

Education & Enlightenment

A Special Committee of

The Ancient & Accepted Scottish Rite of Freemasonry of Canada



Contemplations on Scottish Rite

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Contemplation 1 - The Word

The mythical history of Freemasonry informs us that there once existed a Word of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of the Scottish Rite teaches us there can be no death without a resurrection - no decay without a subsequent restoration - on the same principle it follows that the loss of the Word must suppose its eventual recovery.

No matter what was the Word, no matter how it was lost, nor why a substitute was provided, nor when it will be recovered are all points of subsidiary importance, necessary for knowing the legendary history, but not necessary for understanding the symbolism. What is to be regarded is the abstract idea of a word lost and afterward recovered.

The Word may be conceived to be the symbol of Divine Truth. The loss, the substitution, and the recovery are but component parts of the mythical symbol which is the search after truth.

There is a special or individual interpretation, and in this special or individual interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a Scottish Rite Brother from his first initiation into the Rite to the completion of his journey.

Contemplation 2 - So Mote It Be

As far back as we can go in the annals of the Scottish Rite we find this old phrase. The word MOTE is an Anglo-Saxon word, derived from the verb, MOTAN. Chaucer uses the exact phrase in the same sense in which we use it, meaning "So May It Be." It is found in the Regius Poem, the oldest document of the Craft, just as we use it today.

Two tiny prayers have floated down to us from ages ago, which are worth remembering; one by a great Saint, the other by two Brothers. "Grant Me, Lord, ardently to desire, wisely to study, rightly to understand and perfectly to fulfill that which pleaseth Thee." And the second: "May two Brothers enjoy and serve Thee together, and so live today that we may be worthy to live tomorrow." So Mote It Be.

Contemplation 3 - Installation

Stallum was the Late Latin for place, or seat, or proper position, which meaning is preserved in our English "stall." To "install" therefore means that one has been placed in his seat or station. A Scottish Rite installation is a ceremony by which an elected officer is officially placed in the seat to which his Brethren have elected him.

The Book of the Ancient & Accepted Scottish Rite of Freemasonry (1884) Provides a Ceremonial Degree at the Installation of Officers of the Lodge of Perfection. Its purpose is for the Princes of Jerusalem to invest those being

installed with the secrets of their offices. The legend is told that during the days of King Solomon a secret directory for the infallible degrees was drawn up and deposited in the Pillar of Beauty. After Solomon's death Masonry was neglected until the reign of Hezekiah. During the first year of his reign it was decreed that the next candidate for an office in the Lodge of Perfection must discover the lost Secret Directory. This occurred and the secrets were again communicated from Brethren to Brethren. The TPGM, SGW, JGW and GMOC are the only ones entitled to the Secret Directory

Contemplation 4 - Circumambulation

In Scottish Rite terminology, this is the name of that ceremony in which the candidate walks around the Lodge. The word is derived from the Latin prefix *circum*, meaning "around," and *ambulare*, meaning "walk: A circumambulation is therefore a walking around. In ancient religions and mysteries, the worshippers walked around an altar; imitating the movements of the sun and is the origin of our own ceremony. This is a purification ritual.

Contemplation 5 - Corn, Wine and Oil

Corn, wine, and oil are Scottish Rite elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. King David enumerates them among the greatest blessings that we enjoy, and speaks of them as "wine that maketh glad the heart of man, and oil to make his face to shine, and bread which "strengthen the man's heart" (Psalm civ., 15). In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The

tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite.

Scottish Rite Lodges, which are temples to the G.A.O.T.U are consecrated to the sacred purposes for which they were built by strewing corn, wine, and oil upon the Lodge and the emblem of the Holy Ark. This mystic ceremony instructs us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of God, and to rejoice with joy unspeakable in the riches of divine grace. "Wherefore do you carry corn, wine, and oil in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or afflictions rent in the heart, of your fellow-travelers?" (Harris)

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels. This is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

Contemplation 6 - Ritual, Legends and Stories

Ritual used in the Lodge of Perfection is approved through the Statutes and Regulations of the Supreme Council 33°. Logic suggest this position is correct since adherence to the same teaching, belief and philosophy builds unity and harmony.

