

1976

FOURTEENTH DEGREE
GRAND ELECT
MASON

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THE FOURTEENTH DEGREE OF THE
ANCIENT ACCEPTED SCOTTISH
RITE OF FREEMASONRY, AND
THE ELEVENTH AND LAST DEGREE
CONFERRED IN A
LODGE OF PERFECTION

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This book is the property of the SUPREME COUNCIL OF SOV-
EREIGN GRAND INSPECTORS GENERAL OF THE THIRTY-THIRD AND
LAST DEGREE OF THE ANCIENT ACCEPTED SCOTTISH RITE OF FREE-
MASONRY FOR THE NORTHERN MASONIC JURISDICTION OF THE
UNITED STATES OF AMERICA.

When no longer needed for the exemplification of the degree,
it must be returned to the Secretary. In any event, this ritual must
be returned or accounted for to the Secretary of the Lodge of
Perfection each year prior to the annual meeting.

If the holder loses possession by death or otherwise, the
finder will please return to:

THE GRAND SECRETARY GENERAL
Supreme Council 33°
33 Marrett Road, P.O. Box 519
Lexington, Massachusetts 02173



HISTORICAL NOTES

I. THE DEGREE SYSTEM OF THE SCOTTISH RITE

The Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A., has a ritual system of thirty-three degrees classified as follows:

1°-3° SYMBOLIC DEGREES

Conferred in a Symbolic or "Blue" Lodge under the jurisdiction of a recognized Grand Lodge of Masons.

4°-14° INEFFABLE DEGREES

Conferred in a Lodge of Perfection.

15°-16° HISTORICAL DEGREES

Conferred in a Council of Princes of Jerusalem.

17°-18° PHILOSOPHICAL DEGREES

Conferred in a Chapter of Rose Croix.

19°-32° TRADITIONAL AND CHIVALRIC DEGREES

Conferred in a Consistory of Sublime Princes of the Royal Secret.

33° OFFICIAL DEGREE

The Thirty-third Degree—Sovereign Grand Inspector General—is conferred by the Supreme Council upon Freemasons of the 32° in recognition of distinguished Masonic or public service, by invitation only, and cannot be applied for.

II. THE INEFFABLE DEGREES AND THE RITE

1. The Ineffable Degrees, 4°-14° inclusive, are linked historically with a system of twenty-five so-called "higher degrees" which flourished in France in the Eighteenth Century and which came to be known as The Rite of Perfection. In 1740, the first Ecossais (Scottish) Lodge—Parfaite Harmonie—was organized in Bordeaux, the oldest and most influential Masonic center in France. There is evidence that some of these advanced degrees had an ancestral source in England and Scotland. In or about

1763, these degrees were brought to the West Indies by Stephen Morin of Bordeaux, under a Patent granted by the Masonic authorities in Paris. Before the end of the Eighteenth Century, other degrees were added until the Rite had a ritual structure of thirty-three degrees.

2. Henry Andrew Francken (1720-1795) deputized by Stephen Morin, organized a Lodge of Perfection in Albany, New York, in 1767. This was the beginning of what was to become the Ancient Accepted Scottish Rite in the United States. Within a few years, similar groups were formed in Philadelphia; Charleston, South Carolina; Baltimore; Savannah; Brooklyn and Troy, New York, and New York City. All of these groups were independent, with little official connections or centralized supervision or control, except to agree that their authority came from Jamaica and Stephen Morin.

3. On May 31, 1801, a SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE FOR THE UNITED STATES OF AMERICA was founded in Charleston, South Carolina, in an effort to bring order out of Masonic chaos. Hence the motto: Ordo ab Chao. A few years later (*circa* 1807) the name was changed to THE SUPREME COUNCIL, 33°, ANCIENT AND ACCEPTED SCOTTISH RITE. The Supreme Council of 1801 has had a continuous existence as the Supreme Council for the Southern Jurisdiction. In 1813, the Supreme Council for the Northern Masonic Jurisdiction was organized in New York City. By mutual agreement the territorial jurisdiction of each Supreme Council was adjusted in 1827.

4. These Supreme Councils made slow progress in unifying the scattered degree-conferring groups and in standardizing rituals. They were handicapped by pride in the local organization and leadership jealousies; by the Anti-Masonic agitation (1827-1840); by the Civil War and by periods of financial depression. Until about 1845, rituals were fragmentary—with little more than a title, a few words and signs, an obligation and a lecture in question-and-answer form. It was not until the Union of 1867 that the process of unifying independent groups and competing Supreme Councils was completed in the Northern Masonic Jurisdiction.

III. THE DEVELOPMENT OF RITUAL: FOURTEENTH DEGREE

Based on the ritual research and notes of Ill. McIllyar H. Lichliter, 33°, Chairman of the Committee on Rituals and Ritualistic Matter from 1944 to 1957.

Francken Ritual: 1783

This is the longest and most detailed ritual in the Francken "Rite of Perfection" of 25 Degrees. In all essentials, including the esoteric section, this is the source of all later rituals. More of this Francken degree is perpetuated in subsequent revisions than in any other degree.

The 14° was called "Perfection—the Ultimate Degree of Symbolic Masonry." It was conferred in a Lodge of Grand Elect, Perfect and Sublime Masters.

