846
Lt of the Guard	Bro. Cesar Otero 32°	650-799-9763

2024 San Jose Consistory

Master of Kadosh	Bro. Helmuth Litfin 32°	408-421-9381
Prior	Bro. Eddie Hermano 32°	408-910-9868
Preceptor	Hon. Brandon Duenas, 32° KCCH	408-763-7696
Marshal of Ceremonies	Hon. Naresh Rampershad 32° KCCH	408-660-0121
Captain of the Guard	Bro. Allen Diamond 32°	408-550-5309

2023- General Officers

Personal Representative	Ill. Kenneth G. Nagel, 33°	510-468-9864
Asst. to the Personal Rep.	Ill. H. Bud Ramsey, 33°	408-838-3730
General Secretary	Ill. Gregg Hall, 33°	408-656-2459
Treasurer	Bro. Joe Campbell 32°	408-234-5447
Prelate	Ill. Richard Fisher, 33°	408-779-4088
Almoner	Bro. Kaleo Gagne, 32°	669-888-6423
Orator/Librarian	Hon. David Kimball 32° KCCH	408-836-6792
Tiler	TBD	TBD
Director of Ceremonies	Ill. Charles Cowden, 33°	831-685-3416
Chief Knight KSA	Bro. Mike Lammer, 32°	408-309-5452

Directors of the San Jose Scottish Rite Foundation

President	Ill. Kenneth G. Nagel, 33°	510-468-9864
Secretary	Ill. Gregg Hall, 33°	408-656-2459
Treasurer	Bro. Joe Campbell 32°	408-234-5447
Director (exp 2025)	Bro. Tim Lynch 32°	408-386-2746
Director (exp 2025)	Hon. Brandon Duenas, 32° KCCH	408-763-7696
Director (exp 2026)	Bro. John Absalon, 32°	909-660-9983
Director (exp 2026)	Bro. Eddie Hermano 32°	408-910-9868
Director (exp 2024)	Bro. David Kampschafer 32°	408-568-0978
Director (exp 2024)	Bro. Mike Lammer 32°	408-309-5452
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Wise Master	Hon. Mark Burger, 32° KCCH	831-373-1094
Commander	Bro. Peter Cardilla 32°	831-214-9012
Master of Kadosh	Bro. Helmuth Litfin 32°	408-421-9381
Asst. to the Personal Rep.	Ill. H. Bud Ramsey, 33°	408-838-3730



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

Quam sit Humaniter Vivendum -
How might I lead a more humane life.

This month we celebrate Maundy Thursday. The word Maundy is the name of the some Christian rites of foot washing. In our Rite, this is the one day that the Chapter of Knights Rose Croix officially closes and then reopens on Easter Sunday. The rest of the year, the Chapter just moves from Labor to refreshment at each meeting.



Maundy Thursday, is a remembrance day for the last supper, as was described in the canonical gospels, it is also for remembering The Maundy, which was the aforementioned washing of the feet. In a Masonic parlance, the Maundy Thursday is envisioned as a ceremony to commemorate the *Extinguishing of the Symbolic Light*, more specifically the crucifixion of the Christ in the gospel telling. On the immediate Sunday, there is a follow-up observance aptly called the *Relighting of the Symbolic Light* which marks the resurrection. The key point of this observance is to remember those brethren who have passed on in the preceding year. Where once these events were mandatory attendance events for Knight Rose Croix, in most locations, as in our Valley, they serve as remembrance events open to all.

This year we will be celebrating Maundy Thursday at the Scottish Rite Center on Tuesday March 26th to allow so many of our brethren to make their Blue Lodge Stated meetings on Thursday.

Let us at the *Symbolic Relighting of the Lights*, dedicate ourselves to duty, renew our vows, so often repeated in our Rite, and lead the Life of Love, one to another, that our light will shine among men in the world, that we may be known truly as men and as Masons who mean eternal truths learned in our Rituals and who, by our personal acts and conduct, portray those meanings to their ultimate fulfillment.

Other holidays this month include the much less reverent St. Patrick's Day. According to tradition, Patrick returned to Ireland to convert the pagan Irish to Christianity. The Declaration says that he spent many years evangelizing in the northern half of Ireland and converted thousands. While it is the traditional day of the death of the Saint, it is celebrated throughout the world with must fever with parades, green beer,

Continued on page 8

From the Commander

The Council of Kadosh comprises twelve degrees. My hope, through the year, is to refer to them, one each month, and shed some light on a symbol or lesson. This month I looked at the twentieth degree, *The Grand Master of All Symbolic Lodges*.



