

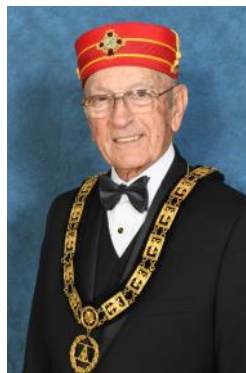


The Rite Word

From the Venerable Master

My Brethren

I begin by saying Hi, and welcome to the April Rite Word. I hope as of this writing, I find you all in good health. At our last stated meeting thou our numbers were few, everyone seemed to enjoy themselves.



I mentioned back at our February Stated and Dinner meeting that on Saturday, June 29th we will be having a Dinner and Musical. Songs of the 50'S and 60'S will be performed by Mr. Hardy Hemphill. He has already told me that he has a 4 piece band put together for the occasion. Remember my Brethren this Event is to raise funds for our Scottish Rite Care Clinic. Dinner at 6:30 PM with the Musical starting at 7:30PM. If you haven't already done so, please call the Scottish Rite office and make your reservations. The meal needs to be prepaid. This event is going to be great. The Dinner and Program is open to anyone that wishes to attend. Bring friends, relatives and anyone that would enjoy this music. It's for a great cause.

I came across a poem that fit me to some degree, when I joined masonry. It's entitled The Lamb Skin by Edgar Alan Guest

It is not ornamental, the cost is not great, there are other things far more useful, yet truly I state, tho of all my possessions, there's none can compare, with that white leather apron, which all Masons wear.

As a young lad I wondered just what it all meant, when Dad hustled around, and so much time was spent on shaving and dressing and looking just right, until Mother would say: It's the Masons tonight, and some winter night's she said, what makes you go, way up there tonight thru the sleet and the snow, you see the same things every month of the year. Then Dad would reply: yes, I know it, my dear, Forty years I have seen the same things, it is true. and though they are old, they always seem new, for the hands that I clasp, and the friends that I greet, seem a little bit closer each time that we meet. Years later I stood at that very same door, with good men and true who had entered before, I knelt at the Altar, and there I was taught that virtue and honor can never be bought. That the spotless white Lambskin all Maons revere, if worthily worn grows more precious each year, that service to others brings blessings untold, that man may be poor tho surrounded by gold. I learned that true brotherhood flourishes there, that enmities fade'neath the compass and square, that wealth and position are all thrust aside, as there on the level men meet and abide, So, honor the Lambskin, may it always remain forever unblemished, and free from all stain, and when we are called to the Great Father's Love, may we all take our place in that Lodge up above.

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

Art Pasquelli

We have a new start time for Stated Meetings. We will now start at 6:30pm with social and dinner following. This is to assist our brothers who are coming from work to be able to get to the meeting on time.

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°
Bro. Mark McEuen 32°
Bro. Neofito Santos 32°
Ill. Richard Fisher 33°
Hon. Virgilio Quina 32° KCCH
Hon. Art Pasquinelli 32° KCCH
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

