

FORWARD

The need of a mentor program for officers and members of Royal Arch Chapters has been evident for many years and thus this mentors plan was conceived to answer this problem. In these few pages, we have attempted to include the requisites for building a fine, aggressive Chapter and for creating enthusiasm and pride of membership in Royal Arch Masonry.

The plan therefore, must have as its main objective the promotion of an interest in Masonic knowledge. It must devise a means of creating a desire in the companion to learn more about Royal Arch Masonry and point out to him the sources from which he will be able to obtain more light. The mentor plan will endeavor to acquaint the new companion with some of the history of Royal Arch Masonry, its philosophies and objectives. It should also give him some insight into the literature of the fraternity wherein he may begin and continue his study of its teachings and doctrines.

Instruction under the mentor plan must be individual and personalized if it is to be effective. In embracing this system, we are following the time honored method of the fraternity, that of imparting instruction from mouth to ear. In preparation of this program, we have consulted the programs and publications of the General Grand Chapter, our sister Grand Chapters, and the Grand Lodge of Florida and have borrowed material freely from them when it seemed desirable to do so. Credit has not been given directly in each case because of our desire to limit the text as much as possible and to maintain continuity of thought for the benefit of those who will use the program. We would urge the use of this program with pains taking care. It is not perfect nor is the system which it represents a perfect one. Time and experience alone will enable us to bring the jewel of masonic education to its full beauty ever remembering that this program is a work in progress.

CHAPTER 1

THE MENTOR

1.1 Definition: The word “mentor” is one which is defined in the dictionary as a friend entrusted with the education. Trusted counselor or guide, tutor or coach.

In the 21st century the mentor should seek to expand and intensify the instruction imparted by our ritual, adding to it many other points which will enlarge the new companions understanding of Royal Arch Masons and its relationship to his life.

1.2 Objective: The mentor and the companion must understand that we are not endeavoring to produce a generation of Royal Arch scholars. Its motive is simply to indoctrinate each new companion in the ways of the Royal Arch, to create in him an understanding and arouse in his mind a feeling of pride in the Royal Arch. In so doing, it is hoped that he will learn that Royal Arch Masonry is a way of life which each may embrace with great satisfaction.

The instruction given must seek to capture the interest of the candidate as he begins his Royal Arch life. To properly accomplish this, each mason must have a Mentor assigned to him immediately after his election to receive the degrees of Royal Arch Masonry. It will be the Mentor’s duty to prepare the mind of the candidate for the reception of the great truths of Royal Arch Masonry and an appreciation of its tenets and teachings.

1.3 The Appointment: The High Priest of every Florida Chapter chartered by the Grand Chapter Royal Arch Masons of Florida is requested to appoint an education committee for his chapter and to designate certain well qualified, dedicated and enthusiastic companions as Mentors. There should be a sufficient number of these companions so that no Mentor would be required to serve more than five companions at any one time. The assignment of candidates to the several Mentors may be done by either the High Priest or the committee.

1.4 How the Mentor May Work: The Mentor should visit the candidate immediately after his election and explain to him that he is to be his Mentor, a friend who will endeavor to help him in learning something about Royal Arch Masonry and one who will guide and counsel him.

The principal purpose of this first meeting is to introduce the candidate in a general way to Royal Arch Masonry as a whole and to prepare him in mind and spirit. He must meet with the new companion frequently and give him that instruction which is so essentially necessary if he is to become a good Royal Arch Mason. He should be encouraged to ask questions and have the answers, provided the answers do not involve those degrees which he has not received or other information to which he will become entitled later. In like manner, the Mentor will be with the candidate through all the degrees of Royal Arch Masonry. However, it should be understood that his duties are not completed when the candidate is exalted a Royal Arch Mason. Indoctrination must continue until the new companion is thoroughly orientated in the chapter, interested in its affairs and a regular attendant at its conclaves. Then, and only then, can we say that the task is completed which the Mentor began at the time of the companions election to receive the Royal Arch degrees.

CHAPTER 2

PRE-INITIATION INSTRUCTION

The instruction to be given and the questions answered at this stage of the candidate's instruction to Royal Arch Masonry can cover only the most general subjects. Some of the subjects on which questions will develop are recorded for the Mentor.

2.1 - Royal Arch Masonry Defined: The symbolic degrees of Entered Apprentice, Fellowcraft and Master Mason as conferred in the United States are degrees of the York Rite. Therefore, every Master Mason raised in the state of Florida have received the first degrees of that Rite. It is perfectly natural that having begun their Masonic work in that Rite, they should want to continue it. The Royal Arch Chapter offers them that opportunity, for in its last degree - the

Royal Arch - is to be found the very essence of pure Freemasonry!