This degree is meant to prepare the aspirant to be master of a lodge, and advises that one should be competent before accepting, and fair in discharging the duties of, this position of power. I won't pretend to explain to you, a group of experienced masons who well know, the importance of these things.

Instead, I want to visit a point that is made in Pike's lecture for this degree, which is another that was adapted from the earlier rite of the *Royal Secret*. However, unlike some *Royal Secret* degrees, which survived in some recognizable form, the twentieth degree was entirely overhauled. The degree lecture even includes Pike's strongly worded criticism of many high degrees, including, it is obvious, the very one he was currently rewriting, the twentieth.

The criticism mainly concerns the use of symbols for which the meanings were, for whatever reason, unknown. The degrees themselves bore the indulgences of innovators, who amplified their own misunderstandings to farcical levels. Of the denigration he wrote:

"horrid [symbols] appeared in [Masonry], without sufficient explanation of their symbolic meaning. Oaths out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded."

This concern, frankly, still resonates. Pike obviously realized that a man can't take seriously what he doesn't understand, and won't take seriously what he doesn't believe. A verbose man, famously enamored of symbols, Pike is conspicuously *neither* of those things when it came to the obligations of the Scottish Rite degrees. Compared to the onerous penalties, symbolically detailed in the blue degrees, Pike's stipulations – essentially only that one should feel remorse – are strikingly plain and understated.

Continued on page 8

From the Master of Kadosh

Greetings, Scottish Rite Brethren.

Starting this month, instead of the usual histories, biographies or poetry from past years, I feel that it is my duty to bring to the forefront a subject which is very close to each Mason's heart, but never really discussed: GEOMETRY. Yes, the first and foremost of the liberal arts and sciences is given high honors in our Second Degree work, but how much do we, as Masons, really know about this most important art?



Over the next several months, I will be posting articles or excerpts about geometry from various sources (most notably from Sacred Geometry – Deciphering the Code, by Stephen Skinner), with my own comments enclosed in italicized braces [...], but also occasionally generating my own works as well.

From the **Introduction** to Sacred Geometry, page 6:

<excerpt>

Geometry is a Greek word that literally means the 'measurement of the earth.' Long before it was committed to paper, geometry was concerned with the measurement of the land, a practice we today call surveying. Subsumed under geometry is the measurement and construction of buildings and the determination of the boundaries between one man's land and another's. At a more exalted level, geometry distinguishes between the domain of the sacred and the profane.

Euclid (325-265 BC) was the first to summarize in detail the axioms and theorems of this fascinating subject. What Euclid wrote in *Elements* on plane geometry is still completely valid and has not been superseded even after 2,000 years. What other type of geometry, perhaps more secret or sacred, might have survived in the form of buildings or in the handiwork or nature?

Of course, not all geometry is sacred. Geometry was seen as being useful to site and construct buildings beneficial to those who inhabited them. When it was pleasing to the gods, it became 'sacred.' A temple, for example, may be hallowed if it is constructed according to certain sacred proportions and oriented in a specific direction. Such concerns with proportion and direction are so universal across so many cultures that they must reflect a reality. [In his book, author Stephen Skinner then outlines his proposal to search for those specific measurements that are sacred...]

Just as numbers were sacred for the Pythagoreans, so geometry was sacred for all ancient Greeks because it was the most concrete and yet the most abstract form of reasoning. Geometry ...

Continued on page 8

From the Chief Knight

Hello again brethren. I hope everyone has been keeping warm. Whether you are celebrating the transition into Spring, wearing some green, or sticking to the proclaimed Youth Orders Month, this month will bring plenty of opportunity for activity.



I would like to remind our Sir Knights and the rest of our brethren that you all have opportunities coming up this month, not just at the stated meeting, but also at the Maundy Thursday evening, and time needed while working with degree teams in preparation for the State Wide Reunion.

In addition to the 158th Highland Games later this year, our Chapter of Knights of Saint Andrew are planning to host one of the Bay Area Masonic Get Togethers. Keep an eye out for more details in the future.

Any members interested in getting more involved in our valley and have reached the 29th degree, the KSA is a great opportunity to help serve the valley, as well as getting involved with other events and activities. See any member with a KSA hat for more information.

