



## The Rite Word

From the Venerable Master:

Have you ever studied the history of the Scottish Rite? Have you ever even wondered where we came from? It is a long and interesting story, much too lengthy to be fully considered in a article such as this. However, some highlights might be of interest.



To begin, the name Scottish Rite is likely attributable to an unsubstantiated, and probably mythical idea of the influence of the exiled Stuarts of Scotland on what was termed the “higher degrees”.

Higher degrees appeared first in England, and later flourished in France. Lodges, called “Ecosais” or Scottish Lodges, were chartered which worked exclusively in some the “haute grades” or higher degrees. One participant was a man named Estienne Morin, who ultimate compiled a series of 25 degrees, circa 1771. He carried these degrees to the West Indies, and formed them in something called the Rite of the Royal Secret, or The Order of the Prince of the Royal Secret, depending on

who you listen to.

Influenced by this degree system, the Mother Supreme Council was formed in Charleston, in May 1801, under the auspices of 11 Masons, known as the “11 Gentlemen of Charleston”. These men are considered to be the founding fathers of Scottish Rite Masonry.

As we know, Albert Pike, many years later, is responsible, along with Albert Mackey, for organizing the Rite and creating a cohesive ritual. His first version of the new ritual was completed in 1857.

There have been many revisions of our ritual since then, the latest being in 2000. But to think, the concept of the higher degrees dates back nearly 300 years, to at least 1740, and likely earlier. It is a long and proud tradition that we carry on today.

Be proud of your Scottish Rite heritage, and let everyone know.

*Randy Dawney*

### New Dates

**The Royce Ford Class will be held on November 22-24, 2019.**

**We will do the 5 mandatory Degrees with the Capping Ceremony on Sunday Afternoon**

## 2019 Honor Roll

Hon. Bob Laws 32° KCCH  
Ill. Durward Ayre 33°  
Bro. Estil Johnson 32°  
Ill. Richard Fisher 33°  
Ill. Hershel Amos 33°  
Hon. Virgilo Quina 32° KCCH  
Bro. Robert Beeson 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

Quyên Nguyen  
Ill Durward Ayre 33°

### Scottish Rite Polo Shirts

You can get your very own San Jose Scottish Rite Polo Shirt. These are high quality shirts. They are of a poly wicking material so they will not fade or shrink. They are available in either Black or White.

Cost is \$35 per shirt. Please contact the Secretary to place your order. I have a limited supply of XL



## Called From Labor

Ill. William Price 33°  
General Secretary of Burlingame  
Past Illustrious Grand Master  
August 17, 2019

Hon. Michel Franceschini 32° KCCH  
August 23, 2019



## Sick or Distressed

Hon. Franklin Wong 32° KCCH  
408-656-5572  
34400 Mission Blvd, Union City, CA 94587  
Calls/Visitors Welcome

Ill. Leo B. Mark 33°  
408-838-4764

### Burial Plots

A past member of our bodies had purchased two plots in the masonic section of Los Gatos Memorial Park.

They were buried elsewhere and their daughter is offering them for sale for \$4k for both of them, which is a very good deal.

If interested contact the Secretary.

**2019 - Lodge of Perfection**

<b>Venerable Master</b>	Hon. Randy Downey, 32° KCCH	408-674-8341
<b>Senior Warden</b>	Hon. Wolfgang Lochner, 32° KCCH	408-505-1822
<b>Junior Warden</b>	Bro. Mark Burger, 32°	831-373-1094
<b>Master of Ceremonies</b>	Bro. Ion Vasilescu, 32°	408-371-7172
<b>Captain of the Host</b>	Bro. Brandon Duenas, 32°	408-763-7696

**2019 - Chapter of Rose Croix**

<b>Wise Master</b>	Bro. Kerem Kapkin, 32°	831-334-4041
<b>Senior Warden</b>	Bro. Laurentiu Murgu, 32°	408-755-0079
<b>Junior Warden</b>	Bro. Art Pasquinelli, 32°	408-483-9361
<b>Master of Ceremonies</b>	Hon. Martin Maxey, 32° KCCH	831-402-4903
<b>Guardian of the Temple</b>	Bro. Timothy Lynch 32°	408-386-2746

