

OFFICERS' MANUAL FOR UTAH № 1 YORK RITE BODIES

COMPILED FROM THE BYLAWS OF THE UTAH № 1 BODIES, AND THE CONSTITUTIONS, BYLAWS, AND REGULATIONS OF THE UTAH GRAND BODIES IN JULY 2011 UTAH № 1 YORK RITE BODIES, SALT LAKE CITY UTAH

Published:

01-July-2011 - JASON A. MITCHELL, KYCH - SECRETARY • RECORDER

Revision:

- 1 10-July-2011 - JASON A. MITCHELL, KYCH - SECRETARY • RECORDER
- 2 8-January-2012 - JASON A. MITCHELL, KYCH - SECRETARY • RECORDER
- 3 15-February-2012 - JASON A. MITCHELL, KYCH - SECRETARY • RECORDER



Officer's Manual for Utah № 1 York Rite Bodies by [Jason A. Mitchell](#) is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License](#).
Based on a work at www.saltlakeyorkrite.org.

TABLE OF CONTENTS

Duties For All Officers.....	5
Notes On The Marshal.....	5
Protocol for all Officers.....	5
Prescribed Uniforms.....	5
Meeting Schedule.....	6
Contact Information.....	6
Calendar and Events.....	6
Facebook.....	6
Online Membership Database.....	6
Styles and Address.....	6
Additional Styles and Honors.....	7
Parliamentary Procedure.....	7
Advancement in Masonry.....	10
Seeking Opportunities and Getting Ahead.....	11
Fundamental Concepts of Officer Progression.....	11
People Respond the Way They are Treated.....	12
The Thirteen Mistakes.....	12
Mutual Respect Between People.....	13
Command is Exercised by Communication.....	14
How does one become a good writer?.....	16
How does one become a good Speaker?.....	17
Qualities of a Leader.....	18
Quiet resolution.....	19
The hardihood to take risks.....	19
The readiness to share in rewards with subordinates.....	19
An equal readiness to take the blame when things go adversely.....	20
The nerve to survive storm and disappointment and to face each new day with the score sheet wiped clean; neither dwelling on one's successes, nor accepting discouragement from one's failures.....	20
Christmas Observance Ritual.....	22
Duties of the Officers of the Royal Arch Chapter.....	24
Table of Officers.....	24

Excellent High Priest.....	24
King.....	25
Scribe.....	25
Treasurer.....	25
Secretary.....	26
Captain of the Host	26
Principal Sojourner	27
Royal Arch Captain	27
Masters of the Veils	27
Sentinel.....	27
Chaplain	27
Treasurer.....	27
Duties of the Officers of the Cryptic Council	28
Table of Officers.....	28
Illustrious Master.....	28
Deputy Master	29
Principal Conductor of the Work.....	29
Treasurer.....	30
Recorder.....	30
Captain of the Guard	30
Conductor of the Council.....	31
Steward	31
Sentinel.....	31
Chaplain	31
Treasurer.....	31
Duties of the Officers of the Commandery of Knights Templar	32
Table of Officers.....	32
Eminent Commander.....	32
Generalissimo	33
Captain General.....	33
Treasurer.....	34
Recorder.....	34
Senior Warden.....	35

Junior Warden	35
Warder.....	35
Standard Bearer.....	35
Sword Bearer	35
Sentinel.....	35
Prelate.....	35
Treasurer.....	36
License.....	37
Creative Commons Notice	41

DUTIES FOR ALL OFFICERS

This manual does not supplant responsibilities, duties, or expectations given you by your bodies or your leadership. It is a series of guidelines, which may be adopted in whole, in part, or not at all by the local leadership. The duties contained herein may be seen as in addition to the duties charged you in your oath of Office.

NOTES ON THE MARSHAL

In the Work giving rise to our ritual, the Marshal and the Senior Deacon were largely the same office. While in the **Blue Lodge** the *Marshal* is a junior officer, in the **York Rite** it is equivalent to – if not exceeding – the *Senior Deacon* of the **Blue Lodge**. By means of a comparison, consider the *Grand Marshal* in the second section of the Master Mason degree.

PROTOCOL FOR ALL OFFICERS

- All officers are expected to attend all functions of all bodies, regardless of holding office in all bodies. As an officer in one body, you have a duty to support and patronize all bodies in which you hold membership.
- Wear the prescribed uniform of the highest rank you hold in the presiding body.
- Be prepared to perform the ritual of your office in order to open or close in full form. Each officer is expected to own a personal copy of the full Ritual for each body.
- Trustees, Secretary and Treasurer should be prepared to make a report at all meetings.

PRESCRIBED UNIFORMS

Chapter 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.

Council 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.

Commandery Uniform as outlined in the Uniform Regulations of the Grand Commandery. 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.

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.

CONTACT INFORMATION

Secretary·Recorder (801) 810-7597 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

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/>

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/>

STYLES AND ADDRESS

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

	Local Body Title/Address	Grand Body Title/Address
Chapter	Excellent High Priest	Most Excellent Grand High Priest of the Most Excellent Grand Chapter of Royal Arch Masons of Utah
Council	Illustrious Master	Most Illustrious Grand Master of the Most Illustrious Grand Council of Cryptic Masons of Utah
Commandery	Eminent Commander	Right Eminent Commander of the Right Eminent Grand Commandery of Knights Templar of Utah

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; though 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 Chapters, Councils and Commanderies.

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 Motions Are 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" another 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*.

ADVANCEMENT IN MASONRY

No officer should be promoted who has not demonstrated the mental and physical stamina and the moral and physical courage required for greater responsibility.

—Gen. Dwight D. Eisenhower [during the North African campaign in 1943]

A main purpose of Masonic endeavors is to stimulate thought that will encourage Brothers to seek the truth about themselves. It is never a good idea to try to give precise formulas about things that, by nature, are indefinite and subject to many variable factors. Masonic advancement planning is one such thing.

- Advancement planning has only one basic rule. The individual is responsible for what happens to him. Essentially, it is much like the aphorism provided by Vice Adm. Ramsey about job progression, "It is not the job you have; it is the job you do that counts."
- Masonry provides exceptional education and training opportunities. Bylaws, constitutions, decisions and edicts clearly define progression, responsibilities and a broad range of challenging specialties. However, it will always be "what you do with the job you have" that will count.

SEEKING OPPORTUNITIES AND GETTING AHEAD

Men enter the Masonry for almost as many reasons as there are Masons. Many sign up for the "lure of the mystery" or the opportunity to meet and serve others. Whatever the reason for entering, few come to with a firm determination and clear decision to serve as an officer.

Getting ahead is a matter of getting noticed. Getting noticed is an art. It has been called many things. "Positioning" is the latest term used to describe an officer who gets noticed by the powers that be. The easiest way to get noticed is to be beautiful if female or to stand 7 feet tall if male. Most of us fit neither of those categories; we must make it through life with the physique, physiognomy and failings with which we were born.

The absolute best way for an officer to become noticed is by simply doing the best job that you can. That doesn't involve the use of magic, and that doesn't mean getting a reputation for always being able to accomplish any job, even without the tools. (That reputation usually means that you are permitting someone else to get away with not doing their job.)

Generally, the first year of service as a junior appointed officer will solidify the decision to attempt to advance. If the newly appointed officer is well-led, well-advised and given the opportunity to excel, the body can gain another productive member. If, however, the newly commissioned officer is poorly led, given no opportunity to develop the fundamental skills and ethics necessary to the Craft, and denied a chance to excel, the officer probably will leave the line with a bitter taste and unpleasant memories.

FUNDAMENTAL CONCEPTS OF OFFICER PROGRESSION

Line progression differs from organizations-to-organization, and even year-to-year in the same organization. Each has nuances that will enhance the possibility of progression. There are no differences, however, in the fundamental concepts of how to best enhance a masonic career. The following rules apply to all:

- Do an **exceptional** job in whatever job you are given.
- Find out what you really enjoy doing; then find a way to do it.
- Become expert in your specific job; then take every opportunity to broaden yourself to qualify for a better job.
- Learn the system. If you wait for someone to do it to you, someone will! It is your profession, and the rules for your profession. If you don't know the rules, you can't play the game.
- Master the written and spoken word.

- People make the system work. Know your people well. It is they who will make you.
- Ask for the job you want. Never ask to go from a job. Ask only to go to a better one.
- Your word is your bond; never thoughtlessly promise a favor.
- Do not attempt to be all things to all people. Be the best at what you are and what you are supposed to be.
- Volunteer frequently, but always thoughtfully.
- People like to have cheerful people around them. Be one of the cheerful.
- Lastly, always try to be a little bit better than you think you are. Don't be surprised when you are.

PEOPLE RESPOND THE WAY THEY ARE TREATED

Neither peace nor wars are won through ideology. Both are won or lost by human beings. The human is a strange beast. It will live or die based on what it thinks of itself. What people think of themselves is dependent upon what others think of them! Paradoxical? Not really. People will respond pretty much the same way they are treated.

One clear proposition about getting along with people is this: "If you like people, if you seek contact with them rather than hiding in a corner, if you study your fellow man sympathetically, if you try consistently to contribute something to their success and happiness, if you are reasonably generous with your thoughts and your time, if you have a partial reserve with everyone but a seeming reserve with no one, if you work to be interesting rather than spend to be a good fellow, you will get along with your superiors, your subordinates, your roommate and the human race."

