



## The Rite Word

### From the Venerable Master

Greetings Brethren

So-far this summer we have been blessed with mild weather and I hope everyone has been able to enjoy themselves.

Grand Lodge Communications will be held on the 24<sup>th</sup> thru the 26<sup>th</sup>.

It is open to all masons and is a good way to see how our Grand lodge is run and to meet with Masons from other areas.

The Lodge of Perfection is hosting a get-together at Apple Park 10600 N Tantau Ave Cupertino on October 12<sup>th</sup> at 2PM. It is an interesting place to visit, have coffee, and a snack. There is also the latest Apple products, a view of the inside of the building and finally glass monoliths from most of the deserts of the world.

We will be having our fall reunion on November 14 and 15. Please talk to you brothers in your lodges about joining Scottish Rite.

I would like to quote an article on the Masonic Apron. It is from a book called *Masonry Defined*.

A Mason's apron must be made of lambskin. No other substance, such a linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Mason's apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. And hence we are taught, in the ritual of the first degree, that, "by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge



above, where the Supreme Architect of the Universe forever presides."

The true apron of a Mason must then be of unspotted lambskin, from 14 to 16 inches wide, from 12 to 14 deep, with a fall about 3 or 4 inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in this country has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which blue is the Masonic emblem. But this undoubtedly is an innovation for the ancient apron was without any edging or ornament. In the Royal Arch degree the lambskin is, of course, continued to be used, but according to the same modern custom there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree. All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our French brethren, who are never pleased with simplicity, and have, by their love of tinsel in their various newly-invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution. A Mason who understands and appreciates the true symbolic meaning of his apron, would no more tolerate a painted or symbolic meaning of is apron, would no more tolerate a painted or embroidered satin one than an artist would a glided statue. By him, the lambskin, and the lambskin alone, would be considered as the badge "more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter."

*Richard Rosenberg*

**2025 - Lodge of Perfection**

<b>Venerable Master</b>	Hon. Richard Rosenberg 32° KCCH	650-885-5469
<b>Senior Warden</b>	Bro. David Kampschafer 32°	408-568-0978
<b>Junior Warden</b>	Bro. Timothy Lynch 32°	408-386-2746
<b>Master of Ceremonies</b>	Bro. Noe Escamilla 32°	408-310-7915
<b>Captain of the Host</b>	Bro. John Absalon 32°	909-660-9983

**2025 - Chapter of Rose Croix**

<b>Wise Master</b>	Bro. Chris Boyes 32°	925-200-9864
<b>Senior Warden</b>	Bro. Frank Fitzgerald 32°	831-588-4978
<b>Junior Warden</b>	Bro. Ben Shuford 32°	408-429-5370
<b>Master of Ceremonies</b>	Bro. Doug Picard 32°	408-893-3973
<b>Guardian of the Temple</b>	Bro. Robert Fernandez 32°	831-402-1234

**2025- Council of Kadosh**

<b>Commander</b>	Bro. Max Mora 32°	408-259-8306
<b>1st Lt Commander</b>	Bro. Mike Dremel 32°	831-383-9971
<b>2nd Lt Commander</b>	Bro. Neal Gossard 32°	408-234-5694
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<b>General Secretary</b>	Ill. H. Bud Ramsey, 33°	408-838-3730
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<b>Director of Ceremonies</b>	Ill. Charles Cowden, 33°	831-685-3416

<b>Chief Knight KSA</b>	Bro. Chris Boyes 32°	925-200-9864
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<b>President</b>	Ill. Kenneth G. Nagel, 33°	510-468-9864
<b>Secretary</b>	Ill. H. Bud Ramsey, 33°	408-838-3730
<b>Treasurer</b>	Bro. Kenric Baker 32°	714-319-9977
<b>Director (exp 2025)</b>	Bro. Tim Lynch 32°	408-386-2746
<b>Director (exp 2025)</b>	Hon. Brandon Duenas, 32° KCCH	408-763-7696
<b>Director (exp 2026)</b>	Bro. John Absalon, 32°	909-660-9983
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<b>Director (exp 2027)</b>	Bro. Mike Lammer 32°	408-309-5452
<b>Venerable Master</b>	Hon. Richard Rosenberg 32° KCCH	650-885-5469
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<b>Master of Kadosh</b>	Bro. Eddie Hermano 32°	408-910-9868
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**Ill. James Cole 33°  
Sovereign Grand Commander  
Supreme Council A.A.S.R.  
Washington, D.C.**



