

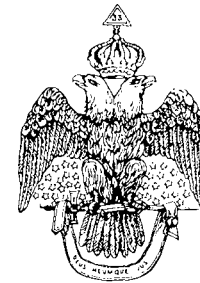
PRACTICE AND PROCEDURE FOR THE SCOTTISH RITE



HENRY C. CLAUSEN, 33°
Sovereign Grand Commander

PRACTICE AND PROCEDURE FOR THE SCOTTISH RITE

Henry C. Clausen, 33°
Sovereign Grand Commander



THE SUPREME COUNCIL, 33°
ANCIENT AND ACCEPTED SCOTTISH RITE
OF FREEMASONRY
MOTHER JURISDICTION OF THE WORLD
1981

First Edition August 1981—10,000

Front Cover. The Gavel with the Grand Commander's insignia which was presented to Sovereign Grand Commander Henry C. Clausen, 33°, by the late Ill. Brother C. Wheeler Barnes, 33°.

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Library of Congress Catalog Card Number 81-51906

DEDICATION

To all those faithful co-workers in the quarries of the Scottish Rite who realize that "trifles make perfection but perfection is no trifle."



Sovereign Grand Commander

HENRY C. CLAUSEN, 33°
Sovereign Grand Commander of The Supreme Council, 33°
(Mother Supreme Council of the World)
Sovereign Grand Inspector General in California
Past Grand Master of Masons in California
Member of Bars of California; Federal and
United States Supreme Courts



AUTHOR'S OTHER BOOKS

Stanford's Judge Crothers, 1967

Library of Congress Catalog Card Number 67-17964

Clausen's Commentaries on Morals and Dogma

First Edition 1974

Second Edition 1976

Second Printing 1977

Third Printing 1979

Fourth Printing 1981

Library of Congress Catalog Card Number 74-81092

Masons Who Helped Shape Our Nation, 1976

Second Printing 1976

Third Printing 1979

Fourth Printing 1981

Library of Congress Catalog Card Number 76-15904

Messages for a Mission, 1977

Library of Congress Catalog Card Number 77-78489

Authentics of Fundamental Law for Scottish Rite

Freemasonry, 1979

Library of Congress Catalog Card Number 78-66003

Why Public Schools? 1979

Library of Congress Catalog Card Number 79-66968

Emergence of the Mystical

First Edition 1980

Second Edition 1981

Library of Congress Catalog Card Number 80-53729

TABLE OF CONTENTS

Introduction	xiv
------------------------	-----

Chapter One

General Instructions

The Name of The Supreme Council	1
Location of The Supreme Council	3
Location of Subordinate Bodies	3
Order of Business	4
Introduction of Visitors	5
Refectations	6
Caps	7
The Altar	8
Visiting Bodies in Other Jurisdictions	9
Attending Meetings and Reunions in the Mother Jurisdiction	9

Chapter Two

Degrees

Communication Text	11
Conferral Lectures	11
Equation of Degrees With the National Grand Lodges of Sweden, Norway, Denmark and Iceland Practicing the Rites That Include the Scottish Rite	12

Music	12
Opening on Degrees	13
Proposition for Degrees	13
Publication of Names of Petitioners for Degrees . .	14
Petition for Proposition of Degrees	15
Reunions—Name of Body or Class	16
Ritualistic Illustrations	16
Sequence.	16
Signs, Tokens, Words, and Paraphernalia	17
The Fourteenth Degree Ring	17
“If Your Scottish Rite Ring Could Speak . . .” . . .	19

Chapter Three

Lodge of Perfection	
Opening	21
Balloting	23
Closing	24

Chapter Four

Chapter of Rose Croix	
Opening	29
Balloting	30
Closing	31

Chapter Five

Council of Kadosh	
Opening	35
Balloting	37
Closing	38

Chapter Six

Consistory	
Opening	41
Balloting	43
Closing	44

Chapter Seven

Feast of Tishri	
Preliminary Note	47
Why the Feast of Tishri?	48
Conducting the Feast	
<i>Part One</i>	51
<i>Part Two</i>	53
The Mystic Bond	55
The Feast of Tishri: Symbol, Significance, Law . .	56
A Temple of Spirit and Stone	58
The Temple’s Mystic Communication	60

Chapter Eight

Maundy Thursday

An Overview of the Day	65
Tenebrae	67
<i>Spring Passes</i>	68
Passover	69
Jamshedji Nauroz	71
Conclusion	74
Extinguishing of the Lights	75
Banquet and Mystic Banquet	75
Relighting the Lights	79

Chapter Nine

Presentation of the Fourteenth Degree Ring

Instructions	81
Program	85

Chapter Ten

Ceremony of Joint Installation

Foreword	87
Joint Installation Ceremony	89

Chapter Eleven

Ceremony of Dedication of Scottish Rite Temples or Scottish Rite Halls

Instructions	107
Dedication of Scottish Rite Temple or Scottish Rite Hall	109

Chapter Twelve

Scottish Rite Funeral Service

Instructions	119
Funeral Service	120
Ceremony at Final Resting Place	129

Appendix

Glossary of Masonic Words and Pronunciation Guide

Key	133
Glossary	134

Introduction

Practice and Procedure for the Scottish Rite is at once a worthy contribution to Masonic literature and valuable as a handbook for conducting the work of the Scottish Rite Bodies. The background statements for the chapters on the Feast of Tishri and Maundy Thursday, in particular, are in the eloquent style of Brother Clausen, and their subject matter must be most informative to our membership. Both chapters, together with the Ring Ceremony and the Ceremony of Joint Installation, provide opportunities to present the Scottish Rite to Masons and non-Masons alike in a pleasing and effective manner, and their use in practice will inspire a growth in membership.

The introductory material is especially helpful and will do much to bring into uniformity our decorum in dress, on feast days, and in receiving visitors in our Bodies. Useful suggestions are given for the conferring of the degrees and careful attention to them will expedite the conferral and enhance its beauty. It makes for convenience, also, to have under one cover the ritual for the Scottish Rite Funeral Service.

A thoughtful study of the volume will clarify and correct many procedures which Officers of the Bodies may

have neglected and will bring to attention, perhaps for the first time, others never adopted in practice. The Glossary will give assurance to ritualists who seek to do their work to perfection.

Officers and the workers in the Rite will welcome this effort of the Grand Commander. It is a work in which he may well take great pride and in which we shall surely find inspiration.

William Nash, 33°
*Sovereign Grand Inspector General
in Arkansas
Chairman, Committee on Rituals and
Ceremonial Forms*

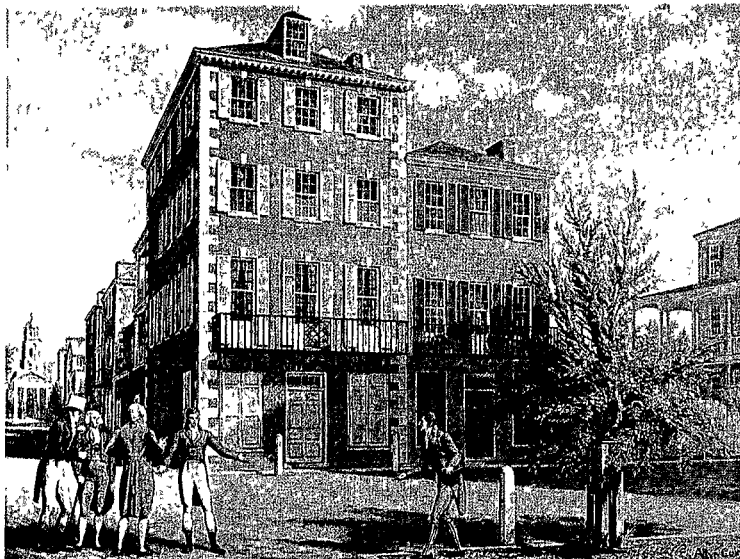


CHAPTER ONE

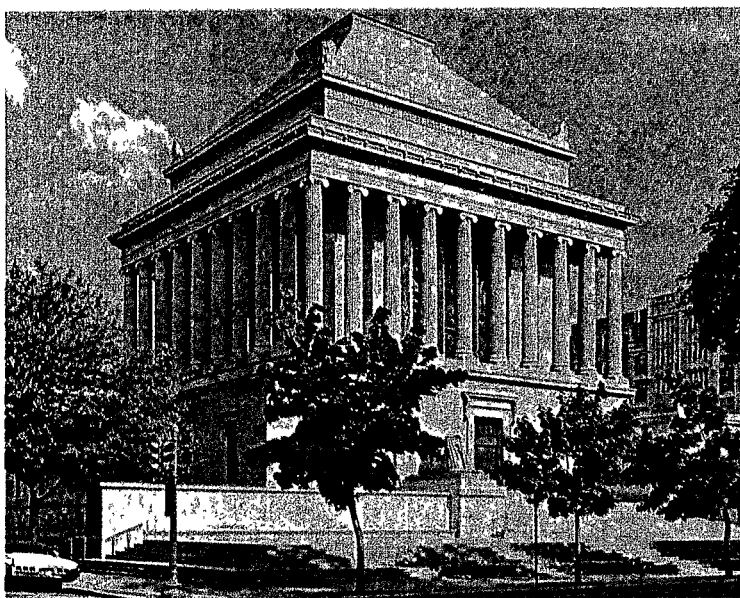
General Instructions

The Name of The Supreme Council

The immortal bard Shakespeare asked, "What's in a name?" The name of The Supreme Council reveals history, tradition, glory and accomplishment. It should, therefore, be treated with dignity and recorded with accuracy. The official, full name of this Supreme Council is: "The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Free Masonry of the Southern Jurisdiction of the United States of America."



Shepherd's Tavern, Charleston, South Carolina



House of the Temple, Washington, D.C.

Location of The Supreme Council

The Supreme Council was organized on May 31, 1801, in the city of Charleston, State of South Carolina. It is appropriate, therefore, that this birthplace should be the historic location of what is called the See of The Supreme Council. The Executive and Administrative Offices of The Supreme Council, however, are located in the magnificent structure called the House of the Temple in our Nation's Capital, Washington, D.C. To be authentic, all Decrees, Balustres, Charters, Diplomas, and other official documents must be issued from the House of the Temple.

Location of Subordinate Bodies

To assure proper form and attribution, all Subordinate Bodies will date and designate their official programs, announcements and signatures from its location called a Valley, in its city and Orient, including the title. For example, Alexandria, Virginia, A.:&A.:S.:R.: of Freemasonry.

Order of Business

The Mother Supreme Council's historic motto of *Ordo ab Chao*, order out of chaos, is reflected in a set Order of Business which should be followed at every meeting of a Subordinate Body of the Rite.

After the opening (see short forms in this volume or long forms in our *Inner Sanctuary* [Rituals]) and following the Pledge of Allegiance.

1. The presiding officer introduces Visitors and notes appropriate Masonic titles and honors. [See Introduction of Visitors.]
2. Reading of the minutes—the Secretary presents to the assemblage the records of the previous session or sessions, as yet unread and unsigned. They are read and approval requested. Accuracy is required; therefore, soon after the close of the previous session at which the minutes were taken, the Secretary must always read over his rough draft and correct any possible errors or omissions, thus assuring an accurate formal record.
3. Almoner's report—the Almoner reports on philanthropy and indicates any special case requiring relief or assistance.
4. Reports—chairmen of permanent committees present current reports.
5. Reports—chairmen of special committees supply relevant reports.
6. Petitions—the Body receives petitions for reception and admission to membership.
7. Balloting—the Brethren cast ballots on petitions or propositions.
8. Brethren make appropriate motions, and offer resolutions.

Introduction of Visitors

Scottish Rite protocol requires that "every principal Body of the Rite," i.e., those having a distinct constitutional existence, must keep a Visitor Register in its ante-room. All Visitors will record their names, titles or other pertinent information in this book.

All honors are reserved for accomplishments within the Ancient and Accepted Scottish Rite, and are not paid under any circumstance to anyone because of a dignity or office dependent on achievement outside the Rite, except to the Grand Master of Masons of the State.

A Brother must wear his cap and may wear his chain, cordon and jewel to receive such honors.

The Grand Master is received with 8 lights, 8 swords, and under an arch of steel.

The Grand Crosses of the Court of Honour, the Deputies the Grand Commander commissions, and all Inspectors General Honorary of the Thirty-third Degree, other than those hereinafter mentioned, are received with 8 lights, 8 swords, and under an arch of steel.

All Sovereign Grand Inspectors General and Emeriti Members or Special Representatives of the Mother Supreme Council, and Active Members and Representatives of other Supreme Councils in Amity with that for this Jurisdiction, will receive a formal salutation of 9 lights and 9 swords under an arch of steel with swords clashing and mallets beating.

The reception of a Grand Commander of another Jurisdiction, or a Past Grand Commander of *any* Jurisdiction, requires 10 lights and 10 swords under an arch of steel, swords clashing and mallets beating.

As a mark of special respect, the Grand Commander of the Mother Supreme Council, or his Special Delegate or Proxy, shall be received with 11 lights and 11 swords under an arch of steel, swords clashing and mallets beating.

Refections

During the celebration of Scottish Rite Feast Days, banquets or other formal fraternal repasts are known as "Refections." They must be observed with all dignity and proper ceremony. The table ought to be set in one of the following established patterns:

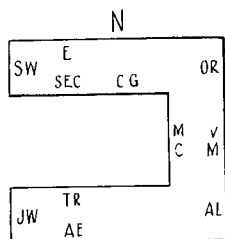


Fig. 1

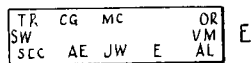


Fig. 2

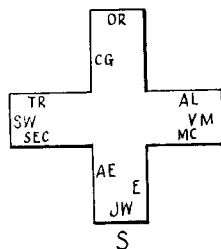


Fig. 3

Toasts of Obligation are central to the Rite's Refections and may never be omitted. They are sacramental, of sacred character and are symbolic of the solemn Obligations that bind us to the Rite. Also, the Toasts of Obligation, reflecting the order of the Rite, must be offered and executed in this sequence:

1. To the Government of the Country.
2. To The Supreme Council.
3. To the Sovereign Grand Commander, by name.

4. To the Grand Lodge and Grand Master of Masons of the Jurisdiction.
5. To the Sovereign Grand Inspector General of the Orient or Deputy, by name.
6. To other Grand Bodies of the Jurisdiction.
7. To the memory of all Brethren of the degree who have passed from this realm of earthly labor during the present Masonic year.
8. To all Masons and Masonic Bodies, of all Rites and degrees, across the lands and oceans of the world; acclaim to the worthy; restoration to the ill; help to the needy; and succor to the oppressed of all nations.

If there are visiting Brethren or guests, they are toasted as such, but only after the sixth Toast of Obligation. If any special toast is presented, as peculiar to the particular degree in which the Refection is had, it is given after the fourth Toast of Obligation.

The exact manner of drinking the toast and the established drinking acclamation are followed as defined in each degree.

It is required that all Toasts of Obligation be given and shared standing.

Caps

The cap is considered as a part of the uniform and is treated as such. Consequently, it must not be removed when the flag is passing, while saying the Pledge of Allegiance, or participating in a prayer. On such occasions as the recitation of the Pledge of Allegiance or the per-

formance of the national anthem in song or music, the cap remains on the head, and the Scottish Rite Mason places his right hand on his heart. When praying, the cap remains in place, but the head is slightly bowed and the hands are placed in the "Sign of the Good Shepherd": the left arm folded over the right with fingers outstretched and touching the shoulders comfortably. This dignified position reflects the compassionate spirit of the Scottish Rite in recalling the Good Shepherd as he carried a lamb over his neck, holding its feet with his crossed hands.



The Altar

The central focus of all significant ceremonies and formal degrees in the Scottish Rite is the altar. It must be prepared and arranged with meticulous care. For monthly meetings, the appropriate instructions of the Fourteenth Degree, the Eighteenth Degree, the Thirtieth Degree or the Thirty-second Degree must be followed. Consult the individual degrees for exact details.

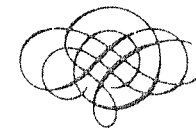
For Reunions, the altar is arranged according to the specific direction of each degree in presentation. Refer to "Rituals" for relevant information.

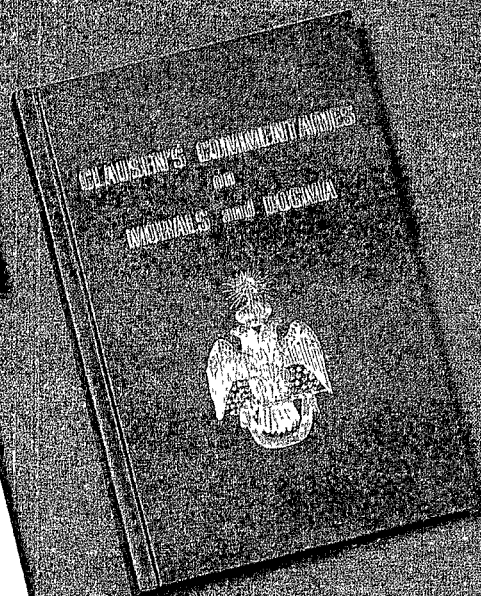
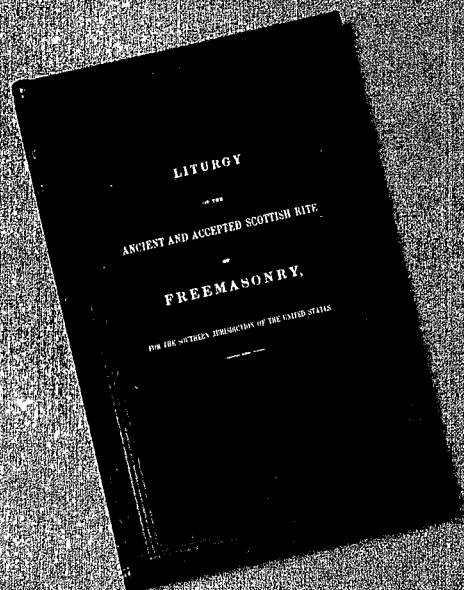
Visiting Bodies in Other Jurisdictions

The Great Book speaks of "the right hands of fellowship." [Galatians 2: 9] In the Scottish Rite, this fraternal grasp and the bond of friendship and Brotherhood it symbolizes should be shared as often as possible. Whether on trips of pleasure or business, members of the Rite are encouraged to witness the work of other Valleys. Admission does not require examination. To gain entrance, it is sufficient for a visiting member to present a current dues card or, in some instances, to display his Membership Patent or Certificate.

Attending Meetings and Reunions In the Mother Jurisdiction

To assure that only actual members in good standing participate in the work of any Body in the Mother Jurisdiction, each Brother must carry in his possession a current membership card and be willing to present it on demand. If so desired, he may also be required to exhibit a regular Patent or Diploma of the Highest Degree conferred in that Body that The Supreme Council has issued. Only upon such certification as the above may a member be permitted to attend the Body in which he holds membership or visit any other Body of the Rite in the Mother Jurisdiction.





CHAPTER TWO

Degrees

Communication Text

My text, *Clausen's Commentaries on Morals and Dogma*, provides in a brief style cogent explanations of the degrees. When for good reason it is not possible to exemplify a degree in full form and the exemplification of which is not mandatory, the appropriate section from this work must be used because the Mother Supreme Council has adopted this as the Official and required form of Communication, under these circumstances.

Conferral Lectures

The wisdom of the Rite is timeless. It should not be subjected to personal opinions or interpretations. When conferring or communicating the degrees, remain faithful to those lectures PROVIDED and ADOPTED. Under special circumstances, the lectures may be abbreviated substantially or omitted entirely, but *never* substitute any other lecture for the authorized and accepted version.

A darkened Lodge room often is conducive to an effective lecture, and in some cases the degree may suggest a low level of lighting. Do not, however, plunge the room into total darkness. This is an inconvenience to many, a safety hazard, contrary to the intent of the degree directions and in contrast to the Craft's faith in the immortality and invincibility of light.

Equation of Degrees

As the world's only universal Fraternity, the Craft embraces all good men everywhere and encourages the exchange of Masonic fellowship in pursuit of the Brotherhood of Man under the Fatherhood of God. To foster this spirit of unity, the Supreme Councils of England and Wales, Scotland, Ireland, The Netherlands, the Northern Masonic Jurisdiction, Canada, and the Mother Jurisdiction have approved the following Equation of Degrees with the National Grand Lodges of Sweden, Norway, Denmark and Iceland practicing the Rites that include the Scottish Rite.

A.:. & A.:. S.:. R.:. 33°	Swedish Rite XI° (Honorary) X° & IX°
32°	VIII°
30°	VII°
18°	VI°

Music

Music is one of the most effective elements in the conferral of the Scottish Rite degrees. It establishes mood, touches the heart and elevates the mind. Control, however, is crucial. Music must assist, not hinder, the degree as a whole. Keep selections short, appropriate and complementary. Never overdo musical accompaniment so that it drowns out the degree's message. Music is always secondary to the lesson symbolized in the degree. In fact, several degrees require no music at all. It must be remembered music during a dialogue is always inappropriate in those that benefit from musical enrichment.

Opening on Degrees

According to our *Statutes*: When a Body is opened in its highest degree all its degrees are opened and it may pass from work in one degree to work in another without other form than the declaration that it does so.

Proposition for Degrees

Order is the hallmark of The Grand Architect of the Universe, and it is central to the Scottish Rite. From a candidate's first tentative steps on the path of Freemasonry, set forms must be recognized and followed. The "Proposition for Degrees" as described in the *Statutes* (1979, Article XVII, Section 7) of The Supreme Council clearly states:

"Any qualified person residing within the territorial Jurisdiction of a Body may be proposed at any stated meeting thereof by propositioning in writing, signed by one member and seconded by another, also in writing. Such proposition may be made without the knowledge of the person proposed. A Body may, by its By-laws, require candidates to apply for Degrees by petition in writing."

Once a "proposed Brother" is accepted, he is informed of this fact and invited to file a regular petition. If he is rejected, the matter is closed, and no one is notified. An adherence to the following rules applying to "propositions" assures correct handling of this initial and all-important portion of a Masonic career.

1. Propose only Master Masons personally known to you as worthy of Scottish Rite membership. Sign your name as "proposer" and have a mutual Scottish Rite Brother sign as "seconder."
2. Give the "proposition" to your Secretary who will notify the candidate, if his election has been suc-

cessful. Preferably, such notification is presented to the candidate in a formal, attractive certificate of election. This custom, plus special delivery handling, impresses the candidate with the importance of his acceptance in the Rite.

3. A six-month period of petition allows the candidate to inform himself about the Scottish Rite and to consider the significance of his joining the Rite. If he petitions for membership, he is asked to designate the member who most influenced his decision.
4. Should unusual circumstances arise, a second ballot may be required.
5. During the six-month period following the original proposition, no second proposition for the same candidate may be considered, except as noted in No. 4.

A copy of the "Proposition for Degrees" facing this page is furnished for your convenience.

Publication of Names of Petitioners for Degrees

While not a "secret" organization in any invidious sense of the word, the Scottish Rite must sustain a considered selectivity and confidentiality regarding certain aspects of its beneficial work. On a personal level, this is of especial importance regarding petitioners where a rejection of the Rite might act detrimentally on the individual's personal life and community status. Under absolutely no circumstances may any Subordinate Body of the Mother Supreme Council—its officers or other members—publish, circulate or in any other printed or written form make available to the members of that Body or to anyone else, a list of the names of petitioners for the degrees or affiliation.

PROPOSITION FOR DEGREES

Ancient and Accepted Scottish Rite of Freemasonry Mother Supreme Council

_____[Name of Bodies]
_____[Address]

_____[Telephone]

Please Type or Print, except Signatures.

Date _____, 19____

We, the undersigned members of these Bodies, hereby propose
Brother _____

First Middle Last Name

for the degrees of the Scottish Rite, and to the best of our knowledge he has been a Master Mason for twelve months or longer, has lived in the jurisdiction of the _____ Bodies for six months or longer, and is now a member in good standing in _____ No. _____,
Name of Symbolic Lodge

F. & A. M.
or F. A. A. M.
or A. F. M.
or A. F. & A. M.

situated in _____
Name of City State

Date of birth _____

Occupation _____ in the employ of
(State specifically what kind of Merchant, Engineer, etc.)
or connected with _____

Business address _____
Name of firm or organization
Street and Number City and State Zip Code

Residence _____
Street and Number City and State Zip Code

Proposed by _____
Signature Degree

Print Name _____

Seconded by _____
Signature Degree

Print Name _____

For Office Use Only

Presented _____ Elected _____

Reunions—Name of Body or Class

Our *Statutes* clearly state that no Body or Class of candidates is permitted to take the name of any living person.

Ritualistic Illustrations

The sublime message of Freemasonry is preserved for all ages in the symbolic beauty of our Scottish Rite degrees. The complex meeting of rituals, rubrics, costumes, scenery, properties, forms and ceremonies conveys an ineffable meaning to the heart and mind of the prepared Mason. These are not matters for general knowledge. It is, therefore, strictly forbidden to print, publish or in any other manner duplicate and make known any aspect of the conferring of the degrees of the Ancient and Accepted Scottish Rite of the Mother Jurisdiction except as The Supreme Council or Grand Commander may have authorized. No program or other publication can extract, explain, summarize or present any part of the degrees anywhere at anytime except in a tiled meeting or for the purpose of communication or rehearsal. The famous American poet, Emily Dickinson, said: "Publication is the auction of the mind of man." No member except as authorized, may "auction" any element of our great Masonic heritage epitomized in the degrees before the unenlightened or unentitled.

Sequence

As steel first is tempered with heat and then cold, so sequence must be observed in the creation of the Scottish Rite Freemason. All degrees must be conferred in proper succession. To process steel incorrectly yields a brittle, weak metal. Similarly, breaking the established order of the degrees reduces their effective pattern and hinders the initiate's attainment of light. Never, for example, present a

degree out of order, say the Twenty-sixth during the day and the Twenty-first at night, nor combine two or more degrees into one, such as the Ninth and Tenth or the Ninth, Tenth and Eleventh as one degree. Centuries of Masonic development have resulted in the present order and form of the Scottish Rite degrees. To tinker or tamper with this precious heritage is to threaten the essence of our beloved Rite.

Signs, Tokens, Words, and Paraphernalia

The aim of each degree is enlightenment. That which aids this goal is acceptable; what detracts from it should be avoided. Thus it is permitted to delete the explanation of certain signs, passwords, batteries, aprons and cordons or collars in some degrees (*except* the Fourth, Fourteenth, Eighteenth, Thirtieth and Thirty-second) when such omission assists the overall impact of the work on the Brethren. In some cases, full explanation enhances the degree and should be retained. In any degree it is not required that the apron, cordon or collar actually be put on the candidate. Holding them up so that all may see is sufficient. Here, as always, symbolic importance is predominant, and traditionally some slight variation from the degrees, as in the cases of the specific items above, is allowed in order to accent the message of the ceremony.

The Fourteenth Degree Ring

Purity of Honor, integrity of the Sword, spotlessness of the Shield—these were the three highest ideals of our ancient brethren. "Honor that never broke the faith with any one" was supreme and preserved despite danger or personal loss. "Integrity of the Sword in never failing to draw it in defense of innocent and right" was a duty embraced with fervor and acted upon with courage. "The Shield never to be sullied by protecting oppression and

wrong" was the symbol of each brother's dedication to the knighthood. When the ancient knight passed to his eternal home, he bequeathed his Honor, Sword and Shield to another, one near and dear, one he knew would carry on his quest unblemished and victorious.

The Scottish Rite Fourteenth Degree Ring symbolizes these ancient emblems. Eloquently simple, it is a flat, plain band of gold or other material resembling gold, and embossed thereon an engraved or enameled plate in the form of an equilateral triangle and within the triangle the Hebrew letter "Yod." In it there is inscribed the Scottish Rite Motto: *Virtus Junxit, Mors Non Separabit* (Virtue has united and death shall not separate). The ring's circle expresses the fraternal bond between all men and all generations. On its owner's death, it should be given with dignity and pride to another Scottish Rite Mason so he can carry on a similar Masonic Honor, Sword and Shield that the ring symbolizes.

Although the ring may be altered to fit the new Brother's finger, it need not be changed. There is no official instruction designating on what finger it should be worn. The position is irrelevant so long as the ring is worn with honor appropriate to the fallen Brother, his fraternal heir, and the Rite. As an evidence of authenticity, the wearing of the Scottish Rite ring is mandatory under our rituals, vows, laws, regulations and customs.

See Chapter Nine, page 81, hereinafter, for further suggestions. To draw attention to the importance of the ring, a number of Valleys have elicited enthusiasm among the Brethren and open general family attendance with a combined ring and cap presentation. For such occasions, memorable thoughts concerning this honored Masonic tradition may be distributed in the form of my essay, "If Your Scottish Rite Ring Could Speak."



If Your Scottish Rite Ring Could Speak . . .



SUPPOSE BY SOME MAGIC YOUR SCOTTISH RITE RING COULD
SPEAK WHAT WOULD IT SAY? WOULD IT NOT SAY TO YOU

"*I* SYMBOLIZE the Scottish Rite and, as such, like Aladdin's lamp, I am possessed of miraculous powers, for

"*I* BRING YOU riches far greater than all the wealth of fabled Golconda I can summon to you the help and the strength of your Scottish Rite Brethren throughout the nations of our world-wide Masonry

"*I* BRING YOU the grandeur and the splendor of a Scottish Rite Ritual That portrayal from antiquity through the golden pen in poetry and the sacred fire in drama that inculcates lofty patriotic sentiments, clean moral values, and noble spiritual aspirations

"*I* BRING YOU the magnetism of a Scottish Rite Mission That never-ending fight for human rights and resources – freedom of the body, freedom of the mind, freedom of the soul . . .

"*I* BRING YOU the beauty of a Scottish Rite Vision That revelation of truth and of greatness dimly seen in the mystic light that follows purification, initiation and perfection

"*I* BRING YOU the insight of a Scottish Rite Philosophy That progress in human development which transforms natural ignorance into divine wisdom, self-discovery, self-awareness and self-enrichment

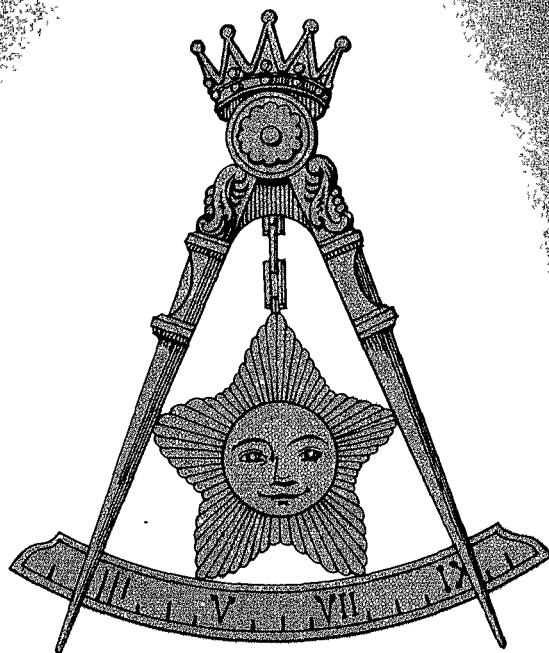
"*I* BRING YOU the confidence of Scottish Rite Courage That self-reliance in daily living born of an abiding faith in the guidance of Him who holds the whole wide world in His hands

"THESE ARE some of the things I bring to you, a true Freemason of the Scottish Rite"



HENRY C. CLAUSEN
SOVEREIGN GRAND COMMANDER
MOTHER JURISDICTION OF THE WORLD





CHAPTER THREE

Lodge of Perfection

Opening

VENERABLE
MASTER

Brother Captain of the Host, invite the Brethren in and close the door.