**2019- Council of Kadosh**

<b>Commander</b>	Bro. Naresh Rampershad, 32°	408-660-0121
<b>1st Lt Commander</b>	Ill. Richard Fisher, 33°	408-779-4088
<b>2nd Lt Commander</b>	Ill. Charles Cowden, 33°	831-685-3416
<b>Marshal of Ceremonies</b>	Hon. Jack Harris 32° KCCH	408-275-6326
<b>Lt of the Guard</b>	TBD	

**2019 San Jose Consistory**

<b>Master of Kadosh</b>	Bro. Richard Rosenberg, 32°	650-494-8792
<b>Prior</b>	Bro. TJ Jackson, 32°	408-230-6088
<b>Preceptor</b>	Hon. Cordell Bleiler, 32° KCCH	650-948-1400
<b>Marshal of Ceremonies</b>	Bro. John Absalon, 32°	909-660-9983
<b>Captain of the Guard</b>	Hon. John Unger 32° KCCH	408-489-8128

**2019- 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>	Hon. Gregg Hall, 32° KCCH	408-656-2459
<b>Treasurer</b>	Bro. Carey Atwood, 32°	408-832-1867
<b>Prelate</b>	Bro. Mark McEuen, 32°	408-251-3086
<b>Almoner</b>	Bro. Kaleo Gagne, 32°	808-699-0606
<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>Assist. DoC</b>	Hon. Joseph DaSilva, 32° KCCH	831-635-9749
<b>Chief Knight KSA</b>	Bro. Jeffery Toone, 32°	408-390-5016

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

<b>President</b>	Ill. Kenneth G. Nagel, 33°	510-468-9864
<b>Secretary</b>	Hon. Gregg Hall, 32° KCCH	408-656-2459
<b>Treasurer</b>	Bro. Carey Atwood, 32°	408-832-1867
<b>Director (exp 2019)</b>	Bro. Garrett Burrow, 32°	408-891-6746
<b>Director (exp 2019)</b>	Bro. Jeffery Toone, 32°	408-390-5016
<b>Director (exp 2020)</b>	Ill. Richard Fisher 33°	408-779-4088
<b>Director (exp 2020)</b>	Hon. Wolfgang Lochner, 32° KCCH	408-505-1822
<b>Director (exp 2021)</b>	Bro. Sean Patrick 32°	505-400-5805
<b>Director (exp 2021)</b>	Bro. Brandon Duenas	408-763-7696
<b>Venerable Master</b>	Hon. Randy Downey, 32° KCCH	408-674-8341
<b>Wise Master</b>	Bro. Kerem Kapkin, 32°	831-334-4041
<b>Commander</b>	Bro. Naresh Rampershad, 32°	408-660-0121
<b>Master of Kadosh</b>	Bro. Richard Rosenberg, 32°	650-494-8792
<b>Asst. to the Personal Rep.</b>	Ill. H. Bud Ramsey, 33°	408-838-3730



**Ill. Ronald A. Seale, 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

While I was going through my Masonic notes to come up with an idea for this month's article, I noticed an old Masonic poem among my notes, presented during a masonic education evening. The Poem was written by Brother George M. Free, I hope you enjoy it.



### What Makes A Man A Mason?

What makes a man a Mason, O brother of mine?

It isn't the due guard, nor is it the sign,  
It isn't the jewel which hangs on your breast  
It isn't the apron in which you are dressed

It isn't the step, nor the token, nor the grip,  
Nor lectures that fluently flow from the lip,  
Nor yet the possession of that mystic word  
On five points of fellowship duly conferred.

Though these are essential, desirable, fine,  
They don't make a Mason, O brother of mine.  
That you to your sworn obligation are true  
'Tis that, brother mine, makes a Mason of you.

Secure in your heart you must safeguard and trust,  
With lodge and with brother be honest and just,  
Assist the deserving who cry in their need,  
Be chaste in your thought, in your word and your deed.

Support he who falters, with hope banish fear,  
And whisper advice in an erring one's ear.  
Then will the Great Lights on your path brightly shine,  
And you'll be a Mason, O brother of mine.

