

MONITOR AND GUIDE
FOR
ROYAL ARCH MASONS

Second Edition

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of
Washington

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TABLE OF CONTENTS

TABLE OF REVISIONS.....	5
PREFACE.....	6
THE NECESSITY FOR THE ROYAL ARCH.....	7
THE UNIVERSALITY OF ROYAL ARCH MASONRY.....	9
EXAMINATION AND RECEPTION OF VISITORS TO A CHAPTER.....	10
PRECEDENCE OF INTRODUCTIONS	10
Examples of Introductions	12
Special Introduction of the Grand High Priest.....	12
TITLES	13
Grand Lodge	13
Grand Chapter	13
Grand Council	14
Grand Commandery	14
Grand Honors.....	14
AMPLE OR DUE FORM.....	14
THE GREAT LIGHTS	14
BIBLE MARKERS	15
THE ALTAR	15
ATTITUDE OF PRAYER.....	15
DEVOTIONS	15
CLOTHING.....	15
DRESS	16
DATE OF ROYAL ARCH DOCUMENTS	16
CHAPTERS	17
MEETINGS	17
OPENING AND CLOSING.....	17
QUALIFICATIONS OF A PRESIDING OFFICER.....	17
THE GAVEL	18
ORDER OF BUSINESS.....	18
SALUTING	19
BALLOTING ON PETITIONS.....	19
VOTING.....	20
SUBORDINATE DEGREES	20
OFF-SESSION (ON-SESSION).....	20
SUSPENSION AND RESUMPTION OF LABOR	21
Suspension of Labor on the Royal Arch Degree.....	21
Closing One subordinate Lodge to Open another Subordinate Lodge.....	21
Resuming Labor on the Royal Arch Degree	22
SALUTES AT STATIONS OF MASTERS OF VEILS	22
DISPLAYING BANNERS.....	22
SUGGESTIONS FOR FLAG CEREMONY	22
Presenting the Flag.....	23
When the Flag has been Pre-posted	23
Returning the Flag to the West	24
PARLIAMENTARY USAGE.....	24
QUORUM and OFFICERS	24
CHAPTER JEWELS	26
THE RITUAL.....	26
COSTUMES	27
DECORUM	27

OTHER FURNITURE.....	27
ARKS.....	28
PRAYERS	28
CHARGES.....	28

THE DEGREES

MARK MASTER DEGREE	29
Floor Work.....	29
Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Mark Master Degree	30
PAST MASTER DEGREE.....	30
Floor Work.....	31
Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Past Master Degree	31
MOST EXCELLENT MASTER DEGREE	31
Floor Work.....	32
Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Most Excellent Master Degree.....	32
ROYAL ARCH DEGREE.....	32
Floor Work.....	33
Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Royal Arch Degree	33
SUGGESTIONS TO GRAND OFFICERS	34
INSTITUTING A CHAPTER OF ROYAL ARCH MASONS.....	34
Charge to the Acting High Priest	34
Charge to the Acting King and Scribe	35
Charge to the Companions.....	35
Benediction	37
Proclamation	37
CONSTITUTING AND DEDICATING A CHAPTER UNDER CHARTER	37
INSTALLATION OF THE OFFICERS OF A CONSTITUENT CHAPTER	40
Preparation of the Chapter Room for Installation.....	40
Ceremony of Installation.....	40
Installation of High Priest	41
Installation of King	44
Installation of Scribe.....	45
Installation of Treasurer	46
Installation of Secretary	46
Installation of Secretary-Treasurer.....	46
Installation of Chaplain.....	47
Installation of Captain of Host.....	47
Installation of Principal Sojourner	47
Installation of Royal Arch Captain	47
Installation of Master of the Third Veil	48
Installation of Master of the Second Veil	48
Installation of Master of the First Veil.....	48
Charge to the Masters of the Veils as Overseers.....	49
Installation of Organist.....	49
Installation of Sentinel	49
Charge to the High Priest.....	49
Charge to the Officers	50
Charge to the Chapter	50
Proclamation	51

Benediction	51
MEMORIAL RITUALISTIC SERVICE	52
MEMORIAL RITUALISTIC SERVICE (Short Version)	55
HELPS FOR OFFICERS	56
HOW DO YOU SELECT YOUR OFFICERS	58
MEMBERSHIP	58
HOW TO IMPROVE ATTENDANCE.....	59
PUBLICITY	60
ROYAL ARCH MASONRY IS A PURE DEMOCRACY	60
PRONUNCIATION GUIDE	62
INDEX.....	63

REVISIONS

A. May 15 2006

Complete Revision

Preface to the First Edition

The first edition of this Monitor was authorized at the Sixty-Fifth Annual Convocation of the Most Excellent Grand Chapter of Royal Arch Masons in Washington (held in Seattle May 19-20, 1949); a resolution was passed asking for the appointment of a Committee to compile a Royal Arch Monitor for the use of the Companions of this jurisdiction.

Excellent Companion Roy Cropper (40) was appointed as Chairman but, due to press of business, was forced to resign in January 1950. Excellent Companion Audley Mahaffey (32) was then appointed to Chairmanship of the Committee.

By resolution, adopted at the Sixty-Sixth Annual Convocation, authorization was given to continue the work and at the Sixty-Seventh Annual Convocation it was directed that a finished draft be submitted to the Sixty-Eighth Annual convocation. Such finished draft was submitted and adopted at the latter convocation.

Subsequent additions being deemed advisable, a supplement was prepared and, at the Sixty-Ninth Annual Convocation, the report of the Committee, asking for its inclusion with the previously approved draft was adopted.

Further minor additions and revisions have been made. As a result, the first edition is respectfully submitted in the hope that it may be of some little assistance in matters not dealt with elsewhere.

Preface to the Second Edition

The Ad Hoc Monitor Review Committee was appointed in 2005 by MEC R. Dale Fluaatt, Grand High Priest of Royal Arch Masons in Washington, to complete the revision started in 2004 by the Ad Hoc Monitor Review Committee appointed by MEC Donald J. Beck and chaired by VEC Jerry E. Whitney.

The specific purpose was to bring the Monitor up to date: reorganize some of the material into a more useful configuration, correct conflicts with the Code, interpolate helpful and explanatory elements, elucidate vague or obscure expositions, correct the grammar and punctuation, review charts and standardize the formats.

MEC Fluaatt appointed MEC James T. Stephens, Chairman, VEC Wayne L. Roberts, EC Al Luberts and EC Robert Wallinger to carry out the work of this committee. This committee respectfully submits this Second Edition to the Grand Chapter of Royal Arch Masons of Washington that it may help the Companions in their work.

THE NECESSITY FOR THE ROYAL ARCH

The Masonic Authority, Albert G. Mackey, wrote: “The true history of Freemasonry is much in its character like the history of a nation. It has its historic and its prehistoric era. In its historic era, the Institution can be regularly traced through various antecedent associations, similar in design, to a comparatively remote era.” There is no record that prior to 1717 Freemasonry consisted of more than one degree. After the introduction of other than Operative Masons into the lodges, the operative side waned. The 2nd and 3rd degrees were introduced between 1725 and 1730, when the Hiram Abif legend was adopted (however, the First Schaw Statutes, issued at Kilwinning, Scotland in 1598, describe three degrees). During this period the ritual and symbolism was developed, which has resulted in the intellectual and philosophical Freemasonry of today.

The central idea of the entire system of Freemasonry is a loss and a recovery, symbolizing death and resurrection—the ending of the present and the beginning of a future life.

There is considerable evidence that the TRUE WORD was at one time communicated in the 3rd degree, but when the legend of Hiram was introduced, it became necessary to delete the TRUE WORD from that degree, since its loss is part of that legend.

A “loss” without a “recovery” would be like leading a thirsty man to a dried up spring. So an additional degree came into being and the Grand Lodge of England, from which all Masonic Authority is derived, declares that Ancient Craft Masonry shall consist of three degrees: *Entered Apprentice, Fellowcraft, and Master Mason* together with the *Holy Royal Arch*. They are still so conferred *in England*.

Early in the 19th Century, and after the *four* degrees as above had been conferred in various Symbolic Lodges in America, the Capitular system was evolved, consisting of three additional degrees and the Royal Arch Degree. These are not designated as ‘higher’ degrees, but rather as a development of the *Master Mason* degree. It is therefore, the privilege of every Master Mason to pass through the ceremonies prescribed by the beautiful ritual of the Capitular or completing system, and not only his privilege but his duty as a student of Speculative Masonry.

Often has it been said in the circles of Symbolic Masonry that the first three degrees contain all that a Freemason needs as a guide for spiritual living. That same remark could be made of the Ten Commandments or the Sermon on the Mount, but hardly would it be reasonable to discard the remainder of the Bible on that account.

Laurence Dermott, who is credited with the introduction of the Royal Arch, called it “...the root, heart and marrow of Masonry.” George Oliver, to whom has been given the enviable title of ‘Father of Anglo-Saxon Masonic Literature,’ said of the Royal Arch Degree that “...it is indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of Ancient Masonry.”

The Royal Arch, as the perfection and consummation of the 3rd Degree, is the completion of the Master Mason's education. It is the final triumphant chorus of the vast pageant of Freemasonry that has been presented to the world down through the ages and the inspiration and foundation of religious and political freedom throughout the world of free men.

Do not be misled by the term "Higher Degrees." The degrees of the Chapter are not higher degrees; they are degrees which amplify those of the Lodge by affording historical background and adding to the spiritual significance. By being exalted to the Most Sublime Degree of the Royal Arch, we are increasing our Masonic knowledge, and receiving that which we have long sought.

We have asked the question, "What is Royal Arch Masonry?" and our answer is simple and definite. Royal Arch Masonry is Freemasonry. It is the culmination of the search for the TRUE WORD.

It can be seen from this that the Royal Arch degree was regarded as an essential part of Freemasonry. No other degree has so clear a claim to its right to exist as a Masonic system. Every Master Mason in the United States, Canada, England, Ireland, Scotland, Australia, and the Lodges working under the English system regards Royal Arch Masonry as its climactic degree. Ancient Craft Masonry is known as York Masonry and therefore all of these regular Freemasons of the world are York Masons of at least three degrees. Whether we have attained the summit of the Rite depends on whether we have, or have not, received the degree of Royal Arch Mason. The question hinges on whether our Brethren of the Symbolic Lodge realize this and are asked to complete that on which they have started. Masonic Degrees are not just random affairs gathered together with the idea of satisfying curiosity.

Masonic Degrees are the result of a well thought-out system of education, and means of impressing upon those who receive them, certain moral values which we regard as basic and essential in a perfect brotherhood, for example:

In the degree of Entered Apprentice we are given a general picture of Freemasonry, its methods of teaching, its structure, and its symbolism. The necessity of committing certain sections of the ritual to memory is a method used to train a candidate to think and use his mind.

As Fellowcraft's, we are taught the necessity of work, the dignity and value of labor. We are taught that not all our wages are paid to us in money, but that there are other emoluments equally as important. The value of education is stressed as a means of increasing our value to the community.

In the degree of Master Mason, we are taught the doctrine of Immortality of the Soul and Mortality of the Body. We are taught to be industrious, honorable, and just, so that when our span of life has run, we may welcome death as a kind messenger sent by the Supreme Architect to translate us from the imperfect to that all-perfect life above.

In the Chapter, other duties are enlarged upon and new lessons taught, for example:

In the degree of Mark Master, we are taught to work honestly and industriously, claiming only that which is our due and receiving nothing except that which is deserved. Its lessons are those of Honor, Justice and Truth.

As Past Masters, we are impressed with the necessity for Tolerance and the preservation of Honor, Dignity, and Respect for the rights of others. Of necessity, some must rule while others govern. This requires obedience on the part of one, and kindness on the part of the other.

Most Excellent Masters are urged to assist in spreading of Masonic Light and knowledge to all those less informed. All Most Excellent Masters are taught the doctrine of helpfulness. To them is explained the Masters Wage, the meaning of the Allegorical Temple, and the Foreign Country in which all Master Masons expect and are taught to travel to seek more light in Masonry.

The pinnacle of Masonic teaching is found in the degree of the Royal Arch Mason. Those things which *in the Master Mason degree* may have seemed unexplained or veiled in allegory are here brought to light, and the candidate now realizes the reason for withholding this information was because he had not received all the necessary instruction qualifying him as a True Son of Light. Heretofore, the teachings had to do with the Physical or Material World; now he finds himself discussing those things belonging to the Spiritual World. He has made the ascent from Darkness to Light. He has discovered the real secrets of the Master Mason. He has become a Royal Arch Mason!

It might have been possible to present these teachings through some other method, but time has proven that Truth may often be best told through allegory, symbol, impressive ceremony and our pageantry. This is our belief, that our various degrees represent our attempt to carry out this plan, which over the centuries has been received most favorably. To the credit of most Royal Arch Chapters throughout the world, it may be said that the effect is always toward an impressive conferring of the degrees and ceremonies of the Rite. The Companions could not do otherwise, filled as they are with love and admiration for the institution.

THE UNIVERSALITY OF ROYAL ARCH MASONRY

You may never travel into distant lands, and for that reason may never come in contact with your Companions of those countries, but to know that you have an obligation to the Companions of those countries is in itself an inspiration to every true Mason.

No rite of Freemasonry covers the world as much as does Royal Arch Masonry. In every civilized country on the earth, on every continent and on many of the isles of the sea will be found Royal Arch Chapters, eager and willing to receive their Companions from other parts of the world into the full fellowship which characterizes Royal Arch Masonry. In Asia, Africa, Europe, the Americas and the Continent of Australia will be found hundreds of Royal

Arch Chapters into whose halls you will ever be a welcome visitor. In our own country we find upwards of three-quarter million members meeting in 3000 chapters. There is scarcely a night in the year when some Chapter of Royal Arch Masons will not be found meeting around its sacred Altar and carrying on its educational and charitable activities.

The value of membership in any organization depends largely upon the contacts which it affords. Go where you please, when you please, and you will find an opportunity for fellowship.

EXAMINATION AND RECEPTION OF VISITORS TO A CHAPTER

In order to gain admission to a Chapter of Royal Arch Masons, it will be necessary for the visitor either to be personally vouched for or to gain admission through examination.

If the visitor is not vouched for by a known Companion, the High Priest will appoint two Companions, preferably the Captain of Host and the Royal Arch Captain, to conduct the examination. On repairing to a safe place, the examining Companions will ascertain whether the visitor is a Master Mason in good standing and has a current dues card in a regular Chapter of Royal Arch Masons recognized by the Grand Chapter Royal Arch Masons of Washington.

The test oath will be administered as follows:

“I,, in the presence of Almighty God and these witnesses, do hereby and hereon, most solemnly and sincerely swear that I have been regularly initiated, passed and raised to the sublime degree of Master Mason, advanced to the degree of Mark Master, inducted into the Oriental Chair, received and acknowledged a Most Excellent Master, and exalted to the most sublime degree of Royal Arch in a lawfully constituted Chapter of such; that I am not now suspended or expelled and know no just reason why I should not converse Masonically with my Companions. So help me God.”

In the event that a subordinate Lodge is in session, or to be in session, and the visitor has not received the Royal Arch Degree, he will only be required to recite that part of the test oath applicable to the degree to which he has attained, provided of course that it is not lower in degree than that of the Lodge he desires to attend. If a higher degree than that which he has attained is to follow, care should be taken that he leaves the Lodge Room prior to the call to the higher degree.

