

# POCKET REFERENCE FOR THE YORK RITE

# FORWARD

Greetings and Salutations Brother, Companion, and Sir Knight!

Welcome to the York Rite of Freemasonry. You've just taken your first step in a larger world. The York Rite of Freemasonry is complex organism, with ritual and degree elements predating the Master Mason Degree, and the first Grand Lodge itself.

This pocket reference serves as an introduction to the Rite as practiced in Utah, and will hopefully assist your acclimation into the Degree and Orders of the York Rite.

Fraternally yours,

Jason A. Mitchell, Knight York Cross of Honor  
*Secretary-Recorder, Utah № 1 York Rite Bodies*

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## WHAT IS THE YORK RITE

The York Rite, or more correctly the American Rite, is a collection Masonic bodies and degree Systems which would otherwise operate independently and individually. The York Rite is one of several Masonic organizations or paths a Master Mason may choose to join in their efforts to further their knowledge of Freemasonry.

The principal bodies in the York Rite are the Chapter of Royal Arch Masons, The Council of Cryptic Masons also called the Council of Royal and Select Masters, and the Commandery of Knights Templar. Each of these organizations are independent Masonic bodies, but for mutual benefit have chosen to operate as a single whole.

Additionally, Master Masons, may join in the many side degrees, and invitational and honorary bodies operating under the umbrella of the York Rite, which include:

- Knights of the York Cross of Honor
- Red Cross of Constantine
- Allied Masonic Degrees
- Royal Ark Mariner
- Knight Masons
- York Rite Sovereign College of North America
- Holy Royal Arch Knight Templar Priests
- Sovereign Order of Knights Preceptor
- Masonic Order of Bath
- Grand College of Rites
- Societas Rosicruciana in Civitatibus Foederatis
- Commemorative Order of St. Thomas of Acon
- Royal Order of Scotland

# THE PRINCIPAL BODIES

## ROYAL ARCH OR CAPITULAR MASONRY

Royal Arch Masonry is a term denoting the first part of the York Rite degrees. Royal Arch Masons meet as a Chapter, and members of the Chapter are styled and referred to as Companions. Think of the Chapter as a Lodge. Each State has a Grand Chapter, which operates equivalently as the Grand Lodge.

The Royal Arch Degrees was considered most important in the early years of Freemasonry and so dogmatic was the Mother Grand Lodge - from which all Speculative Masonry derives - that in 1813, when the two grand lodges in England united, a firm and solemn landmark was adopted and placed in the Articles of Union to guide Masons throughout the world forever on this matter: "Pure Ancient Freemasonry consists of but three degrees, viz., that of Entered Apprentice, Fellowcraft, and Master Mason, including the Supreme Order of the Holy Royal Arch." The landmark has never been changed and to this day no other degree has been officially recognized by the Mother Grand Lodge and every rite, system or additional degree in Freemasonry cannot confer its degree on a Master Mason until he has received the Royal Arch Degree. Naturally, this is as it should be, because a man is not a Master Mason until he receives the Master's Word and he can only receive it in the Royal Arch.

Antient Masonry therefore consists of four Degrees, and a Brother well versed in the first three is eligible to be admitted to the Companions of the Fourth, the Holy Royal Arch; it being more august, and sublime of those preceding it. The series of degrees known as Capitular, opens a new vista in Freemasonry. They are replete with the powers of human intellect and the human heart, and it is proper they be considered the capstone of Freemasonry.

The Chapter confers the following Degrees:

- Mark Master
- Past Master Virtual
- Most Excellent Master
- Royal Arch Mason

### ***SUMMATION OF DEGREES***

The series of degrees known as Capitular, opens a new vista in Freemasonry. They are replete with the powers of human intellect and the human heart, and it is proper they be considered the capstone of Freemasonry.