It is easy to chart a course for the individual who is wise enough to make human relations a prime concern. Getting the knack of it is a different story. More has been written about human relations than on any other subject. Since Confucius' time, great and lesser minds have addressed the guidance of personal conduct. The odd part of all of this effort is that the major causes for friction in modern society still come from individual feelings of inferiority, false pride, vanity, unwillingness to yield space to another and the consequent urge to throw one's weight around.

A cynic once said, "Never appeal to a man's higher nature. He may not have one! Always appeal to his self-interest; there you may have a chance!" And while that may seem too pragmatic and too basic, it isn't! People are motivated by many things. The first and strongest motivation is self-interest. Try to tell a pregnant woman, deep in the throes of childbirth, that her baby could become president of the United States, and she will clearly define your immediate genealogy.

However, give her a few days to recover and imprint with her child and she will give a different answer. Honor thy mother and father, always appeal to a man's high nature.

THE THIRTEEN MISTAKES

One view of the way to get along with people is the quote published in the United States Coast Guard magazine under the title Thirteen Mistakes. The article said it is a mistake:

1. To attempt to set up your own standard of right and wrong.
2. To try to measure the enjoyment of others by your own.

3. To expect uniformity of opinions in the world.
4. To fail to make allowance for inexperience.
5. To endeavor to mold all dispositions alike.
6. Not to yield on unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to help everybody wherever, however and whenever we can.
10. To consider impossible what we cannot ourselves perform.
11. To believe only what our finite minds can grasp.
12. Not to make allowances for the weakness of others.
13. To estimate by some outside quality, when it is that within which makes the person

MUTUAL RESPECT BETWEEN PEOPLE

The unobserving officer perhaps will dismiss the list as just so many clichés. The reflective one will accept it as a negative guide to positive conduct; it engages practically every principle vital to the growth of a strong spiritual life when relating to people.

Assessing potential of others requires a discriminator. All too frequently, people make permanent conclusions about other people based on snap judgments and either write them off or limit the ability to help them. In a complex, crowded world, the lack of time to assess fully the potential of others requires some kind of discriminator. Masonry has such a discriminator. It is a fast, effective tool that does not rely on party or race or religion. It exists worn around the waist of everyone we call brother. It is a clear statement of capability and the right to be there as an equally valuable member of the Craft.

Mistakes By Appointed Officers

A new officer appointment means a clean slate with no overhang from what has happened before. To be perpetually doubted is an impossible situation that destroys confidence and creates personal fear and discontent. A person is entitled to a fresh hold on security with a new superior. Any wise and experienced leader can cite numerous examples of people who were sent to him with spotty records and an understandable nervousness about the future. As soon as they realized that they were not going to get another kick, they improved and went on to become superior performers. For any right minded officer, it should be far more gratifying to salvage and restore human material than to take over an organization that is sound from top to bottom.

Being helpful binds people together

The studied effort to be helpful in all relations with people and to give help not grudgingly, but cheerfully, courteously and in greater measure than is expected is the fast lane to wide influence and personal strength of character. More than all else, the little kindnesses in life bind people together.

Find strength in the bonds of mutual SERVICE.

Other than these comments, it is unnecessary to discuss at great length the inner qualities that give a Mason the easy adjustment to other people in all walks of life. It is well to remember the

importance of enthusiasm, cheerfulness, kindness, courtesy and justice, which are the safeguards of honor and the tokens of mutual respect between people. All are important as people go forward together, prosper in each other's company and find strength in the bonds of mutual service.

We all wear a uniform

The ring, car emblem, lapel pin, collar, apron, etc... makes the wearer conspicuous. Anyone's reputation is formed largely by what others see on the outside. In the Craft, manners and dress play a major role for several reasons. First, the identify marks of a Mason invariably make the wearer conspicuous. Second, the public expects a Mason to look the part of an idealized/romanticized Mason. Masons are expected to embody character, be given to clear and friendly speech, be capable of expressing ideas with respectful assurance and enthusiasm and be careful of customs and good usage while carrying themselves with poise and humor. Unless they present an aura of vitality, confidence and reflection that is assumed of a leader, they will be suspected of not being a Freemason. However unfair that judgment might seem in relation to other professions, it has a logical basis. People will excuse wide variations of dress and behavior in many professions without becoming concerned about tradition and honor and integrity. When the same people see any member of Craft acting in an uncivil manner or unkempt in any way, they assume Masonry is equally worthless. One reason for the Marine Corps' prestige is that the public rarely, if ever, sees a sloppy Marine. What they do see is the reflection of morale and esprit that is common to all members of the Armed Forces, but perhaps most visible in Marines.

COMMAND IS EXERCISED BY COMMUNICATION

Mastery of self-expression is one difference between the competent and the exceptional. All things being equal, the officer who has expended the effort to master the skills of writing and speaking will rise more rapidly, be a more effective leader and contribute more to the Craft.

History is full of examples of clear, concise statements that have been used with great effect.

- Any Latin student will recall the words used by Julius Caesar to describe his conquest of an entire nation. ("Veni, vidi, vici"—"I came, I saw, I conquered.")
- World War II Army Brig. Gen. Anthony C. McAuliffe used only one word in response to the German request for surrender. Outgunned, outmanned and surrounded at Bastogne, McAuliffe's response was a simple statement of American determination in the face of apparently impossible odds: "Nuts!"
- The United Grand Lodge of England's Coat of Arms bears the motto "AVDI VIDE TACE", meaning "HEAR, SEE, BE SILENT"; an excellent formula for learning contain no ambiguity whatsoever.

In recorded Masonic history, mastery of communication has been a mark of the successful Masonic officer. Ability to impart information in a clear, concise manner is a blessing for both superiors and subordinates. Superiors already overburdened with a mass of sometimes conflicting information

welcome the discovery of an individual who can present an oral or written case that is logical, brief and to the point. That individual will always be able to get a hearing.

For the subordinate who needs either directions or information, it is an equal blessing to find a superior who can provide clear information in an understandable manner. Most people neither need nor want long, detailed expositions of grand strategy. They simply want to know what they are supposed to do now.

Many years ago, President Abraham Lincoln gave what is considered one of the greatest speeches in American history. His speech is ironic in that it infers no one would recall it and because his speech was the 'second stage act' to the more well-known and well regarded orators brought in to solemnize the occasion. Lincoln's speech was 271 words; the keynote address, some 13,000 words. Which address do you remember from history class?

The proliferation of computer-managed command and control systems, automated reporting and accounting systems and other mechanical aids to management fails to diminish the need for excellence in written and oral communications skills. Rather, it makes it all the more important. Once officers understand that clear, concise articulation of information and directives is a basic requirement, the exceptional officer will accept the corollary: Superior qualification in use of the written and spoken words is as essential to leadership as the knowledge of the whole of complex ritual systems.

It then becomes a matter of personal decision whether the officer will develop the communications skills necessary for exceptional leadership or will hide behind the excuse offered by too many, "I have no gift for writing or speaking."

How often have you heard this flimsy excuse? How often have you inferred that the speaker derives a perverse pride from what amounts to self-inflicted ignorance? It is similar to the Masonic instructor who is so busy he has no time for shining shoes; he may be the best instructor ever. Unfortunately, such a slovenly instructor misses the point about the total array of skills and abilities that make up Masonic acumen.

He also must teach the equally vital concept that officers, by the fact of being officers, must set all of the standards of conduct and behavior all day, every day. In the very same way, officers are expected to set the standard in communications skills.

Not all Masonic leaders have been experts at polishing a phrase or giving concise, succinct guidance or orders. But the majority who have excelled in leadership have also made a mark in the field of letters. A sampler of just some Masonic leaders who have also been exceptional communicators of ideas ranges from Washington to Grant to Eisenhower to Deihl to Churchill.

To put this skill into some kind of perspective, look at any hate-mongering literature in this or any other country. From our point of view, the material is offensive to most thinking people, and it is stupid. Mere publication of the material, however, will convince some people that: it is correct. All great religions, philosophies and governing systems depend on the written word to convince people that a particular point of view is necessary and right.

Last Thoughts on Communication

The fundamental role of leadership is communication. Communication is, has been and always will be an almost magical process. To work, it needs two things: a communicator and a listener. Both must use the same set of language parameters. Brother Cliff Porter's Book, The Secret Psychology of Freemasonry, gets right to the point of communication, and employing practical methods to determine how to best communicate with individuals.

HOW DOES ONE BECOME A GOOD WRITER?

Anyone who has the brains to gain an Initiation has the brains to become a good writer. It requires work. It doesn't come easily or quickly. It demands time and effort to master the language. It demands practice, practice and more practice. Lastly, the writer must have something to say. The task is to deliver the message of substance in the clearest possible way. Almost always this means the shortest way.

A person who reads a lot soon finds that writing is almost as easy as reading. Most effective officers read a lot, and not just annual proceedings.

