



## The Rite Word

### From the Venerable Master

Greetings and welcome to the last month of the year. Examining the etymology of the word December, we notice the Latin Decem which translates to the number ten (from the PIE root *dekm* a proto-indo-european "ten"); or the tenth month of the old Roman calendar, which we discussed back in March. The 'ber' completing the second half of the word most likely comes from the Latin *bris*, an adjectival suffix. In this case the Germanic suffix is *ber*.



When we reflect on the month, children and adults alike hold Christmas near and dear to their hearts. But what is the holiday's origin story? We know from Christian tradition, it is celebrated as the day Jesus was born. Jesus of Nazareth became the spiritual foundation, whose teachings formed the building block and chief cornerstone upon which the Christian religion stands. It became a federal holiday in 1870, and has always been celebrated as a time where friends, family, and loved ones come together in peace and harmony.

Let us turn back the clock a bit further in history for a more ancient meaning and origin. Before the birth of the man known as Jesus, the celebration of darkness to light has been one venerated for all of time. The Winter solstice which falls on December 21<sup>st</sup> is the day when the time of light outweighs the darkness of the preceding days. We find that the Norse who hail from Scandinavia, observed the holiday known as Yule, which begins December 21<sup>st</sup>, lasting through January. This holiday was observed by fathers and sons collecting large logs, and setting them on fire in recognition of the transition from darkness to light. This burning of the logs would last for many days, with each lick of the flames representing the coming year's birth of pigs and calves. This is a far more pleasant celebration for this season than that of Germans, with the fear of Odin, as he flies over towns determining who would be prosperous and who would perish. This superstition kept most people indoors during this period.

When we observe the Roman solstice celebration, we find Saturnalia. This combination of three holidays being the day of Saturn, the god of seeds and sewing, originally called Saturnalia on the 17<sup>th</sup>. This day was given over to Opalia, who was Saturn's sister and represented the goddess of abundance and the fruits of the earth. We note Saturn represented the heavenly aspect, while Opalia was the earthly presence. The third celebration that was combined was Bruma, or a feast day celebrating the shortest day of light by the Romans which coincided with the solstice on the 21<sup>st</sup> and 22<sup>nd</sup>. The combined celebration lasted from the 17<sup>th</sup>-22<sup>nd</sup> until Augustus, who ruled from 27 BC - 14 AD, shortened this festive time to a three day period, as the party period was interfering with the productivity of work at the time. After Augustus, Caligula who ruled from 37 - 41 AD extended this to a five day holiday, followed by Macrobius who further extended it to last two weeks in the early fifth century. These festivities were a welcome break during the darkest portion of the season.

What could we expect to see during this holiday? We would find feasts in homes and a large feast out in the open at the oldest Roman Temple of Saturn. These festive and often rowdy patrons of Rome could be found throughout the streets cheering, much in the same way we would with 'Merry Christmas' or 'Happy New Year', with the phrase '*lo Saturnalia!*'. In the Temple we could imagine a statue of Saturn, with his feet bound tightly in woolen straps year round except during this festive holiday. They were loosened up, representing a time to 'loosen up' to its adherents. There were all manners of celebration, from bobbing for corks in ice water, gambling in public, trivia games, and the loved competition of chariot racing. Aristocrats of the time normally wore very conservative clothes that could be found in bright colors of gold, purple, and red which was called 'synthesis' meaning put together. It was not just the clothes that were a drastic change to the way the were,

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## 2022 Honor Roll

Bro. Neofito Santos 32°  
Ill. Chuck Cowden 33°  
Ill. Durward Ayre 33°  
Ill. Richard Fisher 33° (2023)  
Hon. Arthur Pasquinelli 32° KCCH (2023)  
Hon. Richard Rosenberg 32° KCCH  
Bro. Bobby Byers 32°  
Bro. Kenneth Martz 32°  
Hon. Bennie Cooper 32° KCCH  
Hon. Del Bleiler 32° KCCH  
Bro. Cirilo Paredes 32° (2023)  
Hon. Virgilio Quina 32° KCCH (2023)