**Ill. Arthur L. Salazar, Jr. 33°  
Deputy of the Supreme Council  
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

Dear Brethren and Families,

As we have approached the fall of this year in Masonry and Scottish Rite, we look forward to change and anticipate the future with new leadership, and support each other in our endeavors to move forward. I recently returned from Los Angeles, where my son is beginning another part of his academic journey toward a PhD in Computational Biology. It seems like just yesterday, we were rooting him on as he played High School baseball while taking too many Advanced Placement classes. His journey, like mine in masonry, is an amazing transformation of knowledge and character building, and I'm enjoying the journey. Though everyone's path is different, masonry, Scottish Rite, and academia are successfully bringing heterogeneous individuals together to share an amazing experience. Let us all enjoy our different paths, yet share our common experiences in Masonry.

**ENJOY THE JOURNEY AND THE REWARD!**

The Scottish Rite has built an amazing legacy. I found this great article that sheds some light on the building of this legacy that I am so proud to be a part of:

The Legacy of the Scottish Rite: History, Philosophy, and Social Impact

### Introduction

The Ancient and Accepted Scottish Rite of Freemasonry has played a prominent role in shaping both the internal life of Masonry and its wider cultural and philanthropic contributions. Emerging in eighteenth-century France, the Rite developed into one of the most influential Masonic systems worldwide, comprising a series of philosophical and ethical degrees beyond the foundational "Blue Lodge" of Craft Masonry. Its legacy can be measured in three domains: historical development and institutional formation, philosophical and intellectual contributions, and philanthropic and civic engagement.

### Historical Development

Contrary to its name, the Scottish Rite did not originate in Scotland. Most scholars trace its development to France in the mid-1700s, where Étienne (Stephen) Morin introduced a system of "high degrees" later known as the Order of the Royal Secret (Lester, 2006). This structure was eventually consolidated into the Ancient and Accepted Scottish Rite with the establishment of the first Supreme Council in Charleston, South Carolina, in 1801 under John Mitchell and Frederick Dalcho (Scottish Rite,



2025a). The so-called "Grand Constitutions of 1786," though of contested authenticity, provided an important constitutional framework for the Rite's governance and its thirty-three degree system (Bullock, 1996).

### Philosophical and Intellectual Contributions

The Scottish Rite's system of degrees is notable for integrating allegory, symbolism, and moral lessons that draw from Biblical, classical, and chivalric traditions. Its most famous philosophical exposition, Albert Pike's *Morals and Dogma* (1871), articulated the Rite's intellectual ethos, emphasizing universal morality, comparative religion, and human progress (Pike, 1871/2011). Although criticized for its density and eclecticism, Pike's work exemplifies the Rite's Enlightenment-inspired commitment to rational inquiry, moral reflection, and tolerance.

Scholars argue that the Scottish Rite's intellectual legacy lies in its ability to integrate diverse traditions into a symbolic framework that encourages self-improvement and ethical citizenship (Jacob, 1991). In doing so, the Rite helped cultivate a civic ethos that resonated with nineteenth-century ideals of democracy, moral universalism, and cosmopolitanism.

### Philanthropy and Civic Engagement

Perhaps the most visible legacy of the Scottish Rite lies in its philanthropic endeavors. Since the 1950s, the Rite has become a leader in supporting children with speech and language disorders through its RiteCare Childhood Language Program (Scottish Rite, 2025b). Today, more than 170 clinics, centers, and educational partnerships provide free or low-cost services to children regardless of family income or creed. Examples include the Radford University Speech-Language-Hearing Clinic and the California Scottish Rite Foundation's Fresno State Speech and Language Clinic, both of which partner with universities to provide free treatment while training graduate students (Radford University, 2025; California Scottish Rite Foundation, 2025).

This philanthropic work reflects the Rite's larger mission of applying Masonic values to civic life. By emphasizing communication, literacy, and inclusion, the Rite translates its symbolic focus on enlightenment and moral clarity into tangible social benefit.