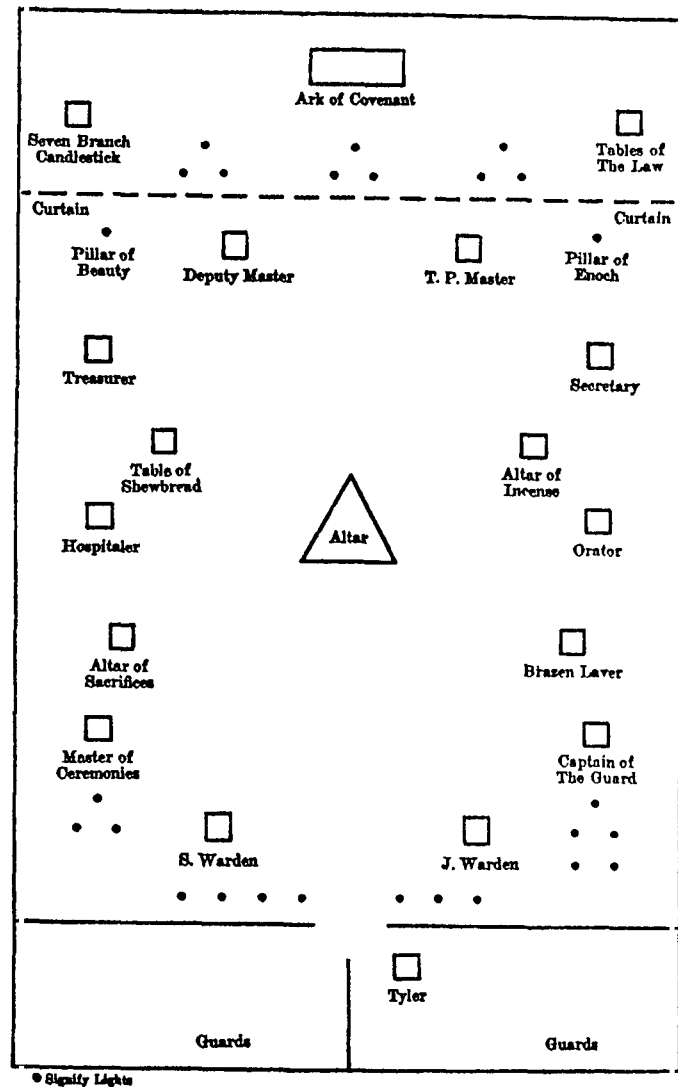
The format of the Degree included a review of all of the signs, words, and lessons of the Ineffable Degrees; an Inquiry consisting of four questions; an Obligation; a ceremonial of Anointing, the presentation of a Ring; a Covenant of Fellowship; an Investiture; and the revelation of the Sacred Word. Subsequent revisions of the Ritual of the 14° (listed below) retained most of the essentials of the Francken Ritual with comparatively few changes.

Subsequent Rituals of the 14° in the files of the Supreme Council:

Doszedarski Ritual 1805-1809
 Enoch Terry Carson Ritual 1853
 Albert Pike Ritual 1855-1865
 Starkweather Ritual 1856
 Laffon-Ladebat Ritual 1856
 Hays Ritual 1860-1863
 Revived Raymond Ritual 1866-1867
 Union of 1867 Ritual
 Rituals of 1867; 1871; 1894; 1917; 1927; 1938; 1946.

Ritual of 1976:

In this revision of the ritual of the 14°, a new Prologue was added and the Reception Ceremony shortened. The sequence of the several portions of the degree was changed. Provision was made for an alternate Ceremony of Anointing. Numerous rubrics were inserted together with suggestions for the exemplification of the degree.



MANUAL OF PRONUNCIATION

Phonetic spelling, with the accented syllables
in small capitals.

Aroba	ah-rōw bah
Jehovah	je-HO-vah
Tetragrammaton	tet-ra-GRAM-ma-ton
Yod He Vau He	YŌD HAY VOW HAY (Pronounced with equal emphasis)
Yahweh	YAH-way

OPENING

The traditional Opening Ceremony is optional. If a shorter form is used, it must include the Official Declaration. For short forms, see pages 18 and 20. No opening ceremony is required if the Lodge of Perfection has been previously opened.

Thrice Potent Master—Brother Tyler, your place in a Lodge of Perfection?

Tyler—At the inner door of the Secret Vault.

Thrice Potent Master—Your duty there?

Tyler—To guard the Secret Vault with care, and allow no improper ingress or egress.

Thrice Potent Master—I present you with this sword, the implement of your office; use it discreetly and faithfully.

The Tyler receives the sword; salutes and retires to his station.

Thrice Potent Master—Brother Captain of the Guard, your place?

Captain of the Guard—In the South, at the head of the Guard.

Thrice Potent Master—Your duty there?

Captain of the Guard—To see that the Guard is duly posted, to provide for the accommodation of visiting Brethren and members, and to aid the officers in the discharge of their duties.

Thrice Potent Master—Take the symbol of your office, and attend to your duty.

The Captain of the Guard receives his jewel and spear; salutes and retires to his station.

Thrice Potent Master—Brother Hospitaller, your place?

Hospitaller—In the North, between the Treasurer and the Master of Ceremonies.

Thrice Potent Master—Your duty there?

Hospitaller—To visit needy Brethren, and see that they receive due attention; take charge of the voluntary contributions of the Brethren, and expend them under the direction of the Thrice Potent Master.

Thrice Potent Master—Receive the implement of your office, and be swift to go to the relief of those who may need your services.

The Hospitaller receives the jewel and winged rod; salutes and retires to his station.

Thrice Potent Master—Brother Master of Ceremonies, your place?

Master of Ceremonies—In the North, Thrice Potent Master.

Thrice Potent Master—Your duty there?

Master of Ceremonies—To prepare all Candidates, and conduct them, as a faithful leader, in their mystic travels on the road to Perfection.

Thrice Potent Master—Take the implement of your office, and be ready to execute all your duties; and may you never be without a faithful leader during your earthly pilgrimage.

The Master of Ceremonies receives his jewel and staff; salutes, and retires to his station.

Thrice Potent Master—Brother Secretary, your place?

Secretary—In the South, before the Altar of Incense.

Thrice Potent Master—Your duty?

Secretary—Under the direction of the Thrice Potent Master, to conduct the correspondence of the Lodge, to give notice to the Brethren of its meetings, to register all its transactions, to receive all moneys and pay them over to the Treasurer, and especially to be a faithful witness to all alliances made with virtue and the virtuous.

Thrice Potent Master—Receive the jewel of your office, and fulfill the duties of your station.

The Secretary receives his jewel; salutes, and retires to his station.

Thrice Potent Master—Brother Treasurer, your place?

Treasurer—In the North, before the Table of Shewbread.

Thrice Potent Master—Your duty?

Treasurer—To keep securely all the funds of the Lodge, pay them out as required, and render a just account of all receipts and disbursements.