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

Hon. Art Pasquinelli 32° KCCH  
Hon. David Driesbach 32° KCCH  
Bro. John Kirk 32°  
Bro. Neofito Santos 32°  
Ill. Daniel Doornboss 33°  
Bro. Etay Nir 32°  
Bro. Daryl Turner 32°

## Called From Labor

Bro. George Mc Connell 32°  
October 1, 2022

Ill. Ed Clarke 33°  
November 3, 2022

Roemele Mulcahy 32°  
March 27, 2022

Bro. Philip Glover 32°  
November 7, 2022

Bro. Francis (Junior) Bishop 32°  
November 20, 2022

Bro. Ernest Hawks 32°  
October 27, 2022

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

### Note;

**Due to a lack of sign ups the Night of Instruction scheduled for December 6th has been canceled.**

**If you signed up, please see the Angela or Gregg for reimbursement**

**2022 - Lodge of Perfection**

<b>Venerable Master</b>	Hon. Brandon Duenas, 32° KCCH	408-763-7696
<b>Senior Warden</b>	Bro. Naresh Rampershad 32°	408-660-0121
<b>Junior Warden</b>	Bro. Sean Patrick 32°	505-400-5805
<b>Master of Ceremonies</b>	Hon. Art Pasquinelli, 32° KCCH	408-483-9361
<b>Captain of the Host</b>	Hon. Richard Rosenberg, 32° KCCH	650-494-8792

**2022 - Chapter of Rose Croix**

<b>Wise Master</b>	Bro. Timothy Lynch 32°	408-386-2746
<b>Senior Warden</b>	Hon. Mark Burger, 32° KCCH	831-373-1094
<b>Junior Warden</b>	Bro. Chris Boyes 32°	925-200-9864
<b>Master of Ceremonies</b>	Bro. Max Mora 32°	408-259-8306
<b>Guardian of the Temple</b>		

**2022- Council of Kadosh**

<b>Commander</b>	Ill. Jack Harris 33°	408-858-9054
<b>1st Lt Commander</b>	Bro. David Kampschafer 32°	408-568-0978
<b>2nd Lt Commander</b>	Bro. Toby Vanderbeek 32°	650-722-1669
<b>Marshal of Ceremonies</b>	Bro. Peter Cardilla 32°	831-214-9012
<b>Lt of the Guard</b>	Bro. Mike Dremel 32°	831-383-9971

**2022 San Jose Consistory**

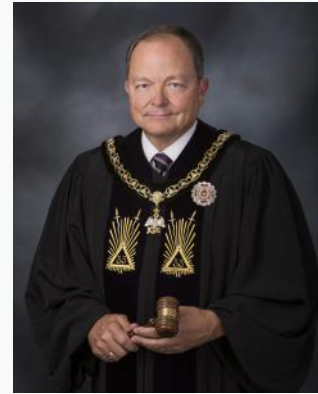
<b>Master of Kadosh</b>	Hon. John Unger 32° KCCH	408-489-8128
<b>Prior</b>	Ill. Richard Fisher, 33°	408-779-4088
<b>Preceptor</b>	Hon. Wolfgang Lochner, 32° KCCH	408-505-1822
<b>Marshal of Ceremonies</b>	Bro. Helmuth Litfin 32°	408-421-9381
<b>Captain of the Guard</b>	Bro. Eddie Hermano 32°	408-910-9868

**2022- General Officers**

<b>Personal Representative</b>	Ill. Kenneth G. Nagel, 33°	510-468-9864
<b>Asst. to the Personal Rep.</b>	Ill. H. Bud Ramsey, 33°	408-838-3730
<b>General Secretary</b>	Ill. Gregg Hall, 33°	408-656-2459
<b>Treasurer</b>	Bro. Joe Campbell 32°	408-234-5447
<b>Prelate</b>	Bro. Mark McEuen, 32°	408-251-3086
<b>Almoner</b>	Bro. Kaleo Gagne, 32°	669-888-6423
<b>Orator/Librarian</b>	Hon. David Kimball 32° KCCH	408-836-6792
<b>Tiler</b>	Hon. Tom Tefft, 32° KCCH	408-465-2585
<b>Director of Ceremonies</b>	Ill. Charles Cowden, 33°	831-685-3416
<b>Chief Knight KSA</b>	Bro. Kaleo Gagne, 32°	669-888-6423