The word ritual in our contemporary understanding of ceremony, ceremonial, rite and ritual have overlapping meanings. Traditionally a ceremony was an observance of a form or formal rite. Ritual is a prescribed

order of performing a service. The practice of a rite was different from a ceremony. The rite was expressed in words and the ceremony in gestures. A rite signifies a well-trodden path an idea that lights up or exemplifies a meaning. Thus, in the Scottish Rite there is a ritual of words combined with ceremonial acts pointing to a path trodden over the centuries by our Brethren. The outcomes are the principles exemplified which make good men better.

Unsubstantiated rituals, legends and stories that will not accept the slightest critique along with traditions that are presented through rote without any thought of substance will not hold a Scottish Rite Brother's attention - particularly a Brother who in his journey thinks, assesses, searches and compiles data. These Brothers will quickly cast-off their attendance in the Rite. As the Rite claims to be a science so it must act within the scientific method to be credible. To apply the scientific method to our rituals, legends and stories demonstrating who and what we are is an imperative if we wish the Scottish Rite to survive. We need to research concrete questions to which we can find concrete answers. Such questions as how long and in what way have our symbols been used and to quantify that data rather than offer unfounded speculation.

Contemplation 7 - Maxims

Lux e tenebris- translates as Light out of darkness. A motto very commonly used in the caption of Scottish Rite documents as expressive of the object of Scottish Rite Freemasonry, and what the true Scottish Rite Freemason supposes himself to have attained.

In the 14° Virtus junxit, mors non separabit translates as Virtue has united death shall not separate.

In the 30° Ne plus ultra translates as nothing more beyond (most profound or quality of state).

In the 32° *Spes mea in Deo est* translates My hope is in God.

In the 33° *Deus meumque Jus* translates as God and my right-God and my Moral Rightness.

universi terrarum orbis arcitectonis ad gloriam ingentis - translates as - all over the world to the glory of the vast ARCHITECT.

Contemplation 8 - Degrees

Degrees 4,5,7,13,14,15,18,30,31,32. Must be conferred. Other degrees may be communicated All degrees conferred, exemplified or communicated by constituent bodies shall be strictly in accordance with the rituals prescribed by the Supreme Council. No degree shall be conferred, exemplified or communicated in other than a regular constituent body of the Rite except by dispensation of the Sovereign Grand Commander, and then only in the presence of a Sovereign Grand Inspector-General. Except for the Easter Ceremonies and degree work incidental thereto, constituent bodies shall not confer nor communicate degrees on a Sunday.

Contemplation 9 - The Cross

A sacred symbol from antiquity. Jesus was crucified on a cross. Buddha is said to have died upon one. The Druids cut an oak into its shape as they considered it sacred and built their temples in its form. As a symbol of the Natural World it points to the four corners of the Universe. Krishna is said to have died on a crucifixion tree marked with a cross. The Tau cross (Crux Ansata or Ankh) with a ring above it is prevalent in Ancient Egypt. The Ankh with a triangle proceeding it means giving life.

It is the symbol of life emanating from God and the eternal life that we strive for.

Contemplation 10 - The Rose

Is the symbol of the dawn and represents the renewal of light and life. It characterizes the dawn and the first day of the resurrection. The cross and rose together represent Eternal Life. Throughout Judaism the 13-petal rose is symbolic of the Jewish people. The rose is prominent in Islamic Mythology and relates to Allah's creation of the world.

The Six Pointed Star

In alchemy, the upright triangle represents fire, and the upside-down triangle is the symbol for water. Together they symbolize the unity of opposites. This symbol has been found in cosmological diagrams in Hinduism, Buddhism, and Jainism. It is known in Arabic as Najmat Dāwūd (Star of David) or Khātem Sulaymān (Seal of Solomon).