The only way to become a writer is to write. Just as a condition of the profession demands that an officer master ritual, learning the language of the profession is similarly essential. Poor spelling, poor grammar and lack of specific vocabulary are excuses, not the result of effort. Even great athletes, whose stock in trade is essentially muscular coordination, understand the need for practice.

In the same way, good writing comes from practice and practice and more practice. Only after the process of making words into sentences and sentences into paragraphs and paragraphs into chapters becomes a natural rhythmic process does the stamp of individuality and personality shine through the writing to the reader.

Extensive practice creates the ability to look at a problem, define its important parts and discover the possible solutions. Before one can write, one has to think. What an officer thinks will be reflected in the structure, the choice of words and the logic of the writing. This does not mean that the task will ever become easy. Good writing always will require more perspiration than inspiration.

While this may sound formidable, it is one key to professional progress and is worth the effort. One delight of the Craft is the range of topics that are directly applicable to its service and mission.

Brother Churchill had a "gift" of forceful expression as did MacArthur. In both cases, the "gift" was the direct result mastering the language and years of dedicated practicing and rewriting. Both of these masters of the written word had something to say. It was based on their study of great ideas and the presentation of these great ideas by other masters of the language. Both were familiar with the ideas that control the destiny of man and nations. They also incorporated into their writing the techniques that had been used effectively to present these ideas.

Substance is essential to leadership writing. In the world of the arts, it is frequently in vogue to praise style and ignore substance. This is unacceptable in writing for leadership. Every officer

should develop a core library of classics that will guide thought and serve as a reference. The purpose of this library is to see what the writer saw, to develop the ability to agree or disagree with the writer and—most importantly—to add to the ability to think, to observe and to write.

Formal education is not a prerequisite for writing ability and having something to say. What is required is an interest in development of the skills and of the surrounding world. A few simple rules are helpful:

- The more simply a thing is said, the more powerfully it influences those who read it.
- There is always one best word to convey a thought or feeling. The use of a weaker substitute will deprive the writing of force and impact.
- Economy of words strengthens the writing.

According to Carl Sandburg, adverbs are better tools than adjectives because they enhance the verb and are active. Adjectives simply load down the noun.

Verbs make language live. The verb is the operative word; it gives the sentence meaning. Strength in sentence structure comes from emphasis on the verb.

Vague terminology and phrases are twice cursed: first, by the writer who lacked the precision to say what was meant and second, by the reader who must waste time and effort trying to determine what the writer meant to say. It is easy to fall back on jargon. This is both pretentious and a waste of time.

An outline is imperative. It may exist only in the mind of the writer, but it must exist. Each piece of writing must have three things: a beginning, middle and an end. Writing is similar to a journey. The destination—the conclusion— must be known before the effort is begun.

One must write with the words that most accurately express his thoughts. The words must be understandable to the audience. Anything else misses the point.

Suggestions on writing could fill the remainder of this book. The important points are to master the language, practice the skills and have something to say.

HOW DOES ONE BECOME A GOOD SPEAKER?

Being able to speak well is as important as being able to write well. For Masonic officers, it is even more important. Judgments formed by superiors and subordinates are based in large part on what an officer says and how it is said.

This is not a book on public speaking. Existing books present in much more detail the nuances that make an effective speaker. Besides, most new officers will not be required to make speeches to Super Bowl-sized crowds. They will be required, however, to present opinions, give briefings, talk to their people in both small and large groups.

Fortunately, most Masonic audiences are sympathetic, even if they have to be there. They get restless, resentful and hostile only when the speaker is dull, attempts to impress them with a large vocabulary or talks to them as if they were candidates for graduation from the third grade. One key

to being an effective speaker is to be interested in the topic. The interest will become obvious to the audience, and they will forgive minor stumbling. If they are talked to, not at, they also will forgive even obvious errors of syntax or pronunciation.

Sometimes it is helpful to use an attention-getter to start the speech or training session. The attention-getter must fit the audience. One of our most famous presidents opened a speech to the Daughters of the American Revolution with the line, "My fellow immigrants." He was right, of course, but was never invited to return to speak to the organization that admits only persons who can prove that an ancestor fought for independence.

One school of thought held that a presentation should be aimed at the upper 25 to 30 percent of an audience and that they would bring everyone else along. The people who did not understand would, as the logic went, be given something to which they could aspire. That logic may work well in a theological graduate seminar, but is out of place in a leadership setting. If, for example, everyone is to be at the Temple at a specific time and in a specific uniform, everyone in the audience must understand what time and what uniform. This does not require words of one syllable. It does mean that one must know the group's ability to understand and must key the presentation accordingly.

Everyone loves examples. Humorous examples are even better received. The more times a speaker can drive home the point, the better it will be understood.

It may be coincidental, but nearly all manuals about communication stress the "three times" approach. Tell them what you are going to say, say it, and then tell them what you said is the current logic. Studies show that the third time a person hears, sees or feels something, it has been learned. All the stories and anecdotes do is to let a speaker or instructor say the same thing in a slightly different way.

Humor is important, when it is appropriate. It provides counterpoint and spice to an otherwise serious profession.

It is not easy to be funny. Otherwise, more of us would become professional comedians. Though not easy, it is not difficult to be humorous, and being humorous can help an officer become a good speaker.

Humor has been defined as what happens to the other guy. It will not work if a speaker doesn't try to use it as part of his or her speaking ability. It will never work if it is racist, derogatory to anyone or makes light of the supposed qualities of any group of people. Ethnic jokes and stories have no place in the public presence of any officer.

Masonic leadership understands that people must develop the skills required for effective writing and speaking and will provide opportunities of increasing scope for the officer to develop them. Actual development is up to the officer.

QUALITIES OF A LEADER

Liberated from Brother Brett Mackay's Excellent Blog, the Art of Manliness.

<http://artofmanliness.com/2008/08/17/5-traits-of-true-leadership/>

In 1950, the United States Military printed a small book (editor: the book is called, THE ARMED FORCES OFFICER) for all armed forces officers on how to become better leaders and men. In it, five traits are set forth on what makes an effective leader.

QUIET RESOLUTION

An effective leader has the resolve to see every task through to the end. Resolve is easy to have in the quiet before the storm comes. Resolve is a breeze when one's commitment has never been tested. It is when the fear, chaos, and stress of a crisis hits that true resolve is revealed. In any situation, there will be an opportunity for retreat, an escape hatch, the chance to shirk responsibility and choose safety and defeat over risk and greater reward. At that moment, the man with quiet resolve does not waffle; he does not doubt the choice that he knows is right. Without the terrible grip of indecision seizing him, he is cool and levelheaded, unflappable in the face of challenge. He is not loud, yelling and frenetically scurrying about in an attempt to cover his lack of grit with useless action. The man with quiet resolution is a man others can feel supremely confident in. While the world around him goes to pot, he knows what his mission is and he calmly fulfills it. He is the anchor in the storm.

How to become a leader with quiet resolution

Do not wait for a crisis to emerge to make a decision. Inventory your values and goals, and set a plan for how you will react when certain crises arise and important decisions need to be made. **DO NOT** wait to make your choice until the heat of the moment, when you will be most tempted to surrender your values. Set a course for yourself, and when trials come, and you are sorely tested, you will not panic, you will not waver, you will simply remember your plan and follow it through.

THE HARDIHOOD TO TAKE RISKS

Nothing ventured, nothing gained. Great achievements come to those who are willing to take risks. A leader who continually plays it safe will never put themselves or the people they lead in a position to experience success. A life without risks is surely alluring; its sweet lullaby of safety and comfort has lulled many a man into the trap of mediocrity and apathy. The weak man stands at the crossroads of decision, tempted by the possible reward and yet paralyzed by the fear of defeat. He is blinded to the fact that even failure brings its own rewards. Without failure a man never comes to know himself, his limits, his potential, and what he is truly capable of. A man who never dares greatly fails to see that he has taken the greatest risk of all: the risk that he will never progress, never refine his soul, never amount to anything worthwhile.

How to become a leader that takes risks

The fear of taking risks can be very real. You cannot expect to have the courage to take a large risk when you have had no experience taking small ones. So find opportunities in your daily life to take little risks. It could be as small as approaching a stranger and striking up a conversation. Find an activity that frightens you, like public speaking and go for it. As you venture more risks, you develop the capacity to overcome your fear and gain the wisdom to know when a risk is worth taking. You will achieve the mettle to take the big risk when your leadership abilities are truly called upon.

THE READINESS TO SHARE IN REWARDS WITH SUBORDINATES

A great leader, although supremely confident, humbly acknowledges that no success, no matter how large of a role he personally played in bringing it to fruition, is a wholly solo effort. He is deeply grateful for all those, even those with small roles, who played a part in the achievement. And he understands human nature. He understands that people love to be recognized for their contributions. When a group or organization succeeds, a true leader makes it a priority to recognize both in public and private the contributions of those he led. When a person sees that a leader is humble and will share in success, they'll be more willing to follow that person.

How to become a leader that shares rewards with subordinates

Sharing success with the people who follow you can be as easy as offering public recognition or increasing their compensation. A simple thank you card expressing your gratitude for an employee's effort in completing a project can go a long ways in building loyalty to you and your organization. When offering thanks or giving praise, try to be as specific as possible. It shows the person you lead that you are keenly aware of what they do and makes the thanks or praise more personal and sincere.