[When the door is closed, Venerable Master gavels.* He takes position at left side of pedestal]

Since all present are Perfect Elus, let us proceed. Brother Prelate. [Gavels ***]

PRELATE

Sovereign Author of the Universe! we pay unto Thee the sincere homage of our fervent gratitude for all the blessings which Thy infinite goodness has bestowed upon us. We beseech Thee to purify our hearts with the sacred fire of Thy love, and to guide and direct us in the ways of virtue. Let Peace and Charity form the chain of our union: cause us in this Lodge faintly

to imitate the state and condition of Thy Elect in Thy Holy and Spiritual Kingdom: enable us in all things to discern and adopt the good and reject the evil: let not pretended zeal and devotion deceive us, nor deceive ourselves as to our weaknesses and errors: aid us in advancing the purposes and attaining the objects of the true and genuine Masonry: and thus enable us to serve our fellows and assist in carrying forward Thy great designs! Amen!

BRETHREN So mote it be! Amen!

VENERABLE Brethren, we will open by Proclamation.
MASTER [Raises sword.]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Venerable Master of this Lodge of Perfection, I declare it to be duly opened and its labors resumed. Brother Captain of the Host, inform the Tiler that the Lodge is now open on the Fourteenth Degree of Freemasonry. [Gavels.*]

Balloting

VENERABLE Brother Master of Ceremonies, present
MASTER the Ballot Box.

Brethren of _____ Lodge of Perfection, you will approach the altar and deposit your ballots for or against the applications for membership, affiliation, and propositions the Secretary read. Remember that balls elect and cubes reject; be careful how you vote.

Have all voted who wish? If so, I declare the Ballot closed. [Gavels.*]

Brother Master of Ceremonies, display the Ballot.

Brother Junior Warden, how stands the Ballot under your Column?

JUNIOR Clear (or Dark) under my Column, Ven-
WARDEN erable Master.

VENERABLE Brother Senior Warden, how stands the
MASTER Ballot under your Column?

SENIOR Clear (or Dark) under my Column, Ven-
WARDEN erable Master.

VENERABLE And Clear (or Dark) my Brethren, in the
MASTER East. By your Ballot, you have elected (or rejected) these Brethren. [Gavels,* and then destroys Ballot]

Closing

VENERABLE MASTER Brothers Senior and Junior Warden, has either of you anything to bring before this Lodge, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Lodge in particular?

SENIOR WARDEN Nothing, Venerable Master.

JUNIOR WARDEN Nothing, Venerable Master.

VENERABLE MASTER Brothers Senior and Junior Warden, make known to the Brethren in your respective Valleys, that if anyone of them has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Lodge in particular, the floor is tendered to him.

SENIOR WARDEN Brethren of my Valley, the Venerable Master directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Lodge in particular, the floor is tendered to him.

JUNIOR WARDEN [Immediately] Brethren of my Valley, the Venerable Master directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Lodge in particular, the floor is tendered to him.

SENIOR WARDEN Venerable Master, silence reigns in my Valley.

JUNIOR WARDEN Venerable Master, silence reigns in my Valley.

VENERABLE MASTER Brothers Senior and Junior Warden, inform the Brethren of your respective Valleys, that the Box of Fraternal Assistance is about to be presented to them, each adding the usual recommendation.

SENIOR
WARDEN

Brethren of my Valley, the Venerable Master directs me to give you notice that the Box of Fraternal Assistance is about to be presented to you; and to recommend that each contributes at least so much for the relief of the poor, as he is in the habit of each day expending unnecessarily.

JUNIOR
WARDEN

Brethren of my Valley, the Venerable Master directs me to give you notice that the Box of Fraternal Assistance is about to be presented to you; and to recommend that each contributes at least so much for the relief of the poor, as he is in the habit of each day expending unnecessarily.

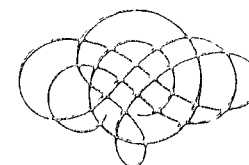
VENERABLE
MASTER

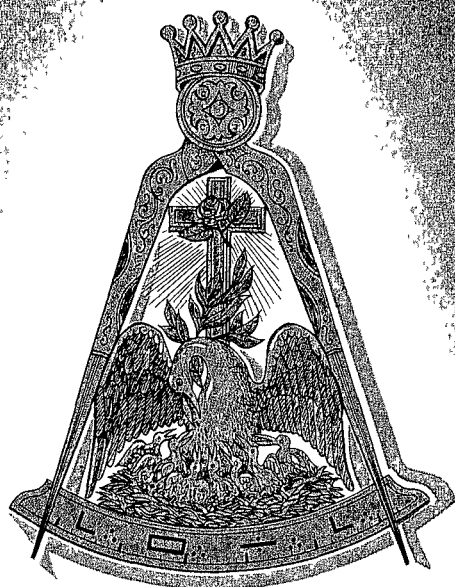
[Stands to left of pedestal Gavels ***]

Brethren, we will close by Proclamation.
[Raises sword] In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Venerable Master of _____ Lodge of Perfection, I declare it to be duly

closed. But before we separate, let each vow not to reveal anything whatever that has here been said or done, that is not proper to be made known. With me, my Brethren, I do so vow and promise.

The Lodge is closed. My Brethren, depart in peace.





CHAPTER FOUR

Chapter of Rose Croix

Opening

WISE
MASTER

Brother Guardian of the Temple, invite the Brethren in and close the door.

[When door is closed, the Wise Master gavels once. * Takes position at left side of pedestal]

SENIOR
WARDEN

Since all present are Knights Rose Croix, let us proceed. Brother Senior Warden. [Gavels. ***]

O Thou who art the Creator, the Preserver and the Father, beneficent and merciful, of all mankind, have us in Thy holy keeping, and guide our footsteps, that we may not stray away from Thy truth into the paths of error! If we in our hearts desire of Thee anything whatsoever that it is not good for us to have, deny it unto us! If we fail to ask for anything that

we ought to ask at Thy hands, give it unto us, we beseech Thee, out of Thy exceeding goodness. Chasten us for our sins, that we may under Thy discipline learn wisdom. Make us useful unto others and content with the lot which Thou assignest unto us; and may we so labor, here and elsewhere as to deserve Thy favor, and benefit our fellows. Amen!

BRETHREN So mote it be! Amen!

WISE Brethren, we will resume labor by Proclamation. [Raises sword]
MASTER

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Wise Master of this Chapter of Rose Croix, I do declare its labors resumed. Brother Guardian of the Temple, inform the Tiler that this Chapter is now at labor on the Eighteenth Degree of Freemasonry. [Gavels.*]

Balloting

WISE Brother Master of Ceremonies, present
MASTER the Ballot Box.

Brethren of _____ Chapter of
Rose Croix, you will approach the altar

and deposit your ballots for or against the applications for membership, affiliation, and propositions the Secretary read. Remember that balls elect and cubes reject; be careful how you vote.

Have all voted who wish? If so, I declare the Ballot closed. [Gavels ***]

Brother Master of Ceremonies, display the Ballot.

Brother Junior Warden, how stands the Ballot in your Valley?

JUNIOR Clear (or Dark), Wise Master.
WARDEN

WISE Brother Senior Warden, how stands the
MASTER Ballot in your Valley?

SENIOR Clear (or Dark), Wise Master.
WARDEN

WISE And Clear (or Dark) my Brethren, in the
MASTER East. Accordingly I declare by your Ballot, you have elected (or rejected) these Brethren. [Gavels,* and then destroys Ballot.]

Closing

WISE Brothers Senior and Junior Warden, has
MASTER either of you anything to bring before this Chapter, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Chapter in particular?

SENIOR
WARDEN

Nothing, Wise Master.

JUNIOR
WARDEN

Nothing, Wise Master.

WISE
MASTER

Brothers Senior and Junior Warden, make known to the Brethren in your respective Valleys, that if anyone of them has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Chapter in particular, the floor is tendered to him.

SENIOR
WARDEN

Brethren of my Valley, the Wise Master directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Chapter in particular, the floor is tendered to him.

JUNIOR
WARDEN

[Immediately] Brethren of my Valley, the Wise Master directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Chapter in particular, the floor is tendered to him.

SENIOR
WARDEN

Wise Master, silence reigns in my Valley.

JUNIOR
WARDEN

Wise Master, silence reigns in my Valley.

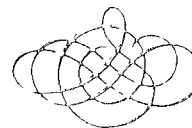
WISE
MASTER

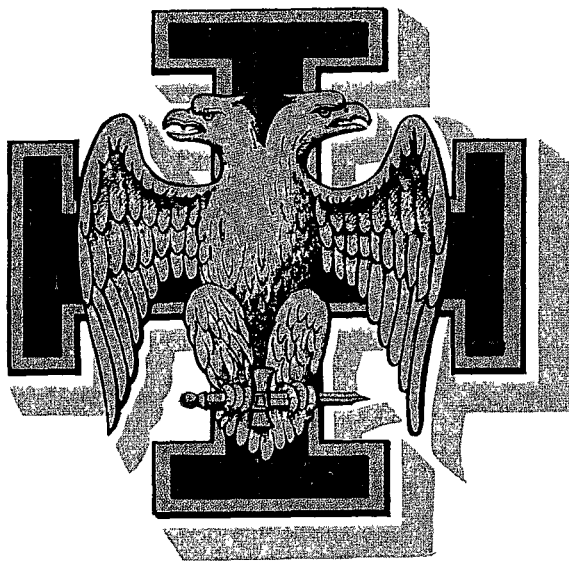
[Stands to left of pedestal. Gavels.***]

Brethren, we will call off by Proclamation. [Raises sword.]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Wise Master of _____ Chapter of Rose Croix, I declare this Chapter called from labor to refreshment. But before we separate, let each vow not to reveal anything whatever that has here been said or done, that is not proper to be made known. With me, my Brethren, I do so vow and promise.

The Chapter is called off; my Brethren, depart in peace.





CHAPTER FIVE

Council of Kadosh

Opening

COMMANDER Brother Lieutenant of the Guard, invite the Brethren in and close the door.

[When the door is closed, Commander gavels *
He takes position at left side of pedestal]

Since all present are Knights Kadosh, let us proceed. Brother First Lieutenant Commander. [Gavels.***]

FIRST LT.: Our Father, who art in Heaven! in Whom
COMMANDER we live and move and have our being,
Thou Whose Infinite Beneficence desires that man should enjoy all the blessings which Thy munificence has placed within his reach, and from which he is prevented solely with his own ignorance, weakness and irresolution! Help us, in Thy love for Thy children, to remove the obstacles

which tyranny and imposture interpose between man and happiness, between man and a knowledge of himself and Thee! Help us to set our Brethren free from all the bonds that degrade them, and to bring their oppressors to justice! and yet let us not forget that we are to read our motto, "Vengeance is thine, O Lord! Thou wilt repay;" lest we should persecute the persecutors, and become intolerant in hating intolerance! Amen!

BRETHREN So mote it be! Amen!

COMMANDER Brethren, we will open by Proclamation.
[Raises sword.]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Commander of this Council of Kadosh, I declare it to be duly opened and its labors resumed. Brother Lieutenant of the Guard, inform the Sentinel that the Council is now open on the Thirtieth Degree of Freemasonry.
[Gavels *]

Balloting

COMMANDER Brother Marshal of Ceremonies, present the Ballot Box.

Brethren of _____ Council of Kadosh, you will approach the altar and deposit your ballots for or against the applications for membership, affiliation, and propositions the Secretary read. Remember that balls elect and cubes reject. Be careful how you vote.

Have all voted who wish? If so, I declare the Ballot closed. [Gavels ***]

Brother Marshal of Ceremonies, display the Ballot.

Brother Second Lieutenant Commander, how stands the Ballot under your Column?

SECOND LT.: Clear (or Dark) under my Column, Sir
COMMANDER Preceptor.

COMMANDER Brother First Lieutenant Commander, how stands the Ballot under your Column?

FIRST LT.: Clear (or Dark) under my Column, Sir
COMMANDER Preceptor.

COMMANDER And Clear (or Dark) my Brethren, in the East. By your Ballot, you have elected (or rejected) these Brethren. [Gavels,* and then destroys the Ballot]

Closing

COMMANDER Brothers First and Second Lieutenant Commander, has either of you anything further to bring before this Council for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Council in particular?

FIRST LT.: Nothing, Sir Preceptor.
COMMANDER

SECOND LT.: Nothing, Sir Preceptor.
COMMANDER

COMMANDER Brothers First and Second Lieutenant Commander, make known to the Brethren in your respective Valleys, that if anyone of them has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Council in particular, the floor is tendered to him.

FIRST LT.: Brethren of my Valley, the Commander directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Council in particular, the floor is tendered to him.
COMMANDER

SECOND LT.: [Immediately] Brethren of my Valley, the Commander directs me to inform you that if anyone has anything which he

desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Council in particular, the floor is tendered to him.

FIRST LT.: Sir Preceptor, silence reigns in my Valley.
COMMANDER

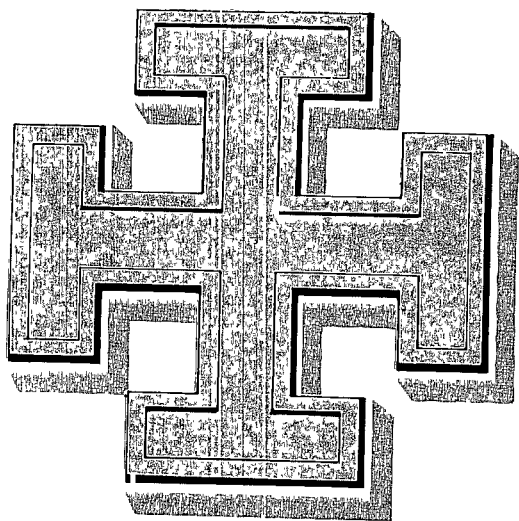
SECOND LT.: Sir Preceptor, silence reigns in my Valley.
COMMANDER

COMMANDER [Stands to left of pedestal. Gavels ***]

Brethren, we will call off by Proclamation. [Raises sword.]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Commander of _____ Council of Kadosh, I declare it to be duly closed. But before we separate, let each vow not to reveal anything whatever that has here been said or done, that is not proper to be made known. With me, my Brethren, I do so vow and promise.

The Council is closed. My Brethren, depart in peace.



CHAPTER SIX

Consistory

Opening

MASTER OF
KADOSH

Brother Captain of the Guards, invite the Brethren in and close the door.

[When the door is closed, Venerable Master gavels * Takes position at left side of pedestal |

Since all present are Masters of the Royal Secret, let us proceed. Brother Prelate.
[Gavels ***]

PRELATE

Our Father Who art now here among us, teach us to love Thee fervently, to serve Thee worthily, to have faith in Thy Goodness and Wisdom, and hope in the future destiny of Man! May Thy Kingdom of Peace and Brotherly Love in Thy good time come upon this Earth; and while we wait for it, make us patient, and enable us sincerely to say, "Thy will be done on Earth as it is in Heaven!" Give us

this day, and all the days of our life, increase of that knowledge and virtue which are the spiritual bread of the Soul; and if any do wrong unto or harm us, enable us to forgive them, that we may without shame ask Thee to forgive us as we forgive our Brethren! Give us courage and patience, and let us not yield to temptation nor fall into despair! Keep us from the doing of wrong and evil; for we are Thy feeble, erring children, ever needing Thy support and Thy forgiveness! Accept the expression of our gratitude and adoration, and continue to protect and bless us! Amen!

BRETHREN So mote it be! Amen!

MASTER OF KADOSH Brethren, we will open by Proclamation.
[Raises sword.]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston, in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Venerable Master of Kadosh of this Consistory, I declare it to be duly opened and its labors resumed. Brother Captain of the Guards, inform the Tiler that this Consistory is now open on the Thirty-second Degree of Freemasonry. [Gavels.*]

Balloting

MASTER OF KADOSH Brother Marshal of Ceremonies, present the Ballot Box.

Brethren of _____ Consistory, you will approach the altar and deposit your ballots for or against the applications for membership, affiliation, and propositions the Secretary read. Remember that balls elect and cubes reject. Be careful how you vote.

Have all voted who wish? If so, I declare the Ballot closed. [Gavels.*]

Brother Marshal of Ceremonies, display the Ballot.

Brother Preceptor, how stands the Ballot under your Column?

PRECEPTOR Clear (or Dark) under my Column, Venerable Master of Kadosh.

MASTER OF KADOSH Brother Prior, how stands the Ballot under your Column?

PRIOR Clear (or Dark) under my Column, Venerable Master of Kadosh.

MASTER OF KADOSH And Clear (or Dark) my Brethren, in the East. By your Ballot, you have elected (or rejected) these Brethren. [Gavels,* and then destroys the Ballot]

Closing

MASTER OF
KADOSH Brothers Prior and Preceptor, has either of you anything further to bring before this Consistory, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Consistory in particular?

PRIOR Nothing, Venerable Master of Kadosh.

PRECEPTOR Nothing, Venerable Master of Kadosh.

MASTER OF
KADOSH Brothers Prior and Preceptor, make known to the Brethren in your respective Valleys, that if any one of them has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Consistory in particular, the floor is tendered to him.

PRIOR Brethren of my Valley, the Venerable Master of Kadosh directs me to inform you that if anyone has anything which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Consistory in particular, the floor is tendered to him.

PRECEPTOR [Immediately] Brethren of my Valley, the Venerable Master of Kadosh directs me to inform you that if anyone has anything

which he desires to offer, for the benefit of Masonry in general, of the Ancient and Accepted Scottish Rite, or of this Consistory in particular, the floor is tendered to him.

PRIOR Venerable Master of Kadosh, silence reigns in my Valley.

PRECEPTOR Venerable Master of Kadosh, silence reigns in my Valley.

MASTER OF
KADOSH [Stands to left of pedestal Gavel ***]
Brethren, we will close by Proclamation.
[Raises sword]

In the name and under the auspices of The Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at Charleston in the State of South Carolina [drops sword], and by virtue of the authority in me vested as Master of Kadosh of _____ Consistory, I declare it to be duly closed. But before we separate, let each vow not to reveal anything whatever that has here been said or done, that is not proper to be made known. With me, my Brethren, I do so vow and promise.

The Consistory is closed. My Brethren, depart in peace.



Etrog, "Descendant of the High Priest"
Isidor Kaufman
Keter Publishing House, Ltd

CHAPTER SEVEN

Feast of Tishri

Preliminary Note

Reference should be made to the origin of the Feast as described in the Book of Leviticus where it is said that the Lord spoke unto Moses saying that on the fifteenth day of the seventh month (the first month of the Hebrew civil calendar) when "ye [shall] have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: . . . [and] Ye shall dwell in booths seven days . . . That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

"Moses" by Michelangelo
Photography by H. Armstrong
Roberts, Philadelphia,
Pennsylvania



Why the Feast of Tishri?

The origins and significances of the Feast of Tishri make it the most Scottish Rite of festivals. No other occasion epitomizes the character and purpose of the Rite more wholly than this historic celebration of the dedication of King Solomon's Temple. To marshal the meanings of the feast is to summarize the principle ideals and traditions of our Fraternity.

First of all, we observe the Feast of Tishri because it is an age-old custom which now has the power of law. Under the *Statutes* of The Supreme Council, the feast is "obligatory," a sacramental sharing of our fraternal spirit. Freemasons have always revered order since we recognize that there is a Supreme Order that structures all creation. Masonic Law reflects this divine order, and we serve the purposes of The Great Architect of the Universe when we observe this vow of obedience to the Rite.

Secondly, the rich legendry of the Temple's dedication which is celebrated in the Feast of Tishri is an essential part of the Fourteenth Degree. The symbolic details of the Temple's position, design, construction, furnishing and decoration carry intense meaning as they apply to the spiritual temple of Freemasonry built in the soul of every Brother. Through the symbols of the Temple we gain enlightenment and we recommit ourselves to building Freemasonry "in the hearts of men and among nations."

Significantly, a king of peace and wisdom built the Temple. The Lord forbade David, a warrior and a man of blood, to construct the Temple and, instead, delivered this responsibility and glory to Solomon whose very name means peace. Thus in observing the Feast of Tishri we



King Solomon's Temple—Beale
Photography by H. Armstrong Roberts, Philadelphia, Pennsylvania

reaffirm our dedication to human concord and the brotherhood of all men in a world of peace. As individuals and as Brothers in the Rite we resolve to build, as Solomon did, through harmony and cooperation, ever seeking peace for all mankind.

The consecration of the Temple must also be observed at the Feast of Tishri, because it teaches the equality and unity of all members of the Rite. The people of Israel, unified under Solomon, were equal in their devotion to the

Lord and equal in their sovereignty to all other nations. In the Feast of Tishri, all Perfect Elus and those of higher degrees can join at the banquet table and share the bond of fraternal unity.

Yet another reason to keep the Feast of Tishri is that such observance fosters the warm spirit of fraternal fellowship so vital to our Rite. We meet at a common table, express our mutual esteem and so promote that essential bond of cordiality and respect which lightens and shares the weight of our Masonic endeavors. Such social amenities open us to each other in an atmosphere elevated beyond the sphere of normal, day-to-day communication. Within the context of the Feast of Tishri we realize more deeply than ever before the value of our fellow man, without which the individual is lost in a self-imposed prison of human isolation.

Lastly, the law, legendry, peace, equality, unity and fellowship of the Feast of Tishri combine to make this the Masonic feast of feasts. At the Refection Table all men—Jew, Christian, Muslim, Buddhist and others—join in a common voice of thanksgiving to God. The Feast of Tishri is a Masonic feast of thanksgiving where every man can share his gratitude and express his sincere thanks to Him who made all things. The Deity has given us life, the strength to live it fully, and the joy of sharing the beauty and goodness of His creation with our fellow man. Most of all, He has given us freedom. The Feast of Tishri celebrates this freedom the Israelites won with the guidance of providence, despite the shackles of Egypt and the armies of the Philistines.

This ancient victory celebrated in the dedication of Solomon's Temple is kept forever fresh through our keeping of the Feast of Tishri. It promises to all men that the burdens of tyranny are temporary, that the darkness will yield to light, that knowledge will conquer ignorance, and that the Creator intended men to be free. The message of Tishri comes to us strongly and clearly from across the ages because it has been so preserved in the symbolism and allegory of the Scottish Rite. Through our observance of this great feast of thanksgiving we, as heirs of Solomon, perpetuate his magnificent Temple of freedom in our lives, our communities, our Country and, most of all, in our beloved Rite.

Conducting the Feast

Part One

The celebration of the Feast of Tishri will be observed by the Lodges of Perfection on the 15th day of the Hebrew month of Tishri. It will be divided into two parts: the conduct of the Lodge, with a following feast of celebration and its appropriate ceremonies.

Except for the "Toasts of Obligation" given during the feast, the following suggestions for planning and sharing the feast are not sacramental. They may be varied as fits the needs of the individual Lodge of Perfection. A proper flexibility of the celebration allows the maximum benefit for the Brethren while sustaining the core of tradition and form inherent in the observation of this great Masonic feast day. As a pattern which has proved its worth, the following guide holds great value for the Lodges of Perfection and for our entire Scottish Rite of Freemasonry.

I

According to its established custom, the Fraternity of Perfect Elus will meet in its usual place of assembly. Then the Officers or Brethren so designated will "Open" the Lodge in full or short form. If possible, the full form should be used. Often a large number of Valleys in the Mother Jurisdiction confer the degrees at Reunions or Convocations. Time seldom permits the full form of the "Opening" and "Closing" ceremonies of the Lodge of Perfection, and many Brethren have never heard the inspired lessons and eloquent words of these sections.

II

After the Lodge has been "opened," the Venerable Master, the Secretary or some other Brother who has been selected for the honor will read the message of your Sovereign Grand Commander stated previously, "Why the Feast of Tishri." (Page 48.)

III

Following the reading of the Grand Commander's Message, a Brother respected for his eloquence and clarity will read aloud the Obligation of the Fourteenth Degree of the Scottish Rite so that all the Brethren can hear and respond again to the responsibilities they have gladly accepted as Brethren of the Mystic Tie.

IV

The Brethren will then join in prayer requesting guid-

ance and inspiration befitting this great feast day. The following prayer would be appropriate:

"Sovereign Author of the Universe, we pay unto you the sincere homage of our fervent gratitude for all the blessings which Thy infinite goodness has bestowed upon us. We beseech Thee to purify our hearts in the sacred fire of Thy love, and to guide and direct us in the ways of virtue. Let Peace and Charity form the chain of our union; cause us in this Lodge faintly to imitate the condition of the Elect in Thy Holy and Spiritual Kingdom; enable us in all things to discern and adopt the good and reject the evil; let not pretended zeal and devotion deceive us, nor let us deceive ourselves as to our weaknesses and errors; aid us in advancing the purposes and attaining the objects of the true and genuine Masonry; and thus enable us to serve our fellows and assist in carrying forward Thy great designs. So mote it be. Amen."

V

The Lodge will then be "closed" in full or short form.

VI

After the Lodge of Perfection has been officially "closed," the Brethren will join their guests at the banquet hall and enjoy the feast.

Part Two

The essential element in any Masonic refection is fellowship, not food. Therefore the table set to celebrate

the Feast of Tishri may be as simple or as splendidly laden as the good judgment of the Brethren decides. Whether a simple fraternal breaking of bread or the sharing of a sumptuous banquet, the dinner will be cause of rejoicing because it recalls to us the great day when Solomon's Temple was dedicated and the Rite began its illustrious history.

I

The only absolutely required elements of the celebration of the Feast of Tishri are the "Toasts of Obligation." The ritual of the degrees of the Lodge of Perfection states they are "sacramental and can never be omitted." Traditional in wording and sequence, these toasts must be given in order and with great dignity. "All the Toasts of Obligation are drunk standing." The table for the refection of the Lodge, as prescribed in the ritual, should have a traditional form, either horseshoe, cross or rectangle. Officers, similarly, will assume table positions assigned to them in the ritual.

The "Toasts of Obligation" are set forth on page 6.

II

A very desirable aspect of the Feast of Tishri is the inclusion of various special features between the Toasts of Obligation. Appropriate vocal or musical selections can add much to the atmosphere of the occasion. Also, a short theatrical presentation or scenic representation of a Masonic or patriotic nature can provide a dramatic accent. A short inspirational address by a selected

speaker will give fresh perspectives to the feast day. Ideally, a combination of these or other elements the individual Brethren of the Lodge of Perfection devise can make the celebration of the Feast of Tishri the most memorable Masonic event of the year.

Joy and celebration are the keynotes of this feast. Everything must be aimed at sustaining this spirit; therefore, the program must never be long or tiresome. Performers and speakers should be chosen as much for their brevity as for their musical, dramatic or rhetorical excellence. Very definite and short time limits especially must be applied to all participants, and to those who respond to toasts, *if* such responses are permitted at all.

The overall planning and conduct of the festival of Tishri are left to the discretion of the individual Lodges of Perfection and their Brethren. The above outline offers suggestions that have proved appropriate over the years in attracting new members to the Rite and in encouraging greater participation among present members. The details of each celebration of the Feast of Tishri are left to the good taste and skill of the Brethren in charge of the festivities.

The Mystic Bond

"Of a truth, men are mystically united: a mystic bond of brotherhood makes all men one." These words of Thomas Carlyle express the essence of the Scottish Rite. In celebrating the Feast of Tishri we rejoice in this bond and

share it across the festive ritual table. It is a time of joy, love, peace and fellowship. It is the most Masonic of feasts and should be celebrated among all Brethren of the Rite with a deep sense of gratitude for all The Great Architect of the Universe has given to us. This day of Masonic thanksgiving originated in the dedication of Solomon's Temple, but in continuing this celebration of the Feast of Tishri our beloved Rite of Freemasonry builds another and greater Temple among men and nations—the Temple of Universal and Eternal Brotherhood.

The Feast of Tishri: Symbol, Significance, Law

Friedrich von Schiller, the great German poet and dramatist, observed that "a deep meaning often lies in old customs." Many will observe the holly of Christmas, the candles of Hanukkah, the painted eggs of Easter, the fire-crackers of the Fourth of July and the stuffed turkey of Thanksgiving. The more thoughtful will see beyond these festive surfaces to the fundamental themes inherent in each observance. The treasured hope of Christmas, the determined courage of Hanukkah, the confirmed faith of Easter, the true patriotism of the Fourth of July and the national gratitude of Thanksgiving—each human emotion and aspiration symbolized in these occasions is part of nature, an element in the eternal plan of The Grand Architect of the Universe. Together they present a pattern of life. They outline man's place in existence and the role he is to play in the drama of creation.

While observing all the above feasts and more, the Scottish Rite Freemason pays special reverence to another day, long recognized in Masonic tradition and law—the Feast

of Tishri. This day, above all others, speaks to the heart of every Mason and symbolizes the ancient origin and continuing truth of our Rite. Surviving records indicate that the Brethren have always celebrated the Feast of Tishri with proper ceremonies. The custom did not take on the force of law, however, until 1866 when the *Statutes* of The Supreme Council selected the 15th day of the Hebrew month of Tishri as the official feast day of the Lodges of Perfection and as "the day of the dedication of the first Temple," the Temple of Solomon.

In 1885, a Revising Committee made the feast "obligatory" and set its date as December 27, but in 1886, Grand Commander Pike in his eloquent *Allocution* spoke directly to the issue and revealed that all sound evidence points to an earlier date for the feast. He declared that "The 15th day of Tisri [Tishri], which generally begins in September, should be the Feast Day of the Perfect Elus."

The Supreme Council immediately accepted this position and fixed the feast day of the Lodges of Perfection as "the 15th day of the Hebrew month of Tishri, the day of the dedication of the first Temple." The laws of 1905 and later *Statutes* tacitly accepted this date and the Brethren gathered each fall to share in a fraternal reflection in celebration of that first Temple and its significance throughout Masonic history and ritual.

No feast day in the Scottish Rite of Freemasonry has ever had or ever will have greater significance than the Feast of Tishri. It is the symbolic cornerstone of our Rite. It forms the central theme of most of our degrees. It is the feast of feasts in Freemasonry. To understand the Feast of Tishri and its symbolic significance to the Scottish Rite,

past and present, is to touch the "deep meaning," the very heart and soul of our Fraternity.

A Temple of Spirit and Stone

The first Feast of Tishri was the culmination of one of the greatest architectural achievements man ever conceived or God inspired. It climaxed many long years of hard labor and was the fulfillment of the Lord's direct command given to King David, the "Warrior King" of Israel. By the tenth century before Christ, David had subdued his people's enemies. His hand held victory, but he had won triumph with the sword. The Lord God of Israel said to him:

"Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name."

So it came to Solomon, whose name means peace, to build the first Hebrew Temple in Jerusalem. What a responsibility for so young a man! He ascended to the throne about 977 B.C. To him was given this great task: to sustain a nation based on peace and to build a temple founded on love. With his own hands he laid the cor-

nerstone. Following the visions which the Temple's true builder, The Great Architect of the Universe, gave him, he sketched its symbolic dimensions and planned its impressive decorations. He set its famous pillars, Jachin and Boaz, as magnificent independent columns at the Temple's entrance, and he saw to it that the interior was heavily overlaid with an abundance of glistening gold. Though modest in overall size, the Temple's massive substructure, formed about a mountain, lifted it high above all the surrounding buildings and temples making it the focal point of ancient Jerusalem and a wonder to all who viewed it from a distance or close at hand.

The Liturgy of the Fourteenth Degree says that "the Temple . . . [was] completed in the year 3,000, six years six months and ten days after King Solomon had laid the first stone." Using the modern calendar, the date would be about 966 B.C., but the Temple stood empty for nearly a whole year because it was the will of God that the dedication take place during the month of Abraham's birth. In this way the Temple's dedication would be a double thanksgiving, a tribute to Abraham who guided the Hebrews, a people oppressed and at war, and a tribute to Solomon who brought Israel to nationhood and peace with prosperity. His wisdom, brotherhood and love made Solomon famous throughout the ancient world, and in this first Temple these ideals were realized in living rock, fine timber and precious gold.

Temple and faith became one. The Lord's will was made manifest to the physical eyes of man. Today, we as Scottish Rite Freemasons need only recall this great Temple of Solomon to realize that the Almighty will never forsake men of good will, and that we, too, can build mighty temples of spirit and stone to the Lord.

The Temple's Mystic Communication

In many ways the dedication of the Temple of Solomon is a celebration of freedom. It marks the birth of Abraham whose spirit of independence sustained the tribes of Israel during their generations of bondage and suffering. King Solomon's dedication of the Temple is also the final step in the formation of Israel for the first time as a sovereign entity, a secure and prosperous nation at peace among nations. Appropriately, the dedication coincided with the first day of the Feast of Tabernacles, a "most holy and solemn Feast," Josephus the ancient historian tells us, kept by the Hebrews beginning on the 15th day of the month of Tishri.

