

DISTRICT EDUCATION OFFICER'S MANUAL
FOR
TRAINING OF SUBORDINATE LODGE OFFICERS



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Published by
The Most Worshipful Grand Lodge,
Ancient, Free and Accepted Masons
of the Commonwealth of Virginia,
Committee on Masonic Education and Publications
4115 Nine Mile Road, Richmond, Virginia 23223-4926

1 March 2001

Introduction

This manual has been developed for District Education Officers to use in the training of subordinate Lodge officers.

The success of Freemasonry in the Commonwealth of Virginia is rooted in the success of the three hundred and thirty Lodges located in every part of the state. While this manual is a living draft, intended to be a compilation of educational ideas from many sources, its overall purpose is to serve as an arsenal of educational materials which can be used, in whole or in part, by the DEO as he serves Freemasonry by educating our local Lodge officers and members.

Freemasonry over the centuries has been an institution whose members continually sought further education. This manual represents but one source, one step, on the long road of Masonic education. May every Virginia Mason begin to grow in knowledge by stepping forward on the path of education.

**JAMES D. COLE
Grand Master
March 1, 2001**

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MESSAGE FROM THE GRAND PROVOST

1. Dedication

The Officers of the Grand Lodge of Virginia recognize that without the dedicated service to and support of the elected and appointed Officers of the Craft Lodges, the Craft Lodges and the Grand Lodge of Virginia could not continue to exist. To the Officers of the Craft Lodges is entrusted the most critical and vital role in all of Freemasonry. For it is in the Craft Lodges that new Masons are made, and it is there that Freemasonry begins for every Mason. There, every Mason learns his first lessons in Masonry, the tenets of our profession: Brotherly Love, Relief and Truth. The freedom, fervency and zeal that each new Mason finds in his Mother Lodge is what shapes his Masonic attitude and sets the pattern for his future participation in our Gentle Craft. His search for Light, further Light and more Light in Masonry is aided and guided by the elected and appointed Officers of his Mother Lodge. This is sufficient reason to dedicate this Lodge Officers Training Guide to every Master Mason who has ever occupied, is currently occupying, or ever will occupy an elected or appointed office in a Craft Lodge.

2. Background

The Lodge Officers Training Guide that you now hold in your hand has been developed over the course of many years and is the direct result of the love for our Craft by a legion of dedicated Master Masons. I do not begin to know all of their names, but permit me please, to tell what I do know.

In 1999 with the blessing of the then Grand Provost (now Grand Senior Deacon), Right Worshipful John Randall Quinley, I formed a small publications committee to rewrite the Lodge Officer's Manual. This committee consisted of myself, Right Worshipful Mickey Ander, and Worshipful Roger Peak. My proposed outline for rewriting the Lodge Officer's Manual was reviewed and a recommendation was made to go in an entirely different direction. This was briefed to the Grand Provost, who concurred in the recommendation.

The recommended direction was based on a survey conducted by Right Worshipful Mickey Ander to determine the minimum body of knowledge and skills required for each of the Lodge elected officer positions. This minimum body of knowledge and skills had been used to produce a Self-paced Officer Training (SPOT) manual for the Brethren of the 54th Masonic District. The principal authors were Right Worshipful Mickey Ander and Right Worshipful Bruce Palmer. My committee took the SPOT manual as a basis and reworked it to be used as a Grand Lodge document for all Craft Lodges in this Grand Jurisdiction.

In 2000, when I became the Grand Provost, the work on the current guide continued. Additionally, I created a Publications Subcommittee under the Grand Lodge Committee on Masonic Education and Publications to begin reviewing all Grand Lodge publications and developing new ones. The Publications Subcommittee is chaired by Worshipful John Shroeder, Division Provost for Area VII. My small committee now had extra editorial help. We expanded the SPOT manual to six chapters and completely rewrote several of the appendices, especially Appendix D, Lodge Programs. The guide, in its current form, has taken over 18 months to develop. The last year the development slowed because I had to learn how to manage the Committee on Masonic Education and Publications, a job my predecessor made to look easy!

3. Appreciation

I would first commend the patience and understanding of Most Worshipful George Harry Chapin, Grand Master in 1999, and Most Worshipful William Lee Holiday, Grand Master in 2000. Most of the work on the guide was accomplished during their years; God bless them for understanding that a publication of this nature needed more than one year to develop. I would also commend Right Worshipful Mickey Ander, Right Worshipful Bruce Palmer and all the Brethren of the 54th Masonic District who participated in the development of the SPOT manual. A special debt of gratitude is owed to Right Worshipful Mickey Ander and Worshipful Roger Peak both of whom put up with my shortcomings throughout the development of the guide and who also labored so prodigiously on the new format and the rewriting of the appendices. Lastly, we appreciate the assistance provided by Worshipful John Shroeder and the members of the Publications Subcommittee for their editorial comments. May the Supreme Architect of the Universe look with favor on all Brethren who have participated in the development of this guide for the education of all Masons in this Grand Jurisdiction.

4. The Challenge of Masonic Education

The Chairman and members of the Grand Lodge Committee on Masonic Education and Publications, the District Education Officers (DEO) and the Lodge Education Officers (LEO) are dedicated to providing Masonic Education for every Mason in this Grand Jurisdiction. We see this as not only our duty and responsibility but also as our privilege to share our knowledge and love for our Craft with our Brethren. Unfortunately, far too many Brethren view Masonic Education like a float trip down the river of knowledge. In their infancy and youth, they come splashing and bubbling down the mountainside stream absorbing everything that comes to them. As they approach manhood, the stream reaches the foothills, broadens and slows, and they too slow in learning. As their later years approach, the river is on the broad coastal plain and moves languidly. Then they fail even to try to learn anything. Ironically, it is at this slower pace

with the broadest possible view of the river of knowledge that learning can be most readily obtained!

We must rediscover forgotten methods or invent new ones for lighting the fires of enthusiasm for education in general and Masonic education in particular. A man should never feel that he is too old to learn or be so full of himself that he thinks he has nothing left to learn. Science has shown that the real difference between a genius and the man of average intelligence is simply an enthusiasm for learning.

5. How to Use the Lodge Officers Training Guide

Another thing that science has proven is that we learn best by doing. This is sometimes called the hands on approach. Each of us has a mode in which we learn best. For some, reading is effective, while for others hearing is essential. Some need to feel or be in touch with what they are learning. But for all of us, we learn best by practicing or doing the thing that we are learning.

This guide was developed to maximize the hands on approach and it includes exercises to aid in the learning process. The first five chapters are arranged to prepare you for the next position in the elected line of the Craft Lodge. In each, there is a series of exercises to be performed. Chapter six is for the Worshipful Master and is therefore not so much a series of exercises as it is a series of things to consider during your year as Master of the Lodge. After completing each exercise, you are to discuss the exercise with your Lodge Education Officer, mentor or counselor. The name is not important but the function is extremely important. We have tried to consistently use LEO or mentor in the guide. This is the Brother who is to guide you in your search for Masonic education. He will help, aid and assist you as you learn by doing. When you have completed the exercise, have your LEO or mentor initial the exercise. Then record the date in the Exercise Record found in Appendix K.

It was intended that you complete each exercise in the order given in the chapter. However, this is not a hard and fast rule. If your situation dictates that some exercises should be done out of sequence, then discuss it with your LEO, mentor or counselor and proceed as you jointly determine is best for your situation. If you receive this guide when you are part way through the line in your Lodge, then start with the appropriate chapter for your current office. As time and opportunity permit, return to the earlier parts of the guide and complete those exercises.

Even if you are not going through the elected line of your Lodge, there is much to be learned by completing the exercises. Also, the information contained in the several appendices will prove valuable to all Master Masons.

Finally, it will be obvious that we have not included chapters for the Treasurer and Secretary. The Secretary has a Secretary's Manual and we are in

the process of developing a Treasurer's Manual. The guide has been formatted with the thought towards making changes and additions without reprinting the entire manual. In the future, we may add chapters for the several appointed Officers. On this note, if in the course of using this guide you discover an exercise or item that may be of educational benefit to all, then please forward it to your LEO, DEO, or Division Provost.

6. Seminars and Workshops to Supplement the Guide

The Lodge Officers Training Guide should not be used as the sole source of your Masonic education or Lodge officer training. There is much to be gained by attending Lodge seminars and workshops by your LEO and Lodge Education Committee, and District education by your DEO. By attending training classes and using the guide as a basis for scheduling discussions, you will benefit and learn from the experience of others who have held the chairs before you. You will also benefit from discussions with those who are learning for the first time, as there is a synergism that results from these "think-tank or brainstorming" sessions. One person's idea tends to help another come up with a different idea that he would not have had if he were working alone. This is a good example of how teamwork makes the quarrying easier!

The LEO should work with the Master of the Lodge to schedule these Officer training seminars and workshops for his year. They should be held on a regular basis, so that the Brethren can plan to attend well in advance and avoid schedule conflicts with family or work obligations. For some Masonic Districts, it may prove beneficial to hold District wide seminars to take advantage of several Brethren studying the same exercise. For larger Districts, several Lodges might coordinate to gain the same advantage. The duration of each training seminar or workshop should be no less than one hour but no more than two, with a suitable break. However, nothing precludes the Brethren working longer provided all are comfortable and learning something worth their time and attendance. Participation by Master Masons or Past Masters not on the Education Committee or attending as a student, should be by invitation. The LEO or DEO should establish ground rules for limiting discussion and keeping it on the topic.

7. Recognizing the Need for Alternative Learning Methods

As previously mentioned, not every one learns best using the same method or form of education. Some will like lecture formats, others will like discussion groups, and for some quizzes will keep them motivated. There are a few students who will need one on one coaching or mentoring. The important thing is to recognize the type of education that works best for your Lodge and each member of it. The LEO should ask each Brother which education method seems the most comfortable to him. Some will know what works best for them, others will not. For these, you will have to develop learning activities to test each student. It does not have to be a test format. The LEO can plan several different

learning activities and then during a counseling session with the student, ascertain how well he learned the material that was presented. Within a few sessions, patterns will develop. Experiment with the format but always make sure the information presented is accurate. If something new works, then let your DEO or Division Provost know about it.

8. Lodge Education Officer's Role

The role of the Lodge Education Officer in Lodge Officer training can not be over emphasized. Unfortunately, in far too many Lodges, he is simply not used. The Lodge Officers Training Guide should be used by the LEO to develop a systematic and regularly scheduled series of Lodge Officer training classes, seminars or workshops. These should be directly related to the material in the guide and initially only added to by insightful discussion and examples provided by the LEO and members of the Lodge Education committee. With the passing years, the LEO will be going over the same material with new Officers each year. He should develop a file of material for each chapter so that he doesn't have to use the same examples for a given exercise, year after year. This will help the LEO to keep his attention focused, his delivery sharp, his enthusiasm high, and his outlook positive.

In addition, the LEO should not neglect his duties and responsibilities for candidate and Lodge education, at the expense of Officer training. Both are essential to the well being of the Lodge, our Grand Lodge, and our Beloved Craft. We are in the process of developing a Lodge Education Officer's Manual to assist the LEO in the performance of his various duties. This manual will more fully define the duties, responsibilities and challenges that the LEO faces. It will also provide advice on Lodge education programs, officer training, candidate education, and education resources.

Lastly, we are implementing a "Train-the-Trainer" curriculum at the Reid James Simmons Academy of Masonic Leadership. It is hoped that each Lodge will sponsor their LEO to attend the Academy and participate in the LEO portion of this training. We believe that it will result in LEOs that are better equipped to develop and manage effective Lodge education programs, candidate education and officer training.

9. Summary

It is hoped that the Brethren using this Lodge Officers Training Guide will find it of value and gain much insight in the effective and proper operation of the Craft Lodge, and the management of themselves as Masons. We know that we have not included everything but what is included has been carefully selected as representative of the minimum body of knowledge and skills necessary to be an effective Lodge Officer. We strongly believe that if a Brother applies himself to the exercises with the same dedication, enthusiasm and love for our Craft that

the authors had in writing them, he will obtain the richest rewards of Masonic Light and Knowledge.

We have noted in several of the preceding paragraphs that if you have any suggestions concerning improvements to this guide that you should forward them to your LEO, DEO or Division Provost. We would also request that you send your comments and recommendations to the Grand Lodge of Virginia, ATTN: Committee on Masonic Education and Publications, 4115 Nine Mile Road, Richmond, Va 23223-4926. Please include your full name, mailing address, Lodge name and number so that we can respond to your comments and recommendations.

Fraternally and sincerely,

Thomas F. Blizzard, PDDGM
Grand Provost and Chairman of the Committee on Masonic Education and Publications

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Chapter 1

MASTER MASON AND POTENTIAL NEW LINE OFFICER

When you elect a Junior Deacon you are electing a potential Grand Master!

A. Introduction

As a Master Mason, you are a potential line officer in your Lodge. You have obtained all of the rights and benefits that are due to a Master Mason and, so long as you remain in good standing with your Lodge, no one can ever deny you any of the rights and benefits of Freemasonry. Most of the rights and benefits have been explained to you in the course of receiving the three degrees. However, if like most candidates, you progressed through the degrees rapidly, then your education in Freemasonry was like “taking a drink from a fire hose.” This self-paced Lodge Officers Training Guide was designed to place a control valve on the fire hose of Masonic Education. A control valve that is controlled by you and no one else. Turn it on to let information flow at the rate that suits you or turn it off that you may think about information you have received. The pace is set by you.

In addition to the rights and benefits, there are also responsibilities that you have obtained as a Master Mason. Many times the responsibilities are not taught to the candidates in the course of the three degrees and, consequently, many Master Masons do not know nor understand their responsibilities as a Master Mason. This probably accounts for why so many Master Masons feel left out when they attend Lodge and soon fail to even attend.

Freemasonry is a charitable organization but it is not a charity. We do not join Freemasonry for any material reason but rather for the chance to learn. Educators through all ages have found that students learn best by DOING. So this training guide has been designed with exercises for you to perform. In the course of doing these exercises, we believe that you will gain valuable knowledge about the Masonic Lodge, the Grand Lodge, Freemasonry, and, maybe more importantly, about yourself.

B. Lodge Organization

Exercise MM-1

Since the dawn of mankind, men have been learning how to live and work together for the mutual benefit of all. Various types of organizations from small family units to vast empires have been tried. No single factor seems to dictate which organizational form will be best for any given situation, environment or culture. However, in every successful organization, we have learned that some men must provide leadership, while others must learn to follow. Additionally, we have learned that there are certain functional and physical arrangements

that make the organization more efficient and create a better environment in which to live, learn, work, or just to come together for fellowship.

1. Before you can become conversant in how a Lodge operates, you must understand the physical arrangement of the Lodge, the position of each Officer and the primary duties or function of each of the Officers. In this exercise you will:

- a. Make a diagram of the Lodge,
- b. Label each Officer's position, and
- c. Make a list of each Officer's primary duties. (HINT: See Appendix B)

Discuss each of these with your Lodge Education Officer (LEO)/mentor.

LEO's initials _____

2. Your Lodge also participates with a number of other Lodges in a Masonic District. Each Masonic District has a District Team of Officers, which is lead by the District Deputy Grand Master for that District. In this exercise you will:

- a. Find the number of your Masonic District,
- b. Make a list of the District Officers, and
- c. Make a list of all the Lodges in your District.

(HINT: Some Masonic Districts publish a Masonic Directory for their District. This Masonic Directory will contain all of the above information and much more.)

Discuss each of these with your LEO.

LEO's initials _____

3. Your Lodge and Masonic District participate with all other Lodges and Masonic Districts in the same Grand Jurisdiction to form a Grand Lodge. Within the Commonwealth of Virginia, this is the Grand Lodge of Virginia. In this exercise, you will:

- a. Find out how many Lodges are in the Grand Lodge of Virginia,
- b. How many Masonic Districts are in the Grand Lodge of Virginia,
- c. How often does the Grand Lodge of Virginia meet, and
- d. Make a list of the Officers of the Grand Lodge of Virginia.

(HINT: Each year the Grand Lodge of Virginia publishes a Grand Lodge Directory. The Grand Lodge Directory and the Methodical Digest will contain all of the above information and much more.)

Discuss each of these with your LEO.

LEO's initials _____

C. Lodge Library

Exercise MM-2

If you have been paying attention to the hints given above, then undoubtedly you realize that there is a great deal of information about Freemasonry that is written. This may seem contrary to what you experienced in the process of becoming a Master Mason. Then you may have been told very little about the vast number of books on Masonry that exist in the World. Some have claimed that Freemasonry is the second most written about subject in the World, being second only to Religion. This may or may not be true but there are quite a lot of publications on Masonry. In fact, there are a goodly number of them available from

your Grand Lodge. Some publications are given to your Lodge free of charge. Others are available for basically the cost of producing them.

1. Regardless of the source, no publication will do you any good unless you know where to find it or how to obtain a copy. In this exercise, you will Find out if your Lodge has a library?
 - a. Where is it located?
 - b. How and when can you gain access to it?
 - c. What books, periodicals, magazines, or videos are available?
 - d. What can you do to improve your Lodge's library?

Discuss each of these with your LEO.

LEO's initials_____

2. If you find out that your Lodge does not have a library, then it is time to take action. Masonry is not only about "self-learning" but also about "self-help"! In this exercise, you will

- a. Find out why your Lodge does not have a library?
Is there a small place where a bookcase could be placed?
- b. What books, periodicals, magazines, or videos would members of the Lodge be willing to donate to start a library?
- c. What other sources for Masonic publications are available besides the Grand Lodge? (HINT: Macoy's in Richmond, Va has a free catalog with a good list of publications.)
- d. If the Brethren of your Lodge do not have publications to donate, would they be willing to contribute toward the cost of purchasing publications for a library?

Discuss each of these with your LEO.

LEO's initials_____

D. Building a Personal Library

Exercise MM-3

Beyond finding out what publications are available from your Lodge or assisting your Lodge to build a library, it is worth considering building a personal library. Most of us have the odd book or two that we have kept over the years but not many actually work at building a library of special interest material. Your library doesn't have to be fancy or expensive. A single shelf or small bookcase will do for starters. As for what to put in your library, you should already have the beginnings of a Masonic library.

1. In becoming a Master Mason, you progressed through the application for membership and three degrees of Masonry. At each phase, you were given a small booklet to read that you might learn more about Freemasonry. In this exercise, you will
 - a. Locate those four booklets, reread them and put them in your personal library. (HINT: The booklets were "Taking the First Step", "The Degree of Entered Apprentice", "The Degree of Fellowcraft", and "The Degree of Master Mason". If for some reason you did not receive these booklets, then contact your Lodge Secretary and he will provide them. They are all free from Grand Lodge.)

b. Additionally, no Masonic library should be without a Masonic Bible. Your Lodge may have given you one when you were raised to the sublime degree of Master Mason. If not, obtain a personal Bible for your library.

c. Another publication that should be in every Masonic library is the Presentation Volume. This publication of the Grand Lodge of Virginia contains six separate publications. These are "The Book of Constitutions", "Historic Records", "Manual of Work", "Manual of Ceremonies", "Table Lodge", and "Mentor's Manual". Each of these, except for the "Historic Records", are available as separate publications from the Grand Lodge. Put either the Presentation Volume or one of each of the separate publications in your personal library.

d. One other publication that should be in your library is the "Methodical Digest". It contains the laws, rules and regulations of the Grand Lodge of Virginia. It is a great source of functional, as well as organizational, information. Put it in your library.

Discuss each of these with your LEO.

LEO's initials_____

2. There are a variety of organizations, Research Societies and associations that you can join to obtain more publications on Masonic subjects. In this exercise, you will

a. Talk to the Brethren of your Lodge and find out what organizations are available for you to subscribe to that will help promote your education in Masonry. Make a list of them.

b. Find out how to join the Masonic Service Association. For a nominal yearly fee, they publish a monthly Short Talk Bulletin on a selected Masonic subject. You can even order back issues, which cover various Masonic subjects and are very inexpensive. They also have other booklets and pamphlets available at very reasonable cost.

Discuss each of these with your LEO.

LEO's initials_____

3. The above exercises should put you on the path to building a personal library. However, note that it is a "personal library." We can not begin to tell you every publication that should or should not be included for then it would not be your "personal library" but rather a copy of ours. On the other hand, you do need to learn to be selective. This is a talent that you will develop by conversing with well-informed Brethren. In this exercise, you will

a. Talk to other learned Brethren to find out their opinion on what other publications should be in your library.

Discuss each of these with your LEO.

LEO's initials_____

E. Starting a Personal Notebook

Exercise MM-4

At this point, you should have developed enough lists and collected enough other data to realize that a filing system or administrative organization of your material is essential. This system should be your personal system, easy for you to remember how it works and provide you with the ability to locate information with minimal effort and maximum efficiency. Those that are computer literate may want to keep some information on

computer disks or electronic files. For most of us, a simple three ring binder notebook with a table of contents and dividers for each section should be sufficient. As the material that you collect accumulates, you may expand this filing system by merely adding additional three-ring binders. A personal notebook will only be as good as you make it. Develop early the good habit of putting information in your notebook as soon as you receive.

1. For this to be a personal notebook, the contents and how they are organized are strictly up to you. In this exercise, you will

a. Make a list of the types of information that should be in your personal notebook. (HINT: We would suggest that information like Lodge telephone lists, District Directories, and Trestleboards are fine fodder for a notebook.)

b. Develop a filing system that works for you.

c. Consider adding sections to your notebook for information pertaining to each of the Lodges in your Masonic District, District Officers and events, and Grand Lodge events.

Discuss each of these with your LEO.

LEO's initials_____

F. Getting Involved in Lodge Activities

Exercise MM-5

At this point, you have probably realized that there is a lot going on in Masonry. If not in your particular Lodge, then in another Lodge in your Masonic District or at the District level. As a relatively new Master Mason, or even a not so new one that has not been active in his Lodge, it is sometimes easy to sit back and watch the activity from the sidelines. Trust us when we say that you will never get your money's worth by just sitting on the sidelines! If you did not catch it the first time, then go back and reread those four booklets that were the first items you put in your personal library. We can not make it any clearer but to restate that you will get out of Freemasonry in direct proportion to the effort that you put in to it. Freemasonry is a participatory Fraternity of Friends and Brothers who are banded together for the common good. However, the best way that the individual Mason can contribute to the common good is by improving himself. It should then be no surprise when we say that the best education comes from practical application of each lesson that is being learned. Practical application means learning by putting the information or skill that is being learned into use.

1. To paraphrase President John F. Kennedy, "Ask not what your Lodge can do for you but what you can do for your Lodge." In this exercise, you will discover all of the activities in which your Lodge participates. Hopefully, you will not be surprised to discover that there is much more work done behind the scenes than in front of them. In this exercise, you will

a. Make a list of your Lodge committees.

b. List the names of the Chairman and members of each committee.

c. List the primary duties of each committee.

Discuss each of these with your LEO.

LEO's initials_____

2. Read the latest Trestleboard and attend the next Stated Communication of your Lodge to determine if your Lodge is participating in any special activities, such as a Blood Drive, a Child Identification, or a Charity Fund raiser. In this exercise, you will

- a. Make a list of your skills or talents and interests.
- b. Determine which Lodge activity or committee has requirements where your skills or talents will best help the Lodge to meet its goals.
- c. Determine which Lodge activity or committee best meets your interests.

Talk to the Worshipful Master about assisting with the Lodge activity or joining the committee.

Discuss each of these with your LEO.

LEO's initials _____

3. In addition to discovering the various Lodge activities, there are a number of very worthy Grand Lodge programs that can always use our assistance. Chief among these is the Masonic Home of Virginia. In this exercise, you will

- a. Discover what the Masonic Home of Virginia is and where it is located.
- b. Find out what Lodge, District or Grand Lodge events are scheduled to support the Masonic Home of Virginia each year.
- c. Find out how you can best support the Masonic Home of Virginia.
- d. Plan a visit and tour the facilities of the Masonic Home of Virginia.

Discuss each of these with your LEO.

LEO's initials _____

4. In the previous exercise, you were focused on the Masonic Home but there are many other Grand Lodge programs and charities that you should be aware of as well. In this exercise, you will

- a. Make a list of all of the current Grand Lodge programs.
- b. Which programs hold the most personal interest for you.
- c. Find out what you can do to support these programs.

Discuss each of these with your LEO.

LEO's initials _____

G. Deciding to Get "In Line"

Exercise MM-6

By now it should be obvious that between family, work, church, and other social obligations, Masonry usually gets whatever time a Brother has left to spare. Strangely, we are all given the exact same amount of time each day. Yet some Masons seem to have a lot of time to devote to the Craft, while others have very little. Could it be that some Masons have discovered arcane knowledge about time or are they just better at time management and setting priorities in their lives? A little thinking will lead each of us to the latter conclusion. It does take good time management to be an "all-around" Mason. However, this is equally true for every successful person, regardless of their chosen profession or avocation. And, that's why every Mason should learn to be a good time manager before he even considers getting into the line of a Lodge.

1. Too many Masons take getting into line too lightly and then find out that they don't have the time to participate fully. In this exercise, you will
 - a. Discuss with the Worshipful Master the time required to be a Lodge Officer.
 - b. Recognizing that the time requirements will increase as you progress through the line, estimate the time required each week or month you will be expected to devote to the Lodge and Lodge activities in each of the elected Officer positions.
 - c. Project your work or business schedule for the next five years.
 - d. Compare the two sets of estimates for conflicts. Are there workarounds or ways to reschedule or reorder events and commitments that will prevent conflicts?Discuss each of these with your LEO.

LEO's initials_____

2. For most Masons, the time allotted to family life is the most important time of their life. We have absolutely no argument with this. But this makes it all the more important to discuss Masonic time obligations with your wife and children before getting into the line of a Lodge. In this exercise, you will
 - a. Discuss with your wife and family the projected time requirements for the next five years, as if you were in the line of your Lodge.
 - b. Make a list of all known or projected family events that will occur in the next five years. List everything including anniversaries, birthdays, graduations, weddings, vacations, and family reunions.
 - c. Make a list of any other social or Church obligations for the next five years.
 - d. Compare these lists with your projections for work and Lodge activities.Discuss each of these with your LEO.