**Directors of the San Jose Scottish Rite Foundation**

<b>President</b>	Ill. Kenneth G. Nagel, 33°	510-468-9864
<b>Secretary</b>	Ill. Gregg Hall, 33°	408-656-2459
<b>Treasurer</b>	Bro. Joe Campbell 32°	408-234-5447
<b>Director (exp 2022)</b>	Bro. Garrett Burrow, 32°	408-891-6746
<b>Director (exp 2022)</b>	Hon. Jeffory Toone, 32° KCCH	408-390-5016
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<b>Director (exp 2023)</b>	Bro. Toby Vanderbeek 32°	650-722-1669
<b>Director (exp 2024)</b>	Bro. Sean Patrick 32°	505-400-5805
<b>Director (exp 2024)</b>	Hon. Wolfgang Lochner, 32° KCCH	408-505-1822
<b>Venerable Master</b>	Hon. Brandon Duenas 32°KCCH	408-763-7696
<b>Wise Master</b>	Ill. Randy Downey 33°	408-674-8341
<b>Commander</b>	Ill. Jack Harris 33°	408-858-9054
<b>Master of Kadosh</b>	Hon. John Unger 32° KCCH	408-489-8128
<b>Asst. to the Personal Rep.</b>	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 Master of Kadosh

The Fall Reunion is over. Unfortunately, I missed all but the 32nd degree. We were out of state and just flew in on October 15th. The size of the reunions has gotten smaller since I joined 30 years ago. In the spring class of 1992, I was No. 44, and not the last. We were called to and from the class room, lodge room, and dining room "By the Numbers."



Over the years I participated in the 29th degree for most reunions through 2015 under both versions of the ritual. In the early years the degree team included a bugler, one or more drummers, and a bagpiper. When I started, the team wore kilts with white shirts, black bow ties, and black Argyle jackets. With the change to the new script, we changed to a more casual shirt with laces at the neck and no jacket. I haven't seen the degree performed for several years, so I'm not sure what the costume is now.

A handwritten signature in blue ink that reads "John P. King".

### From the Acting Wise Master

As we enter the holiday season we have the opportunity to reflect on our many blessings. We have the opportunity to be thankful for what we have received and what we have been able to give others. We have the opportunity to celebrate not only a specific religious holiday but a tangible change of attitude (usually for the better) in society in general. And when we take a couple moments in our overly busy schedules to slow down, even just for a minute, we have the opportunity to reflect on our great Masonic community of friends and Brothers who we make our journeys with.

The fraternal part of our fraternity should be part of our focus through this holiday season. Let us remember not just the Brothers we see regularly but also our shut-ins and widows. Please take some time to reach out to those Brothers and widows you haven't seen in a while and see how they are doing. If you need contact information for any Brother or widow, please reach out to the Master of your lodge or to the Secretary.

And if you need a reason to be sociable or otherwise want to hang out with some Brothers, every Monday evening following practice, stated meetings, or degrees, San Jose Lodge no. 10 and Golden Rule Lodge no. 479 meet in the member lounge downstairs at the San Jose Scottish Rite. Come out and enjoy the fellowship.

**Tim Lynch**



Art Pasquinelli Grand Lodge Mason of the Year



## From the Chief Knigh

### WHAT IS THE SCOTTISH RITE?

There are two branches in Masonry nowadays where people can proceed after completing the third, and final degree of the Blue Lodge Masonry. That the third degree is the highest rank one can attain.



The first one is Scottish Rite and the second branch is the York Rite.

Many people think that the Scottish Rite actually originates from Scotland, but that is not the case. The first reference of the rite is actually found in French records. In those records from the 17th century, the word "Ecosais" is found. The translation of the word means "Scottish", hence the name Scottish Rite.

The Rite actually has its establishment in America, in South Carolina. The first official recognition of the Scottish Rite came in 1801 in South Carolina. The Northern jurisdiction of the rite covers 15 states east of Mississippi River.

The most important aspect is that members of the rite share the belief that there is no higher degree than the Master Mason, or the third degree by the Blue Lodge Masonry. The degrees in the Scottish Rite only "amplify and elaborate" the lessons of the Craft.