This great feast remembered the Exodus from Egypt, the land of slavery. It recalled the sojourn in the wilderness when the fleeing people lived in makeshift tents. It commemorated the generations of wandering and struggle. It celebrated the freedom of the Promised Land. The people would go to the fields, erect tents as their ancestors had, and then decorate the tents with the fruits of autumn's harvest. Philo of Alexandria said of the custom, "after receiving the perfection of all the fruits of the year, it is becoming to give thanks to the Being that made them perfect."

On that most memorable of days when the Temple was dedicated, what must have been the joy of the children of Israel as they gathered in Jerusalem! Solomon had called them from every part of the land. The Temple had been decorated in keeping with the solemnity of the occasion. Great numbers of musicians and singers sang of God's glory and mercy. White-robed priests formed a grand pro-

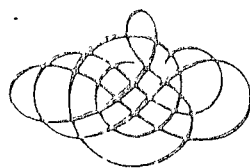
cession. They bore on their shoulders the Ark of the Covenant, the Holy of Holies, the symbol of God's providence and Israel's salvation.

With utmost reverence, the Ark was placed in the Temple's most sacred quarter, the Cubical Room. At last, in symbol and in fact, Israel was free. Coming as it did during the autumnal equinox, the dedication of King Solomon's Temple and the Feast of Tishri marked the rich material and spiritual harvest brought to the people of Israel and through extension, to all men who fulfill the will of God. Solomon knew, however, that there would be future trials, a winter of testing to follow this autumn of attainment. In order to assure that the lessons of this Feast of Tishri never be forgotten, Solomon chose 25 superior Elus (Brethren) and brought them to a secret vault where he conferred on them the fruits of his wisdom.

We in the Scottish Rite represent this transfer or conferral of hierarchic knowledge in the Degree of the Perfect Elu. Here each Brother is instructed on the construction of the perfect spiritual temple, an inner edifice of virtue and brotherhood that rivals the material splendor of the outward Temple. The Degree of Perfect Elu was conferred on these chosen brethren, and each shared in the wisdom of Solomon. Each pledged to live in peace and harmony with his fellow man. Each dedicated himself to be a temple builder within himself and among all men.

It is from that moment of mystic communication nearly 3,000 years ago that the Scottish Rite derives its original

impetus. Since then countless generations of Brethren in the Rite have kept alive the sacred spirit of freedom and its eternal lights of truth and knowledge. Dedicated to fight all tyranny and to preserve all virtue, Brothers have labored, as did the first builders of Solomon's Temple, to be worthy of the glory of Freemasonry. Our task began in the dim reaches of time, but our dedication today is as firm and our courage as strong as that of those heirs of Solomon in that magnificent Temple on that historic Feast of Tishri nearly three millenia ago. As Scottish Rite Freemasons, we are all heirs of Solomon. Let us remain worthy of this inheritance of freedom.



If I Were a Voice

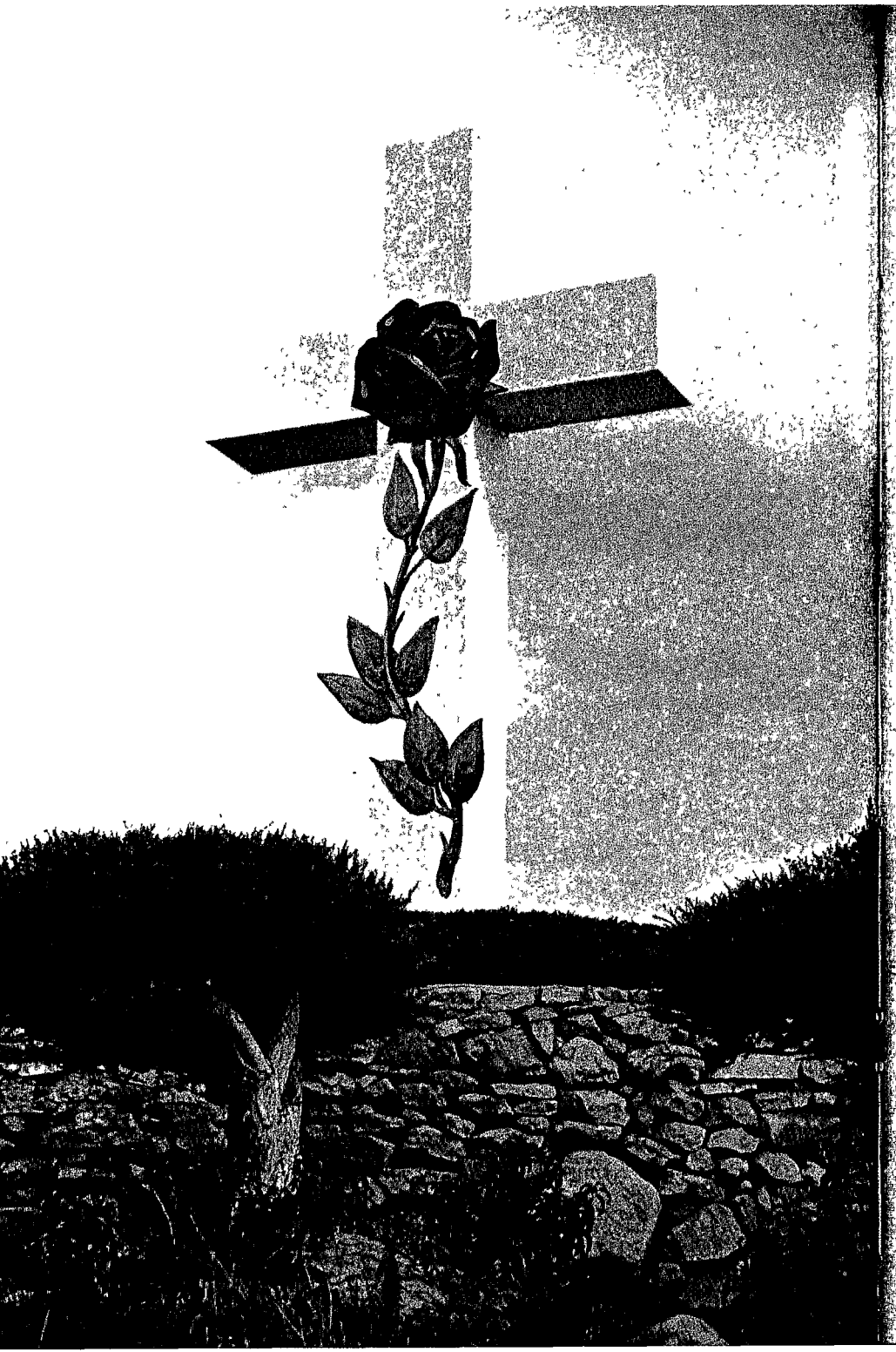
I.

*If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right—in blame of the wrong.*

II.

*If I were a voice, a consoling voice,
I'd fly on the wings of air,
The homes of Sorrow and Guilt I'd seek,
And calm and truthful words I'd speak
To save them from Despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sun-light, down
Into the hearts of suffering men,
And teach them to rejoice again.*

Charles Mackay



CHAPTER EIGHT

Maundy Thursday

An Overview of the Day

"A new commandment I give unto you, That ye love one another." [John 13: 34] These are the words of Jesus of Nazareth, words spoken as he broke bread with his Disciples. They are simple words. Yet they express the most sublime truth: all men are brothers. We share one origin and one common obligation. The Great Teacher in this one *mandatum novum*, New Commandment, summarized the highest wisdom of all ages. He knew his time was near, that in a few hours he would be betrayed, humiliated and crucified. Despite this knowledge, he loved and taught love as the *one absolute rule* that can measure life.

In commemoration of this truth and of its central relevance to the Scottish Rite, all Rose Croix Chapters observe Maundy Thursday (its name, a corruption of the

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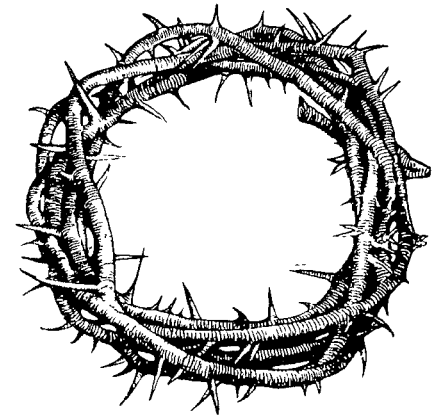
Latin word *mandatum*—commandment) on the middle day of Holy Week. It has been called, variously, "Holy Thursday," "The Day of the Supper of the Lord," "The Day of Mysteries." Traditionally, the Christian world fixes it using the date of Easter Sunday, which is the first Sunday after the full moon which happens on or after March 21, the vernal equinox. Also traditionally, Freemasonry has remembered this special day, and Brethren have gathered throughout the world to reaffirm their faith in the universal fraternity of mankind. The first written record of such observance is a ritual of the Eighteenth Degree Charles de Ladebat prepared and published in 1856 in New Orleans. The *Code of Statutes* adopted in 1866 lists Maundy Thursday as a feast day, and as of 1878, the *Statutes* indicated its observance as obligatory. So it has remained ever since in the Mother Jurisdiction. So it may ever remain.

The words of Maundy Thursday speak to the hearts and minds of all men. But words alone do not suffice. The Great Master matched his words to acts. He knelt before each of his Disciples and washed the feet of each as an act of total humility and love. In this symbolic act of self-sacrifice and service, the message took on practical form. The truth was given substance. Intention without action is of little use.

On Maundy Thursday, Jesus spoke the truth and lived its words. So we of the Scottish Rite in observing Maundy Thursday honor its message and recommit ourselves to its fulfillment. Fraternally, we love one another, and we extend that New Commandment the Great Master gave to all mankind, everywhere, at all times. This is the meaning of Maundy Thursday. This is the message of Masonry.

Tenebrae

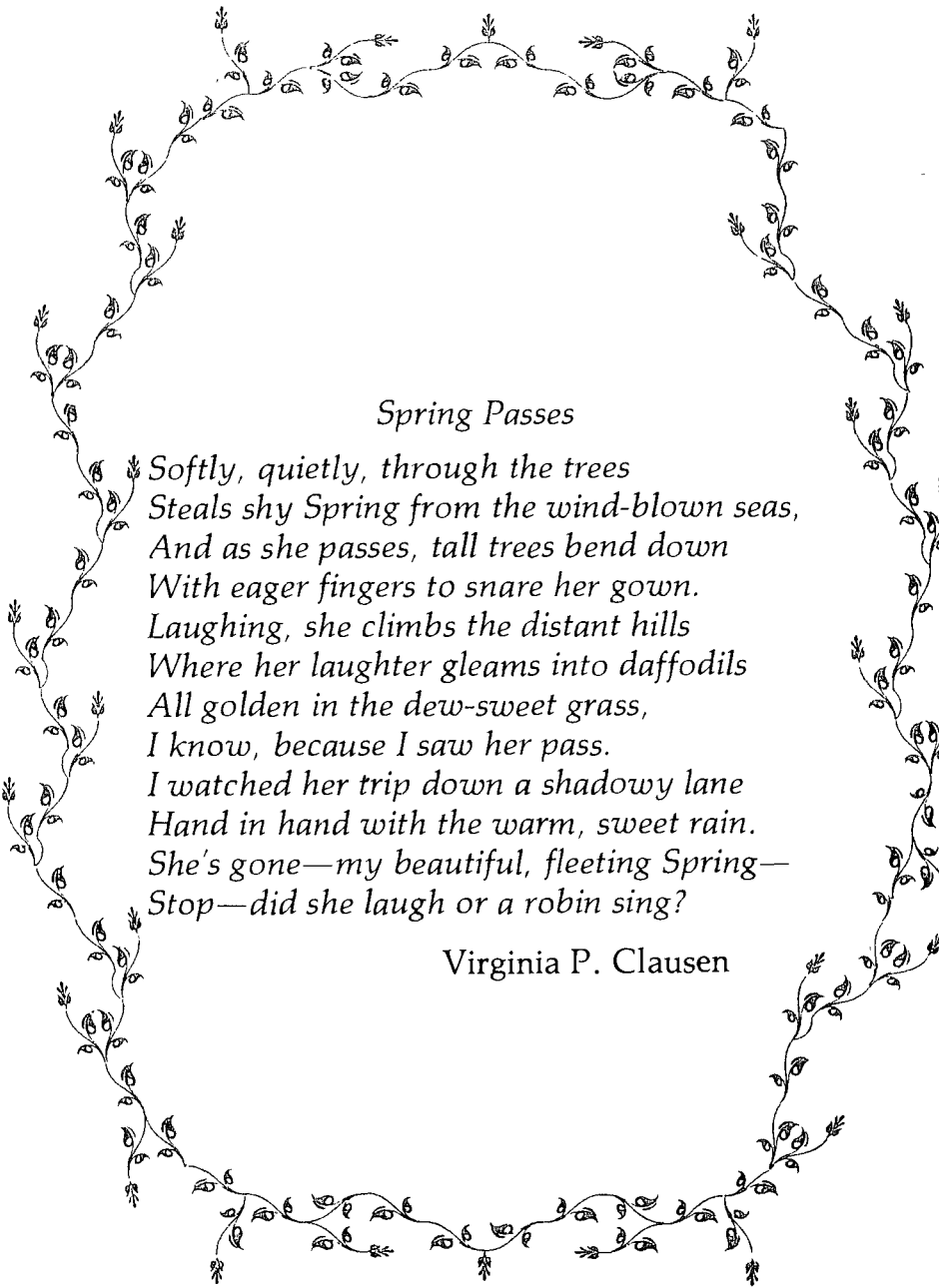
Light-dark. Good-evil. Life-death. Hope-fear. These are the polar opposites of life. They represent the ends of the spectrum of existence. In their dynamic juxtaposition, their eternal combat, we can see life as a creative, developing force. "More light!" These,



the last words of the great poet Goethe, represent the philosophy of Scottish Rite Freemasonry. We seek more light. Even when faced with the darkest of times, with apparent death itself, we know that light and life will triumph, that the myriad demons of ignorance, prejudice and hatred cannot overcome the forces of knowledge, fraternity and love. The dawn will come. "That was the true Light, which lighteth every man that cometh into the world." [John 1: 9] It will never go out.

These are the concepts represented in our ancient ritual of *Tenebrae*, the "Extinguishing of Lights." One by one, we see the candles quenched. Bit by bit, the darkness gathers. Evil strengthens. The forces of chaos come together. Despair looms and seems to triumph as the last light disappears. We are cast into utter darkness. There seems no hope, no salvation, no rekindling of life possible.

Then, miraculously, the splinter of light shatters the darkness. It flickers. It seems to vanish. Then it glows with a renewed brilliance, all the brighter it seems for shedding its beams in total darkness. Feeding upon hope and courage and compassion, it flares forth rekindling the candles



Spring Passes

*Softly, quietly, through the trees
Steals shy Spring from the wind-blown seas,
And as she passes, tall trees bend down
With eager fingers to snare her gown.
Laughing, she climbs the distant hills
Where her laughter gleams into daffodils
All golden in the dew-sweet grass,
I know, because I saw her pass.
I watched her trip down a shadowy lane
Hand in hand with the warm, sweet rain.
She's gone—my beautiful, fleeting Spring—
Stop—did she laugh or a robin sing?*

Virginia P. Clausen

that had been extinguished. Our lives reflect this light and we kindle within ourselves renewed confidence and joy.

So the symbolic meaning of *Tenebrae* brings the Craft's Light to all Masons. A candle of understanding in our hearts mimics the altar's flames and lifts us to new heights of Masonic aspiration. Then we, having inward lamps, pass these on to others, opening their eyes to the brilliance of Freemasonry. *Tenebrae* asserts in candle, wax and flame the simple truth that faith, hope and charity will never die. Darkness must yield to light. Tyranny will fall to freedom. Order and truth will ever conquer chaos and confusion.

Passover

Through ritual we define ourselves. We join, in a means deeper than words, in a shared tradition. Whether we are in a ritual or only observing it we act our beliefs, and in so doing we become what we believe. This is true of the Jewish Passover, a covenant meal whereby a people created itself and continues to define itself. The ritual's roast lamb, bitter herbs and unleavened bread commemorate the Exodus from Egypt. Moses forewarned to let the Hebrew people go. The Pharaoh of Egypt endured nine plagues that devastated the land, yet he was stubborn. He denied Israel's cry for freedom. Then came the tenth plague.

The Angel of the Lord struck down the firstborn of every Egyptian family, including that of the Pharaoh himself, but the Angel "passed over" the homes of the children of Moses. They had placed a ritual lamb's blood on the doorposts and lintels of their homes as a token of their

fidelity to Jehovah. Crushed, Pharaoh gave orders for the Hebrews to leave—and quickly. They did, pausing only long enough to eat hurriedly the hasty ritual meal they had prepared.

Through the timeless prism of history and myth, the Passover ritual gives perspective to current situations. The people of Israel recall in it the bondage of Egypt, the flight to the Promised Land and their unending battle to secure freedom. In the Passover, we see a reaffirmation of the

Israelites Passing Over the Red Sea—Fugel
Photography by H. Armstrong Roberts, Philadelphia, Pennsylvania



covenant between God and man, a reinstatement of the principle that all men must be free and that they will have divine sustenance in this effort.

The Passover is a religious celebration, the “feast of *all* feasts,” for Jewish society. It is also a symbolic statement for all mankind. In the Passover ritual we see hope rewarded, persecution overcome, hardship endured and freedom won. Physical and spiritual liberty are victorious. Tyranny is overthrown. With God’s help and with unfailing faith in this divine guidance, all men can look to the shining light on the mountains of human dignity and freedom. The Passover promises escape from the land of darkness and bondage—no matter what the clime or time—to all men. It is this essential theme that binds the Scottish Rite of Freemasonry so closely to this greatest of Jewish feasts, the Passover.

Jamshedji Nauroz

The Scottish Rite of Freemasonry takes proper pride in tracing its origins back to the Medieval Ages, and into antiquity. The ancient wisdom of Pythagoras is as relevant as the mysteries of Dionysus and the annals of King Solomon. In fact, the taproot of the Craft goes deeper still to the very oldest of cultures and religions—Parseeism, or the Fire Worship of Persia and India.

It is no mere coincidence that the Parsee festival named Jamshedji Nauroz occurs on the 21st day of March, the vernal equinox. King Jamshedji, the second monarch of

the old Peshdadian Dynasty which lasted 700 years, introduced the solar calendar to his people and declared the first day of the vernal equinox a festival bearing his name. This decision corresponded with a Persian tradition that the world was created at the vernal equinox, the world's original creation being echoed in the annual rebirth of life as spring sets in. The seasonal change from dormancy to growth reflects a deeper philosophical principle which suggests that these ceremonies and discoveries of Jamshedji Nauroz had a Masonic derivation.

The religious basis of Parsee Fire Worship is Zoroastrian dogma. Zoroastrianism rests on an absolute distinction between light and dark, good and evil, truth and falsehood. There is no moral or metaphysical relativism to blur the edges of moral categories. The believer is taught to distinguish clearly between right and wrong, embracing the first and abhorring the last. He is enjoined to seek Light and to shun darkness, ever to nurture in himself the spiritual and beneficial while shedding gross material interests and desires.

The feast of Jamshedji Nauroz, taking place at the vernal equinox and placing such stress on a dualistic interpretation of life, is definitely Masonic in character. Its philosophy complements the ideals of the Craft and reveals how fundamental and timeless the principles of Freemasonry are to all humanity.



Courtesy of Trans National Travel, Boston, Massachusetts

Conclusion

Christian, Jew, Parsee—each keeps the festival of the vernal equinox in his own manner whether it is the observance of Holy Thursday, the Passover, or Jamshedji Nauroz. Each event—appropriate to its special significance—is combined in the Mystic Banquet which the Brethren of the Scottish Rite celebrate on Maundy Thursday. Here the Rite commemorates the dignity and divine origin of man. It sees the essential truth which structures each ritual. In the diversity of image, place and detail that each observance affords, the Rite brings into clear focus the elemental lesson of rebirth, freedom and fraternity.

The Parsee Jamshedji Nauroz teaches us ever to value truth and virtue. The Jewish Passover underlines the alliance between man and God, a covenant built on freedom and dedicated to liberating man from all domination whatever its form may be. The Christian Holy Thursday brings us the absolute, New Commandment: "love one another." The Scottish Rite observance of Maundy Thursday is like a mighty river into which many streams feed. It combines the strengths of each tributary making the confluence into one clear channel of faith and action. Refined from age to age and country to country, the one Masonic message comes to us in the Craft and Nature herself so underlines.

Each observance is at or near March 21, the vernal equinox. As the earth brings forth life, these special days point to man's spiritual rebirth. Each promises that the Mystic Quest for the Lost Word will meet with success. Man will find a reality that is seen with more than eyes. In

the midst of life's fleeting shadows, these rituals shed a bright light that reveals an abiding hope, a sustaining confidence in man's innate ability to be reborn.

Like nature in spring, we can shed the burdensome winter of selfish materialism and spiritual decay. We can bring forth new fruits of personal and communal accomplishment. Man is a part of nature and made with the same hand that brought light and shape to an earth which "was without form and void." [Genesis 1: 2] Both nature and man are images of God; both came from the divine plan of The Great Architect of the Universe. The Scottish Rite of Freemasonry has embodied this truth in Maundy Thursday, a ritual that fuses the great religions of man into a single unified statement of divine purpose and human capability. Let us join in this observance, a sublime celebration of light, freedom and Fraternity.

Extinguishing of the Lights

Follow the Rituals

Banquet and Mystic Banquet

The memorandum of Brother Samuel I. Jacobs', 33°, California Orient Coordinator for Ritual, and my related Decision will clarify this subject.

It is hard to conceive of any ritual more beautiful and inspiring or any ceremony in Masonry more soul-stirring and profound, than our Maundy Thursday Service, which includes the Tenebrae (Extinguishing the Lights) and the Feast of the Paschal Lamb, or as it is often called, The Mystic Banquet, or Feast Obligatory. To our Jewish Brethren it signifies the Feast of the Passover, which is an annual reminder of the priceless heritage of freedom and a call to struggle for it by eternal vigilance. To our Christian Brethren it signifies the Last Supper Jesus and His Disciples attended to celebrate this ancient festival, after which there followed His death and resurrection.

The Passover was a festival instituted to commemorate Jehovah's "passing over" the Israelite houses while "passing through" those of the Egyptians in order to destroy them. In the early history of these celebrations a lamb without blemish was taken on the 10th and killed on the 14th day of the Hebrew month Abib, which occurred at the spring of the year. The blood of the lamb was to be sprinkled on the two side posts and the upper door post, and the flesh eaten with unleavened bread and bitter herbs before the morning. Jehovah, passing over the blood stained doors, slew the first born in the Egyptian houses not similarly protected. St. Paul likens the Paschal Feast to the resurrection of Christ, but no matter what the interpretation, in Masonry it has no creedal significance. To our Brethren of the Rose Croix it is known as the Mystic Banquet, and it is obligatory for every Knight Rose Croix, on Maundy Thursday, to break bread with a Brother and partake of a portion of roasted lamb. This beautiful Ceremony is but another

method of bringing to our minds those great moral truths with which we already have been indoctrinated. It is in that spirit that we assemble, as Masons and as Brethren, bound with solemn ties and no thought of any particular creed or religion.

Our Illustrious Sovereign Grand Commander, Henry C. Clausen, 33°, has commented to me that in at least one Valley in our Orient, where the members had gathered for dinner prior to the Ceremony of Extinguishing the Lights, reference to the Mystic Banquet was completely omitted and no reference was made at that time or afterward to the symbols. These symbols, which should be explained to the Knights attending the Ceremonies, are as follows:

1. *The Matzo*, or unleavened bread, also called bread of affliction. It is symbolic of the bread which the Hebrews made when they hastily left Egypt, because they did not have enough time to allow their dough to leaven. The Matzo is the most important symbol of the Passover.
2. *The Moror* or bitter herb (represented with a small slice of horseradish), symbolic of the hardships which the Israelites endured when they were slaves in Egypt.
3. *The Haroses*, a kind of paste of apples, nuts, and raisins, symbolic of the mortar the Israelites used when they were slaves in the construction for the Pharaoh of the treasure cities Pithom and Ramses.

4. *The Shank Bone*, a roasted bone symbolic of the Paschal Lamb that was sacrificed and eaten on eve of the Passover.
5. *The Hard Boiled Egg*, symbolic of life and the springtime when nature renews life.
6. *The Four Cups of Wine* (to be substituted with grape juice), commemorating the four promises made by God to Moses to redeem the Israelites and bring them out of bondage.

An explanation of these symbols of the Mystic Banquet gives the Ceremony much of its true meaning.

The distribution of this [memorandum] had my approval and the concurrence of the Committee on Rituals and Ceremonial Forms.

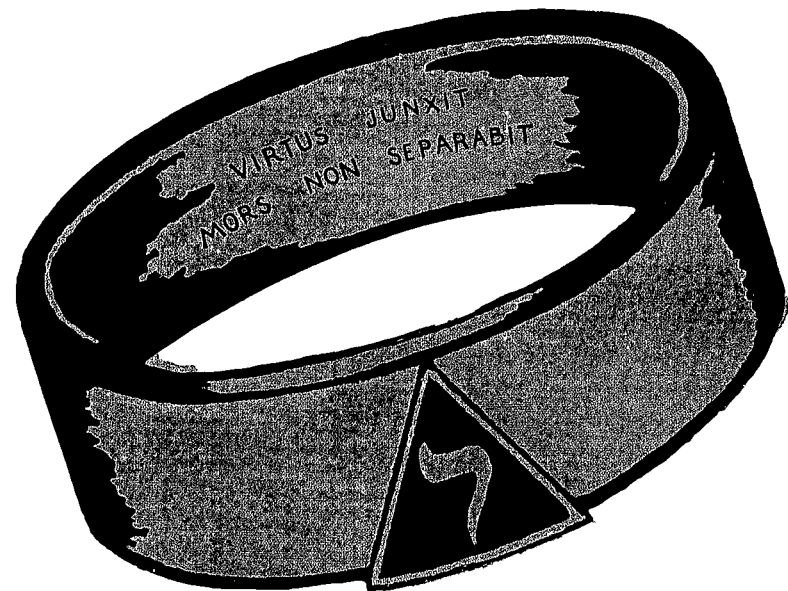
You are cautioned, however, that the preceeding explanation is not ritualistic and hence should not be included as such in any Ceremony; also, that it is not permissible to substitute an actual banquet for the Mystic Banquet. A dinner preceding the Ceremony is appropriate. See report of the Committee on Rituals and Ceremonial Forms, TRANSACTIONS 1947, page 294 in part reads as follows:

It is difficult for us to make a rule that should be followed in all the Bodies, because in some Valleys, members travel a long distance to attend the Services, and a dinner preceding the Maundy Thursday Service is found desirable. We think they should not, at this time, be forbidden. In the larger Valleys no problem arises because of the old custom of having a repast prior to the Service. But, we find that they do not distract seriously from the spirit and intention of the Maundy Thursday Service. We have no criticism to make of those Bodies which have a breakfast following the Easter Service, because it is a time of rejoicing and for an expansion of fraternal feeling and fellowship

Relighting the Lights

Follow our Rituals. Further, I authorized the initiation and form in the Pasadena Valley, resulting in increased attendance of members, wives and friends, outside the ritualistic portions. You might write the Secretary of that Valley for a copy of the Pasadena Valley Observance





CHAPTER NINE

Presentation of the Fourteenth Degree Ring

Instructions

The Scottish Rite of Freemasonry, with its honors and obligations, touches all aspects of a new candidate's life. It is important, therefore, that his family gain some sense of the candidate's new status upon his attaining the Fourteenth Degree. The Ring Ceremony with its color, warmth, and dignity are meant to impress the wives and ladies of the candidates and to make them feel a part of the Scottish Rite.

First, a formal letter, advising of the specific date, time, place and purpose of the Ring Ceremony should be sent to each candidate's wife or lady. She should be invited to attend the ceremony in order to create a sincere and cordial family environment. It should be noted that the ceremony is open to the public with guests and friends welcome.

The auditorium or Temple room should be prepared for the ceremony as in the *Sketch* on page 83.

In the center of the stage is a replica of a Fourteenth Degree Ring made of wood (in a local cabinet shop), approximately eight feet in diameter and about two feet front to back.

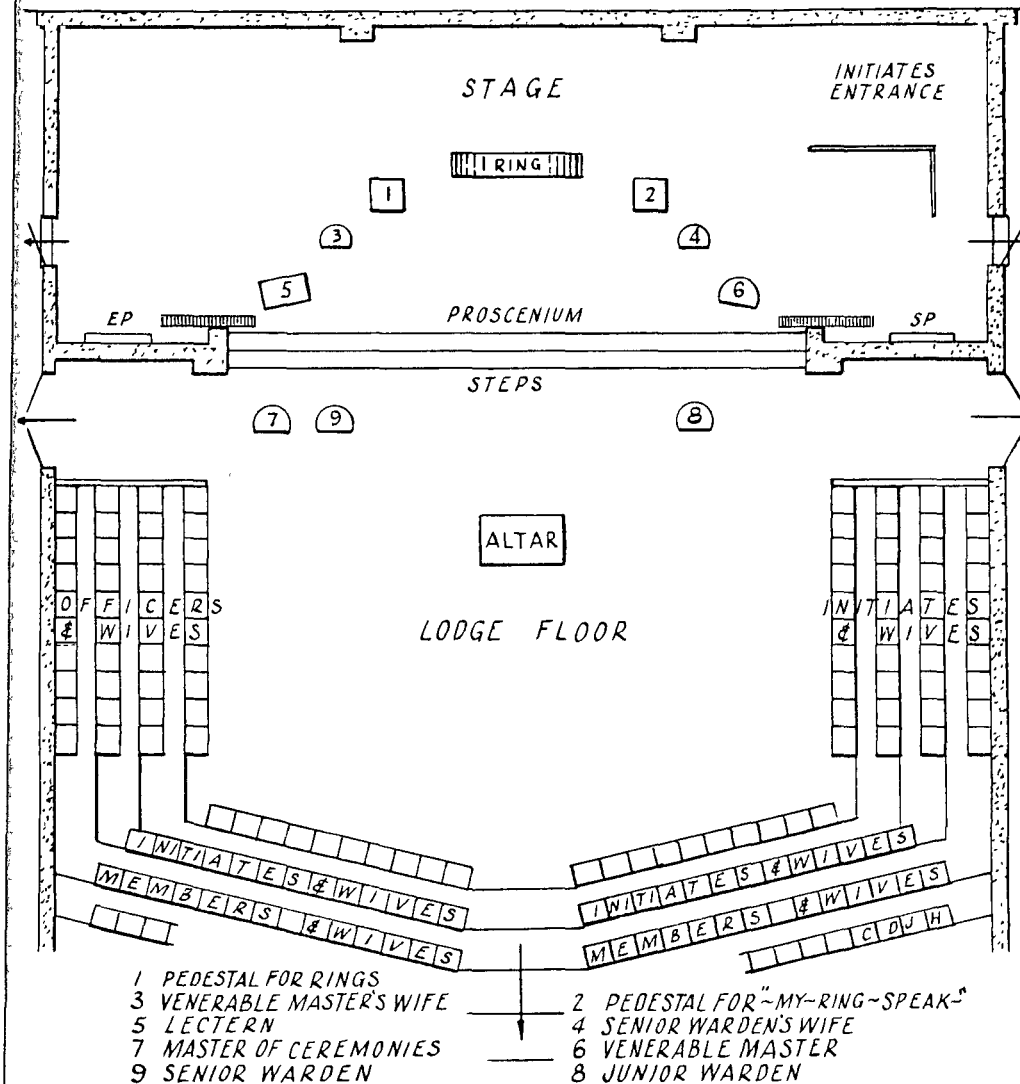
Before entering the auditorium, candidates receive a white carnation (pinned to the left lapel) and their ladies receive a corsage. Couples are lined up in alphabetical order. Upon entering, ushers seat them in a special section, close to the stage but to the side. Guests are seated in the main center section of the auditorium and behind the special candidates and ladies section if necessary.