Even the mother Grand Lodge of England recognizes this fact and many years ago set forth as paragraph 1 of its General Laws and Regulations:

By the solemn act of the union between the two Grand Lodges of Freemasonry of England in December, 1831 it was declared and pronounced THAT PURE ANCIENT MASONRY consists of three degrees and no more. Visa..., those of the Entered Apprentice, the Fellowcraft and the Master Mason, INCLUDING THE SUPREME ORDER OF THE HOLY ROYAL ARCH.

And today, in England the Grand Master of the Grand Lodge, by virtue of his Grand Lodge office is also the head of The Grand Chapter of Royal Arch Masons.

But on the North American continent, we find some additional degrees in the system, supplementing the work of the Lodge and the Royal Arch. These degrees are the degrees of Mark Master, Past Master and Most Excellent Master and all are a part of the Capitular system. And have been arranged into a system or Rite, referred to as the American or York Rite of Freemasonry.

Why American York Rite? American in the arrangement of symbolic, capitular, cryptic, and chivalric degrees into one system. American in that its history coincides with that of the American republic. The General Grand Chapter of Royal Arch Masons was established in 1797. American in that its bodies are found in every state of the American Union as well as in every city and town of consequence throughout our broad domain. American in that its ideal, its philosophy and its government. American in that it teaches true patriotism and love of country. American in its support of those fundamental institutions - the home, the church, the state, and the school. American in its democratic organization, for in its council halls each member has a rite to be heard. Wherever the American flag flies will be found branches of the American Rite.

CHAPTER 3

ROYAL ARCH MASONRY DEGREES

3.1 Mark Master: The Mark Master Degree is perhaps the oldest Masonic Degree, and is one of the most highly respected. It teaches practical lessons for everyday living, this degree supplements the fellowcraft degree.

This degree is highly regarded by Masonic students and ritualists as being one of the most beautiful degrees in all Freemasonry, teaching lessons which have proved of value in all walks of life. The scene of the degree is laid in one of the workshops erected near King Solomon's Temple, and the candidate is taught many interesting historical facts as well as given practical demonstrations of the value of honesty and charity.

The Jewish half-shekel of silver is often mentioned in the scriptures and is referred to in the degree. While it was worth less than 25 cents in our currency, yet Masonic tradition proves that no amount is insufficient in the face of urgent need.

It cannot be overly emphasized the need for the candidate to carefully and diligently select his mark, as this will remain his identity for the rest of his life, and has been adjudicated in some jurisdictions as legal as his signature.

In the honorable character of Mark Master, the candidate is reminded that it is his duty to let his conduct in the Lodge and among his brethren be such as may stand the test of the Grand Overseer's Square, that he may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

This degree teaches us the proper distribution and method of receiving wages, and that justice should be tempered with mercy.

3.2 Past Master Degree: The Past Master Degree teaches the candidate the important duties and responsibilities of the Oriental Chair, and is qualification for advancement. For many years this degree was conferred upon those who had served Masters of Masonic Lodges. In some states this practice is still maintained, yet in America, with probably one exception, it is conferred upon all those who have obtained the degree of Mark Master. In English Lodges, the degree is known as that of Installed Master. There is no Past Master Degree in English, Scottish or Irish chapters. The degree deals primarily with administration, retaining some of the old instruction once given to those who were actually chosen to preside.

The gavel is properly used as an emblem of this degree because it has very generally been accepted as an emblem of power. The gavel is used in all deliberative bodies today, more as a means of calling to order, than demonstrating the power vested in its user. The degree teaches the value of Harmony and Justice.

The most impressive lesson demonstrated in this degree is when the R.W. Master leads the candidates around the alter and points to the open Holy Bible and urges each candidate to faithfully direct his steps through life by the light he shall find therein, and for the necessity of protecting, even with his own life, that sacred light which shines upon our alter.

3.3 Most Excellent Master Degree: It is commonly known that the symbolism of Freemasonry surrounds the building of a temple. In symbolic Freemasonry, the temple is never completed. In the Most Excellent Master Degree, we are taught the lessons of the completion and dedication of the temple. This is by far the most spectacular in all Freemasonry. It is the only degree which brings forcibly to our attention the completion and dedication of King Solomon's Temple, the very idea upon which all Masonic symbolism has been based. In 1922 the degree was conferred in Convention Hall in Kansas City, Missouri. The class numbered 1,000 candidates. There was a mens choir of 200 voices, an orchestra of 50 pieces, and a processional made up of 500. It was estimated that 9000 Royal Arch Masons were in attendance. This serves to demonstrate the immense possibilities and value of the degree. The degree is built around the emblem of the

keystone and the great lesson conveyed is the necessity for things spiritual.