Thrice Potent Master—Receive this gold key, the badge of your office.

The Treasurer receives his jewel; salutes, and retires to his station.

Thrice Potent Master—Brother Orator, your place in the Lodge?

Orator—In the South, near the Altar of Incense.

Thrice Potent Master—Your duty?

Orator—To deliver discourses; to instruct new Brethren, and to explain the mysteries of Ineffable Masonry.

Thrice Potent Master—Receive the badge of your office, and retire to your station.

The Orator receives his jewel and scroll; salutes, and retires to his station.

NOTE: Begin here for a shorter form of opening.

Thrice Potent Master—Brother Junior Warden, where is your station?

Junior Warden—In the West, on the right of the Senior Warden.

Thrice Potent Master—Your duty?

Junior Warden—To preside in the absence of my three superior officers.

Thrice Potent Master—My Brother, what is the hour?

Junior Warden—High twelve, Thrice Potent Master.

Thrice Potent Master—What do you understand by high twelve?

Junior Warden—That the sun has gained its meridian height, and darts its rays with greatest force upon this Lodge.

Thrice Potent Master—It is time, then, to profit by its light. Let your badge, the sword, remind you, my

Brother, that while justice overtakes and punishes the traitorous and guilty, it rewards the faithful and meritorious Brother.

Thrice Potent Master—Brother Senior Warden, your station?

Senior Warden—In the West, Thrice Potent Master.

Thrice Potent Master—Your duty?

Senior Warden—To assist the Thrice Potent Master at all times in the discharge of his duties; and in his absence and that of his Deputy, to preside in the Lodge. In token of which, I hold this Trowel, the symbol of my office.

Thrice Potent Master—My Brother, what brings you here?

Senior Warden—My love of Masonry, my obligations, and a desire for Perfection.

Thrice Potent Master—What are the proper qualities for acquiring these?

Senior Warden—A forgiving spirit, reverence and humility.

Thrice Potent Master—In what manner ought we to conduct ourselves in this place?

Senior Warden—With the most profound respect.

Thrice Potent Master—Why do men of all conditions of life assemble here on the level of equality as Brethren?

Senior Warden—Because the Triangle reminds us

that there is one Being superior to all—the Grand Architect of the Universe.

Thrice Potent Master—Why is respect paid to the Triangle?

Senior Warden—Because it contains the Holy Name of Him who was, and is, and ever shall be; and represents the Wisdom, Strength, and Beauty of the Universe.

Thrice Potent Master—Brother Senior Warden, where is the station of the Deputy Master?

Senior Warden—At your right hand, Thrice Potent Master.

Thrice Potent Master—His duty?

Senior Warden—To act as your confederate, companion, and deputy; to exhibit the fellowship of our Royal Art, and the happy effects of our alliance with virtue and the virtuous.

Thrice Potent Master—Deputy Master, where is the station and what is the duty of the Thrice Potent Master?

Deputy Master—In the East, Thrice Potent Master, to superintend and govern this Lodge; to support and maintain its laws and the constitutions of Ineffable Masonry.

NOTE: Begin here for the minimum form of opening.

Thrice Potent Master—Brother Senior Warden, give notice that I am about to open a Lodge of Grand Elect Masons, by the perfect numbers 3, 5, 7, and 9.

Senior Warden—Brother Junior Warden and Brethren, the Thrice Potent Master is about to open a Lodge of Grand Elect Masons, by the perfect numbers 3, 5, 7, and 9. Give your attention and assistance to the work.

Thrice Potent Master—⚡⚡⚡ (All rise.)

⚡⚡⚡ The 3 lights in the North are lighted. Officers give the first sign of this Degree.

⚡⚡⚡⚡⚡ The 5 lights in the South are lighted. Officers give the second sign of this Degree.

⚡⚡⚡⚡⚡⚡⚡ The 7 lights in the West are lighted. Officers give the third sign of this Degree.

⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ The 9 lights in the East are lighted. Officers give the fourth sign of this Degree.

Thrice Potent Master—Together, Brethren, the battery of this Degree—

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OFFICIAL DECLARATION

Thrice Potent Master—To order, Brethren. (Sign of Fidelity.)

To the glory of the Grand Architect of the Universe; in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America, and by virtue of the authority upon me conferred, I declare the works of.....Lodge of Perfection opened.

⚡ (All seated.)

This degree is intended to be performed with its characters in costumes suggestive of the Solomonic period.

As soon as the class is seated, the lodge room is darkened. The *Prologist* appears in the East. If there is a stage and a curtain, he appears in front of the curtain under a spotlight.

Thrice Potent Master—You will now give your attention to the Prologue of the Fourteenth Degree, Grand Elect Mason. (*Officers retire*)

PROLOGUE

Prologist—My Brothers, you now stand at the threshold of the ultimate degree of ANCIENT CRAFT MASONRY—that of GRAND ELECT MASON.

The degrees in the Lodge of Perfection teach fundamental moral lessons. All of these are implicit in the teachings of Symbolic Freemasonry. We, in the Scottish Rite, simply endeavor to present these same lessons in a more complete, dramatic and compelling manner, thereby emphasizing and complementing the teachings of the Symbolic Degrees.

In this, the Fourteenth Degree, the final and climactic lesson of the Lodge of Perfection is revealed, a belief in the ever living and true God and a deep reverence for His Holy Name. It is a profoundly religious degree, not dealing in a particular doctrine, but encouraging each of us to worship God at an altar of our individual choice. It is expressive of the deep spiritual roots of the Ancient Accepted Scottish Rite and of our constant endeavor to

attain that perfection of character embodied in our concept of a loving Heavenly Father—a personal God.

We hope and pray that the ceremonies in which you will now participate will be so indelibly imprinted on your minds that each of you will firmly resolve to strive to live as becomes a son of God.