AN EQUAL READINESS TO TAKE THE BLAME WHEN THINGS GO ADVERSELY

It is when things go wrong that true leaders are separated from the pretenders. The weasel leader will gladly accept the accolades when he and his team succeeds, but will find another individual to take the fall when things get tough. When followers see this, it completely demolishes any confidence and allegiance to that leader. True leaders will take responsibility for all consequences of their decisions, even the bad ones. Even when the results were the fault of a subordinate, a true leader will still take all the blame. Perhaps the leader failed to communicate clearly what the subordinate's duty was, or maybe the leader failed to match the right man with the right job. After taking responsibility for the results, an effective leader will immediately take action to correct the situation.

How to be a leader by taking the blame when things go adversely

When taking the blame, you must do so sincerely. Your confession must spring from a genuine belief that you were at fault. To accept blame, but to do so grudgingly, makes you a boy, not a man. Never play the part of the martyr and seek glory for taking the fall. Likewise, don't take the blame publically, but then tell your subordinates that the only reason you took responsibility was to save their asses. You'll look like a phony and deteriorate their trust in you.

THE NERVE TO SURVIVE STORM AND DISAPPOINTMENT AND TO FACE EACH NEW DAY WITH THE SCORE SHEET WIPED CLEAN; NEITHER DWELLING ON ONE'S SUCCESSES, NOR ACCEPTING DISCOURAGEMENT FROM ONE'S FAILURES

All of history's great leaders had moments of supreme success and moments of devastating defeat. Great leaders focus on the things they can change and influence, and the past is not one of those things. If you fail, learn from it and then immediately cease to dwell on it. Rehashing the past will not do anything for you. Moreover, the people a man leads will lose confidence in their leader if they continually brood over their failures.

When you succeed, celebrate with your followers, and move on. A leader who continually dwells on past success shows that he has not set his eye on greater things. Additionally, as we learn from the Greeks, a leader's hubris can quickly become their downfall. Always stay humble and hungry.

How to become a leader by not living in the past

Read biographies of great leaders from history. By reading about the lives of these great men, you'll learn that even the best leaders faced enormous setbacks. You'll gain perspective and come to see that one failure does not mean the death of a man's capacity to lead. And the amazing feats of the great men of history will inspire you to believe in the powerful influence on history a true leader can wield.

CHRISTMAS OBSERVANCE RITUAL

CHRISTMAS -- GOOD NEWS FOR TEMPLARS

An Observance Performed December 9, 1998

Written by Horace A. Thomas P.E.C.

Eminent Commander: A reminder There is enough beverage for four toasts.

Once more we come to celebrate the reason for our existence.

Knights Templar came about because of the Birth - Life - Death & Resurrection of our Blessed Emmanuel -- GOD WITH US

Think about today what is termed A Small World (referring to the vast capability of instant communication. Is there any single event or epoch that is more important and has outlasted the crumbling effects of history, better than the STAR in the East ? -- the miraculous virgin birth in a manger ? -- the constant pressure to quell the thought and feeling inspired by the GOOD NEWS? The Trials, Triumph and Victory of This GOOD NEWS?

Warder:

Can you tell us how this Good News Started?

Recorder:

From the Prophets -- the Ancient Scrolls -- Word of Mouth told by Seers and Poets and from traditional verbal offerings within families and communities.

(stand & take cup)

I PROPOSE A TOAST *(raise cup)* TO THE GOOD NEWS -- PARTAKE *(return cup & sit down)*

Standard Bearer:

What is the significance of the Star to Knights Templar?

Captain General:

It gave a reference point for direction just as each Knight Templar received in the Chamber of Reflection or on his Vigil. *(stand and take cup)*

I PROPOSE A TOAST *(raise cup)* TO THE GOOD NEWS Of the Star in the East and the Chamber of Reflection -- PARTAKE *(return cup & sit down)*

Sword Bearer:

How do we compare the constant pressure of the life of the man from Bethlehem to the Ritual of Knights Templar?

Generalissimo:

As the Carpenters son's life was threatened because fear that the people would align with another rather than the king -- Jesus was sent on a journey to Egypt for years relying on the discretion of others regarding safety. And as we Knights Templar signed written declarations we were sent on allegorical pilgrimages for years living and witnessing the daily pressures as well as depending on others for food, sustenance and lessons of wisdom to speed us on our journey. *(stand & take cup)*

I PROPOSE A TOAST *(raise cup)* TO THE GOOD NEWS of lessons learned from the Egyptian journey and the years of learning gleaned on the Pilgrimage --PARTAKE *(return cup & sit down)*

Junior Warden:

Eminent Commander can you explain the further trials and triumphs and relate them to the Knights Templar?

Eminent Commander:

As the man from Galilee comes to our knowledge after his formative years, except some scenes in the Synagog around the age of 12 to 14, we hear of his temptation by evil on a mountain, his trials and persuasions to gather his disciples, the trip across the sea during a storm where he demonstrated a lesson in faith, the wrath against the money changers, the horrible injustice suffered at the hands of his chosen people using the might of the Roman Empire as their tool. The triumphs of rejection of the temptation, the raising of Lazarus, the trial of feeding the multitude, and the triumph of the loafs and fishes, the blessings of the Beatitudes, the Plan of Salvation began by Christ's birth.

The valiant Templar faced the trials of their trek along with thousands of faithful followers to undiscovered countries, and unknown events which terminated many lives tempted by not keeping in the narrow path to the Holy Sepulcher. The sickness and frailty experienced by course diet, rough habit, rugged paths. The triumph of becoming a Pilgrim Warrior -- Manfully fighting for orphans, widows, maidens, and the Christian Religion. The humble attainment of being worthy to join with the Pilgrim Penitents to visit the resting place of our savior. *(stand and take cup)*
I PROPOSE A TOAST *(raise cup)* TO THE GOOD NEWS about the Trials and Triumphs of Christs Birth and our Chivalric Order -- PARTAKE *(return cup and sit down)*

Senior Warden:

Excellent Prelate, Can you compare the victories?

Prelate:

The Victory trail for Christians is the Coming - the Life - the Death - the Resurrection and the Eternity of being in his Presence.
The Victory saga for Templars is the Knighting - the re-lit taper - the knowledge and spirit of the fifth libation - and the Joy brought by the nearness of our BLESSED EMMANUEL -- GOD WITH US.

Prelate:

Let us direct our attention to the Good News! *(Open Curtain)*

Song: O Little Town of Bethlehem

Prelate:

Now rise and listen as we receive special instructions of communication from the Holy Evangelist

Eminent Commander: SIR KNIGHTS UN-COVER

Song: The Lords' Prayer

This concludes our Christmas Program. Would the Sir Knights, Companions and Guest please join us at the Table in the West for Toasts Celebrating the Birth of Jesus and our Absent Fraters.

DUTIES OF THE OFFICERS OF THE ROYAL ARCH CHAPTER

TABLE OF OFFICERS

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

EXCELLENT HIGH PRIEST

1. Preside over every convocation of the Chapter.
2. Preserve order and decorum among the Companions
3. Uphold, preserve, observe and enforce the:
 - a. Bylaws of the Chapter
 - b. The Constitution, Bylaws and Regulations of the Grand Chapter and the General Grand Chapter
 - c. The Ancient Customs of Freemasonry
4. To represent himself and with his officers attend the Annual Sessions of the Grand Chapter.
5. To petition for reception into the Order of High Priesthood as soon after his Installation as possible.
6. Assist the Illustrious Master and the Eminent Commander in the leadership of the bodies.
7. See to the Installation of his successor, and bind him in the observance of the same obligations as you have under taken.
8. Perform Ritualistic duties of his office.
9. Assist and council the Captain of the Host, preparing the Captain for ascendancy to the Dias and act as a mentor to the Captain through the Captain's succession to the High East.
10. Never suffer the Chapter to open opened unless there be present nine regular Royal Arch Masons.
11. Never suffer more or less than three Companions to be exalted at one and the same time.
12. Promote the general good of Royal Arch Masonry, and be ready to give and receive instruction.
13. Do not acknowledge or have intercourse with a Royal Arch Chapter hailing from an Grand Chapter not Recognized by The Grand Chapter of Royal Arch Masons of Utah.

14. Admit no visitor who has not been made a Royal Arch Mason in a legally constituted Chapter of the same.
15. Allow no one to receive Royal Arch, who has not shown a charitable disposition, or who has not made the requisite proficiency in the preceding degrees.

KING

1. Assist the Excellent High Priest in the proper discharge of his duties and preside over the convocations of the Chapter in absences of the Excellent High Priest.
2. Prove his capabilities in upholding, preserving, observing, and enforcing the:
 - a. Bylaws of the Chapter
 - b. The Constitution, Bylaws and Regulations of the Grand Chapter and the General Grand Chapter
 - c. The Ancient Customs of Freemasonry
3. Be prepared to ascend to the position Excellent High Priest at any time.
4. Work with the Trustees, Secretary and Treasurer to actively plan his year as Excellent High Priest, and present such prior to the September 1.
5. Chair the Long Range Planning Committee.
6. Perform Ritualistic duties of his office.
7. Perform all other duties as assigned from superiors.
8. Take responsibility, along with the Secretary, to coordinate and execute a successful Grand Visitation.