### Worshipful Lucifer? Want to rule the World?

One of the biggest misconceptions is that people who attain the 33rd degree, are actually in the service of Lucifer, and they want to rule the world with their knowledge. While there is truth in the saying "knowledge is power", there is nothing bad or wrong in wanting to learn more about the world.

To masons, the 33rd degree being evil or devil worshipping is one of the most hilarious indictments or charges against their fraternity. There is one Mason, or few in every lodge and every meeting that have attained the 33rd degree. The degree is considered honorary, but not in a way that the said person knows more and is higher in the rank.

The fun fact is that men who have attained the 33rd degree are usually ones that are more active and involved in the movement, sharing their knowledge with others. The idea or conspiracy theory that "they are dancing off naked in the moonlight", or "whipping up spells to praise Lucifer" is just absurd.

Conspiracy theorists are constantly trying to expose to the

## From the Venerable Master Continued

but we would see masters serving slaves and children serving parents.

Gift giving was also a large part of the festivities, where candles (*cerie*) signifying the lengthening of light in the days to come and *sigillariae* which were small clay faced ornaments were exchanged. Those ornaments could be found hung from greenery while holly and berries were present to honor Saturn. Though we do not associate gambling, drinking, and the pagan god Saturn along with other hedonistic aspects of this Roman time, there are pagan traditions that stem from the past, forming what we know as Christmas. It is noted that church authorities complained that the Romans continued into the eighth century to celebrate these pagan customs along with their winter holidays.

Whether it is the Roman Saturnalia, the Norse 'Cool Yule', or Christmas, take the time to be thankful we can spend with those we love.

world the claim that "Masons and other secret societies are trying to rule the world". It has become a common way to persuade Anti-masons that there is some horrific conspiracy. The premise goes that only "five percent of Masons know what is happening", and those five percent are part of the secret new world order and Lucifer conspiracy.

The only ranking in the masonry system is that you cannot attain the second degree without the first degree. However, individuals who have attained 15th degree, for example, in the Scottish rite, are not higher.

They just have more degrees. Of course, there will always be conspiracies that argue that those part of the Scottish rite that have attained the 33rd degree know everything, and those without the 33rd degree don't know what's going on. And that is what makes Masonry mysterious and interesting. Not much is revealed, and when people don't know something about a certain subject, they are bound to come out with their own conclusions.

The Grand Master of Masons in each jurisdiction is the supreme authority, and he will always be the supreme authority, no matter if someone attains more degrees or not.

## , Modern Development of the Kabbalah, Part 2

Study and development of Kabbalistic ideas continues today. But all the essential texts had been written prior to the year 1600. In modern times, we move from authoring texts to interpreting them. Just as there were a variety of Kabbalistic texts, there arose a great variety of ways to put Kabbalistic ideas into practice. The era of the Kabbalah scholars has arrived.

### Gershon Scholem

Gershom Scholem (1897–1982) is generally considered the most important Jewish historian of the 20th century, as well as one of the most important contributors to modern Jewish thought. Born in Berlin, he rebelled against his assimilated, bourgeois upbringing and became a Zionist while still a teenager, teaching himself Hebrew. An adamant opponent of World War I on Zionist grounds, he was ejected from the family home by his father.

Although he started studying mathematics at university, he soon switched to the study of Kabbalah, completing a Ph.D. degree on the *Sefer ha-Bahir*. Following completion of his Ph.D. in 1923, Scholem moved to Palestine (as it was known at that time), where he became the Judaica librarian of the new Hebrew University and subsequently professor in the Institute for Jewish Studies. In the latter capacity he trained a school of students. Although a handful of 19th-century scholars investigated the Kabbalah as a worthy historical subject, Scholem almost single-handedly turned the study of Kabbalah into a key discipline in the field of Jewish studies.

