

SCOTTISH RITE MEMBER DEVELOPMENT HANDBOOK



AN INTRODUCTION TO BECOMING A SUCCESSFUL LEADER IN ONE OF
AMERICA'S FINEST FRATERNAL ORGANIZATIONS

JANUARY 2016

Preface

Dou are now entering a new era in the Ancient and Accepted Scottish Rite of Freemasonry. Scottish Rite Masonry is a philosophy of life, teaching the relationships that you should maintain toward your fellow man, as well as your relationship to God. The ceremonies were presented reverently, and with earnestness of purpose when you became a member of this institution. The Fatherhood of God and the Brotherhood of Man were emphasized in our degrees. You were taught that learning is an individual matter, and you will be more useful to yourself, your community and to the Rite, if you listened intently to the unfolding of the lessons of the degrees.

You were also taught that you must carry this light into the world with you and exemplify to those about you the beautiful lessons you were taught. If the lessons are not put into effect in your life and character, they are but so much "sounding brass and tinkling cymbals."

You now have the opportunity to make yourself a leader to whom your friends and neighbors will point to as one worthy of the name. If after receiving the Thirty-second Degree you were no better than when you began your journey, your investment of time and money may have been wasted. Many men have been reawakened, intellectually and spiritually, during the conferring of these Degrees but, it takes time, money, and people to make that happen. To harness all of this in one place, the Scottish Rite needs leaders. Leaders, such as yourself, men willing to learn the skills necessary to read the materials about how the organization is structured and take action on these lessons to make the Scottish Rite better tomorrow than when we received it. It is the hope and prayer of the officers and members of the Scottish Rite Bodies of the Valley of New Bern that your experience has been enlightening, significant, and profitable.



Purpose

This document contains very little about the ritualistic work of the Scottish Rite itself. Excellent reference manuals are available, such as *A Bridge to Light* by Dr. Rex R. Hutchens, 33°, Grand Cross Court of Honour (G.:C.:), which you received at the conclusion of the Thirty-second Degree. This excellent publication is a resource for the Member Development program and should help you whenever you have a question regarding any of the degrees in Scottish Rite Masonry. Another reference you will need for this program is the *Scottish Rite Ritual Monitor and Guide* by Arturo De Hoyas, 33°, Grand Cross Court of Honour (G.:C.:), Grand Historian. Should you desire more information concerning the symbolism and lessons of the Scottish Rite degrees visit this reference. This book is also used in the Scottish Rite Master Craftsman program from the Supreme Council in which you have been enrolled as part of your membership. The program is an excellent primer into the basics of the Scottish Rite for all members.

Another great source of information concerning the Ancient and Accepted Scottish Rite of Freemasonry is *Albert Pike's Morals and Dogma, Annotated Edition*, edited by Arturo de Hoyos, 2011. Again provided by the Valley as a part of your membership package.

The focus of this document is primarily of a "member development nature." Although some references to practices may be common throughout the Southern Jurisdiction, it is the intent of this work to give you an insight into the organization of the Scottish Rite in general and the Valley and Orient, in particular.

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MODULE ONE:

Within these Walls – An Introduction to the Scottish Rite

What is "Scottish" about the Scottish Rite?



Other than the name, and one degree, practically nothing is "Scottish" in the Scottish Rite. While it is often asserted that the rite began in Scotland, it seems to have developed in France. The "Rite of Perfection", as it was then known, consisted of twenty-five degrees. This system of Freemasonry eventually crossed the Atlantic, where it evolved into what we now know as the Ancient and Accepted Scottish Rite of Freemasonry.

The Lodge of the Double Headed Eagle as the Scottish Rite has been called was first formed in Charleston, South Carolina, in 1801 by 9 men. This fledgling start began one of the greatest Fraternal journeys in modern times. The Southern Jurisdiction of the Ancient and Accepted Scottish Rite is now one of the largest and most prestigious groups of Freemasons in the world. Its history, ritual, and traditions have spanned the history of this country. As the country has grown and flourished, so has the Scottish Rite.

And while the country has faced challenges, the Scottish Rite has not been without its own. The history of the Scottish Rite includes how the Scottish Rite has helped influence America's middle-class culture and the nation's democratic, civic, and moral values. It has produced outstanding leaders and some prominent individuals. While we could spend a lot of time on the history of the Rite, perhaps our time would be best spent giving you an overview of what you are undertaking as a member who desires to increase his knowledge of the Scottish Rite. There is also a wealth of information available from the Director of Scottish Rite Education or the Valley Secretary.

Significance of the Different Colored Official Caps

During your first exposure to the Scottish Rite, you were shown the various colored caps being worn by the Brethren in attendance. As the White Lambskin is the Badge of a Mason, so is the regulation cap the badge of a Scottish Rite Mason.



- A purple cap, with a purple silk velvet band, identifies the wearer as a 33°, Sovereign Grand Inspector General (S.:G.:I.:G.:) and an Active Member of the Supreme Council.



- A white cap, with a scarlet velvet band, identifies the wearer as a 33°, Deputy of the Supreme Council.



- A white cap, with a blue silk velvet band, identifies the wearer as a 33°, Grand Cross Court of Honour.



- A white cap, with a white silk velour band, identifies the wearer as a 33°, Inspector General Honorary.



- A red cap, with a red silk band, identifies the wearer as a 32°, Knight Commander of the Court of Honour (K.C.C.H.).



- A light blue cap, with a blue silk band, identifies the wearer as a fifty year Scottish Rite Mason.
- A black cap, with a black silk band, identifies the wearer as a 32°, Scottish Rite Mason.

How distinctions are awarded for the different color of caps is a formal process. As a member, you should know these requirements. One of the recommended readings is the Statutes of the Supreme Council. As a new 32° Scottish Rite Mason you were authorized to wear the cap of a 32° Mason. Remember, there is no cap for a 14° Scottish Rite Mason. The caps in the list above are awarded to select 32° Scottish Rite Masons who are deserving of recognition for faithful years of service to the Rite. With the exception of the fifty year cap the caps are awarded from black to red, then to white.

The K.C.C.H. cap represents an honorary title. There is no degree associated with it. Recipients of this honor are titled "Honorable". A white cap is emblematic of the 33° of the Scottish Rite, and the recipients of such an honor are titled "Inspectors General Honorary" or simply "Illustrious". It is generally given to those Knight Commanders of the Court of Honour who have rendered extraordinary services to the Rite.

The Supreme Council has set forth rules that govern the correct wearing of the cap. When wearing the cap, it shall be considered to be a part of the apparel of the wearer and shall not be removed during the presentation of the flag while the members stand at attention with their right hand over their heart, or the recitation of a prayer, with the hands and arms crossed as taught you in the 18th degree.

The wearing of caps is considered proper at reunions, stated meetings, etc. It is improper for the cap to be worn in public unless authorized by the Sovereign Grand Inspector General or Deputy of the Orient.

Greetings and Salutations

Across the jurisdiction Scottish Rite Masons when in formal meetings, dinners or other occasions introduce speakers, members, dignitaries, etc. by simple phrases or titles. This is an important part of our traditions and can be confusing not only to the new member but our officers as well. Whole books have been written on military honors, salutes and ceremonies to which Scottish Rite Masonry has borrowed much. Similar to the military the Scottish Rite has titles, honors and an order of introduction. In its simplest form, Scottish Rite Masons introduce each other as "Brother" regardless of rank. However, in more formal settings simple rules are prescribed as follows:

Presenting a head table – Lowest ranking individuals first – highest ranking last (refer to the Appendix for additional information).

Presenting a speaker – Rank, Name, and Position – for example:

Brother John Doe – Director of Scottish Rite Education or
Honorable John Doe – Director of Scottish Rite Education or
Illustrious John Doe – Director of Scottish Rite Education

Now some will question why we don't indicate their entire title (Honorable John Doe, 32°, KCCH). The answer is simple; less is more. For instance, when the Sovereign Grand Inspector General of the Orient is attending Valley functions. He is a 33° Mason isn't he? Should he be introduced as Illustrious Brother John Doe, 33° Inspector General Active, and Sovereign Grand Inspector General of the Orient of (name the jurisdiction)? The proper introduction should follow the rule above – rank, name, position and any special titles. For instance:

Illustrious John Q. Public, Sovereign Grand Inspector General for the Orient of (State)
Or
Illustrious John Q. Public, Grand Master of Masons for the Grand Lodge of (State)
Or
Illustrious John Q. Public, Past Grand Master of Masons for the Grand Lodge of (State)

By dropping the 32°, 32° KCCH, or 33°, we are not losing anything. If anything we are following tradition and gaining more respect of the time people have invested in us by attending our function. They are not attending to hear the lengthy titles of all present. To earn the "Black Cap" you must be a 32° Scottish Rite Mason. To be introduced as Honorable, you must be a 32° Knight Commander of the Court of Honour. To be introduced as Illustrious, you must be a 33°, Inspector General – whether honorary, active or Grand Cross. If you are a member of the Supreme Council you are *Ipso Facto* a Grand Cross Scottish Rite Mason.

When introducing Scottish Rite brothers who are members of the Supreme Council a simple introduction of is appropriate.

Illustrious John Public, Sovereign Grand Commander
Or
Illustrious John Public, Grand Cross and Station

The Illustrious indicates his elevation to 33° or Inspector General; the Sovereign Grand Commander indicates his title or that he holds the title of Grand Cross. For more information on titles and who is eligible, please read the Chapter on Honors in the *Statutes of the Supreme Council* and the *Scottish Rite Ritual Monitor and Guide*.

When introducing Scottish Rite brothers who are members of other bodies remember to limit the introduction to their title.

Organization of the Scottish Rite

Jurisdictional Organization – The Supreme Council

Official Name: Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, USA.

Founded: May 1801.

Location: Charleston, South Carolina

Current Location: Washington, D.C.

Jurisdictionally, the organization is a little different. While it supports the mission of the local Valleys, there is a hierarchy to maintain the flow of information and create a cohesive management system. As you may know, there are 33 men who are elected to govern the organization to which we belong. One of these men is elected Sovereign Grand Commander. His job is the maintenance and well-being of the entire organization. It is his vision and leadership that will lead the Fraternity into the future. His selection is no accident and he did not get there overnight. Just as you became a Scottish Rite Mason – finishing your initial degrees as a 32^o, so did the Sovereign Grand Commander (S.:G.:C.:). He rose to the rank and decoration



Ill. Ronald A. Seale, S.:G.:C.:.

of Knight Commander of the Court of Honour within his Valley and then was nominated and elected to receive his 33^o - Inspector General Honorary later in his journey. At some point, he was appointed Deputy of his Orient and later elected the Sovereign Grand Inspector General.

Biennially, the Supreme Council meets and elects its officers. From the 33 members only one is chosen to be the Sovereign Grand Commander, one to be the Lieutenant Grand Commander, and on through the elected officers. From the list of members of the Supreme Council any member not elected to a position may be appointed to a post. For more information on the order of succession, please refer to the Appendix located in the back of this document or the most current copy of the *Transactions* published by the Supreme Council.

Outside the elected line of officers, the Supreme Council has several positions which should be noted. Most importantly the Grand Executive Director. While we will talk a lot about the Valley Secretary in this document, the Grand Executive Director acts much like a combination of the Personal Representative in the Valleys and that of the Valley Secretary.

While this is a cursory look at the Supreme Council, more information may be obtained by reading the *Transactions* and the *Statues of the Supreme Council*. Now with all that said, this pertains

solely to the Southern Jurisdiction of the United States. The Northern Jurisdiction, while similar, has different Titles, procedures and organization. For more information on the Northern Jurisdiction, we encourage you to contact them at www.supremecouncil.org.

Orient Organization

Official Name: Orient of North Carolina

Established:

Location: , North Carolina

Current Location: , North Carolina

Dext to the Valley, the Orient will have the greatest impact on the individual Scottish Rite Mason. It is here that the representation to the Valleys from the Supreme Council happens and the representation from the Valleys to Supreme Council is accomplished. This is done through the Sovereign Grand Inspector General (S.:G.:I.:G.:) or Deputy for the Orient. His job is to provide leadership to the entire Orient and not just one part of it. He will appoint representatives or individuals he has trust and confidence in to run the operation of the local Valleys. The four individuals he will appoint to these very important positions are the Personal Representative, the Valley Secretary, and the Treasurer.



III. William B. Brunk, S.:G.:I.:G.: of
the Supreme Council in North
Carolina

As the name suggests, the Personal Representative is the pick of the Sovereign Grand Inspector General (S.:G.:I.:G.:)/Deputy to maintain the operations and leadership of the local Valley. He is the eyes and ears of the S.:G.:I.:G.:/Deputy and will do whatever is possible to ensure the success of the local Valley. The Valley Secretary, while appointed by the S.:G.:I.:G.:/Deputy, is recommended by the Personal Representative as a person he feels will work well with the membership and himself. The Treasurer while also appointed by the S.:G.:I.:G.:/Deputy is recommended by the Personal Representative as a person he feels he can trust with the financial well-being of the Valley.

Some Orients will enlist the aid of assistants or others to maintain the Orient. Remember the Orient of Texas is much larger than the Orient of Maryland. When issues come up in these areas, sometimes it is not possible to travel to address the issue personally. To make a long story short – the assistance to the S.:G.:I.:G.:/Deputy changes by Orient and should questions arise, please contact the S.:G.:I.:G.: /Deputy for your Orient.

Local Valley Organization

Official Name: Valley of New Bern
Established October 21, 1813 as New Bern Consistory #3
Location: 516 Hancock Street
Current Location: 2100-A S. Glenburnie Rd, New Bern, NC 28562



516 Hancock Street
Original Scottish Rite office is the small structure to the left of the building.

While each Valley can trace its establishment to documents known as Charters, the Valley of New Bern (used as an representative Valley)

can trace its humble beginnings to documents which established New Bern Consistory No. 3 in 1813. In 1955, the Statutes of the Supreme Council changed which required Valleys to change the name to reflect the name of the city in which they operated. This was true for most cities, yet there were exceptions. For instance, in the Orient of Colorado, the City of Denver had two Valleys until the late 1980s. They were known as the Colorado Consistory and the Rocky Mountain Consistory. In 1988, the Valleys were merged and became the Valley of Denver or the Denver Consistory.

You may find there are other Valleys like that in cities which have multiple Scottish Rite organizations.

Organization of a Scottish Rite Valley

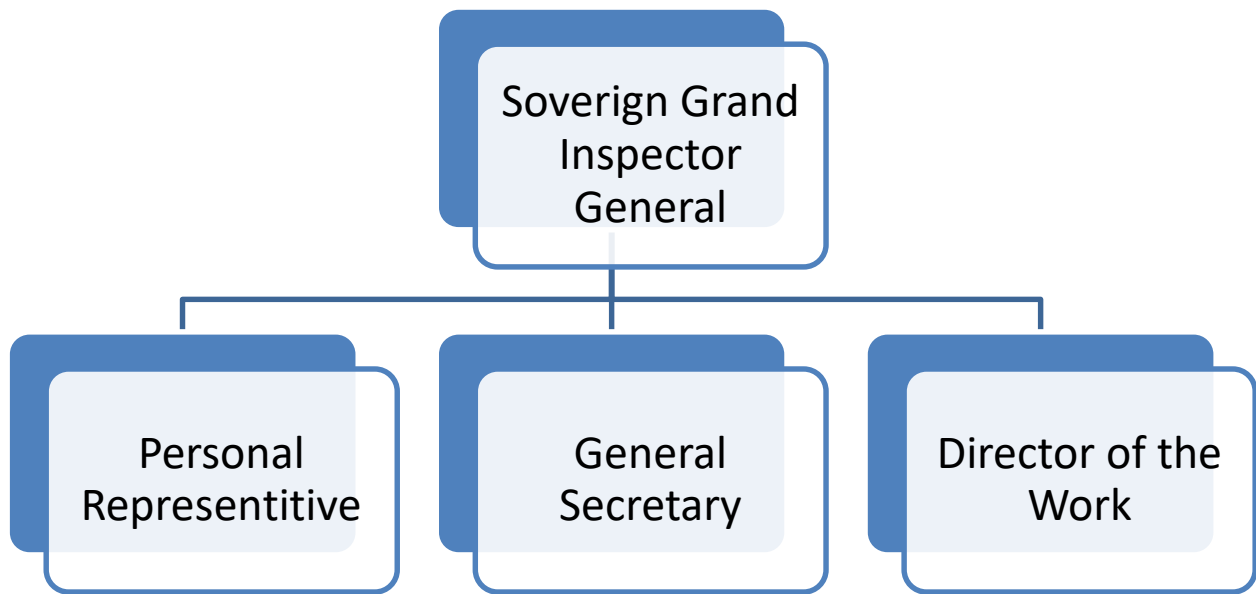
Valleys of the Ancient and Accepted Scottish Rite are divided into four coordinate bodies:

- The Lodge of Perfection consisting of the 4th through 14th degrees.
- The Chapter of Rose Croix consisting of the 15th through 18th degrees.
- The Council of Kadosh consisting of the 19th through the 30th degrees.
- The Consistory consisting of the 31st and 32nd degrees.

Each of these bodies is headed by a presiding officer:

- The Venerable Master is the presiding officer of the Lodge of Perfection.
- The Wise Master is the presiding officer of the Chapter of Rose Croix.
- The Commander is the presiding officer of the Council of Kadosh.
- The Master of Kadosh is the presiding officer in the Consistory.

The individuals who have the honor of serving currently in these positions are listed on the Valley websites, in Reunion programs, newsletters, and elsewhere about the Valley.