Here we are taught to use all we have learned in the Blue Lodge to demonstrate that we are prepared to stand the test of the Grand Overseer's square. If we are indeed prepared our reward is the long lost Master's Word – the four letters of which denote the name of God – indicated in the earliest Masonic rituals by these words

### **Mark Master Mason**

In the Mark degree, the candidate steps back into the role of a Fellow Craft to learn the proper way to receive the wages of an Operative Fellow Craft Mason. Anciently, an operative Fellow Craft would select a distinctive Mark which he would cut into each stone he prepared. This Mark was made so that he might be given credit and receive wages for his work, and so that he would be accountable for the quality of work performed. A Mason's Mark is roughly equivalent to a signature in today's world. The legend of this degree teaches the candidate about a stone that was cast into the rubbish heap at the building of King Solomon's Temple, deemed to be irregular, but is later discovered to be the capstone for the entrance of the Temple.

Outside of the United States the Mark Degree is conferred in separately governed Mark Lodges operating under a Mark Grand Lodge.

### **Past Master (Virtual)**

In the Past Master degree, the candidate goes through essentially the same ceremonies as the installation of Worshipful Master of the Symbolic Lodge, and takes appropriate obligations in relation to governing over Masonic Lodges in general. This degree is necessary because ancient tradition requires that a Mason be a Past Master of the Symbolic Lodge before he can be exalted in the Holy Royal Arch degree.

### **Most Excellent Master**

The Most Excellent Master degree marks the completion of the Temple, its dedication, and depicts the sacred items which were placed within the Holy of Holies. With the labor of the Craft upon the Temple finally being completed, a time of rejoicing and appreciation for the splendor of the Temple is had, but not forgetting the death of Grand Master Hiram Abiff, who is still being mourned.

### **Holy Royal Arch**

The Royal Arch Degree is the chronological culmination of Ancient Craft Masonry's Legend of Hiram Abiff. This degree depicts several significant scenes from Israelite history: The Babylonian invasion, the destruction of the Temple of Solomon, the Captivity of the Jews in Babylon, and their eventual return to Jerusalem to rebuild the Temple. In this degree the Ancient Masters Word is finally restored by virtue of wise provisions which were made by our Three Ancient Grand Masters.

### ***DRESS CODE OF UTAH CHAPTER Nº 1 ROYAL ARCH MASONS***

Dark suit - preferably black, or dark/charcoal gray; white shirt; **red** tie; black foot wear – preferably of a 'dress' type, with a high shine; jewel & apron. No Masonic jewel, medal, device, or emblem should be worn unless it appertains to, or is consistent with, an order or Degree recognized and acknowledged by the Grand Royal Arch Chapter of Utah, or has been approved or allowed by the High Priest. Up to three medals/jewels/decorations may be worn over the left breast: current/past Grand Chapter office held, Knight York Cross of Honor, Bronze Medal, Order of High Priesthood, Past Chapter Officer, Past Master (blue lodge), Mark Master. A name plate may be worn over the right breast.

### ***LEADERSHIP OF THE CHAPTER***

The following table gives you a reference to understanding the leadership of the Chapter, comparing it to the Lodge system with which you are familiar. Note, in your Lodge, the Marshal is a Junior Officer, yet in the Second Section of the Master Mason degree, he is suddenly equivalent to the Senior Deacon. This is because of the Royal Arch Chapter. In the Chapter, and in the Council, the Marshal is the senior appointed officer in the line.

<b>Lodge of Master Masons</b>	<b>Chapter of Royal Arch Masons</b>
Worshipful Master	Excellent High Priest
Senior Warden	King
Junior Warden	Scribe
Treasurer	Treasurer
Secretary	Secretary
Marshal	Captain of Host
Senior Deacon	Principal Sojourner
Junior Deacon	Royal Arch Captain
Stewards	Master of the Third Veil
	Master of the Second Veil
	Master of the First Veil
Chaplain	Chaplain
Tyler	Sentinel

### ***DEVELOPMENT OF THE ROYAL ARCH DEGREES***

The actual founding of Royal Arch degree is unknown. Some have speculated it originated in the social and political conflict in London England, shortly before the founding of the Premier Grand Lodge, and may have its origins in Scottish and Irish Masonry.