Your use of life's hours by the gauge you must try,  
The gavel of vices with courage apply;  
Your walk must be upright, as shown by the plumb,  
On the level, to bourn whence no travelers come,

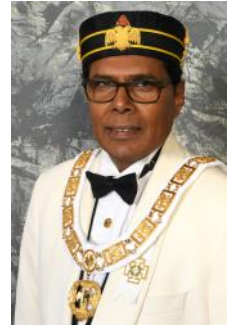
The Book of your faith be the rule and the guide,  
The compass your passions shut safely inside;  
The stone which the Architect placed in your care  
Must pass the strict test of His unerring square.

And then you will meet  
with approval divine,  
And you'll be a Mason,  
O brother of mine.

## From the Commander

Continued from August

Here are the six major themes a Scottish Rite Mason encounters on his journey to an awakening consciousness:



### The Perfect Elu Tradition

A brother becomes an Elu in the first degree of Masonry when he receives the Apprentice's prayer. Hands are laid upon his head and he is anointed as one of the "elected" or "elite" entering the Brotherhood of Man. He has been selected by his peers because they see his potential to rise among the best to become the small elite of enlightened minds. But even though he is chosen, he may not become enlightened. God has made men with different intellectual and spiritual motivations and capacities. The Elu Principle avows that, from the ranks of men who desire to improve themselves in Masonry, some will take on the pursuits and occupations of the initiate's life. These will become the Perfect Elus, the continuators of Creation who will receive the highest levels of knowledge and insight. These will become the gifted and enlightened men.

### Royal Arch, or Sacred Vault Tradition

One of the great mysteries of life is that no man can know the principle of his own life. No single element of life has an intrinsic, essential reality of its own. The power and action of will, movement, of thought, memory and dreams are all mysteries. Yet we have a natural impulse to seek the unknown, to seek God in the mystery of our own being. The Royal Arch Tradition maintains that a man must gain access to the knowledge of the Divine truth only by seeking ever deeper within his inmost self, his soul. In Masonry, the crypt or vault is an inward symbol reminding us that it is the internal and not the external qualifications that make a Mason. A man's soul is his spiritual dimension of the universe, the inmost part of his being where alone he may feel and realize the nature of God and find peace within himself. .

### Rose Croix Tradition

Among the easiest of emblems to interpret, the rose and cross is one of the great combination symbols of Freemasonry, second perhaps only to the square and compasses. To the Christian Mason, the cross refers to Jesus Christ. But in a broader sense, it symbolizes self-sacrifice for the sake and redemption of mankind. The rose, being among the most beautiful of flowers, symbolizes perfection, and represents hope in a new awakening, renewal, a resurrection of life. The two together (Rose Croix) symbolize faith and hope in immortality won through sorrow and sacrifice.

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## From the Master of Kadosh

Below is the Canadian's history of Scottish Rite through its arrived in Canada.

"There are several theories as to the origin of the Scottish Rite, but as it evolved in France, it dates from about 1754, when a Chapter (or College) of Claremont was founded in Paris with seven degrees. By 1758, the system had become a Rite of twenty-five degrees, known as the Rite of Perfection, whose Grand Regulations were issued in 1762.



In 1761, Stephen Morin was designated to introduce the Rite into the New World. He first established the Rite in Kingston, Jamaica and in San Domingo. On the mainland, Bodies were set up at New Orleans, LA in 1763, at Albany, NY in 1767, at Philadelphia, PA in 1782, and at Charleston, SC in 1783.

In 1786, "Grand Constitutions" were enacted in an attempt to bring order out of the chaotic condition of the degrees in Europe-- Thus bringing "The Ancient and Accepted Scottish Rite" into formal existence, enlarging the number of degrees to thirty-three, with the 33rd degree as a governing Supreme Council. The Grand Constitutions of 1786 were issued in the name of Frederick the Great of Prussia as titular head of the Rite, but he died soon after the date they were promulgated. No degree of the Scottish Rite seems to have had its actual origin in Scotland. The term "Scottish" is a translation of the French "Ecosais" - French titles of some of the degrees of the Rite of Perfection. There may well be a traditional connection here. One or two of the degrees were long supposed to have been devised by the Chevalier Andrew Michael Ramsay, a learned Scotsman, tutor to Prince Charles Edward, the Young Pretender. These degrees seem to have afforded a meeting place for those in exile in France, who were adherents of the Stuarts and who were plotting for the restoration of James II and his son to the throne of England. In 1801, a Supreme Council was opened in Charleston, SC under the above constitutions, absorbing the previously existing Rite of Perfection. This Supreme Council subsequently issued warrants for other Supreme Councils. All other regular Supreme Councils of today are descended, directly or indirectly, from this the Supreme Council of the Southern Jurisdiction, United States of America.