Advisory Conference

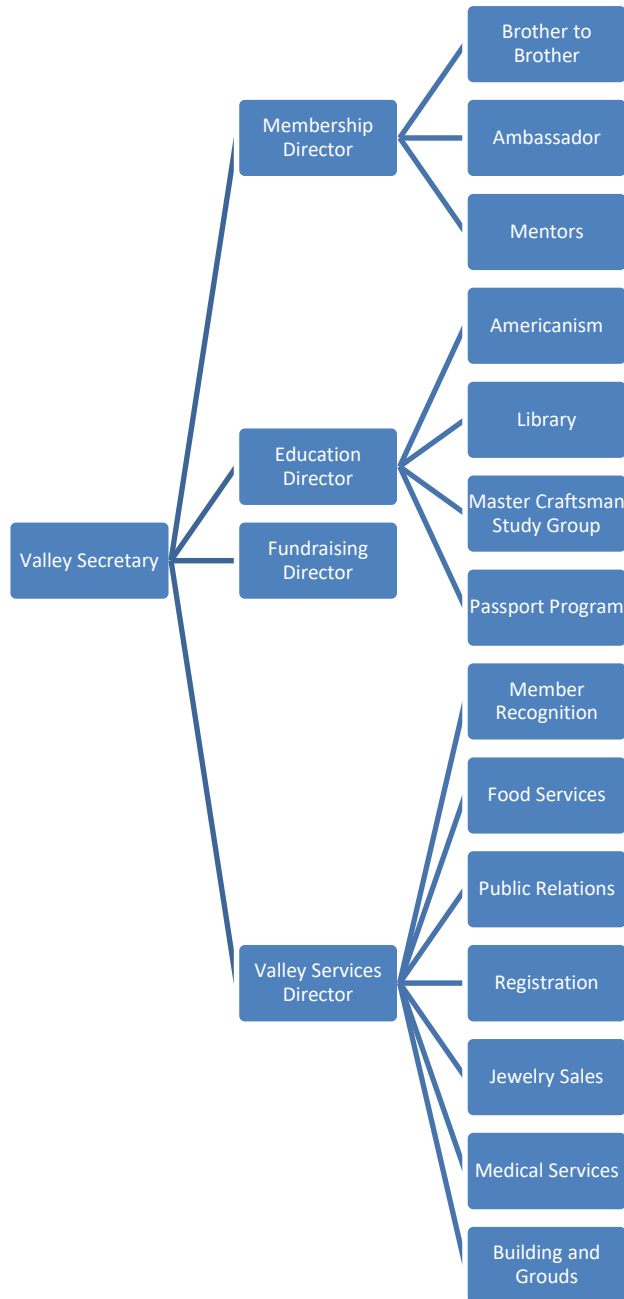
The Executive Committee of the Valley consists of a chairman (The Personal Representative), the heads of the Four Coordinate Bodies, the Treasurer, and several key management members. The Executive Committee meets periodically as required. This body advises the Personal Representative and helps plan Scottish Rite activities in the Valley, and all Scottish Rite Masons are welcome to attend. If you wish to be informed about what is going on in the Valley, attending these sessions is probably the best thing you can do. Attendance is not mandatory unless you are a member of the Advisory Conference or a Director. Heads of the four coordinate bodies and key members are elected at the December meeting and installed at the January meeting.

Directors

While the policy/direction the Valley takes is set by the Personal Representative and Advisory Conference, the work is accomplished through a dedicated group of individuals known as the Directors (or Committee Chairmen). Differences exist between the Executive Committee and the Directors mainly in that the Executive Committee is made up of *elected* members within the Valley. The Directors are appointed to posts relating to specific functions needed to sustain our operations. Directors are appointed and may serve terms as determined by the Personal Representative for the Valley or at the recommendation of the Executive Committee.

Some of the positions include: Director of Work (responsible for the reunions and ritual presentations), Membership (responsible for the recruitment of new members, retention of

current members, and mentoring programs), Food Services (responsible for developing meal menus, preparation of the meals and the kitchen facilities, etc.), and Sickness and Distress (responsible for identifying those members or family members who are sick or have experienced a tragic loss). While this list is not a complete list, it presents a graphic detail of those functions that typically report directly to the Valley Secretary. .



Degrees and Ritual Education

What is a Scottish Rite Reunion?

A Scottish Rite Reunion is exactly what the term implies. It is a reuniting of the membership after a period of separation. It is a homecoming of the Brethren in a continuing fellowship of the Fraternity. The days of the Reunion are rich in comradeship among those of like mind and purpose. We recognize stability and strength, and feel proud to be a part of a program of such magnitude and worth. Within this fellowship, the horizons of our own lives are lifted. The Reunion is a time of renewing our interest and devotion to the programs and purposes of the Scottish Rite. Reunions are a time of sharing the significance and sacred principles of the Scottish Rite Degrees together.



Fall Reunion Class of 2014 pictured with the Personal Representative and Class Marshalls

Not only do we celebrate as a Fraternity, we are bringing in the next generation of Scottish Rite Masons. It is a passing of the torch. It is a creation of a new perception of the Fraternity. It is our future. Without the ability to hold a reunion, our Fraternity as we know it would cease to exist. As a member, you need to understand the importance of the reunion and support its mission by your attendance and involvement. Is it the most important part of being a member? The answer is both yes and no. Yes, because your participation sets the tone for our new members and those who are presenting our ritual. No, because membership alone will not keep our Fraternity a thriving organization. We need to balance it with leadership development, philanthropy, fellowship and good management techniques for which you as a leader will be responsible. Remember, the purpose of a reunion is not solely for making new Masters of the Royal Secret. It is also used to re-teach the lessons of the degrees to our existing members.

Degree Teams

Serving as a member of a degree team is an excellent way to stay involved in the Scottish Rite. Reunions require a lot of manpower to introduce the Valley to the new initiates. No matter how many candidates we are initiating, the degrees take a host of people to perform them properly. Individuals are needed to perform both speaking and non-speaking roles.

Tableau of Ceremony of Remembrance and Renewal, and Other Special Events

Some Valleys have at their disposal a number of members who participate in a group of individuals who have taken great pains in learning additional parts. These individuals perform

special works on behalf of the Valley and add to the richness of our Scottish Rite membership. A tableau as the name implies is "a striking or dramatic grouping"; these men present dramatic ceremonies which stir the emotions. Some examples include the Ceremony of Remembrance and Renewal (presented in the spring of every year), the Ceremony of Toasts for the Feast of Tishri (presented in the fall of every year), and the Scottish Rite Funeral Service. These men are under the direction of the Director of Work or another individual appointed by the Valley Personal Representative.



Degree Team with dignitaries that include two Past Grand Masters of Masons

Patents

Parchment patents are presented to all members who attain the 32nd degree. They are provided by the Supreme Council, Southern Jurisdiction, and will be presented to each member at an appropriate Ceremony conducted semi-annually in the Valley. While traditions have changed, the parchment represents the member's successful admission to the Fraternity. Patents are generally issued with the parchment document and a tuck to store the patent in. The Tuck is a small leather or leather-simulated pouch that a member may store his patent in for travel. When visiting a Valley, the member would have presented the patent in order to gain admission to the Bodies. Over time, the significance of the Tuck has changed. Today, we grant admission simply with a current dues card as the Tuck is now a cumbersome item to travel with.

Some Valleys present the patent - flat - suitable for framing. Others will present the patent neatly folded and placed in the Tuck as had been done in the early days of the Fraternity. There is no right or wrong way; simply the preference of the Valley to present a memorable token of membership in our Fraternity.

If the Patent or certificate is issued incorrectly and is not the result of an error on the Valley's Form 330 report which is prepared by the Valley's Secretary, the Supreme Council will replace the Patent at no charge to the Valley. Otherwise, if the error was the Valley's, it should remit the fee for a corrected Patent along with the order for a replacement.

If a member loses his patent or it is destroyed by some calamity, duplicate patents may be issued upon request. The fee for a duplicate Patent should be included with the request. Again, the Valley Secretary will have details on the order procedures as well as current costs.

The 14th Degree Ring



You will be issued a 14th degree ring after your completion of the 32nd degree. This will normally take place at an appropriate ceremony designed for that purpose. You may purchase a Lucite Pyramid Ring upon completion of the 14th degree. The significance of these tokens cannot be overstated. Yet, they are devices to remind all Scottish Rite Masons of the fraternal bond between all members and generations.

Master Craftsman Club

Each new member in the Valley of New Bern is enrolled in the Master Craftsman I Program as a part of his membership package. To provide continuing education of the membership, some Valleys have dedicated one evening a month for study of the degrees, rituals, organization of the Rite, history of the Rite, history of Masonry and much more. Organized similar to the “juncto” created by Benjamin Franklin, the group follows an outline based upon the Master Craftsman program developed by the Supreme Council. However, that is where the similarity ends. Any question, whether relevant to the degrees or not, is discussed. The interactive presentations have brought a new level of interest in the men who attend.

Don't be a confused Scottish Rite Mason. Come join the group. If you miss a session, you may miss the information and the members will miss your presence, but attendance is not mandatory. The session is to help you “improve yourself in Masonry” and all subjects are tackled. We have also found, if we don't have the answer, the facilitators will research the question, contact educated sources and return the next session with either a definitive answer or how the group can research the answer on their own. With the technology available today, the library available at the Valley and the ability to contact knowledgeable experts such as Ill. Bro. Arturo de Hoyos, G.:C.: and Ill. Bro. S. Brent Morris, G.:C.:, each month proves to be an enlightening adventure.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 1 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE TWO:

Membership

Membership

Membership is the life blood of any organization, although some will say it is finances. While the statement is true, our Scottish Rite experience depends upon our members. We cannot place enough emphasis on our Membership programs. Membership is much more than paying your dues and coming to meetings. It is the fellowship, brotherhood, working together, and sharing together that makes our organization unique. Sure, you can be a member of one of the “business organizations” like Rotary or Kiwanis. Or even a member of the Moose, or Elks. But, it is the unique history we share, the pledges we make to each other and the bonds we develop that cannot be attained elsewhere. That can only happen through our membership in this organization.

Dues

Dues are an important part of any Valley. Without the dues, we could not exist financially. Essentially, the dues cover expenses associated with the critical infrastructure of the Valley including, but not limited to utilities, maintenance, insurance, per capita tax, etc. The dues may not cover all the Valley expenses. In order to fund such things as the Knight of the Double Eagle program, educational seminars, civic, community and charitable works, the Valley may have to rely on fundraisers. But rest assured, the dues play an important part in the Valley’s ability to provide for the financial security of the Fraternity and our Valley.

At present, the annual dues vary by Valley but are due and payable in advance by December 31st for the ensuing year at the Valley Secretary’s office. Dues notices are sent out approximately three to four months before they become due, to the address which you, the member, have provided the Valley Secretary's office. If you have not received a dues notice – chances are that we don’t have the correct address for you on file. Please notify the Valley Secretary to make the necessary changes to your address if that is the case.

Per Capita Assessment



In order to fund the operations of the Supreme Council, an annual fee is paid by the individual Valleys. This is known as the Per Capita Assessment. While it is not really that important to know how much is paid, it is important to understand how it is calculated. You may get questions from the membership as you increase in your responsibilities within the Valley.

An invoice for the Per Capita assessment, calculated on 90% of the Valley's total

membership as of December 31st of the preceding calendar year, will be sent to the Valley early in December. Another invoice for the balance due will be sent out by March 15 after the Annual Reports are run.ⁱ While some may want to know the per capita assessed each year, for the purposes of this handbook we will not delve into the amounts other than to say the formula is based upon number of members times 90% times the amount assessed. For instance, a Valley with a membership of 100 with a per capita fee of \$10 the invoice would be as follows:
 $100 \times 90\% \times \$10 = \900 due to the Supreme Council in December.

The balance (10%) would be sent (in this example \$100) in March of the following year. The per capita is not based upon the dues for the Valley. It is a set rate, as determined by the Supreme Council, to fund its operations as a whole and not the individual Valleys.

Dues Cards

The statutes of the Supreme Council provide that no Brother of this Jurisdiction shall be permitted to visit or attend his own or any Subordinate Body of this Rite unless he is in possession of a current identification card which is issued as a receipt for dues (Dues Card) by the Supreme Council through the Secretary of a Subordinate Valley. This card must bear the date of the calendar year, and also the signature of the member. This card, along with a Patent issued by the Supreme Council, will entitle one to admission to any Body of the Scottish Rite recognized by the Supreme Council of the Southern Jurisdiction of the United States of America.

While we as members may get to know our membership fairly well, it is important that we periodically “check the dues cards at the door.” If we find an expired dues card when checking admission to the Lodge Room we can identify this not only to the Brother, but we may gain valuable information should the Brother be in need financially and not able to pay his dues. We are charged with the administration and maintenance of the Valley and as such one of our responsibilities is the maintenance of good order. If a member has not paid his dues by December 31st of the current year, he may be suspended.

Increasing our membership

The following are ways in which we can increase our membership numbers or decrease them. The choice is yours. However, they are presented here, as all members should understand the impact each of them has on our organization.

Affiliations

We accept members from other Scottish Rite Bodies. It is important to understand that when a member desires to affiliate with our Bodies, certain activities need to be performed. While it is not the duty of the members of the Valley, it is important for everyone to understand the process.

When a Brother from another Valley within the jurisdiction of the Supreme Council of the Scottish Rite, Southern Jurisdiction wishes to affiliate with our Valley, certain procedures must be followed. The forms necessary are available with the Valley Secretary or Supreme Council. Under no circumstances should a Brother be affiliated without presenting either a Certificate of Good Standing or a Demit from the Bodies to which he belongs. Contact the Secretary of the Scottish Rite Bodies if a Brother, who is a member of a Scottish Rite Valley in another jurisdiction, indicates a desire to affiliate with the Valley.

A Brother affiliating with Bodies of our Jurisdiction whose former membership was with Bodies owing allegiance to a Supreme Council other than our own (see "Supreme Councils and Other in Amity with Mother Supreme Council" in the Transactions) is required by our Statutes to present a Demit from his former Bodies, or a patent from another Supreme Council.

With reference to petitions for affiliation or initiation from Brethren under the Jurisdiction of the Supreme Councils of England, Scotland, or Canada, the Sovereign Grand Commander has issued specific directives on this subject in the Reference section of the Secretary's manual.ⁱⁱ

Certificate of Good Standing

The *Statutes*, provide for the issuance of a Certificate of Good Standing, which may be used in place of a Demit, for the purpose of transferring membership from one Valley to another within the Southern Jurisdiction. The Certificate is a document unique to the Southern Jurisdiction and is to be used only between Valleys within our Jurisdiction. It is valid only until the end of the calendar year in which it is issued. By presenting such certificate with his petition, a Brother may apply for affiliation with another Valley within our Jurisdiction. If he is elected, he thereby becomes a member of the Valley with which he filed his petition, and then the Secretary of the affiliating Valley must certify such election by completing the bottom stub of the Certificate of Good Standing and mailing it to the issuing Valley. Demission by means of a Certificate stub is as valid as one accomplished with a Demit.ⁱⁱⁱ

Re-Affiliation

If a Brother, who has demitted from a Valley, later wishes to reactivate his membership with that Valley, the procedure used is re-affiliation, not reinstatement. (Reinstatement is the procedure used to restore a Brother who was suspended.) He must present his Demit when petitioning to re-affiliate. When the Brother is re-affiliated on the Supreme Council's master file, he will receive a new ID number. This is important only to know that there is a process in place and in case the member cannot understand why he must have a new membership number and not his old one.^{iv}

Perpetual (Life) Membership as prescribed by the Supreme Council

The S.:G.:I.:G.: for the Orient of North Carolina has issued an Edict suspending the purchase of Life Memberships in North Carolina. This Edict will remain in effect until rescinded. There are many members who have purchased Life Memberships in the past and those funds are invested in a perpetual membership fund. The fund shall be invested and reinvested from time to time, under the supervision of the Sovereign Grand Inspector General/Deputy. The interest from such funds may be distributed annually to the Valley. In no event shall the corpus of the fund ever be removed, except as provided below.

If the holder of a perpetual membership transfers by a Certificate of Good Standing or Demit from one Valley to another in the same Orient, he may transfer his perpetual membership with him. However, if he transfers to a Valley in another Orient, or in another Jurisdiction, the fee paid for his perpetual membership shall remain in the perpetual membership fund of the Valley from which it was purchased.

A perpetual member who, for any reason, has ceased to be a member of his Symbolic Lodge with a consequent loss of membership in his Scottish Rite Bodies, shall, upon being restored to membership in his Scottish Rite Bodies (regaining membership in his symbolic lodge), is restored as a perpetual Member in those Bodies.

When two or more Valleys consolidate, all money in the perpetual membership fund to the credit of such Valleys shall be transferred to the credit of the perpetual membership fund of the remaining Valley. Upon the dissolution or demise of any Valley, holders of perpetual membership certificates affiliating with another Valley shall have the funds transferred to that Valley.

The holder of a perpetual membership certificate shall be subject to all the laws and regulations as provided in the Statutes of the Supreme Council, and loss of membership by suspension, expulsion, death, or loss of membership in his Blue Lodge shall automatically abrogate his perpetual membership and any claim by such member, family or survivor to any portion of any fees paid for such life membership. The Valley of which he was last a member shall continue to receive the income from the fund.

Dual and Plural Membership

A Valley may receive and act upon an application for Plural Membership from a Brother who holds membership in an Orient in the Southern Jurisdiction. A Valley may also receive and act upon an application for dual membership from a Brother who holds membership in a Jurisdiction of another Supreme Council which permits it. An applicant must verify that he is a member in good standing by showing his current dues card. A Certificate of Good Standing should NOT be used for Dual Membership purposes, as it will result in the Brother's demission in his primary Valley.

After electing such a Brother to membership, the Secretary will report the Dual Member to the Supreme Council. Plural membership (two Valleys within the same Orient) will also be reported.

If the Brother is from the Philippines, his Dual Membership should be reported on the Application for Dual Membership for Members from the Philippines. It is absolutely necessary that Dual and Plural Memberships be reported on the proper forms. These members are not regular affiliations and should not be reported as such. Regular affiliation involves demission from the member's former Valley.

Dual membership, with retention of any Supreme Council honors which may have been invested or conferred by this or any other Supreme Council, is permitted on a reciprocal basis with other jurisdictions with which we are in amity (*Statutes of the Supreme Council, Article XVII, Sec. 33.4*).