Until 1797, Lodges performed the Chapter degrees, as well as some others that are now more familiarly part of the Knights Templar degrees, such as Order of the Red Cross and the Knights Templar degree.

Fredericksburg Lodge in Virginia lists a conferral of the Royal Arch degree on December 22, 1753. There are Chapters noted as giving certain degrees as far back as 1769 in Massachusetts (St. Andrew's Royal Arch Chapter, Boston, MA, then known as Royall Arch Lodge), where the first Knights Templar degree was also conferred. Through a report compiled by the Committee on History and Research appointed by the Grand Chapter of Massachusetts in 1953 and 1954, it was found that St. Andrew's Royal Arch Chapter was the oldest constituted Chapter in the Western Hemisphere, having been officially constituted April 9, 1769, though the records implied that the Chapter had been working prior to that date, and perhaps as early as 1762. The report also states that it is unknown whether the Fredericksburg lodge in Virginia conferred only the Royal Arch degree or the entire series of degrees.

The April 30, 1793 minutes of St. Andrew's Royal Arch Chapter state that the so-called Excellent degree may have become the Past Master Degree, and that a similar degree by that name was conferred in 1790 by King Cyrus Chapter in Newburyport, MA. There was also a "Super Excellent" degree that simply disappeared from the St. Andrew's minutes after December 21, 1797, and it was

postulated that it may have become the Most Excellent Master degree, first noted in the same minutes on February 21, 1798.

The Past Master Degree was already in existence by 1797, and appears in a few monitors of the era: it is one of the four degrees in the Webb Monitor (1797) and appears in Jeremy Cross' monitor in 1826.

The Most Excellent Master Degree is considered American in origin, although it has been postulated by Denslow and Turnbull that it was merely a rearrangement of preexisting material. They state that the first mention of it by name is when it was conferred on William S. Davis on August 28, 1769 in St. Andrew's Royal Arch Lodge, and that the degrees came from lodges originating from the Irish Constitution. Similarities between this degree and material in the 19° in the Early Grand Rite of Scotland are also enumerated upon, and they conclude that the degree is from that Rite.

As for the Royal Arch Degree, Turnbull and Denslow contend that "It is the most widely known and talked about degree in the Masonic system" because it had been part of the third degree until the formation of the United Grand Lodge of England. However, its age can only be guessed at, and the first working of it was at the aforementioned Fredericksburg, Virginia. Denslow and Turnbull also quote earlier Masonic historian Robert Freke Gould's assertion from documentation that the Royal Arch existed in Youghal (in County Cork, Ireland), some time prior to 1743. Dr. Fifield D'Assigny also wrote of it in Ireland in 1744.

Following the Union of the Antients and Moderns Grand Lodges and the formation of the United Grand Lodge of England in 1813, the articles of union stated that there would be three Craft degrees only, including the Royal Arch, excluding the Mark degree.

As Freemasonry spread around the globe in the 18th and 19th centuries, Mark Masonry became well established and gained in popularity in the US. Early Masonic lecturers injected the Mark Degree into the progressive structure of the Royal Arch system, as it is seen as extending or completing the Fellowcraft degree.

The Past Masters degree exists to satisfy legalistic requirements from the Ancient Charges and Landmarks requiring that candidates for the Royal Arch Degree itself possess the *secrets of the chair*, or having *Passed the Chair*, i.e. Past Masters.



## CRYPTIC MASONRY

Cryptic Masons meet as a Council, and continue to be styled and referred to as Companions. Think of the Council as a Lodge. Each State has a Grand Council, which operates equivalently as the Grand Lodge.

The degrees in the Council are termed "cryptic" because their storylines are centered on the legendary crypt believed to exist under King Solomon's Temple. While the Craft Degrees taught of the loss of The Word, and the Chapter degrees taught about the recovery of The Word, the Council Degrees teach about The Word's initial preservation.