The bottom triangle represents God within Man and the upper triangle represents the Transcendent Deity. The interlacing triangles or deltas symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe. The two triangles, one white and the other black, interlacing, typify the mingling of apparent opposites in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life. (Albert Mackay)

Its usage as a sign of Jewish identity began in the Middle Ages, though its religious usage began earlier, with the current earliest archeological evidence being a stone bearing the shield from the arch of a 3–4th century synagogue in the Galilee.

Contemplation 11 - Bread and salt

There are several Hebrew traditions that place bread and salt together. One is their use in the initiation of temple ritual which we follow in the consecration of our own Scottish Rite Temples. In many European

traditions bread and salt are a welcome greeting and are used as a house warming gift to wish the new home owners joy and prosperity.

In antiquity bread signifies all God given provisions, the Giver and gift of life. Salt was a substance dear to the ancients and to break bread and eat salt at a meal with others were symbols of plighted faith and loyalty. According to a Moroccan proverb "by Bread and Salt we are united". Jones in "Freemason's Guide and Compendium" describes salt as the symbol of fidelity and friendship. Carr in "The Freemasons at Work" suggests salt is the symbol of incorruptibility.

As Scottish Rite Freemasons, the taking of bread and salt follows these ancient traditions and signifies a deep spiritual meaning. In the Scottish Rite bread and salt taken together represent the mystic meal focussing us on the Giver and the gift of life within which we pledge the incorruptibility of our faith, fidelity and loyalty to our Brethren.

Contemplation 12 - Plaudits

In the plaudits, we are expressing to the TPGM our joy of being with our Brothers and excitement at receiving the lessons of the Rite.

Perfectly Tiled

In being Perfectly Tiled we are telling the Thrice Puissant Grand Master (TPGM) that our Lodge is healthy, satisfactory, fittingly, meticulously, intimately, cheerfully, correctly, faultlessly, seamlessly and capably ready for us to proceed.

Contemplation 13 - Being Harmonious

By being harmonious we are telling the TPGM we are in accord and synchronized with our Brethren in the purpose of the Lodge.

Contemplation 14 - Authority and Liberty are in Equilibrium

When we say that Authority and Liberty are in Equilibrium we are telling the TPGM we are in balance with steadfastness, evenness and stability amongst ourselves.

Contemplation 15 - Servants of Honour and Duty

As Servants of Honour and Duty we are telling the TPGM we live these tenets while aiding and assisting each other with integrity, scrupulousness, character, morality, dignity, decorum and esteem as each of us builds our temple within.

Contemplation 16 - Our Commonweal

Within our Commonweal we have first met our responsibilities and are putting the common good of our Brethren, the Rite and the Lodge before Self thus supporting the leadership of the TPGM.

Contemplation 17 - Chamber of Reflection

In the Scottish Rite, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its somber appearance and the gloomy emblems with which it is furnished are calculated to produce. It is also used in some of the advanced degrees for a similar purpose.

Contemplation 18 - The Pelican

The symbol of the Pelican represents the benevolence of nature, the redeemer of fallen man and the humanity and charity that distinguishes

the Knight. It was associated in Ancient Egypt with death and the afterlife. In medieval Europe, the pelican came to symbolize the Passion of Jesus and the Eucharist.

It is featured extensively in heraldry, generally using the symbolism of the Pelican as a caring and self-sacrificing parent.

The Pelican feeding her young with her blood which is portrayed on the 18th degree medal, was considered as the emblem of the Savior in ancient Christian art. The symbolism, refers to the resurrection as well as to the Scottish Rite Degrees of which the resurrection is a doctrine.