SCRIBE

1. Assist the Excellent High Priest in the proper discharge of his duties and preside over the convocations of the Chapter in absences of the Excellent High Priest and the King.
2. Familiarize himself with the:
 - a. Bylaws of the Chapter
 - b. The Constitution, Bylaws and Regulations of the Grand Chapter and the General Grand Chapter
 - c. The Ancient Customs of Freemasonry
3. Lead – in triumvirate - the Membership Committee, and take charge of candidates at all Festivals, ensuring an excellent experience, provide guidance, and work with other officers to ensure all patents, jewels, and rituals are provided for them.
4. Serve on the Long Range Planning Committee.
5. Perform Ritualistic duties of his office.
6. Perform all other duties as assigned from superiors.

TREASURER

1. The Treasurer shall receive from the Secretary all monies belonging to the Chapter
2. Pay all orders directed by the Chapter when signed by the High Priest and countersigned by the Secretary
3. Keep a correct account of receipts and disbursements and make a full report thereof at the Annual Convocation each year, and also whenever required so to do by the Chapter.

4. Turn over all monies, books, papers, and other property pertaining to his office in his possession to his successor when installed and qualified, or as the Chapter may direct.
5. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Chapter, and conditioned upon the faithful discharge of the duties of his office, in such sum as the Chapter from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.
6. Serve on the Long Range Planning Committee.
7. Perform Ritualistic duties of his office.
8. Perform all other duties as assigned from superiors.

SECRETARY

1. The Secretary shall keep a correct record of the proceedings of the Chapter;
2. Keep a correct account with each member;
3. Receive all monies due to the Chapter and pay the same over to the Treasurer, taking his receipt therefore;
4. Issue notices and summons whenever required so to do.
5. Shall communicate to the Grand Secretary all rejections, suspensions, expulsions, and reinstatements by the Chapter, and make reports to the Grand Chapter when required.
6. Shall take charge of the Seal, books, papers, etc., belonging to the Chapter, and shall deliver them over to his successor, or to a committee appointed by the Chapter, whenever called upon
7. Keep a correct list of all members, and shall report to the Chapter at the Annual Convocation each year a statement of all unpaid balances, with the names of the delinquents; and inform all committees of their appointment, and the purpose for which they are appointed.
8. Every Mark Master must, immediately after his admission as such and before he receives the Royal Arch Degree, select his Mark and have the same recorded in the Book of Marks, kept by the Chapter for that purpose; and it is made the special duty of the Secretary to see that this regulation is complied with.
9. Serve on the Long Range Planning Committee.
10. Perform Ritualistic duties of his office.
11. Perform all other duties as assigned from superiors.
12. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Chapter, and conditioned upon the faithful discharge of the duties of his office, in such sum as the Chapter from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.

CAPTAIN OF THE HOST

1. Introduce and accommodate visiting Companions, including those of Grand Rank.
2. Provide for the education of the Chapter at Stated Convocations
3. Perform the duties of *Marshal* as required.
4. Serve on the Long Range Planning Committee.

5. Perform Ritualistic duties of his office.
6. Perform all other duties as assigned from superiors.

PRINCIPAL SOJOURNER

1. Ascend to the responsibilities of the introduction and accommodation as needed and directed
2. Perform Ritualistic duties of his office.
3. Perform all other duties as assigned from superiors.

ROYAL ARCH CAPTAIN

1. Perform the Ritualistic duties of his office.
2. Perform all other duties as assigned from superiors.

MASTERS OF THE VEILS

1. Perform the Ritualistic duties of his office.
2. Perform all other duties as assigned from superiors.

SENTINEL

1. Tyle all Assemblies of the Chapter
2. serve notices and summonses when required to do so
3. See that the Council room and furniture are in good and proper condition for the holding of Assemblies at the appointed time
4. Perform such other duties pertaining to his office as may be required of him
5. Perform the Ritualistic duties of his office.

CHAPLAIN

1. Conduct devotions at Convocations, dinners, and other functions as requested.
2. Report on sickness and distress
3. Perform Ritualistic duties of his office.

TREASURER

- Receive, and take ownership of the jewels, furniture, and property of the Chapter for the exclusive use of the Chapter.
- Carefully guard and preserve all property invested to them
- Invest and reinvest funds, collect and otherwise dispose of the same as the Chapter directs
- Examine the books and accounts of the Treasurer
- Make an annual report of their activities to the Chapter on the condition of properties
- Perform other such duties as directed

DUTIES OF THE OFFICERS OF THE CRYPTIC COUNCIL

TABLE OF OFFICERS

The Officers in a Council of Cryptic Masons are similar to the officers in a Symbolic Lodge, with the main difference being that the three principal officers all sit on the dais in the East, and some of the ritual duties of the Wardens and Deacons in the Symbolic Lodge have been redistributed to the Captain of the Guard in the West, and the Conductor of the Council in the South.

Council	Blue Lodge
Illustrious Master	Worshipful Master
Deputy Master	Senior Warden (Administrative)
Principal Conductor of the work	Junior Warden (Administrative)
Treasurer	Treasurer
Recorder	Secretary
Captain of the Guard	Warden's Ritual Duties & Marshal
Conductor of the Council	Senior Deacon
	Junior Deacon
Steward	Senior Steward
	Junior Steward
Sentinel	Tyler
Chaplain	Chaplain

ILLUSTRIOUS MASTER

1. Preside at every Assembly
2. Preserve order and decorum among the Companions;
3. Uphold, preserve, observe and enforce the:
 - a. Bylaws of the Council
 - b. The Constitution, Bylaws and Regulations of the Grand Council and the General Grand Council
 - c. The Ancient Customs of Freemasonry
4. To represent himself and with his officers attend the Annual Sessions of the Grand Council.
5. To petition for reception into the Order of Thrice Illustrious Masters as soon after his Installation as possible.
6. Assist the Excellent High Priest and the Eminent Commander in the leadership of the bodies.
7. See to the Installation of his successor.
8. Perform Ritualistic duties of his office.

9. Assist and council the Captain of the Guard, preparing the Captain for ascendancy to the Dias and act as a mentor to the Captain through the Captain's succession to the High East.
10. Never suffer the Council to open unless there be present nine regular Cryptic Masons.
11. Promote the general good of Cryptic Masonry, and be ready to give and receive instruction.
12. Do not acknowledge or have intercourse with a Council of Cryptic Masons, or a Body of Royal and Select Masters hailing from a Grand Council not Recognized by The Grand Council of Cryptic Masons of Utah.
13. Admit no visitor who has not been made a Cryptic Mason in a legally constituted Chapter of the same.
14. Allow no one to be Greeted into Cryptic Masonry, who has not shown a charitable disposition, or who has not made the requisite proficiency in the preceding degrees.

DEPUTY MASTER

1. Assist the Illustrious Master in the proper discharge of his duties and preside over the convocations of the Council in absences of the Illustrious Master.
2. Prove his capabilities in upholding, preserving, observing, and enforcing the:
 - a. Bylaws of the Council
 - b. The Constitution, Bylaws and Regulations of the Grand Council and the General Grand Council
 - c. The Ancient Customs of Freemasonry
3. Provide for the education of the Council at Stated Assemblies
4. Be prepared to ascend to the position Illustrious Master at any time.
5. Work with the Trustees, Secretary and Treasurer to actively plan out his year as Illustrious Master, prior to the September 1.
6. Chair the Long Range Planning Committee.
7. Perform Ritualistic duties of his office.
8. Perform all other duties as assigned from superiors.
9. Take responsibility, along with the Secretary, to coordinate and execute a successful Grand Visitation.

PRINCIPAL CONDUCTOR OF THE WORK

1. Assist the Illustrious Master in the proper discharge of his duties and preside over the Assemblies of the Council in absences of the Illustrious Master and the Deputy.
2. Familiarize himself with the:
 - a. Bylaws of the Council
 - b. The Constitution, Bylaws and Regulations of the Grand Council and the General Grand Council
 - c. The Ancient Customs of Freemasonry
3. Lead – in triumvirate – the Membership Committee, and take charge of candidates at all Festivals, ensuring an excellent experience, provide Guidance, and work with other officers to ensure all patents, jewels, and rituals are provided for them.
4. Serve on the Long Range Planning Committee.

5. Perform Ritualistic duties of his office.
6. Perform all other duties as assigned from superiors.

TREASURER

1. The Treasurer shall receive from the Secretary all monies belonging to the Council
2. Pay all orders directed by the Council when signed by the High Priest and countersigned by the Secretary
3. Keep a correct account of receipts and disbursements and make a full report thereof at the Annual Assembly each year, and also whenever required so to do by the Council.
4. Turn over all monies, books, papers, and other property pertaining to his office in his possession to his successor when installed and qualified, or as the Council may direct.
5. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Council, and conditioned upon the faithful discharge of the duties of his office, in such sum as the Council from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.
6. Serve on the Long Range Planning Committee.
7. Perform Ritualistic duties of his office.
8. Perform all other duties as assigned from superiors.

