



The Rite Word

From the Venerable

San Jose Lodge of Perfection Bocce Ball Event

The San Jose Lodge of Perfection hosted an exciting Bocce Ball event on October 23, 2023, which was a resounding success, drawing a diverse and enthusiastic crowd. The event was well-attended by members, spouses, children, grandparents, and their grandchildren, creating an inclusive atmosphere of fun and camaraderie.



Event Highlights:

- 1. Impressive Turnout:** The event garnered significant participation from members of the San Jose Lodge of Perfection, their families, and friends. The turnout was heartwarming, as individuals of all ages came together to enjoy a day of outdoor fun.
- 2. Inter-generational Bonding:** One of the most heartwarming aspects of the event was the inter-generational participation. Grandparents bonded with their grandchildren while sharing their love for Bocce Ball. It was a beautiful sight to see different generations enjoying the sport together.
- 3. Exciting Bocce Ball Matches:** The Bocce Ball courts were a hub of activity throughout the day. Players of all skill levels joined in, with both newcomers and experienced players competing in friendly matches. The competitive spirit was alive and well, but the emphasis was always on having fun.
- 4. Delicious Food:** No event is complete without delicious food, and our Bocce Ball event did not disappoint. There was a wide variety of refreshments and snacks available, keeping everyone well-fueled for their matches. A local catering com-

pany provided an array of mouthwatering options.

Camaraderie: The spirit of camaraderie was evident as people cheered for each other, exchanged friendly banter, and celebrated every successful shot. It was a testament to the strong sense of community within the San Jose Lodge of Perfection.

Feedback and Gratitude:

The event was met with overwhelmingly positive feedback. Many attendees expressed their gratitude for such a well-organized and enjoyable day. Families were especially thankful for the opportunity to bond and create lasting memories.

I would like to extend our sincere appreciation to the San Jose Lodge of Perfection for sponsoring and organizing this memorable Bocce Ball event. It was a day filled with laughter, excitement, and the joy of togetherness.

The success of this event was due to the collective efforts of the organizing committee, the participants, and the sponsors. We look forward to more such events in the future that strengthen our bonds of friendship, brotherly love, and community.

Thank you once again to all who participated and made this event a resounding success!

November in the eyes of a Mason

November holds a special significance in the eyes of Freemasonry, as it is associated with several important Masonic observances and traditions. Here's a glimpse into the month of November from the perspective of Freemasonry:

- 1. Remembrance and Reflection:** In many Masonic lodges, November is a time for remembrance and reflection. It is a month when Masons pay tribute to their fallen brethren, particularly those who served in the military. Lodges

2023 Honor Roll

Ill. Richard Fisher 33°
Hon. Arthur Pasquinelli 32° KCCH
Bro. Cirilo Paredes 32°
Hon. Virgilio Quina 32° KCCH
Ill. Dee Ayre 33°
Bro. Max Mora 32°
Hon. Dell Bleiler 32° KCCH
Hon. Richard Rosenberg 32° KCCH
Bro. Bobbie Byers 32°
Ill. Bennie Cooper 33°
Bro. David Pratt 32° (2024)
Bro. John Kirk 32° (2024)
Hon. David Driesbach 32° KCCH (2024)
Bro. Peter Biggam 32° (2024)
Ill. Bennie Cooper 33° (2024)
Bro. Bobbie Byers 32° (2024)
Bro. Douglass Picard (2024)
Bro. John Kirk (2024)

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. John Casey 32°
Ill. Daniel Doornbos 33°
Bro. Brian Berman 32°
Bro. Robb Walker 32°
Bro. John Kirk 32°
Bro. Robert Thorp 32°