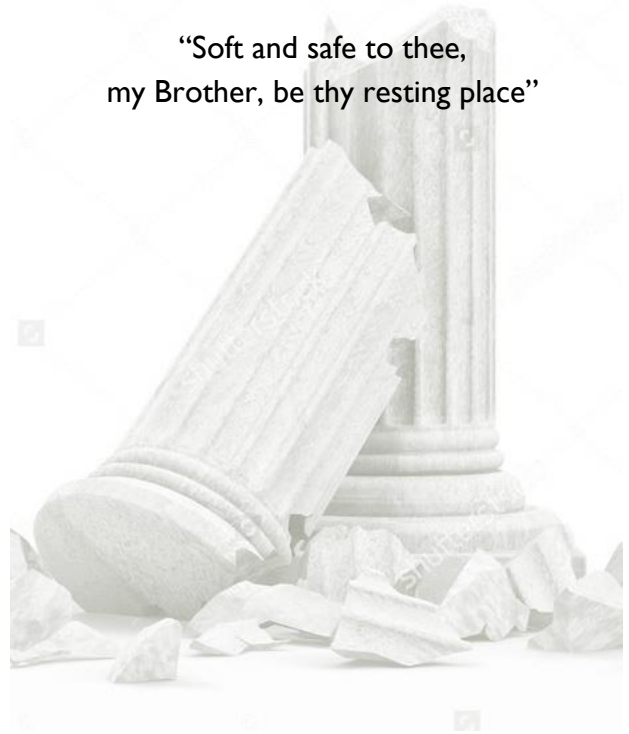
14th Degree Rings

We have a supply of Stainless Steel 14th degree rings. If you always wanted to have one you can actually wear, now is the time. Please ask me about it the next time you are here. The cost is very reasonable.

Called From Labor

No deaths reported this month

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



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.

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
Venerable Master	Hon. Art Pasquinelli, 32° KCCH	408-483-9361
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

As of this last month, my time in the East as the Wise Master is confirmed with performing the opening for the bodies in March. I am always interested in how our opening ritual for each of the bodies for the meetings unfolds and proclaims the Southern Jurisdiction of the Scottish Rite as our flagship, our intention, and our organization.



For me the Scottish Rite is the next best step in experiencing more light in Masonry. It is organized, exemplifies the structure and intention to the Craft and contributes to our Great Society and its members on an ongoing basis. More so for me, than most other Masonic bodies. The Rite consistently each month provides help and support through our language institute to the younger and less fortunate members of our society.

This is important in several ways. With all that is going on in the world, and all the well intention actions that many of its members take, we often find we are struggling. Looking for truth, for peace, for growth and prosperity in our country and the world. And yet we find ourselves often mired in discord, false truths, and discord. Why is this? I am sure there are many that feel they have the answer, perhaps that is even part of the problem. For me, I think a lot of this is comes from *our inability to listen*. To hear what others say and consider their views without bias, only remembering it is only their opinion. This is inability to consider others I believe often comes from our past, how we were raised, who we admire, what their views were and are, without learning for ourselves. This ongoing cycle often only perpetuates discord and slows the progress of civilization. There are actually countries in the world that teach their children to hate other races or countries, not even knowing who or what they have achieved and contributed to the world. This is why what we do for children in our clinics, the opportunity and generosity we show them, hopefully will give them the opportunity to slow or break the cycle of misunderstanding and lack of trust in others, their countries and their actions as they become adults and ultimately contribute to our society and the world. Interestingly it was Frederick Douglass, the great American social reformer, abolitionist, orator, writer, and statesman of the Civil War that said “*It is easier to build strong children than to repair broken men.*” Of course, he also said “*Without a struggle, there can be no progress*”, so perhaps we are on the right path after all.

The pandemic provided the backdrop for my ongoing experience of what it takes to create and maintain a great society such as ours. One that contributes to the growing the welfare of its population, the concept and context of civility in living in such a society as well as the never greater opportunity of Freemasonry to contribute to everyday lives of members of such a society

Continued on Page 5

From the Commander

The 21st degree is called *Noachite or Prussian Knight*. One of these two names, Prussian Knight, is easy to understand from the content of the degree. The degree uses the symbolic image of the *Vehmgericht*, the secret courts of medieval Westphalia, to teach a lesson of humility and modesty. But what about the name Noachite? The Noachite are the descendants of the biblical Noah, who built the ark and survived the flood. The answer is that the degree, before it was rewritten, originally referred to a legend which is no longer included in Masonry but which at one point was well known. The legend of Noah and his three sons, which culminates with the building of the Tower of Babel.



The Noachite legend, seen in the original degree, was not consistent, with either the legend of Solomon’s Temple or with the chivalric theme of the other high degrees. However the underlying ideals, known as the *Seven Laws of Noah*, were preserved, and presented with different symbolism. These seven laws contain familiar prohibitions against murder, stealing, adultery, and idolatry. They also contain the positive injunction to establish justice, which is represented in the degree by both the court and the lecture’s focus on a fair and balanced press.