When the curtain is opened, the stage shows the ring with two pedestals, one close to each side of the ring. The wife of the Venerable Master stands at the pedestal right of the ring (left of the audience); the wife of the Senior Warden is at the left of the ring (right of the audience). On the pedestal of the wife of the Venerable Master is a silver tray with the "rings" lined up in alphabetical order. On the pedestal of the wife of the Senior Warden is a silver tray with the Fourteenth Degree parchment scrolls rolled up to appear like diplomas tied with white ribbons and small bows. The Master of Ceremonies and the Junior Warden are seated at the front of the stage, and the Venerable Master is at his station.

After the reading of "If Your Scottish Rite Ring Could Speak" (page 19) and at the words of the Venerable Master, the ushers will conduct the candidates and their ladies from the Lodge room or auditorium to the rear of the stage in the East. An usher will stay with the candidates to assure that they remain in alphabetical order awaiting their entry through the ring.

When the Venerable Master calls the name of the first couple, they walk from the rear of the stage through the ring. As they step through the ring, the wife of the

RING CEREMONY



Venerable Master gives the candidate's ring to his wife or lady who then places it on the appropriate finger and gives the candidate a kiss. The wife of the Senior Warden then hands the candidate his scroll. At this point, the Master of Ceremonies, seated at the foot of the stage, rises, walks up to the couple, steps between them and escorts them to their seats.

The procedure is then repeated with the second couple, but after the scroll is presented, this time the Junior Warden steps to the stage and escorts the couple to their seats. By then, the Master of Ceremonies has resumed his seat and the sequence of name, ring, scroll, seating, is repeated with him as the escort of the third couple. The Junior Warden escorts the fourth couple and so forth.

These steps are repeated until all couples have walked through the ring and been seated. Upon the conclusion of the last Ring presentation, all candidates, their wives and ladies, rise, face the East and receive the greetings of the Chairman of the Inspector General's Advisory Conference.

Given the appropriate desires of the Brethren, the Fourteenth Degree Ring Ceremony may be altered in regard to music, flowers and subsequent entertainment, but usually a photograph is taken as each couple passes through the ring, a copy being given to each candidate.

Whatever the exact details of the Fourteenth Degree Ring Ceremony, it should be conducted with a sense of celebration and accomplishment appropriate to this happy and significant step in the Scottish Rite Mason's career in Freemasonry.

Program

Appropriate music.

Entrance of officers and their ladies who will participate in the Ring Ceremony.

Invocation.

Presentation of the flag and Pledge of Allegiance.

Welcome of the Venerable Master.

Reading of "If Your Scottish Rite Ring Could Speak."

Ushers escort candidates and their ladies to the rear of the stage in the East.

Presentation of rings and scrolls.

Remarks of the Chairman of the Inspector General's or Deputy's Advisory Conference.*

Response from the candidates.

Response from the ladies of the candidates.

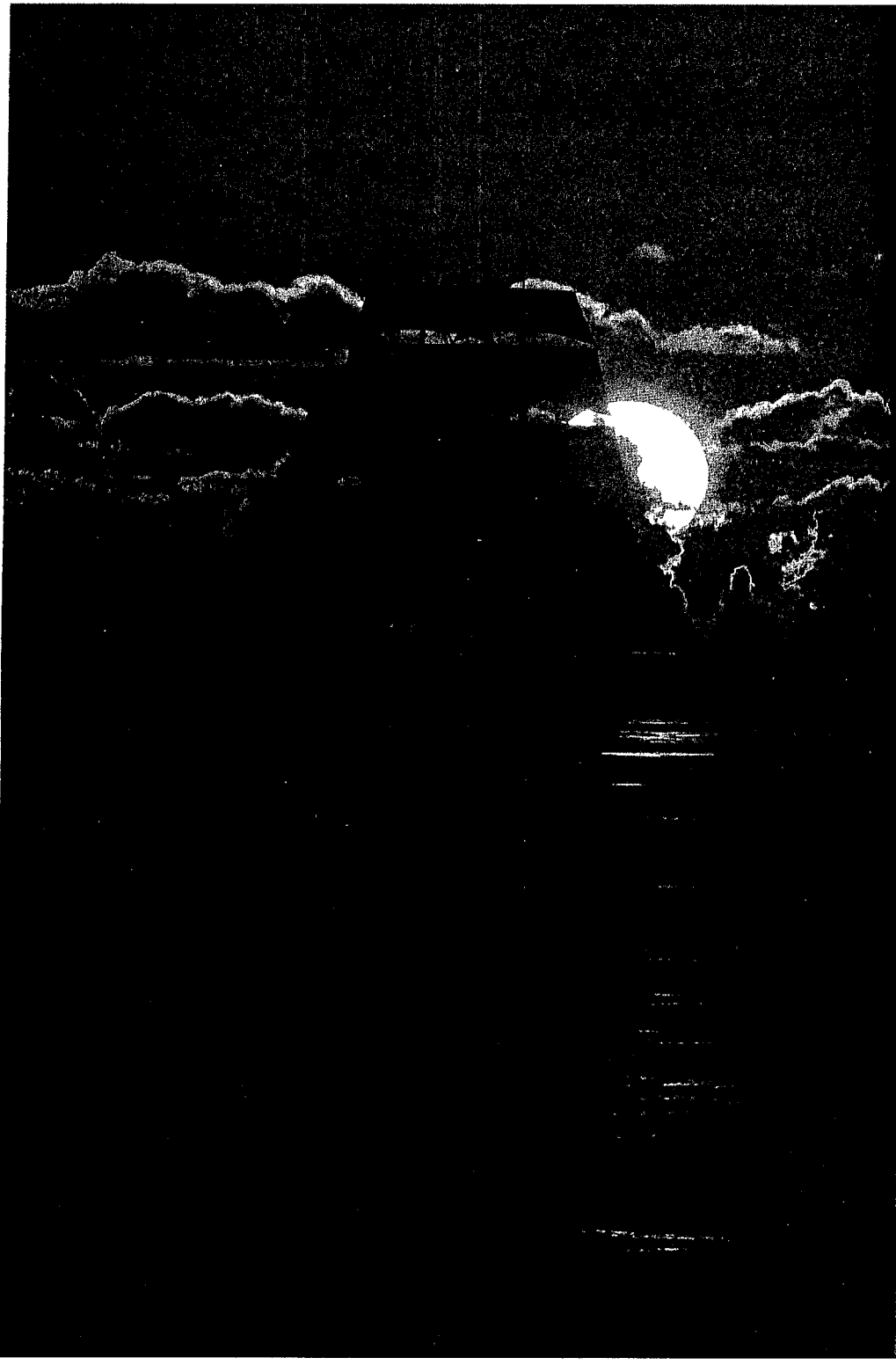
Remarks of the Sovereign Grand Inspector General or Deputy.*

Short entertainment.

Closing remarks of the Venerable Master.

Refreshments at the banquet room.

*In the absence of the Sovereign Grand Inspector General or Deputy, the Chairman of the Advisory Conference will make remarks at the specified part of the program. Also, in this case, the Venerable Master will assume the part of the program designated for the Chairman.



CHAPTER TEN

Ceremony of Joint Installation

Lodge of Perfection
Chapter of Rose Croix
Council of Kadosh
Consistory

Foreword

In the past the annual Installations of Officers of the respective Bodies have been conducted at different times and in Closed sessions. The following is a form of ritual for Joint Installations that also may be Open, combining the installations of all four Bodies into a single ceremony and opening the ceremonial to the ladies and friends of the Officers and Brethren.

Authorization will be required from the Sovereign Grand Inspector General or Deputy. Section 13, Article XV of The Supreme Council STATUTES was amended at the 1969 Session to read as follows:

Photography by H. Armstrong Roberts,
Philadelphia, Pennsylvania

Officers may be installed at the same meeting at which they are elected or appointed, or at any time within thirty days thereafter. After such time the installation can be had only by dispensation from the Sovereign Grand Inspector General or the Deputy of The Supreme Council. The installation ceremony may, in addition be performed either at a joint MEETING or a joint and open meeting OF SCOTTISH RITE MEMBERS, THEIR FAMILIES OR FRIENDS, with approval of the Sovereign Grand Inspector General or Deputy of The Supreme Council. Until the new officers are duly installed the old officers hold over. Elective officers must be installed in person. Appointive officers may be installed by proxy. [Emphasis added.]

The form for the Joint Ceremonies has been prepared in part from the Installation Services of the respective Bodies heretofore prescribed, and as adopted for some tentative joint rituals. We are indebted to Ill.° Ellsworth Meyer, 33°, of the Los Angeles Valley for combining these with his and the language of Grand Commander Albert Pike from *Morals and Dogma*. The pertinent features of each Body have been preserved and incorporated. Deletions have been made to conserve time during the Ceremonial of Installations, it being estimated that the following may be performed in less than 30 minutes.

Experience has shown that this Joint and Open Ceremony lends itself to large and enthusiastic attendance. It is a splendid way in which to present our new Officers and to project a favorable public image of the activities of our Scottish Rite.

Henry C. Clausen, 33°
Sovereign Grand Commander

Joint Installation Ceremony

[The Officers of the four Bodies, elective and appointive, will assemble in the lounge, where a Brother will form them into a column of twos. The Venerable Master and Wise Master, followed by the Commander and Master of Kadosh will head the column. The Installing Officer will also be there.]

Five chairs will be across the stage and three chairs, two on one side and one on the other, will be at forty-five degree angles to the line of five chairs.

The retiring Venerable Master, Master of Ceremonies and an Acting Chaplain will take their places. They will use the three chairs on the angles, leaving the line of five chairs for the Installing Officer and four Masters-elect.]

VENERABLE
MASTER

[A few words of welcome.] Brother Master of Ceremonies, [Master of Ceremonies rises.] you will please retire and escort the Installing Officer and Masters-elect to seats on the rostrum.

[Master of Ceremonies retires, Organist plays "Triumphal March" from *Aida*.]

Installing Officer on the left, Master of Ceremonies on the right, followed by the four Masters-elect enter and go to seats on the rostrum. Installing Officer seats them, (gavels*) he and the Master of Ceremonies remain standing.]

INSTALLING
OFFICER

Brother Master of Ceremonies, you will please retire and escort the Officers, elective and appointive to seats in the sanctuary.

[Master of Ceremonies retires, Organist plays "The War March of the Priests" until all reach the seats reserved for them and remain standing.]

The first lesson we were taught on our first admission into a Lodge of Free and Accepted Masons was that we should never enter upon any great or important undertaking without first invoking the blessing of God. Let us, therefore, join with our Chaplain in an address to the Throne of Grace. [Gavels ***]

CHAPLAIN

Prayer.

Pledge of Allegiance.

INSTALLING
OFFICER

[Gavels.*] Brother Master of Ceremonies, [Master of Ceremonies rises] you will please present in front of our altar the Venerable Master-elect, the Wise Master-elect, the Commander-elect and the Master of Kadosh-elect. [Master of Ceremonies will go to the Venerable Master-elect, bow slightly and conduct him to the altar slightly to the side of the center]

MASTER OF
CEREMONIES

Illustrious Sir, I present to you for installation Brother _____, who has been duly elected to serve _____ Lodge of Perfection as Venerable Master. [Master of Ceremonies will then present in turn and a similar manner each of the other three Masters-elect.]

INSTALLING
OFFICER

Illustrious Brother _____, your Brethren have seen fit to elect you to be the Venerable Master of _____ Lodge of Perfection. Before your investiture, it is necessary that you should signify your assent to certain charges and regulations which define the duty of a Master of a Lodge of Perfection. Listen, therefore, and when you have heard all, please respond.

You agree to respect and obey the authorities of the Ancient and Accepted Scottish Rite of Freemasonry, supreme and subordinate, according to their stations; to uphold the dignity and honor of the Rite and strictly to conform to all the edicts of The Supreme Council.

You agree that an avowed atheist cannot lawfully be made a Mason and that any higher Body which receives him is necessarily not Masonic.

You agree that every Mason should pursue some reputable occupation; should live decorously and decently and should act with honor, fidelity and generosity towards all men.

You agree to be cautious to admit none but good men into your Lodge, to receive

no one who does not do his duty as a Blue Lodge Mason or is not of good character, intelligent and respectable.

You agree to be the advocate and supporter of good government, to submit peaceably to the will of the majority, when constitutionally and legally expressed; to pay proper respect to the constituted authorities of your Country and endeavor to be of service to it and the society in which you live.

You promise to be impartial and upright in your seat as Master, to be modest in your carriage and behavior, courteous to all men and faithful to your Lodge. Do you submit to these charges and promise to support these regulations? [Venerable Master answers.]

My Brother, your assent to these charges and regulations justifies the confidence which your Brethren have imposed in you and authorizes me to install you as Venerable Master of _____ Lodge of Perfection.

You are to arouse the indolent, encourage the despondent and invite the unreflecting to do something, the influence whereof shall be felt beyond the limits of the

Lodge—something for the state, something for society, something for humanity. See to it that their Masonry does not evaporate in mere words and vain professions; that they do not lay it aside when they retire from the Lodge; that their vows be not vaguely remembered and little regarded. Charge them to practice out of the Lodge those duties taught in it so that they will need no other avouchment with worthy and good men than that they are Masons of the Ancient and Accepted Scottish Rite.

INSTALLING
OFFICER

Brother _____, as Wise Master, you, of course, are to preside at all meetings of the Chapter Rose Croix and direct its deliberations. This you are to do with dignity, but not haughtily, rudely or arbitrarily, rather with the utmost courtesy, as befits one who has been elected to office by his equals.

You will cause a meeting to be held at least annually in honor of the memory of all Knights Rose Croix who have died during the year.

You will see to it that the Mystic Feast on Maundy Thursday and the Extinguishing of the Lights and the Relighting of the Lights on Easter be never, under any cir-

cumstances omitted or neglected. You will never allow your Chapter to be called from labor without taking a contribution for charitable purposes.

You will, to the utmost of your ability, labor to promote peace, harmony and good fellowship among the Brethren.

You will propagate and diffuse the principles and truths of the Degree of Rose Croix and remember that whatsoever is excellent is not to be obtained without labor or sorrow, that the work of Masonry cannot be done negligently or idly and that in this work one must put forth all his strength.

Teach the Knights to learn something more than the mere formulas and phrases of the degrees, persuade them to read the history and study the philosophy of Masonry, induce them to seek to learn the meanings of the symbols; show them how, among the mass of Masonic writings, to separate the diamonds from the sands and endeavor to improve them by your conduct and conversation.

Do you agree and so promise? [Answer]

It only remains for me to invoke for your Chapter prosperity and continuance. May

it outlast us and all memory of us. May its Knights never cease to labor successfully for the promotion of affection and kindly feeling, the promotion of charitable construction and merciful judgment.

As long as there are men wandering in the darkness, and as long as there are states like great ships on stormy seas seeking safe havens, may your Chapter cast its light through storm and the dark of night to show unto each the course that leads to safety and salvation and away from danger and disaster.

INSTALLING OFFICER

Brother Commander, the work of the Council of Kadosh reminds us that the names of victims of cruelty and craft have been legion on the pages of history. Among them, Socrates, who saw the truth and persisted with questions until others were forced to answer truly, he whom an ungrateful populace forced to drink the fatal hemlock; Hypathia, the noble virgin of Alexandria, she whom a savage populace tore to pieces, incited by a Christian bishop swollen with pride and potent in his palace, he silenced her lest her error prove to strong for his truth; De Molay and his wardens, the victims of despots who feigned horror at impiety and blackened the character of their victims to justify their murder; and Galileo, who rashly ventured to demonstrate that

the earth was not stationary or the center about which the sun revolved and those who claimed to be the infallible interpreters of God's words imprisoned him.

Yes, for him who was wiser than his time, the hemlock was distilled, the cross raised, the senseless mob loosed and the flames surrounded the stake. Remember, however, that no king, priest or mob ever has destroyed truth. Reason never ceases to take an appeal from the judgments of force.

Power and craft may curse the truth and call it crime, heresy, treason; they may distort and pervert it, slander and slay its teachers, but ever the sun shines by day and the stars by night and light does not die away from the earth.

It is the martyrs of political and religious truth who win eternal glory. We may ask: Who remembers the names of their executioners?

Let me remind you that, while the Masonry of the Kadosh recalls the deaths of martyrs and inculcates the principles of liberty, equality and fraternity, it also maintains the necessity of law and order. Freemasonry rejects the notion that violations of law or private vengeance are to

correct social evils. The Kadosh, as you know, have no cry of revenge, but say "Vengeance is thine, O Lord, Thou wilt repay."

INSTALLING
OFFICER

[Illustrious] Brother _____, your peers and Brethren of _____ Consistory have been pleased to elect you to be their Master of Kadosh. Wherever there are dignity and honor in office, there are also labor, perplexities and grave responsibilities. In Masonry, as in every other order or in the state, peace and harmony, the progress and prosperity of the whole, will, in the greatest measure, depend upon the capacity and fidelity of those who govern. In all voluntary societies, the many expect the few to labor while the many look on, and, to the few, this labor must often be its only reward. Expect, therefore, often to find yourself toiling with little assistance.

One of the degrees of your Body demonstrates that from the earliest of ages Man has had a solid conviction that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and may be admitted to the realms of light and life eternal. Yet another teaches that life is a battle and that to fight that battle heroically and well is the great purpose of every man's existence, that battle in which

our intellect, reason and moral sense fight against the material and the sensual.

Believing that you will not faint or weary in well-doing, I congratulate you upon your election and I do earnestly hope that you may so preside and govern, that it shall be found fortunate for this Consistory and for the Ancient and Accepted Scottish Rite that you were elected to the office with which you are now invested.

INSTALLING
OFFICER

Brother Master of Ceremonies, [He rises.] be pleased to conduct these officers, each to his seat. [Master of Kadosh, Commander, Wise Master and Venerable Master are each conducted to his seat.]

Brother Master of Ceremonies, be pleased to present for installation the Wardens-elect, First and Second Lieutenants Commander-elect, Prior-elect and Preceptor-elect.

MASTER OF
CEREMONIES

Illustrious Sir, I present to you for installation: in the Lodge of Perfection, Brother _____, Senior Warden-elect and Brother _____, Junior Warden-elect; in the Chapter Rose Croix, Brother _____, Senior Warden-elect; in the Council of Kadosh, Brother _____, First Lieutenant Commander-elect, and Brother _____, Second Lieutenant Commander-elect; and in the Consistory,

Brother _____, Prior-elect, and Brother _____, Preceptor-elect.

[Each arises as he is presented and the Master of Ceremonies returns to his seat after the presentation.]

INSTALLING
OFFICER

Brethren, your offices are next in importance to that of the presiding officer of your Body. Remember that the efficiency of an executive always must depend upon that of his lieutenants. If the latter are incapable, unfaithful or lukewarm, his labors, besides being largely and unjustly increased, will, to a great extent prove unavailing. You have it in your power to secure the harmonious cooperation of all in advancing the great purposes of the Ancient and Accepted Scottish Rite. In the absence of the chief of your Body, you will succeed to higher duties. Your acquaintance with the *Statutes* of our Supreme Council, with the history, symbols and philosophy of Masonry should be as extensive as his.

I especially give it to you in charge to reconcile dissensions, should any arise, among the fellow soldiery of the Holy House of the Temple. Teach the Brethren with precept and example to bear with the infirmities of each other and especially to beware of obstinacy and pride of opinion, out of which grow most difficulties among men and Masons. You may be seated. [Gavels *]

INSTALLING
OFFICER.

Brother Master of Ceremonies, [Master of Ceremonies rises] be pleased to present for installation the Orators-elect, Chancellors-elect, Minister of State-elect, Almoner-elect, Secretary-elect, and Treasurer-elect. [Master of Ceremonies presents each as he did with the Wardens.]

INSTALLING
OFFICER

Brothers Orator, the title of your office is descriptive of your function. It will be your duty, when the Master of your Body requests, to present a lecture upon the history, philosophy or symbolism of the Order. It is indispensable, therefore, that you should make yourselves familiar with these subjects, so that you may be able to instruct and enlighten the Brethren and that your addresses may be worthy.

Brothers Chancellor, as the title of your office indicates, you are privy-councillors or legal officers of your respective Bodies. It is your duty, upon request of the Commander or Master of Kadosh, respectively, to give him your opinion as to the *Constitutions, Statutes* and *By-laws* of the Fraternity. It is essentially necessary that you, yourselves, be thoroughly familiar with our laws and regulations.

Brother Minister of State, you, also, are a privy-councillor to the Master of Kadosh. It is your province to pronounce discourses upon such subjects and on such occasions as competent authority may direct. I need not enlarge upon the

necessity of diligence and study. The symbols of Masonry are not fixed dogmas, but images of infinite interpretation. Masonry is not encompassed with a certain routine and a few words of catechism. Remember that one does great injury to Freemasonry if he accepts an office and then neglects its duties.

Brother Almoner, the Brethren of these Bodies have seen fit to select you to dispense their charities. Few men look upon distress and suffering without emotions of sympathy and pity, but few are instant in seeking these out that they may relieve them. That which is the common duty of all, too often is neglected by many. Also, the most deserving cases of need and destitution are often those which seek concealment and suffer in silence. It is your particular duty to seek out worthy objects of the charity of our Bodies. To visit the homes of the sick, the widow and orphan and to minister to them comfort and consolation belong to the mission and duties of Freemasonry and is that in which man most resembles God.

[Illustrious] Brother _____, the Brethren of these Bodies have elected you Secretary of the Lodge and Chapter, Recorder of the Council and Registrar of the Consistory. It will be your duty to keep the minutes and accurately record all the transactions of these Bodies, receive and take charge of all papers that are to be

laid before them, make out and transmit all returns and reports to The Supreme Council, receive all monies due the Lodge, keep a just and true account thereof and pay these over to the Treasurer. Accuracy and punctuality are qualities which your offices especially require. I am confident that you will perform your duties as to merit the esteem and thanks of your Brethren.

[Illustrious] Brother _____, the Brethren of these Bodies have elected you to be their Treasurer. It will be your duty to receive all monies from the Secretary, make due entry thereof and pay them out on order of the Lodge of Perfection. These duties are important and impose responsibility. Nothing so certainly results in the ruin of a Masonic Body as confusion and disorder in its financial affairs; for by such its energies are crippled, its good intentions defeated, its debts increased and dissatisfaction and ill-feeling are bred among its members. Slight irregularities and trivial relaxations lead at last to grave offenses. Your faithful performance of your duties will entitle you to the good opinion and gratitude of your Brethren. You may be seated. [Gavels.*]

INSTALLING
OFFICER

Brother Master of Ceremonies, [Rises.] be pleased to present the appointive officers of each Body, announcing their names and respective offices.

MASTER OF
CEREMONIES

Illustrious Sir, I present to you for installation: in the Lodge of Perfection [Reads names, degree or rank and office and does the same for each of the other Bodies, each Brother rises as his name is read].

INSTALLING
OFFICER

My Brethren, it is necessary that every Mason should consider that, since God has given him an excellent nature, wisdom, the power to choose between good and evil and an immortal soul, He has also appointed for him a work and service great enough to employ these abilities and has designed for him a state of life to which he can arrive only with service and obedience. The service of his Holy House of the Temple is no sinecure and the practice of Masonic duty is no life of ease and indolent content in which one sees the evils and wrongs of the world and yet says: "Let alone—it will last my day—*Après moi, le deluge.*" Each Mason, were he but an Apprentice, must have the right to put his hope in God and that right he cannot have unless he so works as to deserve God's favor.

All the officers will please rise. [Gavels *]

Brethren, the progress and advancement of the Ancient and Accepted Scottish Rite will hereafter, in this Valley, depend chiefly upon you and your successors. This is the age of political economy, individualism, material interests, speculation, overreaching and servitude to mammon. Simple ideas of a brotherhood which

require no sacrifice and of a morality in which there is nothing new, cannot move the world.

The Masonry of today cannot be inaction, or fitful and ill-directed action toward no object worthy of great toil and great sacrifice. Masonry is on trial, with the world for judge and the ages as jurors. It may be that another great epoch is approaching which will profoundly affect the destiny of the human race. An immense field or arena of action lies open to Scottish Rite Masonry, inviting it to assume the apostolate of civil and religious liberty and human brotherhood. It is for you, my Brethren, each in his proper sphere, to arouse Masonry to a sense of the great and grand part that Masons ought to play in the world's affairs and of the necessity for united effort.

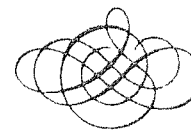
Each of you will place his right hand over his heart and repeat after me:

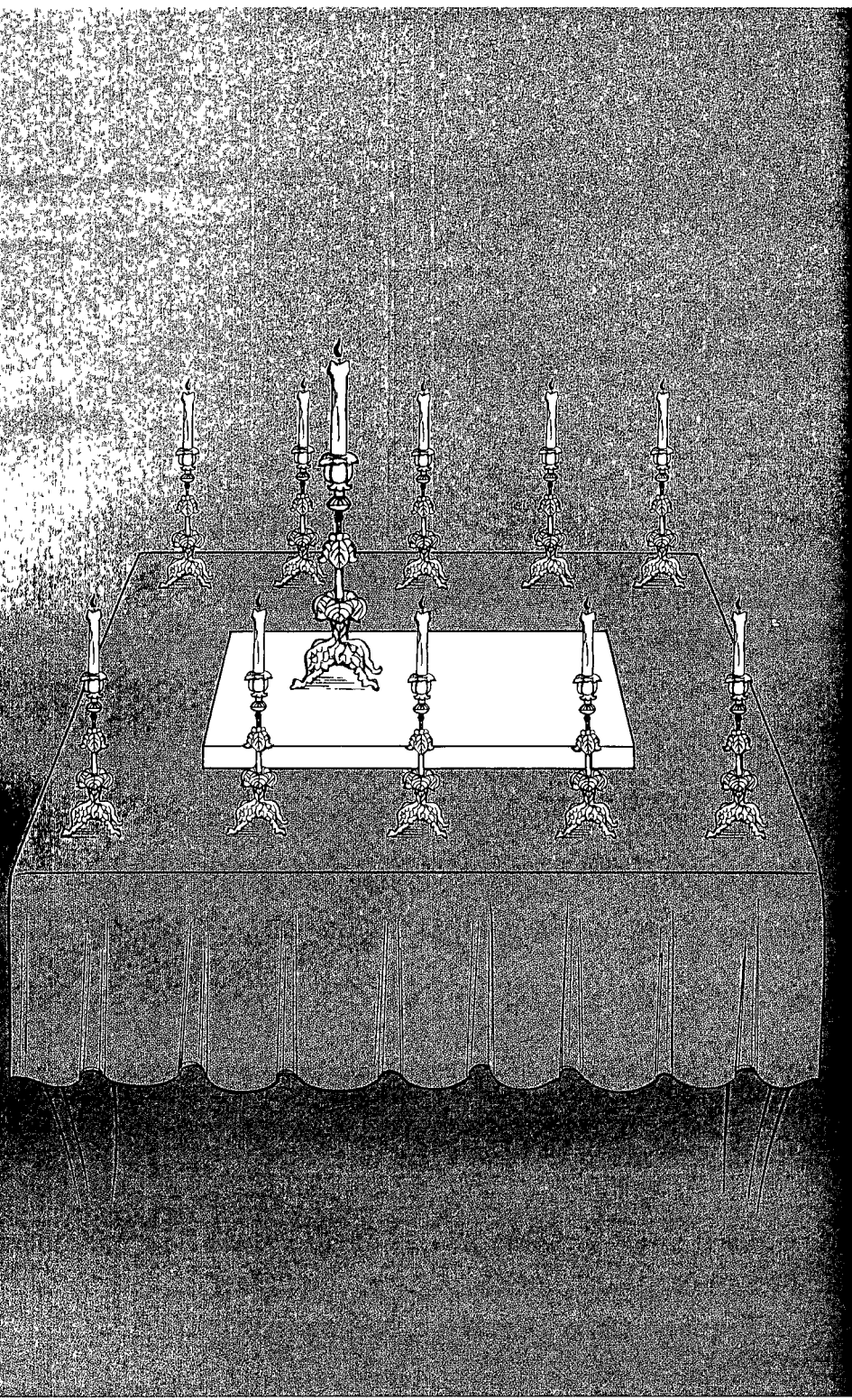
I solemnly promise and vow that I shall bear true faith and allegiance to The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Mother Jurisdiction of the United States of America and that I shall, to the best of my ability, perform the duties of the office with which I have been invested.

INSTALLING
OFFICER

In the name of the God of loving kindness and under the auspices of The Supreme Council of the Inspectors General of the

Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Mother Jurisdiction of the United States of America, I do proclaim that the Officers who stand around the altar are duly installed. [Gavels.*]





CHAPTER ELEVEN

Ceremony of Dedication of Scottish Rite Temples or Scottish Rite Halls

Instructions

Dedicatory Officers

The Grand Commander, if present, or next the Inspector General or Deputy, if present, or next some designated Inspector General Honorary, performs the Ceremony of Dedication.

The title of the chief officer to conduct the Dedicatory Ceremony is Sovereign Grand Commander, whether he is present in person or represented by an Inspector General or Deputy or a designated Inspector General Honorary.

It is suggested that in addition to the dedicating officer, there should be a Prelate and a Marshal of Ceremonies. These three are suggested as a minimum. If preferred, the stations of Lieutenant Grand Commander and others may be provided as desired, but they would have no real function in the Ceremony except to occupy their positions.

Properties

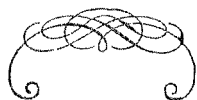
The altar should contain on it the Holy Bible, the Jewish Pentateuch, and the Koran, as well as a book of the *Constitutions*.

The altar should also contain on it two swords crossed with their points toward the East or in an easterly direction.

In the center of the altar should be a tallow or waxed unlighted candle, and on a stand near the altar should be a brass censer or vase that could be lighted at the appropriate time.

In addition to the above, there should be ten unlighted candles on tall sticks, five of them between the altar and the East and five of them West of the altar toward the station of the Lieutenant Grand Commander. When the Ceremony begins these candles are also unlighted.

There should be in the East for the use of the dedicating officer a reading stand with a small silver vessel or cup of salt convenient to his reach; also, a silver cup of white or other wine.



Dedication of Scottish Rite Temple Or Scottish Rite Hall

SOVEREIGN

GRAND

COMMANDER

From time immemorial it has been the fixed custom of Masons to dedicate, in some form of ceremony, a new House to be devoted to the purposes of the Fraternity.

We are assembled here at this time to consecrate and dedicate this Temple—consecrate it to the service of The Supreme Grand Master of all Masonic works—The Great Architect of the Universe—and to dedicate it to the principles and teachings of Freemasonry.

This building represents the aspirations of the Masons who hold their membership here, and it has been erected to beautify and dignify the precepts which will be taught here.

As it is the people of the state that constitute the state, so it is the congregated Brethren of the Fraternity of Freemasons that constitute the Temple. Let us realize that each member is a living stone in this Holy House, and we should take care that each so lives and acts as worthily to commend the uninitiate to what we here teach and proclaim.

Peace and harmony are the foundations of our Order and we are reminded never to let partisan strife be had in this house now about to be consecrated, never to

permit ambitions, jealousies, rivalries and petty anger to distract and divide. Honors are not to be coveted here nor sought to be gained through unworthy means. Arbitrary powers are not to be usurped or lawful authority to be set at naught, vows to be violated nor duties neglected.

My Brethren, your names and titles should have a meaning. They should embody your profession of faith, your pledges, and should bind you to the noble creed which Isaiah the Prophet and Jesus of Nazareth alike taught—" . . . and on earth peace, good will toward men." "God is love; and he that dwelleth in love dwelleth in God, and God in him."

Let us hope that this House will indeed be a Temple of peace and concord and not the home of self-righteousness or feuds or strifes. Persuaded that Charity and Loving-kindness will ever be enthroned between the columns of this Temple and that its altars will ever be consecrated to the great tolerant, generous and liberal principles of the Ancient and Accepted Scottish Rite, I rejoice in the fact that we are now about to dedicate and consecrate it as a Holy Temple, devoting it to virtue and good works wherein the lessons of wisdom, philanthropy, patriotism and moral philosophy ever shall be inculcated as they are ordained and prescribed under the universal constitutions of Scottish Rite Freemasonry.