Michael E. Hammer

This month, we begin a new series of articles dealing with the Holy Bible. If you think our Bible study will be like your days in Sunday School, we suggest you fasten your seatbelts and prepare for a different kind of experience.

The text for this article comes from the King James or Authorized Version of the Bible.

How was mankind created?

In the FIRST chapter of Genesis we read:

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Here, God makes mankind in His own image. Note that God refers to himself in the plural: "Let **us** make man in **our** image."

Then God, now singular, created mankind in two versions, male and female. Note that the man and woman were created simultaneously and from a specific design, God's image.

In the SECOND chapter of Genesis we read:

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

In this story, the Lord God forms a man but not a woman. It adds that the material for the man came from the dust of the ground. Further, the man's body is animated by the breath of life, in a separate operation. Now that we have the man, he needs a companion, or as the text reads, "help meet":

18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

The man acquires a name, "Adam". And the Lord God brings all the animals and birds to Adam and he gives them names. But none of them is a suitable companion.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

And now we have a woman! But she doesn't get a name until later. The point is that the man and woman were created sequentially, unlike Chapter 1 where they were created simultaneously. And in Chapter 2, we get an idea what humanity is made of... dust.

Who's the Boss here?

In Genesis chapter 1 the protagonist is referred to as "God" (in Hebrew "Elohim"). But in

chapter 2 beginning with verse 4, the protagonist is called "The Lord God" (in Hebrew, "Yahweh Elohim").

So if the Supreme Being's name is "God", as we learn in the Fellowship degree, then what does "The Lord" mean? Are these references to the same Being, or perhaps a second Being with the same last name?

Why are there two different creation stories? Because they came from two different authors. More accurately, they came from two different

schools of thought, which Bible scholars refer to as "sources".

P Source

Genesis 1:1 through 2:3 was composed by the so-called Priestly or P source. P conceives of God as an all-powerful king, who accomplishes things by issuing commands.

"And God said, Let there be light: and there was light." The word "Let" in this instance is a third-person command. It assumes that everything is planned, provided, and ready to take action. God speaks from his throne to his orderly universe, in which every particle knows what it is supposed to do.

In this story, the earth starts out formless and void, and submerged in water. That description implies that the earth comes from pre-existing material, rather than being a creation "ex-nihilo" or made from nothing. Water, in the ancient Middle East, symbolized chaos, a condition to be overcome by Divine action.

We also note in the order of creation, the animals were came about before the humans appeared. And when the humans do appear, the man and women are created at the same time. And in the Divine image, no less!

J Source

Genesis 2:4-25 was composed by the so-called Jahwist or J source. J conceives of God as a hands-on, do-it-yourselfer. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The idea of God taking direct action, combined with the story in Genesis chapter 3, where the Lord God comes walking in the garden to pay the humans a visit, suggests the idea that God is anthropomorphic, a Greek word meaning "in the form or shape of man". In other words, God appears like a human. But the text does **not** say that man was created in God's image.

We also note in the order of creation, the male human came about before the animals appeared.

And well before the female human was made.

The story becomes rather comical: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him... And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."

It's as if the hands-on God created the (male) human, then realized that something was missing. So he tries to pair the human with a bird or animal. After trial-and-error, he figures out that he needs to come up with a complimentary (female) human.

With this realization, the Lord God put the man under and performed a rib resection. From the rib, God made a female human, and brought her to the male. He liked her and said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Note that God chose not to form the woman from the dust of the earth and breathe into her nostrils the breath of life. Instead, he takes material from the man to make the woman.

In the original text, the Hebrew word "Ish" is used for "man" and "Ishah" is used for "woman". Ish comes from the root word alef-yod-shin, meaning "strength", while Ishah comes from the root word alef-shin-he, meaning "weak".

Do the J-source authors mean to say that men are naturally strong, and supposedly superior, whereas women are weak, and therefore inferior? Not in the least. They are telling their readers—which include us—that men and women come from the exact same source and compliment each other by design.

To subordinate women was a human idea. It probably did more to slow human progress than any other action humankind has taken. To pit men and women against each other would be to promote chaos and fight against the Divine plan. Better not to go there.

Next month, we will join the first humans in the Garden of Eden, see what happens there, and do some name analysis.



From the Wise Master Continued

songs and the wearing of green clothing.