In 1813, the Southern Jurisdiction established the Supreme Council 33° for the Northern Masonic Jurisdiction of the United States. In 1845, the Northern Masonic Jurisdiction warranted a Supreme Council in England and Wales. In 1874, they authorized the formation of the Supreme Council of Canada. At the time our Supreme Council was chartered, Scottish Rite Bodies were already operative in Hamilton, ON, (1868); London, ON, (1868); Saint John, NB, (1868); Halifax, NS, (1870); Toronto, ON, (1873); and Montreal, QC, (1873). Our Supreme Council is in amity with more than 40 other Supreme Councils throughout the world, and 4 National Grand Lodges in the Scandinavian countries. "

*Richard Rosenberg*

## From the Chief Knight

### Newly Knighted:

Sir Knight Mike Lammer and Sir Knight Cesar Otero



I'd like to congratulate Sir Knight Mike Lammer on also being elevated to the level of Knight of the First Order within the San Jose Knights of St Andrew Chapter.

These two ceremonies were performed at the August Masonic Get-Together aka Smoker. Everyone that attended the Get-Together stated that it was a nice touch to the event.

If you are interested in joining the Knights of St Andrew Chapter, please talk to any member of the Chapter or you can reach out to our Chapter's Secretary, Angelo Encarnacion at email: [aencarnacion@gmail.com](mailto:aencarnacion@gmail.com)

### Future KSA Chapter Activities:

Aug 31st – Sept 1<sup>st</sup>, Scottish Highland Gathering and Games, Pleasanton, CA. KSA Chapters from the Valleys of San Jose, Oakland, San Francisco, Stockton and Sacramento have been invited to participate in our booth this year. If you are free and would like to attend, here is the website for the event. <http://www.thescottishgames.com/>

### KSA Events of the Future:

1. September 15<sup>th</sup>, at noon KSA Stated Meeting in the SJSR Conference Room, followed by sword tactics.

2. October 20<sup>th</sup>, at noon KSA Stated Meeting in the SJSR Conference Room followed.

*John Z...*

## The Fifteenth Degree — Knight of the East, Knight of the Sword, of Knight of the Eagle

To understand the drama and symbolism of this degree, it helps to be familiar with the portions of the Bible that deal with the Fall of Jerusalem (586 BCE), Babylonian Captivity (586 to 538 BCE), Cyrus the Great, Return of the Exiles (539 BCE), and building of the Second Temple (537 to 516 BCE).

The 15th Degree is the first part of the story of the return of the Israelite exiles from Babylonian captivity, the restoration of the city of Jerusalem, and building the Second Temple.

In this article, I use the term "Israelites" for the Hebrew or Jewish people. They used the term "Hebrew" when dealing with foreigners and "Israelite" among themselves. The words Jew and Jewish did not enter use until the Roman period, some 500 years after the events in this story.

### Act I — Council at Jerusalem

Some of the Israelite people escaped to Egypt at the time of the Babylonian siege of Jerusalem (597 to 586 BCE). These have returned to the ruins of Jerusalem and formed a Council of leaders of the people. Hananiah, a descendant of King Solomon, is the presiding officer of the Council.

The exemplar candidate, representing Zerubbabel, a Perfect Elu, appears before the Council.

In the Bible accounts, Zerubbabel is the grandson of King Jehoiachin, a descendant of King Solomon. He was born in the city of Babylon, and his name means "seed of Babylon". Shortly after King Cyrus the Great of Persia conquered the Babylonian Empire. During the first year of his reign, Cyrus decreed that the Israelite captives in Babylon may return to their homeland, restore the city of Jerusalem, and rebuild the temple of their God.

In the 15th Degree, Zerubbabel has also studied with the famous Magi of Persia and become an Adept in their arts. As the story begins, Zerubbabel arrives in Jerusalem to inspect what is left of the city and the Temple. He brings news that Cyrus has decreed that the Israelite people may return to their homeland and rebuild their city and Temple. Unfortunately, nothing has come of the decree. So Zerubbabel proposes a mission to Babylon to seek the king's permission and support to begin the work. Needless to say, his offer is enthusiastically accepted. The Council provides Zerubbabel an escort to the Persian frontier.