PRECEDENCE OF INTRODUCTIONS

Reception of visitors should take place immediately after the opening of a Chapter. Presiding officers of concordant bodies may or may not be introduced at the discretion of the High Priest. When they are, their first title is what they are within the Chapter, for example, For a past District Deputy now presiding over a Council, VEC John Doe, Illustrious Master of Whatever Council No. 99, or if he is presiding Grand Commander, VEC. John Doe, Right Eminent Grand Commander of Knights Templar of Washington.

Visitors are addressed as the highest title they have obtained. Thus if a Past High Priest is serving as a Scribe, he would be introduced as Excellent Companion.

No Royal Arch Mason has the right to demand that he be accorded the Grand Honors. The High Priest of the Chapter is the sole judge of what honors, if any, shall be tendered to visitors.

OFFICE	TITLE
1. Companions other than High Priests, Kings, Scribes, visiting Past High Priests or Grand Chapter officers	Companion
2. Chapter Past High Priests	Excellent Companion
3. Scribes	Companion
4. Kings	Companion
5. High Priests	Excellent Companion
6. Appointive Grand Chapter Officers & Committeemen, other than Deputies	Excellent Companion
7. Deputies of the Grand High Priest	Very Excellent Companion
8. Past Grand High Priests	Most Excellent Companion
9. Elected Grand Chapter Officers other than GHP	Right Excellent Companion
10. Grand High Priest	Most Excellent Companion

(Remember that the title of V.E.C. is given for life once approved by Grand Chapter, therefore if a Past District Deputy occupies any of the above positions, except for 8, 9 and 10, their title is Very Excellent Companion. In the event that any of the above, not in categories 8 and 10, are past Grand High Priests, then the title should be Most Excellent Companion)

Grand Chapter Officers who are members of the Chapter should be included in the introductions. The High Priest will have the Captain of Host introduce visiting Companions. They should be accorded a hearty welcome.

The High Priest then usually introduces the Past High Priests of his own Chapter, according them a hearty welcome.

The High Priest then should make inquiry of his Scribe if there are any visiting Scribes. The Scribe would then introduce the visitors, preferably from West of the Altar, and then ask the High Priest of his will and pleasure, usually a hearty welcome.

The High Priest then should make inquiry of his King if there are any visiting Kings. The King would then introduce the visitors, preferably from West of the Altar, and then ask the High Priest of his will and pleasure, usually a hearty welcome.

The High Priest will then usually request the visiting High Priests to stand. He then requests the Captain of Host to bring the visitors to the East; if a small number, directly

to the East; if a large number, then to a line in the East facing West. The High Priest makes his introductions and then should accord the Public Grand Honors of Masonry.

Visiting dignitaries of other Jurisdictions should be introduced before the Grand Chapter Team.

The High Priest will then invite the Grand Chapter team to assemble West of the Altar. Requesting the Grand Chapter team will bring up all elected and appointed officers along with all of the Committeemen and Grand Representatives present. Requesting Grand Chapter Officers will call up ONLY the elected and appointive offices of the Grand Chapter. Committeemen and Representatives are not to respond to a request for Grand Chapter Officers. If you want the Children's Heart Foundation personnel to be recognized, you should recognize them before you recognize the visiting Scribes.

If it is an official visit of either the District Deputy or the Grand High Priest he will not assemble with these Companions at this time. The High Priest will ask the Captain of Host to escort the Grand Chapter Team to the East in a line facing West. If there are only one or two team members, they may be brought directly to the East. If in a line facing West, the High Priest will go down to the South end of the line after calling up the Chapter, and begin his introductions. He will Introduce by name and position only. When at the North end of the line, after the last Companion has been introduced, the phrase "all of the Most Excellent Grand Chapter of Royal Arch Masons of Washington" is to be added. "Companions assist me in welcoming these Companions with the Public Grand Honors of Masonry." ONLY the Northernmost Companion will respond for all the Grand Chapter team that is present. The Grand Chapter team will stand at attention, hands at their sides, heads slightly bowed, in acknowledging a welcome in honors. [This applies to all who are given Grand Honors or applause]

EXAMPLES OF INTRODUCTIONS:

"Excellent Companion John Doe, Grand Historian of the Most Excellent Grand Chapter of Royal Arch Masons of Washington."

"Most Excellent Companion John Doe, Chairman of the Jurisprudence Committee of the Most Excellent Grand Chapter of Royal Arch Masons of Washington."

"Very Excellent Companion John Doe, Deputy of the Grand High Priest for District No. 99 of the Most Excellent Grand Chapter of Royal Arch Masons of Washington."

"Right Excellent Companion John Doe, Grand Scribe, of the Most Excellent Grand Chapter of Royal Arch Masons of Washington."

SPECIAL INTRODUCTION OF THE GRAND HIGH PRIEST

If the Grand High Priest is in the Chapter to watch opening and other introductions, he will leave the room when the Grand Chapter officers are asked to assemble west of the Altar.

The Grand High Priest should be escorted into the Chapter Room, West of the altar, by the District Deputy or other Companion designated by the High Priest and upon his entrance the Chapter shall stand without raps of the gavel. At the Altar the escorting Companion will make the following presentation: “Excellent High Priest, it is my pleasure to present to you, Most Excellent Companion John Doe, Grand High Priest of Royal Arch Masons in Washington.”

The High Priest comes down to the Altar, welcomes and escorts the Grand High Priest to the East and introduces him from the East as follows: “Companions, it is my distinct honor and pleasure to introduce to you Most Excellent Companion John Doe, Grand High Priest of Royal Arch Masons in Washington. Assist me in according him the Private Grand Honors of Royal Arch Masonry.” The Grand High Priest of Washington is always the last to be introduced by the High Priest. Once the Grand High Priest is introduced, NO further introductions shall be made unless they are made by the Grand High Priest. *(When introductions are made in meetings other than a tiled Royal Arch Chapter, the Public Grand Honors are accorded.)*

TITLES

Grand Lodge

Grand Master	Most Worshipful Brother
Deputy Grand Master	Right Worshipful Brother
Senior Grand Warden	Right Worshipful Brother
Junior Grand Warden	Right Worshipful Brother
Grand Treasurer	Right Worshipful Brother
Grand Secretary	Right Worshipful Brother
Deputies of the Grand Master	Very Worshipful Brother
Other Appointed Grand Officers	Worshipful Brother (unless Past District Deputy or Past Grand Master)
Worshipful Masters	Worshipful Brother

(If the Brother holding the office is a Past Grand Master then the title is Most Worshipful Brother)

Grand Chapter

Grand High Priest	Most Excellent Companion
Deputy Grand High Priest	Right Excellent Companion
Grand King	Right Excellent Companion
Grand Scribe	Right Excellent Companion
Grand Treasurer	Right Excellent Companion
Grand Secretary	Right Excellent Companion
Deputies or past deputies of the Grand High Priest	Very Excellent Companion

THE GREAT LIGHTS

No Lodge or Chapter may be opened or held unless the Great Lights are displayed upon its altar. There should be no movement in the Chapter room during the opening of the Great Lights.

BIBLE MARKERS

The Bible is to be opened to specific passages with specific ribbons for the various degrees of Royal Arch Masonry as follows:

Mark Master	Blue Ribbon	Matthew 20:1-16
Past Master	Purple Ribbon	Ecclesiastes 12
Most Excellent Master	White Ribbon	2nd Chronicles
Royal Arch Mason	Scarlet Ribbon	Exodus 6

THE ALTAR

The Altar in Royal Arch Masonry is similar in all respects to that of the Symbolic Lodges, and it should always occupy the center of our Chapter room, ceremonies provide otherwise.

Nothing should ever be placed upon it except the Great Lights. However, the Altar may be covered with a scarlet cloth.

ATTITUDE OF PRAYER

During the prayer the arms shall be folded across the chest, crossed at the wrists with the right arm being outermost. This position is maintained throughout the prayer and until after the words "So mote it be."

DEVOTIONS

The Captain of Host instructs the Companions to assemble around the Altar for our devotions. The Masters of the three Veils and the Royal Arch Captain immediately face West and march single file to a position West of the Altar, turn South, centering themselves on the Altar, turn and face East. The Companions take positions on the North and South side of the Altar forming two lines with the Royal Arch Captain at the West end of the North line and the Master of the First Veil at the West end of the South line. The Captain of Host will be at the East end of the North line, while the Principal Sojourner will be at the East end of the South line. The Grand Council will assemble between the Captain of Host and the Principal Sojourner.

After communicating the Grand Royal Arch Word, the Grand Council, Captain of Host and Principal Sojourner will return to their stations. After the Great Lights are opened, the Principal Sojourner and Royal Arch Captain will return to their stations together and report.

CLOTHING

The clothing of a Royal Arch Mason is defined as follows: It shall consist of a white lambskin apron fourteen (14) inches wide and twelve (12) inches deep, lined with scarlet silk and with a narrow edging of scarlet silk, together with a triple tau cross within a triangle and that within a circle on the flap. Except that, for general use, suitable materials other than lambskin and silk may be substituted, provided that adornments (with the exception of lining, which may be omitted) shall conform to the specifications above as to color and position.

The candidates wear plain white aprons.

Royal Arch aprons will be worn in conferring all of the degrees except by the officers when they are in costume.

The apron when worn shall be outside the clothing.

The Jewels of Office are not part of Royal Arch clothing, but when a collar is worn in connection with the apron, it shall be of scarlet velvet or cord coming to a point in front and below the point shall be suspended the jewel of office.

DRESS

During the conferring of the Mark Master and Past Master degrees and in the first section of the Most Excellent Master and Royal Arch degrees, the officers and Companions may wear customary attire together with their Royal Arch clothing and jewels of office; however, in the second section of the Most Excellent Master and second and third of the Royal Arch, appropriate costumes should be worn.

Officers should wear swords only when robed, subject to the following exception:

1. At installations
2. By the Marshal in the Mark Master degree even though not robed.
3. As indicated in the ritual of a degree when robes may not be available.
4. Deacons should carry staffs when a Lodge of Mark Masters, Past Masters or Most Excellent Masters is opened.

DATE OF ROYAL ARCH DOCUMENTS

Ancient Craft Masonry, and each of the Rites stemming therefrom, has a chronology peculiar to itself, based upon some important event around which has been built a special philosophical teaching and ceremonial ritual.

The epoch of the creation of light in the beginning of the world, according to Masonic Cosmogony has been assumed for a symbolic reason as commencing the era of Ancient Craft Masonry. The applicable year date within this era is affixed to all documents connected with the first three degrees, which date is calculated by adding 4000 to the then current year of the

Christian era. The resultant figure is prefixed by the words “In the year of Light” or “Anno Lucis,” usually abbreviated to “A.L.”. Thus the year 2006 is designated “A.L. 6006.”

Royal Arch Masons commence their era with the year 530 B.C. establishing this date as the “Year of Discovery” or “Annus Inventionis,” to which year is assigned a traditional discovery important to the Craft. Hence, a Royal Arch year date is found by adding 530 to the then current year in the Christian era, prefixing the resultant total by the words “Anno Inventionis,” usually abbreviated to “A.I.” or “A. Inv.” Thus the year 2006 is designated “A.I. 2536” or “A. Inv. 2536.”

CHAPTERS

Organized bodies of Royal Arch Masons are called “Chapters.” In Washington, Chapters and their subordinate Lodges are empowered to confer the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch Mason, which compose the American standard system of Capitular Masonry.

Chapters of Royal Arch Masons are dedicated to Zerubbabel. A Chapter of Royal Arch Masons is said to assemble in a room or place representing the Tabernacle erected by our ancient brethren near the ruins of King Solomon’s Temple. Candidates receiving this degree are said to be “exalted” to the most sublime degree of Royal Arch Mason.

MEETINGS

Meetings of a Chapter are technically termed “convocations,” which may be either stated or called. Stated convocations are those held at regular intervals, as provided in the bylaws, and at which all the business of the Chapter should be transacted. The reception of petitions for the degrees, petitions for membership, balloting on petitions, the election of officers, and all other matters of business must be attended to at stated convocations only. The conferring of the degrees, usually termed “work,” may be done either at a stated or called convocation.

Called or “special convocations are within the discretion of the High Priest, who may call his Chapter together upon any emergency or occurrence which in his judgment may require that they meet. No business can lawfully be transacted at such convocation except that for which it was called, and all members should have regular notice.

OPENING AND CLOSING

The opening and closing constitute a part of the esoteric work and should be well understood. When properly done, they are exceedingly beautiful and instructive explaining the mode of government and organization of a Chapter; designating the number, appellation, and situation of several officers; explaining the purposes and duties of their respective stations: exemplifying our dependence upon each other; pointing out the bond of fraternal union that exists between Royal Arch Masons and teaching us to look to our Supreme High Priest for needed blessings.

QUALIFICATIONS OF A PRESIDING OFFICER

The success of a Chapter is best served by presiding officers who present themselves with dignity and decorum. A qualified presiding officer should be suitably attired according to the standards of the individual Chapter. He should arrive at least one hour prior to the start of Chapter to ensure he is ready at the appointed time. This will allow time to confer with the secretary regarding upcoming business and to greet Companions as they arrive. It is his responsibility to verify that all officers are available and stations are filled prior to opening. Chapter must be opened precisely at the stated time as designated in his Chapter bylaws. By so doing, he ensures that the Companions are on time and ready to begin their labors. They will also know that when labor begins on time, it will close at a reasonable time.

The presiding officer should be suitably proficient at opening and closing Chapter and conducting all business of the Chapter, such as: paying honor to the flag of our country, proper protocol for the introduction of visitors and Grand Chapter officers, voting on new candidates, calling “Off-Session” and “calling down” to confer lower degrees. All work should be conducted in the Chapter room without the use of an open book or reproductions thereof. Many Companions claim that they are not able to memorize the work, and thus need to use a book. However, with a few evenings of dedicated work, most Companions will be surprised at what can actually be accomplished. Learning the work not only instills confidence in the Chapter Officers, but also establishes a sense of pride in the Chapter room.

THE GAVEL

The gavel is an emblem of power, but should be used as little as possible. It is therefore recommended that it should be handy for use but not constantly in the hands of the High Priest or other officer authorized to use it.

ORDER OF BUSINESS

The order of business, unless described in the bylaws of the Chapter, are at the discretion of the High Priest and should be agreed upon with the Secretary to assure all items of business are covered.

The following order is recommended:

- Opening of Chapter
- Welcoming and Introduction of Visitors
- Reading from a Book of the Law
- Reading from the Code
- Reading of the Minutes
- Treasurer’s Report
- Bills against the Chapter
- Communications
- Petitions to Present

Petitions to Ballot
Report of Committees
Memorials
Unfinished Business
New Business
Sickness and Distress
Announcements
Guest Speaker or Program
Closing of Chapter

SALUTING

Whenever any Companion is addressed by the Presiding Officer, or whenever any Companion wishes to be recognized by the Presiding Officer, he should rise and salute. The Presiding Officer is not required to return the salute. Saluting when the Chapter is not open on the Royal Arch Degree will be done only as a crisp military type salute. Once the Chapter is open, saluting is with the sign of the degree, except for the veilsman and Royal Arch Captain.

When the Royal Arch Captain or a Veilsman addresses the High Priest as an individual he shall use the sign of the degree.

The Royal Arch Captain and Veilsman, except during installations, shall always rise and give a military salute any time Companions pass between them and the altar.