Agreeably to the ancient precept of our Order reminding us that Masons should never engage in any serious undertaking without invoking first the blessings of the Most High, let us reverently bow before Him, acknowledge our faults and errors and implore Him to give to us and to the world that Light toward which all Freemasons struggle—the Light of Truth, Knowledge, Wisdom and Loving-kindness.

The Marshal will conduct the Prelate to the altar to offer up our supplications to Him who oversees our work. [Gavels ***]

PRELATE

Father and source of all things, who art revealed unto us in the visible things of this universe, Thy creation, let the heavy shadows of savage barbarism be lifted from these lands of this earth, upon which they have so long lain gloomy and motionless. Rescue the nations from the dreary bondage of brutal ignorance, senseless superstition and the despotism of temporal and spiritual tyranny. Where the twilight broods, with vague promises of the day, and error and prejudice struggle against the Light, bring Thou speedily the Dawn, O God, our Father, that men may indeed be Thy children, and this earth truly their home and not their prison, and house of shame and agony. Illuminate this Temple, which we now dedicate and consecrate, and make it verily a Holy House and place of Light.

Strengthen the hearts and enlighten the souls of those who are of its household, and the household of the Holy Empire everywhere; and so conduct their works and bless and prosper their laudable undertakings, that we and they shall not be found to have lived and labored in vain. Amen!

BRETHREN So mote it be! Amen!

[If convenient, a brief interlude of music should be here]

SOVEREIGN [Gavels.*] My Brethren, let us follow the
GRAND customs of the ancients, bringing forth
COMMANDER fire which they deemed divine. Let us
 hope that this may be an omen of
 assurance that the Light of Truth,
 Wisdom and Knowledge will some day
 illuminate the whole world and make it
 the fit Temple of the God of Infinite Love.

[Here incense urn or vase should be lighted.]

May this feeble flame here struggling to live amid the thronging shadows prove to be a true symbol of the Light of Divine Truth, which has so burned in the dense darkness of all ages and served as a beacon to light the true way of mankind. May it please our Father in Heaven to let grow the flickering, fainting Light of Truth until its beams encircle the globe and until the full dawn of civil, religious and intellectual liberty shall break upon the world.

With this pure fire anciently worshipped as a god and revered in all ages as the cause of production and fruitfulness and type of the eternal principle of good, we light the first star [Light single candle on altar] that shall henceforth shine in this Temple to dispel darkness; symbol of knowledge which is the mission of Scottish Rite Masonry and the duty of its initiates to diffuse among men its ideals, without which error, superstition and spiritual subjugation must be eternal.

As the shadows melt away from between the columns when our lights blaze in this Temple, so may the intellectual darkness of error, ignorance and temporal and spiritual tyranny in God's good time disappear before the Light of Knowledge.

We light the five stars in the East [Here the five candles are lighted] the central star, the symbol of Truth, the others of Faith, Hope, Charity and Toleration. May these ever shine in the Temple and in the souls of all who worship at this Holy Altar, and as these lights here irradiate the Temple and dispel the darkness, so may the oppressed states and nations and all men who writhe under the unjust insults of the tyrannies of irresponsible power, have faith and hope; may the republics in which the people, and not their rulers, are sovereign, learn Charity, Loving-kindness

and Toleration, and may Truth, like the sunlight, shine into the darkest souls of nations and of men.

We light the first three stars in the West [Here three candles are lighted.] symbols of Liberty, Equity and Fraternity. May these noble words, in their fullest import, never cease to form the motto of Scottish Rite Freemasonry.

We light the last two stars in the West [Here two candles are lighted] symbols of Justice and Equality. May these lights and the precepts which they symbolize ever be to all the Brethren who assemble here the twin stars guarding the true course through the uncertain and hazardous voyage of Life, and as they govern in all acts of nations so that the strong no longer oppresses the weak, and states and statesmen alike learn that to be generous is better than to be cruel and rapacious, and that to smite the fallen is to cast away the true glories of victory.

I consecrate this living Temple to the dissemination of Truth and Knowledge, in Philosophy and Morals among men, to the service of Peace and Toleration. May Faith, Hope and Loving-kindness be its constant warders and may Justice and Equity govern all its actions. And may our Father who is in Heaven deign to

accept the homage of our hearts and make effectual our efforts to enlighten and instruct some of His children. May He enable us to aid in some small measure in making this world His true Temple in which one great family of Brethren shall worship, and may Freemasonry prove itself to be indeed a benefactor of mankind.

Our ancient Brethren made their libations of wine to propitiate the gods. With it [Pour wine on fire.] I consecrate this Temple.

May none attend its meetings without profit, witness the ceremonies that are conducted here without interest and instruction, or leave its meetings with regret.

Salt was the emblem of Hospitality and Good Faith among our ancient Masons. With it [Here salt is scattered] I consecrate this Temple to these virtues. May the pledges made in its behalf ever be kept inviolate. May distress never appeal here in vain, want never unheeded, sorrow never go away uncomforted, nor the accusing complaint of widow or orphan ever be registered against it in Heaven's great book of account.

The Marshal will conduct the Prelate to the Holy Altar for the purpose of final prayer.

PRELATE

Our Father, the Perfect Unity of Supreme Will and Power, and of Infinite Wisdom and Beneficence, the whole world before Thee is as a little grain of dust in the balance, yea, as a drop of the morning dew that falleth down upon the earth. Permit this building to be indeed what these Brethren, in reverence and thankfulness to Thee, have called it, "Thy Holy House!" May the influences that shall go forth from it help men to become better, truer and nobler! May they assist in causing the intellectual darkness of Ignorance and Error to disappear before the Light of Knowledge! May the gloomy shadows of Ambition, Discontent, Envy, Faction, Ill-will and Jealousy never enter in and abide here! May Faith, Hope, Charity and Toleration always inspire the souls of those who look hitherward for counsel! May Truth, like the sunlight, shine into the darkest souls of men and nations, and civil and religious liberty become the common heritage of all! And, unto Thee be the love and adoration of the creatures Thou hast made, for ever and ever, AMEN!

BRETHREN

So mote it be! Amen!

SOVEREIGN
GRAND
COMMANDER

And now, by appointment of Scottish Rite authorities in the Valley of _____, Orient of _____, and in my official capacity as Sovereign Grand Com-

mander of the Ancient and Accepted Scottish Rite, I do proclaim this Scottish Rite Temple duly consecrated and dedicated to God, and to the cause of the Ancient and Accepted Scottish Rite of Freemasonry, which cause is the cause of humanity; free constitutional government; civil and religious liberty, and the enfranchisement of the human heart and intellect in every country of the world.

The Ceremony of Dedication is concluded. Let us depart in peace. [Gavels *]

[Musical selection of a jubilant nature.]





CHAPTER TWELVE

Scottish Rite Funeral Service

Rose Croix
and
Lodge of Sorrow

Instructions

This service is a public one to be made available at the request of the decedent or his survivors for the funeral of a Scottish Rite Mason of any degree. It is in lieu of the Masonic service, not supplementary.

Brethren wishing to honor the decedent file in last, taking seats reserved for them on the left side of the building.

The Officiant should be chosen with care. The Wise Master of the Chapter of Rose Croix should have first consideration, then the presiding officers of other Bodies, past or present or other capable Brethren.

The Officiant should wear the jewel of the Wise Master and, if an Honor Man, the jewel designating the honor. Cap and apron are not used.

Courtesy of American Battle Monuments Commission

The Officiant may recite all spoken parts himself, but in most cases it is best to have a Prelate give the prayers and a different person deliver the eulogy, if one is used.

The Valley should see that a floral Rosy Cross is provided. It is the responsibility of the Valley to furnish a vocalist, yielding to the desires of the family if they have a selection of singer or songs. The family selects pallbearers.

Those who are to take part should be seated at the places provided in sight of the audience and near the casket. The service should commence promptly.

A fresh rose is laid on the podium for use during the ceremony.

Funeral Service

[Music A vocalist sings a religious hymn or other appropriate number previously selected.]

OFFICIANT

[Rises and takes place at podium.] Members of the Scottish Rite, Brethren and friends: From time immemorial, it has been the custom of Freemasons to pay tribute to their honored dead and seek to comfort their survivors. Our late Brother _____, a member of _____ Lodge No. _____, at _____, is entitled to a Masonic funeral.

In addition, his untiring quest for light and truth led him into the sanctuary of the Ancient and Accepted Scottish Rite of Freemasonry where he attained the _____ Degree. It is fitting and appropriate, therefore, that his Brethren of the Scottish

Rite assemble here as a Lodge of Sorrow and pay tribute to a valued member of their Bodies.

Our Brother lies before us. Relentless fate has overtaken him and sooner or later is to overtake us all. No worth or virtue, no wealth or honor, no tears of friends or sorrow of loved ones, can avert or delay this, teaching us the impressive lesson, continually repeated, yet always soon forgotten, that each one of us must ere long pass to his reward.

The first duty which falls upon us as survivors is to submit without murmuring to the dispensations of our Father who is in Heaven; to pay Him the profoundest homage, knowing that all He wills is infinitely wise and just, and to trust implicitly to His inexhaustible mercy.

It is good that a man should both hope and quietly await the Salvation of the Lord; for the Lord will not cast him off forever. Though He causes grief, yet will He have compassion according to the multitude of His mercies.

The second duty which this example of mortality imposes on us is that we should assemble in the character of Freemasons to conduct his funeral in the manner of Masonry, knowing that when we do this for our dear friends, it is not done to persons undiscerning as a fallen tree, but whose souls yet live, and peradventure would perceive our neglect and be wit-

nesses of our transient affections and forgetfulness; and if not so, yet God sees us. Solemn reverence is due the departed, who are now nearer God than we, that are yet for a little while imprisoned in the body. The Salvation of the righteous cometh of the Lord, who is also their strength in the time of tribulation. Verily, there is a reward for the righteous; there is a God that judgeth the earth.

The lips of the departed speak to us sermons that cannot be translated into words. Most eloquently they tell us how vain and empty are all the ambitions, the disputes and the rivalries, the struggle for rank and reputation, of human life.

Our Brother, whose soul has now departed, is indifferent now to praise or censure, to undeserved eulogy or equally undeserved blame, to all the prizes of human greatness, to all the beatitudes of human love.

Often it has been said, yet it is always a solemn and impressive thought, that in the grave all men are equal: The prince and the beggar, the warlike and the peaceful, the fortunate and the miserable.

Heavy are the griefs of our personal mortal life. Health decays into sickness; hope, into disappointment; death draws near to our little troupe of pilgrims, and when we pitch our tent, He takes away some loved one. We live but to lose those we love,

and to see our friends go away out of our sight. Everywhere around us, as we look out into the night, we can see the faces of those we have loved, who have fallen asleep before us, shining upon us like stars.

Those things that can outlast us, our works, our words, our immortal thoughts, our influence and the effects of our good deeds, are more to those that survive us than we ourselves are. We pass away and are soon forgotten but these continue and live.

My Brethren, it is an act of grace and wondrous mercy that we are admitted to speak to the Eternal God, to make a plea to Him as to a Father, to beg of Him remedy and ease, support and counsel, health and safety, deliverance and salvation. Wherefore, since this transition has taken place, and He hath commanded us in such cases to pray unto Him, let us ask of Him power and assistance to do our duty and His favor for those who are afflicted in a greater measure than we ourselves are. [Brother Prelate], Let us pray.

PRELATE [OR
OFFICIANT]

Almighty God, our Heavenly Father, to Thee we come in this time of need. We come because Thou, in Thy great Mercy, hast promised: STRENGTH, when the heart fainteth with fear; COMFORT, in the hour of weakness; COURAGE, in the day of distress; HOPE, to shine like a star in the dark night of sorrow and bereavement.

Blessed Father, Thou hast promised us, Thy children, to be an ever-present help in time of trouble, to keep underneath us ALWAYS, Thine everlasting arms, and in Thee we put our trust today. There is no other source of help in a time like this; Thou and Thou alone art the rock of our refuge—to Thee we come. Comfort, we beseech Thee, the hearts that sorrow in the passing of this loved one. Grant unto them the strengthening Grace of Thy Holy Spirit that they, and all who trust Thy Fatherly goodness and care, may rejoice in the promise of Eternal life.

Help them, in the loneliness of their sorrow, not to forget Thou art yearning over them with a love infinite in its dimension and Divine in its sympathy. Help them to experience a consciousness of Thy presence. Teach them, and us all, that Thou are infinitely Holy and Good and Wise and that Thou doest all things well.

Help us to believe that even though this earthly house of clay be broken, we, through faith and obedience to Thee, shall at last be received in that glorious Temple above, that house not made with hands, eternal in the heavens.

Hear this our prayer, we humbly beseech Thee, and let the smile of Thy presence be upon us. Yea, comfort us with the presence of Thy Holy Spirit—even unto the end of our days. We ask it in Thy Holy name. Amen!

BRETHREN

So mote it be! Amen!

[A second musical number may be used at this point, if desired]

OFFICIANT

All mankind is quiet in the presence of death. Its solemn presence reminds all that life is short; that we should not waste the precious days in petty quarrels and unworthy acts. This Rosy Cross [Motioning], so meaningful to members of the Scottish Rite, adjures us to forgive the wrong and cast away the animosity forever, that our Father, who is in Heaven, may forgive us our debts and trespasses as He forgives those of our dear Brother.

The memories and examples of the good and true Knights who leave us these legacies are the precious treasures of Masonry. Our praises of them ought to be preserved like laurels and coronets to reward and encourage the noblest things, and it is an office and charge of humanity to speak no evil of the departed. Promises made to them are inviolable oaths. With this symbol of the Rosy Cross [Motioning], all the Brethren of the departed here present, do solemnly promise to speak hereafter only of the virtues and excellencies of him whose body lies here before me.

What we do for the departed or for the living, for their sakes, is gratitude and virtue for virtue's sake and the noblest portion of humanity. Therefore, we do, by this symbol of the Rosy Cross, solemnly

give to him, whose body lies here before us, our pledge that we will endeavor to comfort those whom he has left behind who were near and dear to him; that we will console them in their sorrow and perform in their behalf all the duties of Masons, Brethren and Knights of the Rosy Cross, expecting God to exact of us the due performance of this solemn pledge.

EULOGY

[At this point, the Officiant turns over the podium to the Brother selected to deliver the eulogy or delivers it himself.]

OFFICIANT

May we not forget the lessons taught us, but remembering the uncertainties of human life and the little value of those things which men most strive for; may we most earnestly endeavor to obey the laws of God, avoid dissensions, hatreds, and revenges, and labor to do good to our fellow man. May we be true and faithful and live and die loving our Brethren.

May the relatives of our Brother be consoled in their great sorrow and sustained in all the trials and hardships they may encounter in this world. Our Brother shall live again! He is not dead, but liveth and hath returned to God, his Father.

[Officiant picks up fresh rose and turns toward casket.]

Brother _____, may the peace of the Master and the love of God the Father abide with thee always.

[Officiant places fresh rose on casket]

[If the service is to be concluded in cemetery or mausoleum, the Officiant is seated and the final musical number is given. The Officiant and his helpers should stand while the funeral director causes the audience to file by the casket

If the service is to be concluded in the funeral chapel, the following is used]

[Facing the audience] The departed whom we now remember has entered into the peace of life eternal. He still lives on earth in the acts of goodness he performed and in the hearts of those who cherish his memory. [Brother Prelate], Let us address a final petition to the Supreme Being.

PRELATE [OR
OFFICIANT]

May the blessing of our Father in Heaven rest upon us and may His comforting arm support us in this hour of sorrow! May the practice of friendship and brotherly affection increase among us!

May the remembrance of dear ones who have gone away from us make more precious unto us those who remain! May the Peace of God that passeth all understanding be with us and abide in our hearts forever!

For the blessing of the life and works of our dear departed Brother, we give Thee thanks. May the beauty of his life abide among us as a living benediction. May the love of God the Father bring peace to all who mourn and may the Heavenly Presence comfort and abide among us all, both now and forevermore. Amen!

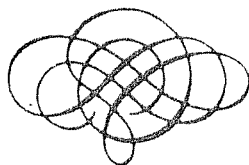
BRETHREN

So mote it be! Amen!

[Final musical number

Those who have taken part in the service stand while the funeral director causes the audience to file by the casket.

The Officiant and his helpers then retire that the family may be alone. If the casket is to be transported in a hearse, the Brethren will wait quietly until the casket is loaded and the hearse closed.]



Ceremony at Final Resting Place

[The following ceremony is intended for use only where the service cannot be concluded in the funeral chapel but must be adjourned to cemetery or mausoleum. Officiant and Prelate take places near the casket and the service continues at the point where it terminated (see supra)]

OFFICIANT

Out of the utter darkness of unconsciousness, we emerge into the light of this life, borrow a body from the elements, fret our brief hour away, and vanish.

The soul, like a bird, flies in at one window of the hall, flits quickly across it, and flies through another into outer darkness. Into what state it departs is not given us to know. It returns not to commune with us. We only know that we are, so it still is, in the hands of God, who invites us to call him our Father and to trust in His mercy and loving kindness.

Surely, to His keeping we may be content to trust our friend and Brother, knowing

that the divine soul is subject to no law of destruction or dissolution but returns to the Infinite from whence it came.

Nor is our Brother wholly gone from us here below: His influences survive, the thoughts he uttered still live and the effect of his action and exertion can never cease while the universe continues to exist. He still lives a real life in the thoughts, the feelings and the affections of those who knew and loved him.

While, therefore, Nature will have her way, and our tears will drop upon his coffin in sorrow for his departure and our own loss, let it comfort us to reflect that it is often a great gain to die, and that the omniscience of God may seem to be a blessing. His memory will not be forgotten but he will be remembered with affection and regret, especially by those who loved him and with the wondrous gift of memory we can still see within us his features, hear his words and possess his thoughts.

We gently commit the body of our Brother to its final resting place. Give unto him eternal rest, O Lord, and may the immortal light illumine him. Let us devoutly entreat the assistance and support of our Heavenly Father [Brother Prelate].

PRELATE [OR
OFFICIANT]

Our Father, under Whom we live, it has pleased Thee to take away from this world our beloved Brother, leaving behind the mortal tenement which now enters its final resting place. Enlarge and increase, O God our Father, all his influences for good that do survive him. Let us not forget the lessons death taught us but, remembering the uncertainty of life, and the value of those things for which men do most strive, incline us more earnestly to endeavor to obey Thy laws, avoid dissensions, and labor to do good to our fellow men.

Console his relatives in their affliction and sustain them in all the adversities and trials which they may have to encounter in this world. And may they and we, loving and serving Thee, and trusting in Thy infinite beneficence, be in Thy good time gathered in peace unto our fathers and again meet our friend and Brother, nearer to Thy throne of glory. Amen!

BRETHREN

So mote it be! Amen!



APPENDIX

Glossary of Masonic Words* Pronunciation Guide

*Expanded, Revised and Edited

KEY

a	final, fast, glass, soda, ask	u	book, hood, foot, look, cook, full, put, push
ā	date, ale, drape	ū, yu	use, utility, few, immune
ā	care, declare, fare	k	tobacco, chord, cast, king
a	fall, straw, applaud, ball	sh	machine, chevron
à	far, arch, car, arm, barber	ch	church, chair, chat
e	endorse, met, ebb	j	gem, gelatin, jam, June, July
ə	banana, collect, abut	g	go, give, get
'ə, ə	humdrum, abut	z	miser, as, zone, haze
ə	immediately preceding /l/, /n/, /m/, /n/, as in battle, mitten, eaten	zh	asure, measure
ər	operation, further, urger	ou	out, now, plow, how
'ər, 'ə-r	as in two different pronunciations of hurry ('hər-ē, 'hə-rē)	oi	oil, foil, boil, spoil
ēr	her, verse, service	s	say, stem, sea
ē	eve, he, easy	chēr	nature, cherub
i	admit, fill, rip, milk	shun	nation, tension, portion
ī	pine, fine, ice, side	zhun	persian, fusion, collision
o	forest, dog, odd, long, cross, off, soft	yun	million, billion
ō	note, bone, hope, so	shus	delicious, conscious
u	up, sunset, but, sun, custom	kw	queen, quick
ù	brute, move, prove, tomb, pull	us	porous, jealous, furious
		f	phone, photo, graph
		l	able, cycle
		ya	Pennsylvania
		wh	whale, what

Three levels of stress or emphasis are indicated in the pronunciations used herein. A stress mark is similar to a quotation mark: single ('); double (") Every word with two or more syllables has a single stress mark, as—editor—(ed'-it-or), the syllable -ed being stressed. A word with three or more syllables may have two stress marks; e.g.—acceleration—, stress marked as (ak-sel''-e-ra'-shun). Here the syllable -ra- has the most stress and -sel- the next greatest stress.

GLOSSARY

Aamal	am'-al	Abihu	a-bī'-hū
Aamun	ā-mun'	Abilene	ab''-i-lē'-nē
Aamunite	a-mun'-tī	Abinadab	a-bin'-a-dab
Aaron	ār'-on	Abir	a-bēr'
Aarun	ār-un'	Abiram	a-bī'-ram
Aayen	a'-yēn	Abiron	a-bī'-ron
Ab	ab	Abiu	a-bī'-ū
Abaa	ab-a'	Ablusion	ab-lu'-zhun
Abaciscus	ā'-bā-cis'-cūs	Ablution	ab-lu'-shun
Abacus	ab'-a-kus	Abner	ab'-nēr
Abada	ab'-a-da	Abortive	a-bor'-tiv
Abaddon	a-bad'-on	Abac	ab-rāk'
Abai	a-bā'-ī	Abacadabra	ab''-ra-ka-dab'-ra
Abaibal	a-bī'-bal	Abraham	'a-bra-hām
Abairam	a-bī'-ram	Abraxas	'a-brax'-as
Abanim	a-ban'-im	Abstruse	ab-strus'
Ab-anon	ab-a-non'	Absurdum	ab-sērd'-um
Abar	ab'-ar	Abury	a-bu-ry
Abarim	ab'-a-rim	Abyss	a-'bis
Abazar	ab'-a-zar	Ac	ak
Abba	ab'-ba	Acacia	a-kā'-shī-a
Abbacthanai	a-bak'-tha-nī''	Acanthus	a-kan'-thus
Abbe	ab-ā'	Accaron	ak'-a-ron
Abchal	ab'-chal	Acceptus	ak-sep'-tus
Abda	ab'-da	Accolade	ak-ō-lād'
Abdalla	ab''-dāl-a'	Accord	ak-kord'
Abdallah	ab''-dal-a'	Accretion	ak-krē'-shun
Abdamon	ab'-da-mon	Aceldema	a-sel'-da-ma
Abdiel	ab'-di-el	Achad	ak'-ad
Abditorium	ab''-di-tō'-ri-um	Achara	a-kā'-ya
Abel	ā'-bel	Achar	ā'-kar
Abelites	ā''-bel-ītz'	Acharon	ak'-a-ron
Aben	ā'-ben	Achias	a-kī'-as
Abi	ā'-bī	Achishar	ak-hī'-shar
Abib	ā'-bib	Achmetha	ak'-me-tha
Abibal	a-bī'-bal	Achtariel	ak-ta'-ri-el
Abibala	ab'-i-ba''-la	Acolyte	ak'-o-līt
Abibalk	a-bī'-balk	Acousmatic	a''-kus-ma-tik'-e
Abif	ab-if'	Acquiesce	ak''-wē-es'
Abihael	ab''-i-hā'-el	Acquitas	a-kwit'-as

Acre	ā'-kēr	Agnus Dei	ag'-nus dē'-ī
Acvinau	as'-vin-a	Agrippa	a-grīp'-a
Acvins	as'-vinz	Agrouchada	a''-grū-cha'-da
Ad	ad	Ahabath	a-ha'-bath
Ada	ā'-da	Ahad	ā'-had
Adah	ā'-da	Ahaiad	a-hī'-ad
Adaiah	a-dā'-ya	Ahaiah	a-hī'-ah
Adam	ad'-am	Ahaikam	a-hī'-kam
Adar	ā'-dar	Ahahab	a-hal'-i-ab
Adared	a-dar'-ed	Aharun	a-ha-run'
Adarel	ad-ar-ēl'	Ahas	a-haz'
Addar	ad'-ar	Ahasuerus	a-haz''-ū-ē'-rus
Adept	a-dept'	Ahava	a-hā'-va
Adeptus Coronatus	ād-ept'-us cōrō-na'-tus	Ahayah	a-hā'-ya
Ad Gloriam	ad glō'-ri-am	Aheb	ā'-heb
Adityas	a-dit'-yas	Ahel	a'-hel
Admah	ad'-ma	Aheshar	a-hē'-shar
Admonishes	ad-mon'-ish-ez	Ahi	a'-hī
Adon	a'-don	Ahiiah	a-hī'-ah
Adonai	ad''-o-nā'-ī	Ahih Ashr Ahih	a'-hīh-a'-shr-a'-hīh
Adonhiram	ad-on-hī'-ram	Ahilud	a-hī'-lud
Adoni	a-dō-nī'	Ahimaaz	a-him'-ā-az
Adonikam	ad-ō-nī'-kam	Ahiman	a-hī'-man
Adoniram	ad-ō-nī'-ram	Ahiman Rezon	ā-hī'-man rē-zōn'
Adonis	a-dō'-nis	Ahimaz	a-him'-az
Ad Vitam	ad-vē'-tam	Ahinadab	a-hin'-a-dab
Adytum	ad'-y-tum	Ahisamach	a-his'-a-mak
Aeneid	i-nē'-id	Ahisar	a-hī'-sar
Aeon	ē'-on	Ahishar	a-hī'-shar
Aeschylus	ēs-kī-le'-us	Aholai-ab	a-hō'-li-ab
Affability	af-fa-bīl'-i-tē	Aholiab	a-hō'-li-ab
Agapae	ag'-a-pē	Aholiam	a-hō'-li-am
Agate	āg'-it	Ahriman	a'-rī-man
Agathodaimon	ag''-a-thō-dē'-mon	Ahuna	a-hu'-na
Agathopades	a''-ga-thō-pā-dez	Ahura	a-hu'-ra
Agenda	ā-jēn'-da	Ahura Mazda	a-hu'-ra maz'-da
Aggravate	ag'-gra-vāt	Ahurian	a-hur'-i-an
Agissante	a-gī-sant'	Aichmalotarch	āk-mal'-ō-tark
Agla	ag'-la	Aijar	ā-ī'-jar
Agni	ag'-nē	Ain	a'-yēn

Aindra ān'-dra
 Ain-soph a-yēn-sōf'
 Aions ā-ons
 Aish-Gebah a-ēsh-gē'-ba
 Aish-Geber a-ēsh-gē'-bēr
 Aishim a-ēsh'-im
 Aix-la-Chapelle āx-la-sha'-pel
 Akairop a-kī'-rōp
 Akal a'-kal
 Akar ā'-kar
 Akarab ā-kar-ab'
 Akarun ā-kar-un'
 Akhad ak'-ad
 Akhailud ak-hāl'-ud
 Akhaimaz ak-hām'-az
 Akhar ak'-har
 Akhimaz ak-him'-az
 Akhinadab ak-hin'-a-dab
 Akhirop a-kī'-rōp
 Akhizar ak-hīz'-ar
 Akhmata ak-ma'-ta
 Akhoilud ak-hō'-lud
 Akū ā'-kēr
 Akīrop a-kī'-rōp
 Akkad ak'-ad
 Akomano ak''-ō-man'-ō
 Akrikop ak-rī'-kōp
 Akron ā'-kron
 Al al
 Ala al'-a
 Alah-am al''-a-am'
 Alah-an al''-a-an'
 Alah-ham al'-a-ham'
 Alah-han al''-a-han'
 Alai al'-ā-ī
 Alapa al-a'-pa
 Albar al'-bar
 Albigenes al-bī-jen'-sēz
 Al-Bracst al-braxt'
 Al-Burak al-bu-rak'
 Alchemical al-kem'-i-kal
 Alchemist al'-ke-mist

Alchemy al'-ke-mē
 Al-Debaran al-deb'-a-ran
 Aleikum al'-ē-kum
 Aleph a'-lif
 Aleppo a-lep'-pō
 Alethophile a-lē'-thō-fil
 Alexander al-ex-an'-dēr
 Alexandria al-ex-an'-dri-a
 Alfader al'-fa-dēr
 Alfarabius al'-fa-ra-bōōs
 Alfred al'-fred
 Algabil al'-ga-bil
 Al-Gebar al-gē'-bar
 Al-Hanan al-hā'-nan
 Alhim al-him'
 Ali a'-lē
 Ali-Al a'-lē-al''
 Alihoreph al-i-hō'-ref
 Alimentary al-i-men'-ta-rē
 Alit a'-lit
 Alium al-i-um'
 Ahun al-i-un'
 Alkai al-kā'-ī
 Alkanan al-kā'-nan
 Alkhai al-kā'-ī
 Alkhanan al-kā'-nan
 Al-Khi al-kī'
 Allah al'-a
 Allegorical al-le-gor'-i-kal
 Allegory al'-le-gō-rē
 Allelujah al-le-lu'-ya
 Allocution āl-lō-kū'-shun
 Allodial a-lō'-di-al
 Alludes a-ludz'
 Allusion a-lu'-zhun
 Almain al-mān'
 Almanah al-man'-a
 Almoner al'-mon-er
 Alms amz
 Aloha ā'-lō
 Alohi a-lō'-hē
 Alohim a-lō-him'

Al-Nasch al-nash'
 Al-Om-Jah al-ōm-ja'
 Alpha al'-fa
 Alpina āl-pī-nā
 Alraheem al-ra-hēm'
 Alrahman al-ra'-man
 Als alz
 Al-Shadai al-shad'-ī
 Al-Shaddai al-shad'-ī
 Al-Shedi al-shed'-ī
 Al Sirat al sē-rat'
 Aluh a'-lu
 Alva al'-va
 Alycuber al-e-kū'-bēr
 Amah a'-ma
 Amaim a-mā'-im
 Amal-sagghi ām-al-sag'-gī
 Amalthaea am-al-thē'-a
 Amanah am'-a-na
 Amanu-al a-man'-ū-al
 Amariah am''-a-rī'-a
 Amar-jah a'-mar-ja''
 Amat a-mat'
 Amboth am'-bōth
 Amca am'-sa
 Amel am'-el
 Amel Saghia am'-el saj-ē'-a
 Amen ā'-men
 Amente a-men'-tē
 Amenthe a-men'-thē
 Amenti a-men'-tē
 Ameretat a-mēr'-e-tat
 Amesha a-mesh'-a
 Amesha-Cpentas
 a-mesh'-a spen'-tas
 Ameth am'-eth
 Amethyst ām'-e-thist
 Amicists am'-i-sistz
 Aminidab a-min'-a-dab
 Amis am'-is
 Ammatam am-a-tam'
 Ammon ām'-ōn

Ammonites am'-on-ītz
 Amon a'-mon
 Amrita um-rē'-ta
 Amset am'-set
 Amshaspands am-shas'-pandz
 Amuk am-uk'
 Amulet am'-ū-let
 Amun a-mun'
 Amunah am-un'-a
 Amunite am'-un-īt
 Amunium am-un'-i-um
 Amun-Khem ā-mun''-kem'
 Amun-Ra a-mun''-ra'
 Anachronism a-nāk'-rō-nīsm
 Anakim an'-a-kim
 Analagous a-nal'-o-gus
 Analogical an-a-loj'-ik-āl
 Analogy a-nal'-o-jē
 Ananias an-a-nī'-as
 Anaximander
 an-ax''-ī-man'-der
 Ancient ān'-shent
 Andar an'-dar
 Andre an'-drā
 Andrea an'-drā-a
 Andrew an'-dru
 Anepu an-e-pu'
 Angerona an''-je-rō'-na
 Angiras un-jī'-ras
 Angirasas un-jī'-ras-az
 Ang-Ra ang'-ra
 Anima an'-i-ma
 Anima Mundi an'-i-ma mun'-dī
 Animaneh a-nim'-a-neh
 Animosities an-i-mos'-i-tēz
 Annas an'-as
 Anno ān'-nō
 Anno Depositionis
 ān'-nō de''-pō-zish'-un-is
 Anno Domini ān'-nō dom'-i-nī
 Anno Hebraico
 ān'-nō he-brā'-ik-ō