LEO's initials_____

3. Only you can decide if getting into line is right for you or not. We can only say that it is a journey that we believe every Master Mason should experience and there is a great deal to be learned from that experience. Once you have made the decision, what do you do next? There is no law or rule against letting a Brother, such as the Senior Warden, know that you are interested in getting into the line. However, it is considered very bad form to actively campaign for any office in Masonry. (At Grand Lodge, there is a prohibition from any personal campaigning but only in the form of a Decision.) Time has proven that the best way to get into the line of a Lodge is to earn it through your labor. The Brethren will recognize your work and at the appropriate time will ask you to either accept an appointment, or nomination for election to the line. This is by far the best way to get into the line. In this exercise, you will learn
 - a. What does it mean to be an appointed officer?
 - b. Make a list of the appointed Lodge officer positions.
 - c. Attend Stated and Called Meetings to see how the various elected and appointed Lodge officers perform their duties.
 - d. Attend Lodge and District Ritual Schools of Instruction to see and hear the ritual requirements of each Lodge officer position.
 - e. Attend and participate in a Masonic funeral, making careful note of the duties of the appointed and elected Lodge officers.

f. What does it mean when we say that you have to earn the right to be appointed, or elected to next successive/senior position in the Lodge officer line?

Discuss each of these with your LEO.

LEO's initials _____

H. Etiquette and Decorum

Exercise MM-7

Regardless if you decide to accept an appointed position, a nomination for elected office in your Lodge or not, every Master Mason is expected to observe proper Masonic etiquette and decorum at all times. These terms do not come to us from our beautiful ritual but are inherent, if not expressly named, in many of the virtues that we are charged to practice and inculcate. This being the case it is easy to see how a Brother might inadvertently violate Lodge etiquette or decorum without even realizing it. Masons living up to all of their duties and obligations would recognize your breach of etiquette or decorum as a fault induced by a lack of education and act accordingly to provide a proper education. This is one of those areas where a Mentor or Coach is invaluable. However, lest we fall into the age-old trap of "doing things the way they have always been done around here", we shall now explore the mystic realm of Masonic etiquette and decorum. In this lesson, we will learn

1. What are the definitions of etiquette and decorum?

a. Without looking for any help, write your definition of etiquette and decorum.

b. Compare your definitions with the definitions for etiquette and decorum found in the dictionary.

c. Also, look up the definition of protocol. How does it compare to etiquette and decorum?

d. Finally, in Appendix A, you will find an excellent tutorial on Masonic Protocol, Etiquette and Decorum. Read the entire appendix.

Discuss each of these with your LEO.

LEO's initials _____

2. What constitutes "gentlemanly" or good behavior?

Most of us probably think we know what constitutes good behavior and that we are always gentlemen. Many of us can spot bad behavior in others without ever recognizing the same behavior as being bad in ourselves. Some would say that this hypocritical behavior and is in itself bad behavior. Self analysis is hard for everyone. But like most other things that we attempt to do in life, we must first make an assessment of where we are and then map out a plan for moving on to somewhere or something that is better.

a. First, write your definition of behavior. Then check your definition with the definition found in a dictionary. Finally, write a brief description of how you exemplify good behavior in your life and actions; toward your family, your neighbors, your co-workers, and the members of your Lodge.

b. If you are honest in your analysis, then you will find that there are areas where you can improve in your behavior. Make a list of the things that you need to work on to improve your gentlemanly behavior towards others.

c. Self analysis is very hard for most everyone to do. If you succeed in making the improvements that you listed above, then write a description of how this will make you a better man, husband, father, neighbor, citizen, employee, or Masonic Brother.

Discuss each of these with your LEO.

LEO's initials_____

3. Why the Golden Rule is Golden

This should be no surprise or a great secret to anyone, especially a Master Mason. However, in dealing with the difficult issue of self analysis, it pays to look at even the obvious things, such as how we apply the Golden Rule in our lives.

a. Write your own definition of the Golden Rule.

b. List the ways that you apply the Golden Rule in your life and your dealings with others, including family, friends, co-workers, and Brothers.

Discuss each of these with your LEO.

LEO's initials_____

I. Committee on Masonic Education – Education Courses

Exercise MM-8

Another source of information for all Master Masons is the Correspondence courses available from the Committee on Masonic Education. The three courses that are currently available teach by having you find the answers to questions in several of our Grand Lodge publications. By the time you finish all the courses, you will have largely read these publications and have a fairly good understanding of where you can find information. But education comes in many forms. In this lesson you will discover

1. What is Masonic Education?

a. Write a definition of education. Check your definition against the dictionary definition.

b. Next, modify your definition of education to be specifically Masonic education.

c. Make a list of some of the subjects that might fall under Masonic education.

Discuss each of these with your LEO.

LEO's initials_____

2. Where can you get Masonic Education?

a. Make a list of all of the Masonic education events that are scheduled for your Lodge, your District, and your Area for the year.

b. Besides Masonic education events, what other resources are available to you for Masonic education?

c. Ask your LEO for an application to obtain the Masonic Education Courses.

Discuss each of these with your LEO.

LEO's initials_____

3. Is every Masonic book worth reading?

One always hopes that when an author expends the time and energy required to write a book that there will be something worth learning in the book. The problem is in knowing how to sort out the “grain from the chaff” in anything that we read. Sometimes this requires

that we either know we can trust the author or that we have enough knowledge of the subject matter to sort things out for ourselves.

- a. Talk to several learned Brethren and specifically ask them to recommend several good Masonic authors and books.
- b. Then ask them if they have ever read a bad Masonic book.
- c. Compare the responses you get with other learned Masons.

Discuss each of these with your LEO.

LEO's initials _____

4. Learning to read and think for yourself.

As it is written in the Fellowcraft's Charge, "As you increase in knowledge, you will improve in social intercourse." Learning is addictive. The more we learn, the more we want to learn. Reading is one of the ways that we learn and we can do it alone, anytime we have a few spare minutes, or better yet, set aside a specific period each day to read. Keep a tablet or notepad handy while you read and make notes of the more interesting items. As you do this, you will find yourself thinking about these interesting items and how they relate to other things. Discuss your ideas with others. Seek to stretch your mind with a new idea everyday. Someone once said, "A mind once expanded by an idea can never return to its former shape."

- a. There is not much of an exercise here but do try to read everyday and seek to learn something new everyday. Consider any day that you don't learn something new as a wasted day.

Discuss this with your LEO.

LEO's initials _____

J. Masonic Offenses

Exercise MM-9

This is the last lesson in Chapter 1 and for a very good reason. No one wants to talk about Masonic offenses. Unfortunately, they do occur sometimes and then we need to know what they are and how to handle them. In this exercise you will learn

1. What are Masonic offenses?

- a. There is only one charge that can be made against a Brother. You will find it in the Methodical Digest. Write it down.
- b. While there is only one charge, there are a number of crimes or misdeeds that warrant the bringing of a charge. Make a list of them.

Discuss each of these with your LEO.

LEO's initials _____

2. What is the proper method to bring Masonic charges and how are they properly dealt with in the Lodge?

- a. It should come as no surprise that there is a specific procedure to bring Masonic charges against an errant Brother. What is it?
- b. What is the role of the Junior Warden in handling a Masonic offense?

- c. When a Brother charged with an offense in a court of law, what circumstances automatically invoke Masonic charges?
 - d. What is the Masonic trial process?
- Discuss each of these with your LEO.
LEO's initials_____

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Chapter 2

JUNIOR DEACON

A. Duties and Responsibilities

Exercise JD-1

It is important to understand the duties of the other elected Lodge officers. Each person has specific duties and responsibilities.

1. Examine some of the duties of Lodge officers. Find and read the section(s) in the Virginia Methodical Digest that describes the duties of the following Lodge officer's. List the sections in the spaces provided below.

Worshipful Master Section _____

Wardens Section _____

Treasurer Section _____

Secretary Section _____

Discuss them with your LEO/mentor.

LEO's Initials _____

2. Read Section 2.48, Decision 18 (1905). Consider the following questions:

a. Can a Junior Warden be assigned a task orally by the Lodge or Worshipful Master, such as chairing the Refreshment Committee for the Lodge? Why, or why not?

b. Can the above task be put in writing? Why, or why not?

Discuss with your LEO/mentor your interpretation of that decision.

LEO's Initials _____

3. Some Lodges assign their officers a task that is considered "standard" for that position. For example, the Junior Warden chairs the Widows Committee. Develop a list of traditional assignments for the officers of your Lodge. Discuss these assignments with your LEO/mentor.

LEO's Initials _____

4. Members of most well ordered organizations maintain warm working relationships. They work as a team -- usually everyone understands what is expected of him; they share the same goals; and can predict how each other will probably react in most situations. Describe to your LEO/mentor what you think the appropriate behavior is in the following circumstances. Also, discuss with him the impact on other Lodge officers and members if you:

a. You were chronically late for Lodge (or officer's meetings)?

b. You did not tell the Master that you were going to be absent from Lodge on a meeting night?

- c. You habitually missed scheduled ritual training sessions?
- d. You did not actively participate at Masonic Education seminars?

LEO's Initials _____

B. Program Planning

Exercise JD-2

By this time you probably have observed several Masonic events and participated in a few others. Add to the notebook that you started from the last chapter.

1. Identify at least ten possible sources of scheduling conflicts in your locality. Include both Masonic and non-Masonic activities. Discuss the list with your mentor/counselor.

LEO's Initials _____

2. Visit at least three other Lodges. Make your visits individually or as part of a Lodge contingent. Discuss your observations with your LEO/mentor.

LEO's Initials _____

3. Establish a tentative list of programs that you might want to try (with some variation) during your year. Discuss your list and your ideas with your mentor.

LEO's Initials _____

4. Part of planning a successful event is ensuring that all parts of the program work as planned. Consider each of the following statements. Some are good practices, while others are poor practices. Discuss with your LEO/mentor how each affects the program planning.

- a. Select a date for the program that does not conflict with other activities.
- b. Schedule a three-hour program with several features.
- c. Schedule the Grand Master and another person to speak at the same meeting.
- d. Permit the program elements to compete with each other.
- e. Recognize all veterans and present them their pins on the same evening.
- f. Tell your speaker the time the meeting will start, place, purpose of program, make-up of audience, dress, suggested length of speech.
- g. Use a telephone committee to inform the members of the program.
- h. Reserve seats for special guests.
- i. Assign one or more members to sit with new Masons and visitors.
- j. Wait until the meeting begins to turn on the heat or air conditioning.
- k. Start the program five minutes late to allow latecomers to enter the Lodge without embarrassment.

I. Allow members to comment on the speaker's remarks before closing the meeting.

LEO's Initials _____

C. Masonic Funerals Are Important To Masonry

Exercise JD-3

As you know, the Worshipful Master has many duties in addition to that of presiding over an open Lodge. The saddest of these tasks is arranging for a Masonic funeral service for a friend and Brother who has entered the Eternal Lodge above.

Many non-Masons attend memorial services. In many cases, this will be the only contact they have had, or will have, with our Order. We should do everything possible to make their impression of the Craft a favorable one.

1. Stop and think for a moment. At some point in time, either before or since you joined the Fraternity, you may have attended a Masonic graveside or memorial service. If you did, recall your impression of what you witnessed. Was it a dignified ceremony? Were the participants proficient in their parts? Describe to your LEO/mentor the kind of tribute you would want for your last earthly contact with the Masonic Order.

LEO's Initials _____

2. The Laws of the Grand Lodge of Virginia are the source for determining the legal aspects of performing a Masonic Funeral. List the article number(s) of where in the Digest you can find who is eligible to receive a Masonic funeral? Are Entered Apprentice's eligible? Can the Worshipful Master refuse to perform a Masonic Funeral service? Must the Brother have been in good standing at the time of death? Discuss your findings with your LEO/mentor.

LEO's Initials _____

3. How is the death of a Brother communicated to the Brethren? How are they informed that your Lodge will conduct a Masonic funeral? Consider methods for improving the dissemination of funerals conducted by your Lodge. Discuss them with your LEO/mentor.

LEO's Initials _____

4. Some parts of the funeral service are non-speaking parts. Any available Brother can fill them. However, it would be a good idea to identify Brethren for all roles prior to needing them. Make a list of Brethren who are available to attend "daytime" and "evening" services. Identify the positions they can perform. Include their phone numbers so that they're readily available. Discuss the list with your LEO/mentor.

LEO's Initials _____

5. It is important to know the paraphernalia that is used at the Masonic service. Compile a list of the items that must be available and in good condition for a graveside/evening

memorial service. Also, note the location of where they can be found in the Lodge. Discuss the list with your LEO/mentor.

LEO's Initials_____

D. How Does the Community View Your Lodge?

Exercise JD-4

Our Brother, Robert Burns, Poet Laureate of Kilwinning Lodge, Edinburgh, Scotland, was said to have told his Brethren:

"I wish the Great Architect of the Universe would give us the gift to see ourselves as the other fellow sees us."

He wrote it in somewhat more "homespun-Scottish" terms when he included it in one of his poems, but that's what he meant. To start to look at ourselves, let us begin with the physical things.

1. Evaluate the Lodge building and grounds using the following checklist. Review your findings with your mentor/counselor. If necessary, prepare an action to make repairs and present it in Lodge.

a. Building

Is it in good repair? Yes ___ No ___

Is the paint faded, cracked, or peeling? Yes ___ No ___

Does it detract from the area in which it is situated? Yes ___ No ___

b. Grounds

Are fences in need of repair? Yes ___ No ___

Are trash or garbage racks damaged or unsightly? Yes ___ No ___

Does the lawn need to be mowed? Yes ___ No ___

Does the grass need to be raked? Yes ___ No ___

Is the parking area clean? Yes ___ No ___

Is the parking lot in need of repair? Yes ___ No ___

LEO's Initials_____

2. Organize a clean-up day for the Lodge, with the Worshipful Master's permission. Arrange to have all the equipment and supplies on hand. Assign specific tasks to small groups under the direction of an able Brother in each group. Coordinate this project with the refreshment committee to provide necessary food for the work parties. Complete the project and all the Brothers will enjoy this constructive fellowship.

LEO's Initials_____

3. Now let's look at ourselves as the community sees us. Informally contact some of the non-Mason community members/leaders to see if they know of any projects sponsored locally by the Masons. Ask if there are any projects, programs, and charities where the Lodge might get involved. Please be careful with this one. Don't commit the Lodge to anything until the Worshipful Master or Lodge approves. Also, anything you undertake must be consistent with the Methodical Digest. Specific ideas are contained in the publication titled "100-Ways to Serve Your Community." Be sure to discuss this one thoroughly with your LEO/mentor.

LEO's Initials _____

4. Study the Lodge from the viewpoint of a non-Mason. Is there a sign informing potential new members the person to contact for a petition? Is the sign located in a place that can be seen by prospects? Is the sign generating petitions? If there is no sign, prepare a plan to give the Lodge more visibility. Present your plan in Lodge.

LEO's Initials _____

E. How Should We Treat Our Visitors?

Exercise JD-5

The purpose of this set of activities is for you to think about how visitors are treated in Masonic Lodges in your general area and, if necessary, to develop plans for constructive change.

1. In one form or another you can find the Golden Rule expressed in most societies--- "Do unto others as you would have them do unto you". Visit another Lodge and notice how you are treated. Make mental notations of the good points as well as those that made you uneasy. Compare these points with how your Lodge treats visitors and review them with your LEO/mentor.

LEO's Initials _____

2. Few people ask the question, "How do we do it?". Answer the following questions, and then discuss them with your LEO/mentor.

- a. Do you examine visiting Brethren to allow them in, or to keep them out?
- b. Does every member welcome each visitor?
- c. Do you assign a "host Brother" to visitors for the evening? Remember that visitors from another Grand jurisdiction might not be familiar with some of our traditions.
- d. Do you give each visitor a name tag so that everyone can call him by name?
- e. Do you introduce each guest formally while Lodge is open and invite him to say a few words?
- f. A few days after the meeting, do you telephone the visiting Brother and tell him how happy you are that he visited and invite him to come again?

LEO's Initials _____

3. A warm smile and a friendly handshake are a great start to almost anything. Form, or participate in a greeting committee to welcome visitors and to act as a "Host Brother" for a visitor. The following is a short checklist for a "Host Brother".

a. When meeting a visiting Brother, learn some personal things, for example:

Where he works

Where he lives

The name and number of his home Lodge

Does he have any unusual hobbies

Title or office in his Lodge/Grand Lodge

b. Introduce him to as many of your Lodge Brothers as you can before Lodge.

c. Give him a copy of your Lodge Trestleboard. If you have a district directory let him have it also, as a keepsake.

d. If you can't do it yourself, find someone to sit with him. This is very important!

e. When visitors are introduced; you, as Host Brother, make the introduction, telling the Brethren some of the things you learned earlier.

f. Telephone the Brother and invite him to return to Lodge If he will be in the area for a while.

LEO's Initials _____

F. Keeping in Touch With Members

Exercise JD-6

Not only is it important to treat our guests properly, but we ought to treat our own members properly. Our Lodge members are our backbone. They should be more than just a source of income for the Lodge.

1. List the active committees that contact members on a regular basis. How often do they contact members? Do they contact both active and inactive members?

LEO's Initials _____

2. Some Brethren naturally like to contact Brethren and find out how they are getting along. list the names of Brethren in your Lodge who may not be members of a Telephone Committee, but who take the time to keep in touch with Lodge members.

LEO's Initials _____

3. List the names of ten inactive members who live near your Lodge.

a. Telephone three of them.

b. Make an appointment to visit one Brother.

- c. Bring at least one Brother to Lodge for a Stated or Called Communication.
Discuss the results with your LEO/mentor.

LEO's Initials _____

G. Masonic Protocol, Etiquette and Decorum

Exercise JD-7

Inadvertent breeches of appropriate behavior have caused Masters of Lodges some embarrassment. By discussing the proper way to behave in various situations and rehearsing (or role-play) with your mentor or during the privacy of an "officers meeting", Lodge officers are less likely to make these mistakes.

Etiquette is a mode of behavior that goes according to established rules. The word is derived from a French term meaning; "according to the card or ticket".

Lodges that follow the protocols and proprieties in the topics outlined in Appendix A have a good reputation. You, as a Lodge officer, are encouraged to periodically review this information. Read Appendix A now.

- 1. Define each of the following terms; decorum, etiquette, and protocol.

LEO's Initials _____

- 2. Give an example of each of the above terms as used in Lodge.

LEO's Initials _____

- 3. Explain where each of the above terms are found in the Methodical Digest:

- a. Etiquette Section _____

- b. Decorum Section _____

- c. Protocol Section _____

LEO's Initials _____

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Chapter 3

SENIOR DEACON

A. Family Obligations

Exercise SD-1

Your obligations to work and your family should take precedence over your obligations to the Lodge. However, by undertaking to get “in line”, you have promised to devote some time to your Lodge. This time will continue to increase each year as you work to be elected to each successive line position.

1. Consider the time you have already spent doing Lodge business. Compare that with your responsibilities to your job and your family. Write down a list of concerns that come to your mind. For example, are you hoping for a promotion at work? If you get that promotion, how will it affect your ability to conduct Lodge business? Discuss your concerns with your LEO/mentor.

LEO's Initials _____

2. Have another meeting with your wife and family. Share your list of concerns with them. Discuss each of your concerns with them. Ask your family if they have any concerns, also. If the time you spend away from the family creates tension, this is a good time to re-evaluate continuing in line. Discuss your meeting with your LEO/mentor.

LEO's Initials _____

3. The next activity may be your toughest. Evaluate all the concerns you have written based on the discussion with your family. Ask yourself if you really can afford to continue in line. No Brother wants to see you drop out. But, aside from unexpected challenges that would make it difficult to continue, this is your last best opportunity to tell your Senior Warden that you must drop out of line. Discuss your feelings with your LEO/mentor.

LEO's Initials _____

B. Degree of Past Master

Exercise SD-2

It is appropriate for the Senior Deacon to obtain the Degree of Past Master. These exercises will help you to better understand this Degree.

1. Discuss with your LEO/mentor the sections in the Methodical Digest that pertain to the following topics:

a. Time to receive degree, e.g., before or after election or installation.

Section _____

b. Individuals entitled to the title of “Past Master”

Section _____

- c. Guidelines for convening a Provisional Lodge of Past Masters

Section _____

LEO's Initials _____

2. Find out when the Degree of Past Master will be given in your area. Put at least one of the dates on your calendar. Notify your Worshipful Master. Discuss this with your LEO/mentor.

LEO's Initials _____

3. After receiving the Degree of Past Master, discuss with your LEO/mentor some of the things you learned.

LEO's Initials _____

C. A Look at your By-Laws

Exercise SD-3

Webster's Dictionary defines by-laws as "Secondary laws or rules". Thus, by-laws are permanent mandatory rules; secondary only to the Grand Lodge Laws published in the Virginia Methodical Digest, that apply to one Lodge but not necessarily to all Lodges.

1. Since by-laws are "laws", we will start with a look at what the Methodical Digest has to say about them. Find and list the section numbers that govern the following:

- a. What is the "effective date" of a Lodge's by-laws?

Section _____

- b. Lodge by-laws should not quote/duplicate portions of Grand Lodge law?

Section _____

- c. The minimum information, in the form of a certificate from the Lodge Secretary, that must be submitted to the DDGM for his review and approval prior to their transmission to the Grand Master.

Section _____

- d. Individuals that may be exempt from paying dues.

Section _____

LEO's Initials _____

2. Now we need to look at your Lodge's by-laws. The second activity is to review your by-laws, and discuss their condition with your LEO/mentor. Do they meet Grand Lodge requirements? Do they reflect everything we need as our Lodge law? What action must be taken if you unearth a deficiency?

LEO's Initials _____

3. For your third activity, discuss with your LEO/mentor the duties of the DDGM with regard to Lodge by-laws.

LEO's Initials _____

D. How to Reduce Membership Loss

Exercise SD-4

Who among us can truthfully say that he hasn't, from time to time, been a little bored with Masonic meetings? At some Lodge meetings the Secretary reads a list or two, several sets of minutes, and the expenditures of the proceeding month. Then, the Lodge votes whether or not to pay those bills.

If this is the primary activity at each stated meeting maybe a little imagination and innovation could be the key to solving the situation. The use of study groups, tailored programs, guest speakers and some exchange of ideas could help liven things up. Remember that the most interesting thing we have to offer is Masonry itself. Self-improvement and personal enlightenment are our goals.

1. Look in the Methodical Digest for the section(s) about each of these topics.
 - a. Suspension Section(s) _____
 - b. Expulsion Section(s) _____
 - c. Demit Section(s) _____

Explain to your LEO/mentor the difference between suspension, expulsion, and demit.

LEO's Initials _____

2. If you are away, and you get a letter from family or friends, it makes you feel like you belong. Investigate the feelings of Lodge members about a Trestleboard or newsletter. If your Lodge publishes one of these, consider ways of improving it to make the Brothers (and the widows of our deceased Brethren) feel more a part of Lodge activities. Discuss your findings and suggestions with your LEO/mentor.

LEO's Initials _____

3. Why do Brothers drop their membership? This is a question we ask ourselves over and over again. List at least four reasons why you think some Brethren let their membership drop. Discuss the list with your LEO/mentor.

LEO's Initials _____

4. List several reasons why requesting a demit is better than being suspended for non-payment of dues. Discuss your answers with your LEO/mentor.

LEO's Initials _____

5. With the permission of your Worshipful Master, contact three Brothers who are in danger of being cited because of non-payment of dues. Be particularly sensitive to potential financial hardship cases (in these instances remit the dues for these Brethren). Discuss with them the value of retaining their membership; point them in the direction of a demit as an alternative, should they want to easily affiliate again in the future.

LEO's Initials _____

E. Helping Your Widows and Orphans

Exercise SD-5

There is no greater opportunity for a Lodge to fulfill its charter of "Being our Brother's Keeper" than to extend a helping hand to a deceased Brother's widow and children. They understandably, receive a lot of attention before, during and immediately after the funeral, but some real difficult times are just ahead. For instance, if the Brother had been ill for a time, the assistance of a handyman might be needed to effect automotive, plumbing, electrical, or structural repairs that our Brother was unable to do for himself. It may be nothing more than keeping the grass mowed until the family can arrange for regular service.

1. Two of our basic tenets, "Brotherly Love" and "Relief", guide us to become involved with these very important people. Some of us think on a grand scale and big support but the little things are important also. Discuss with your LEO/mentor the possibility and benefit of setting up (or revitalizing) a committee to identify the Lodge's Widows and Orphans.

LEO's Initials _____

2. We all enjoy being included and recognized. Plan a social program or activity that includes your Lodge widows and orphans. Discuss your detailed plan with your counselor to see if anything has been missed. Clear the scope and timing with your Worshipful Master and request his permission to proceed.

LEO's Initials _____

3. A question often asked is, "Who should I go to for help on house repairs or to fix the car?" These seem to be simple things, but often those who are left alone just don't know whom to trust. Just having the names of people who could possibly help and whom they could trust would mean a lot. Develop (or revise/up-date) a list of people from your Lodge or other known local Masons who would be willing to help or provide services at a fair rate: For example; handymen, plumbers, mechanics, realtors, accountants, doctors, lawyers, etc.

LEO's Initials _____

F. List of Lodges Masonic

Exercise SD-6

This exercise WILL acquaint you with the "List of Regular Lodges--Masonic". What's that, you say? If you ask your Secretary, he'd say that it is invaluable to him, and when you serve on an examining committee, it is an absolute necessity.

1. Find certain items. Record the page on which you find them.
 - a. Your Lodge - Page _____
 - b. Grand Lodges NOT recognized by the Grand Lodge of Virginia - Page _____
 - c. Requirement of proficiency in 3rd degree – Page _____

LEO's Initials _____

2. One of your members is going to visit friends in Springfield, Illinois. He wants to know whether he can visit a Lodge. Determine if there are active Lodges that he can attend and when. He'd like a short list to take with him that shows:

- a. Lodge Name
- b. Lodge Number
- c. Meeting Days
- d. Meeting Time
- e. Secretary's Telephone Number

Discuss with your LEO/mentor the information that can be obtained from the publication and the procedure you would use to obtain the additional information.

LEO's Initials _____

3. Determine whether the following foreign (out-of-state) Brethren can visit your Lodge. Use the book to determine if the Brother is from a Lodge recognized by the Grand Lodge of Virginia. Indicate Yes if the Brother can sit in Lodge or No if the Brother cannot sit in Lodge. Also, note the page number on which you found the information.

- a. Maritime No. 239, Seattle, Washington

- b. Militia No. 8723, Accra, Ghana

- c. Tijuana No. 36, Tijuana, Baja California, Mexico

- d. Patmos No. 70, Ellicott City, Maryland

LEO's Initials _____

G. Proceedings of the Grand Lodge of Virginia

Exercise SD-7

The Grand Lodge of Virginia publishes the Proceedings of each Grand Annual Communication. These exercises require you to use a recent edition (less than five years old). Use the same edition for all of these activities.