3.4 The Holy Royal Arch: In the degree of the Royal Arch, the epitome of Masonic symbolism is found. It has been said “the Royal Arch is the root, heart and marrow of Freemasonry, without knowledge of which the Masonic character cannot be complete.”

The Royal Arch Degree is the completion of the whole system of Freemasonry. Having begun regular advancement through the symbolic lodge, it is the duty of every Master Mason to complete the degree series. He who has sought further Masonic education should return to the symbolic lodge, retrace his steps and advance through the Rite until he can receive the climax of Masonic symbolism, as taught in the Royal Arch.

Only those who have attained the Royal Arch may be said to have completed their Masonic work. It completes the story of Jewish history during some of its darkest hours. While based upon the subject of love of home and country, yet its lessons are those of service and fortitude. It teaches the ultimate triumph of truth over all forms of superstition and error, proper respect for the deity and his works and the worship of the one true God, under whatever name he may be worshiped.

The apron of the Royal Arch Mason is that of the Lodge Mason, with the exception that the border has become red, symbolizing the fervency and zeal which should actuate Man in his service to God and to humanity.

CHAPTER 4

GENERAL INFORMATION

4.1 Signs, Tokens and Words: We attach considerable importance to the signs, tokens and

words in Royal Arch Masonry because they are an essential part of our modes of recognition. By the use of these, one may prove himself to be a Royal Arch Mason and be able to recognize others as such. While these in themselves are insufficient proof of membership, they constitute very important links in the chain of evidence and they are always called for by one appointed to examine a visitor.

The candidate should be reminded that each sign, token and word has a symbolic meaning which should serve to enrich the mind and improve our lives as Royal Arch Masons. (The Mentor should rehearse and explain all of the signs, tokens and words of the degrees of Royal Arch Masonry)

The proper execution of all signs should be stressed and the new companion should be requested to cultivate the habit of such precise performance as would indicate his respect for the dignity of this part of our ceremonies. The proper execution of the signs will also give testimony to his fellow companions that he understands the signs and respects the ceremonies.

The most important of these being the manner in which the long lost Master Mason word is communicated. The Mentor should explain and practice the manner in which we communicate the Grand Royal Arch word, as this word is exemplified in the opening of every Royal Arch Chapter.

4.2 Those Things Called Titles: Every once in a while some companion with a TITLE will show up at your conventions and you may be charged with introducing or receiving them, what are you going to do about it? Well, in the first place, cease to worry about it. If the Distinguished Visitor doesn't worry about it, neither should you. If he is the type of Distinguished Visitor with whom it does make a difference, let him worry - and not you, for the Distinguished Visitor who likes the big titles and who is long on introductions has failed to take to his heart some of the teachings of Freemasonry.

But coming back to the matter discussed - this whole question is termed in Freemasonry - nomenclature, meaning the "name applied to a thing" and it is not nearly as big a thing as it looks.

In the first place the title is not given to the individual - though he may think and feel that it is; it is applied to the station which he now holds, or which he once held and he should not feel too stuck up about it, for it was probably you and your associates in the Chapter who gave him the title.

If you approach the subject with a calm and even mind, you won't find it so hard to apply the right title to the right man. And remember this, no officer, or Grand Officer, of any standing whatever, is going to find fault if you happen to go astray in assigning to him a title to which he is not entitled; the probability is, that in some other Masonic body he might be doing the same thing you are, for Masonic titles are so many, and of so many gradations, that only a Grand Secretary will ever know - and he is paid for doing just that.

In the first place, every member is a COMPANION. That's simple is it not?

Should the companion be elevated and become head of the Chapter (High Priest) he is termed an Excellent Companion. He may be no more excellent than you are, but his job is..

And should this same Companion become proficient and acquire enough friends who wish to see him elevated further, he may be elected Grand High Priest of the state - and thereby acquire the title which goes with that station of Most Excellent Companion - which there is nothing higher in Capitular Freemasonry. Even though he may be advanced to General Grand High Priest of the General Grand Chapter which is an international organization - the title of Most Excellent Companion will still cling to him.

And there we have it! Companion, Excellent Companion, and Most Excellent Companion..

There are exceptions which should be noted. In advancing in the line of state office, he acquires during his passage through the stations of Grand King or Grand Scribe the title of Right Excellent Companion and this exception will apply to any elected officer who sits in the Grand East such as the Grand Treasurer, the Grand Secretary and those companions appointed as District Deputy Grand High Priests.