The ancient Bestiarium, or Natural History provides a legend of the Pelican. Located in the Royal Library at Brussels, it suggests when the young grow, they rebel in their nest against their father striking until they wound him in his eyes. The father strikes and kills them. The mother comes back to the nest and opens her side with her bill and pours her blood over them. This resuscitates them from death. The old symbolists said, the male pelican who destroyed his young represents the serpent or evil principle which brought death unto the world; while the mother who resuscitates, them is the representative of the Son of Man of whom it is declared, "except ye drink of His blood, ye have no life in you".

The pelican is very appropriately a symbol of Scottish Rite Freemasonry, whose great object it is to teach by symbolism the doctrine of the resurrection, and especially in the 18th degree where the old Temple is destroyed, the old word lost and a new temple and a new word springs forth. All of which is but the allegory of the destruction by death and the resurrection to eternal life.

The pelican itself is only mentioned twice by name in the modern version of the Bible. The pelican is used to represent abstract ideas – it is an image or symbolic representation with sacred significance. The Pelican Christian symbol represents atonement and charity. Until the 18th century, the

Christ-pelican was almost always portrayed piercing itself on the right side of the breast. This dynamic provides a link between the Christian Church and Scottish Rite.

There is symbolism in the 7 hatchlings. The number seven is mentioned several times in our degrees at various points and with various meanings.

Contemplation 19 - Kadosh

This is the name of a very important Degree in many Masonic Rites. The word is Hebrew, and signifies holy or consecrated, and is thus intended to denote the elevated character of the Degree and the sublimity of the truths which distinguish it and its possessors from the other Degrees. The Degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templar. In some of the Rites it was placed at the head of the list, and was then dignified as the ne plus ultra, (nothing further).

The Kadosh Degree, is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the Petit Elu (Minor Elect) as distinguished from Grand Elect. This Degree, which is said to have been based upon the Templar doctrine was afterward developed into the Kadosh, which we find in 1758, incorporated as the Grand Elect Kadosh into the system of the Council of Emperors of the East and West, which was that year formed at Paris from which it descended to the Scottish Rite. Of all the Kadoshes Degrees that originally existed, only two are now important, namely, the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the Thirtieth Degree of the Ancient and Accepted Scottish Rite.

Contemplation 20 - Dates

In the Rite we date all our acts and instruments according to the Hebrew calendar. The Jewish year is a luni-solar year. That is the time taken by the earth for one rotation around the sun. The months are governed by the time required for the moon to circle the earth. A rotation of the moon (lunation) takes 29 days, 12 hours and 44 minutes. The Hebrew year commences at two different times. The ecclesiastical year begins in the month of Nisan on or immediately after the new moon following the vernal (spring) equinox. The civil year begins in the month of Tisri as near as possible to the new moon of the autumnal equinox. The civil year is the calendar utilized by members of the Scottish Rite.

Anno Mundi (A.M.), which is translated "In the year of the World" or "After the Year of Creation" is the calendar terminology we use and adds 3760 to common time. Therefore, the year 2013 becomes 5773. Unlike "Anno Domini" (AD) which follows the date, our tradition and ritual state the term Anno Mundi or A.M. should always proceed the date. Thus 2013 Anno Domini for Brethren of the Rite is Anno Mundi 5773.

Contemplation 21 - The Two Headed Eagle

As a Scottish Rite symbol this emblem is time honoured. It is no less the badge of the Grand Inspector and Sublime Prince than that of the Grand Elect Knight. As the symbol of the Inspector it suggests an equal contemplation of both sides of a question-and thus, judicial balance. It is seen as the fitting emblem of an elect knight in ancient religious engravings.

In ancient Mesopotamia, the double eagle is associated with the sun symbol in the form of the Chaldean Elu, which the knight and prince wear, evidently with the same ancient meaning: "The light toward which my eyes are turned."