1. Record the year and the Grand Master of the edition you are using:

Year _____ Grand Master _____

2. Locate various lists in the latest "Proceedings" and record the pages on which you found your Lodge.

- a. Alphabetic List of Lodges _____
- b. Lodges by Counties and Cities _____
- c. Lodges by Districts _____
- d. Lodges by Number _____
- e. List of Attendees by Lodge _____
- f. Masonic Home Entertainment Receipts _____

LEO's Initials _____

3. Review the Proceedings for the Grand Annual Communication and indicate the page on which you found the following:

- a. Date of Grand Master's Official Visit to Your District _____
- b. List of Individuals Receiving 50 Year Emblems _____
- c. Recipient of Perfect Ashlar Award _____
- d. Report of the Past Grand Masters _____
- e. Election of Grand Lodge Officers _____

LEO's Initials _____

4. The Proceedings includes other tidbits of information. One section includes a list of district officers and Grand Lodge Committeemen. Record the page number on which you found the following items.

- a. Name of your District Deputy Grand Master _____
- b. Name of your District Blood Coordinator _____
- c. Chairman, Credentials Committee _____
- d. Chairman, Jurisprudence Committee _____
- e. Chairman, Committee on Work _____

LEO's Initials _____

H. Masonic Trials

Exercise SD-8

It is essential that Lodge Officers understand and carefully observe the procedures established in Section 4 of the Virginia Methodical Digest. These procedures are amplified in the Handbook for Masonic Trials. They apply to all Masons owing allegiance to the Grand Lodge A.F.& A.M., of Virginia, and sojourning Masons while in the Commonwealth of Virginia.

1. Examine with your counselor those fundamental, well-defined principles of conduct which are expected of a Master Mason. In contrast, discuss with him, what you feel might constitute un-Masonic behavior, that should probably justify the preference of formal charges.

LEO's Initials _____

2. There have been instances, in the past, where unfortunate departures from established procedures have inadvertently blemished the reputation, dignity, and privacy of members groundlessly accused of a Masonic offense. Describe to your LEO/mentor, in detail, that part of the process that ensures that the character and confidentiality of an unjustly accused member is carefully safeguarded by the Worshipful Master.

LEO's Initials _____

3. Review the Handbook for Masonic Trials. Outline to the satisfaction of your LEO/mentor that you understand the following:

- a. Actions required by the Investigating Committee appointed by the Worshipful Master.
- b. Actions of the Worshipful Master relative to the Committee's report.
- c. Initial actions by the Junior Warden.
- d. Actions by the Lodge Secretary relative to charges presented in Lodge.
- e. Composition and responsibilities of the Trial Commission appointed by the District Deputy Grand Master.

LEO's Initials _____

I. Grand Lodge Programs

Exercise SD-9

The Grand Lodge of Virginia promotes several different types of programs. The Subordinate Lodges carry out these programs.

1. Use a recent Proceedings (less than five years old) and list the Grand Lodge programs that support (a) youth, (b) charities, and (c) our Fraternity. Discuss your findings with your LEO/mentor.

LEO's Initials _____

2. One important program is the Community Blood Program. Discuss with your LEO/mentor how your Lodge supports and participates in the Community Blood Program.

LEO's Initials _____

3. Gain approval of your Worshipful Master for hosting a blood drive, set a date for the blood drive, plan it, and promote it among your Lodge members. Discuss the plans with your LEO/mentor.

LEO's Initials _____

4. Another important program is supporting our three Masonic youth organizations. Work with your Worshipful Master to plan a program in your Lodge that includes inviting at least one of these youth organizations. Discuss the plan with your LEO/mentor

LEO's Initials _____

5. Another program is supporting the Masonic Home of Virginia. Gain approval of your Worshipful Master to do either a or b of the following activities:

a. Coordinate an event to raise funds for the Masonic Home of Virginia. Review the Methodical Digest for the applicable sections about raising funds. Prepare a plan to carry out the activity. Discuss the plan with your LEO/mentor.

LEO's Initials _____

b. Visit the Masonic Home of Virginia. If your Lodge sponsors one or more residents, plan a visit either with your Lodge members or just yourself. If planning a Lodge activity, be sure to seek approval from your Worshipful Master. Discuss the proposed visit with your counselor. After the visit, discuss the visit with your LEO/mentor.

LEO's Initials _____

J. Voting and Balloting Actions

Exercise SD-10

It is now your turn to sit in the East. Perhaps the Worshipful Master is absent and you are filling his station. Just about the time you begin to feel comfortable (at least you've gotten the Lodge open), the Secretary informs you that you must take action on a request for Demit. What happens now? What do you do? This exercise is intended to help you learn how to dispose of various items that may come before the Lodge which require discussion, followed by a vote or ballot. Some items may have to layover for a specified period.

Please note that according to Virginia Masonic Law a "second" is never required on any motion. The Worshipful Master may, under his own authority, accept or reject a motion, rule on its suitability, and control ALL debate. Notwithstanding, there are some "protocols" that well governed Lodges follow during debate that are detailed in Appendix J. The Summary of Lodge Actions provides information on the types of request, if they must be in writing, does it have to be held over, the type of Lodge action required, and if rejected, the period to wait before resubmission. The Masonic Parliamentary Motions provides an order of precedence to follow during the discussion of a motion made in Lodge. You may want to become acquainted with them.

1. Develop an outline of how you would handle a demit. You will be referring to several sections of your Methodical Digest -- the Index, the Text, and the Past Grand Masters' decisions. When you locate the appropriate article read it thoroughly and be sure that you understand it. If it doesn't seem to agree with the words in your outline, look again to be sure. Your counselor will be glad to help you with any problems you may encounter.

LEO's Initials _____

2. One of the most frequent voting actions is the approval of routine Lodge business. Discuss with your counselor the "words" usually used in your geographic area. Adapt them to your needs and personality. Don't discourage your Brethren from raising points of concern with the phrases you use. Rehearse your phraseology with your LEO/mentor.

LEO's Initials _____

3. Become familiar with the method of Balloting on a Petition. It should become second nature so that you are proficient. The appropriate scenario and words are printed in the Manual of Work. Discuss and rehearse them with your LEO/mentor.

LEO's Initials _____

K. What Will Be My Legacy to the Lodge?

Exercise SD-11

Goals are useful because they provide direction to you and the Lodge. However, setting too many goals is not recommended because all of them may be unachievable. It is much better to have a fewer number of goals and achieve all or nearly all of them. Goals may be unified by a theme. Goals should have the following characteristics. They should be:

- Challenging
- Achievable
- Measurable

1. Talk with at least two Past Masters of your Lodge and discuss with them some ideas for themes. Come up with at least one idea for a theme for your year as Worshipful Master. Also, identify the methods you will use for using and promoting your theme. Discuss your idea(s) with your LEO/mentor.

LEO's Initials _____

2. Talk with at least two Past Masters. They may be the same or different from Exercise 1. As a minimum include the immediate Past Master and the Secretary. Find out if there were any motions made in the last three years that are unfinished. For example, the Lodge may have voted to hang a photograph of a member in a certain location, but failed to complete the work. List all the unfinished items from business conducted during the past three years. Discuss the list with your LEO/mentor.

LEO's Initials _____

3. Business conducted by the Lodge that is voted on by the members' carries more weight than an action adopted or vetoed by the Worshipful Master. Therefore, it is appropriate to implement a plan to finish business that remains from the previous year. Prepare a plan to carry out any unfinished items adopted by the Lodge. You have already listed them in the previous exercise. Discuss the proposed plan with your LEO/mentor.

LEO's Initials _____

NOTES:

Chapter 4

JUNIOR WARDEN

A. Family Obligations

Exercise JW-1

As Junior Warden, your responsibilities to your Lodge increase. You are a Stationed Officer with more authority and responsibilities than before. The demands on your time to the Lodge will also increase. Regardless of your past performance, you will now be expected to attend even more Lodge activities and district functions.

1. Meet with your Worshipful Master. Find out how he expects you to support the Lodge during this year. Discuss the meeting with your LEO/mentor.

LEO's Initial's _____

2. Have another meeting with your family. Explain to them that you asked for their support when you first decided to get in line, you are now in a more important position, and you will most likely be spending more time at Lodge and at home attending to Lodge business. Identify and list the family obligations that will /may take precedence over certain Lodge activities. You should now have a better understanding of your responsibilities over the next two years. Share this information with your family. Let them know what you will be doing for the Lodge. Discuss the meeting with your LEO/mentor.

LEO's Initials _____

B. Warden's Certificate

Exercise JW-2

These exercises will help you to understand the Warden's Certificate.

1. Find the section(s) in the Methodical Digest that discuss the Warden's Certificate.

a. To whom may it be issued?

Section _____

b. What are the basic requirements?

Section _____

Discuss what you found with your LEO/mentor.

LEO's Initials _____

2. Create a plan for attaining all the requirements of the Warden's Certificate. Your District Instructor of Work can help you and provide you with a list of the requirements for your Warden's Certificate. Tell him you are the Junior Warden for your Lodge and that you want to develop a plan for completing the Certificate that includes the date by which you hope to have completed each requirement. Discuss this meeting with your LEO/mentor.

LEO's Initials _____

3. Give a copy of your plan to your Senior Warden and Worshipful Master.
4. Once you have obtained your Certificate, make a photocopy and give it to your Secretary. You may also wish to make a photocopy for your records.

C. Getting the New Master Mason Involved.

Exercise JW-3

1. Let's see! How many new Master Masons were raised in your Lodge last year? Do you remember who they are? Make a list of Master Masons who have been raised in your Lodge in the last two years. The Secretary can help you by making some Lodge records available for your research.

LEO's Initials _____

2. Now that we know who they are, let's see if we can get them involved. Design and execute a project involving two of these new Master Masons. Here are some suggested areas for involvement:

Members of, or assist on, committees:

- a. Examining
- b. Investigating
- c. Community Relations
- d. Education
- e. Past Master's Night
- f. Scholarship
- g. Building and Grounds
- h. Holiday Party
- i. Publicity
- j. Youth
- k. Blood
- l. Lodge Audit
- m. Funerals
- n. Widows
- o. Help and Assist
- p. At Work Days
- q. Welcoming Brothers to Lodge

- r. In the Kitchen
- s. Visitation
- t. Getting Brothers to Lodge Programs
- u. Visiting Bedridden Brothers
- v. Teaching the Catechism

LEO's Initials_____

3. We, as Masons, teach many valuable lessons through our ritual, and we study hard to prepare for our proficiency exams. We shouldn't stop there. We should foster a desire on the part of new Master Masons to share the rich beauty of our ritual with others. Encourage him to take an active role in conferring degrees. Help at least one new Master Mason get started---coach him so that he can participate in a degree.

LEO's Initials_____

D. Candidate's Masonic Education

Exercise JW-4

We have a wonderful opportunity to improve the quantity and quality of our member's Masonic knowledge, and to demonstrate that we elected them to membership because we want and need them and their talents for our continued survival, not just for the degree fees and annual dues.

1. One of the first things we need to know is the names of the Lodge candidates and their status. You will also need to find out from your Worshipful Master whether your Lodge is using the "old" or "new" method for advancement. Develop a complete list using a format that includes the following information:
 - a. Candidate's Name and Telephone Number
 - b. Date of Last Degree Received
 - c. Name and Telephone Number of Catechism Instructor (old method)
 - d. Name and Telephone Number of Ritual Coach (new method)
 - e. Name and Telephone Number of Education Coach (new method)
 - f. Time Limit for Degree

LEO's Initials_____

2. Instructor/mentors are the catalysts of our candidates' growth. Our candidates will find it easier to get involved when they have an enthusiastic instructor for Masonic Education. It has been found that the man's catechism or ritual instructor should not also be his education instructor/mentor. Read the Mentor's Manual and/or the new Educational Proficiency Manuals and volunteer to assist at least one candidate. Guidance that you need is available from your Lodge Education Officer and/or the District Educational Officer.

LEO's Initials _____

3. A key part of your candidate's development is his "involvement". Consider inviting your candidate to participate in selected Masonic Education seminars. Discuss the feasibility/propriety first with your LEO/mentor; If he thinks that the upcoming education seminar would be of interest to your candidate, clear it first with your Lodge Education Officer or District Educational Officer and take him with you. You will notice a marked change in your candidate's interest. Be ready to honestly answer his questions.

LEO's Initials _____

E. How Should Our Visitors Be Examined?

Exercise JW-5

Besides the anticipation of the degrees themselves, there is another situation where the unknown can be somewhat frightening; that is when a visiting Brother knows he has to be examined and isn't sure what is expected of him. The fear of the unexpected is increased many times if the visitor hasn't been in Lodge for some years and fears that he may not be able to pass the examination.

Part of the examination is to put the Brother at ease, to assure him that he has nothing to be worried or embarrassed about, and to do everything possible to enable him to sit in Lodge with us. Masonic law is not specific on how to conduct an examination. It states only, that a man must be examined if he can't be vouched for.

1. Read those sections in the Methodical Digest that pertain to examination of visitors. Find the following and record the applicable section or decision.

- a. Who may visit a Virginia Lodge?
Section _____
- b. Visitors must have Master's Permission
Section _____
- c. Objection to District Deputy Grand Master
Section _____
- d. Member may object to presence of visitor
Section _____
- e. Requirements prior to examination
Section _____

Discuss the answers with your LEO/mentor.

LEO's Initials _____

2. Participate on an examining committee. In Virginia, we always use the Tiler's Oath during the examination. If you do not already know it, you may want to commit it to

memory (but that isn't essential). But, do participate in (or carefully observe) an "actual" examination, even if you have to visit another Lodge to do so. Discuss your observations with your LEO/mentor.

LEO's Initials_____

3. It is also very important that our new Master Masons know how to serve on an examining committee. Not only does he learn how to do it, but it will help him when he goes to visit another Lodge. Coach and help a new Master Mason participate on an examining committee.

LEO's Initials_____

4. In some of our Lodges, it's a long time between visitors. Many of our Brethren do not have an opportunity to serve on an examining committee and don't know how it works. Your last activity is to demonstrate an examination in your Lodge so members will know what might be expected of them. Be sure to discuss this with your Worshipful Master, first. This can turn into an extremely interesting "skit". If you can, use a new Master Mason as a part of the demonstration.

LEO's Initials_____

F. Masonic Law/Masonic Tradition

Exercise JW-6

1. We are going to have some fun. Can you tell if the following are laws or traditions? Discuss your answers with your LEO/mentor.

a. Not walking between the East and the Altar.

Law____ Tradition____

b. Wearing the hat in the East while presiding over the Lodge.

Law____ Tradition____

c. When addressing the Lodge, standing and saying, "Worshipful Master", while holding the due guard until recognized.

Law____ Tradition____

d. Not allowing alcoholic beverages for use as a beverage in our Lodge buildings.

Law____ Tradition____

e. Not engaging in private conversation while Lodge is open.

Law____ Tradition____

LEO's Initials_____

2. Researching our Grand Lodge Law can be a challenge. Locate the section in the Methodical Digest or the date the appropriate topic was passed for the following:

a. The requirement that in all Lodges where the flag of our country is presented at the altar, the Worshipful Master shall say:

"ALL CITIZENS OF THE UNITED STATES WILL JOIN ME IN PLEDGING ALLEGIANCE TO THE FLAG OF OUR COUNTRY."

Section _____ Date _____

b. To how many Lodges may a Virginia Mason belong?

Section _____ Date _____

c. Only questions arising from actual operation of the law should be submitted to the District Deputy Grand Master or the Grand Master, and then only through regular channels as provided by the law. The DDGM and the Grand Master are not required to rule on moot questions of Masonic law and usage.

Section _____ Date _____

d. Where are the official fees for Charters, Dispensation to Form a New Lodge, "any other dispensation attested by the Grand Secretary", or Grand Lodge diploma located?

Section _____ Date _____

e. Where can I find the rules dealing with fixing the time and place of opening a Stated Meeting of my Lodge?

Section _____ Date _____

LEO's Initials _____

3. Laws tie our Lodges together in unity, but traditions give our Districts and our Lodges their personality. List the traditions of (a) your Lodge and (b) your District. Discuss the list with your LEO/mentor.

LEO's Initials _____

G. Committees as a Tool

Exercise JW-7

Consider the parable of the Chinese father whose health was failing and called his sons about him and handed them each, in turn, a large bundle of sticks to break. When they each on their own failed; he divided the load so that they each only had one or two slender twigs--you know the rest of the story; the branches were snapped with ease. So it is with large, complex Lodge jobs; with effective leadership, and willing workers, the most complex problem can be solved and the most difficult jobs can be tackled and brought to a satisfactory conclusion. Please read Appendix C, Lodge Committees.

1. Some Lodges use many committees, some use a few, and some assign committees that do nothing. Identify at least two committees in your Lodge: one Standing Committee and one Special Committee. Explain their functions and benefits.

LEO's Initials _____

2. Committees are a very important factor in the management of a Lodge. Those who are part of one, help to run the Lodge. Participate as a member of a committee and give a report to your Lodge. Discuss with your LEO/mentor how the committee functioned and suggest possible ways for improvement.

LEO's Initials _____

3. If this were your year as Master, you would have to deal with the question of committees. Make a list of committees you think you might have if it were your year. Identify a Brother to chair each committee, and explain why you selected him.

LEO's Initials _____

H. Good Things From Other Lodges.

Exercise JW-8

Is your Lodge attendance low? Maybe other Lodges in your District have the same problem. A visit by some of your Brethren to other Lodges might improve their attendance. It will also provide hours of pleasure to both your group and the Brethren of the Lodge you visit. In addition, you just might inspire a visit from those Brethren at the next meeting of your Lodge.

Earlier, it was suggested that you start a notebook of information to help you plan for your year as Worshipful Master. How are you doing?

1. Get a group of your Lodge members together and visit a nearby Lodge. It is a good idea to notify your counterpart in the other Lodge and tell him that you are coming. List the interesting things you observed during your visit and discuss them with your LEO/mentor.

LEO's Initials _____

2. Many Brothers enjoy visiting. If you tell the Lodge about your visit, you may find that there are some who would like to go along with you the next time. Tell the Brethren, at a stated meeting, about your visit to another Lodge.

LEO's Initials _____

3. Attending a Master's and Warden's Association meeting can be very informative and rewarding. Attend a Master's and Warden's Association (or other such group) meeting if there is one in your Masonic District.

LEO's Initials _____

4. Your next activity is to look over your notebook with ideas. Make some decisions about your year and discuss them with your LEO/mentor.

LEO's Initials _____

I. Investigating Committees

Exercise JW-9

One must never lose sight of the very important responsibility of the investigating committee. It is the eyes and ears of the Lodge. It is a potential tool to get Brethren who have not attended Lodge in a long time back into Lodge. Although, simply going down the roster to pick up the next three members may not be a good idea. It is most important that the Master, Secretary and members of the committee all do their parts with dedication.

1. Find the following information in the Methodical Digest. Cite the referenced section.

a. Can a character reference on a petition reside outside the jurisdiction of the Grand Lodge of Virginia?

Section Number _____

b. When is an Investigation Committee appointed?

Section Number _____

c. Who appoints the committee?

Section Number _____

d. How many compose a committee?

Section Number _____

e. What information must the committee obtain about a petitioner?

Section number _____

f. What is the maximum time allowed for the investigating committee to conduct their task and report to the Lodge?

Section Number _____

Review the information with your LEO/mentor.

LEO's Initials _____

2. Some actions require us to use logic and experience to complete. Answer the following questions. For these questions there are no specific right or wrong answers, in most cases. The best source of information is from other informed Brethren, your own study and thoughts. You might want to also read Appendix H, Prelude To The Ballot -- The Investigating Committee.

- a. What is the significance of the references/signers on a petition, and how much effort should be exerted to obtain other specific information from them, if any? Should you attempt to contact out-of-city signers and if so, how might you go about it?
- b. How far should you go in your investigation? Is there any importance in obtaining information other than that required by law?
- c. How do you view the inclusion of the petitioners family in your investigation?
- d. Where do you think would be an appropriate location for your interview with the petitioner or is an interview necessary?

LEO's Initials _____

3. Selecting the right people for an Investigation Committee takes some thought. Make a list of potential committee members you would select and discuss with your LEO/mentor why you selected them. One person to include on an investigation committee is your Senior or Junior Deacon.

LEO's Initials _____

4. Lead an Investigation Committee. Tell your Worshipful Master that you would like to lead the next investigation. After you have given your report in Lodge, discuss your experience with your LEO/mentor.

LEO's Initials _____

J. Using a Lodge Bulletin (Trestleboard)

Exercise JW-10

"...and the Trestleboard is for the Master Workman to draw his designs upon". Every Lodge in Virginia should publish and distribute a monthly newsletter. The Editor should work closely with the Lodge committees, especially the committee on public relations (if one is identified). This publication can be the backbone of your Lodge. It will keep your members informed of what has happened and what's about to happen. You can have the best program in the world, but, if no one knows about it, it will go nowhere. It takes good communication to make a Lodge undertaking a success.

1. Start a small file of Lodge bulletins. Request each Lodge Secretary in your district to place your name on their mailing list. Attend some of their activities. When they see you participating, they will consider it money well spent. Discuss with your LEO/mentor whether there are any "common threads" of form, style, and content among them.

LEO's Initials _____

2. Write an article for each of two Lodge bulletins. One article should describe a recent activity the Lodge hosted. Report its outcome to your Brethren. The second article should address an upcoming event. Motivate your Brethren to participate. Submit both articles to the editor of your Trestleboard. Discuss your articles with your LEO/mentor.

Publication date of Article 1: _____

Publication date of Article 2: _____

LEO's Initials _____

3. Consider reformatting your Lodge bulletin to effectively communicate with your Brethren. Pretend it's your year and "prepare" a mock-up Trestleboard. What things would you "drop" because they no longer serve their original purpose? What items would you add? Are there things you would change? Make note of any problems getting information that you ran into and the time that it took you to compose the finished product. Discuss "your" Trestleboard with your LEO/mentor. In particular share with him the lessons that you learned.

LEO's Initials _____

K. Evaluating Finances and Budget Preparation

Exercise JW-11

How many of you know how much money is the "usual amount" when a Brother makes a motion to spend the "usual amount" on a certain project or an appeal/request? Can your Lodge afford the "usual amount?"

Does this sound like an audit report given in your Lodge? "Last year we received \$9,637.37 and we spent \$10,496.61. We have looked at the books, and they look good." Do Brethren ask questions when something does not appear right?

1. Discuss with your LEO/mentor how your Lodge presently handles its finances and the benefits that might accrue if the Lodge adopted a standing policy of operating with a budget. A sample Lodge budget worksheet can be found in Appendix F.

LEO's Initials _____

2. Grand Lodge law addresses money matters. Identify and list where you can find the following in the Virginia Methodical Digest:

- a. Affiliation fees Section _____
- b. By-law requirement for dues Section _____
- c. Fees for degrees Section _____
- d. Expenses of the DDGM Section _____
- e. Honorary members dues Section _____
- f. Exemptions from dues Section _____
- g. Minimum dues in subordinate Lodge Section _____

LEO's Initials _____

3. Use the sample Lodge budget worksheet located in Appendix-F to:

- a. Identify the line items that apply to your Lodge and mark (x) them with a pencil in the left margin.
- b. Tabulate the estimated income for your Lodge based upon;
 - (1) Lodge's membership profile
 - (2) Amount of dues cited in your by-laws
 - (3) Rent from income-property
 - (4) Fees expected from prospective candidates
 - (5) Usual income from special events historically sponsored by your Lodge (i.e., yard sales, banquets, etc.)
- c. Review the (x)-marked line items and tabulate projected expenses based on;
 - (1) Grand Lodge/Masonic Home assessments
 - (2) Grand Lodge per capita taxes
 - (3) Salaries for certain officers
 - (4) Forecast of utility (lights/power) usage from years past
 - (5) Standing projects (Lodge scholarships, youth activities)
 - (6) Average building maintenance
 - (7) Average cost of annual funeral expenses (flowers, donations to charity, newspaper obituary inserts)
 - (8) Insurance
 - (9) Grand Lodge attendance costs
 - (10) Average admin expenses (postage, paper, office supplies, printing, telephone, etc.)
 - (11) Gifts (Past Master's Apron, speakers, birthday tokens, etc.)
 - (12) By-law exemptions for certain officers

Note: An analysis of past years expenses derived from the secretary's minutes is mandatory.

LEO's Initials_____

4. Discuss the apparent financial-health of your Lodge with your counselor. Determine whether your reserve funds are increasing or declining. What do the results of your analysis indicate? Is a dues increase or some other fund raising strategy suggested? After your discussion, present your findings to the Worshipful Master and the Lodge.

LEO's initials_____

L. Using Your District Team

Exercise JW-12

You seem perplexed! It appears that you don't know where to turn for help. Don't despair; help is closer than you think! No, it's not in an encyclopedia or Compendium of Masonic facts. Real assistance is available from your District Team or your own Past Masters.

1. You have a Fellowcraft Degree scheduled for this Thursday, and you have just learned that the only Brother that you know of who does the Senior Deacon's Lecture (or "Floor Lecture") is out of town on urgent business. List the possible sources of assistance for conferring the degree.

LEO's Initials _____

2. The District Educational Officer can impart information on various Masonic subjects using several formats (techniques) dependent on your desires, the needs/personality of your Lodge, and the complexity of the subject matter. Discuss with your LEO/mentor the similarities and differences among the following education module designs. Select any topic and identify the conditions that might cause you to recommend one education strategy (or combination of strategies) over another in your Lodge.

- a. Lecture - Instructor/Student format
- b. Seminar - Information sharing and guided discussions
- c. Workshop - Skill development strategy
- d. Clinic - Define weak areas and eliminate poor practices

LEO's Initials _____

3. The Deputy Grand Master is in town visiting his relatives, and you have just learned that he plans to make an informal visit to your Lodge tomorrow night. List potential sources of help to make sure the visit goes well. Discuss your strategy with your counselor.

LEO's Initials _____

M. Grand Lodge Operations and the Mason

Exercise JW-13

The intent of this exercise is to start you on the way to becoming a local authority on a variety of important topics pertaining to the smooth operation of our Grand Lodge. You will begin to explore:

- Grand Lodge Membership
- Resolutions
- District Deputy Grand Masters
- Masonic Libraries

1. Only members of the Grand Lodge of Virginia are eligible to participate in the business proceedings, but few first-time attendees know this. Find the place in the Virginia Methodical Digest where the following topics are explained. Discuss them with your mentor:

a. How are questions before the Grand Lodge decided?

Section: _____

b. Make a list of Brethren eligible to vote during Grand Lodge elections.

Section: _____

LEO's Initials _____

2. Each year the Grand Master mails the proposed budget and resolutions to each Subordinate Lodge. In recent years it has been traditional to include this statement: *It is improper and un-Masonic for a Lodge to attempt to bind its delegates by vote of the Lodge with respect to a particular resolution, proposition, or issue. The Master and Wardens must be free to cast a vote after hearing all presentations on the particular matter.* Discuss this with your LEO/mentor.

