

## IMPORTANT NOTICE

**Art. 602** — No member of the Rite shall print, copy, or otherwise circulate, either directly or indirectly, any work purporting to be the ritual, or any portion of the ritual of the Ancient Accepted Scottish Rite, or any illustration of the same, except as authorized by the Supreme Council, or the Sovereign Grand Commander and further, except that extracts from the ritual for the purpose of rehearsal may be temporarily provided to members of the degree cast by the Secretary of the Valley. Nor shall any monitor, manual or guide be printed, copied or otherwise circulated other than those which have been, or may be hereafter, sanctioned or approved by the Supreme Council.

— *Supreme Council Constitutions*

# 18°

**Knight of the Rose Croix  
of H. R. D. M.**  
Ritual of 2007

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## 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 33 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 33° — Sovereign Grand Inspector General — is conferred by the Supreme Council upon Freemasons of the 32° in recognition of distinguished Masonic or public service. It cannot be applied for, but is conferred by invitation only.

## II. THE PHILOSOPHICAL DEGREES AND THE RITE

In the Northern Masonic Jurisdiction, U.S.A., each Chapter of Rose Croix is responsible for the exemplification of the 17° and 18°. In many other Jurisdictions, four Degrees — 15°, 16°, 17°, 18° — are conferred in a Chapter of Rose Croix.

The Rose Croix Degree belongs to the Christian era but is not intended to be historically accurate in time or place. It is universal in its philosophy — within a monotheistic framework — but with no sectarian bias.

The Sealed Book in the 17° and 18° is not the Holy Bible, which is never sealed on any Masonic altar.

We use the “Book of Life” in these degrees as a symbol to represent the history of man’s existence on earth with the significant eras being recorded in its successive chapters.

In previous rituals of the 17° and 18°, the Sealed Book was specified as the Book of Seven Seals described in detail in the Revelation of Saint John the Divine, Chapters 5-8.

No matter what symbol is used, it reveals the meaning of human destiny and the ultimate victory of universal religion.

## III. THE DEVELOPMENT OF RITUAL: 18°

### A. The Rose Croix Degree

1. There is little documented evidence concerning the origin of the Rose Croix Degree. Competent historians have suggested that it appeared in France soon after the Bull of Pope Clement XII, on April 28, 1738, which condemned all “free associations” including Freemasonry. At that time it may have been what is called “an independent working” not connected with the Craft, but there are indications that, later, it was a part of the Templar ritual.

2. To understand the background of the degree, critical students of the Rose Croix Degree should be familiar with the review of the history of the 18° in Scottish Rite Freemasonry, Northern Masonic Jurisdiction, U.S.A.; by Samuel Harrison Baynard, Jr., 33°, (1938) Grand Secretary General of the Supreme Council from 1940 until his death in 1947. See Vol. II, pages 53-79. Baynard points out that the 18° is Christian in the sense that Jesus of Nazareth is the Exemplar but that it is not Trinitarian. The Obligation may be taken by any Monotheist.

3. It is certain that the Rose Croix Degree of the Ancient Accepted Scottish Rite has no historical connections with the Legend of the Rosy Cross; or with the Rosicrucians of the Middle Ages; or of the 17th or 18th centuries.

## **B. H.R.D.M. (Heredom)**

The word “Heredom” is traditional in the complete title of the 18°: Knight of the Rose Croix. Perfect Prince Freemason of Heredom. Knight of the Eagle and Pelican. It has only a mystic significance. There are three interpretations:

1. Heredom was thought to be a mountain near Kilwinning in Scotland where meetings were held. No such mountain exists.

2. In 1856, Charles Laffon-Ladebat, 33°, Deputy in Louisiana, traced H.R.D.M. to the Latin word “Haeredum,” meaning “of the Inheritors.” Robert Bruce, King of Scotland, used the phrase to identify those who escaped when the Knights Templar were burned at the stake by Philip the Fair, King of France, and Pope Clement V. “Of the Inheritors” means “Of the Knights Templar.”

3. In 1858, the Freemasons Magazine of London defined H.R.D.M. as an abbreviation of the word “Heredom” which comes from two Greek words, heiros meaning “holy” and domes meaning “house.” A Knight of Rose Croix is therefore a Knight of the Holy House of the Temple. This is preferred.

“Heredom” is not to be confused with “Harodim,” which signifies masters among the workmen of the Temple.

## **C. Rituals of the 18°**

Note: The rituals of Henry Andrew Francken (1720-1795) established a ritual pattern which continues to influence ritual revision in the Ancient Accepted Scottish Rite. These rituals of The Rite of Perfection were brought from France to the West Indies by Stephen Morin in 1763. Morin deputized Francken and others to carry these Degrees to the American mainland. In all probability, the Francken rituals conserved the original French tradition. This is especially true of the Rose Croix Degree. To understand Francken is to understand almost every ritual of this degree until 1870.

1. RITUAL OF HENRY ANDREW FRANCKEN, 1783. Title: Knight of the Eagle or Pelican, Perfect Mason or Knight of Rose Croix. A long introduction, in six sections, explains the various names and titles. The legend of Heredom as a fabled mountain in Scotland is accepted. The ritual specifies that “All the brethren that are admitted are to be Christians.” There is no Obligation in the Francken ritual of the 18°.

There are three Apartments: (1) Representing Calvary. Dim lights. Tools of Masonry broken, atmosphere of gloom and confusion. Thirty-three candles represent the age of Jesus of Nazareth. Three pillars — Faith, Hope and Charity. Eagle — a symbol of supreme puissance; Cubic Stone sweating blood and water is a symbol of the agony of Jesus on the Cross. The Rose typifies the Messiah. (2) Mount of Resurrection. No human figure. Pelican feeding her young with her own blood — an example of sacrifice. (3) Represents Hell — the “horror of horrors and the depth of depths.” Skull and crossbones. On wall, scenes of the damned.

RECEPTION: When the veil of the Temple was rent in twain. Knights in an attitude of gloom, recline on seats, left elbow on knee, head in left hand. “Tools and columns of Masonry demolished.” Three pillars. Faith, Hope and Charity. The Neophyte is clothed in sackcloth. Taught the words: Judea, Nazareth, Raphael, Judah. Neophyte answers questions, learns the meaning of I.N.R.I. “The Word is found. Give him the light.” A long discourse closed the degree. The New Law is commanded but is not defined.

2. RITUALS IN THE FRANCKEN PATTERN: (1) Manuscript ritual of 1800-1804. Includes Obligation — “never to reveal secrets.” Physical penalties. (2) Manuscript ritual, 1804. Neophyte presents petition but the answer “is thrown at him and to the ground.” Neophyte must donate \$6 for the poor and present three white candles to the Master. Follows Francken but the long closing lecture is in question and answer form. (3) Doszedarski ritual, 1805-1809. In French. No ritual text. Outline of the degree.