The double-headed eagle stands today for that which it stood in ancient days, its two heads, facing the Ultimate Sun, reminding Scottish Rite Freemasons there is yet even "more light" for the pilgrim who travels East, and in whose heart is the motto, " SPES MEA IN DEO EST." (My Hope is in God)

Contemplation 22 - Ordo Ab Chao

A Latin expression, meaning Order out of Chaos. A motto of the Thirty-Third Degree. "The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. (Source: Mackey's Encyclopedia of Freemasonry). This expression may also be interpreted as "out of chaos comes order" Mackey also suggests this expression is a variation expressed on the Coats of Arms and seals of the Gilds and other societies existing as early as 1395.

Contemplation 23 - Albert Pike

As a lad, Albert Pike was sensitive, high-strung, conscious of power, very shy and easily depressed; but ambitious and determined to make his place in the world.

He left New England in March, 1831, going first to Niagara, and thence, walking nearly all the way, to St. Louis. In August, he joined a party of forty traders with ten covered wagons following the old Santa Fe Trail. He was a powerful man, six feet and two inches tall, finely formed, with dark eyes and fair skin, fleet of foot and sure of shot, able to endure hardship, and greatly admired by the Indians. He spent a year at Santa Fe, the unhappiest months of his life. Friendless, homesick, haunted by many memories, he poured out his soul in sad-hearted poems in which we see not only the desperate melancholy of the man but the vivid colors of the

scenery and life round about him. Shelly was his ideal, Coleridge his inspiration. What made him most forlorn is told in such lines as these:

“Friends washed off by life's ebbing tide, like sands upon the shifting coasts, the soul's first love another's bride; and other melancholy though”.

In 1832, with a trapping party, he went down the Pecos river into the Staked Plains, and then to the headwaters of the Brazos and Red Rivers. It was a perilous journey and he almost died of hunger and thirst. After walking five hundred miles he arrived at Fort Smith, Arkansas, friendless, without a dollar, and well-nigh naked. He was soon teaching school in a tiny log cabin near Van Buren, and, tired of wandering, his life began to take root and grow.

He wrote verses for the "Little Rock Advocate," as well as political articles under the pen name "Casca," which attracted so much notice that Horace Greely reprinted them in the New York Tribune. He was invited to go to Little Rock as assistant editor of the Advocate.

Pike made an able editor, studying law at night, never sleeping more than five hours a day - which enabled him to do as much work as two men usually do. By 1835 he owned the Advocate, which contained some of his best writing. He delved deep into law, mastering its history, its philosophy; and, once admitted to the bar, his path to success was an open road. About this time he wrote a tender poem, "To Mary," showing that other thoughts were busy in his mind. That same year he married Miss Mary Hamilton, a beautiful girl whom he met on a June day at the home of a friend. A few months later appeared his "Prose Sketches and Poems," followed by a longer poem; bold, spirited, and scholarly entitled "Ariel." His poems were printed, for the most part, by his friends as he seemed deaf to the whispers of literary ambition.

In the USA War with Mexico Pike won fame for his valor in the field of Buena Vista. After the war he took up the cause of the Indians, whose life

and languages fascinated him and who, he felt, were being robbed of their rights. He carried their case to the Supreme Court where he was admitted to the Bar in 1849.

Although opposed to slavery and secession, Pike fought with the Confederacy. As an envoy to the Indian nations he convinced many tribes to side with the South. Pike was commissioned a brigadier general on 22 November 1861. He helped organize three regiments of Indians which he commanded.

After the war Pike first moved to New York but fearing he would be charged with inciting the Indians against the federal government fled to Canada.

A Scottish Rite Freemason for many years Pike became the national spokesperson. He helped rewrite the rituals. He died on 2 April 1891 while visiting the house of the Scottish Rite Temple in Washington, DC.

Contemplation 24 - The Scottish Rite and Social Equality

Dr. Andrew Prescott in his paper on the History of Freemasonry in England points out the earliest instance of social change activity in Freemasonry occurred in 1425 and social change advocacy can be found overtly and covertly in the social involvement of the Craft.