BALLOTING ON PETITIONS

Balloting on petitions can take place only at stated convocations, except when authorized by the Grand High Priest at festivals.

A ballot box or approved receptacle furnished with white balls and black cubes must be used in accordance with the Code.

The Captain of Host, or a Companion designated by the High Priest, will have charge of the ballot box.

The Grand Council will rise and a preliminary inspection of the ballot box will be made by the Scribe, King, and High Priest, in that order. After the High Priest declares the ballot box open, ballots will be cast in the following order: High Priest, King, Scribe and the members of the Chapter.

To avoid delay and misunderstanding, it is wise to have those Companions stand who are entitled to vote and then sit again after their ballots are cast.

When the ballot is spread for the degrees or for affiliation, every member of the Chapter present must vote, unless excused by unanimous consent.

When the full ballot has been cast, the ballot box bearer holding the ballot box will take up a position West of the Altar. The High Priest will inquire if all entitled to vote have cast their ballots and if satisfied will declare the ballot closed.

The ballot box bearer will approach the East. The Grand Council will rise and make final inspection of the ballot box. The final inspection of the ballot box will be made by the Scribe, King, and High Priest, in that order. The result of the ballot is pronounced as follows:

High Priest: "Companion Scribe, how find you the ballot on the left?"

Scribe: "Fair on the left, Excellent High Priest."

High Priest: "Companion King, how find you the ballot on the right?"

King: "Clear on the right, Excellent High Priest."

High Priest: "I find the ballot bright and unspotted in the East. By your ballot you have elected Brother John Doe to receive the degrees and/or Companion John Doe to be granted affiliation or reinstatement in this Chapter." In the event any black cubes appear, responses as above shall be altered to read: *cloudy* instead of *fair*, *dark* instead of *clear*, *black* instead of *bright and unspotted*, *rejected* instead of *elected* and *denied* instead of *granted*. When the petition of a candidate has been rejected by a Chapter through mistake or misapprehension, the Chapter may correct the error at the same Stated Convocation in the following manner:

1. The member or members who have balloted in the negative by mistake or misapprehension shall announce the same in open Chapter,
2. If the number so announcing, whether one or more, shall correspond with the number of negative ballots, the ballot may be spread again; and
3. When a ballot has resulted unfavorably and has been spread a second time to determine whether a mistake has occurred, it shall not be spread a third time for that purpose.

VOTING

When balloting for the election of Officers of the Chapter, a written secret ballot shall be used.

In other matters of business coming before the Chapter, the votes of the members should be signified by the raising of the left hand.

The High Priest does not vote unless it is a secret ballot or in the event of a tie.

SUBORDINATE DEGREES

Lodges of Mark Master, Past Master and Most Excellent Master are subordinate to and under the jurisdiction of the Royal Arch Chapter. When work is to be done in one of these degrees, unless the Lodge has been at refreshment from work at the preceding meeting, of the same date, the Chapter is usually first opened in the Royal Arch Degree, and a Lodge called

to labor in the degree in which the work is to be done.

OFF-SESSION (ON-SESSION)

Since the Grand Chapter code does not directly specify the use of Off-Session, we must comply with the Grand Lodge Code, which states:

“Off-Session. A Worshipful Master may call a Lodge to Off-Session only for the purpose of a public ceremony and/or the admission of non-Masons into the Lodge room while the Lodge is at Labor. Off-Session is a condition with the three Great Lights, Lesser Lights and other Jewels displayed in the usual and customary manner. While a Lodge is Off-Session the esoteric work will not be used nor is Off-Session to be used in lieu of calling to Refreshment as part of normal business. Prior to a Lodge being called back On-Session the Worshipful Master will have the Lodge purged.”

Therefore if a Chapter is called Off-Session for the purpose of public installation, program or public recognition, there shall be none of the ritual work used during this time. Salutes and signs are inappropriate. None of the officers other than the High Priest and possibly the Captain of Host should occupy their usual positions, other than when they are first installed in the installation. During the installation the Veilsmen do not rise when someone passes between them and the Altar.

SUSPENSION AND RESUMPTION OF LABOR

Suspension of Labor on the Royal Arch Degree

In calling down from the Royal Arch Degree to Labor on a subordinate Degree, the High Priest should be careful not to close the Chapter at that point. The procedure is:

High Priest: * “Companions, I am about to suspend Labor on the Royal Arch Degree and open a Lodge of

* “Companion Royal Arch Captain, inform the Sentinel and direct him to guard accordingly.”

Royal Arch Captain (from Altar): “Excellent High Priest, that duty is performed.”

High Priest: *** Companions, I declare Labor suspended on the Royal Arch Degree and a Lodge of opened.

“Officers will re-arrange and repair to proper stations as a Lodge of

(If a Companion, other than the High Priest, or Past High Priest is to act as Right Worshipful Master in the Subordinate Degree, he will wait until the Deacons have been seated before taking the Right Worshipful Master’s station.)

High Priest (as RWM): “Bro. Junior Deacon, inform the Tyler, Bro. Senior Deacon, attend the Great Lights.” (done)

Junior Deacon (from Altar): “RWM; that duty is performed.”

Senior Deacon (from Altar): “RWM, that duty is performed.” (return to stations.)

RWM seats the Lodge when Deacons have reached their stations.

Closing One Subordinate Lodge to Call Up To A Higher Lodge

RWM: * “Brother SW. Are all present Past Masters/Most Excellent Masters?”

SW: “RWM, all present are Past Masters/Most Excellent Masters.”

RWM: *** “I declare this Lodge of Mark Masters/Past Masters closed and a lodge of Past Masters/Most Excellent Masters opened. Brother JD, inform the Tyler; Brother SD, attend the Great lights.”

Junior Deacon (from Altar): “RWM, that duty is performed.”

Senior Deacon (from Altar): “RWM, that duty is performed.”

(When Deacons have reached their stations)

RWM: *

When a Lodge has been opened without being called down from the Royal Arch Degree, it will be closed per the ritual.

Resuming Labor on the Royal Arch Degree

RWM: * “Brother SW. Are all present Royal Arch Masons?”

SW: “RWM, all present are Royal Arch Masons.”

RWM (as High Priest): *** “I declare this Lodge of, closed and Labor resumed on the Royal Arch Degree. Companion Royal Arch Captain, inform the Sentinel; Companion Principal Sojourner, arrange the Great Lights.”

RAC: Ex. H.P., that duty is performed.

PS: Ex. H.P., that duty is performed.

(At this time the furniture should be returned to the Royal Arch Degree configuration).

H.P.: *

SALUTES AT STATIONS OF MASTERS OF THE VEILS

When a Senior Officer, Escort or Emissary has occasion to pass from East to West, or vice versa, and in so doing passes immediately to the South of the Stations of the Royal Arch Captain and the three Masters of the Veils, these Officers should rise, face to the South and come to a smart salute. This salute should be given as the Officer to be saluted comes within one pace of the line of officers. The salute should be returned by the individual, or by the first

Companion being escorted. When more than one person is being escorted, only the first person should return the salute. The veilsmen should hold their salute until the last person has passed. The person returning the salute should hold the salute until past the line.

DISPLAYING BANNERS

Banners should be displayed on suitable standards to the North of the stations of the respective Masters of the Veils. Lowering of the banners is necessary only if people are seated on the North side of the Chapter Room.

SUGGESTIONS FOR FLAG CEREMONY

The United States Flag may either be presented from the West and posted in the East after the Chapter has been opened, or pre-posted in the East before the opening, in which case it should not be returned to the West at the end of the convocation.

Whenever the Flag is carried to the Altar and to the East, the High Priest should remove his hat with his right hand and place it over his heart, and the Companions should place their right hands over their hearts. The Companions should remain facing straight ahead, and not move their heads to follow the Flag. When the Pledge of Allegiance is to be recited, the Companions should drop their right hands to their sides, turn to face the Flag, and then bring their right hands back over their hearts.

Anytime the Flag is carried during ceremonies, it should be free-flowing.

Presenting the Flag

It is indeed fitting that the great moral and spiritual ideals embodied in the Constitution of our Country should be emphasized by all Royal Arch Masons and that the symbol of these ideals—"Our Flag"—should be displayed at all meetings.

Following the opening of the Chapter but before the Chapter is seated, the Excellent High Priest may arrange for the presentation of the Flag as follows:

H.P.: "The Companions and Officers will repair to their stations and places, and remain standing."

H.P.: "Companion C. of H., you will present the Flag of our Country at the Altar. The Companions will stand at salute while the Flag is being presented."

While the Flag is at the Altar:

H.P.: "Companions, this Flag, emblem of civil and religious liberty, well deserves a place in a Royal Arch Chapter. As Royal Arch Masons may we stand ever ready to shield and protect it as we should foster and promote the divine principles of which it is the symbol throughout the world."

H.P.: “Companion Captain of Host, deposit the Flag of our Country in a place of honor in the East.”

H.P.: “Companion you will lead us in the pledge of allegiance to the Flag.”

H.P.: (Recovers.) *

When the Flag Has Been Pre-posted

Following the opening of the Chapter but before the Chapter is seated:

H.P.: “Companions, join me in the pledge of allegiance to our Flag.”

All present place right hand over heart. H.P. removes hat with right hand and places it over his heart. Upon completion of the pledge:

H.P.: (Recovers.) *

Returning the Flag to the West

The Flag is returned to the West just before the final closing statement of the H.P. and immediately following the prayer.

H.P.: “Companions, in the presence of the Great Lights and under the protecting folds of the Flag of our Country, we have worked as Royal Arch Masons for the good of humanity. As the Flag is returned to the West, let us stand at salute in tribute to the emblem of the nation that guarantees to its citizens the rights of free assembly, free speech, free worship, the rights of free men and Freemasons.”

H.P.: “Companion C. of H., you will return the Flag of our Country to the West.”

H.P.: Recovers, makes final closing statements and dismisses Companions. *

PARLIAMENTARY USAGE

Freemasonry is said to be a *law unto itself*, or as Dr. Mackey puts it: “Freemasonry has an organization peculiar to itself.” Applying this to the *work of the Chapter*, it will be seen that where Masonry conflicts with any of the rules of order governing other organizations or societies, parliamentary law, as such, is inapplicable to Masonic government.

Adjournment: By the law of Masonry, no motion to adjourn can be entertained; it is *out of order* and a violation of the prerogatives of the High Priest. At his “will and pleasure” all debate is at an end without motion; so also will the Chapter be closed at his “will and pleasure.”

Previous Question or Calling for the Question: This is repugnant to Masonry and cannot be entertained. A late distinguished brother, a master in the science of parliamentary law said, “Freemasonry knows no previous question.”

Appeal: No appeal can be taken from the decision of the High Priest to the body of the Chapter. The High Priest is responsible “for the good conduct of his Chapter.” The Chapter has no power to overrule his decision on any question, but the Chapter has its recourse if the High Priest commits, in its judgment, a flagrant error, by appeal to the Grand High Priest or to the Grand Chapter.

QUORUM and OFFICERS

Six Royal Arch Masons constitute a quorum for the transaction of business, four of whom must be voting members of said Chapter, including a dais officer entitled to convene and open the Chapter. (Reference Section 180 of our Code.) Positions to be filled are High Priest, King, Scribe, Captain of Host, Principal Sojourner, and Royal Arch Captain. Other Officers are Treasurer, Secretary, Organist, Chaplain, Master of Third Veil, Master of Second Veil, Master of First Veil and Sentinel.

When conferring the Royal Arch Degree, nine Royal Arch Masons are required to constitute a quorum. Positions to be filled are: High Priest, King, Scribe, Captain of Host, Principal Sojourner, Royal Arch Captain, Master of the Third Veil, Master of Second Veil and Master of First Veil

The High Priest, whose title is “Excellent,” is seated in the East. His jewel is a miter within an equilateral triangle.

The King, whose title is “Companion,” is seated in the East on the right of the High Priest. His jewel is a level surmounted by a crown within an equilateral triangle.

The Scribe, whose title is “Companion,” is seated in the East, on the left of the High Priest. His jewel is a plumb-rule surmounted by a turban within an equilateral triangle.

These three officers compose the “Grand Council” and represent Jeshua, Zerubbabel, and Haggai, who formed the first Grand Council at Jerusalem

The Captain of Host represents the Captain of the Jewish troops who returned from Babylon. His station is on the right and in front of the Council, facing West. He is armed with a sword. His jewel is an armed soldier within a triangle.

The Principal Sojourner represents the leader of a small party of Israelites who returned to Jerusalem in advance of the main body of exiles. His station is on the left and in front of the Council facing West. His jewel is a pilgrim within a triangle.

The Royal Arch Captain represents the Captain of the King’s Guards. His station is at the Fourth Veil facing East. He is armed with a sword and his jewel is crossed swords within a triangle.

The Master of the Third Veil is stationed at the Third Veil, facing East, and is armed with a sword. His jewel is a sword within a triangle.

The Master of the Second Veil is stationed at the Second Veil, facing East, and is armed with a sword. His jewel is a sword within a triangle.

The Master of the First Veil is stationed at the First Veil, facing East, and is armed with a sword. His jewel is a sword within a triangle.

These last three Officers represent the guards of the Tabernacle, who for their skill and industry in bringing to light important secrets were rewarded by appointment to these exalted stations.

The Treasurer, Secretary, Chaplain, Organist, and Sentinel occupy their respective stations as in Symbolic Lodges, and wear the jewels appropriate to their offices (see diagram). All Royal Arch Jewels should be of gold or gilded metal.

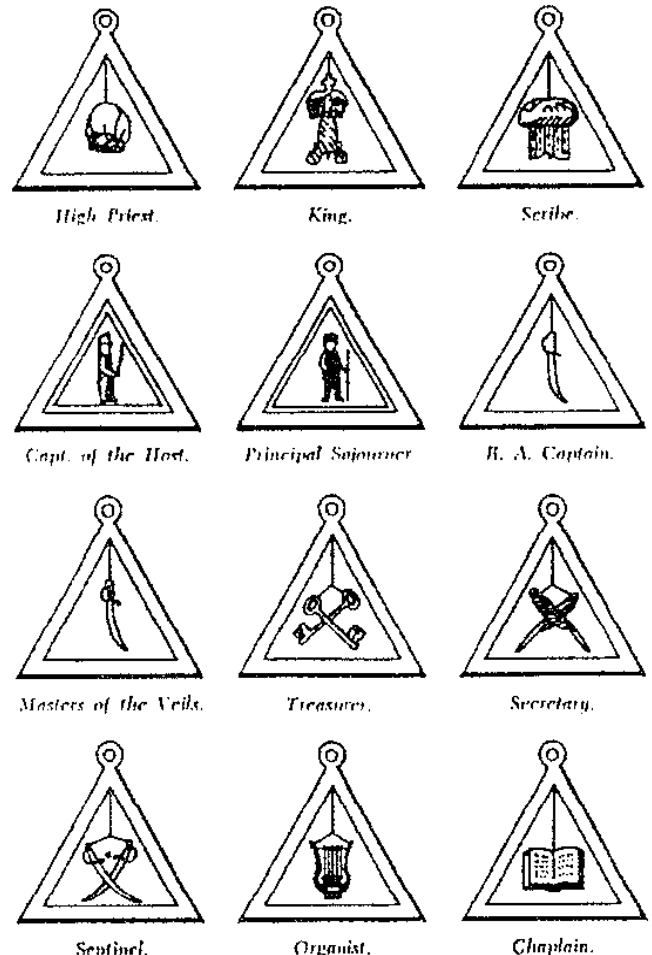
THE RITUAL

The Ritual of the Royal Arch is built around the ancient forms and ceremonies of the several degrees as they have come down to us in the earliest written records. It has a definite plan or framework, which is symmetrical in the several degrees, and to this is added the phraseology agreeable to our ancient traditions.