### Critiques and Challenges

Despite its contributions, the Rite faces challenges and controversies. Membership in Masonic organizations has declined sharply since the mid-twentieth century, raising questions about sustainability and relevance (Bullock, 1996). Furthermore, its claims of historical antiquity—such as supposed Tem-

plar or medieval origins—are widely regarded by historians as mythic or constructed traditions (Jacob, 1991). Critics have also pointed to the esoteric and exclusive nature of its rituals, which can obscure its philanthropic contributions in the eyes of the broader public.

### Conclusion

The legacy of the Scottish Rite lies in its multifaceted role as a fraternal, intellectual, and philanthropic institution. Historically, it provided structure and cohesion to the proliferation of Masonic “high degrees.” Intellectually, it offered a philosophical framework rooted in Enlightenment universalism and moral reflection. Socially, it demonstrated a strong commitment to philanthropy, particularly in the areas of speech and language therapy. While facing challenges of membership decline and public perception, the Scottish Rite continues to embody the Masonic principle of improving both the individual and society.

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Chris A. Boyes



### From the Commander

Hello Brethren and Families,

As we emerge from some of the hotter days, we are getting to the finish line. The Council of Kadosh is hosting a fantastic DJ and Dance Night at the Scottish Rite Center that will be a scholarship fundraiser. Please join us on Saturday, October 11, 2025 from 6:30pm to 9:30pm. It will be \$25.00 per person to be paid at the door with a check or cash. Please RSVP to our General Secretary, Bud Ramsey by September 25th.




### From Master of Kadosh

The Feasts of Tishri: A Time of Reflection, Atonement, and Joy  
The Hebrew month of Tishri (or Tishrei), falling in the autumn, is the most sacred and festival-laden month of the Jewish calendar. These festivals—Rosh Hashanah, Yom Kippur, and Sukkot—are not only deeply meaningful religious holidays but also an essential part of Jewish identity and tradition.



The month begins with Rosh Hashanah, the Jewish New Year, which takes place on the first two days of Tishri.

- A spiritual awakening: Though a celebration, Rosh Hashanah is observed with solemnity and prayer. It is considered a time of judgment.
- The call of the shofar: A central tradition is the sounding of the shofar, a ram's horn, in the synagogue. Its powerful and ancient blasts are a call to repentance and spiritual reflection.

Sweet traditions: Festive meals include symbolic foods that express hope for a sweet new year. The ten-day period following Rosh Hashanah, known as the Days of Awe, culminates in Yom Kippur, the Day of Atonement.

- A time for repentance: It is the holiest day of the Jewish year and is dedicated to seeking forgiveness for sins committed over the past year.

- **Fasting and abstaining:** The day is observed with a 25-hour fast, abstaining from food and drink to focus on spiritual matters. Observers also wear white as a symbol of purity.

**Final judgment:** Yom Kippur concludes the period of judgment that began on Rosh Hashanah. At the end of the final service, a long blast of the shofar marks the closing of the gates of heaven, symbolizing that the final judgment has been sealed for the year.

The somber period of repentance gives way to the seven-day festival of Sukkot, beginning on the 15th of Tishri.

- **A harvest festival:** One of the three ancient pilgrimage festivals, Sukkot has its origins as a harvest festival, celebrating the bounty of the earth.
- **Dwelling in sukkahs:** Its most notable tradition is the building of a *sukkah* (plural: *sukkot*), a temporary hut with a roof of natural material. This structure commemorates the fragile dwellings the Israelites lived in during their forty years of wandering in the desert after the Exodus from Egypt.
- **The four species:** Observance also includes reciting blessings over the *lulav* (a palm frond bound with willow and myrtle branches) and the *etrog* (a citron fruit), which are waved in all directions to symbolize God's presence everywhere.

**The Season of Our Rejoicing:** After the seriousness of the High Holidays, Sukkot is a time of unbridled joy and hospitality, often called *Z'man Simchateinu*, or the "Season of Our Rejoicing"

The Feasts of Tishri continue to resonate deeply with modern Jewish communities.

- **A cycle of renewal:** The holidays collectively represent a powerful annual cycle of introspection, repentance, and renewal. They provide an opportunity for spiritual cleansing and reaffirming one's faith and relationship with both God and community.
- **A lesson in impermanence:** The building of the temporary *sukkah* during Sukkot serves as a physical reminder of the impermanence of life and material possessions, prompting a deeper appreciation for relationships and community.