3. VAN RENSSELAER RITUAL: 1845-1860. An outline ritual of 84 pages. No change in setting or Apartments — except that the order is more logical. Establishes a sequence followed until 1942. Second Apartment includes dignified and unsensational reminders of death. Long address in Third Apartment. Investiture, Explanation of Jewel and Knighting which have been used in later revisions.

4. LAFFON-LADERBAT RITUAL, 1856. In French and English compiled by Charles Laffon-Ladebat, 33°, Deputy in Louisiana. The most complete ritual of the 18° in the Archives. Sources are the Foulhouze Ritual of 1754, a Spanish Ritual and various rituals owned by Albert G. Mackey, 33°. The basic tradition of the 18° is evident but with wide divergence from the Francken pattern. Used by Albert Pike, 33°. Valuable resource material in symbolism, in Scottish Rite philosophy and in the “universality” of the Rose Croix Degree.

5. RITUAL OF ALBERT PIKE, 33°, 1855-1865. Follows the traditional pattern but with an elaborate enrichment of decorations and symbols. A series of scholarly addresses including practical applications of Faith, Hope and Charity and a defense of the universal meaning of the Cross and all specifically Christian symbolism. Closes with an optional "Discourse" of 27 pages, extolling phases of the New Law.

6. MISCELLANEOUS RITUALS: (1) HAYS RITUAL, 1860-1863. Follows essential pattern but reveals different sources. Universality emphasized: "Our door can be thus unhesitatingly approached by 'Unitarian' as well as by the 'Jew'." (p. 143) Includes ceremony of the Mystic Banquet. (2) HAYS-RAYMOND RITUAL, 1864. Follows traditional pattern. Influence of Albert Pike is obvious especially in the multiform interpretations of I.N.R.I. Eloquent defense of non-sectarian character of the Rose Croix Degree. (3) REVIVED-RAYMOND RITUAL, 1866-1867. Recapitulates essential factors in previous rituals. No emphasis upon the "Word." Much more is made of the three Virtues and a "Lesson" from Philippians 2:6-12 gives it a dogmatic slant contradicting earlier emphasis upon "Universality." Several historical errors. (4) UNION OF 1867 RITUAL. In all essentials, the Revived-Raymond Ritual with additional material from Pike. Universal nature of the degree is defended in the Introduction. (p. 44)

7. RITUAL OF 1870. Compiled by Enoch Terry Carson. 33°, of Ohio. The Van Rensselaer Ritual of 1845-1860, neglected because of the compiler's illness, was used as a basis. Title: Sovereign Prince of Rose Croix of H.R.D.M., and Knight of the Eagle and Pelican. In Mackey's Introduction: "The Rose Croix is an attempt to Christianize Freemasonry." Four Apartments: (1) Chamber of Reflection. (2) Chapter Room, as in previous rituals but with ecclesiastical enrichment. (3) Hades. Reached by descending steps. (4) Chamber of Light. Dazzling and magnificent.

Orthodox Christian emphasis. The Apostles' Creed, Ascension of Christ, Jewel Speech includes quotations from Paul: "The Cross, unto the Hew a stumbling block." "No other foundation is laid." "The Son of God who died and was raised again . . . through faith in whom we are saved." "The only Name given . . . whereby ye can be saved." Evangelical music used.

This Ritual was reprinted in 1914 and again in 1930 with no substantial change in text. A few minor alterations.

Note: From 1870 to 1942, the Ritual of 1870 was challenged by the advocates of a more liberal and universal interpretation. The debate was not continuous and it was not divisive. Efforts were made to substitute the 18° Ritual of the Southern Jurisdiction or the English Degree minus its doctrinal emphasis, but without success. In 1935, a movement was launched which resulted in a series of tentative rituals which eliminated the ultra-theological phrases in the Ritual of 1870 and led to the revision of the 18° in 1942.

8. RITUAL OF 1942 included a Prologue defining the universal character of the 18°: simplified titles for the Officers, and an emphasis upon Jesus of Nazareth as the Exemplar of the degree — "a Savior in whose advent many peoples have rejoiced and for whom many continue to look." A new Obligation defined the applications of the New Law of Love. In the Second Apartment, "the descent into Hell" and the Apostles' Creed were deleted. A symbol of mortality was displayed on a bier and excerpts from *Christus Victor* by Dr. Henry Nehemiah Dodge inspired a more rational view of Death and the hope of Immortality. In the Third Apartment, the questions were slightly modified and theological dogma was deleted from the Jewel Speech. The basic tradition of the Francken Ritual was conserved.

9. The 1964 Ritual opens with a Prologue. The ceremonial Opening is brief as is the Reception of the Neophyte. There are three Apartments — (1) The Dark Chamber, (2) The Chamber of the Mystic Rose, (3) The Chamber of Light. In essence, the Francken tradition is conserved. The three guiding Virtues are applied to life situations. The Second Apartment is changed. The Story of the Cross is briefly interpreted. The symbol of mortality and the poem are deleted. A large Cross in white with a red Rose at the center inspires a lesson on Immortality. In the Third Apartment, the questions and answers in the Francken ritual of 1783 are substituted for those in the Ritual of 1942. There is a more dramatic and climactic interpretation of the historic symbols and an impressive emphasis upon the spiritual lessons of the Degree. As in the earlier rituals, Jesus of Nazareth is the Exemplar of the Degree. The ceremonial Closing is brief. Recessional in the form of a Cross.

10. TENTATIVE RITUAL OF 1994: In 1987, several of the larger Valleys in the jurisdiction expressed a feeling that the Chapters of Rose Croix should have a more impressive ritualistic structure. They indicated a desire to have a more extensive and dramatic 17° than the one adopted in 1957. The Supreme Council agreed and in 1994 adopted the Tentative Ritual of 1994 for the 17°. At the same time, revisions were made to the 18° in order to retain the essential elements concerning the symbols of the degree and to make a clear transition from the newly adopted 17°.

11. RITUAL OF 1999: Identical with the Tentative Ritual of 1994.

12. RITUAL OF 2007: This revision incorporates only a few modest, mainly stylistic changes. The major change is elimination of reference to the Shekinah, which may be obscure to contemporary audiences.

#### **D. Universality in the Scottish Rite**

Universality, as the term is used in the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., means that its one fundamental dogma is monotheism — belief in one God, the Grand Architect of the Universe. It, therefore, admits into its fellowship Christians (Protestant and Catholic), Jews, Moslems, Parsees and those of other monotheistic faiths. It follows Masonic tradition and procedure by the provision that each candidate for membership shall be an upright man and a Master Mason in good standing.

This concept of Universality is further defined in Article 613 of the Constitutions of 1992.