Dr. Scholem uncovered myriad new sources and suggested many innovative interpretations. Among his most striking findings were:

1. Proof that the *Sefer ha-Zohar*, was composed by Moses de Leon in the 13th century, rather than rabbi Shimon bar Yohai in the 2nd century;
2. An argument that the 16th-century Lurianic Kabbalah's cosmic myth of exile in the wake of the expulsion from Spain in 1492 was a mystical response to that historical event;
3. A demonstration that the Sabbatian messianic movement of the 17th century swept up virtually the entire Jewish world and thus constituted the most important worldwide phenomenon in premodern Jewish history; and
4. An argument that Sabbatianism represented the great watershed between the Middle Ages and modernity by undermining rabbinic authority from within. We discussed the Sabbatians in the November issue of the *Rite Word*.

In addition to his major historiographical contributions, Scholem was one of the towering Jewish thinkers of the 20th cen-

tury, taking his place with such German Jewish philosophers as Franz Rosenzweig and Martin Buber. Scholem held that there is no "essence" of Judaism but rather a plurality of conflicting forces, from the rational to the irrational. He once said:

"Every word of the Torah has six hundred thousand 'faces'. That is, layers of meaning or entrances, one for each of the children of Israel who stood at the foot of Mount Sinai. (See Exodus chapter 19.) Each face is turned toward only one of them; he alone can see it and decipher it. Each man has his own unique access to Revelation. Authority no longer resides in a single unmistakable 'meaning' of the divine communication, but in its infinite capacity for taking on new forms."

Scholem also constructed a powerful argument for Zionism as the return of the Jews to history. Zionism is a movement, started in the 19th century Europe, seeking to establish and support a homeland for the Jewish people located in "the Land of Israel". The rest of the world knows that place as Palestine, Canaan, or the Holy Land. The Hebrew Bible is the primary document that establishes the Jewish people's connection to that land.

The term "Zionism" is derived from Zion (Hebrew for a citadel or fortress) a name that symbolizes the Land of Israel in the original Biblical sense. The name Zion has been applied to multiple specific locations: the ancient City of [King] David, Mount Moriah where King Solomon's Temple was built, and more recently the hill located southwest of the Old City of Jerusalem.

Zionism encompasses a variety of philosophies, including the political, practical, synthetic, labor, cultural, revolutionary, religious, and reform or progressive approaches, each led by one or more individuals with specific ideas concerning what the overall movement should be, its goals, and how to achieve them. A great moment of success was the establishment of the state of Israel in 1948, though many challenges followed.

Scholem's writings include:

- *Major Trends in Jewish Mysticism*, 1946
- *Zohar: The Book of Splendor: Basic Readings from the Kabbalah* 1949
- *Origins of the Kabbalah*, 1950
- *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, 1965

- On the Kabbalah and its Symbolism, 1969
- The Messianic Idea in Judaism: And Other Essays on Jewish Spirituality, 1971
- Alchemy and Kabbalah, 1977
- On the Mystical Shape of the Godhead: Basic Concepts in Kabbala, 1991\*
- On the Possibility of Jewish Mysticism in Our Time, 1997\*

\* Published posthumously.

## Aryeh Kaplan

Aryeh Moshe Eliyahu Kaplan (1934–1983) was an American Orthodox rabbi, author, and translator. He became well known as a prolific writer and was lauded as an original thinker.

Aryeh Kaplan was born in the Bronx, New York City. His mother died when he was 13. He and his two younger sisters were sent to a foster home. Like many troubled teens, Kaplan was expelled from public school and grew up as a "street kid" in the Bronx.

When he was 15, Kaplan enrolled at Yeshiva Torah Vodaas in Brooklyn, New York. At age 18 was among "a small cadre of talmidim (dedicated disciples)" selected to help open a new yeshiva in Los Angeles. A yeshiva is a traditional Jewish educational institution. Studies focus on the Talmud and Halacha (Jewish law), Torah, and Jewish philosophy.

In the United States and Israel, yeshiva programs include elementary, junior and senior high school, and undergraduate college levels. A notable characteristic of yeshivas is that students always study in pairs. Historically, yeshivas were for men only. Today, all non-Orthodox yeshivas are open to women.

Kaplan then studied at the Mir Yeshiva in Jerusalem in Israel, where he received semikhah (ordination as a rabbi) from some of Israel's foremost rabbinic authorities.

Upon returning from Israel in the late 1950s, Kaplan taught in Richmond, Virginia, and the Bronx before moving to Louisville, Kentucky. In Louisville, he taught at Eliahu Academy and earned a bachelor's degree in physics from the University of Louisville. Two days after graduation, he married Tobie Goldstein, with whom he had nine children.