**Masonic tradition:** Interestingly, the Scottish Rite of Freemasonry also observes a "Feast of Tishri." Their tradition commemorates the dedication of King Solomon's Temple, which is said to have occurred during the biblical Feast of Tabernacles. This observance sym-

bolizes the Masonic commitment to brotherhood and building peace in the world.

The Feasts of Tishri are a profound journey through the full range of human and spiritual experience. From the solemn self-reflection of Rosh Hashanah and Yom Kippur to the celebratory joy of Sukkot, the month encourages all who observe it to reconnect with their faith, their community, and their inner selves.

In addition, we had Bocce ball event this September 14<sup>th</sup>. Thank you to everyone who came out for our Bocce ball event; your presence and enthusiastic participation made it a truly memorable day. We hope you had as much fun as we did, and we look forward to seeing you at our next gathering.



### Reunion Schedule

#### Friday, October 17th

Degree		Start
	Class Registration	5:30
	Class Orientation	6:00
	Dinner	6:30
4th	confer	7:15
5th-10th	comm	8:00
	Dismissed	9:30

#### Saturday, October 18th

Degree		Start
11th-13th	comm	8:30
14th	confer	9:15
15th - 17th	comm	10:00
18th	confer	10:45
	Lunch	12:15
	Class Picture	1:00
19th - 24th	comm	1:15
25th - 29th	comm	2:45
30th	confer	4:00
	Dismissed	5:15

#### Tuesday, Nov 25th

Degree		Start
31st	comm	6:30
	Dinner	6:50
32nd	confer	7:45
	Dismissed	9:15

## From the Chief Knight

### Hello my Brethren and Families from the Scottish Rite and Knights of Saint Andrew,

I recently had the honor and pleasure to attend the Scottish Games at the Pleasanton Fairgrounds. It was an amazing cultural extravaganza. From traditional games, music and dancing, and Scotch Whisky, there was really something there for everyone. My only wish was that the weather was cooler. Other than that, there was excellent fellowship and I think everyone had a great time. I would like to thank everyone who helped to set it up, and tear it down at the end. If you couldn't make it this year, put it on your calendar for next year.



## The History and Legacy of the Scottish Highland Games

The Scottish Highland Games are one of the oldest and most revered traditions in Scottish culture. These games, which combine athletic competitions, music, dancing, and cultural displays, are a celebration of Scottish heritage and history. Their roots trace back to ancient times, evolving over centuries, and have left a lasting legacy that continues to thrive today.

### Origins and Early History

The origins of the Highland Games are shrouded in myth and legend, but they are believed to have originated as early as the 11th century. The first documented mention of the games dates back to 1054, when King Malcolm III of Scotland organized athletic contests for his subjects to test their strength, agility, and skill. These early events were often held during royal gatherings or celebrations and were part of the larger Celtic tradition of festival and combat training.

The games were initially designed to provide an opportunity for men to showcase their physical prowess and readiness for battle. Strength and endurance were highly valued in the rugged landscape of the Scottish Highlands, where survival often depended on these attributes. Over time, these contests grew in popularity and became a central part of Highland culture.

### Evolution Through the Centuries

By the 18th and 19th centuries, the Highland Games had become a formalized series of events, though their original martial purpose had faded. Following the Jacobite uprisings of 1715 and 1745, the British government, seeking to suppress Highland culture, enacted laws that banned the wearing of tartan and the playing of bagpipes, among other restrictions. Despite these op-

pressive measures, the Highland Games endured as a form of cultural resistance and were often held in secret or on a smaller scale.

The mid-19th century saw a resurgence in the popularity of the Highland Games, thanks in part to Queen Victoria's love for Scottish traditions. After her visits to the Scottish Highlands, the games became more formalized and were often held as public festivals. They became a way to showcase the cultural distinctiveness of the Scottish people, with an emphasis on preserving traditional customs such as the tossing of the caber, tug-of-war, and the heavy stone put.

### Modern Highland Games

Today, the Highland Games are celebrated worldwide, from Scotland to North America, Australasia, and beyond. The games have maintained many of their traditional events, including the hammer throw, weight for height, and tug-of-war. The most iconic event is the **caber toss**, where athletes must flip a tall log so that it lands in a particular way, symbolizing the connection to the land and nature.