Anno Inventonis
 ǎn'-nō in-ven''-she-ō'nis
 Anno Lucis ǎn'-nō lu'-sis
 Anno Mundi ǎn'-nō mun'-dī
 Anno Ordinis ǎn'-nō or'-din-is
 Anra-Mainyu ang''-ra-mān'-ū
 Ansata an-sa'-ta
 Ansyreeh an''-sī-rē'-eh
 Ansyrī an'-sī-rē
 Antaeus an-tē'-us
 Antares an-tār'-ēz
 Anteros an'-te-ros
 Anti-Labanus an''-ti-lab'-a-nus
 Anti-Lebanon an''-ti-leb'-a-non
 Antiochus an-tī'-o-kus
 Antiquus an-tī'-kwus
 Anubis a-nu'-bis
 Anufu an-ū-fū'
 Anupu a-nu'-pu
 Aoom a'-ōōm
 A Outrance a u-tranz'
 Apame a-pā'-mē
 Apathy ap'-a-thē
 Apeiron a-pī'-ron
 Aphanism af'-an-izm
 Apharsathchites
 af-ar-sath'-kītz
 Aphod ā'-fod
 Aphrodisiac af-rō-diz'-i-ak
 Apis ā'-pis
 Apocalypse a-pok'-a-lipz
 Apollo a-pol'-ō
 Apollon a-pol'-ōn
 Apollonius ap-o-lō'-nē-us
 Aporrheta ap-o-rē'-ta
 Apostle a-pos'-l
 Apostolate a-pos'-tō-lāt
 Apotheosis a-poth''-ē-ō'-sis
 Appellation ap''-e-lā'-shun
 Appii ap'-i-ī
 Appoleon a-pol'-yon
 Appollonius a-po-lō'-nē-us

Approbation ap-rō-bā'-shun
 A Priori a''-prī-ō'-ri
 Apulia a-pul'-ya
 Aqua ak'-wa
 Aquarius a-kwār'-ē-us
 Arab ār'-ab
 Arabian a-rā'-bi-an
 Arabici ār-a-bī'-sī
 Arabim ār-a-bīm'
 Arai a-ra'-ē
 Aral ā'-rel
 Aralim a-rē'-lim
 Aranyaka ār-un'-ya-ka
 Araunah a-ra'-na
 Arbitrary ar-bi-trer'-ē
 Arbroath ar'-brōth
 Arcana ar-kā'-na
 Arcani ar-kan'-ī
 Archangel ark-ān'-jel
 Archetype ar'-ke-tīp
 Archimagus ar''-ki-mā'-gus
 Archipelago ar-ki-pel'-a-gō
 Architect ar'-ki-tekt
 Architectonicus
 ar''-ki-tek-ton'-i-kus
 Architecture ar-ki-tek'-chēr
 Archives ar'-kīvz
 Archiviste ar'-kī-vist
 Arcturus ark-tu'-rus
 Ardens ar'-denz
 Ardivisura ard-vi-su'-ra
 Areiopagos ar''-ē-op'-a-gos
 Arelim ār'-e-līm
 Areopagite ar''-ē-op'-a-gīt
 Areopagus ar''-ē-op'-a-gus
 Argent ar'-jent
 Argonaut ar'-go-nat
 Argyle ar'-gīl
 Arial ār'-ī-el
 Arianism ār''-ē-an-izm'
 Aries ār'-ēz
 Arik Aupin a-rik a'-u-pin

Aristaeus ar''-is-tē'-us
 Armaiti ar-mā'-i-te
 Armenbuchse ar''-men-buk'-se
 Armenia ar-mēn'-ya
 Aroba ar-ō'-ba
 Arras ar'-ras
 Arstat ar'-stat
 Artaban ar'-ta-ban
 Artaxerxes ar''-ta-zēr-k'-sēz
 Artificer ar-tif'-i-sēr
 Aruboth a-ru'-bōth
 Arueris ar-ū-ē'-ris
 Arya ār'-ya
 Aryaman ar'-ya-man
 Aryan ār'-ē-an
 Asanapar a-san'-a-pār
 Asar ā'-sar
 Asarota a-sa-rō'-ta
 Ascalon as'-ka-lon
 Ascertain as-er-tān'
 Asclepias as-klē'-pi-as
 Aser ā'-sēr
 Asgard as'-gard
 Asha ash'-a
 Ashdod ash'-dod
 Asher ash'-ēr
 Ashkelon as'-ka-lon
 Ashlar ash'-lar
 Asia ā'-zha
 Askalon as'-ka-lon
 Asnapper as-nap'-ēr
 Asphyxia as-fix'-i-a
 Aspirant as-pīr'-ant
 Assadaeans as-a-dē'-anz
 Assiduity as-i-du'-i-tē
 Assur as'-sur
 Assyria a-sir'-i-a
 Astarat as'-tar-at
 Astarte as-tar'-tē
 Asterius as-tē'-ri-us
 Astraea as-trē'-ya
 Asura a-su'-ra

Atah āt'-a
 Atelier at'-el-yā
 Ath ath
 Athah a-thah
 Athanasianism
 ath-a-nā'-zhun-izm
 Atheist ā'-thē-ist
 Athenaeum ath-e-nē'-um
 Athens ath'-enz
 Athom ath'-om
 Atmu at'-mu
 Atossa a-tos'-a
 Atthakatha at''-tha-ka'-tha
 Attouchement a-tush'-ment
 Attribute (verb) at-trib'-ūt
 Attribute (noun) at'-tri-būt
 Atum a-tum'
 Atys at'-is
 Audi ā'-dī
 Aufseher af'-se-her
 Augereau ōzh-rō'
 Aught at
 Aum am
 Aun an
 Aurai-Al ā'-rī-al
 Aureole ā'-rē-ōl
 Auri-Al ā'-rī-al
 Auriel ā'-rī-el
 Aurim ā'-rim
 Aurora a-rō'-ra
 Auserwähler as''-er-wahl'-tēr
 Aut at
 Aut Mori at mō'-ri
 Auto a'-tō
 Avar a-var'
 Avatar av-a-tar'
 Avenger a-venj'-ēr
 Avesta a-ves'-ta
 Avis av'-is
 Aye ā
 Ayen ā'-yēn
 Ayin ā'-yēn

Aynon ĭ'-non
 Ayub ĭ'-ūb
 Azariah az-a-ĭ'-a
 Azarias az-a-ĭ'-as
 Azazel a-zā'-zel
 Azer ā'-zēr
 Azluth az-i-luth'
 Azoth az'-oth
 Azotus a-zō'-tus
 Azra az'-ra
 Azrael az'-ra-el
 Aztec az'-tek
 Azure azh'-ur

Ba ba
 Baal bāl
 Baalbec bal'-bek
 Baana bā-an'-a
 Baanah bā-an'-a
 Babel bā'-bel
 Babylon bab'-i-lon
 Bacchanal bak'-a-nal
 Bacchante ba-kan'-tē
 Bacchus bak'-us
 Bachlin bak'-lin
 Bactria bak'-trē-a
 Bactrian bak'-trē-an
 Bactro-Aryan bak''-trō-ār'-ē-an
 Bactylea bak''-til-ē'-a
 Baculus bak'-ū-lus
 Bade bād
 Bafomet baf'-ō-met
 Bagavai bag''-a-vā'-ī
 Bagulkal bag'-ul-kal

Bagulkol bag'-ul-kol
 Bainah bā'-na
 Baith h'Aur bāth' ha-ur''
 Bal bal
 Baldachin bal'-da-kin
 Balder bal'-dēr
 Baldrick bal'-drik
 Balim ba'-lim
 Balkh balk
 Balsamo bāl-sa'-mō
 Balshazzar bal-shaz'-zar
 Baluster bāl'-us-ter
 Bana ba'-na
 Banacas bān'-a-kas
 Banaeas ban-ē'-as
 Banah ba'-na
 Banai bā'-nī
 Banaias ban-ī'-as
 Banayim ban-ā'-yim
 Bannockburn ban'-ok-burn
 Baphomet baf'-ō-met
 Bar bar
 Barabbas bai-ab'-as
 Barasith bār'-a-sith
 Barbarian bār-bār'-ē-an
 Barbarossa bar-ba-rō'-sa
 Barbatī bar'-ba-te
 Barecma bar'-es-ma
 Bartholomew bār-thol'-ō-mū
 Basilidean bas-i-lid'-e-an
 Basilisc bas'-i-lisk
 Basiliskos bas'-i-lis''-kōs
 Bath-kol bath-kol'
 Bath-sheeba bath-shē'-ba
 Batsareh bat-sa'-re
 Bayard bā'-ard
 Bazareh baz-ar'-eh
 Bea bē'-a
 Bea Macheh bē-a māk'-a
 Beaucenifer bō-sen'-i-fēr
 Beauchaine bō-shā'-nē
 Beauharnois bō-ar'-noi

Beauseant bō-sā-ant'
 Beauve bō-vā'
 Beer-sheba bē''-ēr-shē'-ba
 Bel bel
 Belenus be-len'-us
 Bellico bel'-i-kō
 Belsan bel'-san
 Belshazzar bel-shaz'-ar
 Belus bēl'-us
 Ben ben
 Benac bē'-nak
 Benai be-nā'-ī
 Benaiiah bē-nā'-ya
 Benaias bē-nā'-yas
 Benaya bē-nā'-ya
 Benchorim ben-kor'-im
 Ben-dekar ben-dē'-kēr
 Ben-deker ben-dē'-kēr
 Benedict ben'-e-dikt
 Beneficent be-nef'-i-cent
 Beneh bēn'-eh
 Beneth bēn'-eth
 Benevolence be-nev'-ō-lentz
 Ben-Hesed ben-hē'-sed
 Ben-hur ben-hēr'
 Beni ben'-i
 Benign bē-nīn'
 Benignity bē-nig'-ni-tē
 Beni-Israel ben''-i-jiz'-ra-el
 Beni-Isral ben''-i-iz'-ral
 Beni-Kedim ben''-i-ked'-im
 Beni-Uzzah ben''-i-uz'-a
 Benjamin ben'-ja-min
 Ben-Khorim ben-kor'-im
 Ben-Khurim ben-kur'-im
 Ben-Korim ben-kor'-im
 Ben-Yah ben'-ya
 Benyamin ben-ya'-min
 Bereth bē'-rith
 Berith bē'-rith
 Berkeley bērk'-lē
 Bernadotte bēr-na-dot'

Bethlehem beth'-lē-hem
 Betsel-Al bet'-sel-al''
 Betselas bet'-sel-as''
 Beyrout bā-rut'
 Bezaleel bē-zal'-ē-el
 Bezer bē'-zēr
 Biblos bib'-lōs
 Binah bī'-na
 Bism bizm
 Bith bith
 Bitsai bit'-sā-ī
 Blasphemous blas'-fe-mus
 Boaz bō'-az
 Bochim bō'-kim
 Bohan bō'-han
 Bohemia bō-hē'-mi-a
 Bohun bō'-hun
 Bon-ah bōn'-ah
 Bonaim bō'-nīm
 Bone bōn
 Borgia bor'-ja
 Borsippa bor-sip'-a
 Bossuet bos-swe'
 Bouddha bud'-a
 Bourbon bur'-bon
 Bourn burn
 Boznai bōz'-nī
 Brahm bram
 Brahma bra'-ma
 Brahman bra'-man
 Bramin bra'-min
 Bremen bre-m'-en
 Brennus bren'-us
 Briah brī'-a
 Bruce brus
 Brutus bru'-tus
 Budda bud'-a
 Buddha bud'-a
 Buddhist bud'-hist
 Buh būh
 Bul bul
 Bundder bund'-er

Bure bú'-re
 Burgandy bē'-gun-dē
 Burgundian bē'-gun'-di-an
 Burgundus bē'-gun'-dus
 Buri bú'-ri
 Burr bē'r
 Buthos bu'-thōs
 Byblos bib'-lōs
 Byzantine biz'-an-tēn

Caaba ka'-ba
 Cabala kab'-a-la
 Cabletow kā'-bel-tō''
 Cabul kā'-bul'
 Caduceus ka-du'-sē-us
 Caementarius sē'-men-tār'-yus
 Caghostro kal-yos'-trō
 Cahier ka-ya'
 Caiaphas kā'-a-fas
 Cain kām
 Calabria ka-lā'-brē-a
 Calatrava kal''-a-tra'-va
 Caleb kā'-leb
 Calid kal'-id
 Caligula ka-lig'-ū-la
 Caliph kā'-lif
 Callimachus ka-līm'-a-kus
 Calumniator ka-lum'-nē-ā-tor
 Calvin kal'-vin
 Cama ka'-ma
 Cambaceres kam''-ba-sā-rēz'
 Campania kam-pā'-nē-a
 Canaan kā'-nan
 Canaanite kā'-nan-īt

Cancer kan'-sēr
 Candelabra kan''-de-la'-bra
 Candelabrum kan''-de-la'-brum
 Canon kan'-on
 Caoshyan sā-osh'-yanz
 Capella ka-pel'-la
 Capitular ka-pish'-ū-lar
 Capricorn kap'-ri-korn
 Capricornus kap''-ri-korn'-us
 Capuchin kap'-yu-chin
 Caputzino kap''-ut-zē'-nō
 Carbonarism kar''-bō-nar'-izm
 Carbuncle kar'-bun-kel
 Careah ka-rē'-a
 Caritas kā'-ri-tas
 Carmel kar'-mel
 Carnac kar'-nak
 Caryatides kar''-e-at'-i-dēz
 Casidim ka-sē'-dim
 Casmaran kas'-ma-ran''
 Castor kas'-tor
 Catacomb kat'-a-kōm
 Catavaeca sat-a-vē'-sa
 Catechism kat'-e-kizm
 Catechumen kat''-e-kyu'-men
 Cathari kath'-a-rī
 Caurva car'-vā
 Cayin kām
 Cedron kē'-dron
 Celare se-lār'-e
 Celestial se-les'-chal
 Celestine sel'-es-tīn
 Celibacy sel'-i-ba-sē
 Celtic sel'-tik
 Cenephorus sen''-e-fōr'-us
 Censer sen'-sēr
 Censorius sen-sor'-ē-us
 Centaine sen'-tān
 Centgraviates sent''-grav'-i-ātz
 Cephass sē'-fas
 Ceres sē'-rēz
 Ceridwen kē-rid'-wen

Cerneau sēr'-nō
 Cerulean se-ru'-lē-an
 C'est c-est
 Chaldaea kal-dē'-a
 Chaldaean kal-dē'-an
 Chaldaia kal-dā'-ya
 Chaldea kal-dē'-a
 Chaldean kal-dē'-an
 Chaldee kal-dēz'
 Chalce chal'-is
 Chalons sha-lon'
 Champollion sham-pol-yon'
 Chancery chan'-sēr-ē
 Chao kā'-ō
 Chapeau sha'-pō
 Chapter chap'-i-tēr
 Chardon shar'-don
 Charis kā'-ris
 Charlatan shar'-la-tan
 Charters char'-tērz
 Chasidim ka-sē'-dim
 Chastanier chas-tan'-i-ā
 Chasuble chaz'-ū-bl
 Chatelain shat'-e-lān
 Chebar kē'-bar
 Chef-d'oeuvre she-dā'-ver
 Chemi kē'-mī
 Chemosh kē'-mosh
 Cheres kē'-rēz
 Cherubim cher'-ub-im
 Chesed kē'-sed
 Chesvan kes'-van
 Cheth keth
 Chibbelum chib'-e-lum
 Chimborazo chim-bō-ra'-zō
 Chinvat chin'-vat
 Chivalric shiv'-al-rik
 Chochma shok'-ma
 Chotzeb chōt'-zeb
 Chrisna krish'-na
 Christendom kris'-n-dom
 Christos hrīs'-tōs

Chrysolite kris'-o-līt
 Cicero sis-e-rō
 Circe sēr'-sē
 Civa sē'-va
 Civi kē'-ve
 Clandestine klan-des'-tin
 Claverhouse klav-er-hous'
 Clavicle klav'-i-kūl
 Clavis klā'-vis
 Cleche klē-shā'
 Clemens klem'-enz
 Clement klem'-ent
 Clifton klif'-ton
 Coaeval kō-ē'-val
 Cochineal koch''-i-nēl'
 Cochleus kōk'-lē-us
 Coelum sē'-lum
 Coetus kō'-ē-tus
 Coeur kēr
 Coeur de Lion kūr de lī'-on
 Coffin kōf'-in
 Cognizant kog'-nī-zant
 Coligni kō-lēn'-yē
 Collocatio kol'-a-cash-e-ō''
 Cologne kō-lōn'
 Compagnon kom-pan'-yun
 Competency kom'-pe-ten-sē
 Composite kom-poz'-it
 Comte komt
 Conciliates kon-sil'-i-ātz
 Conclave kon'-klāv
 Confucius
 kon-fyu'-shus, kām'-fyu-shās
 Conrad kon'-rad
 Consistory kon-sis'-to-rē
 Constans kon'-stānz
 Constituted kon-sti-tut'-ed
 Contumacious
 kon''-tu-mā'-shus
 Contumacy kon'-tu-ma-sē
 Convexo kon-vex'-ō
 Convocation kon''-vō-kā'-shun

Copiouslykō'-pē-us-lē
 Cordekor'-dā
 Corinthiankō-rin'-thē-an
 Cornucopiakor''-nu-kō'-pē-a
 Coronacā'-ro-nā
 Corporealkor-por'-ē-al
 Corsairkor'-sār
 Coruscatekor'-u-skāt
 Corybanteskor''-i-ban'-tēz
 Cosealkō'-sēl
 Cosmogonykoz-mog'-o-nē
 Cossackskos'-sakz
 Cottytokō-tit'-ō
 Couchantkou'-chant
 Coup de graceku de gras'
 Courlandkur'-land
 Cousinku-zan'
 Couthonku-ton'
 Couverurkuv'-rēr
 Covenantkuv'-e-nant
 Covetkuv'-et
 Cowankow'-an
 Cowlkoul
 Cpentaspen'-ta
 Cpenta Manyuspen'-ta mǎn'-ū
 Craddhasrād'-a
 Cranmerkran'-mēr
 Craoshasra-osh'-a
 Cratakra'-ta
 Crediblekred'-i-bl
 Cressetkres'-et
 Cretekrēt
 Cromlechkrom'-lek
 Cromwellkrom'-well
 Crosierkrō'-zher
 Crotonakrō-tō'-na
 Cruxkrux
 Cryptickrip'-tik
 Culmkulm
 Cultorkul'-tor
 Cum Civikum kē'-ve
 Cureteku-rē'-tē

Curtiuskur'-tsē-ūs
 Custoskus'-tos
 Cybelesib'-e-lē
 Cynocephalussī''-nō-sef'-a-lus
 Cynosuresī'-nō-shur
 Cyrenesī-rē'-nē
 Cyrilsir'-il
 Cyrussī'-rus

Dada
 Daathdā'-ath
 Dabirdā'-bēr
 Dactylidak'-til-ī
 Daduchosda-du'-kōs
 Daedalusded'-a-lus
 Daevadā'-va
 Dagondā'-gon
 Daisdā'-is
 Dakemahdak'-e-ma
 Dalethdā'-leth
 Dalmatiquedal-mat'-ik
 Damascusda-mas'-kus
 Dambooldam-bul'
 Damoclesdam'-o-klēz
 Dandan
 Danieldan'-yel
 Dantedan'-tā
 Dantondan-ton'
 Dantzickdan'-sig
 Daodā'-ō
 Darakdā'-rak
 Darakieldā-ra-kēl'
 Dariusda-rī'-us
 Dasrasdus'-rās

Dasyusdus'-yus
 Dathandā'-than
 Dauddad
 D'Auvergneda-vēr'n'
 Daviddā'-vid
 Dazarddaz'-ard
 De Cambaceresde kan''-ba-sā-rēz'

Decardē'-kēr
 De Chardonde shar'-don
 De Colignide kō-lēn'-yē
 Decorouslydek'-or-us-lē
 Defamationdef-a-mā-shun
 De Floriande flō'-rī-an
 Deidē'-ī
 Deiseldē'-is-el
 Dekardē'-kēr
 Delalandedē-la-land'
 De Lansbergde lanz'-berg
 Delaunaydē-lā-nā'
 Delphidel'-fī
 Delphicdel'-fīk
 Deltadēl'-ta
 Demagoguedem'-a-gog
 Demesnede-mān'
 Demeterde-mē'-tēr
 Demiourgosdem-i-ēr'-gos
 Demiurgusdem-i-ēr'-gus
 De Molaidē'' mō-lā'
 De Molaydē'' mō-lā'
 De Montmainde mont'-man
 Demosthenesde-mos'-the-nēz''
 Denderahden-der'-a
 Dentilsden'-tīlz
 Deodē'-ō
 Depositionisde''-pō-zish-un-is
 Depravationdep''-ra-vā'-shun
 Dermottdēr'-mot
 Derogatedēr'-o-gāt
 Derogatoryde-rog'-a-tor-ē
 De Romede rom'
 Derordēr'-or

Desaguliersde-sag'-yu-lērz
 De Saltzade salt' za
 Descartesdā-kart'
 Descryde-skī'
 De Semestrede sē-mes'-tēr
 Des Eveillesdes'' ē-vā'l'-ez
 Des Paiensdes pānz'
 Deuchardu-char'
 Deumdē'-um
 Deusdē'-us
 Devadā'-va
 Devoirde-vwar'
 De Wittde wit'
 Diademdī'-a-dem
 Diagorasdī-a-go'-ras
 Dieudyu
 Digbydig'-bē
 Diocesedī'-o-sēz
 Dionusosdī''-o-nu'-sos
 Dionysiandī''-o-nish'-an
 Dionysiusdī''-o-nish'-ē-us
 Dionysusdī''-o-nī'-sus
 Dioscuridī''-os-kūr'-ī
 Discerndiz-sern'
 Diurnaldī-ēr'-nal
 Dogmadog'-ma
 Dolorosadō''-lo-rō'-sa
 Dominedom'-i-nē
 Dominidom'-i-nī
 Dominicdom'-i-nīk
 Dominodom'-i-nō
 Dominusdom'-i-nus
 Domitiandō-mish'-an
 Donatdō'-nat
 Doriandor'-e-an
 Doricdor'-īk
 Dortmunddort'-mund
 Dotagedō'-taj
 Drachmadrak'-ma
 Draesekedres'-ēk
 Dragondrag'-ən
 Droitdroit

Druiddru'-id
Drukhsdruks
Drusedruz
Dwaddu'-ad
Due Guarddu' gard
Dumdum
Dupatydu'-pa-tē
Dursdērz
Dyausdī'-as
Dygeondē-zhōn'
Dynamicsdī-nam'-ix
Dyudī'-ū

Ebalē'-bal
Ebaneb'-an
Ebliseb'-lis
Ebnēb'-n
Ecbatanaek-bat'-a-na
Ecclesiasticale-klē'-zē-as''-ti-kal
Ecliptice-klip'-tik
Ecossaisā-ko-sāz'
Ecossismā-ko-sizm'
Edenicē-den'-ik
Edessae-des'-a
Edomē'-dom
Effluviae-flu'-vē-a
Egeriae-jēr'-ē-a
Egloneg'-lon
Egyptē'-jipt
Eheyehe-hē'-yeh
Ehudē'-hud
Einsliebenīn'-slē''-ben
Ekronek'-ron

Elel
Elaē'-la
Elahē'-la
Elaiē-lā'-ī
Elamē'-lam
Elchananel-kā'-nan
Eleazarel-ē-ā'-zar
Electaē-lek'-ta
Eleemosynaryel-e-mos'-e-nēr-ē
Elehael-e-ha'
Elehamel-e-ham'
Elehanel-e-han'
Elephantael''-e-fan'-ta
Eleusinianel-yu-sin'-i-an
Eleusisel-yu'-sis
Eliasaphe-lī'-a-saf
Eliasaph Ben-Laele-lī'-a-saf ben-lā'-el
Eliazaphane''-lī-a-zā'-fan
Elihorephel-i-hō'-ref
Elkamerel-kā'-mēr
El Nabimel-nab'-ī-im
Eloahe-lō'-a
Elohime-lō'-him
El Shadaiel shad'-ī
El Shaddaiel shad'-ī
Eluē'-lu
Elule-lul'
Elusēl'-ūs
Elusinianel-yu-sin'-i-an
Elxaitesel'-xe-tis
Elymaisel'-e-mās
Elymeansel-e-mē'-anz
Elysiume-lizh'-ī-um
Emahē'-ma
E Manareē man-ar'-ē
Emanationem-a-nā'-shun
Emblematicem-blem-at'-ik
Emerituse-mēr'-i-tus
Emessae-mēs'-a
Emethem'-eth
Emirē-mēr'

Emman-uele-man'-ū-el
Emolumente-mol'-ū-ment
Emounahe-mu'-na
Empyreanem''-pi-rē'-an
Emulousem'-yu-lus
Emunahe-mu'-na
Encyclicalen-sīk'-li-kal
Endueen-dyu'
Enfranchiseden-fran'-chīzd
Enigmae-nig'-ma
Enochē'-nok
Enochianē-nok'-e-an
Ensēnz
En Sophen sof
Entablatureen-tab'-la-chēr''
Enthralmenten-thral'-ment
Eonē'-on
Eostreā'-os-tre
Ephesusef'-e-sus
Ephodē'-fod
Ephraimē'-frē-im
Ephraimitesē'-frē-im-itz''
Epīcurusep''-i-kyu-rus
Epiphanese-pīf'-a-nēz
Epistlee-pis'-l
Epitomee-pit'-o-mē
Epoptep'-opt
Equanimityē-kwa-nim'-i-tē
Equesē'-kwes
Equilateralē-kwi-lat'-ēr-al
Equilibrīoē-kwi-lib'-rē-ō
Equilibriumē-kwi-lib'-rē-um
Equinoxē'-kwi-nox
Equitasek'-wī-tas
Equivocatione-kwiv''-o-kā'-shun
Eranoiē'-ran-noi'
Ericaēr-i-kā'
Erkalbraēr-kal'-bra
Eroser'-os
Eroschā-rōsh'
Errēr

Erratumēr-ra'-tum
Errorēr-ēr
Esarhaddonē''-sar-had'-on
Eschemses-shemz'
Escutcheones-kuch'-un
Esdrasez'-dras
Eshk Khanes'-lik han
Esoterices''-o-tēr'-ik
Esperancees'-pēr-antz
Esrimez'-rim
Esseneses-ēnz'
Estest
Estheres'-tēr
Etet
Ethanīme-tha'-nim
Ethanīume-than'-i-um
Ethiopiaē''-thē-ō'-pe-a
Etruriae-trur'-ē-a
Etruscane-trus'-kan
Eucharistyu'-ka-rist
Euclidyu'-klid
Eumolpusyu-mōl'-pus
Eunuchyu'-nik
Euphratesyu-frā'-tēz
Eurekayu-rē'-ka
Euresisev-re-sis
Euripidesyu-rip'-i-dēz
Eusebiusyu-sē'-bē-us
Evanesenceev''-a-nes'-entz
Evatesē-va'-tez
Eveillesē-vāl'-ez
Evergettenē'-ver-gē'-ten
Evoraē-vor'-a
Exex
Excalibarex-kal'-i-bar
Excellentiaek-se-len'-ti-a
Exemplarig-zem'-plar
Exigenciesek'-si-jen-sēz''
Eximiaig-zim'-i-a
Exordiumex-or'-di-um
Exotericek''-so-ter'-ik
Experteks'-pert

Expiation ek-spē-ā'-shun
 Expiatory ex'-pē-a-tor''-ē
 Extempore ik-stem'-po-rē
 Extirpate ek-stēr'-pāt
 Extirpation ek-stēr-pā'-shun
 Extol ik-stöl'
 Exuberance eg-zyu'-bēr-antz
 Ezechuel ē-zēk'-yul
 Ezekial ē-zēk'-yel
 Ezekiel ē-zēk'-yel
 Ezel ē'-zel
 Ezra ez'-ra

Fac fak
 Familien fa-mil'-i-en
 Fanaticism fa-nat'-i-cizm
 Fane fān
 Fanor fan'-or
 Fasces fas'-ēz
 Fatui fach'-ū-i
 Faust foust
 Fe fe
 Fealty 'fe-(ə)l-tē
 Feix-Feax fā'-e-fā''-a
 Fendeurs fen-dēr'z
 Ferat fē'-rat
 Ferentino fēr''-en-tē'-nō
 Fervency fēr'-ven-sē
 Feuillants fu-yon'
 Fiat fē'-at
 Fiat Justitia Ruat Coelum
 fē'-at jüs-tī-shī-a rū'-āt sē-lūm
 Fiat Lux fē'-at lux
 Fichte fik'-te

Fide fr'-de
 Fides fr'-dēz
 Fidio fid'-i-o
 Fiducia fi-du'-shi-a
 Fiducial fi-du'-shal
 Fillet fil'-ət
 Finite fr'-nīt
 Fit fit
 Fomalhaut fō'-mal-hat
 Fontis fon'-tis
 Foret for'-et
 Fortitude for'-ti-tud
 France frans
 Franconia frang-kō'-nē-a
 Frankincense frank'-in-sēse
 Frashaostra frash''-a-ōs'-tra
 Frater frā'-tēr
 Fratres frat'-res
 Frea frē'-a
 Frederic fred'-ēr-ik
 Freeman frē'-man
 Freigerichte frī'-gēr-ik-te
 Freigraf frī'-graf
 Freimaurer frī-mou'-rēr
 Freischoffe frī-shuf-fe
 Freistuhl frī-shtul
 Freres frār
 Frieze frēz
 Fronboten fron'-bō-ten
 Funereal fyu-nēr'-ē-al
 Fylfot fil'-fot

Gabal gā'-bal
 Gabalyim gā'-bal-yim
 Gabaon gab'-a-on

Gabari-Al gā'-bar-i-al''
 Gaber gā'-bēr
 Gabol gā'-bol
 Gabor gā'-bor
 Gabriel gā'-brē-el
 Gabul gā'-bul
 Gabur gā'-bur
 Gad gad
 Gadara gad'-a-ra
 Gaedicke ged'-ik-e
 Galahad gal'-a-had
 Galatia ga-lā'-sha
 Galilee gal'-i-lē
 Galileo gal-i-lē'-ō
 Gallican gal'-i-kan
 Gamal gā'-mel
 Gamel gā'-mel
 Gamol gā'-mel
 Ganges gan'-jēz
 Ganglar gang'-lar
 Gangler gang'-ler
 Gareb gā'-reb
 Garimout gar'-i-mout
 Garimund gar'-i-mund
 Garinus ga-rin'-us
 Gath gath
 Gatha ga'-tha
 Gaul gal
 Gautama 'gaut-ə-mə
 Gaza ga'-za
 Gebah gē'-ba
 Gebal gē'-bal
 Gebel gē'-bel
 Geber gē'-bēr
 Gebulum gē'-bu-lum
 Gebur gē'-bēr
 Geburah ge-bur'-a
 Gedaliah ged-a-lī'-a
 Gedulah ged-yu'-la
 Geison gī'-son
 Gemara ge-ma'-ra
 Gemini jem'-i-nī