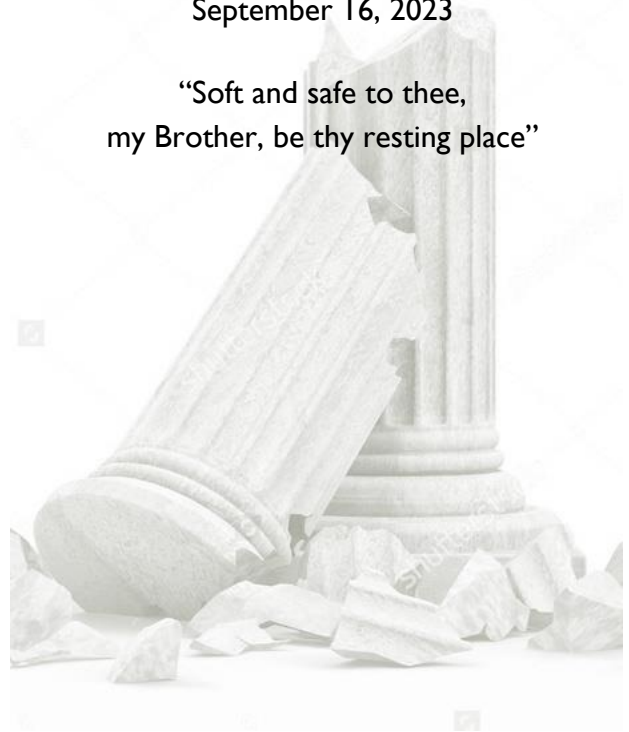
In Honor of Ill. Bennie Cooper 33°

Ill. Durward Ayre 33°

Called From Labor

Hon. Gerald Harbick 32° KCCH
September 16, 2023

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



2023 - Lodge of Perfection

Venerable Master	Hon. Naresh Rampershad 32° KCCH	408-660-0121
Senior Warden	Bro. Sean Patrick 32°	505-400-5805
Junior Warden	Hon. Art Pasquinelli, 32° KCCH	408-483-9361
Master of Ceremonies	Hon. Richard Rosenberg 32° KCCH	650-494-8792
Captain of the Host	Bro. John Absalon 32°	909-660-9983

2023 - Chapter of Rose Croix

Wise Master	Bro. Timothy Lynch 32°	408-386-2746
Senior Warden	Hon. Mark Burger, 32° KCCH	831-373-1094
Junior Warden	Bro. Chris Boyes 32°	925-200-9864
Master of Ceremonies	Bro. Chris Mays 32°	650-773-7995
Guardian of the Temple	Bro. Oscar Arguello, Jr 32°	408-834-6671

2023- Council of Kadosh

Commander	Bro. David Kampschafer 32°	408-568-0978
1st Lt Commander	Bro. Peter Cardilla 32°	831-214-9012
2nd Lt Commander	Bro. Max Mora 32°	408-259-8306
Marshal of Ceremonies	Bro. Mike Dremel 32°	831-383-9971
Lt of the Guard	Bro. Andrew Litfin 32°	408-832-5846

2023 San Jose Consistory

Master of Kadosh	Ill. Richard Fisher, 33°	408-779-4088
Prior	Bro. Helmuth Litfin 32°	408-421-9381
Preceptor	Bro. Eddie Hermano 32°	408-910-9868
Marshal of Ceremonies	Hon. Brandon Duenas, 32° KCCH	408-763-7696
Captain of the Guard		

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	Bro. Mark McEuen, 32°	408-251-3086
Almoner	Bro. Kaleo Gagne, 32°	669-888-6423
Orator/Librarian	Hon. David Kimball 32° KCCH	408-836-6792
Tiler	Hon. Tom Tefft, 32° KCCH	408-465-2585
Director of Ceremonies	Ill. Charles Cowden, 33°	831-685-3416
Chief Knight KSA	Bro. Timothy Lynch, 32°	408-386-2746