It is holidays like these, and our times together in Masonry, that keep us connected to each other and society as a whole. This connection allows us to grow humanity peacefully and as Masons we strive to build these ties that promote this growth and respect for each other. If you share the principals of most of the Renaissance thinkers at the time you will know it is incumbent upon us to all turn our lives in to works of art, that is, carefully crafted, elegant models of individual behavior, *closely working with others in free association to achieve the mutual goals of our shared humanity*. These should include the pursuit and production of beauty, as well as the accumulation of wealth, and we must always be aware that *culture and the society that sustains it are fragile*. But that in so many ways, makes its preservation even more necessary

Mark Burger

From the Master of Kadosh Continued

is the archetypal patterning of many things, perhaps even all things, be they noumenal (something whose experience may be felt but not proved), conceptual, mathematical, natural or architectural.

Almost all ancient peoples created their temples and other sacred spaces with careful reference to the correct numbers, geometry and proportion. Geometry governed the very movement of the heavenly bodies and the seasons. The megalithic builders of Britain and the designers of the pyramids in Egypt applied this sacred geometry to the positioning and orientation of their constructions.

Geometry in its purest, simplest form is sacred. Yet it is founded on ordinary geometry and the geometric figures of Euclid—circles, triangles, squares—as well as ratios and harmonics. Just as growth is expressed by repeating patterns, so art and virtuosity in architecture are often expressed by harmony. What is harmony but the (maybe subliminal) repetition of the same proportions. The parts of the whole do not even have to be in precisely the same proportion but can be an harmonic of that proportion.

The proportions that are sacred are governed by certain numbers, such as *phi* (also called the Golden Mean) [*to be introduced in the May Rite Word*]. They occur again and again in the work of the ancient Greeks as well as the Gothic architects of the Middle Ages, and also in the growth of living things. Through these

From the Commander Continued

The penalties of the blue degree obligations are not perfunctory or arbitrary. They are *symbolic* and have meaningful explanations which, however, too few masons ever receive. Many, I suspect, have privately, perhaps unconsciously, disregarded their obligations. Having, at first, accepted them, sportingly, on face value, but then never receiving an explanation, they would no doubt find them ridiculous.

I encourage each of you to recall the obligation of your first degree. Did you understand the penalty then? Do you understand it now, or has it long been discarded as nonsense? Consider your answer because this is what you model to other masons. Remember your obligations and your responsibilities to your brothers and never lose sight of what makes each of us a mason.

Peter McCarney

numbers the sacred geometry of living things and the perspectives of art and architecture coincide.

</excerpt>

In the book, Stephen Skinner continues (for several pages) with further discussion of possible examples. Sacred Geometry is a fascinating read, and highly recommended (publishing information can be found on the web). I will provide further excerpts on specific subjects in later articles.

See you at the meeting and dinner!

Helmuth R. Kiefer

Maverick is an eleven-year-old boy who has been seen in our clinic for help with his speech sounds. He is a very sweet and hardworking young man. Maverick enjoys playing with his siblings, outdoor games, soccer, legos and making videos.



Maverick's family was referred to our clinic by a family friend. He received speech and language therapy in the past at school but is currently home schooled and his mom felt he continued to need help.

After initiating treatment Maverick's mom stated, "He is more inclined to speak up and his confidence has grown. He has enjoyed working with his therapist and the services have been extremely beneficial."

Producing the /R/ sound is a challenge for many children. We find /R/ in words like *raisin* and *rescue*. We also find /R/ next to vowels which create the sounds *air*, *ear*, *are*, *ire* and *er*. Maverick's work in therapy has focused on *are*, *air*, *or*, *er*, and *ire* words such as *airplane*, *orange*, *earth* and *fire*. He has worked hard and made speedy progress, as he is very receptive to oral placement cues and monitoring his own errors. He is wrapping up therapy soon after meeting his goals! Way to go Maverick!