LEO's Initials _____

3. Describe the normal process for making motions, propositions, or resolutions at Grand Lodge. Under what conditions may a proposition be "reconsidered" at the same communication of Grand Lodge that it was enacted?

LEO's Initials _____

4. The District Deputy Grand Master plays a vital role as a link between the Grand Master and the individual Lodges. He serves as the eyes and ears of the Grand Master to ensure that the Lodges operate within the guidelines and constraints of the Grand Lodge concept. Conversely, he is always available to the Master of the Lodge to assist in resolving any Lodge-related problems and to reconcile "differences" between Lodges. For your next activity explain the following to your LEO/mentor.

a. What is meant by; The DDGM and the GM are not required to vote on moot questions of Masonic law and usage. Only questions arising from actual operation of the law and usage shall be submitted for interpretation and decision.

b. Sketch an Organization Chart that describes the relationship between the "District Team", the Lodge, the Grand Secretary, and at least two Grand Lodge Committees.

c. Describe the process the DDGM follows when he discovers that a Lodge has failed to follow proper Masonic procedures.

LEO's Initials _____

N. What Do You Want to Learn?

Exercise JW-14

Once a Brother is raised, he should continue his Masonic education. You or a another Brother in your Lodge might need assistance in locating sources for which to perform

research. These exercises will explore some of these sources for continuing to learn about Freemasonry.

1. List at least five (5) Masonic topics of interest to you. Discuss them with your LEO/mentor.

LEO's Initials _____

2. List at least four libraries that contain Masonic books. These libraries should require no more than a two-hour drive from your home. Share your list with your LEO/mentor.

LEO's Initials _____

3. Combine the first two exercises. Take a subject or part of a topic and visit a library. Do the research, and prepare a short speech. Notify your Worshipful Master and obtain his permission to give your presentation in Lodge. Discuss your research with your LEO/mentor.

LEO's Initials _____

4. The Grand Lodge of Virginia has chartered some special Lodges for conducting research. Read the section in the Methodical Digest that discusses research Lodges. Discuss with your LEO/mentor how they are similar and different from other Lodges.

LEO's Initials _____

5. Find out about the Research Lodges chartered in Virginia. Visit at least one of them. Discuss the visit with your LEO/mentor.

LEO's Initials _____

NOTES:

Chapter 5

SENIOR WARDEN

A. Family Obligations

Exercise SW-1

Next year your responsibilities will increase greatly. You should be spending this year finalizing the plans for “your year.” You have one more opportunity to meet with your wife and other family members. You should already have their support. You now need to assure them that even though a lot of time will be devoted to the Lodge, you still love them.

Review the tasks that must be done during the year. If you have a meal or snack before or after the meeting, you will need stewards. I hear you say, we do not have stewards. The Master’s wife usually prepares refreshments. List the tasks that you will ask your wife or other family members to do for you. These may include, but are not limited to, the following areas:

- Preparing Refreshments
- Taking Trestleboard to printer
- Picking up Trestleboard and taking it to Secretary for mailing
- Assistance at special functions

Discuss your list with your LEO/mentor.

LEO’s Initials _____

2. Meet with your family members again. Share with them the list of tasks. Explain why you are asking them for their assistance. Get a commitment from them. Remember, if they are unable to help in an area, you will have to make alternate arrangements. Discuss the results of your meeting with your LEO/mentor.

LEO’s Initials _____

B. Selecting Lodge Officers

Exercise SW-2

You will soon be elected Worshipful Master of your Lodge. You will want your best Brethren to serve as your officers. These exercises will assist you in selecting your slate of officers.

1. Review your Lodge bylaws and Methodical Digest. List each officer and other position to be filled at your election, and note whether the officer is elected or appointed. Review your results with your LEO/mentor.

LEO’s Initials _____

2. Identify the individuals whom you wish to nominate for each elective and appointive position. You may wish to talk to senior Brethren of the Lodge to get their opinions. Discuss the information with your LEO/mentor.

LEO's initials _____

3. Your next step is to ask these individuals to serve. This should be done no later than June of the year you serve as Senior Warden. Discuss with each Brother your expectations of their time and duties. You may want to put duties not otherwise specified in the Methodical Digest in writing. You may also want to remind Brethren that even though this is a volunteer organization, no one is forcing anyone to take a position, and that if they accept they will be expected to do the job to the best of their ability. If a Brother declines, you will need to revisit the position and ask another Brother to serve.

LEO's Initials _____

C. Installation of Officers

Exercise SW-3

An installation of officers is a very special occasion. As incoming Worshipful Master you will be given the leadership of your Lodge. However, your term does not begin until the Installing Officer invites you to the East.

1. Do you remember the Masonic Law/Masonic Tradition activities you did for Junior Warden? One of the traditions you ought to have included is whether your Lodge holds open or closed installations. Based on Lodge tradition, select a possible date or dates for your installation. Discuss these dates with your Worshipful Master, and come to a mutual agreement. If you choose to have an open installation, you are encouraged to have a rehearsal prior to the actual event. The Worshipful Master should publicize the installation date well in advance to ensure a good attendance.

LEO's Initials _____

2. Using the Manual of Ceremonies, review the sequence of events for the installation, prepare a draft program, and identify potential Brethren to fill appropriate roles. Discuss your proposed program with your Worshipful Master and LEO/mentor.

LEO's Initials _____

D. Planning Community Projects

Exercise SW-4

There is only one multi-step activity associated with this exercise. You will walk through the steps to help plan a community event with your LEO/mentor. This can be a hypothetical project, or even better, one of your Lodge's forthcoming programs or a district-wide project such as a Child ID Clinic, or a testimonial dinner to honor a civic leader.

The rewards of good planning are an eminently successful event. You'll find that the amount of written detail required in the planning process is directly related to the complexity of the event and the resources (both human and hardware) required for the event itself.

The completed plan must be constantly reviewed during execution to determine if satisfactory progress has been made and to ensure that problems are identified early. Allowing any individual step-of-procedure or activity to "drag-out" beyond its original estimated completion time can often seriously jeopardize the overall plan.

1. Describe a special event, as you see it, to your LEO/mentor with enough detail that he can clearly understand the scope of the proposed effort. This is a good habit to get into. In the future if you can't clarify your project to someone, then they're not going to be able to help you get where you want to go.

LEO's Initials _____

2. Select a date and time for the event, taking into consideration other potentially conflicting Masonic/non-Masonic events planned for the same time frame. Remember to gain the support and permission of your Worshipful Master.

LEO's Initials _____

3. List ten or more things-to-do that must be accomplished to prepare for the event. Examples: Commit the meeting place; engage a speaker; write contract with caterer; print tickets; mail special invitations to dignitaries; commit the Master of Ceremonies; prepare a notice for your Brethren; develop and print the program; invite other Lodges and Masonic affiliated organizations; and commit (and brief) the minister or Brother who will give the invocation.

LEO's Initials _____

4. Decide which of these listed activities depend upon the completion of another activity. Examples; Can you print the program before you confirm the speaker? Can you develop a seating chart for the dinner before you receive RSVP's from your dignitaries?

LEO's Initials _____

5. Estimate how long each activity should take, and work backward from the date of the event to establish starting and completion dates for each one.

LEO's Initials _____

6. Review your written, draft plan. Recheck each step to ensure things are "fitted-together". Adjust as necessary.

LEO's Initials _____

7. Identify "critical areas"; that is--items which must happen or be in place in timely fashion. Determine those key factors which will/may present themselves that will alert you to consider an alternative route to get to your destination.

LEO's Initials _____

8. Now to the tough part: Select individual members who are able, or more importantly willing, to perform each of the activities you have listed above. Review the activity with each one, and get his reaction to your time estimates. Adjust as necessary to be sure the plan will work. Finally impress upon your volunteers the importance of keeping everything on schedule.

LEO's Initials _____

9. You should now have a comprehensive plan. It remains for you to "conduct" the operation like a bandleader, getting input from members of the team as to their progress, in order to ensure that nothing "falls-through-the-crack".

LEO's Initials _____

10. Even though this has only just been an exercise, review it carefully with your LEO/mentor. You simply cannot get too much practice in planning special events. The smallest details are vital. Contingency plans must be available, just in case something goes wrong. If this was a "real" event that you planned, do a "post-mortem" review with your counselor. Prepare a "lessons-learned" notebook--it will be invaluable for the next chairman whenever this project is tried again.

LEO's Initials _____

E. Recognizing Members and Others

Exercise SW-5

It is important to recognize the achievements of your members. Praise, both public and private, goes a long way toward keeping your Brethren happy. In addition, they will continue to volunteer or support your projects when asked.

1. Review the following list and identify whether they apply to Brethren, the Lodge, or a community individual.

Community Builder Award _____

James Noah Hillman Award _____

Perfect Ashlar Award _____

Seymour Jonas Levy Award _____

"Thank You" _____

Veteran's Emblems _____

LEO's Initials _____

2. Obtain or identify the requirements for the awards listed above. Some requirements may change periodically; others remain more static. Discuss the requirements with your LEO/mentor.

LEO's Initials _____

3. Next, find out from your Secretary the names and dates of those members who will be achieving 25, 50, 60, and 70 years as a Master Mason next year. Plan one or more events to recognize those Brethren. Also, remember these are excellent events to open the Lodge to the public. If you decide to invite family members and/or the public, remember the advanced time required to publicize the events.

LEO's Initials _____

4. Consider other ways for recognizing your Brethren. Examples include giving a small token to Brethren in the month they were raised and presenting Certificates of Achievement for extra work. Also, you may want to recognize the wives of our Brethren. One example is giving a small token to the Brethren present to take home to their wives. List five methods for praising your Brethren and their wives.

LEO's Initials _____

F. Supporting Masonic Youth Groups

Exercise SW-6

Masons should know something about the Youth Organizations that our Lodges sponsor. We should be concerned with what our youth are being taught, and support these organizations to help influence and guide their thinking into proper channels.

Seeing the young people in action is very inspiring. Inviting them to help in some of your Lodge social activities or open meetings can be very rewarding.

1. Visit a Job's Daughters, DeMolay, or Rainbow meeting to observe them during their session. Master Masons are always welcome. Your first choice should be to visit a group that meets in your Lodge or another Lodge in your district. Make note of the gentle way that their adult leaders provide guidance and a steadying hand. If you take a Brother with you, so much the better.

Record the date of your visit. _____

LEO's Initials _____

2. Make a short verbal report to your Brethren in Lodge describing your visit. Your comments should include a positive statement on how the Lodge, from your perspective can support these young men or women.

LEO's Initials _____

G. Grand Lodge "Proceedings"

Exercise SW-7

We have a tendency to believe that the "Proceedings of the Grand Lodge of Virginia" have little to do with us as individuals or even as Lodges. After all it covers the transactions of

the Grand Lodge. Do you remember the activities you did earlier for the Senior Deacon section? We will continue with additional exercises because the information it contains is so important.

1. Let's see if we can find out about membership in your Lodge. Use the set of "Proceedings" in your Lodge library, and write the membership of the Lodge for each of the past ten years.

- a. Was there a loss or gain?
- b. What is the primary statistical cause of the loss or gain (Raisings, Affiliations, Death, Demit, Suspensions, etc.)?
- c. How many 50-year members belong to your Lodge?

LEO's Initials _____

2. Do you know the Grand Representatives that live in your area? Review the lists in the Proceedings and compile an abbreviated list for your Lodge of those members who live in your community. Discuss with your LEO/mentor the proper form to use when introducing these members to your Lodge.

LEO's Initials _____

3. Do you know the Lodges in your district? Use the "Proceedings" to answer the following questions. Record the page on which you found your answer.

- a. What area (city/county) is covered by your district? Page _____
- b. What Lodges comprise your district? Page _____
- c. How many Masons belong to Lodges in your district? Page _____

LEO's Initials _____

H. Appendant Bodies

Exercise SW-8

There are other Masonic organizations. These activities will help you learn more about them.

1. Discuss with your LEO/mentor the definition of "appendant."

LEO's Initials _____

2. List at least five appendant bodies, and discuss their differences and similarities with your LEO/mentor.

LEO's Initials _____

3. Find out and list the appendant bodies that meet in your district.

LEO's Initials _____

4. Plan a program to invite at least one appendant body to your Lodge. The speaker(s) should be prepared to talk to both Masons and guests. Be sure to gain the approval of your Worshipful Master.

LEO's Initials _____

I. Lodge Programs

Exercise SW-9

These activities will help you to finish the plans for your year as Worshipful Master. Remember Appendix D has lots of program suggestions.

1. Complete the calendar for your year using the monthly calendars in Appendix J. You may wish to photocopy them first. You are encouraged to tie them to a theme and to Grand Lodge requirements. Discuss your proposed plan with your LEO/mentor.

LEO's Initials _____

2. For each program or activity develop a schedule of events, establish special committees if applicable, and arrange for speakers. Remember, these events do not have to be done by you. Use your committees. This is a good time to review the activities you did on committees.

LEO's Initials _____

3. Publish a draft plan for the activities that you propose during your year. Also, hold a meeting with your prospective officers to discuss the plan and gain their support. This should be completed by August. Consider having regular meetings with your officers during the year. This is a very good method for keeping them informed of plans and to find out how plans for upcoming events are progressing. Be sure to add them to your calendar!

LEO's Initials _____

Note: Revise. REVISE!!! Your plans will change. Hopefully, your completion of exercises in this guidebook has prepared you to handle them.

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Chapter 6

WORSHIPFUL MASTER

A. General Overview and Introductory Comments

WM-1

The basic lessons are over. Thus far you've confirmed that this guidebook is exactly what the title states - a GUIDE to your duties and responsibilities. We did not suggest that the ideas set forth were the only way to accomplish your goals or to have a successful term, except where specific requirements are firmly grounded on elements of Masonic law, or long-lived tradition, or significant historic principles.

This guide has evolved, over time, with field-tested ideas. It wasn't designed as a straitjacket but rather as blueprint for success. If followed, we believe that it will help you to have a successful year. Please re-visit various sections, and the appendices, as you need them. Refer to the publications which they reference. It will make your task easier, your Lodge stronger, and you a more effective Master.

There are some who believed that this chapter was redundant - that it was unnecessary. They said that the minimum body of knowledge and skills that you needed to be successful had been transferred to you through the years as you advanced up the progressive officer's line. They were right! But, after careful consideration your committee concluded that there was more to share – that the learning and teaching should never stop. As Master of the Lodge, you must set the example and make a daily advance in useful knowledge.

This chapter is crafted in the same broad tone used by a father during the last hour's heartfelt guidance he gives to his son, on wide-ranging topics, as he prepares to go off on any of life's exciting new adventures. We're not sure that the last minute hug and warm words of encouragement a father gives to his son when he goes off to school, or his first real date, or they prepare to go to his wedding teach anything new. But, they are necessary, both for the father and for the son.

You've learned that there are many ways to have a good meeting, to share Masonic fellowship, to improve attendance, to attract new members, and to be a good Masonic Lodge leader. During your studies, and in your discussions with your mentor, you have developed and shaped your own ideas, crafted your own plans, don't be afraid, now, to implement them!

B. Correspondence

WM-2

The term, "Correspondence", in this section, is almost a synonym for communication. We want you to think about various ways to enhance your communications with your officers and other members of the Lodge.

1. Officers' List/Phone-Tree

a. If it's not already implemented, a phone-tree can be used as a supplementary vehicle to quickly notify Lodge Officers and local PMs of funerals, inclement weather cancellation, and informal meetings/socials. A list of "Additional Phone numbers" of active members and committee chairmen and PMs are often included. The WM should set up the phone chain and the names to be included in the "Additional" list. We suggest that the phone number of everyone in the phone chain should be on either the Officers List or under "Additional". Those on the chain making calls should be the WM, SW, JW, SD, and JD (or substitutes, if needed). Those responsible for making calls to those who in turn make calls should be reminded, by the Master, that in the event that they cannot contact the brother, that THEY must make their calls for them. Don't just leave a message.

2. Birthday Cards

a. The Lodge should acquire Birthday Cards and envelopes that the Master could send to each member of the Lodge on his natal or Masonic birthday. The cards and envelopes should be hand written. The recipient always appreciates a one or two line personal note. Get a copy of the names, addresses and birthdays for the following month from the Secretary. A list of names and dates developed from that list and inserted in the Bulletin is a nice touch. Get one month's worth of stamps (with a receipt) from the Post Office and turn the receipt in to the Treasurer for reimbursement. b. One technique that may be helpful is to write the cards and address the envelopes in advance, putting the date in the area where it will be covered by the stamp. Then five days in advance, put on the stamp and mail it.

3. Condolence and Get Well Cards

a. Ensure that the Lodge has Condolence and Get Well Cards to send out, as appropriate. Again, hand write a personal note and hand address. The members and their families also appreciate these.

C. Visiting

WM-3

It's the right of every Mason to seek to visit other Lodges and share fellowship and experiences with them. There is no more pleasant pastime and no better way to find the real meaning of Masonry than to visit another Lodge. It has been often said that there are no strangers in Freemasonry only Brethren whom you have not yet met!

In order to encourage this practice, the Grand Lodge has instituted the Traveling Gavel Program. In Virginia, the only limitation on the right of visitation is the rarely invoked right of a Lodge member to object to sitting in his Lodge with a Mason who is not a member of that Lodge (see the Methodical Digest Sec. 2.135). Please note that a Grand Officer or a District Deputy Grand Master cannot be refused admittance on a member's objection, nor can the Master sustain the objection if it is based on the race of the visitor or other improper considerations (see 1990 Decision-27, §-2.135).

Not only is visitation an enjoyable right of every Mason, but it is sometimes helpful to small, struggling Lodges. Visitors may be invited to participate in the opening and closing ceremonies, occupy an officer's position Pro-tempore, make an educational presentation, or take part in degree work. Visitation is a positive benefit to Masonry as a whole and may result in saving a Lodge that cannot, for the time being, easily exist on its own.

D. Introductions

WM-4

Repeat this three times - so that it will really sink in....

1. Members and guests are presented at the altar and introduced at their seats.
2. Members and guests are presented at the altar and introduced at their seats.
3. Members and guests are presented at the altar and introduced at their seats.

When you identify your committee; make it clear to the committee that you want the Brother "presented" to you and the Lodge at the Alter.

Now; Please fill in the missing words: Members and guests are _____ at the Altar and _____ at their seats.

E. Public Relations

WM-5

Masonic Public Relations consist of a number of things designed to bring our Lodge and its various functions to the attention of the public and, possibly, to attract the attention of those who might wish to become Masons. It is important to stress that individual Masons are our best (or worst) impressions given the public.

For years, our Craft has enjoyed an enviable reputation for a membership having high moral character, known for its decent behavior, and its unyielding integrity. It is the behavior of individual Freemasons that reflects either favorably or unfavorably on the Craft in the eyes of the public and, gives it an impression of what we are.

To create a favorable image of Freemasonry in your community, we must ensure that the membership reflects the rectitude of conduct demanded of every Master Mason and, if the conduct of an individual falls below that standard, to see that corrective measures (from a whisper of good counsel - to a Masonic trial) are promptly taken.

There are several means of public relations afforded by various Grand Lodge programs. First, there is the Community Builder Award, which permits you to present a handsome Certificate of Recognition to a non-Mason in your community who has made a substantial contribution to its quality of life.

The individual should be carefully selected and the presentation made immediately before or after a Lodge meeting or, perhaps, at a dinner arranged especially for that purpose. Many Lodges combine the presentation with a Ladies' Night Dinner, as one of the highlights of the evening. Every effort should be made to have media representatives present or, if they are unable to attend, to furnish a press release and photograph of the presentation to the local papers. This publicly strengthens the ties between the Lodge and the community and serves to make Freemasonry known to local citizens as a positive force.

In the same way, participation in charitable programs such as the Child ID Program, sponsoring Little League teams, participating in local charitable activities (ringing bells for the Salvation Army kettles, etc.) serve to bring home to the community the essential nature of our Lodges. It also helps to rebut the attacks launched against us by certain radical bodies, and serves to attract the attention of prospective petitioners who may meet our requirements for membership.

We can't cloak the Craft in secrecy and expect it to survive. People cannot become interested in something they know nothing about. Press forward, let your community and associates know the value of our Fraternity, and help ensure a new generation is available to receive wholesome instruction.

F. Delegating

WM-6

You can't do it all by yourself. Please don't try! Pass appropriate authority and responsibility to accomplish specific, well-defined tasks to other members of your Lodge Team. If a Master uses his committees wisely, he will sharply reduce meeting delay time. Require that each of your committees deliberate and make short, clear, specific recommendations to the Lodge during the time set aside for new or unfinished business.

In order to reduce unnecessary debate later in the meeting, encourage your Committee Chairmen to move the acceptance of the committee's well-crafted recommendations at the conclusion of their report.

It's a good idea to ensure that any report that requires the expenditure of Lodge funds is concurred with by the Finance Committee prior to voting in Lodge. This, too, will save a great deal of debate time.

G. Hints For the Worshipful Master

WM-7

1. Plan your Stated Communications, Called Communications and special events.
2. Plan fun activities.

3. Work with your Committee Chairmen prior to meetings. Know what they are going to propose.
4. During discussion keep members from rambling.
5. Greet everyone with a warm smile, firm handshake, and friendly manner.
6. Delegate; but do not butt in.
7. Be patient and understanding. Do not criticize. Express appreciation sincerely, The Lodge will adopt your attitude. If you're gloomy, the Lodge will be gloomy. If you are happy and optimistic, the Lodge will be happy and optimistic!
8. Work with your Secretary. The strength of many Lodges can often be traced to the strength of the Secretary.
9. Go after the James Noah Hillman Award!
10. Accept the honor of serving as Master with grace and humility. As it is written in Proverbs 18:12, "...before honor is humility"
11. Most importantly, take your Wardens into your confidence. Train them and use them.

H. Reacting to Difficult Personality Types

WM-8

When dealing with people, be ready to react to the actions of different personalities. Some examples:

1. Dealing with the aggressor, who is intimidatingly hostile and loves to threaten.
 - a. What to do: Listen to everything the person has to say. Avoid arguments and be formal, calling the person by name. Be concise and clear with your reactions.
2. Dealing with the underminer, who takes pride in criticism and is sarcastic and devious.
 - a. What to do: Focus on the issues and don't acknowledge sarcasm. Don't overreact.
3. Dealing with the unresponsive person, who is difficult to talk to and never reveals his ideas.
 - a. What to do: Ask open-ended questions and learn to be silent - waiting for the person to say something. Be patient and friendly.
4. Dealing with the egotist, who knows it all and feels and acts superior.
 - a. What to do: Make sure you know the facts. Agree when possible and ask questions and listen. Disagree only when you know you're right.

I. Masonic Protocol, Formal Ceremonies, and Use of Masonic Titles

WM-9

Protocol is commonly defined as the ceremonial forms and courtesies established as proper and correct in official interactions between heads of state and their ministers. In Freemasonry, it refers to the traditional forms and ceremonies used in welcoming dignitaries at either a Stated or Called Communication. It may be as informal as inviting a Past Master to a "seat in the East". Or it may be as formal as having a committee present him or them at the Altar, where they are welcomed by the Master, and having them escorted to the East, where they are paid the ceremonial honors due their station.

Whether an informal introduction of these Brethren at their seats, with a concurrent invitation to "seats in the East" is to be used, or the more formal presentation at the Altar depends upon the circumstances. Most Lodges prefer to use the less formal method of recognizing dignitaries at their seats at routine Stated Communications, reserving the more formal (time-consuming) ceremonies for special occasions such as the reception of the District Deputy Grand Master or the Grand Master on their official visits to the Lodge. Courtesy requires that visiting Brethren be asked which method of introduction they prefer.

It ISN'T good form or proper for the Senior Deacon to present higher-ranking Brethren at the Altar. The Senior Deacon's ritualistic enjoiner "to introduce and accommodate visiting brethren" does not refer to these formal ceremonies. Rather, protocol indicates that, when possible, these Brethren be escorted by a two-man committee of rank equal to or higher than those being presented. Visiting Past Masters should be presented by a Committee of Past Masters or Past District Deputy Grand Masters, or higher ranking individuals, and so on.

Obviously, this may not always be possible. For example, when a Past Grand Master is present, and there is no one of equivalent or higher rank available to present him. In such case, the Master appoints a Committee consisting of the two highest-ranking available Brethren.

When possible, please advise those who are to be appointed as a Committee in advance of the opening ceremonies, so that they may mentally prepare themselves and insure that they know the name and rank of those to be presented.

Finally, there's a marked difference in applying the terms "title", "rank", and/or "office". In polite society, a person does not usually use his Title when referring to himself orally or when writing a letter. It is not appropriate for an individual to refer to himself in a lofty manner. For example, we've never heard a Past Grand Master refer to himself (or sign his letters) as "Most Worshipful" - He simply appends his rank (PGM). It also follows that the Complimentary Close of a letter signed by a PDDGM who was elected Secretary of his Craft Lodge to appropriately read:

"Sam C. Strainer, PDDGM
Secretary"

The same philosophy is applied to the Master's Office. His "Earned Title" is Worshipful Master - but, he'd probably feel quite uncomfortable calling himself "Worshipful."

Therefore, the Complimentary Close of a letter or a Lodge bulletin signed by the Worshipful Master could appropriately read:

“Sincerely and Fraternaly,

Hiram O’Tyre

Master – 2001”

Please note that all these titles - Worshipful, Right Worshipful, etc., are titles of respect referring to the office now or formerly held by the individual concerned. They are based on the Old English definition of “worshipful” as meaning respected. Many argue that none can exceed the thoughtfulness and respect included in the simple, honored title of "Brother".

J. Masonic Education

WM-10

Masonic Education is a fascinating study and the source for unending Lodge oriented programs. (See Appendix D.) Its creative use will increase the interest of the Brethren and attendance at your Lodge. The Master should not hesitate to call upon his District Education Officer for assistance in presenting programs and improving the Masonic knowledge of his Brethren.

Grand Lodge sponsored education programs are intended to dispel ignorance. Much can be learned by regular attendance at educational meetings and Area Conferences. We need to teach our brethren what cannot be discussed with non-Masons and eliminate, to the best of our ability, the erroneous idea held by the public that we are a secret society.

Please remember that the education and training of your officers is among your principal responsibilities and that the opportunities to focus on their Masonic Education are virtually boundless. It involves a wide-ranging study, which includes our history, our ceremonies, the meaning of our symbols, the derivation of our Masonic truths, and the list goes on and on. (Refer to Appendix D.)