When a Brother holds a Dual Membership between the Northern and Southern Jurisdictions, he may choose which Valley he wishes to be his primary Valley for the purpose of allowing him to be eligible for elective office and for further honors. This choice must receive the approval of the Active (Northern Jurisdiction) and the S.:G.:I.:G.:/Deputy (Southern Jurisdiction) of the two Orients involved. In each case, the Sovereign Grand Commanders should be notified of the change.^v

Waiver of Jurisdiction

At times the Bodies are faced with a request to perform ritual work for members from other Valleys, Orients, or Jurisdictions. For instance, a man who will be a member of another Orient but is living or stationed away from home for a long period of time as happens regularly with our members of the armed services. In this case a Waiver of Jurisdiction is not required. It is simply a courtesy. A Waiver of Jurisdiction is required (*Statutes, Article XVII, Regulations Affecting Candidates and Members*) when the individual is a resident within the territorial jurisdiction outside of the Southern Jurisdiction of the United States. For instance, a Mason from England seeks to receive the degrees of the Scottish Rite while residing in the United States. Only after the written consent and waiver of jurisdiction shall have been obtained from the Sovereign Grand Commander or proper official of such foreign Supreme Council, can the work be accomplished. When a waiver of jurisdiction is requested between the Supreme Councils of the Northern and Southern Jurisdictions of the Scottish Rite, for an American citizen, the waiver may be obtained from the Sovereign Grand Inspector General or Deputy of the Supreme Council in the state or territory in which the Brother resides or is affiliated.

These special procedures are important to remember as Grand Lodges around the World recognize certain customs, traditions and degrees. For example, the Grand Lodge of England considers the Master Mason much higher than that considered in the United States. Without getting into a discussion about how this works, you may want to research the differences or contact the Supreme Council as they have experts on the history of Freemasonry available to assist in your quest.^{vi}

Electronic Petitions

Many Valleys are successfully using the Internet to advertise themselves and to acquire petitions for Reunions. The Supreme Council applauds and encourages this innovative use of technology.

It is imperative that certain procedures be followed when a petition is submitted electronically to preserve the secrecy and tradition of the process. Therefore, the Supreme Council has set forth that the Sovereign Grand Inspector General or Deputy for each Orient shall designate a Brother or Brothers who are authorized to be "First Line Signers" of electronically submitted petitions. It is recommended that the approved signers include the Personal Representative, Valley Secretary, Master of Kadosh or other persons intimately associated with the Membership Development program.

Once this person has been selected by the Sovereign Grand Inspector General or Deputy, the First Line Signer of an electronic petition shall certify, orally and/or in writing, that he:

1. Has spoken to the petitioner in person or on the telephone and
2. Has personally confirmed that the petitioner's Grand Lodge is recognized by the Orient's Grand Lodge
3. Has personally confirmed that the petitioner is a member in good standing in a recognized Blue Lodge.

Use of the capabilities of this medium should not be considered prohibitive. It appears to be the future of communications with our future membership. The key, however, is to remember the purpose of the petition – to provide a means wherein an interested Mason can become a Scottish Rite Mason and the Bodies can gain insight into the Brother and his character.^{vii}

The Good and the Bad While we have presented several areas for discussion on membership so far, we have not tackled the delicate situation of removing men from our membership. This should not be done lightly. Losing our membership should be a 'court of last resort'. Did we not take a pledge to support one another? Before we take serious action, we need to understand the processes by which a member loses his right to call himself a Scottish Rite Brother.

Suspension in Blue Lodge

As Dues support the activities of the local Valley so do the dues paid to your local Blue Lodge. It has been a practice of the Scottish Rite to urge its members to support their Blue Lodge. If you lose your membership in your Blue Lodge for any cause, you will automatically lose your membership in the Scottish Rite. The Valley Secretary has a procedure to follow according to the Statutes (refer to the Scottish Rite Statutes for additional information). Should a member be suspended for non-payment of his dues at the Blue Lodge, the Valley Secretary will be notified by the Lodge Secretary.

Suspension

As much as Valleys hate to take such actions, from time to time members must be suspended for non-payment of dues (NPD). NPDs are reported to the Supreme Council on reports no later than January 15th of each year. Otherwise, these changes may not be included on the Valley's annual report of membership activity in the prior year; and, consequently, the Valley will be assessed Per Capita on members who were suspended.

The Supreme Council will process suspensions in the members' records as NPD unless the report of suspension indicates OC (other causes). If a suspended member becomes eligible for reinstatement, he will be reinstated on the master file with his former ID number.^{viii}

Reinstatement


Reinstatement is the procedure used to restore to good standing a Brother who was suspended. Upon proper approval, membership in the Scottish Rite (heretofore relinquished by reason of non-payment of dues either from the Blue Lodge or the Scottish Rite) may be reinstated upon payment of dues for the current year, plus one year Per Capita Tax for the year he was suspended. If a suspended member is reinstated, the Valley will report his reinstatement to the Supreme Council on the Sentinel system using his former ID number.^{ix}

Membership Committee

These are the unsung heroes of the gains and losses we experience. These men try to provide an environment where each member feels that he makes a difference to the success of the Scottish Rite. The committee members make telephone calls to those whose dues are unpaid, arrange for someone to visit the member when discovered by their lack of attendance, or there is a much greater need from the member than we know of, and so much more. The Director of Membership runs the recruitment, involvement, mentoring and retention committees who each have an active role in providing for the success of our Valleys.

Other Membership Items

Recruitment, Retention, Involvement

hile we have presented information about membership, we would be remiss without talking about three very effective programs. As you can see from the titles above, each has a very specific role in any membership program. Each has a set of goals and objectives which improve what the Valley is able to do for the membership. In a Servant/Leader role, these committees serve the Valley in accomplishing the following:

- **Recruitment:** The recruiting of new members to the Valley. The Scottish Rite in the past has done an excellent job of recruiting individuals to join our ranks. Today, this is getting more difficult. We have pondered why this is and perhaps the best explanation is simply – *times have changed*. Societies in the past needed organizations such as the Scottish Rite to provide a networking opportunity for professionals, craftsmen, journeymen and better yet all men, to meet and exchange ideas with regard to philosophy, community development, business development and more. However, today we have community based organizations (Lions, Kiwanis, Rotary, etc.) which fill the business and philanthropic needs of many business professionals. That is not to say what they do is not good for the community, only to say there is competition for a man’s valuable time. Another factor, whether real or perceived, is the Shrine, York Rite, Eastern Star, kids’ activities (baseball, football, ballet, cheerleading, etc.) which pull the time away from those we want to join our ranks. Recruitment seeks to engage the individual and show him how Scottish Rite will help him become the man he most desires to be and therefore, encourage his membership. Recruitment actively works with Lodges to identify potential candidates, work with the Lodge Secretaries on how Scottish Rite can help the Lodge and work with the individual to show him the benefit of Scottish Rite membership.
- **Retention:** While recruiting members is important, keeping the ones we have is also a keystone for our organization. Too often we lose good men because they get lost in the shuffle. I can remember a while back as a new Scottish Rite member in the area. I wasn’t one of the Valley members. But, this Valley reached out and welcomed me as a brother. Later, I became a dues paying member of this Valley when I felt “at home”. That is the job of the Retention Group. To find out what interests the Brother, keep him as a member or to find out why a member is dropping out. This committee is charged with finding out why Brothers are no longer paying their dues. Sometimes it is a financial burden on the member and he chooses to either put food on the table and pay for needed medication or pay his dues. When we find this out, we can help him. But, if we don’t try – we lose him. There are a myriad of reasons. The key is discovering the reason, showing the Brother just how important he is to our organization and showing him we are dedicated to him – the man, the Mason, the friend.
- **Involvement:** We have members today who are members as dues payers only. Some are not active in the Valley they first joined. It is a little hard to be active 1500 miles away. But, other Brothers live down the street. They are not active for a variety of reasons. Not on committees, no interest in the dinners, can’t get out at night, etc. You name it. The Involvement Committee is here to find out what the member's interests are and fill them as much as possible. Those who cannot get out at night enjoy seeing old friends, hearing an interesting speaker and breaking bread with others of a like mind. Scottish Rite Clubs can help fill this gap. For some, this will be their only active involvement. There are a variety of things to keep a man engaged in the Scottish Rite and each of these activities can form their own club. But remember, we need to balance our enthusiasm for the Fraternity with job, family, community and rest. That is the job of the involvement team. To see where we can involve our members; from working within the Valley, to creating events such as visits to the local ball park to watch a game. Not everything needs to be

work. An event where the member can enjoy fellowship with his family and Brethren is also important.

Mentoring

The Mentors' Program has been established for the purpose of providing a means to communicate regularly with those members who have indicated their interest in being assisted in their quest for more involvement in the activities of the Valley. The need to communicate is a vital activity in all organizations and, more especially in the activities of the Valley. It is expected that with diligent communications, more successes may be realized in acquainting our new Masters of the Royal Secret with the goals of the Valley. The expected results will include:

- ❖ An *increase* in the number of members who are actively engaged in our degrees, public relations programs, education programs, charitable work selected by the Valley, stated and special meetings, our Scottish Rite Clubs, and Freemasonry in general.
- ❖ Providing our current leaders those opportunities to identify outstanding members and groom them for *future* leadership positions.
- ❖ The '*reactivation*' of our seasoned leaders is vital to expanding the effect of their knowledge and successes throughout the years and also to recruit fresh talent to carry our growth into future generations.

The Mentors' Program is implemented through a committee of learned brethren who are interested in providing Masonic leadership to new Masters of the Royal Secret. The committee is structured to include a Chairman and Brother-Mentors.

The Mentors' Program in the Valley consists of a network of learned Scottish Rite Masons who are dedicated to fostering an environment whereby new Masters of the Royal Secret will continue their quest for 'More Light' after the Reunion. As recently consecrated Masters of the Royal Secret become involved in the Mentors' Program, they will become the voice that can relate to their peer generation in terms that will heighten the fraternal experience of our Scottish Rite membership.

The Objectives, Scope, and Focus of the Mentors' Program in the Valley will further adapt as we learn from our fraternal experiences and successes. No endeavor is ever perfect. However, we can strive for perfection by working as a team during the lifelong experiences of Mentoring, and being mentored.

It is most important that this program succeed in assisting our new Masters of the Royal Secret in becoming truly committed and involved members in the Valley. It is our responsibility to ensure that new Masters of the Royal Secret are not ignored. We must be proactive with new members so that they become well connected with the purposes and traditions of the Scottish Rite and that they regularly attend Valley functions.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 2 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE THREE:

Leadership

Leadership Skills in Brief

Leadership

Leadership is a complex and ever moving target. In fact, volumes of information have been written on the subject. This document could not do it justice here. In fact, much of leadership has already been learned by you (the reader) in our degrees and dogma. However, that said, let me emphasize the importance of some skills needed by each member of the Rite.

- ❖ Listening
- ❖ Learning
- ❖ Balance
- ❖ Influence
- ❖ Understanding
- ❖ Organization
- ❖ Buy-in
- ❖ Respect

Developing leaders is a challenge. This leader segment will give you insight into how leadership traits impact an organization. Ours is no different.

Leadership ability is always the cap on personal and organizational effectiveness. If the leadership is strong, the cap is high. If it's not then the organization is limited. That's why in times of trouble, organizations naturally look for new leadership. When a sports team keeps losing, it looks for a new head coach.

The relationship between leadership and effectiveness is evident in sports. For example, if you look at professional sports organizations, the talent on the team is rarely the issue. Just about every team has highly talented players. The leadership provided by the coach and/or several key players make the difference. To change the effectiveness of the team, change the leadership (coach). Wherever you look, you can find smart, talented, successful people who are able to go only so far because of the limitations of their leadership.

People have many misconceptions about leadership. When they hear that someone has an impressive title or an assigned leadership position, they assume that he is a leader. *Sometimes* that's true, but titles don't have much value when it comes to leading. True leadership cannot be awarded, appointed, or assigned. It comes only from influence, and that can't be mandated. It must be earned. The only thing a title can buy is a little time, either to increase your level of influence with others or to erase it. The person with the most influence is the leader of the organization, no matter what their position or title is.

At the Scottish Rite Leadership Conferences we discussed the five levels of leadership. They are:

- 1) *Position / Rights* level (Entry Level) - People follow you because they have to.
- 2) *Permission / Relationship* level (2nd Mile) - People follow you because they want to.
- 3) *Production / Results* level (High Morale) - People follow you because of what you have done for the organization. People see success and feel the growth within the organization.
- 4) *People Development / Reproduction* level (Loyalty) - People follow you because of what you have done for them. This is the most important level that a majority of organizations lack. When you start developing people; they are yours for life.
- 5) *Personhood / Respect* level - People follow you because of who you are and what you represent.

There are plenty of misconceptions and myths that people embrace about leaders and leadership.

The ability to lead is a collection of skills, all of which can be learned and improved. This process does not happen overnight. Leadership is complicated. Leadership has many facets: *respect, experience, emotional strength, people skills, discipline, vision, momentum, and timing* are just a few of these facets. Many factors that come into play in leadership are intangible. That's why leaders require so much seasoning to be effective.

A person's capacity to develop and improve these skills is what distinguishes leaders from followers. Successful leaders are learners. The learning process is ongoing, a result of self-discipline and perseverance. The goal each day must be to get a little better, to build on the previous day's progress.

John Maxwell wrote in *21 Irrefutable Laws of Leadership* that "Leadership is developed daily, not in a day". What a person does on a disciplined, consistent basis gets him ready, no matter what the goal.

The lessons of life are much like the lessons that we continually learn about leadership. In order to be a leader, you must continually grow and educate yourself. The growth in life and in leadership begins with you and no one else.

Every past success and failure can be a source of information and wisdom. Successes teach you about yourself and what you're capable of doing with your particular gifts and talents. Failures show what kinds of wrong assumptions you've made and where your methods are flawed. If you fail to learn from your mistakes, you're going to fail again and again. Leaders listen to what others have to say.

"Being in power is like being a lady. If you have to tell people you are, you aren't." ~ Margaret Thatcher

When it comes to leadership, you just can't take shortcuts no matter how long you've been leading your people. Each time you make a good leadership decision, you put change in your pocket. Each time you make a poor leadership decision, you have to remove some of your change.

Trust is the foundation of leadership. To build trust, a leader must exemplify these qualities: competence, connection and character. People will forgive occasional mistakes if they can see that you're still growing as a leader. They won't trust someone who has slips in character. In that area, even occasional lapses are lethal. All effective leaders know this is the truth.

People don't follow others by accident. They follow individuals whose leadership they respect. When people respect you as a person, they admire you. When people respect you as a friend, they love you. When people respect you as a leader, they follow you.

When people get together for the first time as a group, take a look at what happens. As they start interacting, the leaders in the group immediately take charge. They think in terms of the direction they desire to go and whom they want to take with them. At first, people may make tentative moves in several different directions, but after the people get to know one another, it doesn't take long for them to recognize the strongest leaders and to follow them.

How a Leader Gains Respect

- 1) Respect for Others - If a leader wants respect, he must give respect.
- 2) Success - People will follow a leader who has been successful.
- 3) Faithfulness or Consistency - People follow a leader who is faithful to them. The leader must stand by his word and actions.
- 4) Add Value to Others - A leader gains respect by the value that he gives to others.
- 5) Ability to Lead Successfully
- 6) Courage - A leader must have the courage to make difficult decisions and changes.

Leaders touch a Heart before they ask for a hand. Effective leaders know that you first have to touch people's hearts before you ask them for a hand. All great communicators recognize this truth and act on it almost instinctively. You can't move people to action unless you first move them with emotion. The heart comes before the head.

Some leaders have problems because they believe that connecting is the responsibility of followers. That is especially true of positional leaders. They often think, *I'm the boss. I have the position. These are my employees. Let them come to me.* Successful leaders are always initiators. They take the first step with others and then make the effort to continue building relationships. That's not always easy, but it's important to the success of the organization. A leader has to do it, no matter how many obstacles there might be.

People's capacity to achieve is determined by their leader's willingness and ability to empower. Only empowered people can reach their potential. When a leader can't or won't empower others, he creates barriers within the organization that people cannot overcome. If the barriers remain long enough, the people give up, or they move to another organization where they can maximize their potential.

Why do some leaders not empower their team? Consider some common reasons:

1. **Desire for Job Security.** The number one enemy of empowerment is the desire for job security. A weak leader worries that if he helps subordinates, he will become dispensable. In other words, if you are able to continually empower others and help them develop so they become capable of taking over your job, you will become less valuable to the organization and you become dispensable. That's the paradox we face.
2. **Resistance to Change.** By its very nature, empowerment brings constant change because it encourages people to grow and innovate. Change is the price of progress.
3. **Lack of Self-Worth.** Many people gain their personal value and esteem from their work or position. Threaten to change either of them, and you threaten their self-worth.

My personal challenge to you is to take time out of your busy day to stop and appreciate the beauty of your life at this very moment. Appreciate the life of those around you. None of us can control what our future brings; we just influence the circumstances. We can; however, live our life for each present moment.

Do your people buy into you? Many people who approach the area of vision in leadership have it all backward. They believe that if the cause is good enough, people will automatically buy into it and follow. That's not how leadership really works. People don't follow worthy causes. They follow worthy leaders who promote worthwhile causes. People buy into the leader first, then the leader's vision. Having an understanding of that changes your whole approach to leading people.

You cannot separate the leader from the cause he promotes. It cannot be done, no matter how hard you try. It's not an either/or proposition. The two always go together. Take a look at the following table. It shows how people react to a leader and his vision under different circumstances:

<u>Leader</u>	+	<u>Vision</u>	=	<u>Result</u>
<i>Don't Buy In</i>		<i>Don't Buy In</i>		<i>Get Another Leader</i>
<i>Don't Buy In</i>		<i>Buy In</i>		<i>Get Another Leader</i>
<i>Buy In</i>		<i>Don't Buy In</i>		<i>Get Another Vision</i>
<i>Buy In</i>		<i>Buy In</i>		<i>Get Behind the Leader</i>

When followers don't like the leader or the vision, they look for another leader!

It's easy to understand the reaction of people when they don't like the leader or the vision. They don't follow. They also do something else: They start looking for another leader. It's a no-win situation.

When followers don't like the leader but they do like the vision, they still look for another leader!

You may be surprised by this. Even though people may think a cause is good, if they don't like the leader, they will go out and find another leader. That's one reason that coaches change teams so often in professional sports. The vision for any team always stays the same: Everyone wants to win a championship, but the players don't always believe in their leader. When they don't, what happens? The owners don't fire all of the players. They fire the leader and bring in someone they hope the players will follow.

When followers like the leader but not the vision, they change the vision!

When followers don't agree with their leader's vision, they react in many ways. Sometimes they work to convince their leader to change his vision. Sometimes they abandon their point of view and adopt his. Other times they find a compromise, but as long as they still buy into the leader, they won't reject him. They will keep following.