Gemul gē'-mul
 Generalissimo
 jen''-ēr-al-is'-i-mō
 Genesis jen'-e-sis
 Genii jē'-nē-ī
 Gershon gēr'-shon
 Gethsemane geth''-sem'-a-nē
 Gezire gē'-zīr
 Ghemoul gē'-mul
 Ghrita grit'-a
 Gibeah gib'-ē-a
 Gibeon gib'-ē-on
 Giblam gib'-lam
 Giblem gib'-lem
 Giblemite gib'-lem-īt
 Gibbs gibz
 Gibulum gē'-bu-lum
 Gihon gī'-hon
 Gilead gil'-ē-ad
 Gilles gil'-es
 Gladio glad'-i-ō
 Gladioque glad'-i-ōk
 Gloria glō'-ri-a
 Gloriam glō'-ri-am
 Gnosis nō'-sis
 Gnostic nos'-tik
 Goethe 'gə(r)-tə, 'gōē-tə
 Goetia gō-ē'-sha
 Gogerichte gug'-er-ikt
 Golan gō'-lan
 Golgotha gol'-go-tha
 Golh gōl
 Gomel gō'-mel
 Gomorrah go-mor'-a
 Gonfalon gon'-fa-lon
 Gordian gor'-de-an
 Gormogons gōr'-mo-gonz''
 Goth gath
 Gothic gath'-ik
 Gracchi grak'-ī
 Grace gras
 Grades grādz

Grafen graf'-en
 Graff graf
 Grande grand
 Grangaeus gran-gē'-us
 Gras gras
 Gravelot grav'-e-lō
 Grein grīn
 Guarimond gar'-i-mund
 Gugomos gu'-gō-mos
 Guiana gē-an'-a
 Guibs gibz
 Guibulum gē'-bu-lum
 Guiburum gē'-bu-rum
 Guillemain gē'-yē-mān
 Gules gūlz
 Guoburum gō'-bu-rum
 Gurzsher gur'-sher
 Guttural gūt'-tūr-al
 Guy de gī'-de
 Gymnosophist jīm-nos'-o-fist

Ha ha
 Habakkuk ha-bak'-uk
 Habamah ha-ba'-ma
 Habel hā'-bel
 Habergeon hab'-ēr-gon
 Habin ha'-bin
 Habitsai ha-bit'-sī
 Habitsi ha-bit'-sī
 Hadeases ha-dē'-sez
 Hades hād-(.)ēz
 Hadrian hā'-drē-an
 Hafedha haf'-ed-a
 Hagar hā'-gar
 Haggai hag'-ā-i

Hah ha
 Haikal hī'-kal
 Hail hāl
 Haish ha-ēsh'
 Ha Kadosh ha ka-dosh'
 Hakam ha'-kam
 Hakem ha'-kēm
 Hakemah hak'-e-ma
 Haken ha'-ken
 Hakkeber hak'-e-bēr
 Halalu-yah hal-a-lu'-ya
 Hallelujah hal-a-lu'-ya
 Hallelu-yah hal-a-lu'-ya
 Halmanah hal-man'-a
 Hamah ha'-ma
 Hamaim ha-mā'-im
 Hamalek ha-mal'-ek
 Hamaliel ha-mā'-li-el
 Haman hā'-man
 Hamilton ham'-il-ton
 Hamin hā'-min
 Hammain ha-mā'-in
 Hampden ham'-den
 Hamza ham'-zā
 Hamze ham'-zā
 Hananiah han-a-nī'-a
 Hannibal han'-i-bal
 Hansa han(t)-sə, 'han-(.)za
 Haoma hā-om'-a
 Haphtziel haf'-zi-el
 Hapi hā'-pī
 Hapto hap'-tō
 Har har
 Harangue ha-rang'
 Harnouester harn-west'-ēr
 Harodim har'-ō-dīm
 Harran hā'-ran
 Haruspices ha-rus'-pī-kēz''
 Hasbeya has-bā'-ya
 Hasim hā'-sim
 Hatosh hat'-osh
 Hattush hat'-ush

Haughty hā'-tē
 Haupt-Hutte haupt-hut
 Hauran har-an'
 Haurvat har'-vāt
 Hautes hōt
 H'Banayim ha ban'-a-yim
 He hā
 Hebraic he-brā'-ik
 Hebraico he-brā'-ik-ō
 Hebraism hē'-brā-izm
 Hebrew hē'-bru
 Hebron hē'-bron
 Hecatomb hek'-a-tōm
 Hector hek'-tor
 Hegel hā'-gel
 Hegira he-jī'-ra
 Hele hēl
 Helez hē'-lez
 Heptagonal hep-tag'-o-nal
 Her-Het hēr'-het
 Heraclitus hēr-a-klī'-tus
 Heraclius hēr-a-klī'-us
 Hercules hēr-kū'-lēz
 Heredom hēr'-e-dom
 Heredon hēr'-e-don
 Heresiarchs he-rē'-sē-arx
 Heresy hēr'-e-sē
 Hermaines hēr'-mīmz
 Hermandad hēr-man-dad'
 Hermanubis hēr-man'-ū-bis
 Hermes hēr'-mēz
 Hermetic hēr-met'-ik
 Hermeticist hēr-met'-i-sist
 Herod hēr'-od
 Herodian he-rō'-dē-on
 Herodom hēr'-o-doin
 Herodom hēr'-ō-dom
 Herodon hēr'-ō-don
 Herodotus he-rōd'-o-tus
 Hes hes
 Hesed hē'-sed
 Hesperos hes'-pēr-os

Hesperus hes'-pēr-us
 Hezekiah hez-e-kī'-a
 Hia hī'-a
 Hibbut hib'-ut
 Hiddekel hid'-e-ke
 Hierodom hī'-er-o-dom''
 Hieroglyphic hī'-er-o-ghī'-ik
 Hieronymite hī-e-ron'-i-mīt
 Hierophant hī'-er-o-fant''
 Hierophylax hī'-er-o-fī'-lax
 Hierosolymae
 hī'-er-o-sol'-i-mē
 Hillel hīl'-el
 Hindoo hin'-du
 Hindu hin'-du
 Hindustan hin'-du-stan'
 Hiram hī'-ram
 Hivites hī-vītz
 H'Kadosh ha ka-dosh'
 H'Malek ha mal'-ek
 Hobhen hōb'-hen
 Hoc hōk
 Hod hōd, 'had
 Ho-hi hō-hī
 Hola hō-la
 Holatai hō-la-tā'-ī
 Holstein hōl'-stīn
 Hom hom
 Homer hō'-mēr
 Hominum hō-min'-um
 Honestate hon'-es-tāt
 Honorius ho-nor'-ē-us
 Hophni hof'-nī
 Hor hor
 Horeb hō'-reb
 Horus hō'-rus
 Horus-Arnuneris
 hō'-rūs-ar-nu-nē'-rīs
 Hoschea hō-shā'-ya
 Hoscheah hō-shā'-ya
 Hoshaa hō-shā'-ya
 Hoshang hō'-shang

Hospitaller hos'-pi-tal-ēr
 Houran hou-ran'
 Howard hou'-ard
 Hu hu
 Hua hu'-a
 Hud hud
 Huguenot hyu'-ge-not
 Hu-hi hu-hī
 Hume hyum
 Humility hyu-mil'-i-tē
 Huphis hū'-fis
 Hur hēr
 Hiram hu'-ram
 Husbandman huz'-band-man
 Hushaa hu'-sha
 Hushai hu'-shī
 Hushang hu'-shang
 Husiris hyu-sī'-ris
 Husirus hyu-sī'-ris
 Huzza huz-za'
 Hyades hī'-a-dēz
 Hypatia hī-pā'-shi-a
 Hypocrisy hi-pok'-ri-sē
 Hypostasis hī-pos'-ta-sis
 Hyrcanus hēr-kā'-nus
 Hyssop his'-op
 Hystaspes his-tas'-pēz

Iabashah ī-a-bash'-a
 Iabul ī'-bul
 Iacchos ī-ak'-os
 Iahaveh ya'-ha-veh
 Iamayim ī-a-mā'-im
 Iao ē-a'-ō

Iatric ī-at'-rik
 Ibn ib'-n
 Ibul ī'-bul
 I-Colm-Kill ī-kom-kil'
 Iconoclast ī-kon'-o-klast
 Iconology ī-ko-nol'-o-jē
 Iddo id'-ō
 Idiom id'-ē-om
 Idolatrous ī-dol'-a-trus
 Idra Suta ed-ra su-ta
 Idumaea id-yu-mē'-a
 Iesus yā'-sus
 Iesus Hominum Salvator . . .
 yā'-sus hom'-e-nūm sal'-va'-tor
 Iesus Nazerenus Rex Judaeorum
 yā'-sus na-zā-rā-nūs
 rēx jū-dē-ō-rūm

Ignē ig'-nē
 Ignes ig'-nēz
 Ignis ig'-nis
 Ih-Ho ī'-hō
 Ihu ī'-hu
 Ihuh ī'-hu
 Ijar ī'-jar
 Ikah ī'-ka
 Ikh īk
 Ilissus i-lis'-us
 Illotus il-ō'-tus
 Illuminati i-lu-mī-nā'-tī
 Imam i-mam'
 Imaum i-mam'
 Imbecility im''-be-sil'-i-tē
 Immanuel i-man'-ū-el
 Immutability i-mū''-ta-bil'-i-tē
 Imperceptability im-pēr-sep''-ta-bil'-i-tē
 im-pēr-sep''-ta-bil'-i-tē

Imperceptibly im-pēr-sep'-ti-blē
 Impios im'-pi-os
 Implacable im-plā'-ka-bl
 Impostor im-pos'-tor
 Impotent im'-po-tent
 Imran im'-ran

In in
 Inculcated in-kul'-kāt-ed
 Inculcates in-kul'-kāt-z
 Indefatigable in-de-fat'-i-ga-bl
 In Deo Fiducia Nostra . . .
 in dē'-ō fi-du'-shi-a nos'-tra
 Indo in'-dō
 Indolence in'-do-lentz
 Indra in'-dra
 Indulgentia in''-dul-gen'-ti-a
 Indus in'-dus
 Ineffable in-ef'-a-bl
 Inestimable in-es'-ti-ma-bl
 Inexplicable in-ex'-pli-ka-bl
 Infidel in'-fi-del
 In Hoc Signo Vincas . . .
 in hōk sīg'-nō vīn'-sēz
 Innocens in'-ō-senz
 Inquisition in''-kwi-zish'-un
 INRI in'-rī
 Integra in-tē'-gra
 Intendant in-ten'-dant
 Inter in-tēr'
 Intrinsic in-trin'-sik
 Invenerunt in-ven'-ēr-unt
 Inveni in-ven'-i
 Inveniture in-ven'-i-chēr
 Inventionis in-ven''-she-ō'-nis
 Invidious in-vid'-ē-us
 Inviolable in-vī'-o-la-bl
 Invoking in-vōk'-ing
 Io-Evohe yō-hē''-vō-hā'
 Ionic ī-on'-ik
 Io-nissi yō-nis'-i
 Irana ī-rān'-a
 Iranean ī-rā'-nē-an
 Irano ī-ran'-o
 Irenaeus ī-re-nē'-us
 Iri ī-rī
 Iringa ī-ring'-ya
 Irrevocable ir-rev'-o-ka-bl
 Isaac ī'-zak

Isaiah ī-zā'-ya
 Ischni īsch'-n-gī
 Ishi ī'-shī
 Ishmael ish'-mā-el
 Isiac ī'-si-ak
 Isin Abla īz'-an ab-la
 Isis ī'-sis
 Islam īs'-lam'
 Islamism īs-lam-izm'
 Ismaeli īs-ma-ē'-lē
 Ismail īs''-ma-ēl'
 Israel īz'-rē-el
 Israfeel īs'-ra-fēl
 Issachar īs'-a-kar
 Iswara ēsh-wa'-ra
 Ithamar ith'-a-mar
 Itratics ī-trat'-ix
 Iudaeorum yu''-dē-or'-um
 Iustum yus'-tum
 Izads īz'-adz
 Izeds ē'-zeds
 Izrahiah īz-ra-kī'-a
 Izrahiah īz-ra-kī'-a

Jaaborou yab'-ru
 Jabeschah jā-besh'-a
 Jabesh jā'-besh
 Jabulom jāb'-ū-lom
 Jabulum jāb'-ū-lum
 Jachin jā'-kin
 Jachinai jā'-kin-ī
 Jacinth jā'-sinth
 Jacob jā'-kob
 Jacobin jak'-o-bin

Kol kol
 Konigsban ku'-nish-ban''
 Konigsberg ku'-nish-bērg''
 Konx konx
 Korah kō'-ra
 Koran kō-ran'
 Korasht kor'-asht
 Kosmos 'kaz-məs,
 also mōs, mas
 Krishna krish'-na
 Kronos krō-nəs, 'kra-əs
 Kulma kul'-ma
 Kum kum
 Kumah kum'-a
 Kun kun
 Kunokephalōs . ku-nok-ef'-a-lōs
 Kur kēr
 Kuran ku-ran'
 Kuros ku'-ros
 Kurosh ku'-rosh
 Kurush ku'-rush
 Kusan ku'-san
 Kush kush

La la
 Laanah lā-a'-na
 Laban lā'-ban
 Labanah lab'-a-na
 Labanch la-banch'
 Labanus lab'-a-nus
 Labarum lab'-a-rum
 Laborare la-bō-ra'-re
 Laborare Est Orare
 la-bō-ra'-re est ō-ra'-rē

Labyrinth lab'-i-rinth
 Lacorne lā-korn'
 Lade lād
 Lael lā'-el
 La Grande la-gran'-de
 Lai la'-ē
 Lakak lā'-kak
 Lakh lak
 Lamaism la'-ma-izm
 Lamas lam'-as
 Lamballe lam-bal'
 Lanturelus lan''-tu-rē'-lus
 Laodicea lā-od''-i-sē'-a
 Lapidida lap-i-sid'-a
 Larudan lar'-ū-dan
 Lasnes laz'-nes
 Lasunim las'-un-im
 Latomia la-tō'-me-a
 Latour la-tūr'
 Latres la-tres'
 Laud lad
 Laudable la'-da-bl
 Laudamus la'-da-mus
 Laulim la'-lim
 Laus las
 Laver lā'-vēr
 Le le
 Lebanah leb'-a-na
 Lebanon leb'-a-non
 Le Bel le bel'
 Lechangeur le-chan'-jur
 Lefebvre le-fē'-vēr
 Le Franc le frank'
 Legate lēg'-ate
 Legenda le-jen'-da
 Lemanceau lem-an-sō'
 Lenity len'-i-tē
 Leonis lē-ōn'-is
 Leontica lē-on'-ti-ka
 Lepage le-pāj'
 Leucht loikt
 Levi lē'-vi

Levites lē'-vitz
 Leviticus le-vit'-i-kus
 Levitikon le-vit'-i-kon
 Libanus lib'-a-nus
 Libation lī-bā'-shun
 Liber lī'-bēr
 Libertas lib-ēr-tas'
 Liberte lē-bēr-tā'
 Libertine lib'-ēr-tēn
 Libra lī'-bra
 Licentious lī-sen'-shus
 Licht likt
 Lichtseher likt'-sē-hēr
 Liebnitz lēb'-nitz
 Liege lēj
 L'Ihuh lī-ī'-hu
 Lingam līn'-gam
 Lion, Coeur de . lī'-on, kūr de
 Liturgy lit'-ur-jē
 Livonia li-vōn'-ya
 Locke lak
 Loegria lō-ē'-gri-a
 Logen lō'-gen
 Logos log'-os
 Lok lōk
 Loki lō'-kē
 Lollard lol'-ērd
 Lotus lō'-tus
 Louveteau lu-ve-tō'
 Lubec lu'-bek
 Lucian lu'-shan
 Lucifer lu'-si-fēr
 Lucis lu'-sis
 Lumiere lu'-mī-ār
 Luminous lu'-mī-nus
 Lusignan lu-sēn'-ya
 Lustrabunt lus'-tra-bunt
 Lustrare lus-tra'-rē
 Lux lux
 Luxor lux'-or
 Luz luz

Ma ma
 Maacha mā'-a-ka
 Maakah mā'-a-ka
 Macabees mak'-a-bēz
 Macbenac mak'-be-nak
 Maccabees mak'-a-bēz
 Macedonia mas''-e-dō'-nē-a
 Macheh mak'-a
 Macio ma'-shē-ō
 Macon ma-sōn'
 Maconetus mas''-o-nē'-tus
 Maconne mas-o-nā'
 Macrobius 'mak-(-)rō-bi-us
 Macrocosm mak'-ro-kozm''
 Macroprosopos
 mak''-ro-pro-sō'-pos
 Maczo mak'-zō
 Madonna ma-don'-a
 Madre mad'-rē
 Maghi mā'-jī
 Magi mā'-jī
 Magian mā'-je-an
 Magism māj'-izm
 Magna est veritas et praevalēbit
 māg'-nā ēst vēr'-e-tas ēt
 prē'-vā-lā-bīt
 Magnanimity mag'-na-nīm'-i-tē
 Magnificat mag-nif'-i-kat
 Magnum Opus mag-nēm'ō-pəs
 Magus mā'-gus
 Mahaatma mā'-hat-mə
 Mahabaun ma-ha-bōn'
 Mahabharata . ma-ha-ba'-ra-ta
 Mahabon ma-ha-bōn'
 Mahadeva ma-ha-dē'-va
 Mahakasyapa
 ma-hak'-a-se-a-pa''
 Mahanaim mā''-ha-nā'-im
 Mahomet ma-hom'-et
 Mah shim ma' shēm
 Mahuzen ma-hu'-zen
 Mai mā

Maimonides	...mī-mon'-i-dēz	Mandala	...mun'-da-la
Maimoun	...mī-mon'	Manes	...mā'-nēz
Mainyu	...mān'-ū	Manibus	...man'-i-bus
Maitre	...me'-tr	Manichæan	...man''-i-kē'-an
Maitresse	...mē'-tres	Mansuet	...man'-swet
Maitrise	...mē-trīz'	Manthras	...man'-thras
Major	...mā'-jor	Manu	...man'-ū
Majoram	...ma-jor'-am	Marat	...ma-ra'
Majorem	...ma-jor'-em	Marathon	...mar'-a-thon
Majorum	...ma-jor'-um	Marburg	...mar'-bērg
Mak	...mak	Marchesvan	...mar-kesh'-van
MaKadosh	...ma''-ka-dosh'	Marcosians	...mar-kō'-zhanz
Makah	...ma'-ka	Marduk	...mar'-duk
Makaz	...ma'-kaz	Mareschal	...mar-shal'
Makba-nakh	...mak'-ba-nak	Mariah	...ma-rī'-ah
Makh-ba	...mak'-ba	Marquis	...mar'-kwis, mar'-ke'
Makhbanak	...mak'-ba-nak	Mars	...marz
Makhbenak	...mak'-be-nak	Marseilles	...mar-sāl'z', mar'-sā, -sā(ə)lz
Malach	...mal'-ak	Martial	...mar'-shal
Malachi	...mal'-a-kī	Maruts	...ma-ruts'
Malak	...mal'-ak	Masah	...ma'-sa
Malakh	...mal'-ak	Masaibah	...ma-sā'-ba
Malakhmah	...mal'-ak-ma	Masayah	...ma-sā'-ya
Malaki	...mal'-a-kī	Mashah	...mash'-a
Malakim	...mal'-a-kim	Masora	...ma-sō'-ra
Malakoth	...mal'-a-koth	Masoretic	...mas-o-ret'-ik
Malcum	...mal'-kum	Masovia	...ma-zōv'-i-a
Malebranche	...mal-bransh'	Massena	...mas-ā-na'
Malec	...mal'-ek	Massonus	...mas-ō'-nus
Malech	...mal'-ek	Materia prima	...mā'-tir-ē-ə' prē-mā
Malek	...mal'-ek	Matuc	...ma-tuk'
Malek-Adnel	...mal'-ek-ad'-nel	Matuk	...ma-tuk'
Malfi	...mal'-fī	Matusalakh	...ma-tuz'-a-la
Malignant	...ma-lig'-nant	Mausoleum	...ma''-sō-lē'-um
Malison	...mal'-i-son	Maut	...mat
Malki	...mal'-kī	Maxim	...max'-i-mī
Malkuth	...mal'-kuth	Maximus	...max'-i-mus
Malplatz	...mal'-platz	Mayak-Al	...mā'-ak-al
Malta	...mal'-ta	Mayence	...ma-yanz'
Mammon	...mam'-on	Mazda	...maz'-da
Manas	...man'-as		
Manasseh	...ma-nas'-a		

Mazdayacnian	...maz''-da-yas'-nē-an	Metaphysics	...met''-a-fiz'-ix
	maz''-da-yas'-nē-an	Metier	...mā-tē-ā'
Mazzaroth	...maz-a-rōth'	Metopes	...met'-o-pēz
Mea	...mē'-a	Metusael	...me-tu'-sā-el
Mede	...mēd	Meumque	...mē-um'-kyu
Media	...mē'-dē-a	Meus	...mā'-us
Median	...mē'-dē-an	Mezuza	...me-zu'-za
Medusa	...me-du'-sa	Miamin	...mī'-a-min
Megacosm	...meg'-a-kozm	Michael	...mī'-kel
Mehen	...mā'-hen	Microcosm	...mī'-kro-kozm''
Mehour	...mē'-hour	Mijamin	...mij'-a-min
Melancholy	...mel'-an-kol''-ē	Mika	...mī'-ka
Melchizedek	...mel-kiz'-e-dek	Minos	...mī'-nos
Melech	...mē'-lek	Mirabeau	...mē-ra-bō'
Melek	...mē'-lek	Misanthrope	...mis'-an-thrōp
Memento	...mē-men'-tō	Miserere	...miz-e-rē'-rē
Memfi	...mem'-fi	Mithra	...mith'-ra
Memnon	...mem'-non	Mithras	...mith'-ras
Memphis	...mem'-fis	Mithredath	...mith'-re-dath
Menak-hem	...mē-nak'-hem	Mitra	...mit'-ra
Menatzchim	...me-nat'-shim	Mitraic	...mi-trā'-ik
Mendes	...man-des'	Mitzayim	...mitz-ā'-im
Menthra	...men'-thra	Mitzraim	...mitz-rā'-im
Mentz	...ments	Mitzrayim	...mitz-rā'-im
Menu	...men'-yu	Mitzvah	...mitz'-va
Merari	...mē-rā'-rī	Mizraim	...miz-rā'-im
Mercenary	...mer'-se-nar''-ē	Moab	...mō'-ab
Mercurius	...mēr-kyur'-ē-us	Moabite	...mō'-ab-īt
Mercury	...mēr'-kyu-rē	Moabon	...mō'-ab-ōn
Mer-sker	...mer'-sker	Moderne	...mō-der'-nē
Meschtar	...mesh'-tar	Modes	...mōdz
Mesopotamia	...mes''-o-po-tā'-mē-a	Modillions	...mō-dil'-yunz
	mes''-o-po-tā'-mē-a	Modulation	...moj-u-lā'-shun
Mesouraneo	...mes''-o-ran'-e-ō	Mohamed	...mō-ham'-ed
Mespar	...mes'-par	Mohammed	...mō-ham'-ed
Mespat	...mes'-pat	Molai	...mō-lā'
Messiah	...me-sī'-a	Molaiensis	...mō''-lē-en'-sis
Metamorphose	...met-a-mor'-fōz	Molay	...mō-lā'
Metaphor	...met'-a-for	Moliensis	...mō''-lē-en'-sis
Metaphysical	...met''-a-fiz'-i-kal	Moloch	...mō'-lok
Metaphysician	...met''-a-fi-zish'-an	Mon	...mon

Monadmō'-nad
 Monitormon'-i-tor
 Monotheismmon'-o-thē'-izm
 Montaignemon-tān'
 Montfauconmon'-fa-kon''
 Montferratmon-fe-ra'
 Montibusmon'-ti-bus
 Moorsmurz
 Mopsesmop'-sēz
 Morahmō'-ra
 Moralmō-ral'
 Mordecaimor'-de-kī
 Moremōr
 Morimō'-ri
 Moriahmō-rī'-a
 Morsmorz
 Mortiermor-tī-ā'
 Mosaicmō-zā'-ik
 Mosesmō'-zez
 Moshahmō'-sha
 Mosharimō-sha'-re
 Moshtarimōsh-tar'-e
 Moslemmoz'-lem
 Mosquemosk
 Motmō
 Motemōt
 Muhammedmu-ham'-ed
 Mundimun'-dī
 Munificencemū-nif'-i-sentz
 Muratmu-rā'
 Musaeusmū-zē'-us
 Mysticmis'-tik

Naamahnā'-a-ma
 Nabaimnab-a-ēm'
 Nabiimnab-i-ēm'

Nabothnā'-both
 Nabuzaradannab''-ū-zar'-a-dan
 Nadabnā'-dab
 Nadarnā'-dar
 Nahamaninā-ha-mā'-nī
 Nahushtanna-hush'-tan
 Naknāk
 Nakahnā'-ka
 Nakhasnāk'-as
 Nakhemnāk'-em
 Nakhishnāk'-ish
 Nakhushtanna-hush'-tan
 Nakimnāk'-im
 Nakumnāk'-um
 Naphtalinaf'-ta-lī
 Napoleonna-pō'-lē-on
 Narahnar'-a
 Narbonnenar-bon'
 Nasarnas'-ar
 Nasat yasnas-at'-yas
 Nasianā'-sē-a
 Nathannā'-than
 Naturanā-tu'-ra
 Nauseousnā'-shus
 Nazareannaz-a-rē'-an
 Nazarenenaz-a-rēn'
 Nazarenenaz-a-rē'-nus
 Nazarethnaz'-a-reth
 Nenē
 Nebiimneb-i-ēm'
 Nebonē'-bō
 Nebteineb'-tī
 Nebuchadnezzarneb''-ū-kad-nez'-ar
 Nebuzaradanneb''-ū-zar'-a-dan
 Necnek
 Nec Proditur, Nec Proditur,
 Innocens Feratnek prōd'-i-tur, nek
 prōd'-i-tur, in'-ō-senz fē'-rat

Necarenek-ar'-ē
 Necumnā'-kum
 Nedernā'-dēr
 Neehanē'-ha
 Nefernef'-ēr
 Nefranef'-ra
 Nefru-Atumnēf-ru-a-tum'
 Nehemiahnē'-he-mī'-a
 Nehumnē'-hum
 Neithnē'-ith
 Nekahnē'-ka
 Nekamnē'-kam
 Nekamahnēk'-am-a
 Nekhamnēk'-am
 Nekhamahnēk'-am-a
 Nekhamahmenēk''-a-ma'-me
 Nekumnā'-kum
 Nemesisnem'-e-sis
 Neocorusnē-ō-kō'-rus
 Nephthysnef'-this
 Neronē'-rō
 Nethinimneth'-i-nim
 Netsachnet'-zak
 Netzachnet'-zak
 Neynā
 Nicodemusnik-o-dē'-mus
 Nicolainik-o-lā'-ī
 Nicotiatesni-kō'-shi-ātz
 Niggardlinessnig'-gard-le-nes
 Nihonginī-hon-gī'
 Nikanī'-ka
 Nilnīl
 Nimrodnim'-rōd
 Nimroudnim'-roud
 Ninevehnīn'-e-ve
 Nisannē'-san
 Nisinī'-sī
 Nitrumnī'-trum
 Noachiannō-ak-ē'-an
 Noachidaenō-ak-ē'-dē
 Noachitenō-ak-īt'
 Noahnō'-a

Noakhnō'-ak
 Nobisnō'-bis
 Noetiusno-e'-tī-us
 Noffodeinof''-o-dē'-ī
 Noffodelinof''-o-dēl'-ī
 Nonnon
 Nonisnō'-nis
 Non Nobis, Domine, Non
 Nobis, Sed Nomini Tuo
 Da Gloriamnon nō'-bis, dom'-i-nē, non
 nō'-bis, sed nom-in-ē tū-ō
 da glō'-rī-am
 Nornaenor'-nē
 Nosnos
 Nosternos'-tēr
 Nostranos'-tra
 Notumanō'-tum-a
 Novitiatenō-vish'-ī-āt
 Nuakhnu'-ak
 Nugah-Aurnu'-ga-ar
 Nuk-pe-nuknuk'-pē-nuk
 Numanu'-ma
 Numidianu-mid'-ē-a
 Numidiannu-mid'-ē-an
 Nunnun
 Nur-eddinnur''-a-dēn'
 Nyayanī-a'-ya
 Nyctazontesnīk''-ta-zon'-tēz

Oannesō-an'-es
 Obdurateob'-dyu-rīt
 Obiscumō-bis'-kum
 Obscureob-skyur'
 Obsequiesob'-se-kwēz

Obsequious . . . ob-sē'-kwē-us
Occult . . . ok'-kult
Ockals . . . a'-kalz
Octavius . . . ok-tā'-vē-us
Odin . . . ō'-din
Odysseis . . . ō-dis'-yus
Oedipus . . . ed'-i-pus
Oheb . . . ō'-heb
Oheb Eloah . . . ō-heb e-lō'-ā
Oheb Karobo . . . ō-heb kā-rō'-bō
O Kneph-Ra . . . ō nef'-ra
Olam . . . ō'-lam
Om . . . ōm
Omar . . . ō'-mar
Omega . . . ō-mē'-ga
Omer . . . ō'-mēr
Omnia . . . om'-ni-a
Omnific . . . om-nif'-ik
Omnipotence . . . om-nip'-o-tens
Omnipotent . . . om-nip'-o-tent
Omnipresence . . . om-ni-prez'-ens
Omnis . . . om'-nis
Omniscience . . . om-nish'-ens
Ompax . . . om'-pax
Omri . . . om'-rī
On . . . an
Oneh . . . ō'-nek
Onyx . . . on'-ix
Ophites . . . ōf'-i-tēz
O Phthah Tore . . . ō ta tō'-ra
Optimi . . . op'-ti-mī
Oracle . . . or'-a-kl
Orare . . . ō-ra'-rē
Ordinis . . . or'-din-is
Ordo . . . or'-dō
Ordo ab Chao . . . or'-dō āb chā'-o
Ore . . . ō'-rē
Oriente . . . or-i-en'-te
Origen . . . or'-e-jen
Originis . . . o-rī'-jin-is
Orion . . . ō-rī'-on
Ormuzd . . . or'-muzd

Ornan . . . or'-nan
Orpheus . . . or'-fē-us
Orphic . . . or'-fik
Osh-Iri . . . osh-ī'-re
Osiris . . . ō-sī'-ris
Oterfut . . . ō'-ter-fut
Othni-Al . . . oth'-nī-al''
O Thoth . . . ō thōth
Otreb . . . ō'-treb
Otterfut . . . ō'-ter-fut
Ottoman . . . ot'-o-man
Ought . . . at
Ouranos . . . ōd-ra-nos'
Ouriel . . . ou'-rī-el
Ovid . . . ov'-id
Oxus . . . ox'-us
Oze . . . ō-zā'
Oziah . . . ō-zī'-a

Paaneah . . . pā''-a-nē'-a
Pagan . . . pā'-gan
Palestine . . . pal'-es-tin
Palkol . . . pal'-kol
Palladium . . . pa-lā'-dē-um
Palliate . . . pal'-ē-āt
Pallium . . . pal'-ē-um
Panjab . . . pun-jab'
Pantacle . . . pan'-ta-kl
Pantheist . . . pan'-thē-ist
Pantheon . . . pan'-thē-on
Papyrus . . . pa-pī'-rus
Parable . . . pār'-a-bl
Paracelcus . . . pār-a-sel'-sus
Pariah . . . pa-rī'-a
Parian . . . pār-ri-an
Parikchai . . . pa-rīk-chā'-ī

Parlirer . . . par-lē'-rā
Parsee . . . par'-sē
Paruah . . . pa-iu'-a
Parys . . . pār'-is
Pas . . . pa
Passer . . . pas-ā'
Pastophori . . . pās'-tō-phō'-rī
Pater . . . pā'-tēr
Patria . . . pāt'-rē-a
Patriarch . . . pā'-trē-ark
Pax Vobiscum . . . pax'' vō-bis'-kum
Paynims . . . pā'-nimz
Pectoral . . . pek'-to-ral
Pedibus . . . ped'-i-bus
Peetash . . . pē'-tash
Peleg . . . pē'-leg
Penelope . . . pe-nel'-o-pē
Penser . . . pon-sā'
Pentagram . . . pen'-ta-gram
Pentateuch . . . pen'-ta-tuk, 'pent-ə-t(y)uk
Peraea . . . pe-rē'-a
Perdus . . . pēr-du'
Peremptory . . . pe-remp'-tor-ē
Pergamos . . . pēr'-ga-mos
Periclyte . . . pēr'-i-klit
Perignan . . . pēr'-ig-nan
Perignon . . . pā-rē-nyon'
Perpetuity . . . pēr-pe-tū'-i-tē
Persia . . . pēr'-zha
Persian . . . pēr'-zhan
Peruvian . . . pe-ru'-vē-an
Pessah . . . pēs'-a
Phaal Chol . . . fā'-al köl
Phaleg . . . fā'-leg
Phallus . . . fal'-us
Pharaksal . . . fa-rax'-al
Pharaoh . . . fār'-ō
Pharaoschol . . . fā-rā-os'-kol
Pharas . . . fā'-ras
Pharaxal . . . fa-rax'-al