### Act II — Persian Court in Babylon

This scene opens with Zerubbabel at the Persian court in the city

of Babylon. The guard asks Zerubbabel who he is and what he wants. Zerubbabel identifies himself as a Prince of the House of Solomon, first among his peers, freeborn but captive by misfortune, and keeper of the Holy Fire. Holy Fire is a symbol of the Zoroastrian religion, which was popular among the Persian people.

The guard asks Zerubbabel what brings him here. He answers, the tears and miseries of my Brethren. That refers to his Israelite brethren back in what is left of Jerusalem. He wants an audience with King Cyrus.

As he enters the Persian court, the Master of Cavalry challenges Zerubbabel, who reiterates his purpose. Finally, Zerubbabel is caused to kneel before King Cyrus. The King recognizes Zerubbabel as the man who saved his life in combat at some point in the past and encourages him to speak freely.

Zerubbabel recounts the sack of Jerusalem, destruction of the Temple, and captivity of the Israelite people at the hands of the Babylonians. Then he asks Cyrus whether he remembers his promise to release the captives and let them rebuild the city and Temple.

King Cyrus notes Zerubbabel's achievements as an Adept in the Persian mysteries. Then he asks him to impart the secrets of an Order instituted by King Solomon. If Zerubbabel reveals them, Cyrus will grant his request.

Zerubbabel acknowledges the Order of Architects formed by King Solomon and informs Cyrus that his rank and titles are incompatible with the rules of the order, the first of which is keeping a secret. Zerubbabel explains that if he can only obtain Cyrus's favor at the expense of his own integrity, then the Temple must remain in ruins.

Cyrus agrees to consider Zerubbabel's request. Then he directs the Master of the Palace to conduct Zerubbabel to the Treasure Chamber, where all of King's riches and spoils of war are kept. Perhaps the sight of such wealth will persuade Zerubbabel to reveal his secrets.

On the way to the Treasure Chamber, the Master of the Palace asks Zerubbabel about his ancestry and his hopes. He asks him what became of all the sacred objects of the Temple in Jerusalem. Zerubbabel confesses that he does not know and presumes they have been lost forever.

### Act III — Treasure Chamber

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The Master of the Palace and Zerubbabel arrive at the Treasure Chamber. The Master of the Palace continues to press Zerubbabel to reveal his secrets, this time adding that he will otherwise face the King's wrath. Zerubbabel talks more about the Order and building of the first Temple in Jerusalem.

Then the Master of the Palace describes the sovereign power the Zerubbabel stands to receive if he would but reveal his secrets. Zerubbabel responds that he does not value nor seek sovereign power, taking captives, or the worship of men. Instead, he talks about his faith in God, who fights the battles, shields the innocent, and protects the poor.

Now the Master of the Palace launches into a discussion about all the good works Zerubbabel could accomplish if he had access to the King's wealth. Zerubbabel answers, that selling oneself for gold is like bartering away an eternity in heaven just to get a few years of earthly joy.

Not to be discouraged, the Master of the Palace gets personal, bringing up Zerubbabel's wife and child, who live in the suburbs of Babylon, praying for his return, and how his stubborn folly may cost him his life. Zerubbabel points out that those who love him do so for who he is, and if he were to dishonor himself, they would be saddened and disappointed.

Still not to be denied, the Master of the Palace shows Zerubbabel some of the gold and silver vessels from the Jerusalem Temple, including the table of showbread, the menorah, and the altar of incense. These were no doubt a shock to Zerubbabel, who had believed those objects were lost. Finally, the Master of the Palace shows Zerubbabel the Ark of the Covenant, the most sacred object in Israel's religion.

Historically, the Ark of the Covenant seems to have disappeared before the Babylonians sacked Jerusalem. There are many legends of where it might be, such as in a special chapel in Ethiopia or in a warehouse at a dusty military base in the US.

Prostrating himself before the Ark, Zerubbabel pleads to his God for strength to withstand this seeming irresistible temptation, and he begs for God to reveal his divine will. He recalls the "still, small voice", from Elijah's experience on the mountain, recorded in First Kings 19:11-13. Suddenly, a delicate, whispering voice responds from the Ark, "You shall be free, you and your people; you shall yet again seem my Temple, reared in majestic proportions; and you (the Israelites) shall again be my people."