The Highland Games have also become an important cultural festival, bringing together people from all walks of life. Beyond athletic competitions, the events include traditional Scottish music, with bagpipes and fiddles, as well as Highland dancing, showcasing the art forms that are closely tied to the games. The games offer a unique space for both Scots and those of Scottish descent to celebrate their identity and heritage.

### Legacy and Cultural Significance

The legacy of the Highland Games is not just athletic but cultural. The games have contributed to the preservation and global promotion of Scottish traditions. They have fostered a sense of national pride, particularly in the context of Scotland's tumultuous history of war and political suppression. Today, they serve as a symbol of resilience and continuity, connecting generations of Scots to their roots.

Additionally, the games have played a crucial role in the wider Scottish diaspora. In countries like the United States, Canada, and Australia, the Highland Games have become an important way for people of Scottish descent to stay connected to their ancestral culture. These events are often interwoven with family reunions, local festivals, and cultural exchanges, ensuring the continuation of Scottish identity around the world.

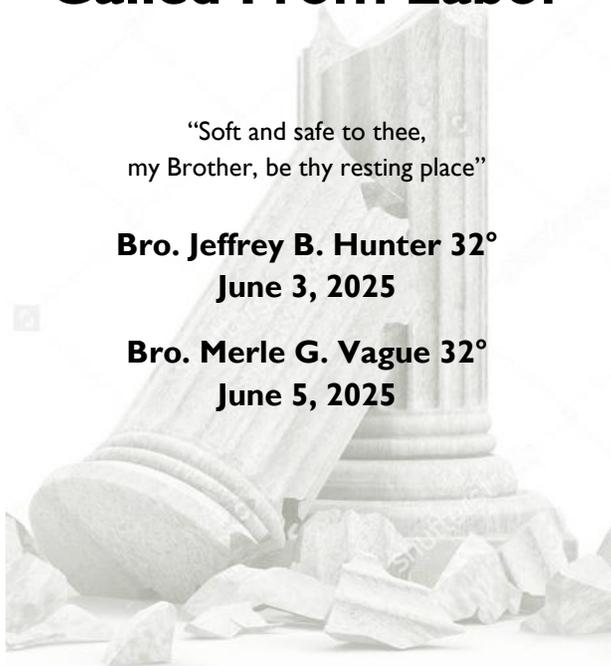
The Highland Games, with their blend of athleticism, music, and culture, are more than just a series of events. They are a vibrant reflection of Scotland's rich history, its ability to adapt to changing times, and its unshakable commitment to preserving its traditions. As long as the spirit of the games endures, Scotland's cultural legacy will remain strong and proudly displayed for future generations.

# Called From Labor

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

**Bro. Jeffrey B. Hunter 32°**  
June 3, 2025

**Bro. Merle G. Vague 32°**  
June 5, 2025



*Link to online petition:*



# 2025 Honor Roll

- Ill. Bennie Cooper 33°
- Bro. Rich Johnston 32°
- Bro. Richard Medefesser 32°
- Bro. Harry Moore 32°
- Bro. James Leggate 32°
- Ill. Chuck Cowden 33°
- Ill. Richard Fisher 33°
- Bro. Mark McEuen 32°
- Hon. Art Pasquinelli 32°KCCH
- Ill. Dee Ayre 33°
- Bro. Bob Ahrens 32°
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- Hon. Virgilio Quina 32°KCCH
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- Bro. Max Mora 32°
- Bro. Patrick Judge 32°
- Bro. Tom Bergevin 32°KCCH
- Bro Doug Picard 32°
- Ill. Richard M. Fisher 33°
- Bro. David E. Tavernetti 32°
- Bro. Kevin Pinson 32°
- Bro. Neofito T. Santos 32°
- Bro. Lee Blankenship 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.

**Special thanks to Robert Klute for his generous donation to our Clinic**

### COSTUME FUND DONORS

- Hon. Art Pasquinelli. 32° KCCH
- Ill. Richard Fisher, 33°
- Hon. Richard Rosenberg, 32° KC
- Bro. Max Mora, 32°



**TOTAL DONATED TO DATE: \$5,200**

## From the Clinic

### Meet Hannah!

Hannah and her family began participating in sessions at San Jose's RiteCare Childhood Language Center of San Jose in August of 2024.