When followers like the leader and the vision, they will get behind both! They will follow their leader no matter how bad conditions get or how much the odds are stacked against them. That's why the Indian people in Gandhi's day refused to fight back as soldiers mowed them down. That's what inspired the U.S. space program to fulfill John F. Kennedy's vision and put a man on the moon.

Having a great vision and a worthy cause are not enough to get people to follow you. First you have to become a better leader; you must get your people to buy into you. That is the price you pay if you want your vision to have a chance of becoming a reality.

Leaders never grow to a point where they no longer need to prioritize. It's something that good leaders keep doing, whether they're leading a small group, running a small business, or leading a billion-dollar corporation.

If you focus your attention on the activities that rank in the top 20% in terms of importance, you will have an 80% return on your efforts. For example, if you have ten employees, you should give 80% of your time and attention to your best 2 people. If you have 100 customers, the top 20 will provide you with 80% of your business. If your to-do list has 10 items on it, the 2 most important ones will give you 80% return on your time.

To be effective, leaders must order their lives according to these 3 questions:

1. What is required? We're all accountable to somebody; an employer, a board of directors, our stockholders, or someone else. For that reason, your list of priorities must always begin with what is required of you. Anything required that's not necessary for you to do personally should be delegated or eliminated.
2. What gives the greatest return? As a leader, you should spend most of your time working in your areas of greatest strength. If something can be done 80% as well by someone else in your organization, delegate it. If a responsibility could potentially meet that standard, then develop a person to handle it.
3. What brings the greatest reward? Tim Redmond admitted, "There are many things that will catch my eye, but there are only a few things that will catch my heart." The things that bring the greatest personal reward are the fire lighters in a leader's life. Nothing energizes a person the way passion does.

Examine the life of any great leader, and you will see him or her putting priorities into action. When Lee Iacocca took over Chrysler, the first thing he did was to reorder its priorities.

Great leaders recognize that *when* to lead is as important as what to do and where to go. Every time a leader makes a move, there are really only four outcomes that can result:

1. A leader who takes the wrong action at the wrong time is sure to suffer negative repercussions.
2. The right action at the wrong time brings resistance. It's one thing to figure out *what* needs to be done; it's another to understand *when* to make a move.
3. The wrong action at the right time is a mistake.
4. When leaders do the right things at the right time, success is almost inevitable. People, principles, and processes converge to make an incredible impact. The results touch not only the leader but also the followers and the whole organization.

When the right leader and the right timing come together, incredible things happen.

Timing Requires:

- 1) Maturity
- 2) Confidence
- 3) Understanding
- 4) Decisiveness
- 5) Intuitiveness
- 6) Experience
- 7) Preparation

Leaders who develop followers grow their organization one person at a time. Leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader's followers. Add ten followers to your organization, and you have the power of ten people. Add ten leaders to your organization, and you have the power of ten leaders times all the followers and leaders they influence. That's the difference between addition and multiplication.

Followers Math = Addition
Leaders Math = Multiplication

It's like growing your organization by teams instead of individuals. The better the leaders you develop, the greater the quality and quantity of followers. To add growth, lead followers; but to multiply growth, lead leaders. John Maxwell calls this the "*Law of Explosive Growth*".^x

1. Becoming a leader who develops leaders requires an entirely different focus and attitude from those of a leader who develops followers.
2. Developing leaders is difficult because potential leaders are hard to find and attract. They're also harder to hold on to once you find them because unlike followers, they are energetic and entrepreneurial, and they tend to want to go their own way. Developing leaders is also hard work. Leadership development isn't an add-water-and-stir proposition. It takes time, energy and resources.
3. Value team leadership above individual leadership. No matter how good he is, no leader can do it all alone. Just as in sports, a coach needs a team of good players to win; an organization needs a team of good leaders to succeed. The larger the organization, the stronger, larger, and deeper the team of leaders needs to be.
4. Walk away with integrity. When it's a leader's time to leave the organization, he has got to be willing to walk away and let his successor do his own thing. Meddling only hurts him and the organization.

While this is just a primer of leadership, there are some tremendous resources out there. If you've ever served in the Armed Forces you already know about the strategic leadership materials available. Even if you haven't, a trip to the local bookstore or library will produce a wealth of leadership information. Don't stop there. I wish I could write a book about our

Fraternity and the leadership it has provided these last couple hundred years. But, as we said earlier, this is not the forum, just the beginning.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 3 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE FOUR:

The Valley Secretary – The Man Behind the Leader

Valley Secretary Responsibilities

While we have gone on about various areas that impact the operations of the Valley, we have barely scratched the surface of the activities the Valley Secretary handles. While there are a myriad of reports and 'things' the Valley Secretary handles, it can be summed up in one word - "Communications". His job is to communicate the health of the organization's membership, financial strength and stability. This is accomplished through various reports and tools at his disposal. His duty is to make sure the Personal Representative, S.:G.:I.:G.:/Deputy, and Supreme Council are informed of the Valley's activities and strength. This is accomplished through the following:

Membership Activity Reports

The Membership Retention Team generates several reports for use by the various Valley Officers. The *Monthly Birthday Report* is given to the Brother to Brother Program Director for use in maintain contact with our members and extending birthday wishes. A *District Membership Report* is generated for each Ambassador listing members whose information is missing or incomplete in the Sentinel Database System. Finally, a *Delinquent Dues Report* is generated Quarterly for those members in danger of being suspended for non-payment of dues.

The Supreme Council publishes and sends an *Annual Report on Membership*, which includes all membership activity during the preceding year, to each Valley by March 1 of each year, and a copy is also provided to the Sovereign Grand Inspector General or Deputy of the Orient.

Statement of Fees and Report of Investitures (Form 330)

One of the most important forms the Valley Secretary completes is the Form 330. The report is submitted at the conclusion of a Reunion or a series of degrees, except when a Reunion or series extends into the next calendar year. In such a case it is essential that all initiations be reported promptly so that they can be included in the year's Annual Report.

The initiation of a courtesy candidate, a Brother upon whom a Valley confers Degrees as a courtesy to another Valley, is not to be reported by the conferring Valley. The Valley to which the Brother belongs is responsible for reporting his initiation and remitting the required fees.

Because the information on these statement sheets becomes part of the Supreme Council's membership records and is also used to print the 32° Patents, these reports must be checked and verified prior to submission. Having everything complete and correct facilitates the Patents being ordered promptly and printed correctly, and the initiate's name being placed on the mailing list for the *Scottish Rite Journal*.

Please bear in mind that the *Statutes of our Supreme Council* do not permit higher Degrees to be conferred upon anyone not in good standing, or on those who have received the lower Scottish

Rite Degrees and belong to lower Bodies in a Jurisdiction other than the Southern Jurisdiction, U.S.A. In the former instance, such Brethren must first reestablish their good standing. In the latter instance, they must become affiliated in the lower Degrees with Bodies in our Jurisdiction before they are eligible to petition for the higher Degrees. (See *Statutes*, Article XVII, Sections 17 through 22; and directives regarding members of Bodies under the Supreme Councils of England, Scotland, or Canada).^{xi}

Sentinel Online Membership Management System

In 2002, the Supreme Council conducted a review of the existing membership management system for the purpose of learning how we could maintain affordable staffing levels, handle massive amounts of information with a minimum of resources, and provide increasing service and value added to our members - in short, use it more effectively to support our fraternal mission. Our goal was to maintain the efficiency and reliability of our existing networked system while adding flexibility and new features made possible by the advances in information technology. After much study and consideration, the Supreme Council decided to use the Patriot Software's data management system, which had already demonstrated its adaptability for membership management by fraternal organizations.

This new system, which was implemented on November 1, 2002, streamlines procedures, improves data processing and reporting, and provides new and exciting features for our Orientals and Valleys.

In 2004, the Supreme Council expanded its data management system to include software that allows Valleys to access membership data in the Supreme Council's master database. Orient and Valley officers and staff may view and update membership records through Sentinel, an online membership data management system designed specifically for Scottish Rite Valleys.

The Sentinel System makes it possible for a Valley to access its members' records on the Supreme Council's master file. There is a lot of information gathered on this system to make it easier for the local Valleys to manage and remain in contact with their members. Some of the information includes: Name, Address, Telephone Number, Nickname, Preferred Name for introductions, letters, etc., Title (i.e. Dr. Esq., Chief, etc.), Employer, Job Status and Job Code, Age, Date of Birth, Membership in other Valleys, Dates Received Degrees, Dues Status, 1st and 2nd Email Addresses, Spouse's Name plus links to other pages such as Blue Lodge and other information specific to the member. Although it sounds like big brother is watching, the system is set up to provide a seamless method of improving contact maintenance and membership information. The information is not available to outside organizations or for sale. Only authorized persons from the Valley or the Supreme Council are allowed to view or access the data.^{xii}

Names in Full

The Supreme Council requires that the full legal names of members be given on all reports, orders for Patents, applications for Ladies' Certificates, etc. The full name of a member is entered into a master file just as it was reported on the Valley's Statement of Fees and Report of Investitures. Therefore, the member's full name and unique identification number should be given on all reports and in correspondence to the Grand Executive Director to ensure correct member identification and accurate records. Do you know how many Don Smith's there are in the Ancient and Accepted Scottish Rite, Southern Jurisdiction?^{xiii}

Other Information the Valley Secretary Reports

Reporting the Change of Secretary or Personal Representative – The Sovereign Grand Inspector General or Deputy will notify the Supreme Council immediately of his appointment of a new Secretary and/or Personal Representative or the resignation of a Secretary and/or Personal Representative. The Personal Representative, or the Master of Kadosh of the Consistory, or another officer of the Bodies should notify the Supreme Council of the death of a Valley Secretary.^{xiv}

Reporting the Death of a 33° Member – When a 33°, Inspector General Honorary, passes away, the Secretary should notify the Sovereign Grand Inspector General or Deputy in his Orient, who should, in turn, notify the Grand Executive Director. Notification should include date of death.^{xv}

Identification of bodies and Orients by Cipher – For the purpose of identification, all Valleys have been assigned a unique cipher. Either this cipher or the name of Valley and Orient should, be given on all reports. Note: In most instances these ciphers have been formed by using the first three or four letters, in reverse order, of the name of the Orient (state) or the Valley (city) in which the Bodies are located.^{xvi}

Occupation Codes - A member's occupation code is included in his computer record. This can create a database of information on who we are, our expertise and allow us to see what like-minded individuals want to participate in our organization. This information is required for the Valley Secretary, but not of importance to new members except as a point of information. The occupation codes are usually two to four alphabetic characters in a specific order to represent some field of endeavor. For instance: AD - Advertising, public relations or AS - Armed Services, AT - Attorney, lawyer, judge, legal profession, law student, etc.^{xvii}

Rituals Report - The Secretary is the custodian of the Rituals loaned to the Bodies (copies on CD as well as any printed copies) and is responsible for their safekeeping at all times. When Rituals need to be used by a properly authorized member of the Valley, they should be signed out by the recipient and returned as soon as possible so that the Secretary will know where these important documents are. The Secretary must confirm to the Grand Archivist each January that he is in possession of the Ritual CD, and provide an inventory of any printed rituals in his possession.^{xviii}

Directory of SGIGs, Deputies, Personal Representatives and Secretaries – The SGIG/Deputy will promptly report to the Grand Executive Director any changes of Valley Secretary and/or Personal Representative that he makes, giving all the new information that should be included in the Valley's listing in the Directory. Post office box and/or street address, city, state, and nine-digit zip code, telephone/FAX number/s, email addresses, etc. should be included in the *Directory* and in the Valley Listing on the Supreme Council's web site (www.scottishrite.org) directory. To protect the privacy of our Scottish Rite leaders, we do not include home street addresses or home telephone numbers in the Valley listing on our web site, which is available to the public.

Meeting schedules and Reunion dates are included in the printed Directory and on the Supreme Council's web site (www.scottishrite.org) rather than published in the Scottish Rite Journal. Valleys should supply these dates to the Grand Executive Director's office as soon as they have been set so that they can be included in the Directory.^{xix}

Financial Accounting of Scottish Rite Programs and Activities

The Scottish Rite operates under a blanket group exemption issued on October 27, 1971 under section 501(c)(10) of the Internal Revenue Code. Benefiting from this blanket exemption, the Valley functions in much the same fashion as the Supreme Council of the Scottish Rite in regards to the various programs and activities. **All** programs, in order to be sanctioned, must be directed by the Valley with the related financial accounting of the program or activity included in the books and records of the Valley. In this regard, all programs, including clubs, luncheon groups, etc., that are being conducted as Scottish Rite activities, especially those maintaining their own bank accounts, must be included in the financial activity of the respective Valley. Any activity not so recorded shall not be recognized as a Scottish Rite activity and will be responsible for any tax implications that may arise.^{xx}

Investment Policies and Guidelines

While there are formal Investment Policies and Guidelines established by the Supreme Council, this is not the forum to present them. If you are interested in the programs, methods, tools, etc. of these policies and guidelines, please contact the Valley Treasurer. Financial stability is very important to our continued operations. It is not that we don't wish to present the information in this booklet; it is just that the details change so quickly, we could not do it justice to present any such program here.

Wills & Bequests

There are ways to create a lasting legacy with the Scottish Rite – through gift planning and Wills and Bequests. While it doesn't seem like much, one of the simplest ways to make a gift to the Scottish Rite Valley is through your Will. You may name the Valley, or one of its programs, to receive a specific amount or a portion of your estate. A bequest to the Valley offers immediate and lasting recognition to the individual donor and helps the organization fulfill its mission in the future, which will benefit others. A written Will guarantees that your last wishes will be followed after your death. Remember, you can always change your will, via a codicil, should you decide to distribute your estate differently or to change beneficiaries previously named in the Will. A bequest may be designated to be used for the purposes of “_____.” You fill in the blank. While this is not the avenue to present the material, it is included to allow you to understand that only through the forethought of those who came before us, are we able to enjoy the Fraternity today. Won't you think strongly about the future you are trying to mold for this organization?

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 4 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE FIVE:

What Others See – Awards & Recognition

Awards and Recognition

The Scottish Rite recognizes individuals for their contributions to the Fraternity, the Nation and mankind through the Scottish Rite Honours; we celebrate other accomplishments through certificates, and other avenues. Listed below are just a few:

Grand Cross Court of Honour

Occasionally, a man contributes to our struggles in the cause of humanity in a manner which is above and beyond that which is normally expected. To recognize his contribution, the Supreme Council has at its disposal one of the most coveted and prestigious awards – the Grand Cross of Honour. There are no set requirements, nor a minimum or maximum number of recipients. Simply the fact that he has gone above and beyond should be enough. But, the contributions of those honored spanned the knowledge of mankind. There are fewer than 100 living recipients of this decoration today out of nearly 400,000 members. The cross contains a crimson rose with green leaves on a white background. It represents the imagery of the Knight Rose Croix, where the flower represents renewal, as a recipient is forever renewing his efforts to serve.

The award is generally presented by the Sovereign Grand Commander in a dignified ceremony summoning the power of the office to present the highest award that can ever be presented to a 33° mason by the Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction.

Twenty Five Year Membership Certificates

A number of Valleys have computers and laser printers available to prepare 25 year certificates for their eligible members. Once the Valley verifies the twenty-five years of membership, the Valley Secretary can prepare a 25 year certificate. This personalizes the certificates in-house for presentation as the Valley sees fit and proper.^{xxi}

Fifty Year Membership Award

Any 14° member in good standing in the Southern Jurisdiction who was initiated fifty or more calendar years ago is eligible to receive a Fifty-year Membership Certificate and Lapel Pin and is entitled to purchase a light blue fifty year cap.. (See *Statutes*, Art. XIII, Sec. 22.) Because Valleys can now use the Sentinel System to access and update their members' records, they can easily produce a list of their potential 50-year members, based on the 14° initiation dates. In addition, they can view an image of the Supreme Council's original record card of each member to verify whether the Brother had any breaks in his membership exceeding one year. With this information



The Personal Representative presents a 50 year certificate to a worthy Brother – note his cap too.

the Valley can make its own determination regarding the eligibility of its potential 50-year members. The *Statutes* state that a Brother in good standing "who became a member fifty or more calendar years prior to the current year is entitled to recognition as such." The Valley has the option of waiving any breaks in service per action of the Supreme Council in 1995. Certainly we want to encourage those members who are active in the Fraternity in every way possible, and recognizing the 50th anniversary of their initiation is one way to do that.

A Brother's years of active membership in the jurisdiction of another Supreme Council with which this Supreme Council has relations in amity count towards his fifty year eligibility, but the Secretary must request written verification of his 14^o initiation date and his continuous membership in the other Jurisdiction, or the dates of any break(s) in his membership from the member's former Scottish Rite Bodies.

The Supreme Council supplies a Fifty-year Certificate and Lapel Pin at no cost other than the shipping charge for each member whose record confirms his fifty-year eligibility. If a fifty-year member wants a cap, either the Valley or the recipient must pay for it. If a member prefers to wear his black, red or white cap in lieu of a blue 50-year cap, a 50-year cap pin may be purchased from the Supreme Council.^{xxii}

Ladies Certificates

While not generally known, the Scottish Rite has a certificate for the ladies. This certificate does not show membership in the Fraternity, only that she is one of the following: wife, widow, mother, sister, and/or daughter (natural or legally adopted) of a Brother in good standing in Scottish Rite Bodies of the Supreme Council, Southern Jurisdiction, U.S.A. An application for such certificate should include the lady's full given name (not the name of the male member of her family), her age category (under or over twenty-one), her residence, her relationship to the Brother through whose membership she is entitled to receive a Lady's Certificate, the full name of the Brother, his highest Degree or honor attained, and his residence. Applicants must be at least seven years of age. There are no dues associated with the certificate. However, there is a cost. If you desire a certificate for your lady or ladies, please contact the Valley Secretary for details. The certificate is a ceremonial tool and not meant as a means of admission to the Valley.^{xxiii}

Scottish Rite Widows

Upon being notified of the death of a Scottish Rite member, the Supreme Council places the widow's name on the subscriber file to receive the *Scottish Rite Journal*, compliments of the Supreme Council, for one year. In addition, Valleys provide other services for the widow of a departed brother. Some of these services include an annual luncheon in their honor and/or invitations to various Scottish Rite functions. The Valley Personal Representative will have more details on what the Valley does for those who have supported us while we attended meetings and events for the Scottish Rite.^{xxiv}

Knights of the Double Eagle



Members of Scottish Rite Bodies may receive Knighthood in an order dedicated to honoring the deeds of members who contribute to the success of the Valley. These men are known as Knights of the Double Eagle. In essence, for every duty you perform for the Scottish Rite, you are granted a number of points. For instance, if you take on the extra duties of washing the dishes at a Stated Meeting, the Valley may award 25 points. The points accumulate until such time as you have reached the required minimum for Knighthood. Generally this is 500 points. With more points come additional bars and ribbons. At a glance, you can see who does the hard work of the Valley. They are truly our unsung heroes. As such, it is fitting to make the presentations at a well-attended meeting such as the visit of a dignitary or a special meeting designated for just this honor.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 5 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE SIX:

Beyond These Walls – Taking Scottish Rite to the Streets

Scottish Rite Women's Association

In some Valleys, the women (wives, widows, mothers and daughters, or sisters) of Scottish Rite members may become members of the Scottish Rite Women's Association (SRWA). The Valley of New Bern does not currently have a SRWA Chapter. Typically the association elects a slate of officers which includes the President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer. They are installed at the annual installation of officers for the Valley alongside the Brothers who will serve for the ensuing year.