Upon the completion of the Prologue, the spotlight fades out and the *Prologist* retires. Gong is sounded in complete blackout ♪♪♪ ♪♪♪♪♪♪ ♪♪♪♪♪♪♪ ♪♪♪ ♪♪♪. While the gong is being sounded, the *Thrice Potent Master* and *Orator* enter and take positions on either side of the apex of the Triangular Altar. The remaining officers, except the *Master of Ceremonies*, who remains at the door with the *Exemplar* selected from the Class, place themselves in triangular form about the Altar. At the conclusion of the gong, the spotlight picks up the officers about the Altar.

ASCRPTION

Thrice Potent Master—Gather together unto Him those who have made a covenant with Him by sacrifice, and offer unto Him a tribute of praise with a perfect heart.

How excellent is Thy loving kindness, O God, and Thy righteousness to the upright in heart. With Thee is the fountain of life, and in Thy light shall we see light. Let us pray.

All officers, with the exception of the *Orator*, kneel on the Sign of the Burning Bush. Left knee on the floor, the left hand on the right knee, right hand beside left cheek, palm outward, as though to protect the face from fire.

PRAYER

Orator—Almighty and Sovereign Grand Architect of the Universe, in Whom our fathers placed their trust, and from Whose inspiration we have gained all understanding, cleanse our hearts and minds from all worldly thoughts and passions so that we may concentrate on our worship of Thee in the beauty of holiness.

Make us equal to our high trusts, disciplined in the use of the freedom given us, just in the exercise of power, and honest in admitting our weaknesses.

Bless this Lodge of Grand Elect Masons. Aid us to be loyal to our high professions. Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it. Amen.

All officers take their respective stations and are seated. Spotlights are killed. House lights are brought up to a low glow. If a choir is used, it starts singing. When finished, the Master of Ceremonies gives the alarm.

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RECEPTION

Captain of the Guard—(Rising) Thrice Potent Master, there is an alarm of 3, 5, 7, and 9 at the entrance of this Secret Vault.

Thrice Potent Master—Brother Captain of the Guard, who knocks as a Grand Elect Mason?

Captain of the Guard goes to ^{myself} door—and returns.

Captain of the Guard—A Companion Master of the Ninth Arch, who now wishes to be admitted to the Secret

Vault under the Sanctum Sanctorum, and to seek Perfection.

Thrice Potent Master—Let him enter and be placed in the East.

Captain of the Guard—Brother Master of Ceremonies, let him enter and be placed in the East.

Master of Ceremonies escorts the Exemplar to the East between the Thrice Potent Master and the Deputy Master, facing the West, to the accompaniment of appropriate music. Spotlight follows and then remains on the Master of Ceremonies and the Exemplar during the Lesson.

LESSON

To be recited by the officers as marked, or preferably by three officers selected to provide the most pleasing contrasts in voices.

Thrice Potent Master—The Lord is in His holy Temple. His eyes behold, His eyelids try, the children of men.

Senior Warden—Lord, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy hill?

Junior Warden—He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his neighbor, but honoreth them that fear the Lord.

Turn on candelabrum of three lights; bring up house lights to one-fourth.

Thrice Potent Master—Who shall ascend into the hill of the Lord, and who shall stand in His holy place?

Senior Warden—He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation.

Junior Warden—Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Thrice Potent Master—For now have I chosen and hallowed this house, that my name shall be there forever; and mine eyes and mine heart shall be there perpetually.

Senior Warden—Who is this King of Glory?

Junior Warden—The Lord strong and mighty, the Lord of hosts; He is the King of glory.

Turn on candelabrum of five lights, bring up house lights to one-half.

Thrice Potent Master—I will wash mine hands in innocency; so will I compass Thine altar, O Lord.

Senior Warden—As for me, I will walk in mine integrity; my foot standeth in an even place; in the congregations will I bless the Lord.

Junior Warden—Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place.

Turn on candelabrum of seven lights; bring up house lights to three-fourths.

Senior Warden—Who can say, I have made my heart clean, I am pure from sin? For there is not a righteous man upon earth that doeth good and sinneth not.

Thrice Potent Master—But who so confesseth his sins, and forsaketh them, shall obtain mercy.

Junior Warden—They shall fear the name of the Lord from the West, and His glory from the rising of the sun.

Turn on candelabrum of nine lights; bring up house lights to full.

Thrice Potent Master—From the rising of the sun, even unto the going down of the same, my name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts!

Junior Warden—He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Senior Warden—Sing unto God, sing praises to His name! Cast up a highway for Him that rideth through the deserts, and exult ye before Him!

THE EXAMINATION

Deputy Master—(*Approaches the Candidate*) My Brother Master of the Ninth Arch, we welcome you to

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this solemn degree, the zenith of our Lodge of Perfection. In it, emphasis is placed upon the necessity for each of us to respect and revere Almighty God and His Holy Name. The lesson starts with Moses receiving the Law from God. This same law has been passed through the ages to David, to Solomon, and to us, and we truly believe will pass into the future. You will note that the word "Ineffable" is often used in this degree. Let it be understood that this word refers to a Supreme Being so overwhelming in splendor and magnitude that it cannot be adequately described. Such should be our reverence for God. None should enter here save those who truly seek Perfection.

You have been chosen as a representative of your class; however, that which you will do is to be done, not just for yourself, but for all whom you represent in this sacred degree.

May you be challenged by its spiritual overtones in relation to God and the place of His spirit in your life!

In this examination, or review of the preceding degrees, the Master of Ceremonies will answer for you. My Brother, what is your desire?

Master of Ceremonies—To be made a Grand Elect Mason.

Deputy Master—Are you a Mason?

Master of Ceremonies—I am.

Deputy Master—Are you an Entered Apprentice Mason?

Master of Ceremonies—My Brethren all know me as such.

Deputy Master—Are you a Fellow Craft Mason?

Master of Ceremonies—I have seen the letter G, and know the pass.

Deputy Master—Are you a Master Mason?

Master of Ceremonies—I have seen the sprig of acacia, and understand its lesson of immortality.

Deputy Master—Are you a Secret Master?

Master of Ceremonies—I have passed from the square to the compasses extended to seven degrees.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—The duty of secrecy and silence.

Deputy Master—Are you a Perfect Master?