Many Districts also hold District Conferences on Education either in conjunction with the District Ritual School, or as a separate entity. District Education Officers are always available to Lodges for the purpose of presenting many interesting programs to the Brethren.

In addition, there are three Masonic Research Lodges in Virginia: A. Douglas Smith Research Lodge in Alexandria, the Virginia Research Lodge in the Richmond area, and the Civil War Lodge of Research that meets in various historic locations. Each meets on a different quarterly schedule to hear interesting and informative papers. These are published in booklet form, which are usually available from their Secretaries.

K. The Past is Prologue (Prepare Now to Become a Past Master)

WM-11

In his book, “Seven Habits of Highly Effective People”, author Stephen R. Covey described principles that can make you more effective at work and in your personal life. These very same precepts can be applied to your term as Master of your Lodge.

He strongly recommends that you: Begin your term with a clear end in mind. Let your imagination, conscience, independent will and self-awareness shape your actions. Employ the plans that you developed for your year as a guideline, to which reasonable priorities are set (and carefully considered mid-course corrections are applied). And, that during implementation you cooperate so that everyone in your circle is a winner.

Remember, that after having successfully served your year as Master you will join that body of Brethren entitled to be called Past Master (PM). Quite contrary to what you may have heard gleefully rumored; they really do not think that they “know-it-all”, nor do they really think that they ever will.

One of the important lessons of the Fellowcraft Degree is that life is a journey composed of myriad learning experiences and choices. You learned that at every way stop the path continues, and that various, equally pleasant, pathways come into view. Becoming a Master and then Past Master shouldn't be considered the final destination. It's a very pleasant, intermediate, way stop.

There are various exit avenues, each with its own circumstances and special timetable - the track is up to you. Some PMs desire to assist at the District level as an Officer or local committee member. Some are selected to serve our Grand lodge as a Committeemen or as a Grand Lodge Officer. The great majority of Past Masters continue to labor exclusively in the quarry of their own Lodge. And, yes, some choose to stop working in the quarries of Freemasonry.

During your year in the East, frequently reflect on your accomplishments. Are your officers prepared to continue the work of the Lodge without you? Is the Lodge better, in some way, from your leadership? Did you accomplish all your goals? No one (besides you) is keeping score; but, if all your goals were not met, then maybe this will help you choose the path to follow as a Past Master.

L. Concluding Comments

WM-12

You've cultivated your values, carefully shaped your ideas, and attentively crafted your plans. Now, that you have been elected Master:

You are responsible for your Lodge and your Brethren!

Be their leader!

Be the Worshipful Master!

Appendix A

ETIQUETTE, DECORUM AND PROTOCOL

[MASONIC MANNERS]

1. Meaning of Masonic Etiquette

- a. Masonic Etiquette is, by definition, something that is not to be left to an individual to see or to carry out according to his own taste. He conforms to it because it was formally adopted by the group as a conventional requirement of acceptable polite behavior (whether he, personally, sees a good reason for doing so or not).
- b. An act of Masonic etiquette is some movement, action, courteous gesture, or speech performed at a given time and place, in a gentle, dignified manner, and according to a fixed rule, imposed by the Fraternity itself. Since the rules are for the good of the Craft as a whole, it affects each member.
- c. An organization such as ours adopts these rules of behavior because we need them to carry out our good works in an atmosphere of harmony. They are not empty and meaningless, arbitrarily enacted and imposed for the mere sake of performing them. The precepts have been time-tested **A N D** they work!!

2. Information on Masonic Etiquette

- a. If a Lodge Officer is in doubt about the correct form of etiquette for some particular occasion he has several authoritative sources of information upon which to draw. He should consult the Mentor's Manual, the Manual of Ceremonies, or the Constitutions of Masonry. Or, he may confer with his older members, such as Past Masters, who usually have had experience of the kind needed on this occasion.
- b. He may consult with the Grand Provost, members of the Committee on Masonic Education and Publications, District Educational Officers, and his Lodge Education Officer. They have broad personal experience, familiarity with and ready access to several books on Masonic Etiquette. Sometimes these books may be too general in their treatment of certain topics and lack detailed explanations for specific application to a particular situation to be immediately useful. They are, nevertheless, valuable in providing general rules and principles, which can be applied across the board.
- c. The DEO can usually be counted upon to help identify the appropriate source of authoritative rule. In addition, he is acquainted with the "personality" of the District and can help you develop a suitable course of action.
- d. He could confer with the Grand Lecturer, Division Lecturer, or District Instructor of Work. Though most of forms of etiquette are not confined to ritual - they belong to the same general field of study, and most experienced ritualists are also usually very well informed on the rules and customary application of etiquette, protocol and practical decorum.

3. Aged and Infirm

a. If a member is infirm he should be assisted to enter the Lodge and to salute on the arm of the Junior Deacon; and if he requires it, a special chair or special seat should be provided for him. However, it is not fitting or proper to attract undue attention to his infirmity by paying him special heed, remarking on his presence, etc.

b. If an older member cannot attend Lodge, some mention of him should be occasionally made at a Communication and the Master should see to it that he is visited and otherwise reminded that he is present in the minds of his Brethren. A visitor should occasionally come to him as a Lodge emissary, speaking officially in its behalf, not as a private friend only, and for that reason should act as he would act in Lodge, and in Masonic decorum.

4. Altar

a. In American Jurisdictions the Altar stands at the center of the Lodge room. It is a place of prayer, a pedestal that the Great Lights rest upon. The three Lesser Lights stand beside it; the obligation is taken in its presence; the Worshipful Master greets the Candidate across it; and it is, in addition, a symbol and emblem of religion. Members and visitors stand before it to salute the East when entering or leaving the Lodge. Masons, when near it, stand with dignity and act with reverence. It should not be draped or covered with flags, bunting, banners, or draperies of any kind which carry the insignia of any association other than the Lodge or Grand Lodge.

b. The Alter should be kept clean, its paint or varnish not marred, cracked or scratched. The top and kneeling pad, if upholstered, should never be allowed to become ragged, run-down or shabby. The ground between it and the East is a sacred precinct, which is not crossed by officers or members during Lodge Communications, except for the Deacons and Chaplain during certain ceremonies.

5. Anteroom

a. The anteroom is a part of the Lodge room. It is not a separate place, therefore the decorum and etiquette of the Lodge room governs it too.

b. Since the Tiler is in charge of it, he is responsible to the Master to see that etiquette is observed. It should be clean and neat, with no litter lying about, the furniture in place, aprons correctly placed and stored, and nothing piled in it that does not belong there. Loud talking, joking, noise and needless moving about are considered inappropriate.

c. The Tiler should introduce himself to a visiting Brother the moment he enters the Anteroom, and should see to it that he has a seat, if he must wait before entering the Lodge or while waiting for the examining committee. The door to the Lodge room is in the Junior Deacon's custody not the Tiler's; the Tiler should never open it or talk through it until after knocking.

d. When a member enters Lodge through the Anteroom after the Lodge is open he is to observe a Ceremony of Entrance, and this ceremony is initiated by the Tiler according to a fixed process, and the method is never altered for any member or officer.

6. Ballot

a. The Ballot is secret, sacred, and inviolate. When a Ballot is taken, the act is momentous for the Candidate and significant for the Lodge. It is an official act by each member in turn and by the Lodge as a legal body.

b. The Ballot has legal sanction and must be conducted according to solemn rules. It is etiquette for the Lodge Room to be in complete silence, without whispering, or discussion of the Candidate while waiting to cast your Ballot or any information about how a member has voted. The officers should remain at their stations and places in silence and dignity. Such of them as participate in spreading, inspecting, and declaring it, should act in strict decorum.

c. The period of etiquette and decorum doesn't end when you've cast your vote. It includes the declaration of the results by the Master, the restoration of the Ballot Box, and the return of the participating officers to their places.

7. Decorum

a. It is difficult to establish a hard and fast line between etiquette and decorum. Both deal with propriety and good behavior. However, there is a sharp contrast between the focus and principles of the two.

b. In etiquette, a Mason is controlled by rules of manner and behavior at certain times and places in which he has no voice. It is governed by Masonic Law and usage.

c. The principle of decorum stands at the opposite pole, for it includes manner and behavior in the Lodge room and our personal lives, as it is in each of us to decide and control. The essence of it lies in a Mason, when present in Lodge, not attracting undue attention to himself and not creating a disturbance.

d. Thus, it is etiquette to speak kindly to and about each other; and while that is an act of good manners, it is one required by the rules of the Fraternity. It is decorum not to whisper or in any way, disturb your neighbor during the conduct of business. That is good manners as required by a man's own sense of good taste and dignity. If he talks aloud, disturbing the Lodge, **HE** does it, and it is therefore for **HIM** to control and not to do. He must decide his own decorum in the same way that the Craft decides his etiquette.

e. There are points at which the two converge, such as when the Master must act to restore order and dignified behavior. He should reprove all disturbances quietly, promptly, without personal feeling, and attracting as little attention to the matter as possible. A glance of the eye or a soft tap of the gavel's handle is most often sufficient for the purpose.

8. District Deputy Grand Master

- a. A District Deputy on an official visit is received with an etiquette that reflects the fact that he is the personal representative of the Grand Master. When he is present in the Lodge room, it is as if the Grand Master were there in person.
- b. When he enters the Anteroom he announces his presence to the Tiler. The DDGM is not required to announce a visit in advance. It is a good practice, however.
- c. A committee is formed to escort him into the Lodge. He is presented at the Altar and conducted to the East; Grand Honors are rendered; after which he receives the gavel. The Lodge is symbolically in his charge, until he returns the gavel and directs the Master to continue with his work.
- d. He is never permitted to seat himself on the sidelines, unless it is at his own (specific) request.
- e. A Master cannot fail in his practice of protocol if at all times he extends to the District Deputy the ceremonial forms that are established as proper and correct in his official dealings with the Grand Master.
- f. Proper deference to the DDGM includes allowing him the protocol of "final comment". No one should rise to speak on any issue after the DDGM has completed his prepared remarks. Worshipful Masters are reminded to encourage their members to make announcements from the sidelines before the DDGM speaks.

9. Distinguished Visitors

- a. If a visiting Brother unexpectedly arrives who, because of his title or standing in the Craft or some similar reason, is one that the Master desires to introduce to the Lodge, he may follow any of the following procedures.
 - (1). Have him presented at the Altar by a committee of his peers; ceremoniously conducted to the East and saluted. You may request that he be seated in the East.
 - (2). Instruct the Senior Deacon to conduct the visitor to the Altar and introduce him there (if he isn't a Past Master); after which he may be conducted to the East or back to his seat.
 - (3). Ask him to rise at his seat and introduce him to the Craft there, if he feels more comfortable that way.
- b. Please remember that the Master must stand and remain standing until the completion of this ceremony if the Brother is a Past Master or holds title or office in a Grand Lodge.

c. In the Mentor's Manual, M□W□ A. D. Smith, Jr., wrote that it is not proper to call upon the Senior Deacon to present guests who are Masters or Past Masters. Some have confused one of the duties assigned to the Senior Deacon as being connected with the introduction of distinguished guests.

10. Dress

a. Local custom governs good manners. In some geographic areas (and some Lodges), formal evening attire; in others dinner jackets and black bow ties, constitute formal dress. Some Lodges do not entertain a formal dress code (even for the officer's corps).

b. In the summer season, some Masters substitute an informal, but uniform manner of dress rather than wearing heavier winter-style clothes. In Lodges where homogeneous dress is expected and customary; it is the uniformity, rather than the style that establishes the dignified setting.

c. Uniformly dark outer clothing, a light colored (white preferable) shirt, and very dark tie is considered most appropriate for funerals.

11. Entrance During Meetings

a. No member of the Lodge or visiting Brother should enter from the Preparation room, or West Gate. When entering from the Anteroom after Lodge is open, he waits until signaled by the Tiler, steps through the door and advances to the Altar in due form. When the Master acknowledges the salute, a simple explanation or apology for entering late is customarily given. It is a ceremonious action on the side of both the Lodge and the Brother, and protocol requires that it be correctly performed. If a Brother ignores the formality, or is unfamiliar with it, the Senior Warden may whisper instructions in his ear for him to follow.

12. Etiquette Regarding Officers

a. An office has a station or place of its own in the Lodge, with duties, responsibilities, and dignities inherent in it. The etiquette and protocol accorded to an officer represent the properties of the office, and is not directed to the officer personally.

b. A sloppy manner of saluting, of approaching the East (or any other station), of standing, and of speaking to an officer, is a reflection on the Lodge for a failure to give to the office that respect which belongs to it. If a Master exacts of every member, and of every other officer, a faithful rendering of the form of etiquette that is to be accorded to his own office, it will create a more faithful observance of the form at every other station or place.

13. Examination of Visitors

- a. The substance of an examination is fixed by the Constitutions of Masonry and our Methodical Digest. The manner in which it is to be conducted is the focus of etiquette and protocol.
- b. The Examining Committee withdraws with the visitor to a private place. They are in an official relationship with him and therefore their manners are formal.
- c. They must keep in mind that their only purpose is to satisfy themselves that the visitor is, or is not, a Master Mason in good standing from a Regular Lodge holden under a Grand Jurisdiction with whom we are in amity. They are **NOT** called upon to test his proficiency in the ritual or to be personally inquisitive.
- d. If the Examining Committee has the duty to satisfy itself that a visitor is a Master Mason in good standing in a Regular Lodge, the visitor also has a right to make sure that the Lodge he comes to visit is itself a Regular Lodge. He may, therefore, ask to see its charter. But what if the Lodge is already in session and the charter is hanging on the wall over the Secretary's desk?? It is etiquette to grant his request to see the charter; on the other hand it is also etiquette that we not disturb the Lodge by going to fetch it. In such a dilemma, the etiquette of the Lodge should take precedence. The visitor should be told in a friendly manner, that if he wishes to examine the charter, he must come at another time, and before Lodge is opened.
- e. If the visitor satisfies the committee, and if the visitor himself is satisfied, the visitor as yet possesses no right to enter until after the Worshipful Master has consented. The Committee should conduct the visitor to the Anteroom and introduce him to the Tiler who in turn ceremoniously hands him over to the Junior Deacon.
- f. Visiting is a privilege, not a right (to seek to visit a Lodge is every Master Mason's right) and a Master may for good reasons of his own, refuse admittance to any visitor (except the DDGM and Grand Lodge Officers). If the Master does refuse, *Decorum* requires that he call the Senior Deacon to his side and privately instruct him to go to the Anteroom to instruct the Tiler not to admit the visitor.
- g. A visitor may be refused admittance for reasons that do not reflect on him personally. Such an occasion might be when a particularly sensitive piece of Lodge business is about to be conducted or if a reprimand is to be administered.

14. Flag and Etiquette

- a. The guidelines associated with the care of our National Ensign are established by the government. The rules, as far as a Lodge is concerned, are simple and easy-to-follow.
- b. If the Stars and Stripes on a staff is on the platform, in the East, it will be at the Master's right. If the flag of our Country is based on the Lodge floor, at the Master's left - which is on the right of the brethren. The Flag must never be used as a drape, a decoration, or an Altar covering. The flag is never dipped in salute to anyone. When

rendering the pledge of allegiance ALL BRETHREN AND GUESTS face the flag, stand erect at the sign of fidelity. Citizens of the United States, alone, shall recite the Pledge.

15. Landmarks and Etiquette

a. Before I'm taken to task by my Brethren, let me state at the outset that I know the Grand Lodge of Virginia has not adopted and published any single list or set of rules that are "labeled Landmarks." To me, however, a Landmark is some principle, law, or usage that belongs to Freemasonry and as such if it were to cease, Freemasonry would cease with it. Therefore, the phrase "observe the Ancient Landmarks" is, to me, another way of saying, "Do not act in such a way as to destroy Freemasonry." I believe that our "Landmarks" are enumerated. They are to be found in the Book of Constitutions adopted by Grand Lodge in the year 1791.

b. These "Landmarks" have a place in history. They focus on certain fundamental, ageless practices of ethical and moral behavior. There are some who say that Masonic etiquette, as a whole, is a basic principle and itself can be considered a Landmark. If etiquette were to drop out of Masonry, the Craft as we know it would deteriorate, disintegrate and in short order would cease to exist.

16. Letters to Grand Lodge Officers

a. Protocol dictates that any correspondence intended for the Grand Master, District Deputy Grand Master, Grand Secretary, other Grand Lodge Officers, or Grand Lodge Committeemen in their official capacities, should be addressed in full and correct form. Even if a Grand Officer or Committeeman may be an intimate friend, this rule is binding. As correspondence usually calls for official action, it may be referred to other Grand Lodge Officers, may go into an official file, or may even appear afterwards in printed records, in which event personal familiarity is out of place.

b. It is a courtesy to a Grand Lodge Officer to include in the letter the writer's Lodge name and number, address, and also its District. Since there are many Lodges in our Grand Jurisdiction, no one can be expected to carry each one etched in his memory. The letter should state the writer's own position in the Lodge, whether as a member, officer, past officer, or committeeman. To include such data in the correspondence may save the recipient the time and trouble to look it up. It makes a more prompt reply to your inquiry possible.

c. In some instances, a letter addressed to the Grand Master or Grand Secretary may contain subject matter that will affect another Grand Lodge Officer or will be of special interest to him. In that event, send him a photocopy. When this is done you should append a postscript to the letter to that effect, similar to: "A copy of this letter has been sent on this date to so-and-so." In like manner; if a member of a Lodge writes a letter in which the matter should, in courtesy, to be known by the Master, a copy is mailed to him and the fact is noted in a postscript on the original letter.

17. Master's Hat

- a. A hat is presented to the Worshipful Master during his Investiture as a reminder to the Lodge that it is his province, alone, to remain covered, while the rest of the Brethren remain uncovered during Lodge sessions and other ceremonial occasions. The origin of this beautiful tradition is said to have been founded upon the wearing of a crown by King Solomon as a visible mark of refined dignity and authority.
- b. It is said, that the Master recognizes only three superiors; The Great Architect of the Universe, Death, and the Grand Master. He should always remove his hat during prayer, in the presence of death (including announcements), and the Grand Master (or his Deputy).
- c. The Master's hat should generally match his dress; formal (silk) hat for full dress, a Homburg style with a Tuxedo, and an ordinary hat for ordinary dress. Frivolous caps should never be worn in Lodge or for Masonic activities.

18. Non-Masons at Masonic Affairs

- a. On Masonic occasions where non-Masons are invited, there are three rules of etiquette and protocol to be applied:
 - (1). Non-Masons are not asked or expected to participate in any ceremonies or formalities, which are themselves Masonic.
 - (2). The non-Masons are present as guests; the Masons are the hosts; the guest-host relationship is therefore observed.
 - (3). There are some usages of Masonic etiquette that belong to esoteric Masonry and are never employed when non-Masons are present.
- b. Other usages are not esoteric and as such may be employed as are appropriate, at the discretion of the Worshipful Master. The order-of-precedence protocol observed during Masonic processions, for example, is non-esoteric and may be used when non-Masons are present and at a Masonic banquet when ladies are guests.

19. Objections from the Floor

- a. If a Lodge member believes that he has good cause to object to something that is occurring, believes that something said or done wrongs himself or another, or questions the appropriateness or legality of something said or done, there is a specific way that the rules of Masonic Etiquette and the practice of decorum would have him act:
 - (1). He rises and salutes the Master.
 - (2). He waits until the Master recognizes him.
 - (3). He states his objection, criticism, etc., in as few words as possible.

- (4). He salutes and is seated.
- (5). The Master makes a reply or takes action.
- (6). The proceedings are resumed.

b. In any event, it is not for the member himself to decide or to take action, for that prerogative belongs to the Master. He merely states his objection and does not elaborate or discuss it, unless requested to do so by the Master. The member himself is finished with the episode when he has spoken and re-seated himself.

20. Past Masters

a. In many societies, an office holder reverts to the same status at the end of his term that he had before. The rule in Masonry is different. A Lodge member who has held the highest office in the Lodge has for life a Masonic position of his own. It has its own identity and recognition, and carries with it the title of "Past Master." Past Masters have standing in Masonic Law, and certain duties may be assigned to them. In etiquette, they are entitled to a deference that belongs to their position; in protocol they are entitled to a specific order of lineal precedence.

b. On their own part, Past Masters are bound to the same rules of etiquette that is observed toward the Worshipful Master by all other members of the Lodge.

21. Preparation Room

a. The preparation room is a sanctuary for the Candidate and the officers preparing him. It is necessary that it be closed-in and that its privacy is strictly preserved. It is a breach of good manners for the candidate to be under view or made the subject of unkind remarks. The officers preparing him act with dignity and are not expected to discuss with him anything in the Degree, which he is being prepared to receive.

b. It is proper to review with the candidate any Degrees that he has already taken, and to coach him to respond to questions in the same form and tense that they are asked. For example; when asked "Is it...etc.?", answer "It is." Or when asked, "Do you...etc.?", answer "I do," instead of "yes, sir" or "no, sir," which in Lodge sounds unsuitably trite.

22. Quiet in Lodge

a. When during its proceedings a Lodge is disturbed by any officers or members who are conversing, rattling papers, etc., the Master gives a light tap of his gavel and asks for quiet. If the proceedings are necessarily brought to a standstill, until something necessary to the proceedings has been done, and the Master sees that the wait will last for some period of time, he may tap his gavel and say, "Be at your ease". In that event, and no other

case, private conversation, roving about, informal visiting, etc., is within the bounds of propriety and decorum.

23. Rebuke

a. If it ever becomes necessary for a Master to rebuke a member who has been unruly, he may do so after Lodge is closed, in person, and in private. If it is required that a rebuke be administered while the Lodge is in session, the method to be used is at the Master's discretion but, the etiquette required of him is that he shall deliver it in a friendly, even-handed manner. Decorum dictates that it shall be dispensed in a way that will not attract undue attention to the matter or create an additional disturbance.

24. Ritual Etiquette

a. The etiquette governing the conferral of Degrees is strict. There shall be no talking, whispering, or laughing, or any disturbances during the Degree work. It is not an occasion for mirth. There should be no needless moving about. The officers participating shall never step out of their roles, to hold conversations, to make private remarks, to indulge in pantomime, or to make comments about the candidate.

b. Nothing outside the Standard Work taught by the Grand Lodge Committee on Work shall be substituted for any portion of it. If costumes are worn, they must be correct and appropriate. Detailed arrangements are always completed before the Degree begins, and not improvised while the Degree is in progress.

25. Speaker in the Lodge

a. If a speaker comes a long distance and appears at the request of the Lodge, the Master should ensure that he is met at the airport, train or bus, or at some specified time and place if he comes in his own car; that he is called for and conducted to the Lodge; and that he is comfortably seated in the Lodge.

b. He should be introduced by the Master, and such information shall be given about him as will make the Lodge to feel acquainted with him before he begins his address. The Master, or some officer designated by him, should remain at his side after the Lodge is closed. He should be escorted to his hotel, train, or to his car if he came that way.

c. If he has training aids or other baggage, he should be given assistance transporting them. At that or a subsequent meeting the Lodge should adopt a suitable resolution of thanks, a copy of which should be mailed to him by the Secretary.

26. Titles (Forms of Address)

a. In most Grand Jurisdictions, there are one or two common variants of the uses of Masonic titles. The correct form for a particular Grand Jurisdiction can be found in its Proceedings, usually under the heading "Roster of Officers". In the majority of Grand Jurisdictions, the titles run as follows:

- (1). The Grand Master has the title of "Most Worshipful". This is written or printed in full, or may be abbreviated in the form "M□W□". A Grand Master in this Jurisdiction is not addressed Grand Master of the Grand Lodge of the State of Virginia; but as Grand Master of Masons **IN** the State of Virginia.
- (2). A Past Grand Master has the same title. Care should be given to the form used during introductions. He can be introduced as Past Grand Master of Masons in Virginia. But, if there are other Past Grand Masters present, he should be addressed as "Most Worshipful (full name), Grand Master of Masons in the year 19xx". Don't fall into the inadvertent trap of saying, "M□W□ (full name) Past Grand Master in the year 19xx". Why?? Because that was the year he was our Grand Master. He didn't earn the status of Past Grand Master until his successor was duly elected and installed!
- (3). The same principles apply when referring to or addressing Worshipful Masters or appointed DDGMs. The Master's official title is "Worshipful Master". The whole, correct title is always used to address him (or refer to him, when speaking to others). It is a recognized, official title, and wherever he goes (even in another Jurisdiction) he is entitled to this recognition. His title gains him unchallenged admittance to the floor when his Grand Lodge is in Annual Communication. If he visits another Lodge, he receives the deference due his rank.
- (4). Every Mason carries the title "Brother". This title is employed in Lodge whenever a Mason is addressed or referred to. It is considered a major breach of good manners and propriety to address or refer to him as "Mr. Blank", or "Blank".

b. If the Master of a Lodge is a member of a body in another Rite (the Royal Arch, Consistory, etc.), then his Masonic title has no precedence. But, accepted ceremonial forms established as correct in official dealings among Masonic organizations (i.e., protocol) indicate that the courtesy should be extended.

c. The converse is also true, when the Presiding Officer of a body in another Rite visits a Craft Lodge or when he sits in it as a member. Although his title has no official standing, the application of warm Masonic protocol requires his "proper" title should be used, as a practice of good manners, when introductions are made.

d. In polite society, a sensitive person does not use his Title when referring to ***himself*** orally or when writing a letter. It is not "Good Form" for an individual to refer to himself in a lofty manner. For example, a Past Grand Master never refers to himself (or sign his letters) as "Most Worshipful". He appends his rank (PGM). It also follows that the Complimentary Close of a letter signed by a PDDGM who was elected Secretary of his Craft Lodge would probably read:

"Sincerely and Fraternaly,

Sam C. Strainer, PDDGM
Secretary”

e. The same philosophy is applied to the Master’s Office. His “Earned Title” is Worshipful Master - but, he’d feel uncomfortable calling himself “Worshipful.”

27. Unusual Lodge Circumstances

a. An unprecedented situation may suddenly arise in any Lodge. The Master may be caught unprepared by a condition that he and the Lodge had not encountered before, and not know of any pre-set rule to go by. In most instances etiquette is not involved. In some, etiquette is the substance of the matter.

b. Let's suppose that you have a visitor from another Grand Jurisdiction, where Lodge customs differ radically from our own, and the visitor does something or says something unexpected. In that event the Master does not first address himself to the visitor but to his members. He explains to them that the visitor is acting according to the rules or customs in fashion in his own Jurisdiction. By indirection, he makes it clear to the visitor in what way he has acted uncommonly in this Lodge.