Her parents learned about the services from Hannah's grandfather who is in Masonry. At an early age, Hannah was diagnosed with Unspecified Chromosomal Anomaly related to Williams-Beuren Syndrome due to initial concerns related to her motor and language development. At 3 ½ years of age, Hannah was diagnosed with Autism Spectrum Disorder (ASD)-Level I. While Hannah is faced with challenges that come with neurodiversity, she continues to thrive as a bright and fun-loving girl, big sister, daughter, and granddaughter.

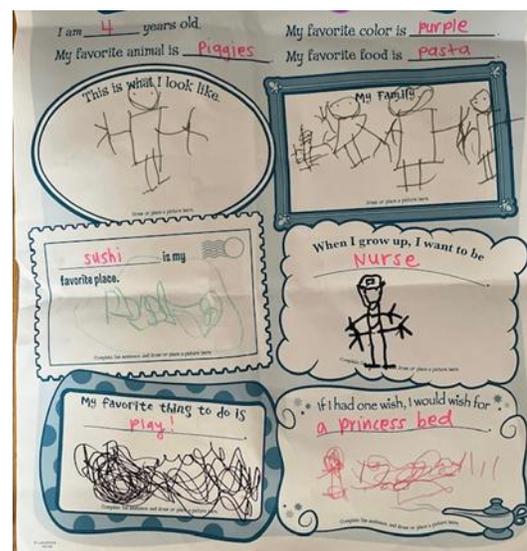
Hannah is a sweet and playful 4 year-11-month-old girl who attends school, ABA (Applied Behavioral Analysis-behavioral approach) and speech therapy sessions. She has a complicated medical history, and her parents have been strong advocates in helping to identify her needs that intervention requires, while celebrating her strengths as she continues to grow and gain skills across all areas. Initially, Hannah's parents voiced concerns about her speech and expressive language skills due to a lower expressive vocabulary, and it was often difficult to understand what she was trying to say. Over the past year, she has also shown need for support in her social learning, and self-regulation development as social situations can often be difficult for her.

Today, Hannah shows a playful and curious personality when in sessions. She enjoys a range of play activities but recently she almost always gravitates toward imaginary play with a doll house and people figurines that go with it. She can have difficulty participating in back-and-forth conversations with adults and children outside of her family and greetings can be challenging for her, but Hannah has made significant gains in her own speech and language skills since she began attending RiteCare sessions. She



now speaks in longer sentences (2-6 words!), shares eye contact and smiles more often, and she participates in play with the speech therapist most of the sessions she attends. Hannah has become more flexible in allowing different play activities to be introduced and explored. Her speech has become clearer over time, and she is able to effectively express what she does and does not want to happen. While Hannah is most comfortable and expressive with her own family members, she has learned to carry over many of her skills to other environments. Her family continues to support Hannah in building these social and language skills in the many activities she participates in from nature class, music, and/or gymnastics. Hannah's mom describes that the rewarding part about receiving services has been, "The sense of trust and connection I feel with someone who shows real care for my child's well-being and improvement. It's not just about following a protocol, but about genuinely connecting with my child and adapting the approach to fit her individual needs."

When asked what she would tell other parents who have concerns about their child's communication skills, she responded, "Waiting or hoping things will improve on their own can sometimes lead to missed opportunities for early intervention, which can make a big difference in a child's progress. Seeking therapy early can help address any concerns before they turn into bigger challenges down the road."





## The Next Generation: Jacob and Esau

Last month, we learned about the birth of fraternal twins, Jacob and Esau. Each was the exact opposite of the other. And they lived in regular conflict even before they were born.

In Genesis chapter 25, we learned how Jacob convinced Esau to sell him his [Esau's] birthright. In ancient Israelite society, the "bekhorah" or birthright was a privilege and responsibility bestowed upon the firstborn son. He was assumed to be the future leader and spiritual head of the family, and was expected to uphold the family's honor, manage its affairs, and ensure the continuation of its covenantal relationship with God.

The birthright is bestowed by virtue of birth order. The firstborn's father was expected to confer a special blessing in connection with the birthright. Not just a pretty speech, the blessing was believed to come from the father's very soul.

### Preparing to Confer the Birthright Blessing

Genesis chapter 27 begins thus: "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he [Esau] said unto him [Isaac], Behold, here am I. And he [Isaac] said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. (Verses 1-4)

We recall that Esau was an outdoorsman and avid hunter. Isaac expected Esau to prepare and serve him a special meal prior to conferring his blessing. Isaac may have been old but he still had a taste for good food.