The Ritual must never be used in public. No key, cipher, or other exposé not specifically authorized by the Grand Royal Arch Chapter of Washington may be used by the Companions of this jurisdiction at any time.

In open Chapter only a designated prompter should use a Ritual book. It should be kept securely guarded at all times, and opportunity never allowed for it to fall into profane or unauthorized hands. Arrangements for its protection in case of death must be made by all those who have it in their possession.

CHAPTER JEWELS



COSTUMES

The Royal Arch Aprons and Jewels of Office are not worn when costumed.

Excellent High Priest: This costume consists of the breastplate, and ephod, with its girdles, the robe of ephod, the miter and the embroidered coat. It should be historically correct. On the front of the miter, inscribed on a golden plate, in Hebrew characters is “Holiness to the Lord.”

King: Scarlet robe, crown and a scepter.

Scribe: Purple robe and turban of same color.

Captain of Host: Ancient military costume, consisting of a coat and leggings of mail, helmet, and armed with a sword.

Principal Sojourner: Dark or drab colored robe with rose colored tessellated border, slouch hat or cap, and a pilgrim’s staff.

Royal Arch Captain: Coat and leggings of white mail, white helmet, armed with a sword, and bearing a white banner displaying a lion and the name “Judah.”

Master of the Third Veil: Scarlet robe, turban, armed with a sword, and bearing a scarlet banner displaying an Ox and the name “Ephraim.”

Master of the Second Veil: Purple robe, turban, armed with a sword, and bearing a purple banner displaying a man and the name “Rueben.”

Master of the First Veil: Blue robe, turban, armed with a sword, and bearing a blue banner displaying an Eagle and the name “Dan.”

In the Most Excellent Master Degree, Solomon, King of Israel, and Hiram, King of Tyre, wear the King and Scribe’s robes, or other appropriate robes such as are used in Symbolic Lodges may be provided.

In the Mark Master Degree, the Overseers may wear leather caps and aprons.

DECORUM

All Officers are charged with the duty of maintaining order at all times. Extreme care should be taken to avoid any levity or undignified conduct during the conferral of a degree, as this is not only an injustice to the candidates but also mars the solemnity of the ceremonies.

OTHER FURNITURE

Two tables, each about three feet long, two feet wide, and of the usual height, covered with gold leaf or other gold gilding, should be provided; one upon which to deposit the Ark,

the other upon which to place the Mercy Seat (Lid of the Ark) and the Testimony (deposits) taken from the Ark.

For a description of the Altar of Incense and other articles and utensils used in the Royal Arch and Most Excellent Master degrees see Exodus, chapters 35 through 40.

An actual vault or a representation may be used. If the actual vault is used, care should be especially taken to avoid any injury or embarrassment to the candidate.

The crow, pickax and spade are of the ordinary size but made of a light material.

The Keystone should be reasonable in size, but not unduly heavy. This is the Keystone of the Mark and Most Excellent Master degrees, so it is therefore necessary that the General Mark be upon it.

The lead line for a candidate consists of three belts connected one to the other by ropes.

ARKS

There are three Arks known to Masonry: the Ark of Refuge built by Noah and his sons Shem, Ham and Japheth; the Ark of the Covenant built by Moses, Aholiab and Bezaleel; and the Ark of Imitation brought to light after the return from captivity and placed within the Sanctuary of the Tabernacle of Jeshua, Zerubbabel and Haggai.

PRAYERS

Masonry is not concerned with the creed of its votaries, excepting that each must profess a belief in Deity and should render to Him that rational homage a creature owes his Creator. Appropriate prayers are designated in the ritual.

CHARGES

The Charges come down to us from the earliest of times and not only contain valuable instruction but add much to the ceremonies.

When the Charge is given or read at the conclusion of a degree, the Chapter should be called up.

THE DEGREES

MARK MASTER DEGREE

From the best information obtainable, it appears that the Mark Degree antedates all the other degrees of the Chapter. In England it is controlled by what is known as the Grand Lodge of Mark Master Masons, and the degree is conferred in Mark Lodges. These Lodges take their material from the Master Masons, and they also confer the degree of Mark Man.

The Mark Master Degree was not less useful in its original institution, nor are its effects less beneficial to mankind than those which precede it. By the influence of this degree, each operative Mason, at the building of King Solomon's Temple, was known and distinguished by his Mark to the Senior Grand Warden. By its effects, the disorder and confusion that might otherwise have attended so immense an undertaking were completely prevented.

The traditions of Masonry teach us that Mark Masters, at the building of King Solomon's Temple, were selected from the great body of Fellowcrafts, of which there were 80,000 which were divided into two distinct classes. The first and most skilled worked in the quarries finishing the stones. That each one might be enabled to distinguish his own work, he placed his Mark upon the stones he prepared. Hence these Fellowcrafts were called "Mark Masters" and received their pay from the Senior Grand Warden, whom some suppose to have been Adoniram, traditionally known as the brother-in-law of Hiram Abif, and the first of the Provosts and Judges. The other and larger division of the Fellowcrafts, being younger and less experienced men and with less skill and knowledge, were not advanced to the grade of Mark Masters and were not, therefore, in possession of a Mark.

Lodges of Mark Masters are dedicated to "Hiram the Builder." A candidate receiving the degree is said to be "advanced to the honorable degree of Mark Master."

Floor Work

All movement about the Lodge room should be made using square corners.

Since the Mark Master (Mk.M.) Degree occurs in a lodge setting all follow the Symbolic Lodge floor work, except the Marshal, who is seated to the left of the SW in the West. In the First Section of the work when ordered by the RWM to assemble the Craft, he will advance to about two paces West of the Chaplain station, halt, face about and give his orders per the ritual. After the Craft are assembled he will do a right face and order the Craft, "Forward March, Column Left." At a position about half way between the North and the Altar he will again order Column Left. At a position just East of the SW's station he will again order, "Column Left." Upon arriving at the SW's station, he will assume his position just to the right of the SW's pay window (lattice work).

When ordered by the SW to perform his duty, he will escort the Candidate towards the South, turn left towards the East, turn left to the North, stop at a position directly in front of the RWM and proceed according to the ritual. As the Master Overseer exits with the candidate, the Marshal will resume his station in the West.

In the fourth section of the work when again ordered by the RWM to assemble the Craft, he will advance to about two paces West of the Chaplain station, Halt, face about and give his orders per the ritual. After the Craft are assembled he will do a right face and order the Craft, "Forward March, Column Left." At a position about half way between the North and the Altar he will again order, "Column Left." At a position just East of the SW's station he will again order, "Column Left." Upon arriving at the SW's station, he will assume his position just to the right of the SW's pay window (lattice work).

Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Mark Master Degree

1. Whom did you represent in the Mark Master Degree?
2. What did you carry into the Lodge?
3. At how many stations did you stop?
4. Why was your work rejected at the last station?
5. Why were you declared an Imposter?
6. What penalties were inflicted upon Imposters?
7. Why were you divested of all money?
8. What is the reading upon the Keystone?
9. Why were wages refused by the workmen?
10. What instructions were given you regarding your Mark?
11. What are the two grips in this Degree?
12. What are the due guard and penal sign?
13. What are the passwords?
14. What are the three lessons taught in the charge of the Mark Master Degree?

PAST MASTER DEGREE

This degree was originally, and still is, in connection with symbolic Masonry, an honorary degree of office conferred upon the Master of a Lodge. As these rulers of Masonry were supposed to be selected for their superior skill and intelligence, they alone were permitted to receive that consummation of Masonic Light which is contained in the Royal Arch Degree. When Chapters of Royal Arch Masons were under the government of Lodges, in which the Past Master degree was then always conferred, it was a part of the regulations that no one should receive the Royal Arch Degree unless he had "been duly elected to preside over and govern a Lodge." When the Chapters became independent, the regulation could not be abolished, but the difficulty was obviated by the introduction of a degree of "Virtual Past Master" which is conferred on every candidate for the Royal Arch Degree before exaltation. The receiving of this degree in a Chapter confers no official rank outside of the Chapter.

The General Grand Chapter in 1856, in order to harmonize with the controversies arising as to the rights of the Past Masters, adopted a resolution recommending that Chapters “abridge” the ceremonies now conferred in the Past Master Degree with the narrowest constitutional limits, only retaining the induction of the candidate into the Oriental Chair and communicating the means of recognition.

Floor Work

All movement about the Lodge room should be made using square corners.

Again we are in a Lodge setting, so all work is Symbolic Lodge floor work and according to the ritual regarding the floor work by the RWM. (If opening Lodge on the Past Master Degree, the Flag of our Country should be posted in the East.)

Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Past Master Degree

1. Where were you seated in the Past Master Degree?
2. Why did you wear a hat? Why is the Master of a Lodge covered?
3. What important lesson is taught in the obligation?
4. What important lesson is taught regarding the Bible?
5. What are the grip, password, Due Guard and Penal Sign?

MOST EXCELLENT MASTER DEGREE

As the ceremonies of this degree refer to the completion and dedication of the Temple, it is reasonable to suppose that when this magnificent edifice was completed, King Solomon should bestow some distinguished mark of his approval upon the skillful and zealous workers and builders who had been engaged for seven years in its construction. No greater token of that appreciation could be evidenced than to have established an order of merit with the honorable appellation of “Most Excellent Master” and bestow it upon those craftsmen who had proved themselves to be complete masters of their profession.

None but the meritorious and praiseworthy; none but those whose proven diligence, industry and integrity have justly entitled them to receive wages; none but those who have been taught to govern themselves and others with justice, moderation and decorum can be admitted to this degree in Masonry. It is as intimately connected with the Master Mason degree as the Mark Master degree is with the Fellowcraft degree.

In the preceding degrees, the beauties of life have been delineated under various types—the virtuous craftsman has been assiduously laboring to erect within his heart a spiritual temple of holiness fit for the habitation of Him who is the Holiest of Beings. If the moral precepts of the order have been observed, stone has been placed upon stone, virtue has been added to virtue and the duties of one day have been scrupulously performed, only that the duties of the next day may be commenced with equal zeal, then shall the spiritual edifice,

which was given to man to erect, grow into a stately and finished building dedicated to the one Living and True God.

When all the labors of man have been completed, when he is about to lay aside forever all his projects of ambition, of pleasure, or of business, to dissolve the ties which have bound him to the Companions of his toil, and to go forth as a wonderer on the unknown shores of eternity, to abandon as useless the implements of the world's work, and to leave the physical temple of his life, such is the solemn and mystical moment upon which the impressive ceremonies of the Most Excellent Master degree bid man to focus his thoughts.

Floor Work

All movement about the Lodge room should be made using square corners.

Again we have a Lodge room setting for the First Section with the Marshal in the West. The floor work is per the ritual.

In the Second Section, we are in the Temple of King Solomon. Floor work is as described in the ritual.

Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Most Excellent Master Degree

1. What important events are recalled in the Most Excellent Master Degree?
2. Why is there no Junior Warden?
3. What completed the building of the Temple?
4. What items of furniture were carried into the Temple?
5. What are the password, grip, Due Guard and Penal Sign?

ROYAL ARCH DEGREE

Every reflecting Mason must at once be struck with the fact that the Third Degree presents all the appearance of being in a mutilated condition, that it is imperfect and unfinished in its history, and that terminating abruptly as it does, it leaves the mind unsatisfied and craving for something that it does not and cannot supply. Now, a reference to this fact is the first step toward an acquaintance with the true origin of the Royal Arch Degree.

As an independent degree given under a district jurisdiction, it is of comparatively modern establishment, being first mentioned in 1740. As a complement to the Master Mason Degree, as supplying the deficiency of that degree in Masonic Symbolism, it is, and of course must be, as old as the organization of which it forms so important and so necessary a part. The Third Degree is a symbolic memorial of events which took place at the First Temple. The Royal Arch is equally a memorial, symbolic of events that occurred at the Second Temple, and one would be incomplete without the other.

The Royal Arch is the capstone of the Masonic edifice, but the Third Degree is its foundation, and without the presence of both the building would be incomplete. The Royal Arch is absolutely necessary to the perfection of the Third Degree as a science of symbolism, and the latter cannot be understood without the development of the former. It is not, strictly speaking, a “higher degree” but a volume of the series of a sublime story, revealed through symbolism. The Third Degree without the Royal Arch is a story half told, a song unsung and a promise unfulfilled.

The Royal Arch Degree is indescribably more august, sublime and important than all which precede it. It impresses on the mind a belief in the existence of a Supreme Being, without beginning of days or end of years, and reminds us of the reverence due to His Holy Name. It also brings to light many essentials of the Craft, which for the space of four hundred and seventy years were buried in darkness and without knowledge of which the Masonic character cannot be regarded as complete.

Floor Work

All movement about the Chapter room should be made using square corners.

The first floor work required in a Chapter is by the Royal Arch Captain. He should, when so ordered, face left, take one pace forward or as necessary to be outside of the banners, do a left face, and proceed West on the North side of the Veils to a position just West of the Altar, do a left turn, proceed to a position about even with the door, turn right and proceed to the door. Upon doing the required work return along the same path to his seat. This procedure is to be followed until the Chapter is open. After opening, all work to and from the East is between the Veilsmen and the Altar.

The Principal Sojourner, when ordered to open the Great Lights, is to arise, and proceed to a position just West of the Altar. He may either kneel or remain upright to open the Bible to the proper place in Exodus, place Square and Compasses on the right side of the open Bible with the ribbon on the left hand page, and retrace his steps to the South side of the altar. He should wait for the Royal Arch Captain, and then they proceed in unison to their stations to make their reports to the High Priest, the RAC reporting first.

Suggested Questions to be Used as a Basis for Instructing Candidates in the Importance of the Royal Arch Degree

1. How were you received in the Royal Arch Degree?
2. Your journey began from what city? .
3. What was the object or purpose of this journey?
4. What important discoveries were made in the ruins of the Temple?
5. How are the principal words of the Royal Arch communicated?
6. What are the principal working tools of the Royal Arch Degree?
7. What is the principal emblem of Royal Arch Masonry?
8. What are the Due Guard and Penal Sign of the Royal Arch Degree?

9. What important lesson is taught in the Royal Arch Degree?
10. What are the grips, Due Guards and Penal Signs from the Mark Master to Royal Arch inclusive?

SUGGESTIONS TO GRAND OFFICERS

1. Whenever and wherever possible, be present at every Official Visit of the Grand High Priest. Your presence is an honor due him.
2. As much as possible, visit other Chapters outside your own District. As a Representative of the Grand High Priest, even though you are from another District, your presence will inspire the Officers to do better work. You may also pick up ideas you can use in your own Chapter.