The degrees get their name from the reference to a hidden or secret vault in the degrees, hence the term Cryptic. Only the first two degrees are regularly worked, the third degree that of Super Excellent Master is worked as an honorary degree, not being required as a requisite for membership in the Council. It is also somewhat peculiar in its association with the Cryptic degrees, as it is more closely allied in theme and character with the Royal Arch and the Illustrious Order of the Red Cross. The history of the body as a whole is also shrouded in uncertainty and controversy. Though there is early evidence of Councils of Royal and Select Masters being worked in the United States, the degrees were worked variously by their own Councils, Royal Arch Chapters, and even Lodges of Perfection of the Ancient and Accepted Scottish Rite. Though the Scottish Rite has long relinquished any claim to these degrees, several Grand Jurisdictions (VA & WVA) still confer them as a part of Capitular Masonry. In England, the degree of Most Excellent Master is grouped with this body. In the United States, all business is conducted in the Select Masters Council, the other two bodies only being opened for the conferral of degrees. Some jurisdictions hold "table councils" in similar manner to "table lodges" as a social focal point of their local York Rite bodies.

The council confers the following degrees:

- Royal Master
- Select Master
- Super Excellent Master

### ***SUMMATION OF DEGREES***

The Cryptic Rite offers a complete explanation of those things not revealed in the preceding Degrees. They are the degrees of the preservation of the Word, showing that the Divine Plan will never permit the destruction of the great truths of life. When all else has been destroyed, those immortal Truths, which men most revere will be deposited in a safe and secure place, buried deep in the hearts of mankind. Although they may be forgotten for a time, yet in due time, if we persevere in the paths of truth and righteousness, they will be rediscovered, and bloom again in the lives of the faithful.

The novitiate is here taught to look to that higher lodge to which we are all advancing, to the Adoration of the Twelfth hour, that hour when we shall all be at refreshment. Happy indeed will be

those who join in the great circle of Perfection, formed by those who had a part in the preservation of the Great and Holy Name.

**Royal Master**

In the Royal Master degree, the candidate steps into the role of a certain Fellowcraft named Adoniram who presents a piece of work—one of the Holy vessels of the Temple—for the inspection of Hiram Abiff. It is accepted, and after the Craft is called from labor to refreshment, Adoniram decides to linger behind and inquire of Grand Master Hiram Abiff to know when the secrets of a Master Mason will be given.

**Select Master**

In the Select Master degree the Candidate represents Zabud, a particular friend of King Solomon who is permitted to enter the Council Chamber within the Ninth Arch located beneath the Sanctum Sanctorum of the Temple and is there privileged to observe Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff as they furnish this newly completed chamber with the items which would be discovered 470 years later during the events depicted by the Royal Arch Degree.

**Super Excellent Master**

This honorary degree is conferred upon members based on their continued labors as active members of a Council of Royal and Select Masters. The story of this degree takes place after the destruction of the Temple in Jerusalem, and although it is conferred by authority of the Council of Cryptic Masons, the story of this degree does not involve the Crypt beneath the Temple.

***DRESS CODE OF UTAH COUNCIL Nº 1 CRYPTIC MASONS***

Dark Suit – preferable black, or dark/charcoal gray; white shirt; purple tie; black foot wear – preferably of a ‘dress’ type with a high shine; jewel & apron. No Masonic jewel, medal, device, or emblem should be worn unless it appertains to, or is consistent with, an order or Degree recognized and acknowledged by the Grand Cryptic Council Chapter of Utah, or has been approved or allowed by the Illustrious Master. Up to three medals/jewels/decorations may be worn over the left breast: current/past Grand Council office held, Knight York Cross of Honor, Cryptic Mason of the Year, Thrice Illustrious Master, Past Master (council), Past Master (blue lodge), Mark Master. A name plate may be worn over the right breast

***LEADERSHIP OF A COUNCIL OF CRYPTIC MASONS***

The following table gives you a reference to understanding the leadership of the Council, comparing it to the Lodge system with which you are familiar.