Kaplan then moved to Hyattsville, Maryland, where he worked as a research scientist at the National Bureau of Standards. Kaplan earned his M.S. degree in physics from University of Maryland. After graduating, Kaplan remained at University of Maryland as a National Science Foundation fellow.

In 1965, Kaplan switched careers and began practicing as a rabbi. He served as the rabbi of:

- Adas Israel in Mason City, Iowa, 1965–1966
- B'nai Sholom in Blountville, Tennessee 1966–1967
- Adath Israel in Dover, New Jersey, 1967–1969
- Ohav Shalom in Albany, New York 1969–1971

During this time, he also functioned as the president of the Albany Jewish Community Center and the Hillel Counselor to the B'nai B'rith Hillel Counselorship at University at Albany, SUNY.

In 1971 Kaplan moved to Brooklyn, New York, where served as a Chaplain at Hunter and Baruch colleges for two years. Later, he wrote and edited had many religious publications:

- Associate Editor of "Intercom", a quarterly magazine of the Association of Orthodox Jewish Scientists, 1972–1973
- Editor of Union of Orthodox Jewish Congregations of America's Jewish Life magazine, 1973–1974
- Director of publishing at the NCSY, a Jewish group that supports youth development, 1974–1975.

Rabbi Kaplan produced works on topics as varied as prayer, marriage, and meditation. His writing incorporated ideas from across the spectrum of Rabbinic literature, Kabbalah, and Hasidic Judaism (see this column in the November 2022 Rite Word), all without ignoring science.

One of his books, "The Real Messiah? A Jewish Response to Missionaries", intelligently and intellectually explains the misconceptions and misunderstandings held by Christian missionaries who strive to convert Jewish people. It was published in 1973. Kaplan translated and annotated classic works on Jewish mysticism—Sefer Yetzirah, Bahir, and Derekh Hashem ("Way of the Name", a philosophical text written in the early 1740s).

His best-known book, "The Living Torah", is an original translation of the Five Books of Moses and the Haftarah. It was published in 1981 and includes maps and diagrams, and incorporated research on realia, flora, fauna, and geography. The Haftarah are selected passages from the Prophets (the books of Joshua, Judges, Samuel, Kings, Amos, Isaiah, Jeremiah, and Malachi), which are read on Shabbat and holiday mornings.



Kaplan died from a heart attack at his home in Brooklyn, New York on January 28, 1983, at the age of 48. He was buried in a cemetery on the Mount of Olives, in Jerusalem.

### **Daniel C. Matt**

Daniel C. Matt (1950–) received his Ph.D. from Brandeis University, where he took courses in Jewish mysticism. Arthur Green, who was then a graduate student, taught an informal course in Hasidic texts. These courses inspired him to begin studying the Zohar, which he first undertook in Jerusalem at the Hebrew University during his junior year abroad in 1970.

For twenty years, Matt has served as Professor of Jewish Spirituality at the Graduate Theological Union in Berkeley, California. He has also taught at Stanford University and the Hebrew University of Jerusalem.

Matt is a scholar of Kabbalah and the Zohar. He has been featured in Time and Newsweek, and has appeared on National Public Radio, and the History Channel. He has published over a dozen books, including "The Essential Kabbalah", "Zohar: Annotated and Explained", and "God and the Big Bang: Discovering Harmony between Science and Spirituality".

In 2016, Matt completed an 18-year project of translating and annotating the Zohar. That year, Stanford University Press published his ninth volume of "The Zohar: Pritzker Edition", concluding the Zohar's main commentary on the Torah. The entire project took 20 years resulting in a total of 12 volumes and was completed in 2017. You can purchase your own set for only \$700.00.

The name "Pritzker" comes from the Margot and Thomas Pritzker Family Foundation, an independent non-profit foundation, established in 1993 and located in Chicago, Illinois. The foundation primarily focuses on the arts, education, international affairs, and museums. Margot Pritzker is the chair of the Zohar Education Project, Inc., established in 1995 to finance the translation of the Zohar into English.