INSTITUTING A CHAPTER OF ROYAL ARCH MASONS

1. The Grand High Priest calls the Companions to order.
2. The Grand High Priest announces purpose of meeting.
3. If such Grand Officers are not present, the Grand High Priest appoints a Grand Captain of Host and a Grand Chaplain to act during the Institution.
4. The Grand High Priest reads or causes to be read the Dispensation.
5. As the names of the Companions set forth in the Dispensation are called, they should be assembled by the Grand Captain of Host in front of the Grand High Priest in the East.
6. After assembly, as above, the Grand High Priest instructs the Grand Captain of Host to conduct the Acting High Priest, King and Scribe to their respective stations and seats the Companions. The Officers should be so seated as to be available to take their respective stations promptly when required.
7. The Grand High Priest reads or recites the Charges.
8. The Grand Chaplain delivers the Prayer.
9. The Grand High Priest makes the Proclamation.
10. The Acting High Priest announces the names of the Treasurer, Secretary and all appointive officers. As their names are called, the Grand Captain of Host escorts each officer to his respective station.
11. The Acting High Priest opens a Chapter of Royal Arch Masons in full form.
12. Business before the Chapter is then conducted by the Acting High Priest, such as adopting bylaws, reading new petitions and such other business as may be in order.
13. The Chapter is closed, preferably by the Grand High Priest.
14. The Institution of a Chapter does not imply installation. Installation of the Officers of a new Chapter does not take place until the Chapter is Constituted.

CHARGE TO THE ACTING HIGH PRIEST

GHP: "Companion, having been recommended as its Acting High Priest by the Companions of this new Chapter, and appointed by the Grand High Priest, you cannot be insensible to the important duties which devolve upon you as its head, nor to your responsibility for the faithful discharge of the important duties appertaining thereto. Upon

you, more than any other member, rests its future success, and much will depend on the skill and assiduity with which you manage its affairs.

“Yours is the established authority in this Chapter, with power to convene the Companions upon any occasion or emergency which you may deem proper. It is essentially necessary that you should:

- Be present at all Convocations of your Chapter
- Conduct its business
- See that due order and decorum are observed at all times
- Ensure that the Constitution, Laws and Regulations of the Grand Chapter as well as the general customs of the Institution are adhered to
- See that the acting officers of your Chapter are capable and well qualified to discharge the respective duties entrusted to them
- Make sure that the members are properly instructed and accommodated
- See that the ceremonial procedure of the several degrees is conducted with dignity, decorum and solemnity.

“As the official head of this new Chapter, its members will look to you for leadership, strength and vision, which should be given to the full measure of your ability. Be cautious in your behavior, courteous to your Companions and faithful to your Chapter. Arbitrary rule has no place within the body of Capitular Masonry.

“The good name of Masonry in general and of your Chapter in particular, will be found to rise or fall according to the skill, fidelity and discretion with which its affairs are managed. In short, you are to be an example to your Officers and Companions, which they need not hesitate to follow, thus securing to yourself the favor and applause of your Brethren and Companions.”

CHARGE TO THE ACTING KING AND SCRIBE

GHP: “Companions, yours is the advantage of having a leader in your Acting High Priest and you should ever be ready to aid and assist him in the discharge of his duties. In his absence, it will devolve upon one of you to succeed him in the performance of his duties, and you should strive to thoroughly prepare yourself to discharge them acceptably, that the Companions should never suffer for want of proper instructions.

“Be ever ready and willing to impart your knowledge to others less informed as well as to take counsel from those Companions who, through long experience, may prove of worth to you. Be diligent and industrious in the discharge of the respective duties entrusted to your care, ever remembering that he who faithfully performs his duty in whatever station to which he may be called, is entitled to a just reward and commendation for a task well performed.

“From the interest you have evinced in the organization of this new Chapter and your reputation as good men and good Masons, I entertain no doubt that you will so conduct

yourselves as to merit the applause and commendation of your Companions, and a just reward for meritorious services will be found in your advancement to higher stations.”

CHARGE TO THE COMPANIONS

GHP: “Companions of Chapter U.D., you have now been formed Under Dispensation into a new Chapter of Royal Arch Masons, and are empowered to confer the several degrees of Capitular Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited to the Laws and Regulations of the Most Excellent Grand Chapter of Royal Arch Masons of Washington, and your continuance as a Chapter Under Dispensation is subject to the will and pleasure of the Grand High Priest, under whose authority you are now working.

“It is your duty as Officers and members to strictly obey the law. Any departure therefrom may subject you to censure and might even result in the recalling of the Dispensation by the Grand High Priest.

“The purpose of your establishment Under Dispensation is to test the ability of the officers and Companions to support and maintain a Chapter of Royal Arch Masons in your community as well as to prove your ability in conferring the ritualistic work of the several degrees in a manner satisfactory to the Grand Chapter, and if after due trial you are found worthy, you will be Constituted into a Chartered Chapter.

“It will be your duty to spread and disseminate a knowledge of the teachings and beauties of Royal Arch Masonry to your less *informed* brethren of the symbolic Lodge, to the end that they may see the fulfillment and completion of the degrees of ancient Craft Masonry. As has been said, the Royal Arch Degree is the complement of the Master’s Degree and every Mason should avail himself of the opportunity of recovering that which was lost.

“Finally, my Companions, be of one mind, live in peace and let nothing arise that will disturb the harmony that now exists. May the Companionship of Royal Arch Masonry ever be with you to lead and guide you to greater accomplishments, and may the great I Am ever keep and prosper you.

“By the virtue of the power in me vested, I do now, in the name of the Grand Chapter of Royal Arch Masons of Washington, institute and form you, my respected Companions, into a Chapter of Royal Arch Masons, U.D., according to the laws of this Grand Jurisdiction and your Letter of Dispensation.

“Henceforth, you are authorized and empowered to open and hold a Lodge of Mark Master, Past Master, Most Excellent Master and a Chapter of Royal Arch Masons, and to do and perform all such things as thereunto may appertain, conforming in all things to the Constitution, Laws and Edicts of the Grand Chapter of Royal Arch Masons of Washington. May the God of our fathers be with you and guide you and direct all your actions.”

BENEDICTION

GHP: “Companion Grand Chaplain!”

Grand Chaplain: “Almighty and Supreme High Priest of Heaven and earth, the only true and eternal God, whose omnipresent eye pervades the innermost recesses of the heart; whose boundless beneficence supplies every want, and whose unspeakable perfections and glory surpass the understanding of the children of men, we pray Thee to confer Thy benediction upon the purposes of the present assembly.

“We pray that the Officers of this Chapter may be endowed with prudence, wisdom and justice; and may its members be ever mindful of the duty they owe to God, the obedience they owe to their superiors, the love they owe to their equals and the goodwill they owe to all mankind. AMEN.” (so mote it be.)

PROCLAMATION

GHP: “By the power in me vested, and in the name of the Most Excellent Grand Chapter of Royal Arch Masons of Washington, I now proclaim Chapter U.D., duly established and empowered to enter upon the dispatch of such business as may regularly come before it.”

CONSTITUTING AND DEDICATING A CHAPTER UNDER CHARTER

At the time set, the Grand High Priest (or whoever acts under his authority) will open a special Convocation of the Grand Chapter for that purpose. In opening same, the officers of the new Chapter will be seated as follows: The High Priest on the left of the Grand Council with the Scribe on his left; the King on the right of the Grand Council. The remaining officers will be placed on the left of the corresponding officer in Grand Chapter. All being in readiness, and the furniture, clothing, jewels, implements and paraphernalia of the new Chapter having previously been placed between the Altar and the Ark (**the Ark of the Covenant should be covered with a blue cloth**), the Grand High Priest will then proceed to open the Grand Chapter. Grand Chapter being open, the Grand Chaplain will deliver the following prayer:

“Almighty and Supreme High Priest of Heaven and Earth: Who is there in heaven but Thee, and who upon earth can stand in competition with Thee? Thine Omniscient mind brings all things in review—past, present, and to come; Thine Omnipotent arm directs the movements of the vast creation; Thine Omnipresent eye pervades the secret recesses of every heart; Thy boundless beneficence supplies us with every comfort and enjoyment; and then unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in Heaven, we invoke Thy benediction upon the purposes of our present assembly. Let this Chapter be established to Thine honor; let its Officers be endowed with wisdom to discern; and fidelity to pursue its true interests; let its members be ever mindful of the duty they owe to God; the obedience they owe to their superiors; the love they owe to their equals; and the goodwill they owe to all mankind. Let this Chapter be consecrated to

Thy glory, and its members ever exemplify their love to God by their beneficence to man,
AMEN. (so mote it be.)

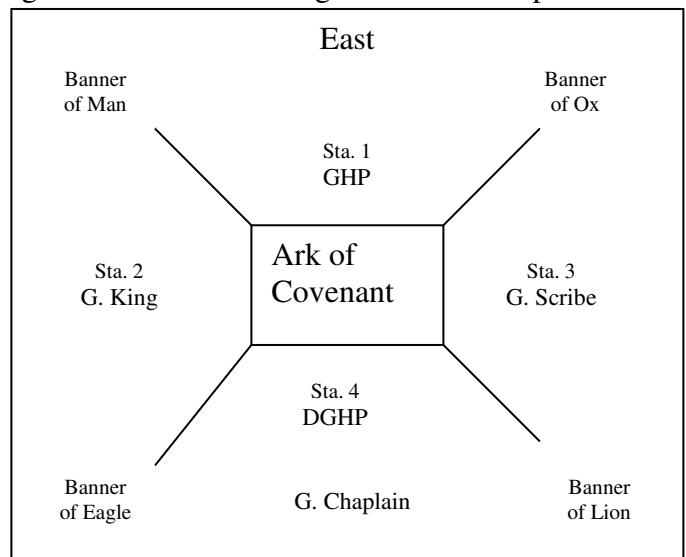
*(The Grand High Priest will then explain the object for which
Grand Chapter has been convened)*

The Grand King then rises and says:

“Most Excellent Grand High Priest: A number of Companions duly instructed in the sublime mysteries, being desirous of promoting the honor and propagating the principles of the Royal Art, have applied to the Grand Chapter for a Charter which having been granted, they are assembled and desirous of being duly constituted into a regular Chapter of Royal Arch Masons, and of having the same dedicated and their officers installed in due and ancient form.”

The Grand High Priest then directs the Grand Secretary to read the Charter. The Grand Captain of Host will form the members of the Chapter into lines west of the Altar, elected and appointive officers in front, with the High Priest Elect on the right, all facing East. The Grand High Priest calls up the Grand Chapter, and then he and the Grand Council and the Grand Chaplain with the censer, take positions around the “Ark of the Covenant” as shown in the following diagram.

The other Grand Officers will remain at stations, facing inward. Companions on the sidelines will step down to floor level, forming an Arch with its top West of the members of the new Chapter. A Companion, appointed beforehand, should stand in the center of the top of this arch formation holding a small “General Mark” Keystone.



G.Ch. (at Station 4 swinging the censer):
“May the members of this Chapter be endowed with the strength of the Lion in their attachment to each other and in their service to humanity.”

The Grand chaplain then moves to the right and halts in front of the Grand Scribe (Station 3).

G.Ch.: “May they exemplify the patience of the Ox in their endeavor to maintain peace and harmony in the Chapter should discord or ill feeling arise at any time among them.”

The Grand Chaplain moves again to the right, halting in front of the Grand High Priest (Station 2).

G.Ch.: “May the intelligence of Man assist them in all of their undertakings and may the Supreme Intelligence guide them in all their endeavors.”

The Grand Chaplain moves to the right, halting in front of the Grand King (Station 1).

G.Ch.: “May the swiftness of the Eagle be a constant inspiration to them to press steadily forward in their endeavors.”

The Grand Chaplain then moves in front of the Deputy Grand High Priest.

G.H.P.: “By virtue of the High Power in me vested, and in the name of the Grand Chapter of Royal Arch Masons of Washington, I do form you, my beloved Companions, into a regular Chapter of Royal Arch Masons. Henceforth you are authorized and empowered to open and hold a Lodge of Mark Master, Past Master, Most Excellent Master and a Chapter of Royal Arch Masons, and to perform all such things as thereunto may appertain, conforming in all your actions to the Constitution of the General Grand Chapter of Royal Arch Masons, and strictly observing the Constitution, Laws and Edicts of the Grand Chapter of Royal Arch Masons of Washington, and may the God of our fathers be with you and guide and direct you in all your actions.”

G.Ch. (holding the censer in his right hand): “To Hiram Abif, the Holy Saints John and King Solomon, we dedicate the respective Subordinate Lodges of Mark Master, Past Master and Most Excellent Master, and to our most excellent patron, Zerubbabel, we do solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its officers and members. Glory be to God on High! AMEN.” (So mote it be.)

The Grand High Priest will then direct four Companions, previously appointed, to carry the “Ark of the Covenant” out of the Chapter room. Care should be taken to perform this task with dignity. The Grand Chapter will be seated. (*)

A recess will then be declared in order that the necessary arrangements may be made for the installation of the officers of the newly constituted Chapter.

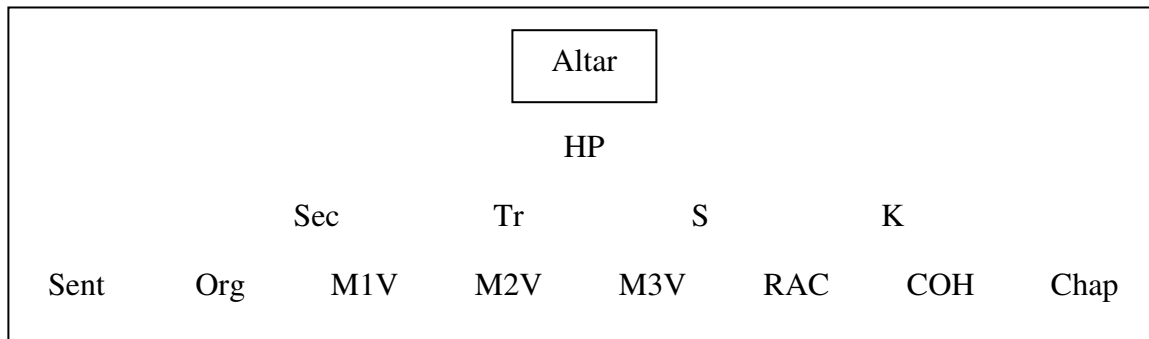
When all is ready, the Grand Chapter will be recalled to labor and the installation will take place in the form given for the Installation of Officers of a Constituent Chapter, except for the proclamation (see below).

As each officer is installed, he will be seated as directed in the instructions at the head of this section.

G.C. of H.: “In the name of the Most Excellent Grand Chapter of Royal Arch Masons of Washington, I do now proclaim Chapter No. to be legally constituted and dedicated and the officers thereof legally installed into their respective stations and places.”

INSTALLATION OF THE OFFICERS OF A CONSTITUENT CHAPTER

PREPARATION OF THE CHAPTER ROOM FOR INSTALLATION



Chairs should be placed in triangular form West of the Altar. The chair of the High Priest should be at the point of the triangle nearest the Altar. The second row should contain the remaining elected officers, beginning with the King on the right, followed by the Scribe, the Treasurer and the Secretary. A row of chairs should be placed back of these for the remaining officers, beginning with the Chaplain on the right, on his left the Captain of Host and continuing to the left in the following order—Principal Sojourner, Royal Arch Captain, Master of 3rd Veil, Master of 2nd Veil, Master of 1st Veil, Organist and Sentinel.