The degree previously included the story of the Tower of Babel and the legendary failure of a people who aspired to build a structure to reach heaven. This was worked into a lesson about humility and avoiding hubris, the main points of which were salvaged, and rehomed, in the modern degrees. In the new degree the hubris is found in the form of a dishonest official of the *Vehmgericht* who believes he can deceive even God. Of course, like the descendants of Noah who built the ill-fated tower, this official is humbled eventually by justice. Additionally, the candidate is rewarded for his own humility and given the place of the disgraced nobleman.

There is also, included in the lecture, a warning against libel and gossip, and a reminder of the importance of a fair press. Humility extends to our words and thoughts. To condemn others falls short in many ways. Our duty is to improve *ourselves*, not to point out the flaws of others. The work of self-improvement should keep a Mason occupied for his whole life. We’ve also been instructed to forgive. To be uncharitable is an affront to masonic values.

It’s by modesty and humility that we improve our own character, avoid harming others, and become useful to the work in which Masons are all engaged; that of making the world a better place by making ourselves better men.

Until the next,

Peter M. Conway

From the Master of Kadosh

In the February Rite Word, I mentioned some events. Here's more information on them.

We have scheduled the Spring Consistory BBQ on Saturday April 13th from 11:30 until about 2:00 or so, downstairs just outside of the Lounge. We do this a couple of times a year. The one for the Fall is tentatively scheduled for Saturday October 5th, again mid-day.



The big Consistory trip this year is to the Hiller Aviation Museum on Saturday July 20th, chosen because it is the 55th anniversary of the first manned lunar landing back in 1969. The Museum has group rates (\$2 off of regular admission with a minimum of 12 attendees) and senior discounts (\$7 off), and there are no Hiller event conflicts at that time, so we should be good for then. There is also, however, the Cornerstone Awards that evening, so if it looks like a more serious scheduling conflict then we may move the trip to Sunday July 21st. Stay tuned.

Continuing our series on Geometry, we occasionally hear about "Masonic Secrets". In operative Masonry, many of these "secrets" were the different geometrical rules and properties used to construct various angles. In particular, the "47th Problem of Euclid" (also known as and which we will refer to as Pythagoras' Theorem) described precisely how to generate a right angle of exactly 90 degrees (nominally using only integers). Here, I include an excerpt from Stephen Skinner's book Sacred Geometry about Pythagoras and his work (see my February article for the introduction to that book).

Note: Many of my articles this year are adapted from a series I presented in 2013 in our Blue Lodge's Trestleboard (Friendship Lodge No. 210).

From **Chapter I** of Sacred Geometry, pages 16 & 17:

<excerpt>

Pure Arithmetic

Pythagoras takes pride of place as the first major philosopher to state clearly that numbers in themselves are sacred and exist in their own right. He made distinctions between various types of number, separating the prime numbers and the perfect numbers from the rest. His division of numbers into odd and even created the *lambda*, I, a figure whose properties still stimulate modern mathematicians and physicists to discover new things about the periodic table of the elements and the universe.

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From the Chief Knight

Hope everyone enjoyed their Easter celebrations and have enjoyed the beginning of this years spring. It is common to wait for planting in nature, but never wait to plant the seeds of masonic virtue and new life in our Valley. The chapter looks forward to seeing everyone at the State Wide Reunion this month. As we continue to work in our degree teams, let us support and encourage eachother, and make this a Reunion worth remembering.



The San Jose chapter KSA has arranged to host the Bay Area Masonic Get Together, also known as "The Smoker," on April 21st, between 1pm – 6pm. This event is a potluck gathering for fellowship among Masons. It is traditionally a stag event and is open to non-masons. Come down and join us in the lounge. We will have plates, plasticware and napkins available out on the patio for whatever potluck contribution you'd like to bring. We hope to see you there.