The mission of the Association is to promote social relations among the wives, widows, mothers and daughters or sisters of Scottish Rite Masons. The Association supports the brethren of the Scottish Rite in every aspect of their programs. This includes assisting with educational, charitable, and social as well as fundraising activities for the Valley's charities, providing for the maintenance of the facilities when needed, supporting the wellbeing of the women of Scottish Rite Masons and much more. Over the years, the Scottish Rite Women's Association has presented thousands of dollars to the Scottish Rite RiteCare programs in its funding of Childhood Language Disorders program.

If you are interested in forming a Chapter of the SRWA please inform the Valley Secretary and he will assist in preparing the necessary documentation. The benefits it pays keeps the Scottish Rite "a family affair" and allows us to spread the word of the benefits of Scottish Rite Freemasonry to all good men and Masons.

Youth Programs



Personal Rep of the Valley presents a check to the local Rainbow Girls

While Masons work closely with various youth groups including Scouting, Sea Cadets, and local youth sports organizations, nothing has a greater impact than the contributions by our members on Masonic youth groups. The impact you have on a child's life is immeasurable. You may never see a direct impact, yet the impact is there. From DeMolay, Jobs Daughters, Rainbow for Girls and much more – your contributions to raising children in the "light" of Masonry will allow young people to grow and understand the importance of our organization in the future – even though they may never become a member.

ROTC / JROTC Programs



Award Presentation to a local High School JROTC unit.

JROTC - The JROTC Youth Program recognizes high school students who are enrolled in the Junior Reserve Officers Training Corps (JROTC), with an award for their scholastic excellence and demonstrated ideals of Americanism. The award consists of a medal and ribbon to be worn on the JROTC uniform, and a certificate suitable for framing. The medal depicts the heraldic logo of the Scottish Rite of Freemasonry, and the words "JROTC Education and Americanism" calls attention to the two major focal points of the Scottish

Rite.

The award recognizes one outstanding cadet in the second year of a 3-year program or in the third year of a 4-year program. To be eligible the cadet must (a) Have contributed the most among cadets on campus to encourage and demonstrate Americanism by deeds or conduct during participation in extracurricular activities or community projects. (b) Have demonstrated academic excellence by being in the top 25% of his or her academic class. (c) Have demonstrated a potential for outstanding leadership by exhibiting qualities of dependability, good character, self-discipline, good citizenship and patriotism. (d) Not have previously received this award.^{xxv}

ROTC – This Youth Program recognizes college students enrolled in the Reserve Officers Training Corps (ROTC), with an award for their scholastic excellence and demonstrated ideals of Americanism. The award consists of a medal and ribbon to be worn on the ROTC uniform, and a certificate suitable for framing. The medal depicts the heraldic logo of the Scottish Rite of Freemasonry, and "ROTC Education and Americanism" calls attention to the two major focal points of the Scottish Rite.

The award recognizes one outstanding cadet in the second year of a 3-year program or in the third year of a 4-year program. To be eligible the cadet must (a) Have contributed the most among cadets on campus to encourage and demonstrate Americanism by deeds or conduct during participation in extracurricular activities or community projects. (b) Have demonstrated academic excellence by being in the top 25% of his or her academic class. (c) Have demonstrated a potential for outstanding leadership by exhibiting qualities of dependability, good character, self-discipline, good citizenship and patriotism. (d) Not have previously received this award. The long term benefits of positive publicity, community service, and youth recognition are obvious.^{xxvi}

Scottish Rite Scholarships

Perhaps we have forgotten the challenge given to us by our forefathers, that “through education all men can be free”. The Scottish Rite understands this and has created scholarship programs which benefit not only deserving men, but are available to any deserving student. Perhaps you know of someone who could raise themselves up with a little help from a friend – or for that matter – the Scottish Rite. We have listed some of the available scholarships towards the back of this document for those interested. For more information, please contact the Supreme Council.

Charitable Work of the Fraternity

The Almoners Fund

The Almoner's fund may be used for any cause he feels is deserved. The fund may be used to buy clothing for the widow, food for the hungry, shoes for unfortunate children, medical care for the aged or replacement of items lost or destroyed during natural disasters. The funds are distributed anonymously and the Almoner is the final authority. If you know of an individual who you feel deserves the Almoner's assistance, please contact the Valley Secretary and give him the necessary information. As a member of the Scottish Rite, it is your duty to make sure you keep a watchful eye out for members and their families who are in distress. The Almoners Fund is just one way we can help.

NOTE: The use of Almoner funds is not restricted to Masonic purposes only. The funds may be used for families or organizations in the community who are in need of help. At each meeting of Scottish Rite Bodies, the box of fraternal assistance is presented with the customary charge: “That each of us ought to contribute for the relief of the poor, at least so much as he is in the habit of expending unnecessarily every day.”^{xxvii}

Foundations



Rite Care Clinic staff presenting Orient of North Carolina hand-made quilt by the children of the ECU Clinic in Greenville

The Supreme Council created two national foundations to undertake the charitable work of the fraternity. They are the Scottish Rite Foundation, Southern Jurisdiction, USA, Inc. and the House of the Temple Historic Preservation Foundation, Inc. In the Valley we not only support these programs but encourage our members to work hard for their continued success while supporting the Speech and Language Clinics. Many Valleys are fortunate to have one of the clinics in their community. The Valley of New Bern is fortunate to have a clinic located nearby on the Campus of East Carolina University, School of

Medicine, in Greenville. The State of North Carolina has an additional clinic located on the campus of Appalachian State University in Boone. While these are not all inclusive, the following give you an idea of just how important our charitable work is to the communities in which we live, work and play.

Scottish Rite Foundation, Southern Jurisdiction, U.S.A. Inc. – The Supreme Council created the Scottish Rite Foundation (SRF), Southern Jurisdiction, U.S.A., Inc. to support the RiteCare Childhood Language Program, to provide scholarships to individuals to attend colleges or vocational school and to provide national disaster relief. The SRF donates \$20,000 for the start-up of any new RiteCare Childhood Language Program facility in the Southern Jurisdiction. It also funds scholarships for individuals and provides disaster relief across the Jurisdiction. The "SRF" is a non-profit organization that is exempt from taxation under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. The Foundation's tax identification number is 52-6054737. Contributions to the SRF are tax-deductible to the extent provided by law. The SRF manages the Pooled Income Fund (PIF) and Charitable Gift Annuities (CGA) programs, which benefit local Scottish Rite Foundations. See the separate Sections in this Manual regarding the PIF and CGA Programs.^{xxviii}

House of the Temple Historic Preservation Foundation, Inc. – In 1990, The Supreme Council, 33°, created the House of the Temple Historic Preservation Foundation, Inc. to maintain, enhance and preserve the House of the Temple as the national headquarters of the Scottish Rite of Freemasonry, Southern Jurisdiction, U.S.A., Inc. and as a library and museum open to the public. Each year, several thousand people visit the House of the Temple to see the magnificent architecture, to attend children's programs, to see the various exhibits that describe the history and achievements of Freemasons, and to undertake scholarly research about Masons and Freemasonry.

The House of the Temple Historic Preservation Foundation, Inc. is a non-profit organization that is exempt from taxes under Section 501(c)(3) of the Internal Revenue Code. So, contributions to

the House of the Temple Historic Preservation Foundation, Inc. are tax-deductible to the extent permitted by law. The House of the Temple Historic Preservation Foundation, Inc. tax identification number is 52-1664576.^{xxix}

Support of Your Scottish Rite Foundation

Like the Scottish Rite Foundation, Southern Jurisdiction, U.S.A – the Scottish Rite Foundations within various Orients were created to support the speech and hearing clinics established around the State. The foundations maintain non-profit status that is exempt from taxation under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Contributions to the foundations are tax-deductible to the extent provided by law.

To fund these programs Valleys can utilize many activities. Only five are listed here as examples. They are called Pennies from Heaven, Millionaire program, Ten Star program, and direct donations.

Pennies from Heaven is a program where a member is provided a “mason” jar to put his spare change in. How many times have you come home and didn’t know what to do with that “spare” change? Here’s your opportunity to fill the jar. When the jar is full, simply return it to the Valley where the coins will be counted and credited to you toward a Millionaire certificate.

Millionaire/Billionaire program. This activity recognizes each member who gives \$100 to the foundation. It has been said that giving the \$100 makes you feel like a millionaire – so the name stuck. The member is presented with a certificate signed by the S.:G.:I.:G.: /Deputy and presented during a stated meeting in front of friends, brothers and family. The Billionaire program recognizes members who contribute \$1000 or more. As in the Millionaire program the member is presented a certificate of achievement.

Ten Star program. Like the Millionaire program, a member who contributes \$100 is recognized for his donation with a Millionaire Certificate. However, how he gets there is a little different. In the Valley hangs a display board with a 100 dollar bill mock up. On the face are ten empty stars. As the member contributes \$10, a star is placed on one of the empty star placeholders. When the member contributes enough for his 10th Star – he will be honored as a Millionaire through the star program. This makes it possible for all members to participate no matter how long it takes to fill out that \$100 bill.

As always direct donations are welcome. Without the support of the members and the community, our program for speech disabilities for the children would not be possible.

Charitable Gift Annuity Program

If you are trying to raise funds for your local Scottish Rite foundation, you can get help from the Development Office of the Supreme Council. If, for instance, you know a member who wants to

donate to your Orient or Valley's Scottish Rite foundation or RiteCare program, one way for the member to make his gift is through the Scottish Rite Foundation, Southern Jurisdiction's Charitable Gift Annuity ("CGA") program. The donor enters into a contract with the Scottish Rite Foundation, S.J., U.S.A., Inc. (SRF SJ) which provides for the SRF SJ to pay the donor and/or one other person an annuity for their lives, and upon the survivor's death, to pay the balance, called the remainder, to the donor's local Scottish Rite foundation. The SRF SJ handles the paperwork involved with making this gift including licensing with the various states, saving your Orient the administrative costs of running its own program.

With our Gift Annuity Program, a donor also can divide his or her remainder among the local and national Scottish Rite Foundations, in any percentage he or she elects. The minimum contribution to the Scottish Rite Foundation Gift Annuity Program is \$5,000. At his request, the Development Office will provide an analysis for the local member of a hypothetical contribution to the CGA Program so that the donor can evaluate the benefits of a CGA and make an educated decision about whether this gift vehicle is appropriate. There is no charge for the analysis, and it does not commit the donor to making a gift. But it is very useful for the member to see his tax deduction and income stream. If you want, we can mail the hypothetical to you to present personally to the prospective donor or we can mail it to the prospective donor.^{xxx}

Pooled Income Fund

Similarly, a member can benefit his local foundation by making a contribution to the Scottish Rite Foundation, Southern Jurisdiction, USA, Inc.'s Pooled Income Fund ("PIF") and naming the local foundation as the remainder beneficiary. A PIF is a trust in which a number of donors "pool" their gifts and receive their proportionate share of the earnings derived from the investment of all of the assets in the pool. A donor irrevocably transfers funds or appreciated securities to the PIF (the PIF cannot accept real estate or tax exempt property under IRS rules). The donor's contribution is combined with the assets given by all other donors to the fund and invested. The donor and any designated income beneficiary receive income payments from the PIF for their lives, based upon their allocated share of the dividends and interest earned by the whole PIF, exclusive of capital gains. When the last income beneficiary dies, the charity receives any principal left in the donor's PIF account as an irrevocable gift. The donor gets a charitable tax deduction in the year he or she makes the gift. The minimum contribution to the Scottish Rite Foundation PIF is \$5,000. The Development Office will be happy to run an analysis for the local member of a hypothetical contribution to the PIF so that the donor can evaluate the benefits and make an educated decision about whether this type of gift is appropriate. There is no charge for the analysis, and it does not commit the donor to making a gift.^{xxxi}

Pledges

The Scottish Rite Foundation, S.J. also has a formal pledge program. Through the Scottish Rite Pledge Program, an individual may make a pledge to his local foundation to pay a certain sum per year for a period of up to five years or may make a pledge that will be satisfied through a

specific bequest in the donor's will or living trust. If a member makes a pledge of \$10,000 or more, the Supreme Council, at the secretary's written request and with the written approval of the SGIG or Deputy, will recognize that donor under the Scottish Rite Donor Recognition Program for the full amount of that pledge at the time it is made rather than when it is fully paid.^{xxxii}

Donor Recognition Program

Under the Donor Recognition Program, any member who donates \$10,000 or more to a local foundation can be recognized at the national headquarters. So, if the donor donates \$10,000, the Development Office will recognize the donor as a Patron. He will have his name engraved on a bronze nameplate which will be mounted on the Patron's Panel at the House of the Temple, and his name will be listed in the Gold Book of Recognition. To take advantage of this recognition, a secretary must provide the Development Office with a written request for the recognition, listing the donor's name, address, phone number, amount of donation, and how he wants his name listed, and the SGIG or Deputy would have to sign the request. The donor's name cannot include titles or degrees, but can include middle names or initials and suffixes. For example, John R. Smith or John and Marie Smith would be acceptable.^{xxxiii}

Calendar Program

Each year, as its main annual fundraiser, the House of the Temple Historic Preservation Foundation, Inc. mails out to most Scottish Rite members a magnificent 15 month wall calendar, with images of the House of the Temple. There is an announcement mailing, the calendar mailing, a follow up mailing and a thank you. The donations that members send in as a result of the calendar mailings help to pay for the maintenance and preservation of the House of the Temple, an architectural landmark and the national headquarters of the Southern Jurisdiction. The brethren have been enthusiastic and generous in their response to the mailing.^{xxxiv}

Notepad Program

Several years ago, a second direct mail fundraising campaign was started for the House of the Temple Historic Preservation Foundation, Inc. to help fund the maintenance of the Temple building was started. Each year, a customized notepad that has an image of the House of the Temple and an image of the RiteCare logo on alternating pages, with the member's name at the top of the notepad is mailed to each Scottish Rite Mason in the Southern Jurisdiction. There is an announcement mailing, the notepad mailing, a follow up mailing and a thank you. The brethren really enjoy their notepads, and the donations that they have sent in have helped provide needed financial support for the Temple.^{xxxv}

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 6 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE SEVEN:

Supreme Council Information, Education and Benefit Programs

The Scottish Rite on Paper

While we know in our hearts and minds that the history of the Scottish Rite has been put down on paper for generations to follow and learn from, it is important to understand that with it comes a certain responsibilities to “keep our secrets” and follow some basic tenets.

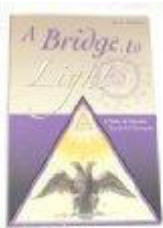
Rituals

It is not permissible to print, publish, or distribute any pictures or illustrations of any part of the rituals, rubrics, costumes, scenery, properties, forms, or ceremonies used in the conferring of the Degrees of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, or to print in a program or other publication issued by the Bodies any extract from, explanation or synopsis of any of the Degrees, or to present any part of the Degrees anywhere at any time except in a tiled meeting or for the purpose of communication or rehearsal, and then only before those who are entitled to be present. (*Statutes*, Article XII, Section 3.5)^{xxxvi}

Morals and Dogma

Each Valley should have on hand several copies of *Morals and Dogma*, by Albert Pike, to loan to Brethren who wish to learn more about the philosophy and background of Scottish Rite. The Supreme Council has directed that each new candidate be issued a copy of *Morals and Dogma* upon completion of the 32nd degree. Current members can purchase the latest edition at the store website (www.scottishritestore.org).^{xxxvii}

A Bridge to Light



The Supreme Council supplies a copy of *A Bridge to Light* to each Valley at no charge so that a complimentary copy may be presented to each new 32^o initiate. Copies of the new book (3rd Edition) may also be sold from the Valley's inventory as well as older books with the remittance sent to the Grand Executive Director's office with a notation that it is for copies of *A Bridge to Light* sold from the Valley's inventory. As the need arises, the Secretary may order more copies to replenish the Valley's inventory.

The Grand Executive Director's office keeps a record of the copies of *A Bridge to Light* supplied to each Valley, and once a year the Secretary will be asked to report the current number of copies in the Valley's inventory and account for any difference between the Valleys balance and the Supreme Council or send a remittance to cover the difference.^{xxxviii}

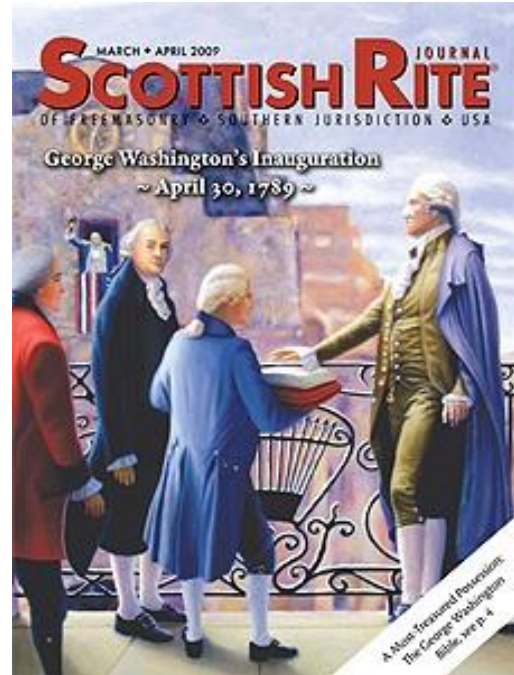
Scottish Rite Journal

The *Scottish Rite Journal*, the official publication of the Supreme Council, is mailed bimonthly to all members in good standing in Bodies of the Southern Jurisdiction, U.S.A. It is the published version of the Supreme Council strategic plan which is “Striving to meet the needs of our Fraternity today and preparing our Order for the challenges of tomorrow.” This is accomplished through a magazine format wherein articles and photographs are submitted to the Supreme Council. Published articles strive to pique the interest of members and challenge our thinking. Articles have included: The Secret Life of Houdini, The Traveling Lodge, Surviving the Move, The Essential Meaning of Christmas, Saving Your Masonic Photographs, The Masonic Tourist, Recognizing Heroes, and many more.