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)	Hon. Art Pasquinelli, 32° KCCH	408-483-9361
Director (exp 2025)	Hon. Brandon Duenas, 32° KCCH	408-763-7696
Director (exp 2023)	Bro. John Absalon, 32°	909-660-9983
Director (exp 2023)	Bro. Eddie Hermano 32°	408-910-9868
Director (exp 2024)	Bro. Sean Patrick 32°	505-400-5805
Director (exp 2024)	TBD	
Venerable Master	Hon. Naresh Rampershad 32° KCCH	408-660-0121
Wise Master	Bro. Timothy Lynch 32°	408-386-2746
Commander	Bro David Kampschafer 32°	408-568-0978
Master of Kadosh	Ill. Richard Fisher 33°	408-779-4088
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 a prior US Navy Submarine Sailor, I look forward to sharing Veterans Day with those I served with directly and all other Brothers and Sisters who wear or have worn the uniform in service to our country and Freedom. In years past, I have met up with other veterans where we might share stories of great adventures when we were young and maybe not so wise. It is also a great time for us to remember to check on our Brothers and Sisters who may need help fighting their demons after returning from conflicts.

It is timely that we have the great celebration of Thanksgiving after Veterans Day, when we can celebrate those friendships that support us and the family that loves us. We have the opportunity to reflect on things that went well for us during the year and the lessons we learned from the things that didn't go our way. Of course... there is always the feast and favorite leftovers to follow.

This year in particular I am giving thanks for being part of a relatively recently created team to support the IT and Technology infrastructure for our Valley. Over the last six months, we have taken a lot of steps to dig up what was created before, implemented replacement systems that are up to date, and plot the course for the future. We've spent several nights and weekends working on the material and now our Valley is all the stronger for it. I was only able to catch a couple of pictures throughout the process (shown here). Hons. Toone and Rampershad, thank you for making the work fun!



Tim Toone



From the Commander

The degrees of the Council of Kadosh are chivalric and philosophical but also contain mystical material. The word "Kadosh" is a Hebrew word meaning "Holy".

The complexity of these degrees (19°-30°) cannot be overstated and is exemplified by the number of pages attributed to them in Morals and Dogma.

The twenty-eighth degree alone is over a quarter of the 1000+ page tome.

The Council of Kadosh manifests in the quest to find ways to express that strengthened light in the matters and affairs of the world.

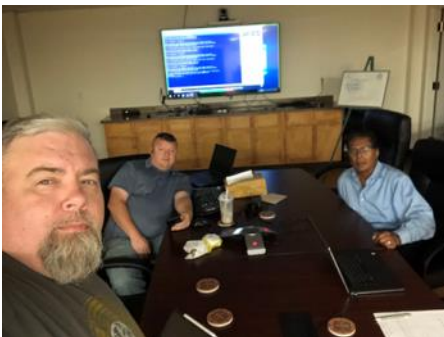
The Council Of Knights Kadosh (19°-30°) symbol is a double-headed eagle of silver with wings spread, resting upon a Teutonic cross of red, bordered in gold.

The eagle is sometimes depicted with one-half black, and the other half white, reflecting an older title of the degree, "Knight of the White and Black Eagle."

The Degree was once the the perfect or most extreme example of its kind, and the eagle was depicted atop a ladder which symbolized the increasing duties one accepts in knighthood, which are symbolized by the cross.

In the council of Kadosh, the 30th degree titled Knight of Kadosh, is the last of the philosophical degrees. It is not within the realm of Masonry to punish oppressors and tyrants who enact barriers to brotherly love and affection. Those who oppress or are tyrants are always punished in the course of history. It is the goal of a Knight of Kadosh to defeat the passions and fanaticism that lead to oppression by spreading love and toleration. The Knight Kadosh is all to aware of his obligations. He is just, fair, impartial, and respectful of all ideas. He fights for the freedom of conscience. He stands against those who would attack these liberties, but in doing so revenge is not in his thoughts or philosophy. A Knight of Kadosh is a lover of great examples of conduct and thought.