“The Holy Bible must always be displayed upon the Altars of the bodies of the Ancient Accepted Scottish Rite of this Jurisdiction; but any initiate, who is a monotheist but not a Christian, shall be permitted to take his obligation upon that Book which is to him the Volume of the Sacred Law, provided that such Volume of the Sacred Law teaches and is predicated upon monotheism;”

In the 1783 manuscript rituals of Henry Andrew Francken (1720-1795), an obligation “taken by Israelites in all the Degrees from the 15th or Knight of the East” is inserted on page 274 between the 23° and 24°. as follows: (verbatim copy)

“I, A. B., do solemnly swear by the great god Adnoi, the god of our Forefathers. Abraham, Isaac & Jacob, and between the hands of my sovereign. That I will be Inviolable in my Religion, and observe the laws of the State so far as I can — I promise that I will never reveal the secrets of the Knights &c., &c., &c., or its Doctrine to any person Living on the Earth, unless by a patent from my Sovereign, &c., &c., conformable to the Statutes and regulations of the Order I promise at all times to appear in the Grand Councils by order of the Princes of the Royal Secret, when summoned, and submit to their orders and mandates — and if I fail in this my obligation, I wish the plagues of Egypt may Torment my body and may my soul remain wandering, and never enter the Book of Life, but be cut off as Carath (Korah) and his Company; be excommunicated from the circumcized, and never be numbered amongst the Children of Israel, so help me god with hand truth and faith. Amen.”

#### **E. “The Tragedies of History”**

An interpretation of pages 31-33 — with Biblical references — for the information of Officers of the Chapter of Rose Croix.

With complete fidelity to history; the message of the 18° is introduced by a dramatic contrast between the apostasy of Solomon and the revelation of sacrificial love in the Story of the Cross.

Read I Kings 11:1-13. Without entirely forsaking the worship of Jehovah. Solomon tolerated and even practiced the heathen rites familiar to his foreign wives. The Porch of the Temple was no longer sacred. The Holy of Holies was neglected. Ashtoreth was a heathen goddess for whom Solomon erected a shrine. Bethel was controlled by idolatrous priests. Moloch — a pagan deity — was worshipped by Israel, especially Judah, toward the close of the Monarchy, and the sacrifice of children was encouraged.

The degree has all this in mind when it summons all false teachers, dark phantoms, lying augurs, magi and false prophets to withdraw. True wisdom, of which Solomon had no knowledge, revisits the world in the life and death of Jesus — the Exemplar of the Degree.

### **MANUAL OF PRONUNCIATION**

Phonetic spelling, with the accented syllables in capital letters.

Adonai	ad-o-NOY
Ashtoreth	ASH-toe-reth
Aspirant	as-PY-rant or AS-pi-rant
augurs	AU as in August

Aurora	au-RO-rah
Bethel	BETH-el
Chastisement	CHAS-tiz-ment
Chasuble	CHAZ-u-b'l
Chimera	ky-MEE-rah
choric	KO-rick
Cyrene	si-RE-ne
Elias	E-LY-as
Exemplar	eg-ZEM-plar
Gibeon	GIB-e-un (hard 'g')
Golgotha	GOL-go-tha
Harodim	HAR-o-dim
Heredom	HARE-o-dom
Homage	HOM-ij
illimitable	il-LIM-it-able
magi	MAY-jy
memorable	MEM-orable
Moloch	mo-lock
Neophyte	NE-o-fite
omnipotent	om-NIP-o-tent
Pontius Pilate	PON-shus PY-lat
procurator	PROK-u-RAY-ter
Raphael	RAF-ay-el or RAY-fa-el
Rose Croix	ROSE CROY
sacrilegious	sak-ri-LE-jus or sak-re-LIJ-us
Shekinah	she-KY-nah
Sidonians	sy-DO-nians

Eli, Eli, lama sabachthani

AY-lee, AY-lee, LAW-maw sa-bak-TAH-nee Iesus Nazarenus Rex Iudaeorum (I.N.R.I.)

YAY-sus Naza-RAY-nus Rex You-day-OR-um Iesus of Nazareth, King of Jews

### SETTINGS      PROPERTIES      COSTUMES

All details are subject to local conditions. Chapters will use settings, properties and costumes now in their possession which may harmonize with this ritual.

#### I. SETTINGS

FIRST APARTMENT: Three columns with illuminated inscriptions: Faith, Hope, Charity, Candlesticks on Altar.

SECOND APARTMENT: On stage, with curtains closed, or a curtained-off floorspace in the East. In center — a Cross in white. (See page 20.) Large, full-blown red rose at center of crossarms. Background of rich dark drapery. Backdrop or stereopticon slide: Crucifixion scene. Or, a massive Cross with I.N.R.I. but without the rose. Optional — a Crown of Thorns on Cross.

THIRD APARTMENT: Setting as in First Apartment but rearranged during specified interval. Hall brilliantly lighted. White cover on Altar. I.N.R.I. and the Blazing Star, illuminated at signal, "Give him the light!" Freshly cut red or white roses in profusion, which may be presented to the candidates at the conclusion of the degree.

## II. PROPERTIES

Thrones: For Most Wise Master, Wardens and Orator.

Gavel for Most Wise Master.

Low stools or draped chairs for Knights.

Triangular Altar. Black cover. White cover in Third Apartment.

On Altar: Holy Bible (open), square, compasses, delta. Book of Seven Seals (closed).  
Sword or Cross (for Knighting). Chasuble (folded), Lamb Couchant, Flaming Sword.

Cubic Stone (on pedestal near Altar).

Blazing Star (if practicable).

Veil for Neophyte.

Swords for Assisting Knights.

Jewels (for Officers).

Apron for Ceremonial Section.

The Apron is white, lined with black, and bordered with red; upon the white side is a representation of one side of the Jewel (the pelican feeding her young); and upon the black side, or lining, a red Latin cross.

Order: Sash or Cordon.

The Order, worn across the body, is red on one side and black on the other. At the lower end of the order on the black side is embroidered a red cross, and on the red side is a black cross.

Jewel of Rose Croix. (Large. On pedestal. Reversible. Or stereopticon slides.)

The Jewel, worn suspended on the right breast, is the compasses extended to an angle of 45° resting upon a quadrant. The head of the compasses is surmounted by a crown; between the legs of the compasses is a cross resting on the quadrant of a circle; its center on one side is occupied by a fullblown rose whose stem twines around the lower limb of the cross; at the foot of the cross (on the same side with the rose) covering the lower part of it and extending between the legs of the compasses is a pelican piercing her breast with her bill to feed with her own blood her young, seven in number, in a nest under it. On the reverse side is an eagle with expanded wings. On one side of the quadrant is the hieroglyphical characteristic of the Knight, and on the other the password in cipher. The eagle, pelican and rose are of silver, the rest of the Jewel of gold.