<b>Lodge of Master Masons</b>	<b>Council of Cryptic Masons</b>
Worshipful Master	Illustrious Master
Senior Warden (Administrative/Leadership)	Deputy Master
Junior Warden (Administrative/Leadership)	Principal Conductor of the Work
Treasurer	Treasurer
Secretary	Recorder
Wardens’ Ritual Duties & Marshal	Captain of the Guard
Senior Deacon	Conductor of the Council
Junior Deacon	
Senior Steward	Steward

Junior Steward	
Chaplain	Chaplain
Tyler	Sentinel

### ***DEVELOPMENT OF THE CRYPTIC DEGREES***

The degrees of Royal and Select Master were not originally combined into one system, each having been conferred by separate parties and initially controlled by separate Councils. As near as may be determined from conflicting claims, the Select degree is the oldest of the Rite. It was customary to confer the Royal degree on Master Masons prior to the Royal Arch, and the Select degree after exaltation to the sublime degree. This accounts for the fact that control of the Cryptic degrees vacillated back and forth in many jurisdictions, even after the formation of Grand Councils. To this date, the Royal and Select degrees are controlled by Grand Chapter in Virginia and West Virginia, and conferred by subordinate Chapters in those jurisdictions.

The degrees themselves actually originate within the Rite of Perfection, the precursor to the Ancient and Accepted Scottish Rite. In fact until 1870 the Scottish Rite asserted governance of the Degrees.

The Degrees appear to have become included into the American system through the efforts of Webb, who included in his *Freemason's Monitor*, the full rituals of the Ineffable Degrees of the Rite of Perfection. Whether or not the full details of the governance of the Degrees were known to Webb remains unknown. Brent Morris's excellent paper, *The Royal Secret in America Before 1801*, discusses this at length, and is freely available on the web.

The Royal degree appears to have been developed primarily in New York under direction of Thomas Lownds, whereas the Select was vigorously promulgated by Philip Eckel in Baltimore. It is claimed by Eckel that a Grand Council of Select Masters was formed in Baltimore in 1792, while it is definitely known that a Grand Council of Royal Masters (Columbian N<sup>o</sup> 1) was organized in 1810 in New York. It remained for Jeremy Cross to combine the two degrees under one system, which occurred about 1818, and this pattern was adopted in most jurisdictions as the degrees became dispersed beyond the eastern seaboard.

The degree of Super Excellent Master is not allied to the other two degrees of the Cryptic Rite, so far as its teachings and traditions are concerned. The records of St. Andrews Chapter in Boston indicate that a degree of this name was conferred during the latter part of the eighteenth century. The earliest positive reference to the Super Excellent in connection to the Cryptic Rite is December 22, 1817, when a "Lodge" of Super Excellent Masters was organized by Columbian Council of Royal Masters in New York. The incidents, teachings, and ritualistic format of the Super Excellent degree bear no resemblance in any former degrees so named, which appears to justify the claim that it is American in origin. This degree has been, and to some extent still is, a rather controversial subject. It is conferred as one of the regular Cryptic Rite degrees in some jurisdictions, whereas the others confer it as an honorary degree only; in some instances, separate Grand Councils of Super Excellent Masters have been formed.

## ORDERS OF THE COMMANDERY OF KNIGHTS TEMPLAR

Knights Templar meet as a Commandery, and are styled and referred to as Sir Knight. Think of the Commandery as a Lodge. Each State has a Grand Commandery, which operates equivalently as the Grand Lodge.

The Knights Templar is the final Order joined in the York Rite. Unlike other Masonic bodies which only require a belief in a Supreme Being regardless of religion, membership in the Knights Templar is open only to Christian Masons who have completed their Royal Arch and in some jurisdictions their Cryptic Degrees. This body is modeled off of the historical Knights Templar in hopes to carry on the spirit of their organization. Throughout history it has been claimed that Freemasonry itself was founded by the Knights Templar or that the Knights Templar took refuge in Freemasonry after their persecution. The Grand Encampment of the United States acknowledges the existence of these theories but states that there is no proof to justify such claims.