David M. Kempshuf



From the Master of Kadosh

As you read this Halloween is past and Christmas is in the air and in stores. First let's explore a Christmas tradition that may have Masonic overtones. After that, let's look at other items that came to my attention.

The Christmas tradition is that classic, "Here Comes Santa Claus" performed by and writing credits given to our Illustrious Brother Gene Autry, 33 rd. degree. Several years ago, listening to it, a verse caught my attention. "Peace on earth will come to all if we just follow the LIGHT, So lets give thanks to the Lord above, 'cause Santa Claus comes tonight". It was the word "light". I wondered if Brother Autry included that reference to "follow the light" as Masons understand the concept of light. After all if all follow the light peace can indeed come to the earth. Listen for that verse next time.

There is reference to "light" in another song. It came out in the early 1900s and was written by Brother Irving Berlin, "God Bless America". Brother Berlin changed a couple of lines after he wrote it. The original was ". . .Stand beside her and guide her to the right with the light from above, Make her victorious on land and foam . . ." He changed it to what we now sing: "Stand beside her and guide her, Through the night with the light from above, from the mountains to the prairies to the ocean white with foam . . ." He changed it because, in politics "right" refers to conservative groups but he wanted to bring Americans together not separate them. He also removed "Make her victorious . . ." because this suggests military conquest (World War I had just ended). That change made it into the peace song he was after. As an aside, after Kate Smith sang it at the end of one of her radio programs it became an instant hit. She continued singing for the next 50 years.



Now let's go from Masonic symbolism in music to possible symbolism in objects. The picture of the porcelain figures was taken at the Legion of Honor, San Francisco. The title is "Two freemasons" and was made in 1740 in Germany. Missing is a compass in the hand of the left figure. The flap on the apron of the left figure is turned up. The seated figure's apron has the flap down. The detail in the photo does not clearly show the seated figure is also wearing the Master's jewel. I am not familiar with 18th century German Masonic ritual or customs, but it can be speculated the left figure is giving his proficiency to the Master of the Lodge.



The mechanical item seems to have two Masonic emblems. It is a

From the Chief Knight

We are fast approaching the busiest season for blue lodges in our valley. With several award ceremonies, holiday celebrations, and of course installations, everyone is getting very busy very quickly. During the month of October, our Chapter of the Knights of St. Andrew provided the Arch of Steel for two worthy Hiram Award recipients, Wor. Max Mora (GR479) and Wor. Dennis Byrd (SJ10). In November we will be providing the Arch of Steel for the Grand Master's Reception hosted by the Santa Clara Valley Masonic Officers Association. Throughout December and January we are also providing Flag Escort for a few lodges during their installations. If your lodge is interested in having us present the flag at your Installation of Officers, please let us know.

Tim Aguilera



Philosophical Implications of the New Kabbalah — Part I

This essay, written by Dr. Sanford L. Drob, focuses on 19 aspects of the Kabbalah that are most readily understood in theological and philosophical terms. The ideas set forth herein are worthy of consideration on their own merit, and warrant a place in a Kabbalah relevant and vital for our own age.

I. The world is akin to a text and both texts and world are subject to an indefinite, if not infinite, number of interpretations.

The Kabbalists's engaged in speculation and inquiry into the relationship between language, mind, and the world long before the "linguistic turn" in 20th century philosophy. Various Kabbalistic and Hasidic authors held that the world is created and sustained by divine speech and writing, that an act of speech through which one entity is differentiated from all others is the 'primordial point' that brings about the possibility of both "God" and the world, that the substance of the world is composed of the twenty-two letters of the Hebrew alphabet, that the name of an object is the vessel for its essence or soul, that the divine is identical scripture, and that both scripture and the world are subject to an indefinite if not infinite variety of perspectives and interpretations.