Any members interested in getting more involved in our valley, and who have reached at least 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.
... Kilt not required.

Michael E. Hammer

From the Wise Master Continued

and the growth of opportunities & achievements of both our great society and the people that build it every day.

These times we live in are ever more challenging, both locally in our homes and towns but nationally as we as Masons, continue to find our way and continue to build our country, find our place in the world order, and contributing to mankind across the globe in our never-ending effort to create peace, prosperity, and tranquility for all. These are no better times for the practice of Brotherly Love, Relief and Truth.

Having just past the Spring Equinox this last month, we are at the tipping point in moving from Winter to Summer and as such, our lives change with the various activities and opportunities for the Craft by actually receiving more light in each day.

Mark Burger

The Garden of Eden Story

As you may remember from last month's article, there are two creation stories in the Book of Genesis and each one reflects a different idea of the Divine. The Priestly or P-source envisioned God as an all-powerful king, who accomplishes things by issuing commands. The Jahwist or J source conceived of the Lord God as a hands-on, do-it-yourselfer. The Garden of Eden story is told by the J-source authors, so should expect to see Him becoming personally involved.

As soon as the man (Adam) is created, but before the woman (Eve) is created, the Lord God plants a garden "eastward in Eden" and placed the man in it. Where was Eden?

We have some ideas but really don't know. But verses 10 through 14 give us a clue.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah... 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

Everybody knows the Euphrates river, which flows through Mesopotamia (modern day Iraq). From the description provided, we know that the Hiddekel is the Tigris river. Those rivers run mostly parallel, southward toward the Persian Gulf. This arrangement suggests that Eden was somewhere in Mesopotamia.

The Gihon spring runs under Jerusalem, which the inhabitants relied on for centuries as their primary source of water. Because of that, some historians suggest that Eden was located where the city of Jerusalem would later stand.

Two other theories suggest that Eden was at the North Pole or in what today is the state of Missouri. The idea of a garden of paradise, both as a point of origin and a reward for righteous living, can be found in many cultures and faith traditions.

Geologists inform us that during the last Ice Age, which ended 10 to 25 thousand years ago, depending on who you ask, much of the earth's water in the form of glacial ice and sea levels were about 400 feet lower than today. Recent satellite imagery suggests that there are two rivers, one from the east and the other from the west, that once intersected the Tigris and Euphrates before they emptied into the Persian Gulf. That place is now under water.

For more information about this theory, see <https://www.idolphin.org/eden/> and <https://www.phdeed.com/articles/was-garden-eden-real-place>

Adam gets His Instructions

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Now comes the moment when the woman finally appears.

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. 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.

The Hebrew word for "help meet" is ezer (pronounced ay'zer). This means "helper" or "an aid". But what has been lost in translation, is that this word is used 16 times in reference to God being our helper. The word "help" is in the Old Testament over 100 times, but this specific word is used only in reference to God and Eve. This suggests Eve wasn't a helper to Adam like a servant, but a helper to him in the way that God is a helper.

The next verse says: "24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." A man leave is mother and father? If Adam and Eve are the first humans, they had no mother or father. They were formed by the Lord God. This verse is obviously looking forward to a future time when there will be lots of humans and they will form pairs in marriage.

The key concept here is "Etiology", which is the investigation or attribution of the cause or reason for something, often expressed in terms of historical or mythical explanation. As the Garden of Eden story progresses, we will encounter more examples of etiology.

Enter the Serpent

1 Now the serpent was more subtil[e] than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Where did the serpent come from? The Lord God made it. You can tell by the word "which". If the authors had used "that" it would indicate that the serpent came from somewhere else. There is no indication that the serpent should be identified with any other Biblical character, such as Satan. Yet it has the ability to speak and to reason. In the Torah (first five books of the Bible), the only other time an animal speaks is Balaam's donkey, in the book of Numbers 22:26-30.