Pharisee . . . far'-i-sē
Phariseism . . . far-i-sē'-izm
Pharo . . . fār'-ō
Pharoh . . . fār'-ō
Pharos . . . fār'-ōs
Phenecian . . . fe-nē'-shan, fi'-nish-ən, 'ne-shən
Phenicia . . . fe-nē'-sha, fi'-nish-(ə)e, nesh
Phenomina . . . fi-nom'-i-na
Philadelphia . . . fil-a-del'-fē-a
Philalethes . . . fī'-la-lē'-thēs
Philetus . . . fi-lē'-tus
Philip . . . fil'-ip
Philippe . . . fē-lēp'
Philistia . . . fi-lis'-tē-a
Philistine . . . fi-lis'-tēn
Philo . . . fī'-lō
Phineas . . . fin'-ē-as
Phinehas . . . fin'-ē-as
Phoenicia . . . fe-nē'-sha, fi'-nish-(ə)e, nesh
Phoenician . . . fe-nē'-shan, fi'-nish-ən, 'ne-shən
Phoenix . . . fē'-nix
Phoibos . . . fē'-bos
Phoreh . . . fōr'-eh
Phorh . . . fōr
Phorlak . . . fōr'-lak
Phorlakh . . . fōr'-lak
Phosphor fos'-for, 'fas-fər, fo(ə)r
Phrygia . . . frij'-ē-a
Phtha . . . ta
Phur Lak . . . fur'-lak
Pilasteis . . . pi-las'-tēz
Pilate . . . pī'-lat
Pimander . . . pī'-man-dēr
Pindar . . . pin'-dar
Pique . . . pēk
Pirlet . . . pēr'-let
Pisces . . . pī'-sēs
Pitaka . . . pi-ta'-ka

Pitrayah pit-ra'-ya
 Pitris pit'-ris
 Plato plā'-tō
 Pleiades plē'-a-dēz
 Plotinus plō-tī'-nus
 Plus plus
 Plutarch plu'-tark
 Pneumatica n(y)u'-mat-ik-a
 Pole pōl
 Polemics pō-lem'-ix
 Pollux pol'-ux
 Pomme pōm
 Pompeius pom-pā'-yus
 Poniard pon'-yard
 Pontifex pon'-tī-fex
 Pontiff pon'-tif
 Pontificate pon-tif'-i-kāt
 Pontifices pon-tif'-i-sēz
 Pontius pon'-shus
 Pontives pon'-tīvz
 Populi pop'-ū-lī
 Populo pop'-ū-lō
 Porphyry por'-fī-rē
 Postulant pos'-chu-lant
 Potency pōt'-en-sē
 Potens pō'-tenz
 Potentate pōt'-en-tāt
 Potestas po-tes'-tās
 Poursuivant pēr'-swi-vant
 Praxeas prax'-ē-as, prak'-se-as
 Praxoceans
 prax'-ē-anz, prak'-sē-ān, ānz
 Precautionary
 pre-kā'-shun-er''-ē
 Prelate prel'-at
 Prerequisite prē''-rek'-wī-zit
 Pretiosissimum
 pret''-i-o-sis'-i-mum
 Priapus prī-ā'-pus
 Primal prī'-mal
 Princeps prin'-sepz
 Prithivi pri-tī'-vē

Prithivis pri-tī'-vēz
 Pro prō
 Probity prōb'-i-tē, prō'-bāt-ē
 Proditor prōd'-i-tor
 Proditur prōd'-i-tur
 Proditus prōd'-i-tus
 Progeny proj'-e-nē
 Programma prō-gram'-a
 Prometheus pro-mē'-thē-us
 Propitiate prō-pish'-ē-āt
 Proselyte pros'-e-līt
 Protean pro'-tē-an
 Pro tempore prō tēm'-pō-rē
 Protocol prō'-to-kol
 Protractor prō-trak'-tor
 Provost
 prov'-ust, 'prō-vōst, 'prav-əst
 Prudentia pru-den'-ti-a
 Prurient prur'-ē-ent
 Prussian prush'-an
 Psalm sam
 Psaterian sa-tē'-rē-an
 Pseudonym su'-do-nim
 Psyche 'sīk
 Pthah ta
 Ptolemais tol''-e-mā'-is
 Ptolemy tol'-e-mē
 Puissant pū'-i-sant
 Pulchritudine pul-kri-tu'-di-nē
 Punjab pun-jab'
 Punjaub pun-jab'
 Purah pu'-ia
 Purana pu-ra'-na
 Purple pēr'-pūr
 Pursuivant pēr'-swi-vant
 Purveyor pēr-vā'-or
 Pushan push'-an
 Putrefaction pū''-tre-fak'-shun
 Pythagoras pi-thag'-o-ras

Quadrivium kwad-riv'-ē-um
 Quarry kwar'-ē
 Quid kwid

Ra ra
 Ra-Athom ra-āth'-om
 Rab rab
 Rabbanaim rab'-an-im
 Rabbanim rab'-an-im
 Rabbi rab'-ī
 Rabbīnism rab'-in-izm
 Rabboni rab-ō'-nī
 Rachel rā'-chel
 Ragon rā'-gon
 Rahab rā'-hab
 Rahel rā'-hel
 Rahum rā'-hum
 Ralaiah ra-lī'-ya
 Ramayana ra-mā'-ya-na
 Ramazan ram-a-zan'
 Rameses ram'-e-sēz
 Ramoth rā'-moth
 Ramses ram'-sēz
 Ramsis ram'-sēz
 Rapacity ra-pas'-i-tē
 Raphael raf'-ē-el
 Raph-Al raf-al
 Raphodom raf'-ō-dom
 Ras ras
 Rasah ras'-a
 Rasathaim ra-sath'-a-im
 Rashnu rash'-nu
 Razahbelsijah ra-za-bel'-sī-ya
 Re rā

Recens res'-ens
 Recipient re-sip'-ē-ent
 Reciprocally re-sip'-ro-kal-ē
 Rectrix rek'-trix
 Reductio rē-duk'-shī-ō
 Rege rē'-gē
 Regeneration
 re-jen''-e-rā'-shun
 Regis rē'-gis
 Regnante reg-nan'-tē
 Regnat reg'-nat
 Regnum reg'-num
 Rehoboam rē-hō-bō'-am
 Rehum rē'-hum
 Reid rēd
 Reinfred rīn'-fred
 Renovatur ren''-o-vā'-tur
 Rephadon ref'-a-don
 Replication rep''-li-kā'-shun
 Repoa re-pō'-a
 Repudiated re-pū'-dē-āt-ed
 Rerum rēr'-um
 Respice res'-pis
 Restoravit Pacem Patri
 re-stō-rāv'-it pā-sēm pāt-rī
 Retribuam re-trib'-ū-am
 Reuben ru'-ben
 Reunis re-yun'-is
 Revestiary rē-ves'-tī-ār-ē
 Rex rex
 Rex Regum Dominus
 Dominorum
 rex re'-gum
 dōm'-ī-nūs dōm'-ī-nō''-rum
 Rezon rē'-zon
 Rhetoric ret'-o-rik
 Rhodes rōdz
 Ribhus rīb'-uz
 Ridley rid'-lē
 Rienzi rē-ent'-zē
 Rig rig
 Rig-Veda rig-vā'-da

Rishirish'-ē
 Ritrit
 Ritusrit'-tus
 Robelotrō'-be-lō
 Robespierrerōbz'-pē-ār
 Roborerō-bor'-e
 Romvelrom'-vel
 Rorisror'-is
 Rose Croixrōz kroī'
 Rosheyarosh'-e-ya
 Rosicrucianrō-zī-kru'-shan
 Rotiferrō'-tī-fēr
 Roussillonru''-sē-yon'
 Ruakhru'-ak
 Ruatru'-at
 Rubricru'-brik
 Ruchielru'-kī-el
 Rudrarud'-ra
 Ruinisru-in'-is
 Russellrus'-el

Saadhsā'-ādh
 Sabaeensa-bē'-an
 Sabaismsā'-ba-izm
 Sabalsa'-bal
 Sabalatsab'-a-lat
 Sabaothsāb'-ā-ōth
 Sabbalsa'-bal
 Sabeansa-bē'-an
 Sabianismsā'-bi-an-izm''
 Sacerdotalsas''-ēr-dōt'-l
 Sadsad
 Sadahsad'-a
 Sadocsā'-dok

Sadoniassa-dō'-ni-as
 Sagastasa-gas'-ta
 Sagesāj
 Saghiasaj-ē'-a
 Sagittasa-jit'-a
 Sagittariussaj''-ī-tār'-ē-us
 Sagonsā'-gon
 Saidsa'-id
 Saint Jean d'Acre

sānt'' zhan dark
 Saint Nicaisesānt'' nē-kāz'
 Sakinatsak'-i-nat
 Saktisak'-tē
 Salah-Eddinsa-la''-a-dēn'
 Salamsa-lam'
 Salamialsa-lam'-ī-al
 Salathielsa-lā'-thī-el
 Salathielsa-lā'-thī-el
 Salathielsa-lā'-tī-el
 Salemsā'-lem
 Salixsā'-lix
 Salomahsa-lō'-ma
 Salomonesal-o-mō'-nē
 Salsettesal-set'
 Salutarissal-ū-tā'-ris
 Salvumsal'-vum
 Salvussal'-vus
 Samariasa-mār'-ē-a
 Samaritansa-mār'-i-tan
 Samothsam'-ōth
 Samothracesam'-o-thrās
 Samothracian

sam-o-thrā'-shun
 Samuelsam'-ū-el
 Sansan
 Sanah-kohsan-a-kō'
 Sancosan'-kō
 Sancrumsan'-krum
 Sanctasank'-ta
 Sanctissank'-tis
 Sanctissimosank-tis'-i-mō
 Sanctosank'-tō

Sanctorumsank-tō'-rum
 Sanctuarysank'-chu-ār''-ē
 Sanctumsank'-tum
 Sanhedrimsan-hē'-drim
 Sanhedrinsan-hē'-drin
 Sanh-kuhsan-ku'
 Sanskritsan'-skrit
 Saphirsā'-fir
 Saphirisa-fē'-rē
 Sapienzasap-ē-en'-ta
 Sapientissimo

sap''-i-en-tis'-i-mō
 Saptansap'-tan
 Saptarshisap-tar'-shē
 Saracensār'-a-sen
 Sarakimsār'-a-kim
 Sarapsā'-rap
 Sarasvatisar-as-wa'-te
 Sardissar'-dis
 Sardiussar'-dē-us
 Sarimsā'-rim
 Sarsenasar-sē'-na
 Sarvatasar-va-tat'
 Sasbatzarsas-bat'-zar
 Satansā'-tan
 Satar-boznaisā''-tar-bōz'-nī
 Sat B'Haisot ba-hī'
 Sathanassath'-a-nas
 Satolkinsa-tol'-kin
 Satrapsā'-trap
 Saturnsat'-ēr
 Saturnaliasat''-ēr-nā'-lē-a
 Savitrisav'-i-trē
 Saxonsax'-on
 Sayf-Eddinsāf''-a-dēn'
 Sazomensa-zō'-men
 Scarabaeusskar''-a-bē'-us
 Sceptersep'-tēr
 Sceptresep'-tēr
 Schamagansham'-a-gan
 Scheduleskej'-yul
 Scherkinsher'-kin

Schiltonshil'-ton
 Schismsiz'-em
 Schismaticsiz-mat'-ik
 Schoffenshuf'-en
 Schoppenshup'-en
 Slavesklav
 Slavono-Vendes

scla-vō'-ven'-dez
 Scofferskof'-ēr
 Scorpioskor'-pē-ō
 Scoticusskot'-i-kus
 Scrupulousskru'-pū-lus
 Scythesith
 Sechimsē'-kim
 Sectesekt'-ē
 Sectorsek'-tor
 Sedetsed'-et
 Seevasē'-va
 Sefiddsē'-fid
 Seir Aupinsē'-ir a'-u-pin
 Seissē'-is
 Sejjinsej'-in
 Selahsē'-la
 Selamuse-la'-myu
 Semsem
 Semese-mā'
 Semigalsem'-i-gal
 Semiticse-mit'-ik
 Semonisem'-ō-nī
 Semsatsem'-sī
 Senecasen'-e-ka
 Senechalsā'-nā-shal
 Separabitsep''-a-ra'-bit
 Sephersā'-fēr
 Sephirsef'-ir
 Sephirahsef'-i-ra
 Sephirothsef'-i-rōth
 Sephorisse-for'-is
 Sepulchresep'-ul-kēr
 Seraiahsē-rā'-ya
 Seraphser'-af
 Seraphicsē-raf'-ik

Seraphim ser'-a-fim
 Serapis sē-rā'-pis
 Seriah sē-rī'-ya
 Serrurier se-rur'-i-ēr
 Servetus sēr-vē'-tus
 Servility sēr-vil'-i-tē
 Sesh Bazzar sesh'' ba-zar'
 Sesostris sē-sos'-tris
 Seward su'-ard
 Shabalat shab'-a-lat
 Shaddai shad'-ī
 Shahna sha'-na
 Shaisha shī'-sha
 Shalal sha-lal'
 Shalamah shal'-a-ma
 Shalamoth shal'-e-moth
 Shalash sha'-lash
 Shalemoth shal'-e-moth
 Shalim sha-lim'
 Shalom sha-lōm'
 Shamai sham'-ā-ī
 Shamir sha-mēr'
 Shaphir shā'-fir
 Shashai shā'-shī
 Shastra shas'-tra
 Shaveh shā'-ve
 Shealtiel shē-al'-ti-el
 Shebat she-bat'
 Sheinah shē'-na
 Shekal shek'-al
 Shekan-yah shē-kan'-ya
 Shekiah shē-kī'-a
 Shekinah shē-kī'-na
 Shelemoth shel'-o-moth
 Shem shem
 Shemaiah shē-mā'-ya
 Shemau shē'-ma
 Shemitic she-mit'-ik
 Shemuel shē-mū'-el
 Shesha shē'-sha
 Shetharboznai shē''-thar-bōz'-nī
 Shewbread shō'-bred

Shibboleth shib'-o-leth
 Shibolet shib'-o-leth
 Shiek shēk
 Shimei shim'-ē-ī
 Shimhi shim'-hī
 Shimshai shim'-shī
 Shisha shī'-sha
 Shobboleth shob'-o-leth
 Shoof shuf
 Shuah shu'-a
 Sibyl sib'-il
 Sicily sis'-i-lē
 Sidon sī'-don
 Sigismund sij'-is-mund
 Signet sig'-net
 Signo sig'-nō
 Sijel Al sīg'-el āl
 Simeon sim'-ē-on
 Simonean si-mō'-nē-an
 Simorgh sim'-org
 Sinai sī'-nī
 Sinceretate sin-sēr'-e-tāt''
 Sindhu sin'-du
 Singar sin'-gai
 Sion sī'-on
 Siphra sif'-ra
 Sisinna sis-in'-a
 Sisyphus sis'-i-fus
 Siva sē'-va
 Sivan sē-van'
 Sma smā
 Smaragdine sma-rag'-den
 Sme smā
 Smyrna smēr'-na
 Sobriety sō-brī'-e-tē
 Socrates sok-ra-tēz'
 Sodi sō'-dī
 Sodom sod'-om
 Sohar sō-har'
 Soldan sol'-dan
 Soli sō'-lē
 Solicitation so''-lis-i-tā'-shun

Solio sō'-le-ō
 Solo sō'-lō
 Solomon sol'-o-mon
 Solstice sol'-stis, 'sal-stēs, sōl-, sol-
 Soma sō'-ma
 Somnolence som'-no-lents
 Son sun
 Soph sof
 Sophia sō-fī'-a
 Sophism sof'-izm
 Sophist sof'-ist
 Sophonia sof-on'-ya
 Sorcery sor'-sēr-ē
 Sosius sō-sē'-us
 Soter sō'-tēr
 Soult sult
 Sozomen sō'-zō-men
 Spandanus span-dan'-us
 Spes spes
 Sphere sfēr
 Spherical sfēr'-i-kal
 Sphinx sfinx
 Spinoza spi-nō'-za
 Squin skwin
 Sruti sru'-tē
 Statute stach'-ut
 Stauros sta'-rōs
 Stein stīn
 Stellato stel-a'-tō
 Stertorous stēr'-tor-us
 Stewart stu'-art
 Stibium stib'-ē-um
 Stobaeus stō-bē'-us
 Stock stok
 Stoicism stō'-i-sizm
 Stolkın stol'-kin
 Stonehenge stōn'-henj
 Stuart stu'-art
 Stuhlherr stuhl'-hār
 Stygian stij'-ē-an
 Suabia swā'-bē-a

Sub sub
 Subtuly sut'-l-tē
 Succoth suk'-oth
 Sukta suk'-ta
 Sultan sul'-tan
 Superficies su''-pēr-fish'-ēz
 Superfluites su-per-flu'-i-tēz
 Superfluous su-pēr'-flu-us
 Superfoetation su''-pēr-fē-tā'-shun
 Superstes sup-ēr-stes'
 Suphis su'-fis
 Suppliant sup'-lē-ant
 Sura sur'-a
 Surgit sur'-git
 Sur-shalom sur''-sha-lōm'
 Surya sur'-ya
 Sva-dha sva'-da
 Sycophancy sik''-o-fan'-sē
 Sycophant sik'-o-fant
 Sycophantic sik''-o-fan'-tik
 Sydney sid'-nē
 Sylla sil'-a
 Symbolic sim-bol'-ik
 Symbolis sim-bol'-is
 Synagogue sin'-a-gog
 Synod sin'-od
 Syria sēr'-ē-a
 Systyle sis-tīl'

Tabanith tab-an-ith'
 Tabaor ta-bā'-or
 Tabernacle tab'-ēr-nak''-el
 Tableau tab'-lō
 Tables tā'-belz

Tabunah tab-un'-a
 Tace ta'-sē
 Tadmor tad'-mor
 Taenarus tē-nar'-us
 Tai tī
 Talamah tal'-a-ma
 Taleb tal'-eb
 Tali ta'-le
 Talhud tal'-i-hud
 Talisman tal'-is-man
 Talith tal'-ith
 Taljihad tal'-ja'-ad
 Talmud tal'-mud
 Tamarisk tam'-a-risk
 Tammuz tam'-uz
 Tamuz tam'-uz
 Tao tou, dau, tau
 Taranis tār'-a-nis
 Tarquin tar'-kwin
 Tarshatha tar'-sha'-tha
 Tassel tās'-sēl
 Tatanai tat'-a-nī
 Tatar ta'-tar
 Tatnai tat'-nī
 Tattenai tat'-a-nī
 Tau ta, tau
 Taurinus tar-in'-us
 Taurus tar'-us
 Te te
 Tebet tā-vāth'
 Tebeth tā-vāth'
 Te Deum Laudamus
 te dē'-um la'-da-mus
 Telemachus te-lem'-a-kus
 Templar tem'-plar
 Templum tem'-plum
 Templum Hierosolymae
 tēm'-plum hī'-ē-rō-sōl'-y-mae
 Tempus tem'-pus
 Tenebrae ten'-ə-brā
 Tenebris ten'-e-bris
 Tenet ten'-et

Tengu ten'-gyu
 Teocalli tē-o-kal'-e
 Teparat tep'-ar-at
 Tepharat tef'-a-rat
 Tephareth tef'-a-reth
 Terrestrial te-res'-trē-al
 Tertullian tēr-tul'-ē-an
 Tessel tes'-el
 Tessellated tes'-e-lat-ed
 Tessera tes'-e-ra
 Tet tēt
 Teth tēth
 Tetractys te-trak'-tis
 Tetradite tet'-ra-dit
 Tetragram tet'-ra-gram
 Tetragrammaton
 tet''-ra-gram'-a-ton
 Teutonic tu-ton'-ik
 Teutonica tu-ton'-i-ka
 Thammuz tham'-uz
 Thebaid thē'-bā-id
 Thebes thēbz
 Thebet tā-vāth'
 Thebounah thē-bu'-na
 Themis thē'-min
 Theobald thē'-ō-bold
 Theocritus thē-ok'-ri-tus''
 Theogenesis thē-ō-jen'-e-sis
 Theogonies thē-og'-o-nēz
 Theologian thē'-o-lō'-jē-an
 Theophrastus thē-o-fras'-tus
 Theorem thē'-o-rem, thē'-ə-rəm
 Theos thē'-os
 Therapeutae thēr'-a-pū-te
 Theriog thē'-ri-og
 Thermopylae thēr-mop'-i-lē
 Thermuthis thēr-mū'-this
 Thesaurum thē-sa'-rum
 Thme thmā
 Thmei thmā'-e
 Thor thor, tho(ə)r
 Thot thōt

Thoth thōth
 Thraldom thral'-dom
 Thummim thum'-im
 Thursos thur'-sos
 Thwart thwart
 Thyatira thī''-a-tī'-ra
 Tiara tī-ār'-a, tē'-ar-ə
 Tiberias tī-bēr'-ē-as
 Tiberiu tī-bēr'-yu
 Tiberius tī-bēr'-ē-us
 Tiluk til'-uk
 Timarchides ti-mar'-kīdz
 Tipherath tif'-er-ath
 Tirshatha tēr-shā'-tha
 Tishri tish-rē'
 Tisri tish-rē'
 Tistrya tis-trī'-a
 Titan tīt'-ān
 Tito tī'-tō
 Titus tī'-tus
 To Apeiron tō''-a-pī'-ron
 Tore tō'-rā
 Triad trī'-ad
 Tribunal trī-bū'-nal
 Tribune trib'-ūn
 Tribute trib'-ūt
 Triglyph trī'-glif
 Trilateral trī-lit'-ēr-al
 Trimurti tri-mur'-tē
 Trimurti tri-mur'-tē
 Tripitaka trī-pit'-a-ka
 Trismegistus tris''-me-jis'-tus
 Trita trī'-ta
 Trune trī'-ūn
 Trivium triv'-e-um
 Trojan trō'-jan
 Truncated trung'-kā-ted
 Tsabaeans sa-bē'-anz
 Tsabaoth sab'-ā-oth
 Tsadoc zā'-dok
 Tsadoc-lhu zā'-dok-i''-hu
 Tsaduc zā'-duk

Tsadukah zā'-du-ka
 Tsaidun sī'-dun
 Tsaiun sī'-on
 Tsana za'-na
 Tsanah za'-na
 Tsaph-Al saf'-al
 Tsaphiel saf'-ē-el
 Tsedekah zed'-e-ka
 Tsedekia zed''-e-kī'-a
 Tserbal zār'-bal
 Tsidoni sī'-do-nē
 Tsidonian sī-dō'-nē-an
 Tsidun sī'-dun
 Tsidunai sī-du'-nī
 Tsidunian sī-du'-nē-an
 Tsidunim sī-du'-nim
 Tsoim sō'-im
 Tsuidunai sī-du'-nī
 Tsur sur
 Tua-Mutef twa'-mu''-tef
 Tuapholl twa'-fol
 Tubalcain tu''-bal-kān'
 Tunic tū'-nīk
 Turcopoler tēr''-ko-po-lē'-ēr
 Turks tērks
 Turquoise tēr'-koiz
 Turs turz
 Tuscan tus'-kan
 Tuscany tus'-ka-nē
 Tvashtri twush'-trē
 Typhon tī'-fon
 Tyre tīr
 Tyrian tīr'-ē-an
 Tzabaoth sab'-ā-oth

Ugricyu'-grik
 Ulricul'-rik
 Ultraul'-tra
 Umbraeum'-brē
 Unheleun-hēl'
 Universitatis ..ūn''-i-vēr-si-tā'-tis
 Unsulliedun-sul'-ēd
 Upadevasu''-pa-dē'-vaz
 Upanishadu-pān'-i-shad
 Upsalup'-sal
 Urēr, ər, u(ə)r
 Uraeusyu-rē'-us
 Urbanityēr-ban'-i-tē
 Uriyur'-ī
 Uriahyu-rī'-a
 Urielyur'-ē-el
 Urijahyur'-i-ja
 Urimyur'-im
 Ursaēr'-sa
 Usagesyu'-saj-ez
 Uschasu'-shas
 Usurpyu-zērp'
 Usurpationyu-zēr-pā'-shun
 Utrechtū'-trekt
 Uzzahuz'-a
 Uzzieluz-ī'-el

Vafvav
 Vahistava-hēs'-ta
 Vairyavīr'-ya
 Valentinianval''-en-tin'-ē-an
 Vanantvan-yant'
 Varieturvār'-i-e-tur
 Varunavar'-u-na
 Vashtivash'-tī
 Vassalagevas'-al-aj

Vauvav
 Vavvav
 Vawvav
 Vayuvā'-yu
 Veadarvē-a-dar'
 Vedavā'-da
 Vedicvā'-dik
 Vehmfāhm
 Vehmgerichtfāhm'-ge-rikht
 Venusvē'-nus
 Veravēr'-a
 Verbumvēr'-bum
 Verfemevēr-fēm'
 Vergnaudvēr-nyō'
 Veritablevēr'-i-ta-bl
 Veritasvēr'-i-tas
 Veritatevēr'-i-tāt
 Vernalvēr'-nal
 Vertvērt
 Vertevēr-tē'
 Vespasianves-pā'-zhun
 Vesperves'-pēr
 Veutvyut
 Vicegerentvīs-jēr'-ent
 Viceroyvīs'-roi
 Vicissitudesvi-sis'-i-tudz
 Victaspavis-tas'-pa
 Vicvanaravis-van-ar'-a
 Videvī'-dē
 Videovid'-ē-ō
 Viennevyen
 Vincerevin'-sē-rē
 Vincesvin'-sēz
 Vindicatorvin'-di-kā''-tor
 Virvēr
 Virgovēr'-gō
 Virtusver'-tus
 Vishnavish'-na
 Vishnuvish'-nu
 Vistacpavis-tas'-pa
 Vitravit'-ra
 Vivanhaoviv-an-ya'-ō

Vivatvīv'-at
 Viva Vocevī-va vō'-sē
 Vobiscumvō-bis'-kum
 Vohu-Manovō'-hu-man''-ō
 Voishnavusvoish'-nu-vus
 Volutevol-yut'
 Votariesvō'-ta-rēz
 Vouchsafevouch-sāf'
 Vouchsafedvouch-sāft'
 Vritravrit'-ra
 Vultvult

Waftswaftz
 Wahabitewa-ha-bīt'
 Waldenseswal-den'-sēz
 Wealwēl
 Weisthumerwīst'-hum-er
 Wenceslaswen'-ses-los
 Westphaliawest-fā'-lē-a
 Winkelriedving'-kel-rēt''
 Wolfgangvōlf'-gang

Xenophanesxe-no-fa'-nes
 Xerxeszērk'-sēz
 Xinxezink'-ze
 Xysuthruszi-su'-thrus

Yabulya'-bul
 Yabul-Omya'-bul-ōm''
 Yachinyā'-kin
 Yahya
 Yah-balnya'-ba''-lin
 Yahbulumya-bu-lum'
 Yahuya'-hu
 Yah-vahya'-va
 Yah-vehya'-va
 Yaketya'-ket
 Yakhetya'-ket
 Yakīnyā'-kin
 Yakshayak'-sha
 Yamaya'-ma
 Yaoya'-ō
 Yapatya'-pat
 Yaphetya'-fet
 Yaphethya'-fet
 Yapuya'-pu
 Yaradyā'-red
 Yarakhyā'-rak
 Yarosalemya-rō-sā'-lem
 Yavyav
 Yavahyav'-a
 Yaveronyav'-ēr-on
 Yazataya-za'-ta
 Yehosaphatye-hos'-a-fat
 Yehoudyē'-houd
 Yehuyē'-hu
 Yehu-abenyē''-hu-ā'-ben
 Yehu-aberyē''-hu-ā'-bēr
 Yehuahyē-hu'-a
 Yehudahyē-hu'-da
 Yekhsunyek'-sun
 Yeshuayesh'-ū-a
 Yesodyēs'-ōd
 Yesudyēs'-ud
 Yesusyē'-zus
 Yevayā'-va
 Yezideeyez'-i-dē
 Yezirahyez'-ī'-ra
 Yezrakhyez'-rak

Yima yē'-ma
 Yoabert yō'-bērt
 Yod (Deity) yod, yod, yud
 Yod (letter) yōd, yōdh
 Yodhevavhe yod-hā-vav-hā
 Yoni yō'-nī
 Yosaphat yos'-a-fat
 Yova yō'-va
 Yovah yō'-va
 Yuabert yu'-bērt
 Yuah yu'-a
 Yubal-om yu'-bal-ōm''
 Yubela yu''-be-lā'
 Yubelo yu''-be-lō'
 Yubelum yu''-be-lum'
 Yubul-om yu'-bul-ōm''
 Yud yud
 Yuel yul
 Yuha yu'-ha
 Yutsadoc yut-zā'-dōk
 Yutzadoc yut-zā'-dōk

Zabad zāb'-ad
 Zabbai zab'-ā-ī
 Zabbud zāb'-ud
 Zabdi zab'-dī
 Zabdiel zab'-dī-el
 Zabud zā'-bud
 Zabulon zab'-ū-lon
 Zachariah zak-a-rī'-a
 Zadkiel zad'-ki-el
 Zadok zā'-dōk
 Zagros zag'-ros

Zaherlaherbon za-hēr''-la-hēr-bon'
 Zannah zā'-na
 Zaothra za-ō'-thra
 Zaphnath zaf'-nath
 Zaphnath-paaneah zāf-nāth-paa'-ne'-āh
 Zarakh zar'-ak
 Zarakhiel zar-ak-ēl'
 Zaratas zar-at'-as
 Zarathustra zar''-a-thus'-tra
 Zaretan zar'-e-tan
 Zarethan zar'-e-than
 Zarriel zar'-yel
 Zartanah zar-tā'-na
 Zarthan zar'-than
 Zayin za'-yin
 Zeal zēl
 Zealot zel'-ot
 Zealous zel'-us
 Zebedee zeb'-e-dē
 Zebulon zeb'-ū-lon
 Zebulun zeb'-ū-lun
 Zechariah zek-a-rī'-a
 Zedekiah zed-e-kī'-a
 Zelec zē'-lek
 Zenaya zen-ā'-ya
 Zend zend
 Zend-Avesta zend''-a-ves'-ta
 Zenith zē'-nith
 Zeniutha zen-yuth'-a
 Zennaar zen'-ar
 Zephaniah zef''-a-nī'-a
 Zeradusht zēr-a-dusht'
 Zeraias zē-rī'-as
 Zerakhi-Al zēr-ak'-i-al
 Zerba zār'-ba
 Zerbai zār'-bal
 Zerdusht zēr-dusht'
 Zereda zēr'-e-da
 Zeredatha zēr-e-dā'-tha
 Zerethan zēr'-e-than

Zerubbabel ze-rub'-a-bel
 Zeus zus
 Zichri zik'-rī
 Zicu zik'-yu
 Zif zif
 Zion zī'-on
 Zipporah zi-pō'-ra
 Zizon zē'-zōn
 Zodiac zō'-dē-ak
 Zohal zō'-hal
 Zohar zō'-har
 Zohara zō-har'-a
 Zohariti zō'-hār-i''-tē
 Zorababel zō-rab'-a-bel
 Zorilla thō-rēl'-yā, zə-rē(y)ə
 Zoroaster zō''-rō-as'-tēr
 Zorobabel zō-rob'-a-bel
 Zschokke zhok'-kē
 Zuriel zu'-ri-el
 Zurthost zur'-thōst