Much contemporary scholarly interest in the Kabbalah has focused on the Kabbalists' views that there are infinite layers of meaning to both scripture and the world, and that texts and the world change their nature and meaning in response to new contexts and moments in time. As Moshe Idel has pointed out, these ideas are clearly echoed in much post-modern criticism and philosophy.

The Kabbalistic notion that scripture, text, and cosmos change their meaning and/or reveal ever new depths of significance in response to changing inquiries and circumstances suggests a latitude of inquiry, interpretation, and dialog that is far greater than is typically associated with religion, or, for that matter, with philosophy and science. Such interpretive latitude leads to a radical open economy of thought that promises to transform our conception of religion, and God.

2. God as the Infinite (Ein-sof) is identified, not with any particular traits, system, or point of view, but rather with the ever-expanding totality of interpretation, dialog and investigation.

Religion, in this sense, becomes opposed to all doctrine and dogma, and becomes identified with an Absolute characterized by infinitely open inquiry. The view that God must be understood in the context of an open economy of thought, follows from the mystical view of God in general, and the Kabbalistic view of God in particular.

Mystics the world over, and the Kabbalists are no exception, have affirmed that the Absolute they experience in states of mystical union and ecstasy is beyond anything that can be circumscribed, categorized or understood; such an Absolute is even distinguished from "God" by the Kabbalists, lest one think for a moment that it can be defined and circumscribed. Ein-sof is completely indefinable and subject to no attributes whatsoever. It is the place where all intellectual, artistic, spiritual and ethical endeavor lead, but not a

place or entity that can in any manner be said to have an end (indeed the literal meaning of Ein-sof, is "without end").

3. There is a coincidence and complementarity of contrary, opposite and even "contradictory" ideas in theology, philosophy and psychology, and a need to think "bilinearly" from opposing starting points at once.

The Kabbalists, and the Hasidim who inherited the Kabbalistic tradition, engaged in a form of dialectical thought in which apparently contrary or even contradictory assertions were each held to be windows onto truth. Indeed, dialectical thinking, in which presumed opposites are found to be essential to each other, blend with one another, and give rise to new concepts, is fundamental to Kabbalistic thought.

According to the 13th century Kabbalaist, Azriel of Gerona, the essence of the Sefirot, which the Kabbalists held to be the archetypal elements of both the world and the human soul is that they are a "synthesis of every thing and its opposite".

Much later, the Chabad Chasidic thinker, Rabbi Aron Ha-Levi held that "the revelation of anything is actually through its opposite...all created things in the world are hidden within His essence, be He blessed, in one potential, in coincidentia oppositorum..." A common thread through much Jewish mystical thought is that a given perspective must be supplemented with its (apparent) opposite in order to obtain anything like a complete view of God, humanity and the world.

The "coincidence of opposites" and the adoption of a logic that does not exclude the truth of formal contradictions, expands the possibility of inquiry and interpretation, and permits one to consider the complementary "truth" of points of view that traditional religion and philosophy have regarded to be mutually exclusive.

To take one example, the Kabbalist Azriel suggest that Ein-sof embraces both being and nothingness and "is the common root of both faith and unbelief". As such, a Kabbalistic theology is one that welcomes and accommodates both a personalistic theism and a radically atheistic point of view. Further, it can be argued, such opposing points of view not only coexist but are actually necessary conditions for the truth of their opposites.

For the Kabbalists, God, the world, and the human psyche are a coincidence of opposites; each is both reality and illusion, simple and complex, male and female, hidden and revealed, nothing and all, creator and created, good and evil, etc.

Kabbalistic thinking can be said to be bilinear or multilinear. As Sefer Yetzirah says regarding the Sefirot, a Kabbalistic idea is one whose beginning is wedged in its end and whose end is wedged in its beginning. Thus, for the Kabbalists, Ein-sof is at once the origin of all things and the result of the

process through which all things come into being and are acted upon and cognized by man. It is for this reason that the Zohar can say that he who "keeps" the precepts of the Law and "walks" in God's ways... "makes" Him who is above, and that the Kabbalistic text *Sefer ha Yichud* can say that the occult secret of one who writes a scroll of the Torah is that "he made God Himself".