The *Journal* is presented in an 8 ½” by 11” full color magazine format and sent to each member’s home address. Because Brethren are placed on the mailing list of the *Scottish Rite Journal* using the information given by the Valley on its Statement of Fees and Report of Investitures, the address reported thereon must be not only correct but specific as well. This is one benefit of the Sentinel System.

In case you are wondering, the *Scottish Rite Journal* name is the latest version of this publication. It too has a long and (may I say?) storied history beginning in the early 20th century and continuing to today. Some of our older members may remember the old name – The *New Age* magazine. Currently the *Scottish Rite Journal* is published by the Supreme Council under the supervision of its editor III. Brent Morris, G.:C.:.

The *Scottish Rite Journal* is sent out via standard mail and if you move will not be forwarded as if it were First-class mail. This is another reason, you need to be alert to changes of address for yourself and our members. Please make sure you have a change of address sent to the Supreme Council as soon as possible to continue your subscription.^{xxxix}



Master Craftsman Program

The Scottish Rite Master Craftsman (SRMC) program is an exciting, by-mail correspondence course designed and administered by staff at the House of the Temple in Washington, DC, under the guidance and

leadership of the Supreme Council, 33°, of the A&A Scottish Rite, Southern Jurisdiction, USA. Upon completion of each program listed below, the participant will be rewarded with a medal or pins to denote multiple completions. Currently, there are three programs that are meant to be taken in the following order:

- **Program I: *The Symbolic Lodge*** will familiarize students with aspects of the development of Blue Lodge Masonry and explore some of its developing symbolism. This will reveal that the “High Degrees” began to develop soon after formation of the Premier Grand Lodge (1717). Albert Pike’s book, *Esoterika: The Symbolism of the Blue Degrees of Freemasonry*, along with Arturo de Hoyos’s *Scottish Rite Ritual Monitor & Guide* (3d ed.) will be used to demonstrate a rational and philosophical interpretation for much of what is found in Craft Masonry.
- **Program II: *Scottish Rite Ritual and History*** consists of six lessons, utilizing the *Scottish Rite Ritual Monitor & Guide* by Arturo de Hoyos, 33°, Grand Cross, and *A Bridge to Light* (4th ed.) by Rex Hutchens, 33°, Grand Cross, as its textbooks.
- **Program III: *Scottish Rite Philosophy*** uses *Albert Pike’s Morals & Dogma, Annotated Edition*, by Arturo de Hoyos, 33°, Grand Cross and returns to the ritual of the Scottish Rite to re-explore it on a deeper level, by looking for the moral lesson imparted in each degree and then applying that lesson to one’s everyday life. The course consists of 33 quizzes, grouped into 10 sections

Suggested Order of Programs and Their Associated Texts

1. **Master Craftsman: The Symbolic Lodge**
(1^o, 2^o, 3^o, using *Albert Pike’s Esoterika: The Symbolism of the Blue Degrees of Freemasonry*)
2. **Master Craftsman: Scottish Rite History and Ritual**
(4^o–32^o, using the *Scottish Rite Ritual Monitor & Guide* and *A Bridge to Light*)
3. **Master Craftsman: Scottish Rite Philosophy**
(1^o–32^o, using *Morals and Dogma* and *A Bridge to Light*)

Master Craftsman Group Study

A group setting is far and away the best way to learn and experience all that these programs have to offer. This is simply because Freemasonry is not a solitary pursuit, but rather a social experience — we gather in Lodges together for a reason! In fact, social engagement while finding more light in Masonry can be (and often is) more rewarding than simply answering some questions about a reading assignment. This is because you are learning not only about yourself through the ritual and its symbolism, but about others and their unique relationship to the deep philosophies and mysteries that are contained in the material, too.

A group can be as big or as small as you like. There are no minimum requirements to start a study group, and anyone can be the catalyst that starts one up. You also set the pace. Go as fast, or as slow as you would like. You can meet once a week or once a month. Your schedules will dictate the best calendar.

It can also be as formal or as casual as you'd like. Does there need to be set meeting dates, or will you meet whenever everyone has finished the next reading assignment/quiz? Your meeting place can be someone's house, a conference room, or a comfortable booth in the neighborhood diner or tavern.

The key with all of this is to have fun, and to engage each other about the meanings of Freemasonry and life itself. In fact, using that goal, finishing the programs becomes a distant second to connecting with other people who have similar interests and learning through more about each other through the shared experience of conversation and fellowship.

To help the interested group seeker or leader, we have put together a short Group Leader Guide that helps navigate the logistics and details of forming a study group. If you are interested in this, please contact us and we will be happy to share it with you free of charge, and to assist you in any way we can with the formation and operation of your own study group.

Pamphlets Available

The Supreme Council has some resources available at no cost to the Valley other than paying for the shipping charges to Valleys in the Southern Jurisdiction for membership expansion and educational activities. The titles include:

- ❖ *A Circle from Childhood to Childhood (Scottish Rite Foundation Guidelines to Planned Giving)*
- ❖ *Freemasonry and Religion*
- ❖ *Freemasonry - What Is It?*
- ❖ *HE.L.P. - Help Eliminate Language & Learning Problems in Children*
- ❖ *Light to Light: The Scottish Rite Today.*
- ❖ *Only Through Masonic Unity Do the Best Get Better*
- ❖ *Supreme Council Guidelines for Dynamic and Successful Membership Maintenance and Expansion*
- ❖ *The Scottish Rite Foundation Pooled Income Fund*
- ❖ *Thoughts about America*
- ❖ *To a Non-Mason: You must Seek Masonic Membership (Clausen)*
- ❖ *Your Decision to Leave-or Not To Leave-the Scottish Rite*

Visit the Supreme Council website for copies of these materials.^{x1}

Resources

Films

On the Wings of Words – This 15-minute inspiring film, produced by the Supreme Council, features our RiteCare Childhood Language Program. Narrated by III Ernest Borgnine, 33°, G.C., this professional production uses tightly focused real-life stories of children in need, plus entertaining animation sequences, to tell the story of how doors are opened and lifelong benefits delivered through our RiteCare Childhood Language Program. It is excellent for use at Reunions and stated Scottish Rite events as well as at other Masonic meetings, *On the Wings of Words* is available in color on 16mm film @ \$150.00 or half-inch VHS videotape cassette @ \$10.00 for home viewing and small-group presentations. In addition, both 1/2" and 3/4" videotapes containing 15- and 30-second public service announcements suitable for showing by local television stations are available @ \$15.00.^{xli}

Books

Let's Celebrate America – our first book for young readers, explains through lively text and colorful illustrations holidays observed in the United States. Through the support and with the cooperation of the Brethren, copies of this book have been provided to school systems and public libraries throughout the country.^{xlii}

Let's Meet Great Americans – twice the length of our earlier children's book, *Let's Celebrate America*, presents lively, upbeat, illustrated mini-biographies of great American men and women in exploration, agriculture, industry, government, science, and the arts. Written at the fifth- and sixth-grade reading level, this book tells, for example, the life stories of Drs. Sally Ride and Judith Resnick, space explorers; John Deere and George Washington Carver, agrarian pioneers; Benjamin Franklin and Mary Jane McLeod Bethune, political and educational leaders; Thomas Edison and Walt Disney, innovators in the field of electricity and entertainment. Giving one or both of our children's books in lots to community schools and educational systems is an economical, effective gift from local Lodges and Scottish Rite Bodies. Such donation could be, for instance, part of an ongoing Americanism and Education Program. See the Reference Section in the back of this manual.^{xliii}

Art Prints

To help raise funds for the Scottish Rite Foundation, S.J., U.S.A., Inc., art prints of the following original oil paintings have been made available.

To commemorate the 1993 Biennial Session, the Supreme Council commissioned the internationally known artist John Melius to paint the first Masonically correct depiction of Brother and President George Washington laying the cornerstone of the United States Capitol's north wing in 1793, an event whose bicentennial we as Masons celebrated with particular pride in 1993. Another painting by John Melius was commissioned by the Supreme Council to commemorate the 1995 Session and the 50th anniversary of the end of World War II.

"Tools of the Craft," painted by Brother Robert H. White, 32°, was commissioned to commemorate the 1997 Biennial Session.

To commemorate the 1999 Session, John Melius was commissioned to paint "George Washington's Inauguration," a companion print to his 1993 painting (no longer available). When framed and mounted, these large, colorful prints make a striking addition to the decor of any home, office, Lodge, Scottish Rite Temple, or other Masonic institution. All proceeds from the distribution of these art prints benefit our RiteCare Childhood Language Clinics, Centers, and Programs throughout the Southern Jurisdiction. For pricing information, refer to the "Scottish Rite Store" on the Supreme Council's web site (www.scottishritestore.org).^{xliv}

Other Programs

In an effort to raise awareness of Scottish Rite programs and increase the benefits of membership in the Scottish Rite, the Supreme Council has authorized the following programs which are administered by the Supreme Council. All of the programs are voluntary and participation is determined solely by the member and has nothing to do with his membership in the local Valley.^{xliv}

Scottish Rite Credit Card Program

The Scottish Rite VISA credit card program not only provides a service to our members but also generates substantial ongoing revenues for the support of our RiteCare Childhood Language Clinics, Centers, and Programs. Funds received from the credit card program, without a cent of administrative overhead, are channeled to those Orient Foundations that participate in our Rite Care Childhood Language Program.

Scottish Rite Sponsored Group Cancer Expense Plan

This plan is available to you and your spouse regardless of age. It is designed as a supplemental plan to pay benefits directly to you, not the doctor or a hospital. With cancer there can be many expenses not covered by regular health insurance or Medicare. The extra benefits can be used for anything... for meals, travel expenses, and hotel bills away from home while attending a cancer clinic, for living expenses while being away from the job and other "non-medical" type expenses having a cancer can generate. You spend your extra benefits as you see fit. See the Valley Secretary for details and contact information.

Scottish Rite Sponsored Medicare Supplement Insurance Plan

If you are age 65 or over and covered by Parts A and B of Medicare, you are eligible to apply for the Scottish Rite Medicare Supplement Insurance Plan. Medicare does not pay all doctor and hospital bills. This coverage dovetails with your Medicare coverage and complies with the new

Federal requirements for Medigap policies. See the Valley Secretary for details and contact information.

Scottish Rite Sponsored Long Term Care Insurance Plan

Confinement in a nursing home could deplete a person's lifetime savings. Best of all, the Scottish Rite sponsored plan also pays for at home long term care when appropriate. You choose the daily benefit that best fits your needs based upon the local cost of this care. It is best to find out if you qualify for a long term care policy medically while you are younger and can meet the health history requirements for this type of coverage. See the Valley Secretary for details and contact information.

Scottish Rite Sponsored Group Term Life Insurance Plan

Term life insurance is pure life insurance that gives the greatest amount of coverage for the premium dollar. Scottish Rite members are guaranteed up to \$25,000 coverage without a medical exam or single health question. And the coverage is portable. It doesn't lapse when you leave the job and lose your regular company group life insurance coverage. Members age 45 through 75 are eligible for this coverage. Unlike most other term insurance plans, you can keep your coverage for your lifetime. Benefits are frequently used to help pay for final expenses. See the Valley Secretary for details and contact information.

Scottish Rite Sponsored Life Line Screening of America

When mobile screening units come to your neighborhood, you can be screened for potential health problems as a preventative measure. Screenings are for Stroke/Carotid Artery, Peripheral Arterial Disease. See the Valley Secretary for details and contact information.

Scottish Rite Sponsored Auto Insurance Plan

You call the Scottish Rite sponsored Auto Insurance Plan toll free number to see if you can save on your auto insurance premiums. Homeowners Insurance is also available. See the Valley Secretary for details and contact information.

Scottish Rite Scholarships

While the list is not all inclusive, the following scholarships are available from the Supreme Council. For application information, eligibility requirements and time lines, please forward all requests to the Supreme Council at the address available from the Valley Secretary.^{xlvi}

- ❖ **George Washington University Scholarship** – The Southern Jurisdiction is engaged in an active scholarship agreement with The George Washington University (GWU). Twenty Scottish Rite of Freemasonry Scholarships for 50% of tuition (\$14,000 each or \$56,000

over four years) are available for full-time undergraduates entering the university. The scholarships apply to any school or department at GWU.

- ❖ **For Graduate Study at GWU** – Ten fellowships of up to \$10,000 each are available for fulltime students accepted in the GWU School of Business and Public Management, the Elliott School of International Affairs, the School of Engineering and Applied Science, the Graduate School of Education and Human Development, or the Columbian School of Arts and Sciences. Students in the School of Medicine and Health Sciences are eligible to apply only if they are in the Public Health programs.
- ❖ **Scottish Rite/Bichan Scholarship at The George Washington University** through the bequest of George and Florence Bichan grants, in the amount of up to \$10,000 each, are awarded annually normally to two fulltime undergraduate or graduate students enrolled in Children's Speech and Hearing degree programs.
- ❖ **Public School Administration Scholarship** – The Supreme Council offers a scholarship in Public School Administration leading to a doctoral degree, This scholarship is intended for mid-career persons in public school administration who are burdened with financial obligations of growing families and thus would be unlikely to pursue further graduate studies without financial assistance. Two scholarships are offered, each in the amount of \$6,000 per year, for two years of study in a university of the individual's choice.
- ❖ **Shepherd Scholarship** – The Shepherd Scholarship is awarded to aid worthy candidates in obtaining baccalaureate or graduate degrees in fields associated with service to country and generally perceived as benefiting the human race. The scholarships in the amount of \$1 ,500 per year, for a maximum of four years.
- ❖ **Sam and Millie Hilburn Scholarship** – This fund will provide scholarships for graduate students studying to become specialists in the field of Childhood Language Disorders. The scholarships in the amount of \$5,000 per year towards tuition costs for a maximum of two years.
- ❖ **Sovereign Grand Commander's Scholarship** – The Sovereign Grand Commander's Scholarship Program, established in January 2006, was created to help individuals who want to go to college or to learn a trade but need financial assistance. Unlike other scholarships, however, this program is not designed to help people with the highest grade point average or test scores. Instead, the scholarships are for individuals who have the potential to accomplish great things due to attributes like demonstrated leadership ability, volunteer experience, participation in social, civic, religious and fraternal activities, or hardships or disabilities they have overcome.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 7 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE EIGHT:

The Role of the Sovereign Grand Inspector General or Deputy and the Personal Representative

In order to manage the affairs of the order in the individual territories we know as Orients, the Supreme Council elects men who have attained the thirty-third degree to the position of Sovereign Grand Inspector General or Deputy. For the purposes of this discussion S.:G.:I.:G.: will be used generically as not all jurisdictions will have an S.:G.:I.:G.:. By Statute, the number of S.:G.:I.:G.:s is limited to 33. And there are more Orients than 33. So to effectively manage the organization, the Supreme Council will appoint Deputies in those Orients who don't have an S.:G.:I.:G.:. Therefore, throughout this discussion we will refer to the Sovereign Grand Inspector General or Deputy generically as the S.:G.:I.:G.: interchangeably knowing that this "title" may be different in your particular Orient.

The process by which an S.:G.:I.:G.: is selected is not well known. In fact, the information that is being relayed here is from discussions with a past S.:G.:I.:G.: and is subject to change. However, all that said, the process begins quite honestly with the election of an S.:G.:I.:G.: back in the day (years ago). At the time of his election, he is asked to place three names in a sealed envelope and give it to the sitting Sovereign Grand Commander. Should anything happen to the S.:G.:I.:G.:, the Sovereign Grand Commander will open the envelope and look at the recommended men whom the S.:G.:I.:G.: has recommended as his replacement. The Sovereign Grand Commander is not bound to select from this short list, however, many are. The Sovereign Grand Commander may elect to interview replacements, appoint based upon their contributions to the fraternity, society, business pursuits, etc., recommendations of other S.:G.:I.:G.:s for the good of the order, etc. The only actions the Sovereign Grand Commander must take are established by Statute. Until, the Supreme Council provides a succession plan for this document in writing, the current plan is what is known about the process.

During times of vacancy in the office of S.:G.:I.:G.: much speculation revolves around who, what credentials they possess, and what direction the Orient will go. Therefore, the Sovereign Grand Commander tries to make his choice quickly for the good of the Order.

Once a man has been selected by the Sovereign Grand Commander, his name is presented to the Supreme Council for appointment. After he is appointed as a Deputy of the Supreme Council, the business of the Orient begins. He is responsible for all Scottish Rite activities within the Orient, good and bad. His job is to manage all the Valleys as best as possible, sometimes from great distances as can be seen in states like California, Florida, and Texas. The Deputy will be eligible for election as an S.:G.:I.:G.: at the next biennial session.

The S.:G.:I.:G.: is responsible for:

- Approval of all reunions and the associated programs.
- Approve the location and meeting place of Valleys within the Orient or have them relocated.
- Recommend nominations for honors of the Supreme Council including Grand Cross, Inspector General, and Knight Commander of the Court of Honour or other honors as the Supreme Council may see fit to bestow on a member.

- Exercise all the prerogatives of Grand Master of Masons, so far as relates to this Rite, and may do and perform all such acts as he may deem for its interest which are not prohibited by the Constitutions or by the Statutes.
- Render decisions involving the interpretation of the Statutes or concerning the practice of the Rite.