There should be a table on the floor to the right of the Grand Captain of Host with the following articles on the table arranged in the following order:

1. Miter
2. Breast Plate
3. Charter of Chapter
4. Book of the Law
5. Constitution, Rules and Regulations of the Grand Chapter
6. Bylaws of the Chapter
7. Jewels of Office in order of installation
8. Crown
9. Turban
10. Sword of Captain of Host
11. Banner of Royal Arch Captain
12. Sword of Royal Arch Captain
13. Banners of the Veils
14. Swords of the Veils
15. Sword of sentinel

CEREMONY OF INSTALLATION

It is the province of a High Priest to install the Companion lawfully elected to succeed him in office, or he may invite a duly qualified Companion to perform the service. The Installing Officer, who must be a High Priest or Past High Priest, represents the Grand High

Priest of the jurisdiction during the ceremony of installation, and is entitled by courtesy to recognition for the time being and in the course of the installation should be addressed as "Most Excellent." The outgoing High Priest should introduce the Installing Officers, which should include the Installing Grand High Priest, Installing Grand Secretary, Installing Grand Chaplain, Installing Grand Captain of Host, Installing Grand Royal Arch Captain and such others as are needed. He should cause them to be greeted with Public Grand Honors. The Installing Grand High Priest should then take over and conduct the ceremony.

Installing Grand High Priest (IGHP): "Right Excellent Companion Grand Secretary, you will announce the names of those Companions, other than the High Priest Elect, who have been chosen to serve this Chapter."

As their names are called, the Officers will enter the Chapter room and remain standing in front of their appropriate chairs west of the Altar, but facing East, until seated by Installing Officer.

INSTALLATION OF HIGH PRIEST

IGHP: "Right Excellent Companion Grand Secretary, you will announce the name of the Companion who has been elected to preside over this Chapter as its High Priest."

As his name is called, he will enter the Chapter Room and remain standing in front of his chair, facing East. Installing Officer then seats all Officers.

IGHP: "Ex. Companion Grand Captain of Host, you will present the High Priest Elect to the East."

Grand Captain of Host escorts the High Priest Elect to the East.

G.C.of H.: "Most Excellent Sir, I have the honor to present to you our worthy Companion to be installed as High Priest of Chapter No."

High Priest Elect faces West.

IGHP: "Companions, you behold Companion, who has been duly elected to serve this Chapter as High Priest, and who is now ready for installation."

IGHP: (*)

High Priest Elect then faces East.

IGHP: "Companion, I feel much satisfaction in performing my duty on the present occasion by installing you into the office of High Priest of this Chapter. It is an office highly honorable to all those who diligently perform the important duties appertaining to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall, therefore, only observe that by frequent recurrence to the Constitution and General Regulations of the Grand Chapter and the constant practice of the several sublime lectures and charges you will be best able to fulfill those duties, and I am confident that the Companions chosen to assist you in the Council will give strength to your endeavors and support your exertions.

“I shall now propose certain questions to you relative to the duties of your office and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals and promote happiness of those of your Companions who have attained this sublime degree?

2. That you will never permit your Chapter to be opened unless there be present six regular Royal Arch Masons?

3. That you will not suffer exaltation of Brethren to this degree unless there are present one or more lawful groups of three by three?

4. That you will not exalt to this degree anyone who has not shown a charitable and humane disposition or who has not made suitable proficiency in the preceding degrees?

5. That you will promote the general good of the Order and on all proper occasions be ready to give and receive instructions, particularly from the State Grand Officers?

6. That to the utmost of your power, you will preserve the solemnity of our ceremonies and behave in open Chapter with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or converse Masonically with any Chapter that does not work under a recognized Constitutional Warrant or Dispensation?

8. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted?

9. That you will observe and support such bylaws as are made by your Chapter in conformity with the Constitution and General Regulations of the Grand Chapter of Royal Arch Masons of Washington?

10. That you will pay due respect and obedience to the instructions of the Grand Officers, particularly relating to the several lectures and charges?

11. That you will support and observe the Constitution and General Regulations of the Grand Royal Arch Chapter of the State of Washington?

12. That you will bind your successor in office to the observance of these same rules?

“Companion, do you submit to all these things and do you promise to observe them and practice them faithfully?”

High Priest Elect responds in the affirmative.

“Excellent Companion Grand Captain of Host, you will conduct Companion to the Altar for the benefit of prayer and to pronounce his official obligation.”

Grand Captain of Host escorts the High Priest Elect West of the Altar; Grand Royal Arch Captain escorts the Grand Chaplain East of the Altar.

G.Ch.: “Most Holy and glorious Lord God! High Priest of Heaven and Earth! We approach Thee with reverence, and implore Thy blessing upon the Companion selected to preside over this Chapter, and now prostrate before Thee; fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service; grant him firmness of mind; animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws; and may the incense he shall put before Thee, upon Thine altar, prove an acceptable sacrifice unto Thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear Thou in Heaven, Thy dwelling place, and forgive our transgressions. Glory be to God on High. AMEN.” (So mote it be.)

High Priest Elect, still kneeling at the Altar, pronounces his official obligation as follows:

“I,, do promise and swear that I will serve this Chapter as High Priest for the term for which I have been elected; that I will perform all the duties appertaining to that office to the best of my abilities, and will support and maintain the Constitution and General Regulations of the Grand Chapter of Royal Arch Masons of Washington and the bylaws of Chapter No.”

IGHP: “Excellent Companion Grand Captain of Host, you will conduct Companion to the East.”

Grand Captain of Host invests the High Priest Elect with his jewel of office.

IGHP: “Companion, in consequence of your cheerful acquiescence with the charges which you have heard recited, you are qualified for installation as High Priest of this Royal Arch Chapter and it is incumbent upon me on this occasion to point out some of the particulars appertaining to your office, its duties and dignity. The High Priest of every chapter has it in charge to see that the bylaws of his Chapter and the Constitution and General Regulations of the Grand Chapter of Washington are duly observed; that all the officers of his Chapter perform the duties of their offices faithfully and are examples of diligence and industry to their Companions; that true and accurate records of all the proceedings of the Chapter are kept by the Secretary; that the Treasurer keeps and renders exact and just accounts of all the monies and other property belonging to the Chapter; that regular returns be made annually to the Grand Chapter and that the annual dues to the Grand Chapter be regularly and punctually paid. You have the right and the authority of calling the members of your Chapter together at pleasure upon any occasion or emergency which, in his judgment, may require their meeting. It is your privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or if attendance is not possible by proxy, and the well-being of the Institution requires that this duty should on no occasion be omitted.

“You will be invested with the Miter. Let it remind you of the dignity of the office you now sustain and its inscription impress upon your mind a sense of your dependence on God; that perfection is not given to man upon the earth and that perfect holiness belongeth alone unto the Lord.

“The Breastplate with which you are decorated, an imitation of that upon which were engraved the names of the twelve tribes and worn by the High Priests of Israel is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the Institution and that the honor and interests of your Chapter and its members should always be near your heart.

“I now deliver into your hands the Charter under which you are to work. You will receive it as a sacred deposit; see that it is ever present at the meetings of your Chapter and that it is at all times properly safeguarded, and delivered to your successor in office.

“I present you with the ‘Book of the Law’, the Great Light in every degree of Masonry. May its rays ever lighten your path and its message assist you in the task you have undertaken.

“I present you with the Constitution and with the Rules and Regulations of the Grand Chapter of Washington; and also the Bylaws of your own Chapter. You will cause these to be frequently read and punctually obeyed.”

The Installing Officer should here descend to the floor and personally escort the new High Priest to his station in the East and should address him as follows:

IGHP: “I place in your hands the gavel, your emblem of authority. Use it wisely and justly; never in the cause of injustice or oppression.

“And now, Excellent Sir, permit me, on behalf of the Craft here assembled, to offer to you our most sincere congratulations upon your accession to the honorable station you now fill. I doubt not that you will govern with such order and regularity as to convince your Companions that their partiality has not been misplaced.”

IGHP: (***) “Excellent High Priest, behold your Companions; Companions behold your High Priest, and join me in greeting him with the Public Grand Honors of Masonry” (*)

INSTALLATION OF KING

IGHP: “Other officers to be installed will please rise.”

“Companions, you behold before you those Companions who have been selected to serve this Chapter during the ensuing Masonic year. If any of you has any reason to urge why they or anyone of them should not be installed, he will make it known now.

“Hearing none, I shall proceed with their installation.” “You will place your right hands over your hearts, pronounce your names and repeat after me: ‘I, do promise and swear that I will serve this Chapter in the office for which I have been selected, until legally relieved from such office; that I will perform all the duties of that office to the best of my ability, and will support and maintain the Constitution and General Regulations of the Grand Chapter of Royal Arch Masons of Washington and the Bylaws of Chapter No.’”

IGHP: (*) “Excellent Companion Grand Captain of Host, you will present the King Elect to the East.”

GCOH: “Most Excellent, I have the honor to present to you Companion, who has been duly elected (or appointed) to the office of, and who now declares himself ready for installation.”

The above form is to be used for presenting all officers for installation.

“Companion, the important station in this Chapter to which you have been elected requires from you exemplary conduct, and its duties demand your most assiduous attention. You are to second and support your High Priest in all the requirements of his office and should casualties at any time prevent him from attending you are to succeed him in the performance of his duties.

“Your jewel, the Level surmounted by a Crown, should remind you that although you are the representative of a king, and exalted by office above your Companions, yet that you should remain on a level with them as respects your duty to God, your neighbor and yourself; that you are equally bound to be obedient to the laws and ordinances of the institution; to be charitable, humane and just, and to seek every occasion for doing good.

“In presenting you the Crown, which is an emblem of royalty I would remind you that to reign sovereign in the hearts and affections of men must be of far greater value to a generous and benevolent mind than to rule over their lives and fortunes; and that to enable you to enjoy this preeminence with honor and satisfaction, you must subject you own passions and prejudices to the dominion of reason and charity.

“You are entitled to the second seat in the Council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful discharge of the duties of your office; and when the King of Kings shall summon you into His Presence, from His Hand may you receive a Crown of glory which shall never fade away.”

INSTALLATION OF SCRIBE

“Companion, the Office of Scribe, to which you have been elected, is a very important and responsible one. In the absence of your superior officers, you are bound to succeed them and to perform their duties. The purposes of this institution ought never to suffer from the want of intelligence in the performance of their duties by its proper officers; you will therefore perceive the necessity of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve upon you by the absence of your superiors.

“Your Jewel, the Plumb-Rule, surmounted by a Turban is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard you Companions against the approach of those enemies of human felicity, intemperance and excess, let this

faithful monitor ever remind you to walk uprightly in your station, admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment.

“As the Turban is placed upon your head, let it remind you that your position is of great importance in helping to lead your Chapter.

“And when the Great Watchman of the universe, whose eye is never closed, shall relieve you from your post on earth, may He permit you in heaven to participate in that food and refreshment which is the reward of a righteous and well-spent life.”

INSTALLATION OF TREASURER

“Companion, you have been elected Treasurer of this Chapter, and I have the pleasure of investing you with the Jewel of your office. The qualities which should recommend a Treasurer are accuracy and fidelity—accuracy in keeping a fair and minute account of all receipts and disbursements, and fidelity in carefully preserving all the property and funds of the Chapter which may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter; and your regard for a good name, will prompt you to faithfully discharge the duties of your office.”

INSTALLATION OF SECRETARY

“Companion, you have been elected Secretary of this Chapter, and it is with pleasure that I invest you with the Jewel of your office. The qualities which recommend a Secretary are promptitude in issuing notification and orders of his superiors, punctuality in attending the convocations of his Chapter, correctness in recording its proceedings, judgment in discriminating what is proper and what is improper to be committed to writing, regularity in making his annual returns to the Grand Chapter, integrity in accounting for all monies that may come into his hands and fidelity in paying the same to the Treasurer. The possession of these good qualities, I presume, designated you as a suitable candidate for this important office, and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished your term of probation, may you be admitted into the Celestial Grand Chapter and find your name recorded in the Book of Eternal Life.”

INSTALLATION OF SECRETARY-TREASURER

“Companion, you have been elected Secretary-Treasurer of this Chapter, and I have the pleasure of investing you with the Jewel of your office. The qualities which should recommend a Secretary-Treasurer are promptitude in issuing notifications and orders of his superiors, punctuality in attending the convocations of his Chapter, correctness in recording its proceedings, judgment in discriminating what is proper and what is improper to be committed to writing, regularity in making his annual returns to the Grand Chapter,

accuracy in keeping a fair and minute account of all receipts, disbursements, and fidelity in carefully preserving all the property and funds of the Chapter which may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter; and your regard for a good name, will prompt you to faithfully discharge the duties of your office.”

INSTALLATION OF CHAPLAIN

“Companion, you have been appointed Chaplain of this Chapter and I invest you with the Jewel of your office.

“In the discharge of your duties you will be required to conduct the devotional services of the convocations of your Companions. Though Masonry is not a religion, it is emphatically Religion’s handmaiden, and I am confident that, in ministering at its Altar, the services you may perform will ○ lose nothing of their vital importance because they are practiced in that spirit of universal tolerance which distinguishes our institution.”

INSTALLATION OF CAPTAIN OF HOST

“Companion, the office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages and landmarks is within your province, and it is indispensably necessary that the part assigned to you, in the practice of our rites and ceremonies, should be perfectly understood and correctly administered. Your office corresponds to that of Marshal or Master of Ceremonies. You are to superintend all processions of your Chapter when moving as a distinct body, either in public or private, and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum is observed on all such occasions. You will ever be attentive to the commands of your High Priest, and always near at hand to see them duly executed. I have invested you with the jewel of you office, and now arm you with a sword, and I presume that you will give to your duties all the study and attention which their importance demands.”

INSTALLATION OF PRINCIPAL SOJOURNER

“Companion, the office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of the High Priest alone excepted. Your office corresponds to that of Senior Deacon in the preceding degrees. Among the duties required of you, the preparation and introduction of candidates is not the least. As in our contacts with the world, experience teaches us that first impressions are often the most durable, and the most difficult to eradicate, so it is of great importance in all cases, that those impressions should be correct and just. Hence it is essential that the officer who brings the blind by a way that they know not and leads them in paths that they have not known should

always be well qualified to make darkness light before them and crooked things straight. I have invested you with the jewel of your office and I trust that your past exertions indicate a pledge of your future assiduity in the faithful discharge of the duties of your office.”

INSTALLATION OF ROYAL ARCH CAPTAIN

“Companion, the well-known duties of your office require but little elucidation. Your office corresponds to that of Junior Deacon in the preceding degrees. It is your province conjointly with the Captain of Host to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter but those who have traveled the rugged path of trial and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of Host during the introduction of strangers among the workmen, so that, should they be permitted to pass your post, they may, by him, be introduced into the presence of the Grand Council.

“The White Banner entrusted to your care is emblematical of that purity of heart and rectitude of conduct which should actuate all those who pass the white veil of the sanctuary. I give it to you strictly in charge, never to allow anyone to pass your post without the Signet of Truth.

“I have invested you with the jewel of your office, and now deliver this sword into your hands, in expectation of your performing your duties with intelligence, assiduity and propriety.”

Grand Captain of Host should then place the Masters of the Veils in front of the Installing Officer in the East and invest each with the jewel of his office, after which he will present each separately.

INSTALLATION OF MASTER OF THE THIRD VEIL

“Companion, I present you with the Scarlet Banner, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of Fervency and Zeal; it is the appropriate color of the Royal Arch Degree; it admonishes us that we should be fervent in the exercise of our devotions to God and zealous in our endeavors to promote the happiness of man.”

INSTALLATION OF MASTER OF THE SECOND VEIL

“Companion, I present you with the Purple Banner, which is the ensign of your office, and arm you with a sword to enable you to maintain its honor.