The York Rite Knights Templar is unique because it is the only place in the York Rite system that the candidate is required to take a "Christian" oath. The oath does not require one to be a Christian, but only to be willing to defend the Christian faith above all others, so many non-Christians have been welcomed into this rite as well.

A local Knights Templar division is called a Commandery and operates under a state level Grand Commandery as well as The Grand Encampment of the United States. This is unique among Masonic bodies as most report to the state level alone.

### ***THE ORDERS OF THE COMMANDERY***

The Knights Templar confers three orders, and one passing order as opposed to the standard degree system found elsewhere in Freemasonry:

- The Illustrious order of the Red Cross
  - The Passing Order of St. Paul (or the Mediterranean Pass)
- The Order of the Knights of Malta
- Order of the Temple

### ***DRESS CODE OF UTAH COMMANDERY N<sup>o</sup> 1 KNIGHTS TEMPLAR***

#### ***Official***

The dress uniform for a Sir Knight is a black C.P.O. style coat, worn with plain black trousers, tie, shoes and socks. Headgear is a black chapeau with white or black/white plume. Officers and members wear silver trimmed emblems. Current dais officers wear shoulder boards of green; past commanders wear shoulder boards of red. Past Grand Commanders and Grand Encampment Officers wear purple. Please refer to the rules and regulations of your jurisdiction governing the proper wearing of the uniform and accouterments. It is recommended that the chapeau be stored covered, dry and hanging upside down in order to extend the life and appearance of the plume

#### **Supplemental**

In absence of a uniform, a dark suit - preferably **black**, or dark/charcoal gray; white shirt; black tie; black foot wear – preferably of a ‘dress’ type, with a high shine; maltese cross centered over left pocket; chapeau if available; white gloves. Up to four medals may be worn over the left breast: Grand Office held, Knight Templar Cross of Honor, Utah Past Commanders Association/Knight Crusader, Past/Current Commander’s Jewel, Maltese Cross. Surmounting those medals may be worn the KYCH and Veterans and Meritorious Service Ribbons, and surmounting that, may be worn the Utah badge. A name plate may be worn over the right breast.

***LEADERSHIP OF A COMMANDERY OF KNIGHTS TEMPLAR***

The following table gives you a reference to understanding the leadership of the Council, comparing it to the Lodge system with which you are familiar.

<b>Lodge of Master Masons</b>	<b>Commandery</b>
Worshipful Master	Eminent Commander
Senior Warden	Generalissimo
Junior Warden	Captain General
Treasurer	Treasurer
Secretary	Recorder
Wardens’ Ritual Duties & Marshal	Senior Warden
Senior Deacon	Junior Warden
Junior Deacon	Standard Bearer
Senior Steward	Sword Bearer
Junior Steward	Warden
Chaplain	Prelate
Tyler	Sentinel

## STANDARD PROTOCOL IN UTAH Nº 1 BODIES

### ***MEETING SCHEDULE***

Utah Nº 1 Bodies are dark during July and August. Excepting June and December, we meet on the fourth Tuesday of the month, at 7:30pm, in the Salt Lake Masonic Temple. In June, we meet on the first Saturday, and in December, the second Tuesday. Each body takes turns presiding over the stated meeting throughout the year, excepting December which is always the Commandery.

### ***DIGITAL COMMUNICATIONS***

The Utah Nº 1 Bodies actively embrace digital media and communications, and would prefer to use these methods over traditional postal service communications wherever possible. Please ensure we have a valid email address for you in our database.

### ***CONTACT INFORMATION***

Secretary·Recorder (801) 810-7597 [secretary@saltlakeyorkrite.org](mailto:secretary@saltlakeyorkrite.org)

Utah Nº 1 York Rite Bodies  
Salt Lake Masonic Temple  
650 East South Temple  
Salt Lake City, UT 84102

[www.saltlakeyorkrite.org](http://www.saltlakeyorkrite.org)

### ***CALENDAR AND EVENTS***

The webpage as a calendar for the year. Please refer to it frequently.