Zerubbabel tells the Master of the Palace that they have just heard the voice of God coming from the Mercy Seat, which is the space between the cherubim (angels) on the top of the Ark of the Covenant. And it said that God will in His own time restore liberty to the captives of Israel and the holy vessels from the Temple.

Apparently the Master of the Temple did not hear the voice because he isn't convinced of anything beyond Zerubbabel's stubborn folly.

Suddenly, King Cyrus appears. In light of the failure of the Master of the Palace to convince Zerubbabel, the King himself tries his luck, promising to make Zerubbabel the governor of Judea and a prince of Persia. Zerubbabel responds saying that honors and rank that are earned by violation of vows are worthless. Though his is a life of service, Zerubbabel cannot sacrifice his honor.

Angered, the King asks Zerubbabel what will save him from passing through the fire as punishment for his stubborn defiance. That phrase means to suffer death by being tossed into a fire. Zerubbabel answers the King, saying "Your oath, O soldier of Mithra; and your honor as a king".

The degree script assumes that Cyrus practiced Mithraism. In reality, Cyrus was a follower of the monotheistic prophet Zoroaster (second Millennium BCE), known to the Greek-speaking world as Zoroaster. An accomplished Zoroastrian is called a Magus. The plural of that name is Magi. Three such men were the "wise men" from the East who visited the infant Jesus, as told in Chapter 2 of the book of Matthew.

Many of the teachings of Zoroastrianism, such as a dualistic cosmology of good versus evil, the ultimate conquest of evil, messianism, judgment after death, heaven and hell, and free will may have influenced other religions including Second Temple Judaism, Gnosticism, Christianity, Islam, the Bahá'í Faith, and even Buddhism.

Suddenly, King Cyrus becomes humble and confesses that he was testing Zerubbabel's resolve. He says that Zerubbabel's answers should serve as inspiration for future generations. Cyrus removes the chains binding Zerubbabel, and the sackcloth he is wearing, and orders him clothed with a purple robe from the garment section of the treasure chamber. Cyrus then declares his will that Zerubbabel be enrolled among the nobles and princes of Persia and Medea.

**Continued Next Month**

# Stated Meeting Menu

Tuesday

September 10, 2019

(Vegetarian Entrée by REQUEST ONLY,  
by Sept 6th )



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

Assorted Appetizers  
Smoked Tri Tip  
Mashed Potatoes and Gravy  
Baby Carrots  
Ceaser Salad  
Rolls and Butter  
Dessert

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The Rose Croix Tradition informs us that the world is what it is, and we should focus on how to deal with it so that good and the law of love may prevail. This requires a constant fight within our self, and in society. Faith in God and mankind is *Wisdom*; hope in the victory of good over evil gives *Strength*, and charity towards all living creatures through respect of life, tolerance and selflessness is *Beauty*.

### Ancient Mysteries Tradition

The Ancient Mysteries tradition is one of those timeless checks and balances which remind us that our concept of Deity must be felt within because it cannot be wholly conceived intellectually. A society's concept of God and the universe changes over time with its scientific development. The objective of the Mysteries was to cause a change in the initiate's condition of mind wherein he could feel the common core, or universal truth, in all religious traditions. The methodology Masonry employs to treat topics that cannot be known or explained is to mystically inspire a feeling about these higher principles through the use and expression of symbolic images, emblems, and hieroglyphs. This was the way of the Mysteries. Rather than a prescribed routine of creed, the Mysteries invited their initiates to seek, feel, compare and

judge in order to awaken the mind and develop its creativity. The Ancient Mysteries Tradition affirms that the gap often created by the insufficiency of popular religions and dogmas can be filled by reason and virtue.

### Knighthood Tradition

Every man needs to possess at least some knightly energy. Being a knight is one of the essential archetypes of manhood. Freemasonry draws on the Knighthood tradition which dates back to the Crusades. Knights were expected to be the most gallant and virtuous of men. Such men dedicated themselves to the defense of right in the world. Their basic ideals were family unity, moral education, courage, honor and courtesy. A Mason is first and foremost a moralist, a philosopher, a symbolist and spiritualist; but he is also a soldier of honor, loyalty, duty and truth; actively engaged in the warfare of life. The Knighthood Tradition declares that the fight for the very best virtues against ignorance, tyranny and fanaticism is a constant engagement. Life is a battle for good and to fight that battle heroically and well is the great purpose of man's existence. We all progress upward toward perfection through the same life struggle. Our goal is to live up to the promise of the Elus. This is the essence of true Masonic Knighthood.