“The color of your banner is produced by a due admixture of blue and scarlet; the former of which is the characteristic color of the symbolic or first three degrees of Masonry and the latter that of the Royal Arch Degree. It is an emblem of Union and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony between the Brethren of the Symbolic Degrees and

Companions of the Sublime Degree which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.”

INSTALLATION OF MASTER OF THE FIRST VEIL

“Companion, I present you with the Blue Banner, which is the ensign of your office, and with a sword for its defense and protection.

“The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three Symbolic Degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished for the durability of its materials or principles as by the beauty of its superstructure. It is an emblem of universal Friendship and Benevolence, and instructs us that, in the mind of a Mason, those Virtues should be as expansive as the Blue Arch of Heaven itself.”

CHARGE TO THE MASTERS OF THE VEILS AS OVERSEERS

Grand Captain of Host should then place the Masters of the Veils West of the Altar facing East in a triangular form, with the Master of the Second Veil in front, the Master of the Third Veil back and to the right and the Master of the First Veil back and to the left.

“Companions, those who are placed as Overseers of any work should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors to acquire those in which you are deficient. Let the various colors of the banners committed to your charge admonish you to the exercise of the several virtues of which they are emblematical and you are to enjoin the practice of those virtues upon all who shall present themselves or the work of their hands for your inspection. Let no work receive your approbation but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practicing and disseminating a knowledge of the true and perfect work which alone can stand the test of the Grand Overseer’s Square in the great day of trial and tribulation. Then, although every rod should become a serpent, and every serpent become an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundations, become as impotent as the leprous hand, or as water spilled upon the ground, which cannot be gathered up again.”

INSTALLATION OF ORGANIST

“Companion, you have been appointed Organist of this Chapter, and I have invested you with the Jewel of your office. Under the direction of the High Priest, you will conduct the musical services of the Chapter. As harmony is the strength and support of all institutions, more especially this of ours, so may the harmony over which you preside strengthen and support every gentle and ennobling emotion of the soul.”

INSTALLATION OF SENTINEL

“Companion, you are appointed Sentinel of this Chapter, and, having invested you with the Jewel, I now present to you the implement of your office. As the sword is placed in the hands of the Sentinel to enable him effectively to guard the sanctuary, and permit none to pass or repass but such as are duly qualified, so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word and deed, and preserving consciences void of offence toward God and toward man. I am confident that a just regard for the honor and reputation of the institution will induce you to perform with fidelity the duties of your office.”

CHARGE TO THE HIGH PRIEST

IGHP: “Excellent Companion, I would remind you that you have been elected by the members of your Chapter to the highest office in their power to bestow. It is a signal honor, but no honor is worthy of the name unless it be earned and maintained.

Your Companions trust you:

- To watch over the best interests of your Chapter;
- To guide your officers with firmness but yet with kindness;
- To make sure that our rites and ceremonies are practiced with due solemnity;
- To see that our long established customs suffer no derangement;
- To permit no improper levity at any time.

In accepting installation, you have also accepted a great trust and I solemnly require of you that you do not betray that trust.”

CHARGE TO THE OFFICERS

IGHP: (**) “Companions in Office, your Companions and your High Priest have placed you in positions of confidence and, by your acceptance, you have agreed to undertake the responsibilities inherent in those positions. In addition, men will come into your presence in the expectation of receiving from you that which will mean much to their future lives. Surely then, as leaders and teachers, you should strive to acquire—if you do not already possess them—those qualities of fine living which will enable you to be of value to those who seek light from you. Let no petty jealousy or discord mar those aims. Be willing to give and to receive such instructions as will assist you in carrying out your duties, remembering that whatever may be the duty of any officer, his best is necessary that the whole may be perfect.”

CHARGE TO THE CHAPTER

IGHP: (***) “Companions, the Chapter has a reputation to maintain but the burden of maintenance cannot be carried by your officers alone. You have elected some officers and, through your duly elected High Priest, have appointed others, but your work as Royal Arch Masons does not cease there. You must endeavor, in good faith, to assist them to the best of your abilities.

“Strive then to so work, both in and out of the Chapter Room, that the solemn promises which you have made as you were raised, step by step, to the Most Sublime Degree shall not have been but empty words.”

PROCLAMATION

IGHP: “Excellent Companion Grand Captain of Host, you will make the proclamation.”

IGCOH: “In the name of the most Excellent Grand Chapter of Royal Arch Masons of Washington, I have been directed to proclaim, and I do now proclaim that the High Priest and other officers of Chapter No. have been legally installed into their respective stations.” (“with the exception of,” if applicable.)

BENEDICTION

IGHP: “Excellent Companion Grand Chaplain, you will give the benediction.”

IGCh: “Almighty and Everlasting God! From Whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that they may truly please Thee in all their doings. AMEN.” (So mote it be.)

MEMORIAL RITUALISTIC SERVICE

Adopted by the Grand Chapter of Royal Arch Masons of Washington at its Annual Convocation at Bellingham, Washington, May 14th, 1929. It was originally authored by Ralph P. Mulvane, Past Grand High Priest and updated in 2006 by EC Dr. Delmer T. Robinson,

This is a service of tribute to a Companion who diligently served Royal Arch Masonry. Inflated eulogizing is not recommended.

The Chapter Room will be prepared in the usual manner for the Royal Arch degree, minus the veils. The Altar should be draped and decorated in white with white flowers, symbolical of the theme of Light and Life Eternal expressed in the service. Nine tall candles on floor standards should be placed in the center of the floor in triangular form between the altar and the East with the apex in the East. A triangular table with candles and a white satin cloth covering it can be used if available. Additional floral decorations may be used as desired, such as potted plants and a floral keystone in red and white grouped in front of the stations of the three principal officers. All Officers of the Chapter should be costumed in the robes of the Royal Arch Degree. There should be two copies of the scroll, one for the Secretary to read and one rolled and tied with a white ribbon. The musical number will be most effective if furnished by a choir, though a soloist can be used where a choir is not expedient.

H.P.: * [Stands, removes hat] “Our assemblage at this hour is to pay final tribute to our fallen Companion, who served our beloved fraternity faithfully over the years and sought always more light and life in and for humanity. That warm and firm handshake is gone from us. A cheery voice has been silenced. Yet, dear friends, life continues beyond the grave for those Royal Arch Masons who have preceded us. We commend them to The Almighty for eternal care.

“Out of sight but not out of mind—that which is committed to memory shall live on until the passing of time brings about our day when this Chapter room shall have yet another vacancy. Please stand for an invocation offered by our Chaplain.” ***

Chaplain: “O Lord God, who has bid the light to shine out of darkness and who has again wakened us to praise His goodness; we ask for your grace: Make us to be the children of the Light and of the day and heirs of everlasting Companionship. Remember, O God, all Companions, their families and friends in all lands. Help us to understand death as a part of coming into this temporal time that we might give of ourselves in the form of earthly assistance to those yet within the darkness. Pour out the riches of your mercy so that we here assembled may commit to memory our Companions who have learned of your tender love. Amen.”

H.P.: * [Sits, replaces hat]: “Companion Secretary has a scroll been prepared in honor of the departed?”

Secretary stands and reads the name(s) of the deceased Companion(s) including the date of death from the scroll. When the reading is complete, there will be seven strokes of the bell by three, three and one.

H.P.: “Companion Secretary, you will deposit the scroll on the altar.” ***

Secretary marches slowly to the altar while the Companions assume an attitude of prayer

H.P.: * [Remains standing]: “Our Companion(s), having passed through the eternal veil, believed as we do. Those who walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful and delight in the law of the Lord are truly and Divinely blessed. Who shall abide in the Lord's tabernacle? Who shall ascend His holy hill?”

Each officer stands to recite his part and sits when done.

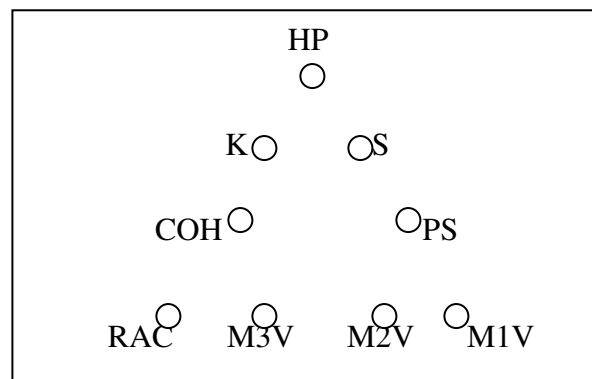
King: “He that walks uprightly and works righteousness and speaks the truth in his heart.”

Scribe: “He that does not backbite, nor does his neighbor evil, nor takes reproach against his neighbor.”

COH: “In whose eyes a vile person is despised; but he who honors them that fear the Lord.”

PS: “He that swears to his own pain and changes not.”

The King, Scribe, COH, PS, RAC and Masters of the Veils leave their stations and progress to the candle triangle in the positions indicated in the diagram below, facing candle. Lighting should be dimmed if possible.



○ = candles

Music, if available, "In the Garden"

H.P.: [Walks to candle with head covered, facing west]”Yea, verily! He that remains steadfast in the Lord shall not be moved. We are all of the same mold. He sought the light that he might bring light to others. In commemoration of his life let there be light.” [Lights candle.]

H.P.: [Continues with hat over his heart] “For Thou will light my candle; the Lord my God will remove my darkness now and evermore. The days of our years are three score and ten, and if by reason of strength they may be four score years, yet in their strength labor and sorrow, for it is soon cut off and we flyaway. So teach us to number our days, that we may apply our hearts unto wisdom.

King: [Lights Candle] “The Lord is my light and my salvation, of whom shall I be afraid? He is my strength and shield. He hears the voice of my prayers. He is my rock and fortress.”

H.P.: “By symbols and by the keystone were they tried and gently led into lessons of sublime worth. What instructions did they glean, Companion King?”

King: “Through quiet deportment in the school of discipline to be content, to curb ambition, depress envy and moderate anger; that they that humbleth themselves be exalted; that all earthly things are transient, and, in process of time the decay of ages will crumble our material temple into dust. Yet, if we have erected the temple of our inner life by the square, plumb-line and rule, its foundations shall never fail, and its fabric shall never crumble nor decay.”

Scribe: [Lights Candle] “For the Lord God is our sun and shield. The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.”

H.P.: “Man of himself is like a weed that grows and is soon cut down. But man in his true relation to man is like a flower that blooms and dying leaves behind its impress of beauty. What lessons of conduct did our Companions glean within our sacred halls, Companion Scribe?”

Scribe: “That their conduct should be such as would stand the test of the Grand Overseer’s square; so that they should not be rejected and thrown aside as unfit for that spiritual building, that house not made with hands, eternal in heavens.”

COH: [Lights Candle] “They lifted up their eyes unto the hills from where their help comes.”

H.P.: “What other things did our Companions learn and treasure, Companion Captain of Host?”

COH: “That those who would rule must first learn the great lesson of obedience; that they must square their actions by the square of virtue and keep passions and prejudices within due bounds.”

PS: [Lights Candle] “Your Word is a lamp unto their feet and a light unto their paths. With Thee is the fountain of life, and in Thy divine Light shall we see light.”

H.P.: “What of their fellow men, Companion Principal Sojourner?”

PS: “They were taught to remember, as we do, that all men are our brothers and are entitled to every consideration and respect.”

RAC: [Lights Candle] “God is our Lord who has showed us light. Unto the upright there arises light in the darkness.”

H.P.: “Here our Companions were instructed in the foundation upon which to build their temple. How were they tried, Companion Royal Arch Captain?”

Royal Arch Captain: “By the chisel and mallet. Their work was inspected and found good, true and square. They were laborers worthy of their hire.”

Music if available, "Because He Lives"

M3rdV: [Lights Candle] “He delivers my soul from the sword; He saves me from the lion's mouth for His Light is sown for the righteous and His gladness for the upright in heart.”

M2ndV: [Lights Candle] “He brought them out of darkness and the shadow of death and broke their bonds in many pieces. For He is good and His mercy and grace endure forever.”

M1stV: [Lights Candle] “The Great I Am will guide our Companion. He leads the blind in places they have not known. He makes darkness light and crooked things straight.”

Officers return to their stations as dimmed lights are brightened.

H.P.: [Stands with head covered] “Let us remember our departed Companion by the virtues we inherit from him. We should attempt to imitate the worthy examples as our legacies. May we all, Companions, family and friends be reminded of the shortness of life and its temporal existence. May we all at last fill our appropriate stations in heaven.

Music if available, "Amazing Grace"

H.P.: [Stands with head uncovered] “The mark of each Companion has been made on the white stone of eternal life. Alas, fear not the unknown as they will find the name written there that is given to them whose deeds have been well done. Brother Chaplain, dismiss us with a benediction.” ***

Chaplain: “Almighty and Everlasting God! From Whom cometh every good and perfect gift, send down upon Thy servants here assembled the healthful spirit of Thy grace, that we may truly please Thee in all our doings. Amen.”

H.P.: *

MEMORIAL RITUALISTIC SERVICE (Short Version)

This is a Memorial tribute to a Companion to be utilized during a stated Convocation. This is intended for purposes of example only and may be varied to suit the individual needs of the occasion.

Prior to the meeting, the High Priest needs to ensure that the scroll has been prepared by the secretary. The scroll should include the Companion's full name, date of birth and all pertinent Masonic dates as well as the date of death.

H.P.: * [Stands, removes hat] “Our assemblage at this hour is to pay final tribute to our fallen Companion, who once walked with us in these sacred halls and who's station is now vacant. His cheery voice has been silenced and the warm and firm handshake is gone from us. Yet life continues beyond the grave, and we are comforted in the knowledge that HIS hand will guide us on our last great journey. We commend our faithful Companion to the

Almighty for eternal care, with the knowledge that he shall join the ranks of all Royal Arch Masons who have preceded us and who live on in memory until the passing of time brings about the day of our own passing and the Chapter room shall have yet another vacancy. ***

“Companion Secretary, you will read the scroll of our departed Companion.”

Secretary: [Reads the scroll]

H.P.: “Companion Secretary, you will deposit the scroll on our sacred altar.”

Secretary: [Has a copy of the scroll previously rolled and tied with a white ribbon. He walks to the altar, deposits the scroll and then returns to his station.]

H.P.: “Companion Chaplain, you will lead us in prayer.”

Chaplain: [At the altar, may use the following or any appropriate prayer.] “Omnipotent Father, we praise Thy name and pour forth to Thee our thanks for the promise You have given: that whosoever believeth in Thee shall never die. Humbly we beseech Thee to rest Thy hand of peace and mercy on the homes and loved ones of our Companion who has answered your call. Comfort them while time dims their sorrow and make known to them your abounding goodness and love. Help us to do Thy will, to make light the darkness of others and crooked paths more straight. And finally, O merciful Father receive us into Thy temple, that place not made with hands, eternal in the Heavens, as your servant whose task has been done well and pleasing to Thee. Amen.” (So mote it be.)

Chaplain returns to his station.

H.P.: “The earth is the LORD’s and the fullness thereof: the world and they that dwell therein. For He hath founded it upon the seas and established it upon the floods. Who shall ascend unto the hill of the LORD? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD and righteousness from the God of his salvation.

“Our Companion having passed through the eternal veil believed as we do: Those who walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful but delight in the law of the Lord are truly and divinely blessed. And as surely as our beloved Companion has answered Gods call, our own day will soon come. But this will be a time not for sorrow but to rejoice in the knowledge that we will reunite with our Companions in that beautiful Celestial Lodge above, where the Supreme Architect of the Universe forever resides.