The Kabbalists go so far as to suggest that the world is an illusion, resulting from the occultation or concealment of the Infinite God. Yet for them, it is this very illusion which is the completion and perfection of God Himself. Still, from another perspective, it is the illusion of God that completes humankind. For the Zohar both God's "supernal wisdom" and the "lower world" are a "manifestation of Wisdom, and a starting point of the whole". As such, it can be said that the finite world is both a complete illusion and the one true reality, and the same can equally be said about God and the upper worlds. (Zohar I:153a)[7] 3a.

For the Kabbalists, the mystical, "higher" ranges of thought are absolutely necessary for making sense of our ordinary, "lower" ways of seeing and experiencing, and vice versa. Kabbalistic thinking is perhaps best understood in musical harmonic, or "counterpoint" terms. There is a melody line, for example, that is theistic, that exists in counterpoint with one that is atheistic; one in which God creates man, in counterpoint with one in which man creates God; one in which the past is the cause of all that is present and future, and one in which the future constructs both the present and the past.

For the Kabbalah, a true view of the world must involve thinking two or more, seemingly incompatible thoughts at the same time, it is the simultaneity of these thoughts that brings about the harmony (Tiferet) of the Kabbalistic view.

The widest conception of the absolute involves a series of dialectical inversions within which being and nothingness, reality and illusion, value and disvalue, etc. are unstable, alternating or "iridescent". The absolute is thus not fixed, but is rather maximally dynamic. Such "bilinear thinking" is necessary not only in matters of theology, but, as will be illustrated later on, in philosophy and psychology as well. Many of the concepts that puzzle us in these disciplines (mind, freedom, truth, reality) are best understood in a bilinear, iridescent manner.

The Kabbalistic concept of *coincidentia oppositorum* suggests a program for dialectical reconciliation not only in theology but in such fields as philosophy and psychology as well. This program suggests that apparently contrary or even contradictory positions in philosophy (realism and idealism, materialism and phenomenology, essentialism and nominalism, the descriptive vs. the causal theory of reference) are actually interdependent points of view, and that the various schools or paradigms in psychology (biological, behavioral, psychoanalytic, humanistic, systems) are grounded in contrasting philosophical assumptions that are themselves conceptually and existentially interdependent.

4. Ein-sof (the Kabbalists's Absolute/Infinite) is paradoxical-ly both completely unknowable, ineffable and unsayable, and that about which everything is said.

Ein-sof, the Kabbalist's God is precisely that which is impossible to know, as this "absolute" lies behind and before the subject-object,

word-thing-distinctions which make knowledge and description possible. As such, God lies completely outside the realm of "thinghood", conceptualization and comprehension and is thus clearly not the sort of thing that can or cannot be "cognized".

All experience, according to the Kabbalah, from our perception of everyday objects to our intuition of "higher worlds" is a construction of the human mind, and, as such, "the world" exists and has its character and definition only "from the point of view" of humankind. The discrete things that make up the world are the necessary byproduct of the *Tzimtzum*, the rupture between subject and object, words and things, mind and matter, that sets into motion all distinction, finitude and experience. Ein-sof, the infinite, the "real" as it actually is, is completely unknown and unknowable, as it is logically prior to the distinctions that bring forth the very possibility of knowledge.

Nevertheless, Ein-sof is also the ground of all that is, the subject and object of all human thought, emotion, and activity. The divine is both before, behind and beyond all distinction, and the "nothingness" (Ayin) that is the source of all distinctiveness, meaning and significance. In Ein-sof (and the world) Being and Nothingness are completely interdependent. Ein-sof is the union of all opposites and contradictions, it is the point at which nothingness becomes being, distinctionless becomes distinctiveness and where all concepts and things invert into their opposites.