RECORDER

1. The Recorder shall keep a correct record of the proceedings of the Council;
2. Keep a correct account with each member;
3. Receive all monies due to the Council and pay the same over to the Treasurer, taking his receipt therefore;
4. Issue notices and summons whenever required so to do.
5. Shall communicate to the Grand Recorder all rejections, suspensions, expulsions, and reinstatements by the Council, and make reports to the Grand Council when required.
6. Shall take charge of the Seal, books, papers, etc., belonging to the Council, and shall deliver them over to his successor, or to a committee appointed by the Council, whenever called upon
7. Keep a correct list of all members, and shall report to the Council at the Annual Assembly each year a statement of all unpaid balances, with the names of the delinquents; and inform all committees of their appointment, and the purpose for which they are appointed.
8. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Council, and conditioned upon the faithful discharge of the duties of his office, in such sum as the Council from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.

CAPTAIN OF THE GUARD

1. Provide for the education of the Council at Stated Assemblies
2. Serve on the Long Range Planning Committee.
3. Perform Ritualistic duties of his office.

4. Perform all other duties as assigned from superiors.

CONDUCTOR OF THE COUNCIL

1. Perform the duties of *Marshal* as required.
2. Perform Ritualistic duties of his office.
3. Perform all other duties as assigned from superiors.

STEWARD

1. Perform the Ritualistic duties of his office.
2. Perform all other duties as assigned from superiors.

SENTINEL

6. Tyle all Assemblies of the Council
7. serve notices and summonses when required to do so
8. See that the Council room and furniture are in good and proper condition for the holding of Assemblies at the appointed time
9. Perform such other duties pertaining to his office as may be required of him
10. Perform the Ritualistic duties of his office.

CHAPLAIN

1. Conduct devotions at Convocations, dinners, and other functions as requested.
2. Report on sickness and distress
3. Perform Ritualistic duties of his office.

TREASURER

- Receive, and take ownership of the jewels, furniture, and property of the Council for the exclusive use of the Council.
- Carefully guard and preserve all property invested to them
- Invest and reinvest funds, collect and otherwise dispose of the same as the Council directs
- Examine the books and accounts of the Treasurer
- Make an annual report of their activities to the Council on the condition of properties
- Perform other such duties as directed

DUTIES OF THE OFFICERS OF THE COMMANDERY OF KNIGHTS TEMPLAR

TABLE OF OFFICERS

Commandery	Blue Lodge
Eminent Commander	Worshipful Master
Generalissimo	Senior Warden
Captain General	Junior Warden
Treasurer	Treasurer
Recorder	Secretary
Senior Warden	Wardens' Ritual Duties & Marshal
Junior Warden	Senior Deacon
Standard Bearer	Junior Deacon
Sword Bearer	Senior Steward
Warder	Junior Steward
Prelate	Chaplain
Sentinel	Tyler

EMINENT COMMANDER

1. Preside over every conclave of the Commandery.
2. Preserve order and decorum among the Sir Knights
3. Uphold, preserve, observe and enforce the:
 - a. Bylaws of the Commandery
 - b. The Constitution, Bylaws and Regulations of the Grand Commandery and the General Grand Commandery
 - c. The Ancient Customs of Freemasonry
4. To represent himself and with his officers attend the Annual Sessions of the Grand Commandery.
5. To petition for reception into the Past Commanders' Association as soon after his Installation as possible.
6. Assist the Illustrious Master and the Excellent High Priest in the leadership of the bodies.
7. See to the Installation of his successor.
8. Perform Ritualistic duties of his office.
9. Ensure proper observance by his Commandery of the three annual observances of the Knights Templar, and sit ex officio as the First Officer of the Triangle Guard.
10. Assist and council the Senior Warden, preparing the Warden for ascendancy to the Dias and act as a mentor to the Warden through the Warden's succession to the High East.
11. Never suffer the Commandery to open unless there be present nine Sir Knights.

12. Promote the general good of Order of the Temple, and be ready to give and receive instruction.
13. Do not acknowledge or have intercourse with a Commandery hailing from a Grand Commandery not Recognized by The Grand Commandery of Knights Templar of Utah.
14. Admit no visitor who has not been made a Sir Knight in a legally constituted Chapter of the same.
15. Allow no one to receive the Orders of the Temple, who has not shown a charitable disposition, or who has not made the requisite proficiency in the preceding degrees.
16. Hold a Christmas Observance.
17. Hold an Easter Observance.

GENERALISSIMO

1. Assist the Illustrious Master in the proper discharge of his duties and preside over the convocations of the Commandery in absences of the Illustrious Master.
2. Familiarize himself with, and prove his capabilities in upholding, preserving, observing, and enforcing the:
 - a. Bylaws of the Commandery
 - b. The Constitution, Bylaws and Regulations of the Grand Commandery and the General Grand Commandery
 - c. The Ancient Customs of Freemasonry
3. Provide for the education of the Commandery at Stated Assemblies
4. Be prepared to ascend to the position Illustrious Master at any time.
5. Work with the Trustees, Secretary and Treasurer to actively plan out his year as Eminent Commander, prior to the September 1.
6. Chair the Long Range Planning Committee.
7. Perform Ritualistic duties of his office.
8. Perform all other duties as assigned from superiors.
9. Take responsibility, along with the Secretary, to coordinate and execute a successful Grand Visitation.
10. Be faithful to the Commandery, and put them often in remembrance of those things which tend to their everlasting peace

CAPTAIN GENERAL

1. Assist the Eminent Commander in the proper discharge of his duties and preside over the Assemblies of the Commandery in absences of the Eminent Commander and the Deputy.
2. Familiarize himself with the:
 - a. Bylaws of the Commandery
 - b. The Constitution, Bylaws and Regulations of the Grand Commandery and the General Grand Commandery
 - c. The Ancient Customs of Freemasonry
3. Lead – in triumvirate – the Membership Committee, and take charge of candidates at all Festivals, ensuring an excellent experience, provide Guidance, and work with other officers to ensure all patents, jewels, and rituals are provided for them.

4. Serve on the Long Range Planning Committee.
5. Perform Ritualistic duties of his office.
6. Perform all other duties as assigned from superiors.
7. See to preparations of the meetings of the Commandery, that the Asylum is in suitable condition for instruction and dispatch of business.
8. Receive and communicate to the divisions the orders of the Eminent Commander
9. Serve refreshment before the Sir Knights depart.

TREASURER

1. The Treasurer shall receive from the Secretary all monies belonging to the Commandery
2. Pay all orders directed by the Commandery when signed by the High Priest and countersigned by the Secretary
3. Keep a correct account of receipts and disbursements and make a full report thereof at the Annual Assembly each year, and also whenever required so to do by the Commandery.
4. Turn over all monies, books, papers, and other property pertaining to his office in his possession to his successor when installed and qualified, or as the Commandery may direct.
5. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Commandery, and conditioned upon the faithful discharge of the duties of his office, in such sum as the Commandery from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.
6. Serve on the Long Range Planning Committee.
7. Perform Ritualistic duties of his office.
8. Perform all other duties as assigned from superiors.

RECORDER

1. The Recorder shall keep a correct record of the proceedings of the Commandery;
2. Keep a correct account with each member;
3. Receive all monies due to the Commandery and pay the same over to the Treasurer, taking his receipt therefore;
4. Issue notices and summons whenever required so to do.
5. Shall communicate to the Grand Recorder all rejections, suspensions, expulsions, and reinstatements by the Commandery, and make reports to the Grand Commandery when required.
6. Shall take charge of the Seal, books, papers, etc., belonging to the Commandery, and shall deliver them over to his successor, or to a committee appointed by the Commandery, whenever called upon
7. Keep a correct list of all members, and shall report to the Commandery at the Annual Assembly each year a statement of all unpaid balances, with the names of the delinquents; and inform all committees of their appointment, and the purpose for which they are appointed.
8. Before entering upon the duties of his office he shall give a bond, running to the Trustees of the Commandery, and conditioned upon the faithful discharge of the duties of his office, in

such sum as the Commandery from time to time may direct. Such bond shall be secured from a responsible surety company, authorized to do business in the State of Utah, and the premium therefore shall be paid out of the funds of the Chapter.

SENIOR WARDEN

1. Provide for the education of the Commandery at Stated Assemblies
2. Serve on the Long Range Planning Committee.
3. Perform Ritualistic duties of his office.
4. Perform all other duties as assigned from superiors.

JUNIOR WARDEN

1. Ascend to the responsibilities of the introduction and accommodation as needed and directed
2. Perform Ritualistic duties of his office.
3. Perform all other duties as assigned from superiors.

WARDER

1. Introduce and accommodate visiting Sir Knights, including those of Grand Rank.
2. Sound the Conclaves of the Commandery
3. Announce the approach and departure of the Eminent Commander
4. Perform the Ritualistic duties of his office.
5. Perform all other duties as assigned from superiors.

STANDARD BEARER

1. Perform the Ritualistic duties of his office.
2. Perform all other duties as assigned from superiors.

SWORD BEARER

1. Perform the Ritualistic duties of his office.
2. Protect the Banners of the Order
3. Perform all other duties as assigned from superiors.