“Companion Chaplain, you will make the Benediction.”

Chaplain: [from the altar] “The Lord bless us and keep us; the Lord make His face to shine upon us and be gracious unto us; the Lord lift upon us the light of His countenance and give us peace, now and forevermore. Amen.” (So mote it be.)

H.P.: “This concludes the memorial service.” *

HELPS FOR OFFICERS

1. Meet, greet and be friendly with your Companions, both visitors and your own members.
2. Do not be just a “Nominal Officer,” regular attendance is a must.
3. Arrive early enough to allow ample time to greet your Companions.
4. Plan your meetings. Work with the Secretary in advance of the meeting to learn of communications, old business, new business and petitions. Prepare an agenda and give a copy to the Secretary so that he can include important items in the minutes.
5. Open your Chapter on time.
6. Expedite your meeting to allow time for fellowship. The refreshment time is sometimes more fruitful than the meeting itself.
7. As the High Priest you should be well-versed with the Grand Code.
8. Be proficient in your ritual—you will reap the benefits. Poor ritualistic work detracts from the enjoyment of the Companions.
9. Assist your fellow officers in being proficient.
10. Call on your deputy for help and instruction. He is there to assist you.
11. Companions in robes should not mingle with candidates.
12. Companions should not visit around the Chapter Room during degree work.
13. Your ritual book is to assist you in learning the work; it should not be used to or referred to during the degree work except by the prompter.
14. Candidates should be properly instructed when to appear for degrees.
15. Candidates should be prepared with dignity.
16. If you must be absent from a meeting, give your High Priest ample notice.
17. Visit your sick Companions.
18. Stimulate interest by giving newly exalted Companions something to do.
19. Appoint an attendance committee. Contact each member by phone or email monthly.
20. Try to have an understudy for each station. This will get newer Companions involved and provide an opportunity to select competent officers for future years.
21. Try to have an understudy for each degree part. This will generate more participation and will help solve problems with manning degree teams when some Companions become unavailable.

22. All correspondence should be answered promptly.

23. The Secretary should be prompt in sending out notices. Officers need to support the Secretary in a timely manner with pertinent input.

24. Attend your Lodge and invite them to meet with you for dinner and a program at least once a year. Arrange a fine program and a good speaker.

25. Make an effort to interest those Companions who have not attended Chapter for some time.

26. Work for the Companions you already have.

27. Always carry a petition in your pocket.

30. Think, talk and sell Royal Arch Masonry.

HOW DO YOU SELECT YOUR OFFICERS

Chapters are permitted to make their own bylaws following the format provided by the Grand Secretary. Per the Grand Code there are five elected officers, High Priest, King, Scribe, Secretary and Treasurer. The other officers are appointed by the incoming High Priest. It is recommended that nominating committees be appointed and that printed ballots be prepared. If the names of those nominated are printed, spaces for write-ins must be provided.

MEMBERSHIP

Membership is the life blood of your chapter. It is important to bring in new members in order to maintain membership as you lose existing members to attrition. The addition of new members also provides opportunities for doing degree work, subjects for leadership training for your officers, and potential officers in the next years.

There are a number of excellent ways to recruit new members into the Royal Arch:

- Visiting Symbolic Lodges in your geographic area, and possibly providing an informational program for them
- Inviting Master Masons to your dinners and special programs
- Connecting with the community by doing civic projects
- A booth at any of the many fairs each Summer
- Each of your existing members should be an ambassador in attracting their friends and acquaintances to the Royal Arch

Remember, since your primary source of members into the Royal Arch are Master Masons, attracting new members into Freemasonry can also ultimately increase chapter membership.

In addition to adding new members, it is important to retain existing members. We cannot do anything to avoid losing members to death, but we can do much to avoid losing them to non-payment of dues or dimit. Active members usually keep their dues current and seldom leave a chapter unless they leave town. Every effort should be made to work with members who are delinquent in paying their dues. If they truly have become indigent, there are ways to help them without losing them. Improving attendance will also slow the rate of member loss.

HOW TO IMPROVE ATTENDANCE

Improving attendance may not be as difficult as it may seem. To attend a convocation, a Companion must be interested in doing so, which seems logical, and that becomes the problem to solve. You have undoubtedly heard the following statement before: No longer is it prudent only to read the minutes and bills and expect very many Companions to show up.

Some chapters are still having a difficult time presenting educational, informative or entertaining programs to supplement the usual business meeting. And that is why it is so important that more chapter officers become involved in the process and not leave the whole burden on the High Priest, who is the chief administrator.

One of the basic underlying purposes of any program should be to stimulate a greater Companion turnout at chapter convocations. Programs should be designed to appeal to the vast majority of Companions in the chapter. Good ideas for programs require imagination, persistence in follow-through and execution of the idea to be effective. Also, enthusiastic Companions, positive in attitude, are a critical ingredient for success. Negativism does not breed a favorable outcome.

Following are a few program ideas, however, each chapter has its own goals and interests, and should design its programs accordingly:

- Honor the Past High Priests
- Honor an outstanding or hard-working Companion
- Honor the ladies: Sweetheart Night
- Schedule a speaker, either a Masonic topic, or some other of interest:
 - History
 - Travel
 - Current events
 - Investments
 - Hobbies, etc., the list is endless

- Fund raiser for the Children's Heart Foundation combined with a birthday or Christmas party for the children
- Have a program entitled: WHAT IS ROYAL ARCH MASONRY? Mail invitations to attend to specific Masons

If you go Off-Session, you can invite the Ladies, families and friends. And you will want to do this in most cases. Another point which should not be overlooked is the dinner or potluck. Take particular care that the food is tasty, looks appetizing and is displayed in a pleasing manner. This is an area in which the ladies can advise and assist for a successful dinner. And, by all means, the Companions should be involved in advertising the programs. This is so important for a good turn-out.

Remember, the bottom line is stimulating enough interest to increase Companion attendance at the convocations.

PUBLICITY

Freemasonry is not a secret society—it is a society with secrets. A secret society avoids publicity because it is secret. A society with secrets avoids publishing its secrets but is not averse to legitimate publicity.

Grand Lodges have frowned upon publishing the names of those who receive its degrees; Grand Chapters usually follow Grand Lodge policy. But there are many legitimate items of news interest that may be given the press, such as a Chapter celebrating a one hundredth anniversary. Such an event might well be coupled with a story of the early days taken from the records of the Chapter.

Your own membership is more interested in your publicity than any other group; for this reason, special publicity or notification is more desirable. Examples of notification are meeting notices, membership rosters, historical pamphlets, anniversary programs and the Chapter history. Each Chapter should develop a monthly bulletin to communicate the planned events for the Chapter, and include articles by the officers. A notice of dues which are delinquent is not publicity; when accompanied by an interesting booklet of information, it will be received with greater pleasure.

Newspaper publicity can be an effective type of publicity. Newspapers are not interested in who your officers are but what they do. They want to know if you have a speaker, and what he says that can be published; they like a picture if your speaker is a well-known one. They like names of those who attend from out of the city. If you have an anniversary meeting, they will appreciate a bit of your local Chapter history. Local community newspapers will often print a calendar of events in which your chapter's meeting schedule or special events could be included.

ROYAL ARCH MASONRY A PURE DEMOCRACY

Freemasonry is generally democratic in its structure, in its teaching, and in its practice. Royal Arch Masonry is truly democratic. It complies with all these standards. Every Royal Arch Mason is entitled to vote in his Chapter; he is not required to pass an examination in order to do so. He has every right which any other Royal Arch Mason has. He elects the officers of his Chapter; these officers represent him in Grand Chapter (the state organization). Officers of the Grand Chapter represent the state in a national organization (the General Grand Chapter) and assist in fixing its policies and directing its affairs. The General Grand Chapter of the United States is the continent's oldest Masonic body, formed in 1797 and functioning to this date. Membership in this group constitutes the highest form of democracy. Any Royal Arch Mason may be heard in this association.

Royal Arch Masonry is Democracy at work.

PRONUNCIATION GUIDE

Aaron	A-run	Japheth	JAY-peth
Accepted	ak-SEPT-ed	Jeshua	JESH-you-uh
Aholiab	A-HO-li-ab	Jethro	Je-thro
Allegory	Al-e-go-ri	Jerobaum	JER-a-BO-am
Anath	A-nath	Jerusalem	Je-RU-sa-lem
Aperture	AP-er-chur	Josedech	JO-se-dek
Architect	ARK-i-tect	Judean	Ju-DEE-an
Ascend	a-SEND	Knew	niu
Assiduity	ass-i-DOO-ity	Latent	LAY-tent
Babel	BAY-bel	Mesopotamia	MES-o-pa-TAME-ee-a
Belshazzar	Bel-SHAZ-er	Median	MID-i-an
Beneficent	be-NEF-i-sent	Nebuchadnezzar	NEB-yu-kad-NEZ-ar
Bezaleel	Bee-ZAL-e-el	Often	OFF-en
Blessed	BLESS-ed	Omnipresence	OM-ni-PRES-ens
Brethren	BRETH-ren	Omniscience	om-NISH-ens
capitular	ka-PIT-u-lar	Overseer	O-ver-see-er
Chaldea	Kal-DEE-a	Perfectness	PER-fect-ness
Chaldees	KAl-dees	Pharaoh	FAY-ray-oh or
Column	COL-um		FAY-row
Complement	KOM-ple-ment	quarries	KWAR-lies
Conference	CON-fer-ens	regular	REG-u-lar
Consummation	kon-sum-AY-shun	Rehoboam	REE-ho-BO-am
Darius	Dar-EYE-us	route	root
Deluge	DEl-youj	sacerdotal	SAS-er-DOE-tal
Descend	dee-SEND	sacrifice	SAK-li-fise (Noun)
Discipline	DIS-i-plin	sacrifice	Sak-ri-FICE (Verb)
Due Guard	Doo-Gard	saith	seth
Euphrates	You-FRAY-tees	Shealteel	SHE-al- TEE-el
Exaltation	eg-zal-ta-shon	Shem	Shem
Haggai	HAG-a-eye	Shewbread	SHOW-bread
Ham	Ham	Shinar	SHY -nar
Horeb	HOR-eb	Suppliant	SUP-pli-ent
Humble	HUM-ble	Tabernacle	TAB-er-nak-I
Hypocrisies	hy-POK-ri-sees	Tizri	TIZ-rye
Impious	IM-pi-us	Tynan	TEER-i-an
Imposter	im-POS-ter	Zeradetha	Ze-RED-a-tha
Ineffable	in-EFF-a-bul	Zedekiah	Zed-e-KY -ah
Interesting	IN-ter-es-ting	Zerubbabel	Zur-REWB-ub-b'l

INDEX

A

Altar .. 10, 11, 12, 13, 15, 19, 21, 22, 23, 28, 29, 30, 33, 37, 38,
40, 41, 42, 43, 47, 49, 52
Ample Form.....14
Ark27, 28, 37, 38, 39

B

Ballot.....18
Balloting 18, 19
Banner22, 40, 48
Benediction37, 51, 56
Bible.....7, 15, 31, 33
Business 18, 34

C

Candidate 17, 29, 30, 31, 32, 33, 57
Captain of Host ... 10, 11, 12, 15, 19, 21, 23, 25, 27, 34, 38, 40,
41, 42, 43, 44, 47, 48, 49, 51, 53, 54
Ceremony 14, 40, 47
Chaplain .. 25, 26, 29, 30, 34, 37, 38, 39, 40, 41, 42, 47, 51, 52,
55, 56
Chapter.... 6, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22,
23, 24, 26, 28, 29, 30, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42,
43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 55, 57, 58, 60
Chapter Room 12, 22, 40, 41, 50, 52, 57
Charge28, 34, 49, 50
Constituent39
Convocation.....6, 20, 37, 52, 55

D

Degree... 7, 8, 10, 19, 20, 21, 22, 25, 27, 29, 30, 31, 32, 33, 36,
48, 49, 50, 52
Democracy61

F

First Veil 15, 25, 26, 27, 48, 49
Flag23, 24, 31
Floor Work.....29, 31, 32, 33

G

Grand Chapter . 6, 10, 11, 12, 13, 18, 20, 24, 30, 35, 36, 37, 38,
39, 40, 41, 42, 43, 44, 46, 51, 52, 60
Grand Commandery.....14
Grand Council 14, 15, 19, 25, 37, 38, 45, 48
Grand High Priest . 6, 11, 12, 13, 14, 19, 24, 34, 35, 36, 37, 38,
39, 40, 41, 52
Grand Honors..... 11, 12, 13, 14, 41, 44
Grand Lodge7, 13, 20, 29, 60
Great Lights 14, 15, 20, 21, 22, 24, 33

H

High Priest.... 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24,
25, 27, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 47,
49, 50, 51, 52, 55, 57, 58, 59
Honors 11, 12, 13, 14, 41, 44

I

Installation 14, 34, 39, 40, 41, 44, 45, 46, 47, 48, 49
Introductions 18

J

Jewel 16, 20, 26, 27, 40, 45, 46, 47, 49

K

King...11, 13, 17, 19, 20, 25, 27, 29, 31, 32, 34, 37, 38, 39, 40,
43, 44, 45, 53, 54, 58

L

Labor20, 21, 22
Lodge.....7, 8, 10, 13, 14, 15, 16, 17, 20, 21, 22, 26, 27, 29, 30,
31, 32, 36, 39, 56, 57, 58, 60

M

Mark Master9, 10, 15, 16, 17, 20, 21, 27, 29, 30, 31, 33, 36, 39
Meeting..... 17
Membership 58, 61
Memorial 18, 55
Most Excellent Master 9, 10, 15, 16, 17, 20, 21, 27, 28, 31, 32,
36, 39

O

Officer11, 12, 13, 14, 16, 18, 19, 20, 21, 22, 23, 25, 26, 27, 34,
35, 36, 37, 38, 39, 40, 41, 42, 44, 48, 50, 52, 55, 56, 57, 58,
60
Off-Session 18, 20, 21, 59
On-Session.....21
Open 21, 57
Organist 25, 26, 40, 49
Overseers 27, 30, 49, 54, 62

P

Past Master 9, 14, 15, 16, 17, 20, 21, 30, 31, 36, 39
Petition..... 18
Prayer.....34
Preparation.....40
Presiding 10, 19
Principal Sojourner 15, 22, 25, 27, 33, 40, 47, 54
Proclamation 34, 37, 51

Q

Questions 24, 30, 31, 32, 33

R

Reception	10
Revision	5
Ritual.....	26
Royal Arch Captain ..	10, 15, 19, 21, 22, 25, 27, 33, 40, 41, 42, 47, 53, 54

S

Salute	21
Scribe 10, 11, 12, 13, 19, 25, 27, 34, 37, 38, 40, 43, 45, 53, 54, 58	
Second Veil.....	25, 26, 27, 48, 49
Secretary .	13, 18, 25, 26, 34, 38, 40, 41, 43, 46, 52, 53, 55, 56, 57, 58

Sentinel.....	21, 22, 25, 26, 40, 49
Subordinate	21, 39
Suspension.....	21

T

Third Veil	25, 26, 27, 48, 49
Titles	13, 14
Treasurer.....	13, 14, 18, 25, 26, 34, 40, 43, 46, 58

V

Veil	15, 22, 25, 26, 27, 33, 40, 48, 49, 53
Visitors	10, 18