Master of Ceremonies—I have seen the tomb of our Grand Master, Hiram Abif, and, in company with my Brethren, have shed tears thereat.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—That we should pay due respect to the memory of a deceased worthy Brother.

Deputy Master—Are you an Intimate Secretary?

Master of Ceremonies—My curiosity was gratified, but nearly at the cost of my life.

Deputy Master—What is the lesson taught by the degree of Intimate Secretary?

Master of Ceremonies—That we should be careful not to offend a Brother by eavesdropping, nor by idle curiosity, but should endeavor to heal all disputes and dissensions.

Deputy Master—Are you a Provost and Judge?

Master of Ceremonies—I am; and render justice to all men.

Deputy Master—What is the lesson taught by this degree?

Master of Ceremonies—To render justice to my Brethren and to act impartially in my dealings with all men.

Deputy Master—Are you an Intendant of the Building?

Master of Ceremonies—I have made the five steps of exactitude; I have penetrated into the innermost parts of the Temple and have seen the great light in which are the mysterious characters, Yod, Yod, Yod.

Deputy Master—What lesson are you taught by the degree of Intendant of the Building?

Master of Ceremonies—That I should apply myself with diligence and zeal to whatsoever work may be allotted me to do in the Temple, remembering that the Lord seeth.

Deputy Master—Are you a Master Elect of Nine?

Master of Ceremonies—A cavern received me, a lamp lighted me, and a fountain refreshed me.

Deputy Master—What is the lesson taught by the degree of Master Elect of Nine?

Master of Ceremonies—That I should be careful not to allow myself to be carried away by an excess of zeal, even in a good cause; nor undertake to execute justice, as an individual, for the violation of divine or human laws.

Deputy Master—Are you a Master Elect of Fifteen?

Master of Ceremonies—My zeal and works have procured me that honor.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—That the traitor and violator of his obligation will not go unpunished.

Deputy Master—Are you a Sublime Master Elected?

Master of Ceremonies—My name will inform you.

Deputy Master—What is that name?

Master of Ceremonies—Emeth, or Truth.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—That the true and faithful Brother will sooner or later receive his just reward.

Deputy Master—Are you a Grand Master Architect?

Master of Ceremonies—I know the use of the mathematical instruments.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—That virtue is as necessary as talents to everyone who aspires to the rank of Grand Master Architect.

Deputy Master—Are you a Master of the Ninth Arch?

Master of Ceremonies—I have penetrated into the bowels of the earth through nine arches, and brought forth a treasure to enrich the Temple of the Most High God.

Deputy Master—What is the lesson taught in this degree?

Master of Ceremonies—That difficulties and dangers, however great, should not deter the true and zealous Brother from progressing onward toward Perfection.

Deputy Master—What is your quality?

Master of Ceremonies—A Master of the Ninth Arch, or Royal Arch of Enoch.

Deputy Master returns to his station. Master of Ceremonies escorts the Candidate west of the altar and then returns to his station and is seated.

Thrice Potent Master—(To Exemplar) My Brother, you have answered well. You now stand at the threshold of the ultimate degree in Ancient Craft Masonry. As a Grand Elect Mason, you will enter an intimate circle of

Brethren bound together by an eternal covenant. You will be dedicated to solemn responsibilities, and it will be your privilege to arrive at Perfection and to receive the Grand Ineffable Word.

Give strict attention to a Lesson from the Volume of the Sacred Law.

House blacks out. Curtain opens on Moses holding the two tablets of stone or shown on a screen. If no stage is available and the degree is done in modern costumes, a member should be selected who has a full, deep, and resonant voice who can render the following lines with authority. A short form—in capital letters, may be used.

After each Commandment a choir or soloist may chant, "Lord have mercy upon us. Incline our hearts to keep this law."

Moses—I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE ANY CRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: for the Lord will not hold him guiltless that taketh his name in vain.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

HONOR THY FATHER AND THY MOTHER: THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

THOU SHALT NOT KILL.

THOU SHALT NOT COMMIT ADULTERY.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Curtain closes and house lights come up full. Choir may sing: "Lord, have mercy upon us and write all these Thy laws in our hearts, we beseech Thee."

Orator—(Standing East of Altar) God commanded Moses to inscribe these Ten Commandments upon two tablets of stone. It is our hope and prayer that they are imprinted upon the tablet of your heart. There must be reverence for the character of God and for His Holy Name. There must be honor and respect for others, fidelity to truth, chastity and honesty, and an abhorrence of greed and envy.

When you first sought light in Masonry, my Brother, you were asked: "In whom do you put your trust?" and you answered, "In God." It is to Him that you look for wisdom and strength, that you may keep these Commandments, and walk uprightly before God and man.

THE INQUIRY

Inquiry is made of all members of the Class.

The Inquiry preferably should be delivered by a person carefully selected from the membership of the Valley at large who, it is felt, can best deliver this important segment of the ritual effectively and sincerely. Such a person should, of course, be included in the cast of the degree and sit with the Officers in the appropriate costume of the degree. House lights are taken down to a dim glow. Spotlight picks up the speaker.

Inquirer—(To all the Candidates) Before we obligate you in this degree, my Brothers, we expect from each of you absolute honesty and sincerity, that you may know what manner of man you are and whether you are worthy to enter our fellowship. Come not to us with false or feigned professions on your lips or with lukewarmness or indifference in your soul.

To test your worthiness to receive the Sublime Degree of Grand Elect Mason, we shall ask you certain searching questions. We charge each of you to listen attentively, and to decide for yourself whether you will endeavor to conform your life to the ideals and principles of this degree.

We ask neither public confession nor affirmation. We do not seek to know what answers you may make in the privacy of your own soul. Without evasion or mental reservation you will now answer these questions—not to me, not to these your Brethren—but silently, at the bar of your own conscience, and in the presence of Almighty God.

An impressive pause

Since you were made a Mason have you endeavored, at all times, to be charitable to your Brethren, in thought and in deed; and have you always tried to deal honestly and fairly with all men?

Pause

Have you been loyal and faithful in your obligations to your family, and have you set an example of honor and integrity in your own home?