## III. COSTUMES

Wide liberty of choice. Emphasis on simplicity and good taste. Suggestions follow.

FIRST APARTMENT: Officers and Knights clothed in black robes. White linen or woolen chasuble, bordered with black. Large red Latin Cross front and back. Order and Apron (optional) worn with black side and red cross out.

NEOPHYTE: In the First and Second Apartments, the Neophyte wears a white or black robe or a costume traditionally used in the Chapter. In the Third Apartment he wears the same costume as the assisting Knights.

THIRD APARTMENT: Officers and Knights in white robes and chasuble. Order and Apron,

white side out. Red Latin Cross. Officers clothed more elaborately and wear jewels of office. Order and Apron (optional) are worn with the red side out.

NOTE: For a complete description of the various Jewels of the Rose Croix Degree, see "Regalia" in the 1992 revision of the Constitutions and Regulations of the Supreme Council Art. 1213.

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DAYS OF OBSERVANCE: See under "Subordinate Bodies in Common" sub-head "Traditional Meetings" — 1992 Constitutions and Regulations of the Supreme Councils Art. 322.

## THE SEALED BOOK

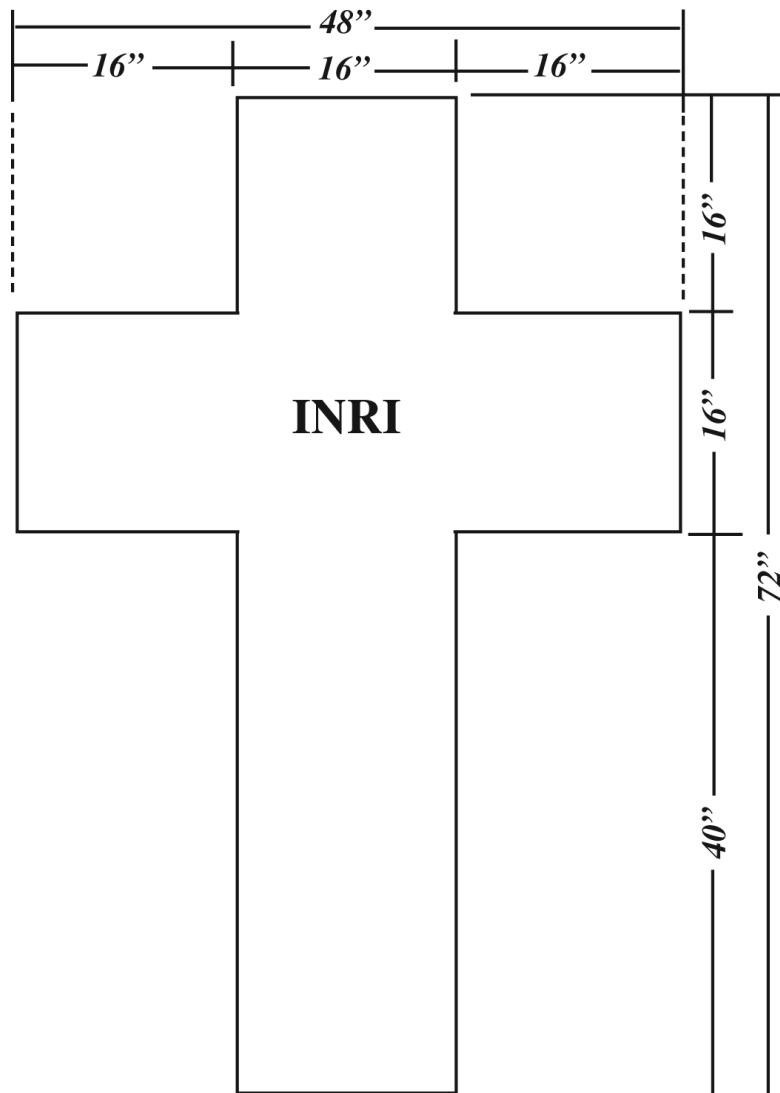
The **Sealed Book** in the 17° and 18° **is not the Holy Bible**, which is never sealed on any Masonic altar.

We use the "Sealed Book" as the "Book of Life" in these degrees as a symbol to represent the history of man's existence on earth with the significant eras being recorded in its successive chapters. The mysteries of human behavior lie hidden in its pages.

In previous rituals of the 17° and 18°, the Sealed Book was specified as the Book of Seven Seals described in detail in the Revelation of Saint John the Divine, Chapters 5-8.

No matter what symbol is used, it reveals the meaning of human destiny and the ultimate victory of universal religion.





Suggested proportions of Cross. Full liberty to Chapters.

#### CAST OF CHARACTERS

Most Wise Master

Master of Ceremonies

Senior Warden

\*Hospitaler

Junior Warden

Captain of the Guard

Orator

Tyler

\*Treasurer

Neophyte

\*Secretary

Assisting Knights — at option of Chapter

(\*Non-participant. No assignment but may be seated in the Chapter.)

## **OPENING**

The Chapter Hall, arranged in readiness for the First Apartment, is dimly lighted but not dark. At the appointed hour, the Prologist — in robe or Tuxedo — enters under the sign of the Good Shepherd, walks slowly to the East, faces West. (Spotlight) Recites Prologue.

## **PROLOGUE**

The title of the 18° of the Ancient Accepted Scottish Rite of Freemasonry is impressive: Knight of the Rose Croix, Perfect Prince Freemason of Heredom, Knight of the Eagle and Pelican.

The preceding degrees in the Scottish Rite of Freemasonry have dealt with the symbolism of earthly Temples erected by Solomon and Zerubbabel. The supporting pillars of these Temples were Wisdom, Strength and Beauty, Neither the first nor the second Temple endured. Wisdom, unequal to its task, yielded to Folly; Strength, undermined by Evil, surrendered to Weakness: Beauty was obscured by Sin.

In the 17°, the Book of Life, which represents the chronological history of man's accomplishments and failures, was sealed. When we review the Book of Life, we are reminded that mankind has often made the same mistakes over and over again. Man seems to ignore the past and fails to learn from the pages of history. MAN MUST HAVE A NEW TEMPLE AND A NEW LAW.

The Rose Croix Degree teaches that the new Temple is in the heart of man where God is worshiped in spirit and in truth. The new Law is a law of love which all men everywhere may understand and practice. The Word is found and the Sealed Book is opened.

The Rose Croix Degree bears the impress of its deeply religious background. It is not concerned with theological or ecclesiastical controversies. It is not dogmatic. It uses events from the life of Jesus of Nazareth to teach the lesson of this degree. It affirms the broad principles of universality and tolerance — principles which were confirmed by the Nazarene as He taught both Jew and Gentile that they were children of the same Heavenly Father. It grants to each man the right to answer, in his own way and in accordance with his own religious convictions, the searching question of the ages: "What think ye of Jesus?"