Venison refers to deer meat. Savoury food is salty or spicy, rich tasting, but not sweet. It probably contained a lot of saturated fat, too. Savoury is the British spelling.

### Mom Gets Involved

"And Rebekah heard when Isaac spake to Esau his (their) son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her (other) son, saying, Behold, I heard thy father [Isaac] speak unto Esau thy brother, saying, 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death'. Now therefore, my son (speaking to Jacob), obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as

he loveth: And thou [Jacob] shalt bring it to thy father [Isaac], that he may eat, and that he may bless thee [Jacob] before his death. (Verses 5-10)

Being blind, Isaac could not distinguish his sons by sight, so he would rely on hearing, feeling, and smelling. Being nothing like Esau, Jacob expressed his concerns:

"And Jacob said to Rebekah his mother, 'Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.' And his mother said unto him, 'Upon me be thy curse, my son: only obey my voice, and go fetch me them (the kid goats)'. (Verses 11-13)

Jacob was afraid he would be detected as an imposter and that his father would pronounce a curse upon him. Rebekah said she would accept the blame. And she had a plan.

"And he [Jacob] went, and fetched, and brought them (the kid goats) to his mother [Rebekah]: and his mother made savoury meat, such as his father [Isaac] loved. And Rebekah took goodly raiment (clothing) of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. (Verses 14-17)

Wearing Rebekah's disguise and carrying the savory goat meat, "And he [Jacob] came unto his father, and said, 'My father' and he [Isaac] said, 'Here am I; who art thou, my son?' And Jacob said unto his father, 'I am Esau thy first born; I have done according as thou badest (asked) me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me'." (Verses 18-19)

Jacob's first lie: Claiming he was Esau. Isaac could not see who was approaching him. But he knew that hunting a wild animal could take a long time. Definitely longer than selecting a pair domesticated baby animals from among your own flock.

"And Isaac said unto his son, 'How is it that thou hast found it (a deer) so quickly, my son?' And he [Jacob] said, 'Because the Lord thy God brought it (the deer) to me'." (Verse 20)

Jacob's second lie: Claiming the Lord (YHWH) brought a deer to him. This tale would explain the unexpectedly prompt dinner service.

"And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau

or not. And Jacob went near unto Isaac his father; and he [Isaac] felt him [Jacob], and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he [Isaac] discerned him [Jacob] not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he [Isaac] said, 'Art thou my very son Esau?' And he [Jacob] said, 'I am'. (Verses 21-24)

Rebekah's disguise worked. But Jacob didn't sound like Esau. So Isaac again asked if he was Esau. Jacob's third lie: Claiming again to be his brother. The ruse was successful and Isaac asked to be served.

"And he [Isaac] said, 'Bring it (the savory meat) near to me, and I will eat of my son's venison, that my soul may bless thee (believing Jacob to be Esau)'. And he [Jacob] brought it (the savory meat) near to him, and he [Isaac] did eat: and he brought him wine and he drank. And his father Isaac said unto him, 'Come near now, and kiss me, my son'. And he [Jacob] came near, and kissed him [Isaac]: and he [Isaac] smelled the smell of his raiment, and blessed him (believing Jacob to be Esau), and said, 'See, the smell of my son is as the smell of a field which the Lord hath blessed:'" (Verses 25-27)

Rebekah's cooking worked. At this point, Isaac pronounced his blessing upon Jacob, believing he him to be Esau:

"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." (Verses 28-29)

### **An Analysis of the Blessing Jacob Received**

- Dew of heaven – Dew, the result of atmospheric vapor condensing onto cool surfaces between nightfall and morning, is the only source of water in Israel during the dry months of April through October.
- Fatness of the earth – Fertile soil capable of raising abundant crops.
- Plenty of corn and wine – Abundant crops to feed people and domesticated animals.
- Let people serve thee, and nations bow down to thee – Jacob's descendants to become a respected people, supported by other countries.
- Be lord over thy brethren, and let thy mother's sons bow down to thee – Jacob becomes the de facto leader of the budding Israelite nation.
- Cursed be every one that curseth thee – God will curse those who actively oppose Jacob.

- Blessed be he that blesseth thee – God will bless those who actively support Jacob.