Pause

Are you guilty of any fraud or deceit for which you have failed to make adequate reparation; or have you done wrong to any person without seeking to make amends?

Pause

Will you seriously endeavor so to speak and act that no discredit may fall upon Freemasonry?

Pause

Will you earnestly seek to realize your duty to God, to worship Him according to the dictates of your conscience, and to advance His kingdom among men?

Pause

Do you use the Name of God carelessly, irreverently, or profanely?

Pause

If so, will you endeavor in the future to refrain from doing so—will you?

Pause

(Speaking slowly and solemnly) Your answers to our questions are between you and your God. What your answers were, and what resolutions you may have made, we do not know, but we trust and we believe that, never, never in all your lives, will you forget this solemn moment.

Freemasonry cannot enforce its ideals. We cannot compel our Brethren to live in harmony with the lofty principles taught in our degrees. All that we can do is to entreat you to obey what cannot be enforced, and to be loyal to that which you know to be right. My Brethren, the honor of Freemasonry is in your keeping!

Inquirer resumes station and is seated. House lights up full.

THE OBLIGATION

Thrice Potent Master—(*Approaches the apex of Altar and addresses the Exemplar*) My Brother, you will kneel at this Altar, place both hands on the Holy Bible, Square, Compasses and Delta and assume your obligation as a Grand Elect Mason.

Exemplar kneels. Officers form a straight line across the apex. Soft organ music during the assembling. House lights down to one-half. Spotlight on the assemblage about the Altar.

Music

The class will rise and each Candidate will place his right hand over his heart and say, "I," pronounce his name in full, and remain silent until I bid him speak.

I,, do hereby most solemnly promise and vow to all my Brethren, wheresoever dispersed, that I will faithfully remember that we be Brethren in an eternal covenant; and that I will aid with my counsel and my purse, so far as lies within my power, all worthy Grand Elect Masons in sickness and distress, upon their appeal to me; that I will help a Brother in danger, stand by him in ill report and slander, and advise him when he errs; and that I will comfort him in sorrow and misfortune, as a true and worthy Brother should.

I further promise that the words of my mouth as I communicate with others will reflect the true character of my mind and heart; that I will seriously endeavor to

refrain from the use of careless, irreverent or profane words so that my example will inspire others and that the Holy Name of God will be ever glorified and *never* defiled through my mouth as a true Grand Elect Mason.

That I will worship the Grand Architect of the Universe, reverence His Holy Name, and endeavor faithfully to keep His Commandments.

The Class will repeat after me: So help me God and keep me steadfast. Amen.

My Brother at the Altar, you will seal your vows by saluting the Holy Bible three times. The Class may be seated and the Exemplar will rise.

THE INVESTITURE

Senior and Junior Wardens arise and stand East of the Altar with the appropriate Apron, Collar, Jewel, and Sash.

Senior Warden—I shall now display the Apron, Collar and Jewel of a Grand Elect Mason: The COLLAR is emblematical of ardent zeal, affection and charity. The CROWN upon the JEWEL is a symbol of the royal origin of the degree. The extended compasses denote the broad knowledge of The Grand Elect. The sun in the center teaches us that our actions should be as open as the blaze of the noon-day sun, and our charity as diffusive as its beams.

The APRON is white, lined with white and bordered with gold. The white is to remind us of innocence and of

that purity which was required for an entrance into this place; the gold, of that wisdom which should characterize all Grand Elect Masons. Its form is supposed to be the true form used by the Perfect Masters at the building of the Temple, and alludes to the golden triangle or delta of Enoch, which adorns the center.

Junior Warden—The SASH represents the ancient Girdle of a Grand Elect Mason. It was used of old to bind up and strengthen the body, and enable man to persist in his labors. It is, therefore, an emblem of activity, promptness and perseverance.

The nine colors in the SASH are arranged according to the mystic numbers of this degree, 3, 5, 7 and 9, and are thus explained:

The *blue* is an emblem of friendship; the *red*, of zeal, the *yellow*, of wisdom. The *green* is a beautiful emblem of hope, and of that immortal part of man which never, never dies, the *purple* of dignity and majesty; the *white* of purity and innocence; the *black* of seriousness and modesty of demeanor. The next color is that of *stone*, which denotes firmness and durability and is an emblem of constancy, fidelity and decision of character—qualities which should be possessed by those who attempt to walk in the footsteps of our Grand Master, Hiram Abif. The *flame* color is emblematical of ardent affection and charity, the peculiar traits of a Grand Elect Mason.

The various colors united in this one SASH are expressive of that *unity*, and the olive interwoven, of that *peace*

which should link us together as Brethren. May the virtues they represent shine in your heart and life!

All return to their stations and are seated.

THE RING

Where a suitable stage is available, the curtain opens, set with The Ark of the Covenant, the Seven Branch Golden Candlestick, the Table of Incense and other articles of the Temple. Where a stage is not available, these articles should be suitably displayed. The Thrice Potent Master, standing East of the Altar, faces East with arms upraised.

Thrice Potent Master—The Lord is in His Holy Temple. Let all the earth keep silent before Him. Come, let us bow down, let us kneel before the Lord, our Maker!

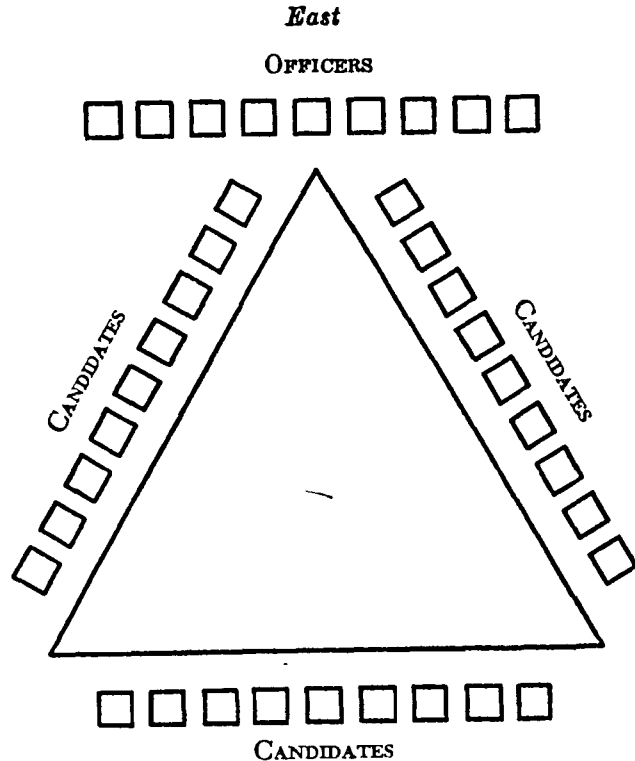
All Officers kneel on the Sign of the Burning Bush, as described earlier.