### ***FACEBOOK***

The Utah Nº 1 Bodies do maintain a presence on facebook.com, visit this address for enrollment:  
<https://www.facebook.com/groups/utahone/>

### ***EMAILING LIST***

The Utah Nº 1 Bodies do maintain an emailing list, please refer to the link on our website.

### ***ONLINE MEMBERSHIP DATABASE***

The login information will be communicated to you via the Secretary·Recorder, the web address follows. You can update your contact information at any time, look up other members, see reports and more as this system expands.

<http://intra.saltlakeyorkrite.org/>

### ***DUES***

Dues are paid in advance. In other words, your 2012 dues are owed prior to January 1, 2012. The preferred payment is online at [www.saltlakeyorkrite.org/dues/](http://www.saltlakeyorkrite.org/dues/), or via check/money order mailed to the office address above. We ask that you refrain from using cash. The website always has current dues information.

## ***STYLES AND ADDRESS***

Much like the Master of the Blue Lodge, and Past Masters thereof, additional styles are afforded heads of York Rite Bodies

	<b>Local Body Title/Address</b>	<b>Grand Body Title/Address</b>
Chapter	Excellent High Priest	Most Excellent Grand High Priest
Council	Illustrious Master	Most Illustrious Grand Master
Commandery	Eminent Commander	Right Eminent Commander

## ***ADDITIONAL STYLES AND HONORS***

As noted above, the York Rite is an umbrella of many degree systems. Some are frequently encountered in Utah, others less so, and require their members to travel in order to receive and participate in those honors and organizations.

I'd like to draw your attention to honors most commonly encountered in Utah.

The York Rite contains *chair degrees*; special degrees for those who have who have sat at the head of an individual body. For the Chapter it is the **Order of Anointed High Priests**, the Council, **Thrice Illustrious Masters of the Order of the Silver Trowel**, and in the Commandery **Knight Crusaders of the Cross**, or **Past Commanders' Association**. These individuals are denoted by special jewels worn about the neck; red for the Chapter, purple for the Council, and a medal for the Commandery.

Additionally, another commonly encountered honor is that of Knight York Court of Honor, or KYCH. This is an invitational honor for individuals who have been Worshipful Master, Excellent High Priest, Illustrious Master, and Eminent Commander and distinguished themselves for excellent service during their tenure in those offices. Individuals bearing this honor have a special jewel – a crown – hanging from their neck, or in the case of the Commandery, the KYCH service bar on their uniform.

Admittance into the chair degrees does not imply reception into the Court of Honor. They are individual honor systems. Those some individuals have been admitted to both.

All these honors are invitational and are not automatically bestowed upon individuals; these individuals have earned the titles. *Study these Companions and Sir Knights; they've been set apart because of their example.*

## ***PARLIAMENTARY PROCEDURE***

### **What Is Parliamentary Procedure?**

It is a set of rules for conduct at meetings, which allows everyone to be heard and to make decisions without confusion.

### **Why is Parliamentary Procedure Important?**

Because it's a time tested method of conducting business at meetings and public gatherings. It can be adapted to fit the needs of any organization. Today, Robert's Rules of Order newly revised is the basic handbook of operation for most clubs, organizations and other groups. So it's important that everyone know these basic rules!

Organizations using parliamentary procedure usually follow a fixed order of business. Below is a typical example:

1. Opening
2. Introductions
3. Departed Companions/Sir Knights
4. Sickness & Distress
5. Discussion of Printed Minutes
6. Timely Correspondence
7. Reports
8. Balloting on New Members
9. Reading of Petitions
10. Remits
11. Demits
12. Suspension
13. Extra Budgetary Items
14. Old Business
15. New Business
16. Education
17. Announcement of Next Meeting
18. Closing

**The method used by members to express themselves is in the form of moving motions. A motion is a proposal that the entire membership take action or a stand on an issue.**

**Individual members can:**

- Call point of order.
- Second motions.
- Debate motions.
- Vote on motions.