Ein-sof is not an entity or a concept that can be grasped or understood but is nonetheless present in all things, the source of all meaning and value, and the object of our faith, prayers and weeping. Our participation in the world, and our quest for significance and value, is tantamount to a participation with and in Ein-sof. Further, our prayers, thoughts and tear, transforms Ein-sof from an abstract origin into a personal God.

Ein-sof is ultimately the subject and object of all human thought, emotion, and activity. Indeed, it is humanity's thinking, feeling and acting that actualizes Ein-sof and makes God known and real. According to the Jewish mystics while Ein-sof is the foundation of thought, actual thinking can only occur within the human mind. Indeed, God does not know Himself directly, in fact God has no thought at all except insofar as He comes to know Himself through man.

Aspects 5 though 12 will be covered in next month's *Rite Word*.

About the author Sanford L. Drob received a PhD in Philosophy from Boston University in 1981, and a PhD in Clinical Psychology from Long Island University in 1987. He is a practicing licensed psychologist in the state of New York and Director of the Forensic Psychology Concentration at Fielding Graduate University in Santa Barbara, California. Dr. Drob is also an artist, author, lecturer, and workshop leader. You are encouraged to visit his New Kabbalah website at <http://www.newkabbalah.com/>.

often hold ceremonies or events to honor the memory of Masons who made the ultimate sacrifice for their country.

2. Feast of All Saints: November 1st is the Feast of All Saints, a day celebrated by various Christian denominations. While not an exclusively Masonic observance, it is a day when Masons who are also Christians may reflect on the spiritual aspects of Freemasonry and the moral lessons it imparts.

3. Charity and Philanthropy: Freemasonry places a strong emphasis on charity and giving back to the community. November serves as a reminder to continue Masonic philanthropic efforts. Many Masonic organizations run charitable initiatives and fundraisers during this month to support various causes and help those in need.

4. Education and Enlightenment: Masonic lodges often host educational lectures and discussions throughout the year, and November is no exception. This month provides an opportunity for Masons to delve deeper into the principles and teachings of Freemasonry, promoting personal growth and enlightenment.

5. Historical Significance: November also holds historical importance in the world of Freemasonry. Various Masonic events, meetings, and anniversaries may have occurred in this month throughout Masonic history. It's a time to remember the heritage and legacy of the Craft.

6. Brotherhood and Camaraderie: Masons place great value on brotherhood and camaraderie. November is a time to come together with fellow Masons, both within their own lodges and in inter-lodge gatherings, to reinforce the bonds of friendship and unity that are at the core of Freemasonry.

Gratitude and Thankfulness: As the month of November is often associated with Thanksgiving in many countries, Masons may take this opportunity to express gratitude for the teachings, values, and principles they have learned through Freemasonry. It's a time to be thankful for the Masonic journey and the positive impact it has on their lives. In summary, November is a meaningful month for Freemasonry, marked by remembrance, charity, education, brotherhood, and reflection on the values and teachings of the Craft. It serves as a time for Masons to come together, support their communities, and honor the memory of those who have contributed to the Masonic tradition.

Westinghouse air brake valve on a diesel locomotive. The emblems are not Masonic. They are the logo for Westinghouse Air Brakes. It is a "W" and "A" on top of each other. The line in the middle is the horizontal line in "A". Try drawing it yourself. What little I know is George Westinghouse was not a Mason, however in the design and engineering department there may have been Masons. Many Masons were on train crews in the 19th and early 20th centuries. When you are at a rail museum, look around the locomotives, and rail car brake systems. You will see it almost everywhere, even on the cab's brake stand.

Masonry is a great influence on its members, but its emblems, symbols and references may be out in public in the most unexpected places.