In most cases, the S.:G.:I.:G.: will have assistants known as Personal Representatives. The title goes on but, for this discussion it is only a title and doesn't lend to understanding any more of what he does. He, in fact, does the work of the S.:G.:I.:G.: locally in the Valley. He is the eyes and ears of the S.:G.:I.:G.: and makes frequent reports to the S.:G.:I.:G.: on the works, condition and financial stability of the local organization similar in the way the S.:G.:I.:G.: makes report to the Sovereign Grand Commander.

The duties of the Personal Representative are also established by Statute. They are:

- To serve as the eyes and ears of the Sovereign Grand Inspector General or Deputy of the Supreme Council to the end that peace and harmony may be promoted and brotherly love prevail;
- To see that customs, usages, and laws of the Supreme Council are properly observed;
- To carry out the instructions of the Sovereign Grand Inspector General or Deputy of the Supreme Council; and
- To exercise such powers as may be delegated to him by the Sovereign Grand Inspector General or Deputy of the Supreme Council in writing.

We could go on. But, this brief discussion should give you an idea of who the S.:G.:I.:G.: is and what the Personal Reps role is in the management of our Fraternity. More information can be garnered from the Statutes of the Supreme Council. Let me caution you. Look to the current copy of the Statutes. As the laws of our great country change – so do the Statutes of the Supreme Council. A current copy can be downloaded from the Supreme Council www.scottishrite.org under publications on the left margin.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 8 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

MODULE NINE:

Scottish Rite Honours

Honours are a mark of distinction within the Valleys of the Scottish Rite. You can tell from a distance what honours they have attained within our organization. Remember the discussion of the caps in Part One?

The process by which a member is chosen for honours is time honored and has a long tradition. It used to be thought that the tradition included if a man asked for the honor it must be turned down forever. That is simply not just tradition. **It is spelled out in the Statutes of the Supreme Council that anyone asking for or actively seeking such honours be rejected.**

Honors within our organization are established by Statutes as to how many members may be granted the honour. For instance in the Statutes twice as many men may receive the honour of Knight Commander of the Court of Honour than do those who receive Inspector General. But, what really makes the honors? Is it the feeling that one has contributed to the fraternity? Partially. Is it what he has contributed to society? Partially. There is no set formula except what is spelled out in the Statutes.

For instance, must a member be in good standing before he is considered for Knight Commander of the Court of Honour? The answer is spelled out in Article XIV, Section 2 of the Statutes:

SEC. 2. Not less than ninety days before each regular session of the Supreme Council each Sovereign Grand Inspector General and each Deputy of the Supreme Council may file, in the number below specified, in the office of the Grand Executive Director, the electronically submitted nominations of Masters of the Royal Secret who are members in good standing in his Orient, for the rank and decoration of Knight Commander of the Court of Honour. Nominations filed less than thirty days before any such session shall not be considered at that session, except by unanimous consent.

Therefore, if you have questions about who receives honours from the Supreme Council, dig into the Statutes as you did to gain information about the SGIG and Personal Rep. The time you spend will give you a greater understanding of how our fraternity works.

Certainly we would like to honor all our hardworking Brothers. Yet, we all know that is impossible. However, it is possible to understand how the process works and find your niche to provide the greatest good for our fraternity, society, and country and hope that these efforts will result in a greater good than simple honors bestowed by our great organization.

If you are taking part in the Scottish Rite Member Development program, **STOP**, complete and turn in Module 9 at this time. When graded, the quiz will be returned to you scored and additional instructions will be sent to you.

Final Words

This Member's Information Handbook is a result of the putting together information from several Orient's handbooks, updated and edited to comply with the procedures set forth in the Orient of North Carolina. In each case the source was contacted and permission received to use the work product of the body involved. Most information contained in this booklet has been gleaned from the Secretary's Handbook of the Supreme Council, the Statues of the Supreme Council, the new members guide from the Valley of Pensacola, as well as the thoughts, words, and deeds of the late Illustrious Robert L. Goldsmith – S.:G.:I.:G.: in the Orient of Florida, and Illustrious Harry Kuchenbrod – Personal Representative of the Valley of Pensacola. I would also be remiss if I didn't thank Illustrious S. Brent Morris, G.:C.: for his contributions. These three individuals have contributed much to our Fraternity. Through efforts such as this booklet, their legacy will assist future leaders in developing *OUR* Fraternity for generations to come.

Once again I do not claim authorship and wish to credit the above individuals for all that they have provided to make this New Member's Guide possible.

Steve Burgess

Published by:
The Scottish Rite Bodies
Valley of New Bern, North Carolina, 2016 – Revised 2014

APPENDIX:

Other Information

Protocol

Introductions

Earlier we discussed greetings and salutations used at Scottish Rite functions so we won't go into a lot of detail here. Many if not most introductions involve people of unequal or different status or position. They can differ in rank, in age or in sex, but the result is the same: an introduction often consists of presenting one person of lesser importance or status to another of greater importance or status.

In introducing someone to a group, avoid running through all the names without a break. It is better to introduce two or three people at a time, so that names can register properly. This is where use of name tags is most effective.

A form of acknowledgment used chiefly when meeting a group is repeating the name of the person to whom you have just been introduced.

Before introducing dignitaries at the head table, be certain names are spelled correctly and proper titles are used. It is a good idea to check the pronunciation of any names to be announced. The order of rank should be observed scrupulously. A person who has been elected but has not yet taken office is called by the title of that office with -- "elect" after the title.

Speakers and Speeches

Whoever sets up the program should decide in advance who he wants as the speaker and the length of the speech desired. He should give ample notice to whomever is selected to speak. He should never ask an invited guest to speak unless that person has been forewarned. Nor should he ever ask a guest at an affair if he wants to speak. There should only be one guest speaker – normally the last speaker on the program. No remarks from others should be allowed after the main speaker. The next person introduced will be the individual who will give the benediction.

The main etiquette problem posed by councils is that of handling speakers and speeches. When the speaker is not a member of the Scottish Rite or a personal friend, the chairman owes it to him to:

- Give complete information about his audience so he will not produce boredom and embarrassment all around with an inappropriate speech.
- Give him a definite time limit well ahead of the occasion so he can prepare the speech accordingly. Just before he begins to speak, arrange a mutually agreeable signal to tell him he has, for example, three minutes left to talk. Advance arrangements are necessary so that the pull on the coat tails will not appear to be related to the interest of the speech itself.
- Show interest in the speaker before and after the speechmaking. Bring members to him for introductions instead of circulating the speaker around the room. Center the

conversation around the guest, not around Scottish Rite affairs he has little interest in. Help to reassure both the best and worst speaker alike as to the effectiveness of his speech. Briefly introduce a speaker, with only enough biographical material to establish him as an authority on his subject. Elaborate introductions deny their content. Remember: it takes only one line to introduce the President of the United States.

If the speaker is a woman or if the main speaker's wife attends, she is usually presented with flowers.

Thank the speaker at least three times:

- In public from the rostrum.
- In private before his departure.
- In a letter from the head of the body the following day.

Appropriate salutations to those present should always be used before speaking.

Head Table

At a banquet where there is a head table, the Hierarchy, Supreme Council Officers or Directors, Grand Master of Masons, District Deputy, Honored Guest, special guest such as a speaker should be seated there along with their wives.

Seating at the head table should be arranged by rank from the middle out to either end – with the highest ranking official seated at the middle of the head table. If other officers are present, they may be seated at the head table if there is room, otherwise they should be seated with their wives at a table directly in front of the head table. Guests should be introduced from the Master of Ceremonies' right toward the middle, then from his left toward the middle, and no one should be excluded, including those who will speak later. Dignitaries in the audience should be introduced from the highest to the lowest. NOTE: When there is no head table, such as the Installation of Officers, and all dignitaries are seated in the audience, then introductions are made from the lowest up to the highest.

For speaking programs, guests are introduced from lowest rank up to the main speaker of the occasion. A person of junior rank should never speak after someone with a higher office unless he has been selected specifically as the speaker for the occasion. Persons introduced from the audience should be ranked from top down as opposed to speakers who appear from the lowest up.

The master of ceremonies should always be seated next to the podium and not at a seat at the end of the table. This is simply done so that he will not be running back and forth after each speaker is introduced. MCs should familiarize themselves with titles and protocol. They should also know the background of speakers at the head table and should use the proper salutations for titles when they first take over the podium.

All in attendance at the dinner should rise when dais members enter and remain standing until they are seated at the head table.

The presiding officer of the banquet should open by calling on the Chaplain to give the invocation. He should then advise all present to rise for the parading of the colors by the Honor Guard. After the invocation and the recitation of the Pledge of Allegiance to the Flag, those in attendance will be asked to take their seats. All will then eat, after which the presiding officer will introduce the Master of Ceremonies. The MC will say, "Thank you _____" (position title i.e. Venerable Master, Wise Master, etc.) and will then proceed to acknowledge the dignitaries who are present.

Flags

The U.S. Flag Code as approved by Congress and signed by President Ford on July 7, 1976, should be strictly adhered to (Public Law No. 94-344). Your country's flag may be displayed flat, above and behind the speaker; if on a staff it should always be at the right side of the speaker as he faces the audience. The flag should not cover a speaker's desk nor be draped in front of a platform. Other flags should be at the speaker's left. The precedence of flags shall be U.S., State and Order.

When the flag is displayed horizontally or vertically against a wall, the stars should always be at the observer's left.

Conclusion

As has been mentioned earlier, it is impossible to cite a rule for every situation. No doubt there will be times when the presiding officer will encounter some rather difficult and even unique situations. Under those circumstances he must use his judgment and simply apply common courtesy.

Mark Twain summed up the situation when he said: "*Always do right. You will please some people and astonish the rest.*"

**Tableau of the Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry,
Southern Jurisdiction, USA**

Sovereign Grand Commander & S.:G.:I.:G.: at Large Ronald A. Seale
 Lt. Grand Commander..... James D. Cole, S.:G.:I.:G.: Virginia
 Grand Prior.....Joe R. Manning, S.:G.:I.:G.: Oklahoma
 Grand Chancellor Steven M. Munsinger, S.:G.:I.:G.: Colorado
 Grand Minister of State William B. Brunk, S.:G.:I.:G.: North Carolina
 Grand Secretary General Gary L. Sissel, S.:G.:I.:G.: Iowa
 Grand Treasurer General Charles V. Sederstrom, S.:G.:I.:G.: Nebraska
 Grand Almoner..... Leonard Proden, S.:G.:I.:G.: District of Columbia
 Grand Orator.....William J. Mollere, S.:G.:I.:G.: Louisiana
 Grand Master of CeremoniesMichael D. Smith, S.:G.:I.:G.: South Carolina
 Grand Chamberlain..... Jerry B. Oliver, S.:G.:I.:G.: Minnesota
 First Grand Equerry..... Gary W. Kuney., S.:G.:I.:G.: Oregon
 Second Grand Equerry Hugh W. Gill, III, S.:G.:I.:G.: Kansas
 Grand Standard Bearer Joseph E. Alexander, S.:G.:I.:G.: Idaho
 Grand Sword Bearer.....Marlin L. Mills, S.:G.:I.:G.: Maryland
 Grand Herald..... Robert W. Cockerham, S.:G.:I.:G.: Missouri

Others Members by Orient

Jamie A. Smith.....S.:G.:I.:G.: Alabama
 Robert F. HannonS.:G.:I.:G.: Arizona
 C. James Graham S.:G.:I.:G.: Arkansas
 Frank Loui..... S.:G.:I.:G.: California
 Dale I. Goehrig S.:G.:I.:G.: Florida
 Leonard E. Buffington S.:G.:I.:G.: Georgia
 Roger D. Barnett S.:G.:I.:G.: Kentucky
 David O. MartinezS.:G.:I.:G.: Nevada
 Charles L. Ottem S.:G.:I.:G.: North Dakota
 Jeffrey D. Larson..... S.:G.:I.:G.: South Dakota
 Joseph C. Harrison.....S.:G.:I.:G.: Tennessee
 M. Douglas Adkins.....S.:G.:I.:G.: Texas
 Frank C. Baker S.:G.:I.:G.: Utah
 Gary W. KuneyS.:G.:I.:G.: Oregon
 Alvin W. Jorgensen..... S.:G.:I.:G.: Washington
 H. Jackson Yost, Jr. S.:G.:I.:G.: West Virginia
 John L. Farmer..... S.:G.:I.:G.: Wyoming

Deputies (Subject to Reappointment)

Open..... American Military Bodies – NATO

David Worel	Alaska
Kenneth W. Berry.....	Hawaii & Guam
James L. Johnson, G. S. C. S.	Japan, Korea & Okinawa
J. Kenneth Lundy.....	Mississippi
David L. Neilsen.....	Montana
Wesley D. Thornton	New Mexico
Jose R. Lopez.....	Puerto Rico
Norman L. Y. Pin.....	Taiwan & China
William G. Sizemore, II.....	Grand Executive Director
William G. Sizemore, G. S. C. S.	Director of Americanism
W. Kenneth Lyons, Jr., G. S. C. S.	Grand Chaplain
Paul D. Dolinsky	Grand Organist
William G. L. Turner	Grand Tyler
S. Brent Morris, G. S. C. S.	Managing Editor, Scottish Rite Journal
Jorge I. Frenchi, 32°.....	Chief Financial Officer
Arturo De Hoyos, G. S. C. S.	Grand Archivist and Grand Historian
Matthew T. Szramoski	Director of Developemnt
Dean R. Alban.....	Director of Member Services
Mrs. Joan O. Kleinknecht	Librarian/Curator
Ms. Barbara Golden	General Counsel

Officers of the Lines within the Valley

Consistory

Master of Kadosh
Prior
Preceptor
Chancellor
Minister of State
Prelate
Master of Ceremonies
Expert
Assistant Expert
Captain of the Guard
Tyler

Council of Kadosh

Commander
1st Commander
2nd Commander
Chancellor
Minister of State
Master of Ceremonies
Turcoplier
1st Deacon
2nd Deacon
Tyler

Chapter of Rose Croix

Wise Master
Senior Warden
Junior Warden
Orator
Master of Ceremonies
Expert
Assistant Expert
Standard Bearer
Captain of the Host
Tyler

Lodge of Perfection

Venerable Master
Senior Warden
Junior Warden
Orator
Prelate
Master of Ceremonies
Expert
Assistant Expert
Captain of the Host
Tyler

Knights Commander Court of Honour

Commander
Lt. Commander
Secretary
Captain of the Guard

Knights of Saint Andrew

Venerable Chieftain
Senior Chieftain
Junior Chieftain
Secretary/Treasurer

Scottish Rite Women's Association

President
Vice President
Treasurer
Recording Secretary
Corresponding Secretary

Others

Personal Representative
Valley Secretary
Treasurer
Almoner

The Revised Standard Pike Ritual of 2000

Albert Pike's revisions of the Scottish Rite Degrees were produced in an era much different from today. Pike's Victorian writing style now seems overly elaborate to many modern readers. Those unable to follow Pike's train of thought have lamented that the lessons - originally meant to spread Masonic Light—instead have obscured it. In Pike's day, the educational curriculum also made it more likely that candidates would understand the Latin, Hebrew, and Greek references in his writings, as well as appreciate the philosophical dilemmas he posed. The vast majority of today's Candidates neither enjoy nor comprehend these complexities. Because of these difficulties, some Valleys indiscriminately edited out large parts of the rituals. The resulting Degrees were often ill structured and confusing.

For these and other reasons the Supreme Council determined in 1995 to produce a standard revision of the Pike rituals. The initial criteria for the revision included the following:

- a. Preservation of the content of the Albert Pike ritual.
- b. Retention of historical and ritualistic validity.
- c. Deletion of repetitive passages.
- d. Clarity of meaning and purpose.
- e. Enhancement of dramatic impact.
- f. Ease of staging.
- g. Eloquent simplicity of sentence structure and diction.
- h. Preservation of Degree continuity and chronology.
- i. Logical transition from one Degree to another.
- j. Preservation of ritual's formal integrity.

To assist the Committee on Ritual in this project, the Supreme Council enlisted the aid of Ill Rex R. Hutchens, 33°, G.:C.:, a noted Scottish Rite scholar and the author of several informative books on the Scottish Rite such as a *Bridge To Light*, a *Glossary of Morals and Dogma*, and the *Bible in Albert Pike's Morals and Dogma*. A resource team of well-qualified Brethren, acting under the guidance of the Supreme Council, assisted in the revision. Soon after commencing this work it became apparent that, to remain chronologically and thematically consistent, minor modifications would have to be made. In some cases, this mandated a shifting of content from one Degree to another. Further, in order to ensure a logical progression in the Chivalric Degrees, two Degrees (the 27° and 28°) were reversed. By far the most drastically revised of the rituals are the 25° Knight of the Brazen Serpent and the 27° Knight of the Sun. Pike's version of the Knight of the Brazen Serpent Degree assumed that the Druses represented the mystical tradition in Islam when, in fact, the Sufi tradition (which shares commonalties with Freemasonry) would have been more appropriate. This required virtually a complete revision. The revised Knight of the Sun Degree presents a lesson on the nature of symbolism and teaches candidates how symbols work and how to use them.

A benefit of the current revision is that the majority of the Degrees can be conferred within an hour. This will allow more Valleys to confer most, if not all, of the Degrees over a weekend Reunion. This also means that more Candidates will benefit from personal participation while acting as the class exemplar.

This new revision also introduces, for the first time, standardized slides and transparencies, as well as music, staging, and acting notes. Numbered lines, color illustrations, and summaries of the lessons also aid comprehension. The goal of the Revised Standard Pike Ritual is to provide a serviceable text, consistent with the Southern Jurisdiction's rich ritual tradition, to carry the Scottish Rite well forward into the Twenty-first Century.

Structure of the Scottish Rite

The Scottish Rite is an Appendant Masonic organization which administers a series of thirty-three degrees and bestows certain "Honours". It is active in every American state and enjoys a cooperative relationship with the American Grand Lodges from whom it solicits members. In terms of membership, the Scottish Rite is the most successful Masonic system in the world.