The Hebrew Bible uses the word "nahash" to identify the serpent that appears in Genesis 3:1. Serpents often appear in the symbolism of ancient civilizations as sources of wisdom. In the Garden, the serpent is a trickster, a character in a story who exhibits a great degree of intellect or secret knowledge and uses it to play tricks or otherwise disobey normal rules and defy conventional behavior.

Notice that the serpent does not go to the man. It approaches the woman. Recall that the woman did not yet exist when the Lord God told the man, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". So the woman apparently learned about this rule from her husband but may have doubted whether it actually came from God.

The serpent convinces the woman to eat the forbidden fruit, and she evidently has little difficulty getting her husband to eat it. My, how persuasive a woman can be!

Suddenly, "...the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. In chapter 2 verse 25, "...they were both naked, the man and his wife, and were not ashamed." This is the first big change. Note the emphasis on nudity being shameful. This is a recurring theme in the Hebrew Bible.

The couple were obviously in a big hurry to cover themselves. They chose fig leaves. Anybody who owns a fig tree knows that fig leaves dry out within hours after picking. The man and woman might have understood good and evil but arboriculture was a topic for another day.

Mischievous kids know there is always a chance of being caught. The man and woman were no exception. In the next verse, here comes the parent. And like guilty children they try unsuccessfully to hide. When that doesn't work, they make excuses.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

A wise parent, the Lord God asks, "...Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And the excuses begin. Man blames woman, woman blames the talking snake:

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

So the Lord God doles out the consequences: The serpent is cursed above...every beast of the field; it will move on its belly and eat dust for the rest of its life. He puts enmity (mutual hostility or animosity) between thee (the serpent) and the woman, and between thy seed (serpent-kind) and her seed (humankind); [human kind] shall bruise thy head, and [serpent-kind] shalt bruise his heel.

This is an explanation about serpents or snakes. Why they slither along without legs, how you might step on one, and why it bites you. Is all of that true? Some. Snakes differ from other reptiles in that the former have no legs, eyelids, or ear openings. Somewhere, millions of years ago, snakes evolved that way.

But snakes do not eat dust. They are carnivores. Their prey varies from insects to wild pigs and crocodiles, depending on the size of snake. And not all snakes have a venomous bite. Some kill by constriction. Many snake species are essential to maintain a healthy natural environment. The text provides an etiological lesson, specifically a warning against the influence of

other cultures in Bible times that use serpent symbology.

Then it's the woman's turn. The Lord God promises to "greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Why is childbirth so painful and difficult for human females? Why is it a "man's world"? God made it that way. Accept it. Etiology in action, once again.

Adam is next. He listened to his wife and disobeyed as a result, so the Lord God says "...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life..." Note that God does not curse Adam, He curses the ground. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread..."

For the rest of your life, you will have to work to grow your food. No more free picking in the garden. And now we understand why life, particularly as a farmer, can be so difficult.

The word "bread" in this case means food. It includes what we call bread, an ancient way humans prepared and consumed grain crops. But there is no account in the Hebrew Bible of anybody teaching Adam how to make bread.

Lastly, the Lord God describes mankind's final disposition: "...till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

What should we do when somebody dies? Bury them. The dead are being returned to the dust from which they came.

The name "Adam" is a word play in Hebrew. In addition to "Ish", "Adam" is a word for a man or mankind. In the J-source story, Adam is made from "Adamah", the earth or soil. Adam, also spelled Edom, means the color red. Though an Adam's circulatory system, flows "dahm" or blood. So Adam is the "red blood earth man".

The concept "red blood earth man" informs us that red is the color of humanity. Don't think so? Grab a sharp object and give yourself a poke. What color comes out?

Regardless of where on earth your ancestors originated, we're all the same red color on the inside. It would take science 4,000 years to map the human genome and demonstrate that the concept of race was built on false assumptions.

Winding up the Story

In verse 20, Adam gave his wife a name, Havva (Eve in English), "because she was the mother of all living". Finally the woman gets her name. Although Adam and Eve had no offspring at this point, Adam, perhaps looking to the future, understands his wife will someday give birth. The name Havva comes from the Hebrew root "het yod" which means "life".