Professor Matt's latest work, "Becoming Elijah—Prophet of Transformation", latest of the 61 titles in the Jewish Lives series from Yale University Press, was released earlier this year. Matt currently teaches Zohar online, in both English and Aramaic. For information about this ongoing Zohar courses, go to the website of Stanford University Press at <https://www.sup.org/zohar/course/>.

There are many more scholars and teachers of Kabbalah, stretching from the Middle Ages into the 21st century. If we did not mention your favorite, we express our apologies. Beginning in January issue of the Rite Word, we will begin to examine some of the unique ideas and concepts from the Kabbalah. If you have a topic you would like us to cover, please shoot me an email to [daniel.doornbos@icloud.com](mailto:daniel.doornbos@icloud.com).

### **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.



A handwritten signature in black ink, which appears to read 'Daniel Doornbos'.



Dear Scottish Rite Family and Friends,

As you may know, the Rite Care Childhood Language Center of San Jose is a non-profit communi-



ty clinic, funded in part through donations. All children are seen by our clinic staff of speech-language pathologists, free of charge. Children are seen for a variety of concerns and diagnosis, and we offer both in person and online visits. Every contribution helps to make a difference in the life of a child and their family. Please consider helping to support our mission to provide quality speech-language therapy to our community, at no cost to families.

As a 501 (c)(3) organization, any donation to the clinic is tax-deductible to the extent allowed by law.

You can donate online at this link:

<https://scottish-rite-bodies.square.site/>

or by mailing a check to:

**The San Jose Scottish Rite**

**ATTN: Rite Care Clinic**

2455 Masonic Drive

San Jose, CA 95125

Many Thanks,

The Scottish Rite Team

Note:

After the covid shutdown, we completely cleaned out and remodeled the clinic. As part of that process, we threw away all of the old books that they had in the clinic. Most were very old and worn out and it wasn't possible to clean them as we did everything that was retained.

As a result, the clinic could use children's books for kids of all ages. If you would like to donate new books, and or designate a donation to be used to purchase new books, it would be greatly appreciated, both by our Clinicians as well as the children we serve.

# Stated Meeting Menu Tuesday

## December 13th 2022

(Vegetarian Entrée by **REQUEST ONLY** call the office, by December 9th)

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

- Green Salad
- Tri Tip
- Mashed Potatoes
- Mixed Veggies
- Bread
- Desserts

Remember if you do not have a reservation the cost of Dinner will be \$25 if and only if we can accommodate you.

### 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%.

### 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

### From the Secretary

We are at the end of the year. There are still 17 members who have not paid their 2022 dues and will be subject to suspension on December 31st. If this is you please pay your dues or contact me and we can take care of it.



For 2023, we still have 174 members that need to pay their 2023 dues. You should have received two notices by this point. You can send a check, or pay online at either our website or the supreme website. Please take care of this now. We rely on your dues to pay our bills.

Elections will be held at our December meeting and we will also have our capping ceremony and recognition of 25 and 50 year members who are present. After dinner we will exemplify the 18th degree that we were not able to do at the reunion. So it will be a busy night and the meeting will start at 5:30 to accommodate all the items.

January will be our installation, we will also start our meeting at 5:30 then installation will follow and then dinner. If you wish to be an officer next year, please reach out to the number 2's in the various lines.

**III. Chuck Cowden 33° Reunion Class**  
**Spring Dates TBD**



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."**

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

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San Jose, CA 95125-2036

Phone: 408-978-7483

e-mail: [mail@sanjosescottishrite.org](mailto: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.\*

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## **Future Scottish Rite and Masonic Events**

### **Tuesday December 13th ~ Scottish Rite Stated Meeting 5:30 pm**

Lodge of Perfection Opens— Elections 25/50 year recognition

Caping Ceremony and 18th Degree Conferral

Regular Meeting Attire

### **Tuesday January 10th ~ Scottish Rite Stated Meeting 5:30 pm**

Lodge of Perfection Opens

Annual Installation immediately following Meeting

Incoming officers arrive no later than 5pm for pictures.

Formal Colors

### **Tuesday February 14th ~ Scottish Rite Stated Meeting 6:00 pm**

Council of Kadosh Opens— Sweat Hearts Dinner