Note: IF THE VISITOR IS NOT AT FAULT, WE SHOULD NOT EMBARRASS HIM. IT IS THE AIM OF ETIQUETTE NOT TO EMBARRASS HIM!!

c. Once in a while a particularly sensitive, unprecedented condition may arise. In these cases there is a general principle for the Master to apply. He stops the proceedings where they are and addresses himself to the Lodge. He may:

- (1). Ask them to be at ease for a short time, and take the needed opportunity to quietly reflect on the situation;
- (2). Call a member to his side for private consultation;
- (3). Call off, if more time is needed; or,
- (4). If appropriate, assign the problem to a committee for research and concrete recommendations.

d. Only after he has sorted through all the facts, explores the possible solutions and weighs them carefully to determine their long-term consequences, should he make and announce his decision.

28. Visiting the Sick

a. Expression of good Masonic etiquette is not limited to assemblies of the Craft. Certain etiquette belongs to the individual Mason. For example; when a Mason visits a Brother who is ill, or infirm, or for other reasons is confined to his home.

- (1). He will ask for permission in advance, in order to make sure of not arriving at an inconvenient time;
 - (2). Will present himself as coming from the Lodge;
 - (3). Will begin by bringing greetings of the Lodge; and
 - (4). Will adapt the length of his visit and nature of his talk to information received from the family.
- b. There need be no report made of the visit to the Lodge unless the Brother visited requests there be, or the visitor believes the Lodge is entitled to news or may wish to tender some official act of courtesy.

29. Worshipful Master and Etiquette

a. The Worshipful Master is the officer whose first duty it is to see that nothing is ever allowed to harm the Lodge that is entrusted to his care. For that reason, he can not tolerate a careless practice of etiquette. If, upon coming to the East, a Master finds that indifference to, or a casual practice of etiquette has crept into the Lodge, he should find an early opportunity to address the subject with his officers and members.

b. What is the place of Masonic etiquette in the Craft? It has no SPECIAL place! It has every special place! It is ALWAYS observed whenever or wherever Masons assemble, or speak, or act in the name of the Craft! For that reason it is described as "Masonic". If it belonged to the Ritual of the Degrees, a Master might conceive it to lie outside the span of his responsibility, and hold that it is only in the care of the Grand Lodge or Grand Lodge Officers. However; it is in the ritual as elsewhere and in no sense peculiar to the Ritual alone.

c. The Grand Lecturer, the Grand Provost, and their Committees may consult and advise concerning a Lodge's practice of etiquette, but they cannot interfere. The Worshipful Master has full responsibility for etiquette, as he has total charge of all things in the Lodge. And, like all leaders, the W□M□ may delegate authority, but the responsibility resides with him alone. Our Brother, Harry S. Truman, said it best, "The buck stops here!!"

d. The Worshipful Master is Master of the Lodge's etiquette in the same sense that he is Master of the Lodge. It is as much his duty to govern the Lodge in etiquette as in its business, its balloting, its debate, its conferring of Degrees.

Notes:

Appendix B

LODGE OFFICERS

1. Introduction

a. Please become acquainted with the responsibilities and duties usually assigned to (and expected of) the Lodge elected and appointed officer line. Become very familiar with the duties associated with your own position. If you were caused to skip an office, make an effort to learn how to do those jobs on-your-own. You'll find that there are members of the Lodge who are eager to assist you to learn your job(s).

b. Inspirational leadership doesn't just happen!! It is an outgrowth of time productively spent, major effort, and genuine concern. Some considerations which you should be aware of, as a Lodge Officer, are contained in the following short checklist:

- (1). Be enthusiastic, and you will transmit your enthusiasm to other officers and sideliners.
- (2). Stop defeatist attitudes. Think and talk positively about Freemasonry. Talk about the good things of the Craft, not the difficulties we may encounter. Build a constructive frame of mind.
- (3). Set high standards of behavior for yourself and strive to reach them.
- (4). Set a good example for your Brethren. Be an exemplification of Masonry. Live it in and before the world.
- (5). Know your Masonry. You can't "sell" to others anything you don't know yourself. If you know it--you will believe in it. Remember! Nothing worthwhile was ever accomplished without sincere enthusiasm.
- (6). Although their personal religious convictions are of no concern of the Craft, encourage your Brethren to maintain an active interest in their religion.
- (7). Stimulate our Brethren to do more than they think they can do and they will be lifted above the average, and contribute a broader outlook to the Craft.

2. Officer's Duties

a. Elected Officers

(1). Junior Deacon

(a). When elected and installed, the Junior Deacon embarks on a moderately demanding five year tour-of-duty. The Junior Deacon cannot start too soon in preparing for all the offices in line. The following, in random order, are offered as a suite of personal goals (in terms of Lodge expectations):

(i) Notify the Master, in advance, if you are unable to attend a Lodge meeting. Also, notify the Senior Deacon so that he can set up the Lodge for you.

(ii) Attend all Area, District, and Lodge Schools of Ritual instruction. Learn all the ritualistic duties of a Junior Deacon, as soon as your election appears imminent--as follows:

- [1] Open and close any Lodge as the Junior Deacon.
- [2] Attend the Tiler's alarm and make the proper announcements to the W.:M.:
- [3] Proper handling of staff, walking, turning, standing, sitting, etc.
- [4] Duties recited in the EA and FC degrees.
- [5] Handling of the "wrong" word.
- [6] Ceremony of receiving the Grand Master and the District Deputy Grand Master.

(iv) Attend and actively participate in Area and Lodge Education and Leadership Conferences. Possibly read an interesting book related to Masonry and give a short book report to your Brethren in Lodge.

(v) Take up a position just inside the door 15 minutes before it is ordered Closed. Greet your Brethren warmly, try to learn their names. Have an apron available for a brother who may have inadvertently forgotten.

(vi) It is normally your responsibility to set up the cast for all Entered Apprentice Degrees.

(vii) Setting Up Lodge: It is the traditional responsibility of the Junior Deacon to oversee setting up the Lodge for Stated and Called meetings. Be at Lodge at least 30 minutes before the meeting is to begin. The following is a checklist to ensure the Lodge is set-up properly for a regular meeting.

- [1] Install and test the lesser lights (tapers).
- [2] Spread cloth on altar.
- [3] Place great lights (Bible, Square, and Compasses) on altar. Bible is closed with marker and tools at Ecclesiastes 12 for MM Degree, marker at Amos 7 for FC Degree, and at Psalm 133 for EA Degree.
- [4] Put gavels on the Master's and both Warden's pedestals.
- [5] Master's and two visitor's chairs in East (and all other officer's chairs in position).
- [6] Deacon's staffs, Steward's rods, and holders.
- [7] Kneeling pad west of altar.
- [8] Deacon's staff holder at altar.
- [9] Officer's aprons and jewels on seat of chairs.
- [10] Visitor aprons in Anteroom.
- [11] Register book readied with heading filled in, and ink pen available.
- [12] Visitor sign-in cards in Anteroom.
- [13] Tiler's sword at Altar (or door).
- [14] Baton in Marshal's chair

(viii) Taking Down the Lodge

- [1] Put paraphernalia away neatly
- [2] Empty ashtrays
- [3] Adjust thermostat
- [4] Check for fire hazards, turn out lights, lock-up

(ix) General

- [1] Arrive early
- [2] Meet and greet all visitors and members
- [3] Have visitors fill out cards (fully) and give them to the Master
- [4] Give visitors a Lodge bulletin
- [5] Notify Master/Warden if Examining Committee is required
- [6] Visit other Lodges
- [7] Know your contemporaries
- [8] Attend Lodge/District/Division Schools
- [9] Attend Area Leadership Conferences
- [10] Attend Grand lodge
- [11] Study (become familiar with) Methodical Digest
- [12] Put out candles for Grand Master's visit
- [13] Keep a date book
- [14] Ensure candidate's ritual apparel is kept laundered
- [15] Place crepe on Deacon's staffs and Steward's rods on the death of member (leave on one month)

(2). Senior Deacon

(a). In your second year in-line, your routine duties are somewhat less demanding than those of the Junior Deacon, but you may have to perform his duties now and then, in his absence, or when requested. Being an active officer is now even more applicable. The following are strongly recommended.

- (i) Meet and welcome all attendees at meetings.
- (ii) Familiarize yourself with all visitors' names, titles, and affiliations (you may have to introduce them).
- (iii) Be responsible for developing the cast for all Fellow Craft's Degrees. Ensure the required paraphernalia is set out.
- (iv) Keep a record of petitions and advancements.
- (v) Be familiar with balloting procedures.
- (vi) Always carry a pocket calendar.
- (vii) Assist the Junior Deacon in taking down the Lodge.
- (viii) Open and close any Lodge as the Senior Deacon and you should be well on your way to learning the ritual required for the Warden's Certificate.
- (ix) Become acquainted with Trial Procedures (as the Junior Warden you will be responsible for "trying" Masonic Trials for the Lodge).
- (x) Study the Methodical Digest.
- (xi) Visit Lodges in the area frequently (not less than twice a month) and attend all official Grand Lodge visits.

- (xii) Start learning a lecture
- (xiii) Actively participate in all Lodge, District, Division and Area Masonic Education seminars, workshops, etc.
- (xiv) Attend Grand Lodge
- (xv) Participate in the Master's and Warden's Association meetings
- (xvi) Actively participate in DEO seminars and workshops
- (xvii) Notify the Master, in advance, if you are unable to attend a Lodge meeting or any scheduled school/seminar.

(3). Secretary

(a). "Carefully to observe the proceedings of the Lodge; keep a fair record of all things proper to be written; receive all moneys due the Lodge, and pay them over to the Treasurer, taking his receipt for the same..."

(b). The duties of the Secretary are far more extensive than noted above. His office has more responsibilities assigned to it, on a continuing basis, than any office in the Lodge. He should be consulted continuously by all hands.

(4). Treasurer

(a). "To receive all moneys from the hands of the Secretary; keep a fair and just account of the same, and pay them out as I may be ordered by the Worshipful Master or by vote of the Lodge..."

(b). The Treasurer's duties are vital and widespread but somewhat less demanding (in terms of time) than those of the Secretary. It is his responsibility to oversee Lodge funds and to keep the membership informed of current resources, and to safeguard our present and future financial well being.

(5). Senior and Junior Wardens

(a). The duties of the Wardens are complex and varied. The Lodge in no manner may prescribe the Warden's duties. Any responsibilities are exclusively assigned by Masonic Law, or the Worshipful Master to assist in the conduct of Lodge business.

(b). It is imperative to notify the Master if unable to attend a meeting or other function. Both Wardens will have received their Past Master's Degree prior to installation as Junior Warden. The Senior Warden should have his Warden's Certificate in-hand or be very, very, close to earning it. The Junior Warden should be well on his way to receiving it. Both should be prepared to occupy the East in the absence of the Master, and should be able to fill-in and take almost any cast part in each of the three degrees.

(c). The Senior warden should complete the preparation for his year as Master during his year in the West. He should be meeting regularly with the other Senior Wardens of the District and with the DDGM-designee. He should be prepared to act on behalf of the

Lodge, in all matters, in the absence of the Master. The Senior warden orchestrates Grand Lodge participation for his year in office.

(d). Neither Warden should hesitate to consult with any Past Master, Lodge officer, District officer, or the Grand Secretary's office in any Lodge matter. Afterwards informing the Master of their actions, findings and recommendations.

(e). The Junior Warden has the special responsibility of being versed on Masonic Jurisprudence and the Masonic Trial process. Consider getting involved with the DEO in training seminars, workshops on the Methodical Digest, and Masonic Trials. In some Lodges, it is normally the responsibility of the Junior Warden to set up the cast for all Master Mason's Degrees. He should also take the lead to shape the plans, prepare for, and coordinate the "following year's" Grand Lodge arrangements.

(6). Worshipful Master

(a). The range of duties and responsibilities of the Worshipful Master are too large and varied to completely list on these pages. A few, however, that may serve as helpful reminders are presented here:

- (i) The Worshipful Master must continuously exhibit sound executive leadership. He is not merely a presiding officer but an active executive who must be prepared to perform functions that are judicial, administrative, and legislative in character.
- (ii) Masters that have taken full advantage of the progression years to prepare themselves for what is ahead are more comfortable in the East than those who have simply bided their time.
- (iii) During his term of office, one must never forget that he is the Master, elected by his brethren and responsible to them, as a Lodge, and not to any particular individual or small group. REMEMBER!!! No man sits in the East in his capacity as a private person. He is no longer acting for himself; he is the Worshipful Master of a Lodge of Freemasons. He is not the office, only the servant of the office.
- (iv) Carefully study the Grand Lodge Proceedings of the two previous years. Among the various Grand Lodge Committee reports you will find many things to assist you in administering the affairs of your own Lodge.
- (v) Plan your personal affairs so that you will be able to represent your Lodge at the Grand Annual Communication. Attendance at Grand Lodge should be one of the high points of your year as Master.
- (vi) Give your whole-hearted, undivided support to the Grand Master and his program. Don't allow yourself to become self-centered but join, when possible, with local Lodges and in the activities sponsored by the District Master's and Warden's Association.
- (vii) Represent your Lodge in all area leadership development conferences, workshops, seminars, Lodges of Instruction, and DEO classes. Strongly encourage all elected Lodge officers, appointed officers, committeemen, and other members to actively participate. Lead by your example.

- (viii) Keep your Wardens informed. If they are aware of your plans, then they can vigorously support them and if necessary take over, when the need arises.
- (ix) Plan to arrive in Lodge at least 30-45 before the scheduled meeting time. Open your Lodge on time and close it at a reasonable hour.
- (x) Insist that all officers are punctual, and notify you in advance if they expect to be tardy or absent.
- (xi) Cultivate a pride in your Lodge. Have respect for it. Be neat. Set a good example for the officers. Insist on dress appropriate for the occasion. See that the communications of your Lodge are conducted, and degree work exemplified, with care and dignity.
- (xii) Dispatch the business of the communication as quickly as is consistent with dignity and decorum. Speak in a calm and deliberate manner--always slowly, distinctly, and loud enough for everyone in the room to hear and understand every word. Be relaxed and look pleasant--show the Brethren that you are enjoying your term of office. This behavior is contagious, it will quickly carry over to the officer corps.
- (xiii) Exercise control over debates and discussions on matters that are brought before the Lodge. Prevent the introduction of irrelevant, time consuming arguments. Arrange with the DEO to participate in a workshop to practice applying Masonic Rules-of-Order in a controlled setting.
- (xiv) Establish an atmosphere of mutual cooperation with the Secretary. Institute a firm ground rule that you expect to be shown (or carefully briefed on) all correspondence that is going to be read in Lodge. It is sometimes embarrassing to be faced with a sensitive situation, in open Lodge, that might have better been handled in confidence or with the advice of some of your officers, past Masters, or more experienced Brethren. Committees should be appointed to address correspondence that calls for Lodge action.
- (xv) Reception of dignitaries and delegations should be confined to the minimum requirements called for by the occasion. Limit the length of your introductions.
- (xvi) Encourage kindly conversation in your Lodge room. Nurture a constructive frame of mind in your members. Encourage your members to ask of what THEY say, "Is it necessary?", "Is it true?", "Is it kind?" BEFORE they jump up to express their thoughts or feelings.
- (xvii) Seek the advice of experienced brethren, but, do not forget that the final decision rests with you. Be kind and gentle, yet firm. Be sure you are right, then go ahead.
- (xviii) Always express appreciation for work well done. When appropriate put it in writing. A personal letter from you will be held in high regard by your Brethren. Also, don't forget that there may be a suitable Grand Lodge certificate that will serve your purposes.
- (xix) Appoint many committees and see that they function properly. Establish guidelines for their operation. Consider assigning oversight responsibility for the committees to your Wardens. Each can be tasked to work with half of the committees.
- (xx) Spruce up your Temple. Have a nice, clean, cheerful atmosphere for your meetings. If you have a deteriorating, poorly maintained Temple, with shabby

walls and ceilings, worn carpeting, uncomfortable seating, poor and inadequate parking facilities, these will tend to diminish attendance at lodge functions.

- (xxi) Encourage each of the members to make a free-will contribution to the Masonic Home. Ensure that the Home Ambassador is invited for a presentation during the year. Invent creative ways to raise funds for this noteworthy cause.
- (xxii) Welcome and warmly accommodate all visiting Brethren. Once examined and admitted, a visitor should be greeted and introduced. If he is alone, some Brother should be delegated to sit by him and make him comfortable.
- (xxiii) Actively seek out sojourners (Brethren who reside in your area but maintain Masonic affiliation in some out-of-city/state Lodge) in your community. Invite them to meetings. See that they are added to your mailing list to receive your Lodge notices. When they come, make them feel at home and welcome.
- (xxiv) Don't forget to appropriately plan "important" dates. Many Lodges have adopted long-standing commitments to certain functions that add to the personality of that Lodge. If they are inadvertently dropped from your calendar some members might feel short-changed (even though they might not publicly comment). Use your various committees to ensure success. Some of the more usual Lodge events are as follows:

- [1] Past Master's Night
- [2] Annual Visit by the GM
- [3] Rededication Program
- [4] Saint John's Night
- [5] Annual Visits by your District Officers
- [6] Strawberry Night

b. Appointed Officers

Duties of appointed officers are both those outlined in the Methodical Digest and duties assigned by the Master. In some instances, additional duties are specified by committee assignments.

(1). Junior and Senior Stewards

(a). Major duties include preparing refreshments for our Brethren and visitors at Stated Communications, Called Communications, special events, various schools, and during blood drives. Stewards also prepare candidates for the degrees, and assist the Wardens during degree work. The "professional" manner in which the Stewards handle candidates in the preparation room will be long remembered by them. Read resolution on penalties to the candidate prior to the EA Degree. During the preparation for the FC and MM degrees, Stewards should review lessons (such as due guards and signs) taught during the preceding degrees, with the candidate.

(2). Chaplain

(a). Besides the opening and closing prayers at Stated and Called Communications, prayers during the degrees, prayers at Masonic Funerals, the Chaplain should be ready (with little notice) to provide an occasional inspirational invocation on special occasions. The Chaplain should consider becoming the chairman, to plan the details for the Lodge's annual visit to a house of worship.

(3). Tiler

(a). In addition to your assigned duties, without the door, the Tiler should be designated as the "Keeper of the Ledger"--to assure that visitors and members sign in and also see that all are furnished with an apron.

(4). Marshal

(a). Assist the Stewards to prepare candidates for Degrees. Act as the Lodge's final quality control point--to ensure candidates are properly dressed and all things are in order prior to starting all Degrees. Take charge of all processions and at Masonic Funerals. Present the flag at the altar for the Pledge of Allegiance, when directed by the Worshipful Master.

(5). Musician

(a). Plan and execute the Lodge's musical program. Act as chairman of the Lodge Music Committee. Provide musical interludes prior to opening Lodge and during appropriate points during Degrees. Consider initiating a Lodge Choir. Provide or arrange for musical entertainment at Lodge "family meetings".

Appendix C

LODGE COMMITTEES

1. Introduction

a. The important business of many well-governed, progressive Masonic Lodges is expedited and placed in more perfect form by dividing it among active Committees. The work of the Lodge is made more interesting and challenging to our Brethren when they are given the opportunity to become personally involved.

b. The purpose of this section is to provide a thumbnail sketch of some committees employed by Lodges in Virginia. You probably won't introduce all of them into your game plan, but we wanted you to have something to review and select from. Remember, Lodges in our rural areas and suburbs may need different committees than one in a large city.

c. Please note that it would be inappropriate to simply assign a vague responsibility and then "cut them free". Give your committees direction, but also give them leeway, authority, and encouragement to exercise creativity. A short meeting with them to ensure that you're on the same wavelength is important. You may want to institute a process that includes:

- (1). Each Warden having oversight responsibility for specific committees.
- (2). The Master and Wardens assigned, in ex-officio status, to all committees.
- (3). Committees designated in writing.
- (4). Reports should be "expected" from various committees at specified meetings. Publish in the Trestleboard when the briefings will be provided to your Brethren. Have the designated chairman provide the report and submit written notes to spread on the minutes of the meeting.
- (5). Ensure that committees don't work in isolation. Encourage collaboration and teamwork. Committees such as Youth, Community Action, and Music might have an opportunity during certain times of the year to work together on a project (for example; a visit to an old age, assisted living, or retirement home).

2. Duties and Responsibilities

a. Lodge Committees. The work of your committees should be meaningful and fun. By using teamwork you will be helping the future leaders of our fraternity to grow. The following list of committees is by no means complete. Every Lodge will probably need others not covered on these pages---don't hesitate to implement them. On the other hand, some Lodges have had long-standing committees that have outlived their usefulness. Abolish them or rejuvenate them; don't just fill up the space on your trestleboard with names.

(1). Almoner/Charity (Philanthropic): It is the duty of the Almoner to become discretely acquainted with the needs of indigent Master Masons and the widows and orphans of deceased Master Masons of our Lodge. We rely on the mature, objective judgement of this committee for studied recommendations for financial or other assistance that the Lodge should provide. In cases that demand strict confidentiality, the Master, Secretary, and Treasurer shall be considered ex-officio members of the committee to implement an appropriate course of action to quickly

provide needed relief. Recommendations for additional assistance to the community at large are considered appropriate.

- (2). Appendant Body Liaison: Establish a link between the Lodge and appendant bodies. Coordinate with the Lodge Special Events/Programs Chairman, the Publicity Committee Chairman, and Telephone Committee to ensure that no opportunity for collective efforts to attain goals is ignored. Provide periodic verbal reports (announcements) on upcoming events. Study the feasibility of initiating a "Shrine Night" or "Scottish Rite Night" and make a recommendation for implementation, if appropriate.
- (3). Blood Donor: It is the duty of the Lodge Blood Chairman to coordinate with the District Blood Coordinator to ensure the success of this notable venture. Periodic reminders in Lodge prior to major blood drives and an occasional note in the Trestleboard are expected. Liaison with the Telephone Committee and Publicity (Public Relations) committee are encouraged, to spread the word. Development of an effective in-house donor program is a necessity.
- (4). Bridge of Brotherly Love (Telephone): It has the vital responsibility of organizing and implementing a telephone communications network to quickly and efficiently spread important Masonic information, such as emergent meetings of the Lodge or other short fuzed requirements. The co-chairmen's names and phone numbers should be publicized in the trestleboard. All requirements for rapid internal communications should be referred to this committee for processing. All Lodge officers will assist, and form branches of the telephone tree.
- (5). Child Identification Program: Arrange at least two separate, Child ID-events during the year. Strongly consider coordinating the dates to coincide with established civic holiday fairs or other public, local activities. Establish working teams to take pictures, fingerprints, assemble the booklets, and to keep things moving during the events. Use the pamphlets and literature prepared by the Grand Lodge.
- (6). Community Service Program: Implement ways for our Brethren to become more active in the community, either individually or in small groups. Use the "100-Ways to Serve Your Community Handbook", prepared by the Grand Lodge, for guidance. Maintain a list of local area points-of-contact to coordinate program goals. Be sensitive to public relations opportunities. Prepare an informal quarterly update report for submission to the District Deputy in order to provide him with information that he can share with other local Lodges.
- (7). Funeral Services: The chairman should establish and maintain liaison with other Lodge funeral committees in your Masonic District. Establish close coordination with the Telephone Committee to quickly pass-the-word for any emergent requirements. Coordinate with the Marshal to ensure paraphernalia are delivered to the appropriate funeral home for Masonic services. Advise the Transportation Committee Chairman in those instances where transportation requirements are identified.
- (8). Glad Hand (Greeters): It is responsible to ensure that no member or visitor enters the Lodge unnoticed or unattended. The chairman should assemble and designate a large committee of outgoing, personable Master Masons to assist in this task. He

must become acquainted with the members in order to link visitors with like-minded, cheerful, personal hosts-for-the-evening. It should be their goal to make the Lodge widely known to Sojourners and local Masons as the place to come on meeting nights, where a warm welcome awaits them, and where every guest is a VIP. To the chairman, as the chief greeter, rests the even more important responsibility to train the younger officers in the social amenities.

- (9). Lodge Education/Study Club: The LEO is chairman of this committee. Provide short training programs at least three or four times a year at the request of the Worshipful Master. Provide candidate educational instruction for those candidates using the alternative advancement method. Present at least one training session per year aimed at the needs of EAs, FCs, and new Master Masons of your Lodge. Develop a Lodge Officer training program using this guidebook. Encourage the establishment of a Masonic Study Group to further foster educational opportunities in Lodge. Attend and participate in conferences, seminars, workshops, and or other training forums called by the Grand Lodge Committee on Masonic Education and Publications. Initiate a Lodge lending library. Coordinate the annual planned visit of the DEO.
- (10). Lodge History: We rely on the Lodge Historian to capture major events and significant achievements in the life of the Lodge. Plan and organize an annual reunion of Past Masters. Provide a candid written and verbal report on "conditions" as you view them. Make specific recommendations to the Master on future development and growth based on the historical image and personality of the Lodge. Consider preparation of a written record to commemorate significant milestones (i.e., The First Hundred Years of (Blank) Lodge, or The Silver Anniversary of Lodge "X"). Provide items of historical interest to the Lodge Public Relations Committee. (NOTE: Whenever a Lodge history is produced, forward one copy the Grand Secretary of the Grand Lodge of Virginia.)
- (11). Masonic Birthdays: Maintain an accurate record of Masonic Birthdays of all members. Publish birthday notices in the trestleboard. Prepare a short "personalized" note for mailing to those members inviting them to attend Lodge on the anniversary of their "re-birth month". Maintain liaison with the refreshment committee to recognize notable achievements (25, 40, 50, 60, etc., year members), with a birthday cake, when appropriate. Provide the Publicity/Public Relations Committee with sufficient information to develop a press release for the Masonic Herald for 50-year and higher members.
- (12). Masonic Home Ambassador: Spearhead a year-long drive to actively support the residents of the Masonic Home. Procure and distribute Grand Lodge literature to focus attention on the home. Develop and provide (or arrange for) a "Founders Day/Masonic Home Presentation" during the month of October. Encourage Lodge participation in Endowment Fund and Construction Fund campaigns. Maintain informal liaison with the Board of Governors to determine whether specific assistance can be provided to any residents. Consider the feasibility, in coordination with the Masonic Youth Chairman, to "adopt" a home resident.