The Lord God, obviously more knowledgeable about clothing than Adam and Eve, made coats of animal skins for them to wear. Then He said, "Behold, the man is become as one of us (note the plural form), to know good and evil". That situation was problematical because Adam might "put forth his hand, and take also of the tree of life, and eat, and live for ever".

Pythagoras' discovery that whole numbers governed musical harmonies convinced him that harmony and planning lay behind the complex universe. He reasoned that if whole numbers created harmonious sounds, as distinct from discordant ones, numbers must be behind the harmony of the universe at every level, from the paths of the planets to the strings of a lyre.

For archaeologists to determine the important numbers that helped to create the measurements of a particular building, they have to know what special units the original architects used. [Next month], we look at *phi*, a most intriguing number and one that generates the self-replicating Golden Mean, which is found again and again, both in nature and in the sacred geometry of many buildings.

Pythagoras and the worship of number

Pythagoras declared that numbers themselves were sacred – they had a separate and real existence and were not just convenient counting markers. The regularities derived from such numbers, be they musical, astronomical or architectural, were also sacred. This idea is at the root of sacred geometry. In fact, Pythagoras could be called the 'father of sacred geometry.'

Pythagoras (569 – c.475 B.C.) was born on the island of Samos in the Aegean Sea. He also lived in the Greek colony of Croton in southern Italy and spent as many as 20 years in Egypt where he learned both mathematics and philosophy. He may even have been to Babylon, where he would have encountered Babylonian mathematics.

Pythagoras is undoubtedly the foremost among those who investigated the sacred and mystical properties of numbers, but he also strayed into geometry. He probably learned the theorem named after him in Egypt or Babylon. Pythagoras' Theorem defined the lengths of the sides of any right-angled triangle [refer to pages 44-45 of the paperback version of *Sacred Geometry* for illustrations]. He proved that the length of the side (hypotenuse) opposite the right (90-degree) angle was, if squared, equal to the sum of the squares of the other two sides.

Draw a right-angled triangle with the two shorter sides (*a* and *b*) measuring exactly one unit and two units long respectively. You can then determine the length of the hypotenuse using Pythagoras' Theorem:

$$\text{The length of the hypotenuse}^2 = \text{side } a^2 + \text{side } b^2$$

To find the length of the hypotenuse, square the length of both of the short sides and add them together.

$$\text{Hypotenuse}^2 = 1^2 + 2^2 = 1 + 4 = 5$$

Therefore, the hypotenuse = square root of 5 (or Ö5 or 2.2360679)

Thus, arithmetic and geometry are inextricably linked. If you measure the sides of a number of right-angled triangles you will soon

find that there is a range of typical whole-number dimensions that fit this theorem and that are therefore called Pythagorean Triplets.

Side a Side b Hypotenuse

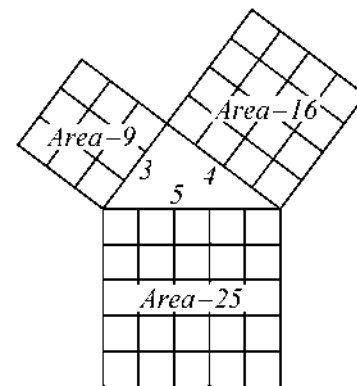
3	4	5
7	24	25
8	15	17
17	144	145

Pythagorean Triplets were seen as significant magical numbers. They can be found listed on Babylonian tablets dating as far back as 1600 B.C.

A Pythagorean triangle proving that the sum of the squares

on two sides equals the square on the hypotenuse.

This is shown graphically here as $3^2 + 4^2 = 5^2$.