Spotlight off. Prologist retires.

## THE DARK CHAMBER

All lights dimmed. Knights of the Rose Croix enter in two files, under the Sign of the Good Shepherd. Tyler and Captain of the Guard halt at door. Other officers advance to their stations. All remain standing until the Most Wise Master is seated.

Most Wise Master gives knock to seat all.

***Most Wise Master*** — Knight Senior Warden, what is the hour?

**Senior Warden** — *(Rises. Sign of Good Shepherd)* Most Wise Master, it is the time when the columns of Masonry were broken and scattered; when the Blazing Star has disappeared and the Cubic Stone sweats blood and water. The Word is lost.

**Most Wise Master** — ★★★ *(All Rise.)* Since Masonry, my brethren, has suffered so great a shock, let us try by new endeavors to recover the Word which was lost. The Orator will lead our devotions.

**Orator** — *(All-Sign of Good Shepherd, Moves to Altar and Kneels)* Direct us, O Lord, in all our doings with Your most gracious favor, and grant us Your continual help; that in all our works begun, continued and ended in You, we may glorify Your Holy Name, and finally, by Your mercy, obtain everlasting life. Amen *(Rises. Returns to station.)*

**Most Wise Master** — ★ Brethren, be seated.

Knights assume an attitude of dejection. Left elbow on knee, head reclining on left hand. (Do not recline on floor) Atmosphere of gloom and confusion.

Master of Ceremonies with the Neophyte knocks. ★★★★★★ ★

Captain of the Guard goes to the door and opens it; confers briefly with Master of Ceremonies. Closes door.

**Captain of the Guard** — *(From the door)* Most Wise Master, there is in waiting a Knight of the East and West.

**Most Wise Master** — Knights, if you approve receiving this Knight of the East and West, you will signify it by giving the sign of assent.

Knights extend right arm, palm down, parallel to floor.

**Most Wise Master** — Knight Captain of the Guard, introduce the Knight and place him in the West.

Captain of the Guard opens the door. Master of Ceremonies enters with the Neophyte. Moves to the West. Tyler closes door. In the following examination, if the Neophyte is a cast member he should give the responses. If the Neophyte is a member of the class, the Master of Ceremonies should give the responses.

**Junior Warden** — Who seeks admission here and with what purpose?

**Master of Ceremonies** — I have in my care a weary traveler from the desert who has been wandering in darkness on the shore of the Dead Sea where he learned of the teachings of the Essenes. I vouch for him as a Knight of the East and West and as a patient and humble seeker after Truth.

***Most Wise Master*** — We accept and recognize you as a brother. What did you find in the desert?

***Master of Ceremonies*** — Patience and submission.

***Most Wise Master*** — What lesson did you learn on the shores of the Dead Sea?

***Master of Ceremonies*** — Humility and veneration.

***Senior Warden*** — What do you expect to find among us?

***Master of Ceremonies*** — Further light in the search for Truth.

***Senior Warden*** — We have but reached the threshold of Truth. We see only a few gleams of the true Light, but we go forward with faith. We welcome you as a Brother, who also seeks further light. **(All move to the Altar)**

Neophyte is conducted to Altar. Master of Ceremonies stands on his right.

***Junior Warden*** — **(At Altar)** You see before you on the Altar the Holy Bible and the three symbols of this Degree guarded with reverence by all knights — the Book of Life, Sealed; a Lamb Couchant and a Flaming Sword.

The SEALED BOOK is a symbol which represents the record of mankind's earthly existence. It is sealed because of man's failure to learn from the events of the past. When we discover new rules to guide us, the seal will be broken and the Book opened.

The LAMB, from time immemorial, has been a symbol of sacrifice — man's offering to God, a part of the daily sacrifice in the ancient Temple and the type of vicarious suffering which is the lot of those who have given their lives for others. On our Altar, the Lamb is couchant, lying down but with head raised.

The FLAMING SWORD represents the authority and omnipotence of God in a militant attack upon the forces of evil and in a spirited defense of all that is holy and righteous in the world.

***Most Wise Master*** — For many centuries and in many countries of the world, knights have been seeking — THE LOST WORD. It is an eternal quest for the deeper meanings of Life, the unveiling of those truths which guide, comfort,

uplift, illumine and sustain mankind. It is more than a Word which we seek. It is a Way of Life incarnate in all who have served Humanity. It is a chart to guide us over Life's troubled seas into a harbor of Peace. It is a goal shining in the distance — sometimes under the shadow of a Cross.

*Most Wise Master* — Knight Senior Warden, communicate to the Neophyte the grand and mysterious Word of this degree.

*Senior Warden* — The mysterious Word is lost. It is not in my power to obey your order.

*Most Wise Master* — What do you behold upon the Altar?

*Senior Warden* — A sealed book guarded by a flaming sword.

*Most Wise Master* — Open the book that we may read and understand the lessons from the past.

*Senior Warden* — I cannot obey. I am not worthy to open the Book — I do not have the true Word!

*Most Wise Master* — Is there anyone present worthy to open the Book?

*Senior Warden* — There is no man worthy or able to open the Book. No man has the Word. It is long since lost.

*Most Wise Master* — *(Rises)* It is true. Respectable Knights, there is no man worthy to open the Book. No man has the Word and until a messenger who has the Word shall come from God, no one can open it.

*Most Wise Master* — *(To Neophyte)* My dear Brother, the material Temples are demolished. The columns are broken and destroyed. The soul of man is doubting and despairing. The Cubic Stone sweats blood and water. The Blazing Star of Truth has disappeared. The Light of Philosophy is obscured. The Book of Life is sealed. The Word is lost. The Order is in the greatest confusion. Will you join us in recovering the Lost Word?

*Neophyte* — I will.

*Most Wise Master* — *(Seated ★ )* Why should we — as

Knights of Rose Croix — turn our minds from temples erected by man and seek a more spiritual temple enshrined in human hearts?

**Senior Warden** — (*Seated*) Material Temples can be destroyed. Irreverent worship can obscure the truth.

**Junior Warden** — (*Seated*) The spirit of the prophets is silent and invisible. The Holy of Holies no longer exhales the pure incense offered by Solomon, and its sacred Porch no longer receives from that King the memorable signs of a true worship.

**Most Wise Master** — (*Rises*) Solomon erected, in Zion, a Temple in which to render to Deity the homage due Him from mortals. Solomon received from God in Gibeon what he was unable to conserve in Zion — even — Wisdom.

It is written — “Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than the gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy.” (*Proverbs 3:13-18*)

Do you, my Brother, persist in the sentiments which have thus far led you on toward the attainment of our sacred mysteries? And do you wish to continue until you shall attain the summit, the perfect abode of wisdom?

*Neophyte* — I do.

Most Wise Master is seated.