The governing body of the Scottish Rite is the Supreme Council, an autonomous self-perpetuating organization comprised of thirty-three officers, known as Sovereign Grand Inspectors General (SGIGs) who possess administrative and voting powers not held by other members. Acting as a board of directors, the Supreme Council elects its own members, amends its own statutes and laws, and writes its own rituals. Supreme Councils do not interfere with or meddle in the private affairs or business matters of other Masonic organizations. It is important to bear in mind that although the Supreme Councils throughout the world are similar to each other, they may differ in minor aspects, dependent upon their adopted statutes. Hence the material in this book applies only to the Supreme Council, 33, Southern Jurisdiction, U.S.A.

For administrative purposes, the Supreme Council divides the Scottish Rite into Orients which are coterminous with the individual American States, while overseas the Orients constitute an areas of lawful jurisdiction (e.g. NATO Bodies in Europe). Orients may be further divided into Valleys. A rough analogy may be to imagine the Supreme Council as a type of "national Grand Lodge"; the Orients as districts; and the Valleys as constituent local lodges.

Rough equivalents between the bodies of
Blue Lodge Masonry and of the Scottish Rite

Ancient Craft Masonry	Scottish Rite
Grand Lodge	Supreme Council
Districts	Orients
Local lodges	Valleys

Officers of the Supreme Council

The dignitaries and officers of the Supreme Council are as follows.

ELECTIVE

1. Sovereign Grand Commander
2. Lieutenant Grand Commander
3. Grand Prior
4. Grand Chancellor
5. Grand Minister of State
6. Grand Secretary General
7. Grand Treasurer General
8. Grand Almoner

APPOINTIVE

Grand Chaplain (may be an Honorary Member)

Grand Orator

Grand Master of Ceremonies

Grand Chamberlain

First Grand Equerry

Second Grand Equerry

Grand Standard Bearer

Grand Sword Bearer

Grand Herald

ADDITIONAL OFFICERS (May be Honorary Members)

There are a several additional "Grand" officers, the most important of which is the Grand Executive Director; others include the Assistant Grand Chaplain, Grand Steward, Grand Organist, Grand Tiler, Grand Archivist, and Grand Historian. Other officers on the official tableau include the Managing Editor of the Scottish Rite Journal, the Chief Financial Officer, the Director of Development, the Director of Membership Services, and the Librarian.

Officers of an Orient

An Orient's principal officer is either a Sovereign Grand Inspector General or a "Deputy" of the Supreme Council. A Deputy shares many of the same responsibilities of an Inspector, but does not have voting power.

Officers of a Valley

The Personal Representative is the principal officer in the Valley, and some Valleys also have an Assistant Personal Representative. Other officers include the Valley Secretary, Treasurer and/or Financial Secretary.

The Four Scottish Rite Bodies

As a matter of practicality, membership in the Scottish Rite "begins" at the 4° Secret Master, and progresses through the 32° Master of the Royal Secret. Although the Scottish Rite is a system of thirty-three degrees, it does not presume authority over the three Craft Degrees in the United States. However, it may be noted that versions of the Scottish Rite's Apprentices', Fellows', and Masters' Degrees are practiced in many foreign jurisdictions and, by authority of the Grand Lodge of Louisiana, in certain Lodges in New Orleans. Albert Pike also prepared a version of the Scottish Rite Blue Lodge rituals, and printed them under the title *The Porch and the Middle Chamber: The Book of the Lodge* (1872). Although the ritual was intended for instruction only, it was withdrawn from circulation following Pike's death. Some Masons expressed concern that it might supplant the ritual used by the State Grand Lodges, or give the false impression that the Scottish Rite sought control over the Blue Lodge.

In the Southern Jurisdiction the twenty-nine degrees are subdivided and grouped into four traditional "Bodies." The Bodies and degrees are treated extensively elsewhere in this book, however some brief information on a few of the unfamiliar terms they use will be helpful.

4°-14°, the Lodge of Perfection. These degrees are known as the Perfection Degrees because the last of its series is called Perfect Elu, or "Perfect Elect." The Hebrew word shalomot or shelemuth which means both "perfect" and "complete," is a significant word in the Fourteenth Degree. The French word Elu, meaning "elect," refers to the candidate's representation of a person elected to a specific honor or task. The Perfection Degrees were once commonly referred to as the Ineffable Degrees. The word Ineffable means "incapable of vocal expression," or "unspeakable because of its sacred character." They were so named because in their primitive form these degrees alluded to names by which the Great Architect was known. This was intended to remind members of His omnipresence. It also alluded to the legend of the 13°, wherein the Ineffable name of God was recovered.

15°-18°, the Chapter of Rose Croix. The name Rose Croix refers to the symbol of a rose blooming upon a cross, one meaning of which is self-sacrifice and suffering in the cause of humanity. But it also has esoteric meanings to be discovered by study and reflection. The first two degrees of this series are notable as they include some of the oldest haut grades material in the Scottish Rite, that is, the story of Zerubbabel's intent to rebuild the temple following the Babylonian captivity.

19°-30°, the Council of Knights Kadosh. The Hebrew word Kadosh means "holy," "consecrated," and "separated," and the word is used throughout the Bible in connection with sacred spaces. In Exodus 25:8 the word M'Kadosh is translated as "sanctuary," or "holy place," and in Psalm 79:1 the words Haikal-Kadoshik are rendered "holy temple." A Knight Kadosh is, therefore, a Knight of the Temple, or Knight Templar. This series of degrees deals primarily with chivalric and philosophical traditions, and presents examples of religious devotion and heroic courage. It is sometimes said that the Knights Kadosh meet in an Areopagus. This word originally referred to "Mars' hill," which is northwest of the Acropolis in Athens, and was the site of a speech made by the Apostle Paul (Acts 17:22-31). However, the hill was also the regular meeting place of the city's council of judicial officials, which were collectively called the Areopagus. In some versions of the Knight Kadosh ritual the candidate is brought before a tribunal, appropriately called the Areopagus.

31°-32°, the Consistory of Masters of the Royal Secret. Prior to Albert Pike's ritual revisions the final degree was known as Prince of the Royal Secret. It was renamed to better reflect the philosophy of the Rite, wherein one must master himself as well as the lessons of Freemasonry. Names of the Scottish Rite Degrees and Honours although there are minor jurisdictional variations in position and name of the Degrees, the traditional titles and Honours of the Scottish Rite follow below (common variations are bracketed).¹

Conferred in a Blue Lodge, under authority of the Grand Lodges:

- 1° Entered Apprentice Mason
- 2° Fellow Craft Mason
- 3° Master Mason

Conferred in a Lodge of Perfection:

- 4° Secret Master
- 5° Perfect Master
- 6° Confidential [or Intimate] Secretary
- 7° Provost and Judge
- 8° Intendant of the Building(s)
- 9° Elu [or Elect] of the Nine
- 11° Elu [or Sublime Elect] of the Elu [or Illustrious Elect] of [the] Fifteen
- 12° [Grand] Master Architect
- 13° Royal Arch of Solomon [or of Enoch]
- 14° Perfect Elu [or Grand Elect Perfect and Sublime Mason]

Conferred in a Chapter of Rose Croix:

- 15° Knight of the East or of the Sword
- 16° Prince of Jerusalem
- 17° Knight of East and West
- 18° Knight [or Sovereign Prince] Rose Croix [of Heredom]

Conferred in a Council of Knights Kadosh:

- 19° Grand Pontiff
 - 20° Grand Master of all Symbolic Lodges
 - 21° Noachite or Prussian Knight
 - 22° Knight of the Royal Axe, or Prince of Libanus
 - 23° Chief of the Tabernacle
 - 24° Prince of the Tabernacle
 - 25° Knight of the Brazen Serpent
 - 26° Prince of Mercy, or Scottish Trinitarian
 - 27° Knight [or Grand] Commander of the Temple
 - 28° Knight of the Sun, or Prince Adept
 - 29° Scottish Knight of St. Andrew
 - 30° Knight Kadosh, or Knight of the White and Black Eagle
- (Note: "The names of the 27° and 28° are reversed in the Southern Jurisdiction.)

Conferred in a Consistory of the Royal Secret:

- 31° [Grand] Inspector Inquisitor [Commander]
- 32° Master [or Sublime Prince] of the Royal Secret

Scottish Rite Honours Conferred by the Supreme Council:

- 32° Knight Commander of the Court of Honour
- 33° Inspector General Honorary
- 33° Grand Cross of Honor

Conferred within the Supreme Council:

- 33° Sovereign Grand Inspector General

Scottish Rite Honours

As seen above, in addition to the degrees, there are certain honors bestowed by the Supreme Council. These can never be applied for nor bought, and if solicited or applied for, must be refused.

32°, Knight Commander of the Court of Honour (32°, K.:C.:C.:H.:)

Masters of the Royal Secret who distinguish themselves by extraordinary services to humanity and/or the Fraternity may be elected to receive the rank and decoration of Knight Commander of the Court of Honour. The number of those who can be admitted to the Court of Honour at any Session of the Supreme Council is limited in accordance with the rule laid down in the Statutes, which expressly provide that more than twice as many Knights Commanders of the Court of Honor maybe elected than the number of Knights Commanders elected to receive the Thirty-third Degree. The investiture constitutes neither a degree nor a half-degree; neither is it a promise nor hint that the Knight Commander will thereafter receive the Thirty-third Degree.

33°, Inspector General Honorary (33°, I.:G.:H.:)

The Thirty-third Degree occupies a unique place in the Scottish Rite. In its early history the Degree was called "Sovereign Grand Inspector General" (see below), and was reserved for the nine officers comprising the Supreme Council of a given jurisdiction. About 1816 the Supreme Council of France increased its number of Thirty-third Degree members, but the Mother Supreme Council did not increase its number until 1857, when several New Orleans Masons were elected on an honorary basis-such conferral making the recipients honorary members of the Supreme Council (lacking legislative and voting powers). Such honorary members are called "Inspectors Generals Honorary." However, reception of the Thirty-third Degree is not merely an honor: the Degree is the historical and actual completion of the Rite. For this reason it is also called the "Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry." An Inspector General Honorary is said to have been "coroneted" by the Supreme Council. The Scottish Rite does not acknowledge any Degree higher than the Thirty-third Degree.

33°, Grand Cross of Honour (33°, G.:C.:)

This is the highest honor bestowed by the Supreme Council. It is reserved for those who have performed extraordinary services to the Fraternity or humanity. All Active Members of the Supreme Council are deemed ipso facto recipients of the Grand Cross of Honour, although they do not receive the Grand Cross jewel, nor wear the cap.

33°, Sovereign Grand Inspector General (33°, S.:G.:I.:G.:)

The "Active Members" or "Inspectors" of a Supreme Council, who function as an executive board of directors, are called "Sovereign Grand Inspectors General." The title signifies a position rather than a degree. The title refers exclusively to those invested with the sovereign administrative powers of the Supreme Council. Active Members receive the same Thirty-third Degree initiation ceremony as the Inspectors General Honorary; however, a Sovereign Grand Inspector General also undergoes a private ceremonial investiture, performed by the Supreme Council. Although this investiture is not a degree, it is more elaborate than a simple installation. A Sovereign Grand Inspector General is said to have been "crowned" by the Supreme Council.

Officers of the Scottish Rite Bodies

The officers of the four Scottish Rite Bodies are of two types: elective and appointive. Except and when otherwise specially designated in the rituals, they are as follows:

Lodge of Perfection	Chapter of Rose Croix	Council of Kadosh	Consistory
ELECTIVE			
Venerable Master	Wise Master	Commander	Master of Kadosh
Senior Warden	Senior Warden	1 st Lt. Commander	Prior
Junior Warden	Junior Warden	2 nd Lt. Commander	Preceptor
		Chancellor	Chancellor
Orator	Orator	Orator	Minister of State
Almoner	Almoner	Almoner	Almoner
Secretary	Secretary	Recorder	Registrar
Treasurer	Treasurer	Treasurer	Treasurer
APPOINTIVE			
Prelate	Master of Ceremonies	Marshal of Ceremonies	Marshal of Ceremonies
		Turcopilier	
		Draper	
Expert	Expert	First Deacon	Expert
Assistant Expert	Assistant Expert	Second Deacon	Assistant Expert
	Standard Bearer	Bearer of the Beauseant	
		Bearer of the White Standard	
		Bearer of the Black Standard	
Captain of the Host	Guardian of the Temple	Lt. of the Guard	Captain of the Guards
Tyler	Tyler	Sentinel	Tyler

Duties of Elective Officers

Venerable Master, Wise Master, Commander, Master of Kadosh

Presiding officer of the Bodies. Responsible to hold meetings, instruct members, and maintain laws of the Order.

Senior Warden, 1st and 2nd Lieutenant Commanders, Prior and Preceptor Second in command. Must be acquainted with the Statutes of the Supreme Council. Responsible for reconciliation of dissensions.

Chancellor. Functions as the councilor, or legal officer of the Bodies. Must be familiar with the Constitution, Statutes and Bylaws of the Order.

Minister of State. Council to the Master of Kadosh. Pronounces discourses when instructed to do so by competent authority.

Orator. Presents lectures on the history, philosophy and/or symbolism of the Order.

Almoner. Seeks out worthy objects for the charity of the four Bodies. Should visit the homes of the sick, widow, and orphan, and minister comfort to them.

Secretary. Records minutes of meetings and conducts correspondence at the pleasure of the presiding officer.

Treasurer. Receives all moneys from the Secretary, makes due entry thereof, and pays them out by order of the Body.

The official duties are more fully described during the ceremony of installation, which is published in the book – *Forms and Traditions of the Scottish Rite*.

It should be noted that the appointive officers serve at the pleasure of the presiding officer of each of the Bodies, although they may have ceremonial duties. The titles of these offices are traditional, and originally reflected a very particular responsibility. For example, in the Council of Kadosh, which represents a Body of Knights Templar, the Turcopilier was the ancient title for the Commander of the Cavalry, while the Draper was in charge of the Templar vestments. Today, the Turcopilier commonly acts as a type of "project manager," under direction of the Commander, to "rally the knights" for specific purposes. The Draper continues to outfit the Council by attending to the regalia and accoutrements. Other duties may be appointed by the presiding officer.

Grand Commanders

The Sovereign Grand Commander is the chief executive officer of the Scottish Rite. Since 1801 there have been eighteen Grand Commanders and two Acting Grand Commanders.

John Mitchell: 1801-1816

Frederick Dalcho: 1816-1822

Isaac Auld: 1822-1826

Moses Holbrook: 1826-1844

Jacob De La Motta (Acting Grand Commander): 1844-1845

Alexander McDonald: 1845-1846

John H. Honour: 1846-1858

Charles M. Furman (Acting Grand Commander): 1858-1859

Albert Pike: 1859-1891

James C. Batchelor: 1892-1893

Philip C. Tucker: 1893-1895

Thomas H. Caswell: 1895-1900

James D. Richardson: 1901-1914

George F. Moore: 1914-1921

John H. Cowles: 1921-1952

Thomas J. Harkins: 1952-1955
Luther S. Smith: 1955-1969
Henry C. Clausen: 1969-1985
C. Fred Kleinknecht: 1985-2003
Ronald A. Seale: 2003-

Notes:

- i Secretary's Manual, pg. 9, Supreme Council 2007
 - ii Secretary's Manual, pg. 8, Supreme Council 2007
 - iii Secretary's Manual, pg. 10, Supreme Council 2007
 - iv Secretary's Manual, pg. 12, Supreme Council 2007
 - v Secretary's Manual, pg. 43-49, Supreme Council 2007
 - vi Statutes, Article XVII, Supreme Council 2007
 - vii Secretary's Manual, Reference Section, Supreme Council 2007
 - viii Secretary's Manual, pg. 13, Supreme Council 2007
 - ix Secretary's Manual, pg. 13, Supreme Council 2007
 - x 21 Irrefutable Laws of Leadership, pg. 245-256, John Maxwell 2007 used with permission
 - xi Secretary's Manual, pg. 17, Supreme Council 2007
 - xii Secretary's Manual, pg. 26, Supreme Council 2007
 - xiii Secretary's Manual, pg. 13, Supreme Council 2007
 - xiv Secretary's Manual, pg. 50, Supreme Council 2007
 - xv Secretary's Manual, pg. 50, Supreme Council 2007
 - xvi Secretary's Manual, pg. 61-73, Supreme Council 2007
 - xvii Secretary's Manual, pg. 17, Supreme Council 2007
 - xviii Secretary's Manual, pg. 42, Supreme Council 2007
 - xix Secretary's Manual, pg. 50, Supreme Council 2007
 - xx Secretary's Manual, Reference Section, Supreme Council 2007
 - xxi Secretary's Manual, pg. 40, Supreme Council 2007
 - xxii Secretary's Manual, pg. 40, Supreme Council 2007
 - xxiii Secretary's Manual, pg. 41, Supreme Council 2007
 - xxiv Secretary's Manual, pg. 39, Supreme Council 2007
 - xxv Secretary's Manual, pg. 56, Supreme Council 2007
 - xxvi Secretary's Manual, pg. 56, Supreme Council 2007
 - xxvii Secretary's Manual, Reference Section, Supreme Council 2007
 - xxviii Secretary's Manual, pg. 57, Supreme Council 2007
 - xxix Secretary's Manual, pg. 57, Supreme Council 2007
 - xxx Secretary's Manual, pg. 58, Supreme Council 2007
 - xxxi Secretary's Manual, pg. 59, Supreme Council 2007
 - xxxii Secretary's Manual, pg. 59, Supreme Council 2007
 - xxxiii Secretary's Manual, pg. 60, Supreme Council 2007
 - xxxiv Secretary's Manual, pg. 60, Supreme Council 2007
 - xxxv Secretary's Manual, pg. 60, Supreme Council 2007
 - xxxvi Secretary's Manual, pg. 42, Supreme Council 2007
 - xxxvii Secretary's Manual, pg. 42, Supreme Council 2007
 - xxxviii Secretary's Manual, pg. 42, Supreme Council 2007
 - xxxix Secretary's Manual, pg. 38, Supreme Council 2007
 - xl Secretary's Manual, References, Supreme Council 2007
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- xli Secretary's Manual, pg. 51, Supreme Council 2007
 - xlii Secretary's Manual, pg. 52, Supreme Council 2007
 - xliii Secretary's Manual, pg. 52, Supreme Council 2007
 - xliv Secretary's Manual, pg. 52, Supreme Council 2007
 - xlv Secretary's Manual, pg. 52-54, Supreme Council 2007
 - xlvi Secretary's Manual, pg. 54-55, Supreme Council 2007