**There are four Basic Types of Motions:**

- *Main Motions:* The purpose of a main motion is to introduce items to the membership for their consideration. They cannot be made when any other motion is on the floor, and yield to privileged, subsidiary, and incidental motions.
- *Subsidiary Motions:* Their purpose is to change or affect how a main motion is handled, and is voted on before a main motion.
- *Privileged Motions:* Their purpose is to bring up items that are urgent about special or important matters unrelated to pending business.
- *Incidental Motions:* Their purpose is to provide a means of questioning procedure concerning other motions and must be considered before the other motion.



## How are Motions Presented?

1. Obtaining the floor
  - a. Wait until the last speaker has finished.
  - b. Rise and address the Chairman by saying, "Mr. Chairman, or Mr. President."
  - c. Wait until the Chairman recognizes you.
2. Make Your Motion
  - a. Speak in a clear and concise manner.
  - b. Always state a motion affirmatively. Say, "I move that we ..." rather than, "I move that we do not ...".
  - c. Avoid personalities and stay on your subject.
3. Wait for Someone to Second Your Motion
4. Another member will second your motion or the Chairman will call for a second.
5. If there is no second to your motion it is lost.
6. The Chairman States Your Motion
  - a. The Chairman will say, "it has been moved and seconded that we ..." Thus placing your motion before the membership for consideration and action.
  - b. The membership then either debates your motion, or may move directly to a vote.
  - c. Once your motion is presented to the membership by the chairman it becomes "assembly property", and cannot be changed by you without the consent of the members.
7. Expanding on Your Motion
  - a. The time for you to speak in favor of your motion is at this point in time, rather than at the time you present it.
  - b. The mover is always allowed to speak first.
  - c. All comments and debate must be directed to the chairman.
  - d. Keep to the time limit for speaking that has been established.
  - e. The mover may speak again only after other speakers are finished, unless called upon by the Chairman.
8. Putting the Question to the Membership
  - a. The Chairman asks, "Are you ready to vote on the question?"
  - b. One of the membership "Calls for the question" or says "Question"
  - c. If there is no more discussion, a vote is taken.
  - d. On a motion to move the previous question may be adapted.

## Voting on a Motion:

The method of vote on any motion depends on the situation and the by-laws of policy of your organization. There are five methods used to vote by most organizations, they are:

- *By Voice* The Chairman asks those in favor to say, "aye", those opposed to say "no". Any member may move for a exact count.
- *By Roll Call* Each member answers "yes" or "no" as his name is called. This method is used when a record of each person's vote is required.

- *By General Consent* When a motion is not likely to be opposed, the Chairman says, "if there is no objection ..." The membership shows agreement by their silence, however if one member says, "I object," the item must be put to a vote.
- *By the Arm* This variation exists only with the Commandery. All Sir Knights vote in unison, those in favor vote by the sword arm (extended as if charging from a horse), those against vote by the bridal arm, as if holding the bridal of a saddle. On occasion, it may be necessary to break this down in order to count votes.
- *By Ballot* Members present write their vote on a slip of paper, this method is used when secrecy is desired.

There are two other motions that are commonly used that relate to voting.

- *Motion to Table* This motion is often used in the attempt to "kill" a motion. The option is always present, however, to "take from the table", for reconsideration by the membership.
- *Motion to Postpone Indefinitely* This is often used as a means of parliamentary strategy and allows opponents of motion to test their strength without an actual vote being taken. Also, debate is once again open on the main motion.

**Parliamentary Procedure is the best way to get things done at your meetings. But, it will only work if you use it properly.**

- Allow motions that are in order.
- Have members obtain the floor properly.
- Speak clearly and concisely.
- Obey the rules of debate.

**Most importantly, *BE COURTEOUS.***