### **Mission Accomplished**

Jacob had secured the blessing that went with the birthright he had finagled from Esau. Right after Jacob left Isaac's tent, Esau entered with the savory venison he had prepared. And the deception quickly unfolded.

"And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, 'Let my father arise, and eat of his son's venison, that thy [Isaac's] soul may bless me [Esau]'. And Isaac his father said unto him [Esau], 'Who art thou?' And he [Esau] said, 'I am thy son, thy firstborn Esau'." (Verses 30-32)

What the ... ?! Isaac realized that something was very wrong.

"And Isaac trembled very exceedingly, and said, 'Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou [Esau] camest, and have blessed him? yea, and he shall be blessed'." (Verse 33)

Isaac knew he had been deceived. And he quickly figured out by whom: Jacob. Esau was disappointed to say the least.

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father [Isaac], 'Bless me, even me also, O my father'. And he [Isaac] said, 'Thy brother [Jacob] came with subtlety, and hath taken away thy blessing'. And he [Esau] said, 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he [Esau] said, 'Hast thou not reserved a blessing for me?'" (Verses 34-36)

Recall that the name Jacob means "supplanter" in Hebrew. Jacob supplanted Esau taking both his birthright and its related blessing.

"And Isaac answered and said unto Esau, 'Behold, I have made him [Jacob] thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee [Esau], my son?' And Esau said unto his father, 'Hast thou but one blessing, my father? bless me, even me also, O my father'. And Esau lifted up his voice, and wept." (Verses 37-38)

Still, Esau hoped his father Isaac might still pronounce some

kind of blessing upon him.

"And Isaac his father answered and said unto him [Esau], 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.'" (Verses 39-40)

### An Analysis of Blessing Esau Received

- Dew of heaven / Fatness of the earth – Esau will live in the same blessed land as Jacob but no mention of abundant crops, likely due to Esau's preference for hunting over herding.
- By thy sword shalt thou live – A prediction of a life of violence, not necessarily of Esau's own choosing.
- Thou... shalt serve thy brother – Since Jacob (fairly or unfairly) will inherit leadership of the family, Esau would be subordinate to his brother.
- When thou shalt have the dominion, that thou shalt break his yoke from off thy neck – Esau would escape Jacob's rule by moving away and forming his own tribe.

Esau received an informative and useful blessing. But not the firstborn's blessing he had looked forward to. And he was angry.

"And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob.'" (Verse 41)

Esau decided to wait to get his revenge until after Isaac died. Rebekah got word of the plan and warned Jacob to journey northward and visit the relatives.

"And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, 'Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he [Esau] forget that which thou hast done to him (stealing his birthright and blessing): then I will send, and fetch thee [Jacob] from thence (Haran): why should I be deprived also of you both in one day?'" (Verses 42-45)

It sounds like Rebekah feared that Esau and Jacob might kill each other. Her solution: Separate them. Laban lived in Haran, located in western Mesopotamia, a three-week trip each way.

Two unexpected and very significant benefits came from Jacob's

journey to stay with his uncle Laban... To be described in future articles.

*Paul Wood*

## Stated Meeting Menu Tuesday

### October 14th 2025

(Vegetarian Entrée by REQUEST ONLY  
call the office, by October 10th)

Appetizers:

Sliced Tri-Tip

w/mushrooms

Mixed Green Salad

Rice Pilaf

Vegetables

Dinner Rolls

Dessert

Invite family & friends. We need you to make your reservations by the Friday before. No Exceptions.

### 2025 Honours





## THE RITE WORD

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

### **Sunday, October 12th ~ Apple Park visitation at 2:00 PM**

Lodge of Perfection hosting

### **Tuesday October 14th ~ Scottish Rite Stated Meeting 6:30 pm**

Consistory Opens

### **October 24th-26th ~ Annual Communication**

Grand Lodge of California

### **Tuesday November 11th ~ Scottish Rite Stated Meeting 6:30 pm**

**[Military Recognition Night]**

Chapter Opens

### **Tuesday December 9th ~ Scottish Rite Stated Meeting 6:30 pm**

Lodge of Perfection Opens

### **Tuesday January 13th, 2026 ~ Scottish Rite Stated Meeting and Installation 6:30 pm**

Lodge of Perfection Opens (All officers tuxedo)

### ***Reunion:***

October 17 (4-10) October 18 (11-30) November 25 (31-32)