SENTINEL

1. Tyle all Assemblies of the Commandery
2. serve notices and summonses when required to do so
3. See that Asylum and furniture are in good and proper condition for the holding of Assemblies at the appointed time
4. Perform such other duties pertaining to his office as may be required of him
5. Perform the Ritualistic duties of his office.

PRELATE

1. Conduct devotions at Conclaves, dinners, and other functions as requested.
2. Report on sickness and distress
3. Perform Ritualistic duties of his office.

TREASURER

- Receive, and take ownership of the jewels, furniture, and property of the Commandery for the exclusive use of the Commandery.
- Carefully guard and preserve all property invested to them
- Invest and reinvest funds, collect and otherwise dispose of the same as the Commandery directs
- Examine the books and accounts of the Treasurer
- Make an annual report of their activities to the Commandery on the condition of properties
- Perform other such duties as directed

CREATIVE COMMONS CORPORATION IS NOT A LAW FIRM AND DOES NOT PROVIDE LEGAL SERVICES. DISTRIBUTION OF THIS LICENSE DOES NOT CREATE AN ATTORNEY-CLIENT RELATIONSHIP. CREATIVE COMMONS PROVIDES THIS INFORMATION ON AN "AS-IS" BASIS. CREATIVE COMMONS MAKES NO WARRANTIES REGARDING THE INFORMATION PROVIDED, AND DISCLAIMS LIABILITY FOR DAMAGES RESULTING FROM ITS USE.

LICENSE

THE WORK (AS DEFINED BELOW) IS PROVIDED UNDER THE TERMS OF THIS CREATIVE COMMONS PUBLIC LICENSE ("CCPL" OR "LICENSE"). THE WORK IS PROTECTED BY COPYRIGHT AND/OR OTHER APPLICABLE LAW. ANY USE OF THE WORK OTHER THAN AS AUTHORIZED UNDER THIS LICENSE OR COPYRIGHT LAW IS PROHIBITED.

BY EXERCISING ANY RIGHTS TO THE WORK PROVIDED HERE, YOU ACCEPT AND AGREE TO BE BOUND BY THE TERMS OF THIS LICENSE. TO THE EXTENT THIS LICENSE MAY BE CONSIDERED TO BE A CONTRACT, THE LICENSOR GRANTS YOU THE RIGHTS CONTAINED HERE IN CONSIDERATION OF YOUR ACCEPTANCE OF SUCH TERMS AND CONDITIONS.

1. Definitions

- a. **"Adaptation"** means a work based upon the Work, or upon the Work and other pre-existing works, such as a translation, adaptation, derivative work, arrangement of music or other alterations of a literary or artistic work, or phonogram or performance and includes cinematographic adaptations or any other form in which the Work may be recast, transformed, or adapted including in any form recognizably derived from the original, except that a work that constitutes a Collection will not be considered an Adaptation for the purpose of this License. For the avoidance of doubt, where the Work is a musical work, performance or phonogram, the synchronization of the Work in timed-relation with a moving image ("synching") will be considered an Adaptation for the purpose of this License.
- b. **"Collection"** means a collection of literary or artistic works, such as encyclopedias and anthologies, or performances, phonograms or broadcasts, or other works or subject matter other than works listed in Section 1(g) below, which, by reason of the selection and arrangement of their contents, constitute intellectual creations, in which the Work is included in its entirety in unmodified form along with one or more other contributions, each constituting separate and independent works in themselves, which together are assembled into a collective whole. A work that constitutes a Collection will not be considered an Adaptation (as defined above) for the purposes of this License.
- c. **"Distribute"** means to make available to the public the original and copies of the Work or Adaptation, as appropriate, through sale or other transfer of ownership.
- d. **"License Elements"** means the following high-level license attributes as selected by Licensor and indicated in the title of this License: Attribution, Noncommercial, ShareAlike.
- e. **"Licensor"** means the individual, individuals, entity or entities that offer(s) the Work under the terms of this License.
- f. **"Original Author"** means, in the case of a literary or artistic work, the individual, individuals, entity or entities who created the Work or if no individual or entity can be identified, the publisher; and in addition (i) in the case of a performance the actors, singers, musicians, dancers, and other persons who act, sing, deliver, declaim, play in, interpret or otherwise perform literary or artistic works or expressions of folklore; (ii) in the case of a phonogram the producer being the person or legal entity who first fixes the sounds of a performance or other sounds; and, (iii) in the case of broadcasts, the organization that transmits the broadcast.

- g. **"Work"** means the literary and/or artistic work offered under the terms of this License including without limitation any production in the literary, scientific and artistic domain, whatever may be the mode or form of its expression including digital form, such as a book, pamphlet and other writing; a lecture, address, sermon or other work of the same nature; a dramatic or dramatico-musical work; a choreographic work or entertainment in dumb show; a musical composition with or without words; a cinematographic work to which are assimilated works expressed by a process analogous to cinematography; a work of drawing, painting, architecture, sculpture, engraving or lithography; a photographic work to which are assimilated works expressed by a process analogous to photography; a work of applied art; an illustration, map, plan, sketch or three-dimensional work relative to geography, topography, architecture or science; a performance; a broadcast; a phonogram; a compilation of data to the extent it is protected as a copyrightable work; or a work performed by a variety or circus performer to the extent it is not otherwise considered a literary or artistic work.
- h. **"You"** means an individual or entity exercising rights under this License who has not previously violated the terms of this License with respect to the Work, or who has received express permission from the Licensor to exercise rights under this License despite a previous violation.
- i. **"Publicly Perform"** means to perform public recitations of the Work and to communicate to the public those public recitations, by any means or process, including by wire or wireless means or public digital performances; to make available to the public Works in such a way that members of the public may access these Works from a place and at a place individually chosen by them; to perform the Work to the public by any means or process and the communication to the public of the performances of the Work, including by public digital performance; to broadcast and rebroadcast the Work by any means including signs, sounds or images.
- j. **"Reproduce"** means to make copies of the Work by any means including without limitation by sound or visual recordings and the right of fixation and reproducing fixations of the Work, including storage of a protected performance or phonogram in digital form or other electronic medium.

2. Fair Dealing Rights. Nothing in this License is intended to reduce, limit, or restrict any uses free from copyright or rights arising from limitations or exceptions that are provided for in connection with the copyright protection under copyright law or other applicable laws.

3. License Grant. Subject to the terms and conditions of this License, Licensor hereby grants You a worldwide, royalty-free, non-exclusive, perpetual (for the duration of the applicable copyright) license to exercise the rights in the Work as stated below:

- a. to Reproduce the Work, to incorporate the Work into one or more Collections, and to Reproduce the Work as incorporated in the Collections;
- b. to create and Reproduce Adaptations provided that any such Adaptation, including any translation in any medium, takes reasonable steps to clearly label, demarcate or otherwise identify that changes were made to the original Work. For example, a translation could be marked "The original work was translated from English to Spanish," or a modification could indicate "The original work has been modified.";
- c. to Distribute and Publicly Perform the Work including as incorporated in Collections; and,
- d. to Distribute and Publicly Perform Adaptations.

The above rights may be exercised in all media and formats whether now known or hereafter devised. The above rights include the right to make such modifications as are technically necessary to exercise the rights in other media and formats. Subject to Section 8(f), all rights not expressly granted by Licensor are hereby reserved, including but not limited to the rights described in Section 4(e).

4. Restrictions. The license granted in Section 3 above is expressly made subject to and limited by the following restrictions:

- a. You may Distribute or Publicly Perform the Work only under the terms of this License. You must include a copy of, or the Uniform Resource Identifier (URI) for, this License with every copy of the Work You Distribute or Publicly Perform. You may not offer or impose any terms on the Work that restrict the terms of this License or the ability of the recipient of the Work to exercise the rights granted to that recipient under the terms of the License. You may not sublicense the Work. You must keep intact all notices that refer to this License and to the disclaimer of warranties with every copy of the Work You Distribute or Publicly Perform. When You Distribute or Publicly Perform the Work, You may not impose any effective technological measures on the Work that restrict the ability of a recipient of the Work from You to exercise the rights granted to that recipient under the terms of the License. This Section 4(a) applies to the Work as incorporated in a Collection, but this does not require the Collection apart from the Work itself to be made subject to the terms of this License. If You create a Collection, upon notice from any Licensor You must, to the extent practicable, remove from the Collection any credit as required by Section 4(d), as requested. If You create an Adaptation, upon notice from any Licensor You must, to the extent practicable, remove from the Adaptation any credit as required by Section 4(d), as requested.
- b. You may Distribute or Publicly Perform an Adaptation only under: (i) the terms of this License; (ii) a later version of this License with the same License Elements as this License; (iii) a Creative Commons jurisdiction license (either this or a later license version) that contains the same License Elements as this License (e.g., Attribution-NonCommercial-ShareAlike 3.0 US) ("Applicable License"). You must include a copy of, or the URI, for Applicable License with every copy of each Adaptation You Distribute or Publicly Perform. You may not offer or impose any terms on the Adaptation that restrict the terms of the Applicable License or the ability of the recipient of the Adaptation to exercise the rights granted to that recipient under the terms of the Applicable License. You must keep intact all notices that refer to the Applicable License and to the disclaimer of warranties with every copy of the Work as included in the Adaptation You Distribute or Publicly Perform. When You Distribute or Publicly Perform the Adaptation, You may not impose any effective technological measures on the Adaptation that restrict the ability of a recipient of the Adaptation from You to exercise the rights granted to that recipient under the terms of the Applicable License. This Section 4(b) applies to the Adaptation as incorporated in a Collection, but this does not require the Collection apart from the Adaptation itself to be made subject to the terms of the Applicable License.
- c. You may not exercise any of the rights granted to You in Section 3 above in any manner that is primarily intended for or directed toward commercial advantage or private monetary compensation. The exchange of the Work for other copyrighted works by means of digital file-sharing or otherwise shall not be considered to be intended for or directed toward commercial advantage or private monetary compensation, provided there is no payment of any monetary compensation in connection with the exchange of copyrighted works.
- d. If You Distribute, or Publicly Perform the Work or any Adaptations or Collections, You must, unless a request has been made pursuant to Section 4(a), keep intact all copyright notices for the Work and provide, reasonable to the medium or means You are utilizing: (i) the name of the Original Author (or pseudonym, if applicable) if supplied, and/or if the Original Author and/or Licensor designate another party or parties (e.g., a sponsor institute, publishing entity, journal) for attribution ("Attribution Parties") in Licensor's copyright notice, terms of service or by other reasonable means, the name of such party or parties; (ii) the title of the Work if supplied; (iii) to the extent reasonably practicable, the URI, if any, that Licensor specifies to be associated with the Work, unless such URI does not refer to the copyright notice or licensing information for the Work; and, (iv) consistent with Section 3(b), in the case of an Adaptation, a credit identifying the use of the Work in the Adaptation (e.g., "French translation of the Work by Original Author," or "Screenplay based on original Work by Original Author"). The credit required by this Section 4(d) may be implemented in any reasonable manner; provided, however, that in the case of a Adaptation or Collection, at a minimum such credit will appear, if a credit for all contributing