**Senior Warden** — (*Rises*) You may then unite with us in a degree which uses events from the life of Jesus of Nazareth to teach its lessons. and in which you will see symbolized the belief, embodied in the creeds of many peoples, in a Saviour of the World in whose advent many have rejoiced and for whose coming many continue to look.

Knight Master of Ceremonies, you will display to this Brother, at the proper time, that wisdom which secures to the nations more glory than any of the ancient teachers ever had. You will be his compass, his star, his sure guide in the

journeys he will have to undertake.

Senior Warden is seated.

**Most Wise Master** — *(Rises)* You will perceive from the consternation and gloom which reign here how the tragedies of history overshadow us. When Solomon abandoned the true worship of his God, the Temple of Jehovah was profaned in Zion. In the Valley of Hinnom, near Jerusalem, altars were dedicated to Moloch, the pagan god who was the abomination of the children of Ammon, and to whom little children were ruthlessly sacrificed. Paganism rejoiced when Bethel, the House of God, was sullied by the worship of heathen deities and when Solomon erected a shrine to Ashtoreth, goddess of the Sidonians.

Knights of the Rose Croix are not deceived by false teachers who reject Truth and turn away from God. They have one ringing challenge to all idolaters. Withdraw, all you lying oracles, augurs, magi, false prophets — audacious and fantastic monsters! The Most High *(Lights up. Officers rise. Sign of the Good Shepherd)* triumphs over your sacrilege and pretense. The light of Righteousness does shine and scatters all the mists of unbelief! True Wisdom; which Solomon in all his glory conceived not, revisits the earth. We find it in the teachings of Jesus in the “Sermon on the Mount.”

Most Wise Master and Officers seated.

A scene representing the “Sermon on the Mount” may be portrayed at this point. It should show Jesus, standing on a low mound, surrounded by a group of His followers.

If a stage setting is not available, a slide or backdrop displaying a similar scene may be used. An off-stage voice recites the Beatitudes.

*(Off-stage voice)* — “Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are those who mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness: for they shall be satisfied.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called



sons of God.

Blessed are those who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are you, when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Let your light so shine before men, that they may see your good works, and give glory to your Father who is in heaven.” (*Matthew 5:3-11, 16*)

The scene fades as the Most Wise Master continues.

***Most Wise Master*** — Knight Master of Ceremonies, cause the Brother to travel during the space of 33 years, symbolically represented by three circuits of the Chapter. To learn the beauty of the New Law, he must first master those guiding virtues which will prepare his mind and heart for the ultimate unveiling of our sacred mysteries. (*Seated*)

## THE SYMBOLIC JOURNEY

Master of Ceremonies conducts the Neophyte on his symbolic journey. If music is to be used in connection with the Symbolic Journey, it should be inserted after the responses of the Master of Ceremonies, — not while the latter is speaking. Halt at first Sign — FAITH.

***Master of Ceremonies*** — What word do you see there, my Brother?

***Neophyte*** — FAITH.

***Master of Ceremonies*** — Faith is belief without proof.

***Junior Warden (Rises)*** — “Faith is the assurance of things hoped for, the conviction of things not seen. By faith we understand that the world was created by the word of God, and that whoever would draw near to God must believe that He exists and that He rewards those who seek Him.” (*Seated*) (*Hebrews 11:1,3,6*)

***Master of Ceremonies*** — We must have faith in God as our Heavenly Father who loves us; Faith in our fellow men that they, like us, seek to be honest in their purposes; Faith in ourselves — a modest and unassuming confidence that, if we are resolute, we shall overcome all difficulties in everyday life.

**Master of Ceremonies** — What word do you see there, my brother?

**Neophyte** — HOPE.

**Master of Ceremonies** — Hope is the desire for a better life.

**Senior Warden (*Rises*)** — “We are saved by hope. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience . . . Which hope we have as a sure and steadfast anchor of the soul!” (*Seated*) (*Romans 8:24-25; Hebrews 6:19*)

**Master of Ceremonies** — We must hope for and believe in the ultimate victory of Right over Wrong, of Freedom over Tyranny, and of Civilization over Barbarism. It means hope for personal Happiness and for a lasting Peace in a free world.

**Master of Ceremonies** — What word do you see there, my brother?

**Neophyte** — CHARITY.

**Master of Ceremonies** — Charity is Love in action.

**Orator (*Rise s*)** — “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Faith, Hope and Love abide, these three; but the greatest of these is Love.” (*Seated*) (*I Corinthians 13:1-7,13*)

**Master of Ceremonies** — Charity means more — much more — than the giving of alms. It is respect for the personality of others; it is pity for the suffering; it is a sincere fraternal regard for all men — of every race and creed.

Approach and halt at station of Most Wise Master.

**Master of Ceremonies** — Most Wise Master, this Brother has completed his symbolic journey, and now awaits your pleasure.

**Most Wise Master** — My Brother, what have you learned on your journey?

**Master of Ceremonies** — *(For Neophyte)* I have learned three Virtues that are henceforth to guide me through life — Faith, Hope and Charity. Are there any others?

**Most Wise Master** — Yes, my Brother, there are many other virtues which we all must learn in the School of Life, but Faith, Hope and Charity are the principal supports of a Knight of Rose Croix. *(Rises)* Lo! a voice, in the Roman Province of Judea, proclaims a New Law to crushed, suffering, bleeding Humanity — the law of Love; the old, old primitive truth, uttered once again, uttered mightily, beseechingly, sweetly, tragically. Hear now the words of the New Law.

A scene depicting the Last Supper may be portrayed at this point. This should be traditional in the Da Vinci pattern, an upper room, a chamber scene, with Jesus and only eleven disciples at the table. If a stage setting is not available, a slide or backdrop displaying a similar scene may be used. An off-stage voice recites the quotation.

*(Off-stage voice)* — “The hour has come for the Son of man to be glorified. If any one serves me, he must follow me; — if any one serves me, the Father will honor him. Truly, Truly, I say to you, — a new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. If you love me, you will keep my commandments.” *(John 12:23,26; 13:20,34; 14:15)*

Lights dim as scene fades.

**Most Wise Master** — *(Continuing)* My Brother, you have heard the words of the New Law. Come near and take with us a solemn pledge never to swerve from this law. ★★

## OBLIGATION AND INVESTITURE

Soft organ music during preparations for the Obligation. Most Wise Master, in center, faces West. Neophyte kneels on both knees, right hand on the Holy Bible, square, compasses and Delta. Master of Ceremonies behind Neophyte.

**Most Wise Master** — Members of the class will rise and come to the Sign of Fidelity. Each member of the Class will pronounce his name in full and then listen to the Obligation:

I \_\_\_\_\_ promise and vow that I will make the New Law of Love the rule and guide of my life and will endeavor to be obedient thereto. It will be my sincere goal to love my brethren, to maintain their good name, to hold their happiness and welfare as my own and to dedicate myself to the principles of peace and good will among all men. So help me God, and keep me steadfast. Amen.