### Secret Tradition

There is no essential secret in Freemasonry since it is, above all, an aptitude and a state of mind. It is a virtual secret to the uninitiated much like literacy is to an illiterate. Secrecy in Masonry is synonymous with mystery. A mystery is a reality which has not yet been fully understood. The major goal of our lives, as Masters of the Royal Secret, is to unravel the mysteries of our own life. The Secret Tradition represents the quest for equilibrium in the universe, the harmony and unity of the whole, and its application to our personal lives. This is the ultimate quest of mankind, and teaches us above all else to reverence ourselves as divine immortal souls and to respect others as such, since we all share the same divine nature, intelligence and ordeals. This requires LOVE, which is the true word of a Master Mason, the Royal Secret and Holy Doctrine of the every true brotherhood.

*Harsh Rampal*



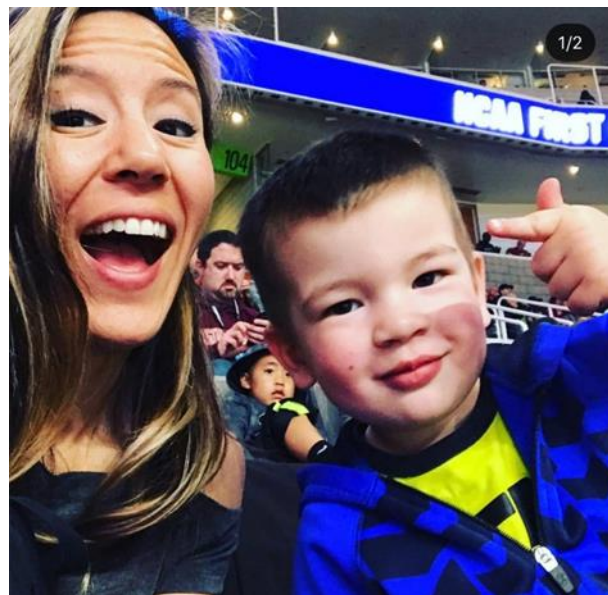


Jenny's son was screened at our clinic in order to see if he had a speech delay in April of 2018 with Mrs. Cynthia under the supervision of Mrs. Jenna when he was almost two years old. He began

Treatment with Mrs. Jenna a few months later. Goals at the initiation of treatment were putting two words together and increasing his turn taking skills during play. He is now three and currently he is working on producing bilabials, putting three words together and making blend sounds at the beginning of his words. He enjoys playing with cars, flash light game, shape games, playdough and stamps with his clinician. He also loves swimming with his mother after speech therapy.

Jenny heard about our clinic from a friend who attended the Scottish Rite Clinic who had great success years ago with her daughter. Prior to speech service at the clinic Jenny's son was, "Very much delayed. My son was two years old and was very frustrated that he couldn't communicate with us. He could only say about 5-10 words at that time, and he would scream at the top of his lungs in anger because we could not understand what he wanted. The first three-four months at the clinic, my son learned slowly. He started to increase his verbal skills rapidly after four months of speech therapy. After six months of therapy, his language skills exploded and it has continuously increased ever since. This speech treatment has impacted our family immensely! As my son increased his

speaking skills, his frustration and anger reduced dramatically. He has not screamed at the top of his lungs in frustration in over six months. My son is now a happy kid who can communicate his needs easily. The most rewarding thing about receiving services here is Mrs. Jenna. She is supportive and caring with my son. She understands when to push him a little firmer and when to give my son grace. She is also inclusive with us as parents, involving us and giving us skills to help support our son. I have referred other parents to the Scottish Rite. Being a parent does not come with a handbook. But the Scottish Rite Clinic and the clinicians here gave us the resources to support our son and watch him thrive."