authors of the Adaptation or Collection appears, then as part of these credits and in a manner at least as prominent as the credits for the other contributing authors. For the avoidance of doubt, You may only use the credit required by this Section for the purpose of attribution in the manner set out above and, by exercising Your rights under this License, You may not implicitly or explicitly assert or imply any connection with, sponsorship or endorsement by the Original Author, Licensor and/or Attribution Parties, as appropriate, of You or Your use of the Work, without the separate, express prior written permission of the Original Author, Licensor and/or Attribution Parties.

- e. For the avoidance of doubt:
 - i. **Non-waivable Compulsory License Schemes.** In those jurisdictions in which the right to collect royalties through any statutory or compulsory licensing scheme cannot be waived, the Licensor reserves the exclusive right to collect such royalties for any exercise by You of the rights granted under this License;
 - ii. **Waivable Compulsory License Schemes.** In those jurisdictions in which the right to collect royalties through any statutory or compulsory licensing scheme can be waived, the Licensor reserves the exclusive right to collect such royalties for any exercise by You of the rights granted under this License if Your exercise of such rights is for a purpose or use which is otherwise than noncommercial as permitted under Section 4(c) and otherwise waives the right to collect royalties through any statutory or compulsory licensing scheme; and,
 - iii. **Voluntary License Schemes.** The Licensor reserves the right to collect royalties, whether individually or, in the event that the Licensor is a member of a collecting society that administers voluntary licensing schemes, via that society, from any exercise by You of the rights granted under this License that is for a purpose or use which is otherwise than noncommercial as permitted under Section 4(c).
- f. Except as otherwise agreed in writing by the Licensor or as may be otherwise permitted by applicable law, if You Reproduce, Distribute or Publicly Perform the Work either by itself or as part of any Adaptations or Collections, You must not distort, mutilate, modify or take other derogatory action in relation to the Work which would be prejudicial to the Original Author's honor or reputation. Licensor agrees that in those jurisdictions (e.g. Japan), in which any exercise of the right granted in Section 3(b) of this License (the right to make Adaptations) would be deemed to be a distortion, mutilation, modification or other derogatory action prejudicial to the Original Author's honor and reputation, the Licensor will waive or not assert, as appropriate, this Section, to the fullest extent permitted by the applicable national law, to enable You to reasonably exercise Your right under Section 3(b) of this License (right to make Adaptations) but not otherwise.

5. Representations, Warranties and Disclaimer

UNLESS OTHERWISE MUTUALLY AGREED TO BY THE PARTIES IN WRITING AND TO THE FULLEST EXTENT PERMITTED BY APPLICABLE LAW, LICENSOR OFFERS THE WORK AS-IS AND MAKES NO REPRESENTATIONS OR WARRANTIES OF ANY KIND CONCERNING THE WORK, EXPRESS, IMPLIED, STATUTORY OR OTHERWISE, INCLUDING, WITHOUT LIMITATION, WARRANTIES OF TITLE, MERCHANTABILITY, FITNESS FOR A PARTICULAR PURPOSE, NONINFRINGEMENT, OR THE ABSENCE OF LATENT OR OTHER DEFECTS, ACCURACY, OR THE PRESENCE OF ABSENCE OF ERRORS, WHETHER OR NOT DISCOVERABLE. SOME JURISDICTIONS DO NOT ALLOW THE EXCLUSION OF IMPLIED WARRANTIES, SO THIS EXCLUSION MAY NOT APPLY TO YOU.

6. Limitation on Liability. EXCEPT TO THE EXTENT REQUIRED BY APPLICABLE LAW, IN NO EVENT WILL LICENSOR BE LIABLE TO YOU ON ANY LEGAL THEORY FOR ANY SPECIAL, INCIDENTAL, CONSEQUENTIAL, PUNITIVE OR EXEMPLARY DAMAGES ARISING OUT OF THIS LICENSE OR THE USE OF THE WORK, EVEN IF LICENSOR HAS BEEN ADVISED OF THE POSSIBILITY OF SUCH DAMAGES.

7. Termination

- a. This License and the rights granted hereunder will terminate automatically upon any breach by You of the terms of this License. Individuals or entities who have received Adaptations or Collections from You under this License, however, will not have their licenses terminated provided such individuals or entities remain in full compliance with those licenses. Sections 1, 2, 5, 6, 7, and 8 will survive any termination of this License.
- b. Subject to the above terms and conditions, the license granted here is perpetual (for the duration of the applicable copyright in the Work). Notwithstanding the above, Licensor reserves the right to release the Work under different license terms or to stop distributing the Work at any time; provided, however that any such election will not serve to withdraw this License (or any other license that has been, or is required to be, granted under the terms of this License), and this License will continue in full force and effect unless terminated as stated above.

8. Miscellaneous

- a. Each time You Distribute or Publicly Perform the Work or a Collection, the Licensor offers to the recipient a license to the Work on the same terms and conditions as the license granted to You under this License.
- b. Each time You Distribute or Publicly Perform an Adaptation, Licensor offers to the recipient a license to the original Work on the same terms and conditions as the license granted to You under this License.
- c. If any provision of this License is invalid or unenforceable under applicable law, it shall not affect the validity or enforceability of the remainder of the terms of this License, and without further action by the parties to this agreement, such provision shall be reformed to the minimum extent necessary to make such provision valid and enforceable.
- d. No term or provision of this License shall be deemed waived and no breach consented to unless such waiver or consent shall be in writing and signed by the party to be charged with such waiver or consent.
- e. This License constitutes the entire agreement between the parties with respect to the Work licensed here. There are no understandings, agreements or representations with respect to the Work not specified here. Licensor shall not be bound by any additional provisions that may appear in any communication from You. This License may not be modified without the mutual written agreement of the Licensor and You.
- f. The rights granted under, and the subject matter referenced, in this License were drafted utilizing the terminology of the Berne Convention for the Protection of Literary and Artistic Works (as amended on September 28, 1979), the Rome Convention of 1961, the WIPO Copyright Treaty of 1996, the WIPO Performances and Phonograms Treaty of 1996 and the Universal Copyright Convention (as revised on July 24, 1971). These rights and subject matter take effect in the relevant jurisdiction in which the License terms are sought to be enforced according to the corresponding provisions of the implementation of those treaty provisions in the applicable national law. If the standard suite of rights granted under applicable copyright law includes additional rights not granted under this License, such additional rights are deemed to be included in the License; this License is not intended to restrict the license of any rights under applicable law.

CREATIVE COMMONS NOTICE

Creative Commons is not a party to this License, and makes no warranty whatsoever in connection with the Work. Creative Commons will not be liable to You or any party on any legal theory for any damages whatsoever, including without limitation any general, special, incidental or consequential damages arising

in connection to this license. Notwithstanding the foregoing two (2) sentences, if Creative Commons has expressly identified itself as the Licensor hereunder, it shall have all rights and obligations of Licensor.

Except for the limited purpose of indicating to the public that the Work is licensed under the CCPL, Creative Commons does not authorize the use by either party of the trademark "Creative Commons" or any related trademark or logo of Creative Commons without the prior written consent of Creative Commons. Any permitted use will be in compliance with Creative Commons' then-current trademark usage guidelines, as may be published on its website or otherwise made available upon request from time to time. For the avoidance of doubt, this trademark restriction does not form part of this License.

Creative Commons may be contacted at <http://creativecommons.org/>.