The following is an updated list of books that the Clinic would like to have to help the kids. If so inclined you can order from Amazon and have shipped to the SR, or buy and bring it in Thanks for your Consideration

List of Requested Books for Clinic Library – Updated 12/19/23

Book Titles from Social Thinking.com

Superflex – Superflex takes on Rock Brain and the Team of Unthinkables
 Superflex takes on Brain Eater and the Team of Unthinkables
 Superflex takes on Glassman and the Team of Unthinkables
 Superflex takes on One-Sided Sid, Un-Wonderer and the Team of Unthinkables
 Superflex and Focus Tron to the Rescue!
 Superflex and Kook Q. Cumber to the Rescue!
 You are a Social Detective!
 Eye Power/Learning to Use the Power of your Eyes Volume 1
 Eye Power/Learning to Use the Power of your Eyes Volume 2
 We Thinkers! Series Volume 2 Social Problem Solvers (5 books in series)Hidden Rules and Expected and Unexpected Behaviors\
 Smart Guess
 Flexible and Stuck Thinking
 Size of the Problem
 Sharing an Imagination
 We Thinkers! Series Volume 1 Social Explorers Curriculum (5 books in series)
 Thinking Thoughts and Feeling Feelings
 Body in the Group
 Thinking with Your Eyes
 Whole Body Listening
 The Group Plan

Other Book Titles (found on Amazon)

A Birthday for Cow by Jan Thomas
 A Pest in the Garden by Jan Thomas
 What Is Chasing Duck? By Jan Thomas
 My Friends Make Me Happy by Jan Thomas
 The Apple Pie Tree
 Sheep in a Shop

Stated Meeting Menu Tuesday

February 12th 2024

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

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

Garden Salad

Meat Loaf

Potatoes

Mixed Veggies

Dessert

We need you to make your reservations by the Friday before. We can't shop properly if you are calling the day of to make reservations.

Hair Cuts

Bro. Kaleo, who is a licensed Hair Stylist is doing hair cuts on a reservation basis on Sundays between noon and 5pm. He is donating 100% of the money collected to the Scottish Rite.

He is doing it by appointment only and won't be here on days he doesn't have appointments, so if you would like to get your hair cut and help the Scottish Rite at the same time, please give the office a call to schedule your appointment.

To date, Kaleo has raised almost \$1K for our clinic. Thank you very much for your dedication.

From the Secretary

The Statewide Reunion is fast approaching. As of this moment we only have 2 candidates from our Valley. Now is the time to get folks in your lodge to sign up. If you have them scan the code below it will take them directly to our online application.

If you plan on attending please register at the site listed on the front page.

We are showing off our Valley to the Entire State on Friday for the Reunion. Please make every effort to show up and support your degree teams.

Also don't forget to check out Ill Daniel Doornbos's new series that starts this month. Thanks for putting together this education Ill. Daniel.



Gary Hall

State Wide II Reunion Class

April 26th (in San Jose), 27th and 28th (in Oakland), 2024 (all 29 to be conferred)



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."

_____		Spring	Fall
<i>Candidate's Signature</i>	Degree Fee	\$200	\$200
_____	Annual Dues	\$90	\$0 (For Current Year)
1st Sponsor PRINTED NAME	Total Due:	\$290	\$200

<i>1st Sponsor Signature</i>			

2nd Sponsor PRINTED NAME			

<i>2nd Sponsor Signature</i>			

I hereby authorize the San Jose Scottish Rite to charge \$ _____
to Credit Card # _____ CVC _____
Expiration Date ____ / ____

(Return Petition to Valley General Secretary's Office)

Signature of authorized card holder



THE RITE WORD

2455 Masonic Drive
San Jose, CA 95125-2036

Phone: 408-978-7483

e-mail: mail@sanjosescottishrite.org

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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.*

"The Rite Word (USPS #3043) is published monthly by the San Jose Scottish Rite at 2455 Masonic Dr., San Jose, CA 95125. Periodicals Postage Paid at San Jose, CA. 95125 POSTMASTER: Send address changes to **The Rite Word**, 2455 Masonic Drive San Jose CA 95125"

Future Scottish Rite and Masonic Events

Tuesday March 12th ~ Scottish Rite Stated Meeting 6:00 pm

Chapter Rose Croix Opens

Tuesday March 14th ~ SCVOA Meeting 6:30 pm

South Valley #187 Chicken Feed

Tuesday March 28th ~ Maundy Thursday 6:30 pm

Night of Remembrance and Renewal

Light dinner followed by the Ceremony

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

Council Opens

Tuesday April 23rd ~ SCVOA Meeting 6:30 pm

Palo Alto #346

April 26, 27, and 28 ~ State Wide Reunion

Friday in San Jose, Saturday and Sunday in Oakland

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

Consistory Opens

Tuesday May 22nd ~ SCVOA Meeting 6:30 pm

Willow Glen Fraternity #399