# San Jose Scottish Rite Bodies Council of Kadosh

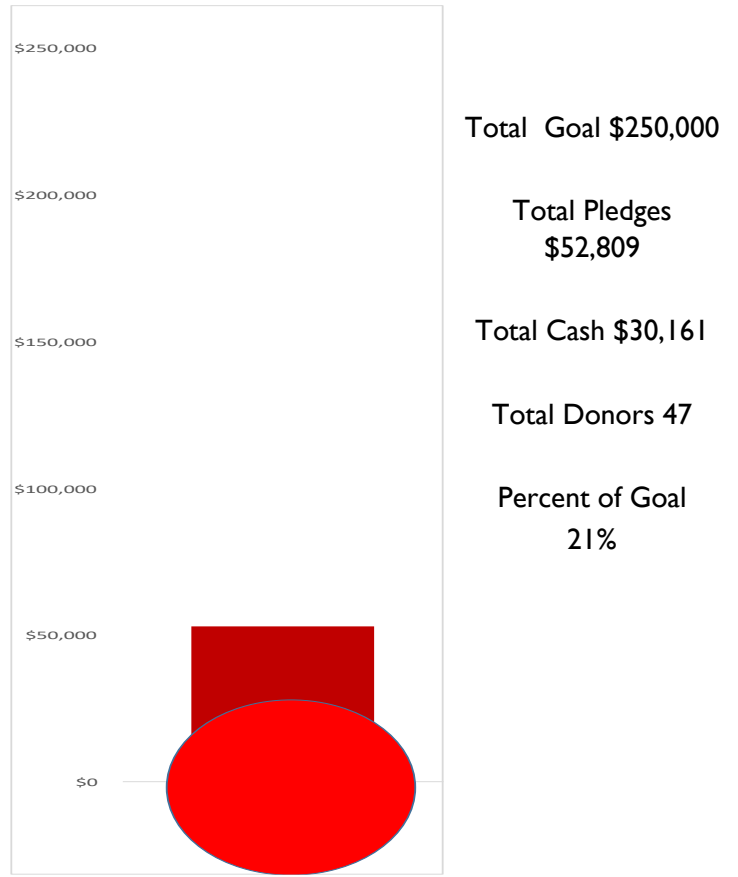


Saturday, November 2,  
2019

12:00 Noon

Western Railway Museum  
5848 State Highway 12, Suisun City,  
CA

Join the Council of Kadosh and visit the Western Railway Museum. Ride a vintage interurban car on a 45 minute trip into the past on the original Sacramento Northern tracks. Following the 12:30 P.M. trip, Richard Fisher will give a 30 minute tour of Barn 3 housing historic electric rail cars from the 1890s to the late 1980s on six tracks. On the way home you can visit the Jelly Belly factory store off Highway 12.



Admission for an all day pass is: Adults - \$10, Seniors - \$9, Children - \$7

The museum is about an hour and 30 minutes from San Jose via the Martinez-Benicia Bridge. [www.wrm.org](http://www.wrm.org)



Please call Brother Naresh Rampershad at 408/660-0121 or sign up at the San Jose Scottish Rite. If enough attend the Museum may run a 1939 San Francisco Bay Bridge Unit for us. Tickets will be purchased at the Museum.

# Reunion - Royce Ford Class

November 22-24, 2019



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

\_\_\_\_\_ 2nd Sponsor PRINTED NAME  
 \_\_\_\_\_  
*2nd Sponsor Signature*

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

PAID

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**

### **August 31 and September 1~ Highland Games**

Pleasanton Fair Grounds

### **Tuesday September 10th ~ Scottish Rite Stated Meeting 6:00 pm**

Lodge of Perfection Opens

### **Thursday September 7th ~SCVOA Meeting**

Golden Rule #479 6:30 Dinner Program Following

### **Saturday September 14th~ Honors Presentation**

Oakland Scottish Rite

### **Saturday September 22nd~ San Jose Auto Show**

### **Tuesday September 24th ~ All Officers Meeting 7:00 pm**

### **Tuesday October 8th ~ Scottish Rite Stated Meeting 6:00 pm**

Lodge of Perfection Opens

### **Monday October 14th ~SCVOA Meeting**

Los Altos #712 6:30 Dinner Program Following

### **October 18th to 20th ~ Grand Lodge**

### **Tuesday October 22nd ~ All Officers Meeting 7:00 pm**

### **Saturday October 26th ~ Grand Master's Reception**

### **Saturday November 2nd ~ Train Museum Trip**