Almighty and Sovereign Grand Architect of the Universe, let all the earth keep silent before Thee. There is no God but Thee in the heavens above, or in the earth beneath, who keepest covenant and showest mercy unto Thy servants who walk before Thee in uprightness of life.

Unto Thee all hearts are open, all desires known, and from Thee no secrets are hidden. Search our hearts, we beseech Thee, and where there is evil, cast it away.

Bless us, O God, and bless the work in which we are engaged; and may the alliance we are about to perfect be eternal.

FORMATION FOR AROBA AND ANOINTING



This chart illustrates the formation at the Altar. Originally a Lodge of Perfection was limited to 27 members who gathered about the Triangle, with the Officers at the apex. This general formation is still in use but with no numerical limit. Overcrowding should be avoided.

The chart represents a typical arrangement for the ceremonies. Each Lodge of Perfection should develop its own floor plan, adapted to local conditions.

May all Grand Elect Masons, like the Elect of God, put on charity which is the bond of Perfection. May our loins be girt about with the girdle of Truth; and, finally, having been faithful in our course, may we behold the Light ineffable, and may the Lord be unto us an everlasting Light, and our God our glory. Amen.

Thrice Potent Master or Deputy Master—What doth the Lord require of thee, O man, but to do justly, to love mercy and to walk humbly with thy God.;

Thrice Potent Master—My dear Brother, a pure gold ring such as I now display, (or give you) is a symbol of the alliance you here have contracted with virtue and the virtuous. The inscription on the ring reads: "Whom virtue unites, death cannot separate." The ring itself is an emblem of eternity and, with the inscription, symbolizes the eternal nature of that covenant into which you have now entered.

THE AROBA

Each Thrice Potent Master is free to determine the method of observance. The broken loaf and the single cup may be used, or the bread may be passed on plates, and individual cups used for the wine.

Soft music during the Ceremony.

Thrice Potent Master—"Come, and let us join ourselves to the Lord in a perpetual covenant—that shall not be forgotten." (Jeremiah 50:5) You will now, my Brother, partake with me and with these Brethren about you assembled, of the ancient aroba—a pledge or covenant of friendship—by eating and drinking together.

In the ancient covenant there was a division made of the parts, and the persons entering into the alliance partook of them as an agreement and surety of their mutual league of friendship.

In like manner, and for like purposes, I now divide this. (*Breaks the loaf.*)

Eat of the same with me and with these Brethren. (*All participate.*)

Drink also of this cup, that we may learn thereby to succor each other in time of need by a mutual sharing of what we possess. (*All participate.*)

If thy Brother be waxen poor, then thou shalt relieve him. Give of thy bread to the hungry, and of thy wine to cheer the heart of the sorrowful, and forget not to pour the oil of consolation into the wounds that sorrow, sickness or affliction hath rent in the heart of thy fellow traveller.

THE ANOINTING

Soft organ music.

Thrice Potent Master—I will now, my Brother, anoint you with the holy oil wherewith the pious Aaron, the penitent David and the wise Solomon were anointed; and impress you with an ardent zeal for the honor and glory of the Grand Architect of the Universe, to the end that you may always live in His adorable presence, with a head disposed to contrive (*touch trowel to head*)—a heart to feel (*touch trowel to heart*)—and a hand (*touch*

trowel to hand) to execute all those things which are well pleasing in His sight.

The Candidate having been anointed, the Thrice Potent Master now returns to the apex of the triangle of candidates and proceeds to anoint each individual as the following lines are spoken. The speaker may complete the act of anointment at any point and then continue with the ritual.

The Lord is my Shepherd, I shall not want He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies, Thou anointest my head with oil, my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord, forever.

Behold how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

Ointment and perfume rejoiceth the heart; so does the sweetness of a man's friend by hearty counsel. Let him reprove me, it shall be as oil upon the head; let not my head refuse it.

It is not given to man to attain perfection; he can but strive for it, but if in all honesty and honor, he so strives, then will his record appear as an interceding angel, when he stands naked and alone, before that

great and final Tribunal, in whose judgment there will be no error and from whose sentence there will be no appeal. Gather into your minds these lessons, and engrave upon your hearts these commandments, so that when temptation shall be your lot, you will recall these scenes among your Brethren and the vows that together you assumed and by them be strengthened to resist temptation, and to go forth, and sin no more.

Our labor of duty and love will soon be ended; as the lightning writes its fiery path across the dark clouds of Heaven, so do we see the glory of God shine through the clouds of mortality which surround us, to light our paths of service to our Brethren with the Ineffable Light of His presence in our hearts. So mote it be!

(The Candidates in the triangle about the Altar are silently returned to their seats and the Officers return to their stations and are seated)

THE TETRAGRAMMATON

Deputy Master—(East of Altar) My Brothers, as you cross this threshold of the Ancient Accepted Scottish Rite, you are now assured that the true Name of God will be revealed to you as you arrive at Perfection.

You have now reached that goal, for by **PERFECTION** we mean the completion of a symbolic journey toward a more perfect knowledge of the One, Living and True God and of His will for men. In your progress through the Ineffable Degrees, you learned that the Sacred Word of each degree was a substitute name for God, revealing one of His attributes.

But one Name stands above all—ineffable and splendid—and in the Thirteenth Degree, as a Master of the Ninth Arch, it was your high privilege to discover the symbol of that true Name—four Hebrew letters, engraved on a triangular plate of gold, set in a cube of agate.