**Most Wise Master** — *(Continues)* Members of the class will be seated. *(To Neophyte)* Arise, my Brother. This new habit, *(holds Chasuble)* with which I now invest you, is designed to symbolize the knightly virtues which we are to practice, and our steadfast faith and fellowship. It is the distinguishing badge of those who are in search of the Lost Word in a spirit of humility, patience and perseverance.

I present you this Order which is the symbol of our grief for the loss of the Word. *(Seated)* ★

Master of Ceremonies helps invest Neophyte with Chasuble and Order.

**Senior Warden** — The Sign of the Good Shepherd is the most ancient and impressive sign of a Knight of Rose Croix. Cross your arms on your breast, left over right, fingers touching the shoulders.

It is written: “He will feed his flock like a shepherd: he will gather the lambs in his arms, he will carry them in his bosom.” *(Isaiah 40:11)*

You will now give your attention to the Junior Warden.

## THE JEWEL SPEECH

A large, illuminated replica of the Jewel on a pedestal which can be turned to reveal each side, or a stereopticon slide, adds to the impressiveness of this explanation. Use pointer.

**Junior Warden** — The Jewel of the Rose Croix Degree, my Brother, rests between and upon the points of the Compasses, denoting that you are still among the Harodim, who were the Masters among the workmen of the Temple. It also reminds you that Scottish Rite Masonry rests upon Ancient Craft Masonry.

The COMPASSES, at a perfect angle, signify that you have acquired the title of Perfect Prince Freemason. They are crowned, and thereby remind you that, if you are worthy, you are indeed a Knight and Prince among your fellows — a Leader who also serves.

The center of your Jewel is the Cross — symbol of a Life which sways the world and towers as a sovereign emblem over all. On the Cross is a full-blown Rose, emblem of our faith in Immortality, the bravest gesture of humanity toward the unknown.

The PELICAN symbolizes the Eternal tenderness as she feeds her young with her own blood — a dramatic symbol of that spirit of self-sacrifice exemplified by all who have given their lives for others in Peace as well as in War.

The EAGLE symbolizes the power of God to lift us above the temptations and corruptions of the world to a life of self-mastery and moral victory, with a conscience void of offense toward God and toward man.

***Most Wise Master*** — ★★★ ( *Rises*) Knights of Rose Croix, let us now retire and continue our search for the lost word and the final revelation of our Mysteries.

Knight Master of Ceremonies, take with you the Knight Orator, veil the Neophyte and conduct him to the Chamber of the Mystic Rose.

Knight Captain of the Guard, form the lines.

Lines are formed. Organ March or Recessional Hymn. Knights, under the Sign of the Good Shepherd, leave Chapter Hall. Master of Ceremonies and Orator conduct Neophyte (veiled) to the Chamber of the Mystic Rose.

## THE CHAMBER OF THE MYSTIC ROSE

As the curtain rises, the Master of Ceremonies, the Orator and Neophyte (veiled) enter from the wings. The forestage is bare, the backdrop being supplied by the scrim curtain, behind which, in the darkness, the Crucifixion scene has been prepared in advance.

***Master of Ceremonies*** — It is now your happy privilege, my Brother, to stand in the Chamber of the Mystic Rose. (*Removes veil*) Here you will find spiritual guidance and peace in the teachings of Him whose sacrifice on the Cross has brought the hope of immortality to mankind.

Pause, then, slowly and distinctly.

## Listen, my Brother, to the story of the Cross!

### THE STORY OF THE CROSS

May be given by the Orator or by one deputized by the Most Wise Master.

NOTE: Avoid over-dramatization. The setting of the Story of the Cross is religious, not theatrical. It demands reverence, earnestness and clear enunciation. If a tableau is used, make sure the neophyte can witness the scene.

Then the soldiers of the governor took Jesus into the common hall, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God,' " And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani? (*note: pronunciation is Ay-lee, Ay-lee, LAW-maw sa-bak-TAH-nee*)

That is, “My God, my God, why hast Thou forsaken Me?” And some of the bystanders hearing it said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and came out of the tombs. (*Matthew 27:27-53*)

In Chapters of Rose Croix which have the facilities, the following scene may be inserted:

As the words, “Behold, the curtain of the Temple was torn in two” are spoken by the Orator, the forestage darkens, the tableau lights up behind the scrim displaying Jesus and the two thieves on the crosses, with lightning and thunder effects. The scene should be brief, closing within one minute.

Following the scene, the choir should sing two or three verses of an appropriate hymn. (Example: “How Great Thou Art”.) While this is being sung, the scene behind the scrim should be swiftly changed to display the central cross only, with a large red rose in the center. The scene should be lighted immediately upon termination of the hymn, and should remain lighted while the Master of Ceremonies completes the scene. If the tableau is not displayed, a scene showing the cross with a large red rose should be presented.

***Master of Ceremonies*** — We stand beside a lonely cross whereon one died who was both loved and rejected by men. This Man, now hailed by multitudes as Master and Lord, has proved to the centuries that neither pain nor death can quench the fires of the human spirit, nor can they defeat the purposes of God.

The Cross is the eternal symbol of conquest by the might of sacrifice. The Rose symbolizes the resurrection and the renewal of life.

We are ever in the keeping of Almighty God who does all things as seem best to Him. Though the sod of the valley may cover our mortal remains and we pass away from human sight, His hand shall lead us into the realms of eternal bliss. Let us pray.

Master of Ceremonies. Neophyte and Orator kneel.

***Master of Ceremonies*** — We thank You, O God our Father, that we are gathered here in a brotherhood of kindred spirits, united in a quest for Truth and for the radiance of the New Law.

Here may we commit ourselves to the high tasks which

await us; to the fulfillment of duties seen in moments of vision; and to the building of a nobler life for mankind.

Grant unto us the confidence of a valiant Faith, the comfort of a reasonable, religious and holy Hope, and the spirit of Charity for all mankind which is the true bond of fellowship. Amen.

An appropriate hymn may be sung at this point.

While events from the life of Jesus are used in the degree, the degree itself is based on the Universality of Masonry; hence care should be taken that any Christian numbers used should not offend those of our membership who do not subscribe to the Christian faith.

Prayer Hymn (softly)  
“One Sweetly Solemn Thought”  
“Faith of Our Fathers”  
“Nearer, My God to Thee”

At the end of the hymn, the Master of Ceremonies, Neophyte and Orator rise.