- (13). Mentor: The Lodge Mentor Committee should be involved with the grooming and development of initiates. Subjects outlined in the Mentors manual will be your special domain. We expect that you would collaborate with the Lodge Ritual Instructor to ensure that each initiate is assigned a compatible mentor and that mentors understand their responsibilities. In some Lodges, this committee may have to assist the Education Committee in providing candidate educational instruction for the alternative advancement method. The committee will nurture and encourage assigned mentors to expand their understanding of Masonic lore and symbolism. In addition the Chief Mentor (chairman) will be periodically requested to assist the Master to interpret Masonic Law and apply the principles included in the Methodical Digest.
- (14). Music: This committee is chaired by the Lodge Musician. Your duties are outlined in the Charge to the Organist provided during installation ceremonies. In addition, we request that you develop and recommend a specific program for incorporation into a "Family Night Program" for a Stated Meeting night. Collaboration with the Youth Chairman, Special Events Chairman, and Telephone Committee to "nail-down" all particulars is recommended. During the forthcoming Masonic-year, both the DDGM and GM of Masons in Virginia will make official visits. Please arrange for suitable musical entertainment at these meetings. Consider organizing a Lodge Choir.
- (15). Programs/Special Events: It is the domain of this committee to reduce inter and intra-Lodge scheduling conflicts. In the past, important events went unnoticed or were necessarily ignored due to multiple activities being scheduled during the same time frame. We wish to eliminate these problems, as much as possible. You will maintain the Lodge master-calendar and act as ambassador and scheduling spokesman for District-wide special events, such as Dinner Theaters, Table Lodges, etc. Collaboration with the Appendant Body liaison, Public Relations, Youth, and Transportation Committees is strongly encouraged.
- (16). Publicity/Public Relations: This committee is responsible for assisting all the other committee chairmen involved with lodge work to spread-the-word, in whatever media is available to us. Preparation of suitable articles for the Virginia Masonic Herald to publicize youth activities, notable accomplishments of various committees, 50-year pins, or visits by Masons of significance to your Lodge are considered appropriate. Items of interest can include advance notice of your intent to host a Child ID Program, sponsor a Little League team, scholarship program award, and/or Community Builders Award.
- (17). Resolutions and By-Laws: Carefully review the motions and resolutions for the amendment of existing laws or the enactment of new laws by the Grand Lodge during the Grand Annual Communication, as outlined in the "call", and report your carefully studied recommendations to the Lodge. You shall counsel and guide the Master and Wardens, and provide insight into the probable impact of your committee recommendations. In addition, the committee will develop, when necessary, recommended refinements to the Lodge by-laws for consideration in consonance with the provisions of the Methodical Digest.

- (18). Refreshment: Be generally guided by the charge to the Stewards, in the Manual of Ceremonies. The Senior and Junior Steward will act as committee co-chairmen. Ad Hoc requirements are expected during the course of the year for such things as picnics, dinners, widow's luncheons, etc. The Junior Warden is an ex-officio member.
- (19). Ritual: The chairman of the Ritual Committee will be the Lodge Instructor of Work (LIW). All elected officers are ex-officio members and should participate in local, District, and statewide schools to attain and maintain ritualistic proficiency. It is a goal of the Ritual Committee for at least one member to learn and present a "new" lecture in open Lodge. Collaboration among the J.W., S.D., and J.D. to schedule necessary rehearsals for degrees with the LIW is essential. The chairman will certify qualifications of catechism instructors and will preview catechism presentation of initiates for the Master, prior to presentation in Lodge.
- (20). Scholarship: The chairman will organize and administer a Scholarship Award Board (or Committee) to identify and evaluate potential recipients, recommend appropriate award levels, and coordinate a method to "recognize" the recipients. The committee shall establish and publish manageable fundraising goals. The chairman shall establish, in coordination with the Treasurer and Secretary, a separate budget line or chart of accounts to manage and distribute funds earmarked for the Scholarship Fund. Also, please spearhead and encourage year-round fundraising activities.
- (21). Sick and Distressed (Visitation): It is the duty of this committee to alert the Lodge on the hospitalization or illness of our Brethren or widows. Your phone number will be publicized in the Trestleboard for you to become the Lodge Point-of-Contact in these matters. We want to ensure that no member or any of our widows, wheresoever dispersed, are neglected, especially during a time of distress or physical impairment. Recommendations to send get-well cards for the ill, or condolences to the bereaved, are expected.
- (22). Sojourning Masons: It is the province of this committee to encourage Brethren who reside or work in our area (who have membership in other Masonic jurisdictions) to attend Lodge. We are particularly interested in active duty or retired members of the armed forces. Your innovative leadership in coordination, when appropriate, with the Transportation Arrangements Committee, Public Relations Committee, and Programs / Special Events Committee will aid in attracting these visiting Brethren to your Lodge.
- (23). Transportation Arrangements: This committee is charged with the special responsibility to ensure that no brother shall miss a meeting due to the lack of transportation. The committee chairman should compile a list of potential drivers in each geographic area and arrange for transportation. You are not expected (nor is it considered desirable) for you to personally provide a ferry service, but rather, arrange or coordinate round-trip, pick-up and delivery of members. As an additional service to our members and widows, please consider arranging for a similar accommodation for visits to the doctor or visits to our home-bound Brethren, when required. All elected officers are considered ex-officio members of your committee.

- (24). Widows and Orphans: Ensure that the widows and minor children of deceased Brethren are cared for in a manner consistent with our obligations. The committee co-chairmen should plan and organize a minimum of two events annually to enable interaction between our widows and members. Coordination in this instance with the Transportation, Special Widows & Orphans Events, Publicity, and Refreshment Committees is most appropriate. Ensure that each widow (and minor orphan) is suitably remembered with a card at Easter and a small remembrance from the Lodge during the Christmas Season. Make specific recommendations for additional assistance, when necessary, to the Lodge Almoner.
- (25). Youth Activities Representative: The Youth Committee chairman should promote and foster at least two youth activities consistent with the principles of the Grand Lodge and directives of the Grand Master. The range of responsibilities extends from those youth groups that base their membership on Masonic affiliation to recognized national organizations such as the Boy Scouts of America. We anticipate committee recommendations to formally recognize, in an appropriate ceremony, the attainment of Eagle Scout Rank by a young community resident. We also expect frequent reminders for us to actively support the Rainbows, Jobies, DeMolay, and other scheduled youth activities. Please become familiar with the range of Grand Lodge sponsored awards and certificates to determine whether we can recommend an appropriate recipient.

Appendix D

LODGE PROGRAMS

1. Introduction

Generally, the most successful programs are those in which you involve the most people. Open meetings that involve families, members of various organizations, even other Lodges, get great results. For example, where your Lodge has a Past Masters' celebration, and ask the Eastern Star to prepare and serve a special meal, and the DeMolay or Job's Daughters to greet, usher, sing, or whatever, you also tend to bring more of your members out. Please don't underestimate the drawing power of involving a broad cross-section of your community, whether it be church, synagogue, school, civic, or Masonic-affiliated.

Some programs may be very simple, requiring the average member only a little work to prepare, and consume 10-25 minutes of a Lodge meeting. Others may be more elaborate, and require the full range of planning and preparation. You must pick and choose very carefully for your Lodge, to assure the best mix for your membership and your community. One important ingredient is required for every program. Even the simplest assignment requires some Brother to step forward and say, "I'll do it".

Some Lodges find it useful to link programs to specific themes, slogans, and purposes. For example, January (the beginning of your Masonic-year) could be called "Rededication Month". Include a "Rededication Night" program during the month. A member of the Grand Lodge Committee on Masonic Education and Publications could lead this program. Another idea is "Old-Timer's' Night", honoring everybody with over 25 years of service. A third idea is a talk on the Grand Lodge of Virginia--how it began, where it has met, what it's like today. Could this all be done in one month? Sure! These programs don't all have to be elaborate, but they all require some work and planning.

There are many possibilities for other "theme" months. They include, but are not limited to, Past Master's Month, Lodge Anniversary Month, Great Patriots' Month, Citizenship Month, Blood Donor's Month, Masonic Home Month, Community Service Month, and Public Schools Month. The possibilities are endless. Use your imagination!

The following general guidelines may help in developing your programs:

- a. The programs you select or develop should be carefully planned in advance. Don't let things happen by chance.
- b. Identify your committees with care. Give them broad guidelines. Don't tie their hands. Periodically check on their progress.
- c. Ensure that each event is carefully "timed". Too long an evening may make some of your Brethren over-tired; and unwilling to come next time.
- d. Suggested Form for Programs:
 - 1) Call to order.
 - 2) Invocation
 - 3) Introduce Master of Ceremonies

- 4) Music (may be instrumental, solo, or group singing)
 - 5) Special Event, if any (reception, roll call, welcome, response to welcome, etc.)
 - 6) Music
 - 7) Address (ONE ONLY)
 - 8) Music
 - 9) Closing Poem
 - 10) Benediction
- e. Charity. No advice is given as to taking up an offering for charity. It is strictly the Lodge's business. If an offering is taken, do it early in the evening. Masonic audiences, for the most part, prefer to "give" rather than to "pay". A late offering seems to many to be a payment for the entertainment.
- f. Choose your Master of Ceremonies with care. A good Master of Ceremonies is brief, and knows the importance of a program that is not allowed to drag. An MC who is too long-winded, or too slow, can ruin the best program.

2. Program Formats

There are several types of formats to consider when planning programs. They fall in the following categories:

a. Stated Meetings

- 1) Stated Meeting with a Masonic speaker
- 2) Stated Meeting; open, conduct business, call off, invite in non-Masonic speaker, excuse non-Masonic speaker, call on, close
- 3) Stated Meeting; open, conduct business, call off, invite in non-Masonic speaker and other guests, excuse non-Masonic speaker and guests, call on, close
- 4) Stated Meeting; open, conduct business, close; invite in non-Masonic speaker
- 5) Stated Meeting; open, conduct business, close; invite in non-Masonic speaker and guests

6) Table Lodge

b. Called Meetings

- 1) Called Meeting to conduct degree work
- 2) Called Meeting for a special event, such as dedicating Lodge sign or cornerstone

c. Family Activities

- 1) Open Meeting to listen to have Sojourners give a talk on Building the American Flag;
- 2) Picnic
- 3) District-wide Dinner for members and families

3. Program Ideas

Where can you find ideas for programs? This appendix lists many ideas that you may use. Program ideas can be found in many places. Here are a few suggestions:

- a. Your Lodge Library
- b. Libraries of other Lodges
- c. Libraries of Appendant Bodies
- d. Your Lodge Programs
- e. Programs given in other Lodges
- f. Masonic Service Association publishes Short Talk Bulletins and other tracts
- g. Brethren who are not Past Masters
- h. Past Masters
- i. Masonic Encyclopedias
- j. Little Masonic Library
- k. Personal Interest(s)
- l. Chase's Calendar of Annual Events. This book may be available from your local library. It contains information about holidays and other special events.
- m. Macoy Publishing and Masonic Supply Company, (804)262-6551 or (800)637-4640. Please note that they cannot accept collect calls.

4. Some Masonic Program Topics

A list of suggested program topics follows. This list includes many Masonic topics, plus others of a more general nature. Many of these ideas could be developed into a program for wives, sons, daughters and other guests.

Two symbols may follow a topic. A plus sign (+) indicates that the topic is discussed in more detail following this list. A plus with exclamation point (+!) indicates that the topic is presented as a detailed program following the detailed paragraph.

"Ancient, Free and Accepted"

"And Give Them Proper Instruction for Their Work"

"Arise and Fear No Danger"

"Duly and Truly Prepared"

"Forever Conceal and Never Reveal"

"Free and Accepted"

"Free Will and Accord"

"I Vouch for Him"

“Knock and It Shall Be Opened”
“So Mote It Be”
“Take Me As I Take You”
“To Set the Craft to Work”
“Travel in Foreign Countries”
47th Problem of Euclid
Ahiman Rezon
Alas, My Brother!
All-Seeing Eye
Altar
American Flag +
Amos, What Seeest Thou?
Anchor and Ark
Ancient and Accepted Scottish Rite
Ancient Symbolic Penalties
Ancient Usage and Custom
Ancient York Masons
Anderson s Constitutions of 1723
Apron
Art of Presiding
Ashmole, Elias
At Midnight +
Auld Lang Syne
Balchen, Bernt
Balloting
Baphomet
Beehive
Bellamy, Francis
Benefits of Masonic Membership
Biblical Readings: Psalm 133, Amos 7, Ecclesiastes 12 +
Black Cube
Book of Constitutions +
Boston Tea Party +

Bring a Friend Night
Broken Column, The
Burns, Robert
Bushnell, David - Revolutionary Patriot
Cable Tow
Candidate
Cardinal Virtues or Four Perfect Points: Guttural, Pectoral, Manual, Pedal
Ceremonies of Freemasonry
Chalk, Charcoal and Clay
Charity
Charter Warrant
Children and Drugs
Cipher Rituals
Civic Responsibility of Individual Lodges
Clandestine
Clouded Canopy or Starry-Decked Heavens: Sun, Moon and Stars
Cody, Buffalo Bill
Coffin
Collingwood Library and Museum
Columns and Pillars
Committees, The Importance of
Common Gavel
Communication
Constitution Day +!
Corner-Stone
Covering of a Lodge
Cross, Jeremy Ladd
Daylight Lodges
Deacons, Senior and Junior
Demolay, Jacques
DeMolay Night +
Denslow, Ray Vaughn
District Deputy Round Table +

Doyle, Sir Arthur Conan
Drummond, Josiah Hayden
Due and Timely Warning +
Due Form
Duly and Truly Prepared
Early Craft Customs +
Ellery, William
Enlightening the Profane
European Grand Lodges
Eye in the Pyramid, The
Family Christmas Party +
Father and Son(s) Night +!
Fellowcraft
Fellowcraft Degree
Fellowship Night +
Five Orders of Architecture: Tuscan, Doric, Ionic, Corinthian, Composite
Five Senses of Human Nature: Hearing, Seeing, Feeling, Smelling, Tasting
Founder's Day Celebration +!
Foundation, The +
Four Cardinal Virtues: Temperance, Fortitude, Prudence, Justice
Fourth of July Family Picnic +
Fox, George L.
Francisco, Peter
Franklin, Benjamin
Fraternal Recognition
Freemasonry in Alabama, or any State
Freemasonry in the Civil War +
 Freemasons in American History +
Friendship
From Whence Came You?
Gavel
George Washington Masonic National Memorial

George Washington's Birthday +
Gettysburg, Masons at Battle of
Globes: Celestial and Terrestrial
Gloves
Goethe
Good of the Order
Good Old Days, The +
Grand Lodge Night +!
Grand Lodge Proceedings +
Grand Lodge Resolutions +
Hahn, Conrad
Hall, Prince
Hancock, John
Handicapped Brother
Harding, Warren, G.
Hayashi, Tadasu
Haywood, Harry LeRoy
Hewes, Joseph
Hiram Abif
Hiramic Legend, The
Holy Bible
Hoodwink
Hooper, William
Horizontals
Hour Glass
Immovable Jewels: Square, Level, and Plumb
Installation of Officers +
International Order of DeMolay
International Order of Job's Daughters
International Order of Rainbow for Girls
Investigating Committee
Jacob" Ladder: Faith, Hope, and Charity
Jewels of a Fellowcraft: Attentive Ear, Instructive Tongue, and Faithful Breast

Jewish Grand Masters In The United States
Key To Freemasonry's Growth, The +
King Solomon's Quarries
King, Ernest J.
Kipling, Rudyard
Knife and Fork Degree +
Ladies Night +!
Lafayette
Lambskin or White Leather Apron
Land, Frank S. - DeMolay Dad No. I
Landmarks of Masonry +
Law Enforcement
Legend of Hiram Abiff
Lesser Lights
Lessing, G.E. - German Freemasonry
Letter "G"
Lewis
Lewis and Clark
Light
Lodge and Grand Lodge Organization
Lodge Courtesies
Lodge Finances
Lodge Furniture: Volume of Sacred Law, Square, Compasses
Lodge Historian
Lodge History
Lodge Library
Lodge Minutes
Lodge Officers' Meeting +
Lodge Organization
Lodge Ornaments: Mosaic Pavement, Indented Tessel, and Blazing Star
Lodge Pillars: Wisdom, Strength, and Beauty

Lodge Roll Call

Lodge Secretary

Lodge Visitation

Lost Word

Mackey, Albert Gallatin

Making a Mason "at Sight"

Marshall, John

Mason as a Citizen

Masonic Charity +

Masonic Clothing

Masonic Colleges

Masonic Encyclopedias

Masonic Etiquette

Masonic Geometry

Masonic Home of Virginia

Masonic Honors

Masonic Investigation

Masonic Libraries

Masonic Plays +

Masonic Poets

Masonic Postage Stamps

Masonic Postcards

Masonic Presidents

Masonic Relief

Masonic Service Association

Masonic Signers of the Declaration of Independence

Masonic Sites in Historic Philadelphia

Masonic Spelling Bee +

Masonic Symbols

Masonic Titles

Masonic Visitors Night +

Masonic "Widows" Night +

Master Mason
Master's Hat
Master's Jewel
Master's Wages
Mathematics
 Meaning of Masonry +
Meet, Act and Part
Membership Card +
Memorial Service +
Military Lodges
Moderns" and "Antients"
Moon Lodges
Morgan Affair +
Morris, Rob
Mosaic Pavement and Blazing Star
Mother Lodge
Motivating The Mason As a Private Citizen
Motivation of Lodge Members in Masonic Activities
Movable Jewels: Rough Ashlar, Perfect Ashlar, and Trestle Board
Mozart, Johann Wolfgang Amadeus +
Mystic Tie
National Sojourners
Newton, Joseph Fort, D.D.
Noble Contention, That
Northeast Corner
Numerology of Masonry
Oblong Square
Officers Meeting and Social +
Old Fashioned Beans and Cornbread Night +
 Old Past Master - "In My Heart" +
Old Timer's Night
Oliver, Dr. George

Open Forum +
Operative Masonry
Origin of the Ritual
Origins of Freemasonry
Our Masonic Responsibilities
Paine, Robert Treat
Parliamentary Law in Freemasonry
Past Master
Past Master's Jewel
Past Master's Night +
Patriotism
PDDGM Night +
Petition
Philalethes Society
Pike, Albert
Point Within a Circle
Pot of Incense
Powers of the Worshipful Master
Presenting the Working Tools
Preston, William +
Prince Hall Lodges
Privileges and Pleasures of Being a Mason
Public Schools Week +
Quatuor Coronati, No. 2076
Quiz Programs +!
Recommender
Rededication +!
Rededication – Reconsecration +!
Refreshment
Relationship Between Lodges and Grand Lodge
Relief
Revere, Paul
Right Hand of Fellowship

Rights and Privileges of a Master Mason
Rite of Destitution
Rite of Discalceation
Ritual Differences
Rizal, Jose
Royal Arch
Ruffians, The
Rusty Nail Degree
Saint John's Night
Saints John: John the Baptist, John the Evangelist +
Salomon, Haym - Financier of the Revolution
Sanctum Sanctorum
Sayer, Anthony
Scottish Rite
Scythe
Seat Among the Brethren, A
Secrecy
Selecting A Line Officer
Setting Maul
Seven Cardinal Virtues
Seven Liberal Arts and Sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry,
Music, and Astronomy
Sharp Pointed Instrument
Short Talk Bulletin
Signs
Sojourning Masons
Solicitation
Sound of the Gavel
Spade
Spalding, Lyman, M.D.
Speculative Masonry
Sprig of Acacia
Stewards, Senior and Junior

Stockton, Richard
Sword Pointing to a Naked Heart
Symbolism +
Tabernacle
Table Lodge
Temperance, Fortitude and Prudence
Tenets: Brotherly Love, Relief, and Truth
Thanksgiving Letters
Three Burning Tapers
Three Distinct Knocks
Three Steps: Youth, Manhood, and Old Age
Tiler's Sword
To Entertain Strangers +
Trestleboard and Tracing Board
Trowel
Truman, Harry S.
Truth
Twenty-Four Inch Gauge
Two Parallel Lines
Two Pillars: Boaz, Jachin
Tylers, Operative and Speculative
Ultimate Lessons of Freemasonry, The
Unaffiliated
Using The Short Talk Bulletins In Lodge
Veterans Need Freemasonry
Visiting Brother
Visiting Members
Visitors and Visitors' Committee
Visual Aids in Masonic Education
Wages of a Fellowcraft: Corn, Wine, and Oil
Walton, George
Wardens
Wardens' Columns, The

Wardens, Senior and Junior
Warren, Joseph, Martyr of Bunker Hill
Washington, George
Webb, Thomas Smith +
What Can You Tell?
What Did You Expect?
What Do You Know About Masonry?
What Does Freemasonry Offer The World?
What Does It Benefit Man? +
What I Learned in Freemasonry"
What Is Masonry?
What Is The M.S.A.?
What Masonry Means to Me
What Should a Mason Know About Masonry?
What to Tell the Petitioner
What to Tell Your Wife
Where Are the Masons of Tomorrow?
Where Do We Go From Here?
Whipple, William
Why Didn't They Advance?
Why Ethiopia?"
Why Freemasonry Has Enemies
Why I Became a Mason
Why men Love Freemasonry +
Widow and The Craft, The
Will Freemasonry Survive?
Winding Staircase, The
Winding Stairs, The
Working Tools
Worshipful Master

5. Brief Descriptions of Selected Program Topics

American Flag

Flag Day is on June 14. Masonry teaches patriotism. No man can be a good Mason and unpatriotic. Hence any patriotic observance in Lodge is appropriate for the body of men who conduct it. A short talk with a general "Flag" theme, such as; Flag Etiquette, Flag Ceremonies, History of the Flag are appropriate. The National Sojourners publish particularly interesting patriotic pieces that could be useful now and other "patriotic" occasions (i.e., July 4th, Armistice Day, etc.).

At Midnight

Every Master Mason will enjoy this short story. It may be found on page 79 of Claudy's Masonic Harvest.

Book of Constitutions

Available from Coil's Masonic Encyclopedia, information on Anderson's "Constitutions" should be easy to develop into a fine presentation.

Boston Tea Party

The "Indians" who dumped 342 cases of tea in Boston Harbor probably came from the Green Dragon Tavern, which was the home of Saint Andrews Lodge. This Lodge had previously been implicated in several revolutionary activities contrary to Masonic practice, but most of the evidence is circumstantial or hearsay. In any event, the subject makes an interesting talk. See any of your Masonic Encyclopedias or the "Little Masonic Library" (volume 3).

DeMolay Night:

As part of your annual youth activities program; invite a DeMolay Chapter to put on Degree Work, and by all means be sure someone gives the "Flower Talk". Every Mason should hear this at least once each year! It makes you proud of the young men following in our footsteps.

District Deputy Round-Table

This would be a great activity to encourage inter/intra-District visitation. Contact all of the DDGMs in your geographic area to participate in a panel discussion. They better than anyone else should be able to answer questions related to the history, range of responsibility and authority vested in the District Deputy system of management that we use in Virginia. Provide them each with a short list of prepared questions that will be asked so that they have an opportunity to make ready.

Due and Timely Warning

A short story found in Carl Claudy's These Were Brethren. It has great Masonic significance and will provoke a lot of good discussion during the refreshment period.

Early Craft Customs

The book referred to above will provide the basis for this presentation. The History and Evolution of Freemasonry also has a chapter by this title. If you have a member who has traveled and visited "foreign" Lodges, this lecture can provide an opportunity to compare and contrast practices here and abroad. Most of our Brethren enjoy discussing old customs.

Ecclesiastes XII

Discussion of the meanings of the words of the Twelfth Chapter of Ecclesiastes can be found in many Masonic libraries. And the Masonic Service Association has a Short Talk Bulletin entitled "The Three Scripture Readings", December 1931. If you have access to Hiram's Oasis, the Masonic Bulletin Board sponsored by Kena Temple, you will also be able to download the article.

Family Christmas Party

Try a potluck dinner. Have an old fashioned Christmas Program, with everybody singing and taking part. Climax with a speaker or program with a Christmas theme, understandable to the children. Possibly arrange for a surprise visit from old Saint Nick.

Father and Son(s) Night

In one variety of this heart-warming function, the evening centers around all fathers and sons regardless of their ages or whether the sons (or fathers) are members of the Fraternity; in another all present are Master Masons. If many Brethren have sons who are members, the program may be only for the members of the Lodge staging the evening. If a larger group is desired, the host Lodge will invite fathers and sons from neighboring Lodges, OR "adopt" a chapter of DeMolay.

Fellowship Night:

Invite all the Lodges in your District or Area, along with all other Masonic Affiliate Bodies. Recognize their leaders. Recognize their charities. You may also wish to invite spouses and children.

Foundation, The

Another excellent source for Masonic talks is Joseph Fort Newton's "The Builders." The first chapter is entitled "The Foundations", and makes an excellent source for an inspirational and educational message

Fourth of July Family Picnic

Ever try a multi-Lodge picnic? Why not go all out for a real old fashioned Independence Day get-together with Shrine Clowns, sack races, games for children, hot dogs, hamburgers, and a softball game? It could be lots of fun. It would probably become the beginning of an annual, much looked forward to, event. This is another activity that should lend itself to several committees working together for the good of Masonry. Please be sure to invite all local Grand Lodge elected and appointed officers.

Freemasonry in the Civil War

Every brother is entitled to know his Masonic heritage. No story is more moving than that of the role Masons played in healing the wounds of that tragic war. It's available in Allen Roberts' "House Undivided", it can be purchased from Macoy Publishing and Supply Company, PO Box 9825, Richmond, VA 23228

Freemasons in American History

A digest by that name may be purchased from the Masonic Service Association. As Masons, we are proud to be Americans. Or, foreign nationals, should feel proud to live in America. We are proud of the part Masons have taken in building Virginia and the United States.

George Washington's Birthday

George Washington was born on February 22. There is a multitude of ideas and information available on George Washington, Master Mason. First in war, first in peace, first in the hearts of his countrymen--especially our Fraternity. A portfolio of materials entitled "George Washington, Master Mason", is available from the Masonic Service Association including Facts for speakers, a prepared speech, and 20 pictures. A slide presentation is available on loan from the Washington National Memorial, Alexandria, Virginia.

Good Old Days, The

It is sometimes very helpful to recall the true facts about "the good old days", so that we can put our present activities in proper perspective. The History and Evolution of Freemasonry, by Darrah, has a chapter by that title which will frame an entertaining talk.

Grand Lodge Proceedings

Usually done the Stated Meeting following Grand Lodge. An experienced Past Master (preferably the Lodge Education Officer) should be assigned the task of bringing back the color and flavor of the Grand Lodge session or you can arrange with the District Educational Officer to make a report on actions, decisions made during the session.

Hiram Abif

All the information your speaker needs is available from any Masonic Encyclopedia. The Hiram legend was introduced into Masonry to teach a vital lesson. The truth about Hiram is of interest to every Mason.

Grand Lodge Resolutions

Usually done the Stated Meeting prior to Grand Lodge. One or more members should present the Grand Lodge Resolutions to the Lodge prior to the Annual Grand Lodge meeting in November. Members should offer their opinions on issues, but the Lodge may not bind the delegates as to their manner of voting. Districts may also find it useful to have a meeting of Lodge officers to discuss Grand Lodge Resolutions.