Here the Tetragrammaton is displayed.

This Tetragrammaton, or four-letter name, is one of the most widely recognized and deeply revered symbols known to man. These four Hebrew consonants, Y.H.V.H., cannot be pronounced as a word but, in this mystic form, the Ineffable Name was revealed to Moses at the Burning Bush.

In later years, men were not content with a symbol but were eager for a word which they could orally com-

municate. By inserting the initial vowels of *Adonai* and *Elohim*, two ancient names of God, they were then able to pronounce the Ineffable Name of the Grand Architect of the Universe.

Returns to station.

Thrice Potent Master—††† To order, Brethren, on the Sign of Fidelity.

All rise, and stand reverently during the communication of the Word.

Thrice Potent Master—(To Candidates)—You are now ready, my Brothers, for the full unveiling of our Mysteries. In all the Ineffable Degrees we have steadily climbed onward and upward toward broader horizons, loftier planes of thought, nobler conceptions of Deity. We have been inspired by that creative Mind that made man, and breathed into his nostrils the breath of life—of life immortal and eternal, a spirit—a soul—a living spark from that great, infinite, central splendor that men call—God.

As a Secret Master, you were taught that, as respecting God, His Name is Himself and Himself is His Name. To a Grand Elect Mason, the Name of God is the character of God, His very nature and personality as He revealed Himself to Moses on Sinai—merciful and gracious, abundant in goodness and in truth.

You will soon be permitted to pronounce this Name which the ancient Hebrews were unable to utter, and we charge you—as Grand Elect Masons—never to use the Holy Name of God carelessly, irreverently, or pro-

fanelly. We bow in adoration before the majesty and glory of God, thus reflecting, as in a mirror, that which we ourselves should be—men created in His image and likeness.

Thrice Potent Master—We shall now communicate to you the Grand Ineffable Word of a Grand Elect Mason. Brother Senior Warden, you will pronounce the first syllable.

Senior Warden—Y A H (*Yah, a as in ah*).

Thrice Potent Master—Brother Junior Warden, you will pronounce the second syllable.

Junior Warden—W E H (*WEH, as in uay*).

Thrice Potent Master—With solemnity, and in a spirit of reverence, I will utter the Word, YAHWEH.

Thrice Potent Master—You may now speak the Word.

All—Y A H W E H.

Music

After the Word is spoken, the Officers turn toward the East, and on a sign of adoration—hands lifted above the head, palms inward. Appropriate lighting and sound effects.

Thrice Potent Master—(Slowly, reverently and with sustained emphasis. Officers still at the sign of adoration.) O Lord, our Lord, how excellent is Thy Name in all the earth.

Thou hast set Thy glory above the heavens, and Thy majesty encompasseth the world.

Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.

Thou shalt be our God for ever and ever: Our Guide even unto death.

Blessed art Thou, O God of our fathers. To Thee be endless praise. Amen and Amen.

Music

Thrice Potent Master—Brethren, be seated.

All are seated except Exemplar and Master of Ceremonies. Curtain closes on the Tetragrammaton House lights come up to full.

Thrice Potent Master—There is no magic in a word, however sacred. Its meaning must be understood. We interpret the name YAHWEH to mean—"God the Speaker",—the God who reveals Himself to His children and makes His will known to man. He speaks to us in the Sacred Writings of all the great religions which believe in the One, Living and True God. He speaks to us in the inspired words of the great Teachers and Prophets of the ages. He speaks to us in the humble lives of all who have learned the lesson of Love. He speaks to us in the still, small voice of Conscience, in the secret recesses of our own souls. This God, whom we call YAHWEH, and whom we worship, is the infinite Counselor of finite men who put their trust in Him and reverence His Holy Name.

Remember, my Brother, your heart is a temple wherein God may dwell. See to it that this Holy House is not profaned by unhallowed thoughts or that which is unclean. Live worthily the high profession you have made, and let your life reflect the love of God, that the world may be better and happier.

My Brother—be thy soul BETH-EL—The House of God! (*to Exemplar*)—You will now, my Brother, be seated among the Grand Elect.

Master of Ceremonies seats Exemplar.

CLOSING

Thrice Potent Master—✠✠✠

Lights on candelabrum of three are extinguished.
House lights are taken down to three-quarters.

Thrice Potent Master—✠✠✠✠✠

Lights on candelabrum of five are extinguished.
House lights are taken down to one-half.

Thrice Potent Master—✠✠✠✠✠✠✠

Lights on candelabrum of seven are extinguished.
House lights are taken down to one-quarter.

Thrice Potent Master—✠✠✠✠✠✠✠✠✠

Lights on candelabrum of nine are extinguished.
House lights are taken down to a mere glow.

Curtain opens on stage dimly lighted with blues and whites. Preferably behind a scrim the choir in white can be discerned in a kneeling position, backs toward the audience. Up-stage center, barely discernible is a figure in white costume—especially chosen for his voice.

Thrice Potent Master—Let us assemble in the East for silent meditation and prayer.

All members of the cast approach the East facing stage, arms raised in the sign of adoration: Choir softly sings an appropriate number—then hums same. Voice speaks.

The Voice (Alternate: Thrice Potent Master)—From this place of quiet and consecration, we return to a world torn by strife and filled with tragedy. In this hour of trial, we as GRAND ELECT MASONS must play an important role. We HAVE the TRUTH that makes men free. Let us go forth, trusting in God and highly resolved to play our part as men and as Masons. Verily the gates of Hell shall not prevail against us.

In the world men know Masonry only through the lives of individual Masons. Let us live, act and speak in such a way that all may know the high ideals for which we stand.

May the Lord bless you and keep you, may the Lord make His face to shine upon you and be gracious unto you; may the Lord lift up the light of His countenance upon you and give you peace, now and forevermore.

Slow curtain.

Thrice Potent Master—(*Facing audience with right hand raised*)—To order, Brethren. (*Followed by declaration.*)

House slowly blacks out. Blackout continues until after the cast has retired.