**Orator** — To a Knight of Rose Croix, the Cubic Stone which sweats blood and water represents the agony of the Cross, but beyond Calvary was an Open Tomb in the Garden. Death is only an episode in the drama of life. On this side of the tomb we hear the choric song of a happy, vigorous and useful life; on the other side our spirits will echo the choric song of triumph: “O death, where is your sting? O grave, where is your victory?” (*I Corinthians 15:55*)

All that is true and beautiful and good in our lives survives the death of the body. The house falls; the tenant lives on. The Mystic Rose is the symbol of the splendor which awaits us in Eternity. We do not pass out like swallows into the night. “God created man to be immortal, and made him an image of himself.” The grim-barred gates of Death swing open and the glory of an endless life shines through!

The tableau of the Mystic Rose should fade at the conclusion of this speech.

CURTAIN CLOSED

Music during interval. It must be a universally accepted selection.

NOTE: During this interval, all necessary changes for the Third Apartment should have been made in the Chapter Hall. If roses are to be distributed later, they should be in readiness.

Officers don costume for the Third Apartment. Invest the Neophyte with appropriate costume.

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## THE CHAMBER OF LIGHT

Organ March. Officers and Assisting Knights, costumed for the Third Apartment, enter under the Sign of the Good Shepherd and take their stations. When advised privately by the Captain of the Guard that the Chapter Hall is in



readiness, the Master of Ceremonies veils the Neophyte and conducts him to the door of the Chapter. Knocks.

★★★★★ ★

When the signal of the Master of Ceremonies is heard, the Captain of the Guard opens the door and admits Master of Ceremonies and veiled Neophyte.

**Master of Ceremonies** — *(To Most Wise Master)* Most Wise Master, I have in charge a Knight Mason who has been in search of the Lost Word, and who now hopes to receive his reward. He is prepared to be examined.

**Most Wise Master** — Conduct the Knight Mason to the Altar.

Master of Ceremonies conducts Neophyte to Altar. Neophyte (*veiled*) stands in center. If the Neophyte is a cast member, he should give the answers in the examination. Otherwise the Master of Ceremonies will respond.

**Most Wise Master** — My Brother, Where did you come from?

**A.** — From Judea.

**Orator** — Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, wise men from the East came to Jerusalem saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” (*Matthew 2:1-2*)

**Q.** — By what road did you come?

**A.** — Nazareth.

**Orator** — Philip found Nathanael, and said to him, “We have found Him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” (*John 1:45-46*)

**Q.** — Who was your conductor?

**A.** — Raphael.

**Orator** — He found Raphael, an angel . . . and said to him, “Can you go with me?” The angel said, “I will go with you and I know the way well.” (*Tobit 5:4-6*)

**Q.** — Of what tribe are you?

**A.** — Judah.

**Orator** — The scepter shall not depart from Judah until

tribute and obedience of the people comes to Him. (*Genesis 49:10*)

***Most Wise Master*** — Give me the initial letters of these words.

A. — (*All Say*) I.N.R.I.

***Most Wise Master*** — (*With obvious joy*) I-N-R-I. Inri!

The Lost Word! Give him the light! My Brother, break the seal and open the book.

The action is speedy but well coordinated. The Master of Ceremonies removes veil. The I-N-R-I symbol is emblazoned with light in the East. The Neophyte breaks the seal, opens the sealed book, and appears to read.

***Most Wise Master*** — What do you find there, my Brother?

*Master of Ceremonies or Neophyte* — The History of Mankind!

***Most Wise Master*** — The Lost Word, INRI, now so happily recovered, enables us to open the Sealed Book — The book of life — and begin a new chapter in history. INRI proclaims the New Law: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another.” ★

***Senior Warden*** — Pontius Pilate, the Governor of Judea, in a spirit of mockery and derision, conceived a title and put it on the Cross. The Latin form of this inscription has become the symbol of the Degree of the Rose Croix: Iesus Nazarenus Rex Iudaeorum — I.N.R.I. — Jesus of Nazareth, the King of the Jews.

Note pronunciation YAY-sus naza-RAY-nus Rex you-day-OR-um.

But the man on the Cross had said plainly, “My kingdom is not of this world. It is in the hearts of men.”

***Most Wise Master*** — Sincere followers of any monotheistic religion, worshipers of the One True and Living God, may share with the Exemplar of the Rose Croix Degree an all-inclusive Love, prophetic of a world-wide Brotherhood of Man. Faith, Hope and Charity are the keys which open the Kingdom of God to all believers. ★★★

***Most Wise Master*** — You will kneel.

## KNIGHTING

Master of Ceremonies assists the Neophyte to kneel on both knees.

**Most Wise Master** — *(Takes sword or cross. Holds it over Neophyte's head.)* By virtue of the powers which have been conferred upon me by the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last degree of the Ancient Accepted Scottish Rite Freemasonry for the Northern Masonic Jurisdiction of the United States of America, and by this Chapter of Rose Croix of Heredom, I constitute and create, you, and each of you, a Perfect Prince Freemason of Heredom, and Knight of the Eagle and Pelican, under the title of Rose Croix, now and forever henceforth to enjoy all the prerogatives attached to this grade. Never forget the sublimity of this institution, and ever be on the guard not to dishonor the Order and the Jewel which a good and perfect Mason should never quit, even at his death. Arise, Knight of the Rose Croix of Heredom.

The Degree of Knight of the Rose Croix, my Brother, summons you to fidelity to the New Law of Love, to respect for the honest convictions of others, to resistance to Tyranny, Intolerance and Prejudice, and to loyalty to our Masonic fellowship across the world. ★

Most Wise Master returns to station. Master of Ceremonies seats Neophyte and returns to station.

**Most Wise Master** — Freemasonry, my Brethren, is found worshiping in three Temples: First, that of Solomon in which the Ineffable Name was revealed to man; Second, that of Zerubbabel which was demolished by pagan cruelty. And now we stand in the Third Temple — a Temple, not built with hands, but majestic in the heart of man, where men bow before God's illimitable power and worship Him in spirit and in truth.

Knights of Rose Croix, beloved Brethren, the Temple in the Heart of Man is an unfinished Temple. We are building it every day. We build it as we grow in moral insight and in strength of character. We build it as we broaden sympathy and understanding to include men of every race and creed. We build it as we carry the inspirations of this hour of fellowship into the tasks of our every-day world.

This Temple in the Heart of Man is a Temple of Faith and Fellowship and Service. It is God's Temple — glorified

with human hands, and human purposes, and human dreams.

Knights of Rose Croix, we charge you to be faithful to the end. We know that when our earthly house is dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

**Most Wise Master** — The hour has come to close this Chapter, ★★★ *(All Rise)* To order, Sir Knights, under the sign of the Good Shepherd.

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 the John Hazen White Chapter of Rose Croix closed.

#### RECESSIONAL

In reverent silence, the Officers and Assisting Knights quickly form lines for the recessional — in the form of a Cross.

*Eighteenth Degree — Knight of the Rose Croix of H. R. D. M.*