</exerpt>

The **Pythagorean triangle** which author Stephen Skinner originally included on page 17 of the book had the 3 orthogonal on the bottom, the 4 orthogonal on the right, and the 5 angled on the upper left where the 3 is shown above. I rearranged it to a form more familiar to Masons, which we often see on jewelry and adornments. I have numerous times, however, seen this diagram (especially on smaller jewelry) drawn with the 3 and 4 squares at an arbitrary same size of about 3-and-a-half (i.e., distorting the intent by forcing symmetry where none exists). If you get lapel pins (or the like) which represent the true Pythagorean triangle then ensure that it is like the indicated diagram above.

Helmut R. Kötter

Bear is a sweet and energetic four-year-old boy who loves the Disney movie Toy Story and dressing up like Woody! He enjoys jumping, pretending to cook, and laughing! Bear is an absolute joy to see at the RiteCare Childhood Language Center of San Jose. His parents initially contacted the clinic as Bear was difficult to understand. They noticed that Bear “was having a lot of trouble communicating his needs through speech. It was very difficult to understand what he was trying to tell us.”



An initial evaluation was completed with Bear to determine areas of need and provide a big picture of his overall speech and language development for receptive and expressive language, articulation and phonology, pragmatics, and oral motor skills. The evaluation determined Bear’s specific area of need and his Speech-Language Pathologist created a series of therapy goals to help Bear.

Since his initial evaluation Bear has made excellent progress, has met some of his speech and language goals, and is continuing to make gains. His parents have worked diligently with him, bringing him to his speech and language services at the clinic and working with him at home. Bear’s mom and dad are an integral part of helping him as they consistently practice his homework provided by his Speech-Language Pathologist. His mom commented, “Since treatment, Bear’s intelligibility has increased significantly. He is able to let us know clearly what he needs and can communicate with other kids and adults easily. Seeing Bear’s improvement has been amazing to watch. Ms. Rachel has been amazing to work with. She is so patient with the kids and makes learning fun! The clinic has significantly improved my child’s speech and confidence.”

Bear is a fantastic kid, and we are so fortunate to make an impact on his life and that of his family as well! Thank you for the opportunity to work and play with him!



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.

It would be contrary to what God told Adam, back in chapter 2, verse 17, about how eating from the tree of the knowledge of good and evil would result in death. Digging up the tree of life was certainly not an option. So the Lord God drove (Adam and Eve) out of garden of Eden. And to be sure they didn't try to sneak back in, "He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way."

The word "Cherubims" is a misspelling. The singular form is cherub (keruv), while the plural is cherubim (keruvim). It's been that way in the King James Bible for over 400 years.

And by the way, according to Genesis 5:5, Adam lived for 930 years. This passage has led some to conclude that "a day to God is like 1,000 years for mankind".

There are a number of issues left to discuss:

- What do cherubim look like?
- What about "original sin"?
- Could humankind have enjoyed life in the Garden?
- Where do we place creation in the context of geological and human history?

We will continue our study next month.



From the Secretary

The Statewide Reunion is fast approaching. As of this moment we only have 4 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.

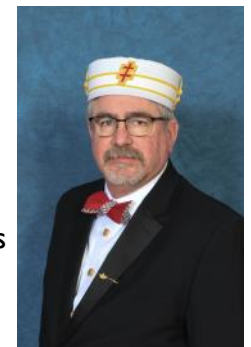
If you plan on attending please register at the site listed on the front page.

It is now crunch time. Please get your candidates and personal reservations in. We need accurate head counts for both.

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>



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 28th ~ Maundy Thursday 6:30 pm

Night of Remembrance and Renewal

Light dinner followed by the Ceremony

Tuesday April 9th ~ Scottish Rite Stated Meeting 6:30 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 6:30 pm

Consistory Opens—Capping Ceremony

Tuesday May 22nd ~ SCVOA Meeting 6:30 pm

Willow Glen Fraternity #399

Tuesday June 11th ~ Scottish Rite Stated Meeting 6:30 pm

Chapter Opens

Thursday June 13th ~ SCVOA Meeting 6:30 pm

Mt. Moriah #292

Saturday June 29th ~ Dinner Dance 6:30 pm

Fund Raiser for our Clinic with dinner and live music and dancing.