From our very early beginnings the Scottish Rite has been on the leading edge of social equality, individual liberty, religious freedom, democratic government and public schooling for all. Paul Rich argues the primary function of the Scottish Rite has been social change through the urbanization of countries around the world and the Rites role in this urbanization. In the mid-19th century Earskin Neale made a strong case that Scottish Rite Freemasons should and must be involved with social change particularly as it related to underhanded business practices of the day.

Booker T Washington and Jesse Jackson both Freemasons involved in social change are legacies from the sixties but they are only two of many Freemasons who have been social change agents. Joseph Brant, John Brown, Edmund Burk, Sir Winton Churchill, David Crocket, Erasmus Darwin, John Diefenbaker, Tommy Douglas, Jean Durant, Ernest Shackleton, Norman Vincent Peale, Alexander Fleming, Sanford Fleming, Henry Ford, Charles King, Charles Mayo and Charles Lindbergh and many others not so famous Freemasons were all Social Change Agents.

Contemplation 25 - Scottish Rite Charitable Foundation

The Scottish Rite Charitable Foundation of Canada is a private charitable Foundation Incorporated in 1964. It is funded by donations and bequests from members of The Ancient and Accepted Scottish Rite of Freemasonry of Canada. The Foundation labours for the benefit of all Canadians, regardless of race or creed. Over the years millions of dollars have been disbursed to assist dedicated researchers in a search for the causes and cure of intellectual impairment.

The logo of the Scottish Rite Foundation combines two elements: the Scottish Rite triangle and a maze containing a stylized human form. The triangle is a symbol of the Deity used around the world. The maze symbolizes the complex road to unravelling the puzzles of intellectual impairment. The stylized human at the end of the maze suggests humankind.

Contemplation 26 - Scottish Rite Learning Centres

The Learning Centre program is based on the long and successful experience of the US Scottish Rite jurisdictions, where over 200 Centres are now in operation addressing the remedial tutoring of children with dyslexia.

The impetus for the Canadian program came from a group of Scottish Rite Freemasons in London, Ontario, whose proposals for a series of Centres across Canada led to the Scottish Rite Charitable Foundation authorizing a three-year Pilot project in London Ont. to assess the financial and educational feasibility of the program.

Learning Centres tutor children individually with the Orton-Gillingham Approach that accommodates their specific learning differences in a one-to-one setting. The sessions are all after regular school hours. The key to the uniqueness and success of the program is that all tutors are trained without charge, and all tutoring is free to the children enrolled.

The first Centre opened on September 15, 2003 in the London Masonic Temple with 6 tutors, each with a child being tutored, and with more children being added as the tutors advance in skill and experience. With the success of the London Learning Centre, seven other Centres have now opened including the Learning Centre in the Vancouver Masonic Centre.

Contemplation 27 - Quality in a SR Degree

An unknown author in the Pacific States Watchman reprinted in The Canadian Craftsman, Oct. 15, 1882 suggests as we perform a degree we are instructing not only the candidate but all those in attendance. Our Lodge room is a school. The teachings we receive in our Lodge room are of a high and ennobling character. Men naturally love to see a noble act well performed, and love to feel, in its performance, their involvement.

Mackey suggests Rhetoric is a key to passing knowledge in the Lodge. Rhetoric is the art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject.

Mackey is suggesting within our degree we should:

1. Persuade our candidates to grow in their attitudes and beliefs.
2. Create an interest in what we are teaching.
3. Not just tell a story but to emphasize the evidence in the material that we are presenting.
4. Use emotion to pass on to the candidate that we believe in what we are saying.

We meet his dictum by;

1. Knowing and understanding our material. What meaning are we portraying as we speak the words.
2. Stage Presence and Authenticity. Draw upon all of your means of expression: physical presence, voice, gestures, and story. Your Job is not just to convey information. It is to give the candidate the complete message. You are painting a tapestry.
3. Diaphragmatic Breathing. This type of “belly breathing” produces full, resonant sound that has the voice of authority.
4. Focused Relaxation for Thinking. Focused relaxation, combines calmness with strength. You need to stay loose but poised, ready to respond with power while making it all look easy.
5. Being Present in the Moment. By paying attention and being completely in the moment, you can react with full concentration.
6. Beats and Intentions. Actors pay close attention to the motives and intentions that drive a character’s behavior. When you’re clear on your purpose, you assist the candidate focus on what you want them to learn.
7. Vocal Dynamics. Modulation of tone, emphasis, and pace leads the candidate to understand.