Bill M. Fiel

Harsh Rampshad

Dear Scottish Rite,

Good Day! Our child Cameron is a bright 10-year-old, who attends speech therapy once a week at the RiteCare Clinic. He enjoys participating in Social Skills Therapy where he is learning how to communicate well with others. At the clinic Cameron is a part of a small group that works together and learns about: social thinking, having empathy for others, and completing theory of mind assignments.

Outside of the RiteCare Clinic Cameron enjoys many creative activities. Art, Math, and Science are his favorite subjects. Cameron really enjoys teaching and providing homework assignments to family and friends.

We would like to thank *The Scottish Rite* for this opportunity to participate in Social Skills Therapy. In addition, we would like to thank Ms. Rachel, as she works to ensure learning is extended outside the clinic and into our community. It is our hope that this wonderful community service will continue to thrive for many years to come.

Thank you for your support.

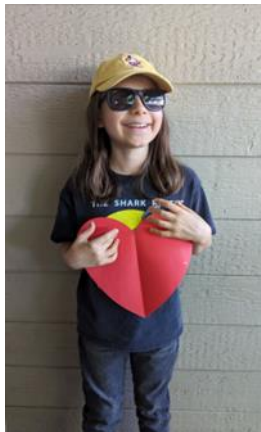
Respectfully,
The Sebby Family



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 5/1/23

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
 Spot (the dog) any book from the series
 Where the Wild Things Are
 Sheep in a Shop
 Pirate Pete by Nick Sharat
 There Was an Old Lady (any book from the series)
 Love Monster
 The Day It Rained Hearts
 My Mouth is A Volcano
 Bears Loose Tooth
 Bear Wants More
 Sneezzy the Snowman
 A Snowy Surprise
 Harry the Dirty Dog
 Bear Snores On
 Room on the Broom
 The Little Mouse, the Rid Ripe Strawberry, and the Big Hungry Bear
 The Very Hungry Bear
 The Very Sleepy Bear
 Where is the Green Sheep
 Mr. Grumpy's Motor Car
 The Scarecrow's Hat
 Spooky Wheels on the Bus
 Llama Llama – any book from the series
 Ketchup on Your Cornflakes
 Run Turkey Run
 Rosie's Walk
 Personal Space Camp
 You Choose by Nick Sharratt
 Chicka Chicka Boom Boom



Stated Meeting Menu

Tuesday

October 10th 2023

(Vegetarian Entrée by REQUEST ONLY call the office, by Oct 6th)

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

- Salad
- Turkey
- Mash Potatoes and Gravy
- Pancit
- Lumpia
- Dessert

From the Secretary

;Congratulations to our newest Members. We hope you enjoyed the reunion.

We are now at the end of the year, there are still a few of you who have not paid their dues. If you are one of them you need to take care of it quickly, or you will be suspended. If for some reason you are having difficulty paying, then simply call me. If you get suspended because you can't pay, then that is your fault, for not talking to me.

Our annual elections are coming up, if you want to join one of the lines, now is the time to be talking to the presumptive incoming masters.



Cost for Life Membership

Age	Factor	Amount
Under 49	21X	3255
50-54	19X	2945
55-59	17X	2635
60-65	14X	2170
Over 65	11X	1705

Annual Dinner Ticket Books

You can now buy an Annual Dinner Ticket Book, which gives you 11 Stated Meeting Dinners and 1 Grand Masters Banquet. For a cost of \$150. This saves you \$40 off of the annual price or over 21%.

This is the current price. You can apply this years dues to this amount. There will be a slight increase for next year.

State Wide Reunion Class

April 4th, 5th, 6th and 7th, 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

Periodicals
Postage

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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

Monday Nov 13th ~ SCVOA Meeting 6:30 pm

Mt. View Deanza Lodge

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

Lodge of Perfection Opens

Capping Ceremony and Military Recognition

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

Lodge of Perfection Opens

Elections—Budget

Tuesday Jan 9th ~ Scottish Rite Stated Meeting 5:30 pm

Lodge of Perfection Opens Installation of Officers