CHAPTER 5

ROYAL ARCH RESEARCH ASSISTANCE

5.1 RARA: The main charity of Royal Arch Masonry which is sponsored by the General Grand Chapter International is the Royal Arch Research Assistance, (RARA). The main theme of this research is how to determine if someone has a Central Auditory Processing Disorder (CAPD). This research is being accomplished through the Able Kids Foundation located in Ft. Collins, Colorado.

5.2 The Central Auditory Research Center concentrates on exploring causes and solutions for individuals with Central Auditory Processing Disorders. Thanks to the generous support from the Royal Arch Research Assistance, audiologists certified by the American Speech-Language-Hearing Association, and researchers work with the Director, Dr. Joan Burleigh, to develop the next generation of diagnostic tests and effective treatments and technologies.

TITLES

GRAND LODGE

Grand Master	Most Worshipful (except in Pennsylvania where it is Right Worshipful).
Deputy Grand Master	Right Worshipful
Senior Grand Warden	Right Worshipful
Junior Grand Warden	Right Worshipful
Grand Treasurer	Right Worshipful
Grand Secretary	Right Worshipful
District Deputy Grand Master	Right Worshipful
Master of a Lodge	Worshipful
Member of a Lodge	Brother

GRAND CHAPTER

Grand High Priest	Most Excellent
Grand King	Right Excellent
Grand Scribe	Right Excellent
Grand Treasurer	Right Excellent
Grand Secretary	Right Excellent
District Deputy Grand High Priest	Right Excellent
Other Grand Officers	Excellent
(Titles in General Grand Chapter are “Most Excellent”)	
High Priest	Excellent
Member of a Chapter	Companion

PRONOUNCING DICTIONARY

Aaron - A-run
 accepted - ak-SEPT-ed
 Aholiab - A-HO-li-ab
 allegory - AL-e-go-ri
 Anath - A-nath
 aperture - AP-er-chur
 architect - ARK-i-tect
 ascend - a-SEND
 assiduity - Ass-i-DOO-ity
 Babel - BAY-bel
 Belshazzar - Bel-SHAZ-er
 beneficent - be-NEF-i-sent
 Bezaleel - Bee-ZAL-e-el
 Blessed - BLESS-ed
 brethren - BRETH-ren
 capitualr - ka-PIT-u-lar
 Chaldea - Kal-DEE-a
 Chaldees - KAL-dees
 column - COL-um
 complement - KOM-ple-ment
 conference - CON-fer-ens
 consumation - kon-sum-AY-shun
 Darius - Dar-EYE-us
 deluge - DEL-youj
 descend - dee-SEND
 discipline - DIS-i-plin
 Due Guard - Doo-Gard
 Euphrates - You-FRAY-tees
 exaltation - egs-all-TAY-shun
 Ham - Ham
 Horeb - HO-reb
 humble - HUM-bl
 hypocrisies - hy-POK-ri-sees
 impious - IM-pi-us
 impiously - Im-PIE-us-ly
 imposter - im-POS-ter
 ineffable - in-EFF-a-bul
 Interesting - IN-ter-es-ting
 Japheth - JAY-feth
 Jethro - Je-thro
 Jeroboam - JER-o-BO-am
 Jerusalem - Je-RU-sa-lem
 Josedech - JO-se-dek
 Judean - Ju-DEE-an
 Knew - niu
 latent - LAY-tent
 Mesopotamia - MES-o-po-TAME-ia
 Median - MID-i-an
 Nebuchadnezzar - NEB-yu-kad-NEZ-ar
 often - OFF-en
 Omnipresence - OM-ni-PRES-ens
 omniscience - om-NISH-ens
 overseer - o-ver-SEE-er
 Perfectness - PER-fect-ness
 Pharaoh - FAY-ray-or or FAY-row
 Quarries - KWAR-ries
 regular - REG-u-lar
 Rehoboam - REE-ho-BO-am
 route - root
 Sacerdotal - SAS-er-DOE-tal
 Sacrifice - SAK-ri-fise, (noun)
 Sacrifice - Sak-ri-FICE (verb)
 Saith - seth
 Shealteel - SHE-al-TEE-el
 Shem - Shem
 Shewbread - SHOW-bread
 Shinar - SHY-nar
 Suppliant - SUP-pli-ent
 Tabernacle - TAB-er-nak-l
 Tizri - TIZ-rye
 Tyrian - TEER-i-an
 Zeredetha - Ze-RED-a-tha
 Zedekiah - Zed-e-KY-ah