8. Body Expressiveness. Stand and move with authority. What non-verbal messages are you sending to the candidate about what you are presenting.
9. Look the part as well as sound the part.

Contemplation 28 - St John the Evangelist Patron Saint

St John the Evangelist is also known as St John the Apostle, St John the Divine, and St John the Theologian. He is described as intellectual and esoteric. He was a Galilean, the son of Zebedee and Salome, and younger brother of St. James the Great, with whom he was brought up to the trade of fishing. He is said to have been the favorite disciple of Christ and the Apostle of Charity. In Islam he is seen as foretelling the coming of Mohammed and is mentioned in Jewish writings along with the other disciples. The Evangelist lived to a very old age expiring in A.D. 99 of natural causes. He primarily lived in Ephesus Turkey and is buried in the Basilica of St John in that country.

The feast day of St. John the Evangelist is December 27th and arises from the early Christian custom of commemorating the death of a Saint and their birth into heaven.

Why is St John the Evangelist mentioned in the opening of the 14th degree? There are a number of traditions that speak to this question. One suggests if the Rite did derive from the Stone Mason guilds the Evangelist was one of the Patron Saints of this group and is conveyed to us through that heritage. Another theory is as we may descend from the Knightly orders of the Crusades specifically from the Templars and the Hospitaller's (Knights of St John) we acquiring him through this legacy. One of the original charges of heresy against the Templar's was they had left the Roman Church and worshiped in a faith based on the teachings of the Gnostics. A foundation of Gnostic thought is the writings of the Evangelist.

A third perspective is we mention the Evangelist because;

1. The writings of the Evangelist focus on Light as the Divine Spirit as a SR Freemason focusses on light.
2. The Evangelist is said to be faithful with enthusiasm to his lessons learned as a Scottish Rite Freemason is taught to be.
3. The Evangelist performed all his duties utilizing the cardinal virtues as a Scottish Rite Freemason must do.
4. The Evangelist focussed on and answered the call to work as a Scottish Rite Freemason does.
5. The Evangelist was the most loyal of the disciples as a Scottish Rite Freemason is loyal to his Brethren.

Contemplation 29 - The Cube

In the opening and closing of the 14th degree we speak of sacred numbers. These numbers are prevalent in a cube. The cube when placed on a flat surface gives us three visible faces and its lines, points and all its faces give us the number twelve. Twelve contains all our sacred numbers.

The cube is said to have a monad which is an elementary individual substance which reflects the order of the world and from which material properties are derived. For us in the Lodge of Perfection the cube represents the individual substance of perfection and from this is derived all the moral, intellectual, behavioural and ethical components which as Scottish Rite Freemason we subscribe to.

Contemplation 30 - The cube embodies;

1. In some ancient faiths, the cube is said to contain all the elements of God's creation;

2. The three-dimensional cube is The Holy Name of Yahweh expressed geometrically;
3. When opened, the cube is a Latin Cross; The cube (Yahweh concealed) is the cross (Yahweh revealed).
4. A Scottish Rite cube viewed in the open position, with the "East" at the top, displays the positions of the TPGM, MWS and WM and Wardens, their jewels of office, the sacred books in the center on its alter, the pillars and other symbols of Freemasonry.
5. A closed Scottish Rite cube represents the man who is educated about the Rite and keeps the symbols and secrets sacred within himself.
6. The perfect cube represents the personality that has had all the unevenness, roughness, and inequality polished away by experience.
7. Let a cube be dropped on any level surface and the moment it comes to rest it is automatically the right way up. It does not matter which of its own six surfaces it rests as a base. It says to the Scottish Rite Freemason always be "The right Way Up" in all things.
8. The ancients often symbolized the logical rational mind of man as a cube, in contrast to the spirit, signified by a sphere.
9. The cube in Islam is the Kaaba ('Arabic for "cube") in the Holy City of Makkah, which houses the Black Stone. The cube in Judaism is the Tehilim (Psalms). In Christianity, the cube is the Cornerstone of the Temple that the builders rejected.
10. The cube represents a solid foundation and stability. It suggests a need for patience and consistency, allowing things to develop in their own perfect time
11. According to Pythagoreans, the cube is a symbol of both matter and man, the opening of the cube being a symbol of the unfoldment of man and the releasing of geometric mysteries within himself.

12. The cube symbolises the three dimensions of space in which this material universe is extended.
13. It is a symbol of stability and permanence, of geometric perfection.
14. It can be seen as the truth, because it looks the same from any perspective,

Contemplation 31 - The Meaning of the Lessons

In the Scottish Rite, we act our lessons and so delivering the meaning for us is paramount. To project the significance of a message requires preparation, delivery and enjoyment.

Preparation

1. Understand the meaning of what you are about to say. It is not just the words that represent meaning but meaning is a composite of the cultural context of the story. What was happening at the time the story was set? What were the norms and values of the era?
2. Who was the person you are about to play? What do they mean to you? Are they saying things you yourself believe in? If not it will be very hard to convince those who are listening what you are presenting is meaningful. If you know the person you are representing, you will be able to determine how that person would have spoken and presented themselves at the time of the story. You are not presenting the meaning of what they said in the way you would say it in the cultural context of today but the meaning of how the person you represent would have said it in the time of the story.
3. Empty your mind to memorize. There are many different methods of memorization and you may have your own technique. Look at all the different ways you can present your meaning.

Delivery

1. No Fear- We get concerned with parroting the words and from this we derive apprehension about the delivery. To deal with this anxiety prepare well. When you are about to participate in the degree concentrate on your role. For the evening of the degree that is all that matters. Enjoy the spotlight.
2. Beware of Overacting or Mechanical Acting-To portray the meaning appropriately be sincere in your emotion and belief while playing the part. You have probably experienced similar emotions to the person you are playing. Tap into these memories. What was it like to feel this way?
3. Live the part and be creative- Our degrees are presented in make believe. For the few minutes that you participate in the degree be the person you represent.
4. Empathize-understand the complexities, contradictions, agony and bliss of the person behind the part you are playing. Add them to the way you portray the person.
5. Degrees are not work they are the way we impart to our Brothers the culture, beliefs, understanding, and love of the Scottish Rite. Convey the enjoyment of being a Scottish Rite Freemason.

Enjoy and have fun

1. The team is the focus-Do not prepare or deliver your part in isolation. The success of the degree will be directly proportional to how much you support your Brothers in preparing the degree and how much pleasure you and the degree team had in getting ready. Get to know the other parts in the degree. Rehearse individually and with other members of the degree team before the entire team is together for the degree rehearsal.
2. Step outside your life and identity and live the life of another. Not only is it enlightening it is fun.

Contemplation 32 - Why should a Brother Join the Scottish Rite?

A Brother should join the Scottish Rite because we offer:

1. The opportunity to expand the meaning of Freemasonry in their lives.
2. Our staged degrees touch the heart and mind as the individual sees as well as hears the lesson.
3. Our degrees provide a compendium of teachings which have come down through the ages and have been tested for their truth.
4. Our degrees provide tried historical values and standards for a practical way of life.
5. Our degrees demonstrate explicitly the civic and social ideas of Freemasonry.
6. Our Rite provides a consistent and practical way of life.
7. We are part of the largest international Masonic organization in the world.
8. We reach out with the hand of friendship to all.