Installation of Officers:

This is the first activity of your Masonic Year. **MAKE IT PERFECT THROUGH CAREFUL PLANNING!** Pay absolute attention to every detail. Get the best possible program, with the best Installing Officer and Marshal you can find, and give every ounce of energy you can muster to communicating "the word" to your membership, THIS IS NOT A ROUTINE MEETING. Don't treat it as such. If you choose to have a public installation of officers, it is even more important to properly plan the event.

Key To Freemasonry's Growth, The

Every Virginia Lodge officer should own, or have local access to Allen Roberts' book, "The Keys To Freemasonry's Growth". For your Lodge program, have a Brother paraphrase the material on pages 68-74 of the book.

Knife and Fork Degree

This program is taken from a small pamphlet called "3-5-7 Minute Talks on Freemasonry." It may be purchased from the Masonic Service Association.

Landmarks of Masonry

Virginia has never "adopted" an official written set of Landmarks, although most of the fundamental landmarks are recognized, and some are part and parcel to Virginia Masonic laws, customs, and usages. A discussion of the landmarks is always of interest to our Brethren. We can find material in almost any Masonic Encyclopedia and a good run-down appears on pages 141-158, Volume 5, "The Little Masonic Library".

Lodge Officers' Meeting

The Officers ought to meet periodically (at least quarterly) throughout the year. This is a good time for the Worshipful Master to share his plans with the other officers. It is also a good time to share concerns, discuss future programs, and Lodge activities, in general.

Lodge Roll Call

Use every way possible to contact the membership; your trestleboard, mail, e-mail, personal visits, and telephone. Several months in advance request that they show up for muster or provide a short note for the Secretary to read from them. See if you can set a record for getting your members back in Lodge. This is one night that you probably don't want a speaker scheduled--your brethren's reminiscences and mail should provide entertainment enough. A bountiful after-meeting sandwich platter or pot of stew will be very well received. You will probably want to capture some of the "faces" in photographs.

Masonic Charity

One of the first acts of the new Grand Lodge was the creation of a Charity Fund for the purpose of assisting Brethren and their families who were in need. Refer to Founder's Day Celebration. The practice of charity as one of the chief tenets of our Institution has been handed down from generation to generation. It is taught in our degrees and is a primary lesson in our system of philosophy. When we lose the art of practicing charity there will probably be no more Freemasonry.

The problem of administering to the needs of both the youth and the senior members of our Fraternity is one of considerable scope now as in the future. It is too large and complex for the average Lodge to handle because of the time required and the funds necessary. For that reason the Grand Lodge opened a Masonic Home in the year 1890 and has carried on this facet of Masonic charity as a corporate endeavor for all of its Brethren over the years. The story of its founding is one of the great romances in the annals of Virginia Freemasonry.

As a part of our consideration of the Virginia Masonic heritage which has come down to us we should consider the needs of today as found in our Home and the necessity for building an endowment fund with which we may insure the continued operation of the Home with some degree of certainty. The Masonry of the latter decades of the eighteenth century was a working Masonry. Ours currently should be no less. Let us highly resolve to put our Masonry to work.

Masonic Home of Virginia

A program dedicated to the Masonic Home of Virginia can be very informative. You may wish to honor your Past Masters by making a contribution to the Masonic Home of Virginia in the name of each of your living Past Masters. Present each Past Master with a certificate showing his name, the year in which he served as Master and a statement that a gift had been given to the Masonic Home Endowment Fund in his honor. Such a ceremony could be followed by one of the Past Masters, chosen in advance, delivering an address on the work of the Masonic Home.

Masonic Plays

This is an ambitious undertaking, but any Virginia Lodge can do it. Many have, and with great success. You'll have great fun, you will get some Brethren INVOLVED, and you will entertain and you will teach. What more can you ask for? There are many fine plays available. Carl Claudy's "Where Your Treasure Is" contains -a collection. You can also buy scripts for the Claudy Plays from the Masonic Service Association. Some of the old classics are:

The Greatest of These.....One Act
He That Believeth.....Two Acts
Greater Love Hath No Man.....Three Acts
A Rose Upon The Altar.....Two Acts & Interlude
Judge Not.....One Act
The Hearts Of The Fathers.....One Act
And Not Forsake Them.....One Act

Masonic Poets

This meeting is dedicated to Masonic poets, or poems about the fraternity, or poems with a particularly strong moral flavor. Our major Masonic poets include Robert Burns, Rudyard Kipling, Edgar Guest, and Rob Morris. Their Masonic History can be found in almost any Masonic encyclopedia. For several meetings beforehand, indicate that you would like each brother or visitor to bring a meaningful piece of poetry to Lodge with him. It's great fun, some of our Brethren are quite talented. Once in a while an original "piece" is prepared that's quite good. If that happens, please recommend that he forward it to the Masonic Herald for possible publication.

Masonic Presidents

One research source is the book "10,000 Famous Freemasons", by Denslow. Another source is the Masonic Service Association's Short-Talk Bulletins.

Masonic Spelling Bee:

Using Kidd's Masonic Dictionary, or The Masonic Vocabulary (available from the Masonic Service Association in Silver Spring, MD) select two or three teams to spell **AND** define words common to Blue Lodges. One possible award is the losers get to perform some special small chore for the Lodge.

Masonic Visitors Night

Honor all Lodge, District, and Grand Lodge Officers (both elected and appointed) who live in your geographic area. Send a special invitation to them. After a good Masonic speaker or program; serve them fresh strawberries, pound cake, and ice cream. It will make a great hit!

Masonic "Widows" Night

Programs like this are popular with the Lodges that have done it. Establish a new organization called "The Social Order of Suffering and Pathetic Masonic Widows". Bring "Masonic Widows" and their husbands before the Master's Station to participate in the founding of this important new "sorority". Give the "widows" a password, grip, and official distress signal "under oath". Each widow could be presented a special "Masonic Widows Pin" (a small rolling pin). A little imagination could make this a very exciting evening.

Meaning of Masonry

Albert Pike's famous lecture is just as pertinent today as it was in 1858. It can be found beginning on page 13 of volume 5, of The Little Masonic Library. Give it to a Brother with an expressive tone of voice, and watch your Brethren enjoy Masonry.

Membership Card

On Saturday morning, 16 March 1991, R□W□ Tom May, who was then our Grand Junior Warden, delivered a superb 5-minute talk that began:

"I hold in my hand a little scrap of paper, about 2 1/2 X 3 3/4 in size. It is of no intrinsic value, not a bond, not a check or any such receipt of values; yet it is my most priceless possession. It is my membership card in a Lodge of Ancient Free and Accepted Masons."

Ask a Brother to expound upon all that his card represents and entitles him to, and you have a splendid 5-minute talk.

Memorial Service

The Master or some other Brother should make a few brief remarks concerning the Brethren departed this life during the year. He may make a few remarks concerning the fate of mankind after death and thus set the stage for the impressive little service of roll call for those who have died during the year. As the names are called a Past Master should advance to the altar and deposit a white flower for each deceased Brother who is a Past Master.

Morgan Affair

The story of William Morgan should be aired in every Lodge. A historical account can be found in every Masonic encyclopedia. Another source is volume 2 of the Little Masonic Library.

Mozart, Johann Wolfgang Amadeus

Mozart was one of many famous artists and musicians who were Masons. He wrote several pieces specifically for Masonic occasions. His Masonic History can be found in many Masonic Encyclopedias. This history, plus playing one of his Masonic works, should make an excellent presentation.

Officers' Meeting and Social

It is useful to periodically meet with the officers to keep them apprised of future events, and to share ideas. Officers are encouraged to meet together at least once each quarter. Inviting the officers' families for a social event will help the officers to know the wives and children of the other officers. It is also beneficial to invite the district officers (DDGM, DEO, DIW) to a meeting early in the year.

Old Fashioned Beans and Cornbread Night

Invite all the sojourning Brothers who live in your area, and make a REAL effort to go out and round up Brethren who don't drive at night, or simply won't come by themselves. You can do it! Limit the program to food and REAL FELLOWSHIP, with strictly limited formalities. You may wish to have a couple of very short talks available for presentation.

Old Past Master - "In My Heart"

A good reader will thoroughly entertain the Lodge with this short story, found on page 69, Volume 5, of the Little Masonic Library.

Old Timer's Night

Don't just advertise that you're going to present 25-Year Veterans pins and 50-Year Awards on a specific date. Invite ALL "over 25-year" members. Give them a good supper and lead a short period of reminiscing. Honor all of them, and pick out the oldest and the one who came the furthest for recognition. Make it an "Event". The potential for publicity is wonderful. Send a picture or two to the Masonic Herald for publication.

Open Forum

Invite a panel of well-informed Brethren who will answer questions on all phases of Masonry. There are various ways this can be accomplished: A question box for several previous meetings, with members regularly reminded to submit questions; a mailout to the membership seeking questions; or "planted" questions, plus those asked from the floor--or a combination of these processes. The moderator of the panel should be carefully selected for his knowledge and ability to lead a discussion.

PDDGM Night

Invite all the Past District Deputy Grand Masters from your district or area to attend a meeting. Send each a personal invitation and ask those who are unable to attend to send a letter.

Past Masters Night

Many Lodges in Virginia honor their Past Masters. The form of meeting may vary from a Memorial Service for those who have entered the Celestial Lodge during the year to one of Rededication. Many of the Worshipful Masters arrange their work so that the Past Masters can form a team and confer the Master Mason Degree. A thorough knowledge of the Past Masters themselves will enable the Master to determine the kind of program best suited to his own Lodge.

Attendance deserves serious consideration. The Committee chosen to direct the effort for this occasion can accomplish this. Telephone subcommittees, transportation groups for the older Brethren and special letters of invitation to the Past Masters written for the signature of the Master will all help the attendance. The Master may choose to request each Past Master to write a few words about "his" year. Consideration should also be given to ask each Past Master who is unable to make the event to write a few words that can be read during the meeting.

Another idea is to honor every living Past Master who is not present by depositing a red flower on the altar as his name is called. Thereafter the Master should have all of the Past Masters present escorted to the altar, introduced and then presented in the east where they should be saluted. One of the Brethren previously selected should then be called upon to speak for the entire group and address the Brethren on a subject befitting the occasion.

While other types of meetings may be held, many Lodges feel that a tiled meeting is essential for the celebration of a Past Masters Night. Some prefer to have an open banquet at which the past Masters and their wives are present. The choice remains with the Master.

Preston, William

William Preston was one of four eminent Masonic scholars who have given us a Masonic philosophy. Preston's key word was "knowledge" and his philosophy is

encompassed in our American/Virginia work. This young English Mason took it upon himself to write the lectures of Craft Masonry that were subsequently accepted and handed down to us. There is a lot of information about the life and work of Preston in most comprehensive Masonic Encyclopedias and in the first chapter of Roscoe Pound's "Masonic Addresses and Writings".

Public Schools Week:

Here's an opportunity to have a leading local educator speak to your Lodge (It would be particularly meaningful if you could locate one of your own former teachers). You could also honor all educators in an open meeting, or have a buffet dinner for them. Remember the publicity potential of either of these efforts. Who knows, one or more of these teachers might get interested in becoming a Mason.

Saint John the Evangelist

Usually done in December. Why do we observe 27 December as one of the two Saint John's Days? Why are there two Patron Saints of Masonry? Mackey's Revised Encyclopedia (Dedication of Lodges) and Coil's Masonic Encyclopedia can supply information on which to build a great talk. Better yet, invite a Minister who is a Mason to discuss the subject.

Saint John's Night

Usually done in June. Consider inviting a Minister to discuss the Feast of St. John the Baptist, and the importance of the two Saints John to Freemasonry.

Symbolism

Every Mason will appreciate a discussion on this topic. The Little Masonic Library (available locally or at Macoy Publishing--their address is found in the Civil War blurb), Page 136 of Volume 5, has what you need.

Thanksgiving Letters

November is a good time to do this special project. We should all take time to remember all of those wonderful people in our lives who have contributed to our well being. Compile a list of people to whom you owe a debt of gratitude or a vote of thanks. Send each of them each a letter of thanks/appreciation. It will make their day brighter; knowing that you care--It will brighten your day; just doing something nice. The Lodge may want to select three people (members of your Lodge or not) and send them a "Resolution of Appreciation".

To Entertain Strangers

This is another outstanding short story from Masonic Harvest by Carl Claudy. Ask a brother with a well-modulated voice to deliver this story.

Webb, Thomas Smith

Thomas S. Webb was responsible in large measure for the present system of work and lectures in America. Information for a short talk can be found in any Masonic Encyclopedia or book on the history and evolution of speculative Freemasonry.

What Does It Benefit Man?

A frank discussion of what Masonry brings about in a Mason, and what it brings about in the world, makes an outstanding Masonic talk. Sources include the sixth and seventh letters of Johan Fiche and pages 154-162 of Roscoe Pound's "Masonic Addresses and Writings."

Why men Love Freemasonry

Carl Claudy tells this story in "The Old Tiler Talks." This truly great story will stimulate any Brother to add his own thoughts to make this an inspirational message.

6. Analysis of the Degrees of Masonry

In the brief space that can be allotted to an outline covering something of the meaning of each of our degrees one cannot cover every lesson, nor all of the details which can be found. However, the ritual is intended to purvey Masonry's magnificent lessons to the initiate by both allegory and symbol. To expect each Brother to absorb or even observe them all at one time would be folly. There are some lessons that will come to us as we listen to the language of the degree over and over again.

To assist our new as well as our older Brethren to find new meanings in our Masonic rituals and new truths in their teachings, it is suggested that we might make an analysis of the several sections of the degrees of Masonry. As these deal with the basic philosophy, the purposes and something of the symbolism of each of the degrees, as it is revealed in the rituals. Obviously we cannot write a complete description of each symbol and its meaning. We will use only one or two words to remind the lecturer of the subject to be developed. If assistance is needed in any single instance it is obtainable in the *Mentor's Manual*.

a. Degree of Entered Apprentice

- 1). Basic Masonic Philosophy
 - a) Supreme Architect of the Universe.
 - b) Man, God's Instrument
 - c) Unity of the Divine Plan.
- 2). The Purpose of Masonry
 - a) Charitable
 - b) Benevolent
 - c) Educational
- 3). Symbolism
 - a) Preparation:

(1) Clothing	(3) Hood-Wink
(2) Minerals	(4) Cable-tow
 - b) Floor:

(1) Reception	(7) Signs
(2) Invocation	(8) Apron
(3) Perambulation	(9) Destitution
(4) Step	(10) N. E. Corner
(5) Obligation	(11) Working Tools
(6) Lights	
 - c) **Lecture:**

(1) Lodge	(5) Trestle-Board
(2) Pavement	(6) Point & Circle
(3) Pillars	(7) Four Virtues
(4) Ashlars	(8) Chalk, Charcoal & Clay

b. Degree of Fellowcraft

- 1). Definition: Fellow (of the) craft
 - a) In operative Masonry the Apprentice worked seven years under the direction of his Master, at the end of which time, if he could prove his skill by producing what was called his master's piece, he became a Fellow of the Craft. In Speculative Masonry the Apprentice, if found proficient, becomes a fellowcraft in his search for light.

- 2). Theme of the Degree
 - a) Man's function in the Divine plan
 - (1) Education
 - (2) Achievement
 - b) Charity
- 3). Symbolism of the First Theme
 - a) Floor:

(1) Preparation	(4) Obligation
(2) Jewels	(5) Tools
(3) Square	(6) Wages
 - b) Lecture:

(1) Pillars	(4) Word
(2) Stairs	(5) Letter G
(3) Pass	
- 4). The Second Theme—Charity
 - a) Definition—(See I Cor. 13)
 - b) Benevolent Enterprises of the Grand Lodge
 - (1) The Masonic Home
 - (2) The Grand Lodge Committee on Masonic Relief
 - (3) The charitable obligations of a Lodge
- 5). Summation

The Fellowcraft Degree emphasizes the dignity and worth of the individual. It represents man as an instrument of the Supreme Architect, a workman whose duty it is to invent, create and achieve; to express his own individuality and genius. The cornerstone of democracy is its belief in this same principle. All its institutions are designed to encourage the development of individual genius. Its ruling principle is that the Government must not interfere with the individual's freedom to any greater extent than is necessary to preserve the existence of a society in which alone individual freedom can flourish. An understanding of this degree will bring home to every candidate of what Masonry really is and what it stands for.

c. Sublime Degree of Master Mason

- 1). Significance
 - a) Age or afternoon of life. (Compare with Entered Apprentice and Fellowcraft)
 - b) Threshold of Immortality
 - (1) Doing the Supreme Architect's Work
 - (2) Identifies Man with God and to that extent he becomes immortal
- 2). Symbolism
 - a) Floor
 - (1) Preparation
 - (2) Reception
 - (3) Perfect Square
 - (4) Obligation—(Necessity for knowledge of)
 - b) Second Section & Lecture
 - (1) The drama of the legend
 - (2) The lost
 - (3) The substitute
 - (4) The grip
 - (5) Emblems

Any analysis of the ritualistic work of the three degrees should conclude with the explanation that candidates who receive the Sublime Degree of Master Mason become members of the Lodge that elected them. Therefore, each new Brother should have explained to him that the individual Mason, in becoming part of the Fraternity has certain obligations and duties to perform. These should be recounted for him and their meaning stressed. These duties carry with them certain corresponding privileges which are also his and which he should accept and enjoy in common with his other Brethren.

An explanation of the usages and customs of the Fraternity should also be a part of the explanation of the Masonic Degrees. The time devoted to this part of the operation of a Masonic Lodge need only be brief, touching on the essential elements which the new Brother as well as the old should observe in the interest of good Masonic conduct in the Lodge.

7. Constitution Day

The observance of the anniversary of the birth of our Constitution of the United States of America, which historic event occurred on September 17, 1787, is an occasion which might well be celebrated in any American Lodge of Freemasons. "In the State you are to be a quiet and peaceful citizen, true to your government and just to your country," so runs a portion of the charge that every Brother received as an Entered Apprentice. Each Lodge and each Freemason may, with propriety and dignity, pay tribute to this great Freedom document

and the men who forged its immortal words in the early years of our nation. We can also count with pride the number of those signers who were members of our Fraternity.

We should never make the mistake of crediting Freemasonry with the formation of our nation nor the evolution of either the Declaration of Independence or the U. S. Constitution. Undoubtedly the lessons of Freemasonry that were implanted in their hearts helped them achieve a bond of friendship and mutual trust that made their monumental task easier.

If the meeting is to be a regular tiled communication of the Lodge, the program of that communication can be built around the theme of Masonry and America, Patriotism, the Birth of a Nation. As is the case with all of the other programs, a lot of preparatory work must be done in order to assure a successful meeting. Attendance should be urged by means of special committees to call the Brethren, to transport them to the Lodge, to plan the program, etc. Each member of these several committees will feel a certain sense of pride in his part of them, which will add additional impetus to the celebration.

A suggested outline of a program is given for information:

- a. Suggested Program - Stated Communication
 - 1). Open Lodge (All necessary ceremonies.)
 - 2). Present Flag—Pledge of Allegiance (Ritual according to resolution adopted February 14, 1951.)
 - 3). Transact business (as expeditiously as possible)
 - 4). Hymn—*America, the Beautiful*
 - 5). The American's Creed (written by Wm. Tyler Page)
 - 6). Address—(Text for Freemasonry and Constitution may be used.)
 - 7). Music
 - 8). Read minutes
 - 9). Close Lodge (All necessary ceremonies.)

The *American's Creed* was written by William Tyler Page, a descendant of President Tyler and of Carter Braxton, one of the signers of the Declaration of Independence. This creed came into being as the result of a contest conducted by the newspapers of the nation in 1916-17. The winning creed was awarded a prize of one thousand dollars contributed by the City of Baltimore.

The American's Creed

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established on those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws, to respect its Flag; and to defend it against all enemies."

Suggested Invocation

"Great Architect of the Universe, your children meet tonight to enshrine anew in their hearts the virtue of patriotism taught in our Fraternity. Suffer gratitude to well in our hearts, that so many of our Brethren and their sons have courageously defended the ideals of America, even unto the final sacrifice. Help us so to reverence the institution of our democracy that it will never lack defenders, and assist us so to practice it that all the world may see the blessings of freedom as exemplified in America. For our way of life we give You devoted thanks, and in humility and reverence ask that our hearts and minds forget the knowledge of the blessings which our Masonic forefathers gave us in the formation of this, our cherished union. . . .Amen"

8. THE CONSTITUTION AND FREEMASONRY

On September 17, 1787, the Constitution of the United States was born. The constitutional convention completed the draft of the historic document, and the thirty-nine Deputies of their respective States then present signed it.

It would have come into being had Freemasonry come to this country subsequent to, not before, its formation. No sensible man will claim the contrary. But it is impossible not to think that Freemasonry had much to do with the spirit, if not the letter of the fundamental law of the land, the most important enactment of the will of a people ever to be penned by human hands.

Of the fifty-five Deputies who, in eighty-seven working days completed this instrument, thirty-one are presumed to have been members of the Fraternity, though documentary proof is not available in each instance. Of the thirty-nine who signed it on September 17, 1787, twenty are presumed or known to have been Masons.

Many of the fifty-five were Brethren who had devoted themselves to matters of the Fraternity and whose influence in the Craft is apparent even to this present day. The illustrious George Washington, first Master of Alexandria Lodge No. 22 under its Virginia charter, and who laid the cornerstone of the United States Capitol; Benjamin Franklin, a Past Grand Master of Pennsylvania; Gunning Bedford, Jr., first Grand Master of Delaware; John Blair, first Grand Master of Virginia (1778-1784); David Brearly, first Grand Master of New Jersey; William Davie, a Grand Master of North Carolina; Edmund Randolph, Grand Master of Virginia (1786-1788); and many others.

That Freemasonry meant much to the leaders of the Revolution is known from countless letters, documents, and contemporary accounts of the Craft in the days of terrible struggle. That a large number of the Deputies had the fundamental teachings of the Fraternity in mind when they labored to produce a fundamental law to act as a cement never to give away between peoples and states of greatly varying size, power, wealth, industry, climate, ideas and ideals, is not only understandable—it was inevitable.

The historic document bears within its words the hall-marks of Freemasonry, plain for the initiate to read, easy for the non-Mason to comprehend if he knows even the outlines of what Freemasonry is and for what it stands. Consider for a moment the Preamble:

"We, the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the General Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

"We, the people:" Not "we, the Ruler," not "we, the Deputies," not, "we, the Governors," not, "we, the wealthy, the powerful, the strong, the ruling class, the aristocrats," but, "We, the People." The note of democracy thus struck at the very outset is truly the Masonic teaching of meeting upon the level and parting upon the square without reference to creed or place or power or position.

"In order to form a more perfect Union:" What Fraternity has always taught the blessings of a perfect union? Freemasonry. The Articles of Confederation that the Constitution was to supersede had not provided a perfect union. The Constitution did—a union which had been taught to thirty-one of the fifty-five as one of the blessings of the fraternal life, the life of brotherhood.

"Establish Justice:" Justice in the years that had gone was for the tyrant and the tyrant's underlings; for the people it was too often non-existent. Justice for the low as well as the high; for the citizen as well as for the patrician, for the little man as well as the great, was a new idea in government. But it was not a new idea in Freemasonry, which had always taught the importance of strict, impartial, blind justice between brother and brother, Lodge and Lodge—in the Constitution justice was carried into the life of the citizen as between man and man, State and State.

"Insure domestic Tranquility:" From none more than Masons could the doctrine of unity be obtained. "Behold how good and how pleasant it is for brethren to dwell together in unity." Anciently it was written in the Scriptures and for two thousand years the world had not heeded it. Freemasonry, on the other hand, not only heeded it but taught it, and that "harmony which is the strength and support of all well-regulated institutions' has been inculcated in Masonic Lodges. It cannot be doubted that the Constitution Convention Deputies who were masons and had seen Whig and Tory (democrats and republicans), rebel and patriot, rich and poor, righteous and sinful dwell together in a Lodge, had the wonder in mind in that phrase, "insure domestic tranquility."

"Provide for the common Defense:" Freemasonry has had no wars to fight, no weapons to raise. But the earliest gathering of Masons in Lodges was in defense of their

common rights; their self-imposed restrictions on craftsmanship and skill were in defense of those who were worthy to style themselves Master Masons. In union is strength, because many may do what a few may not; this phrase, if less plainly originating in the Masonic Lodge, was nevertheless a principle of Masons long before the Constitution was thought of.

"Promote the General Welfare:" The phrase might well be a part of a Masonic ritual, for no human association does more to that end, or thinks more clearly upon the fact that the welfare of all is the welfare of the individual; the welfare of the individual is the welfare of all. Freemasonry today; Freemasonry yesterday; Freemasonry as far as historic records in documentary form go has always looked for the "general welfare" of its Brethren. It is the fundamental of brotherhood to go on foot and out of one's way to assist and serve. It is part of the teaching of the gentle Craft to aid a Brother's welfare—not only the charity of money, food, clothes, etc. to the unfortunate, but of thought and understanding, of brotherly concern. It is ingrained in the Fraternity to think of a Brother's welfare when praying to Deity. "To promote the general welfare," not a phrase from any ritual is a phrasing of the spirit of all Masonic ritual.

"To secure the blessings of Liberty to ourselves and our Posterity:" Liberty meant first, freedom to worship God, unhampered by laws, unencumbered by legislation untrammelled by a State religion. Nowhere in all the world has religious freedom been so championed as in the Masonic Lodge. From the day when the framers of the Old Charges declared that the only religion recognized in Freemasonry was "that natural religion in which all men agree." No religious test—other than an expression of a belief in Deity—has been demanded of any man who would become a Mason. He who worships the God of Abraham, he who kneels to Buddha, he to whom Allah is the One True God and Mohammed his prophet, he who subscribes to the doctrines of Confucius, as well as that mighty host who bow the head and bend the knee before the Supreme Architect of the Universe, are alike welcomed before the Altar of Freemasonry.

Liberty of thought is enhanced and encouraged in Freemasonry by the forbidding of all discussions of religion or politics. When a majority overwhelms a minority, liberty of opinion is often throttled. In Freemasonry is neither minority nor majority on any question touching a Man's religious beliefs, his political ideas or affiliations. He has complete liberty of conscience in Freemasonry—and the framers of the Constitution proposed and effected that he have complete Liberty of conscience in the new Union, as well as liberty from oppression, from tyranny, from laws not of his making or his desire.

Our Masonic forebears, and the historic men who were not of the Fraternity, in the Constitution declared for union, justice, tranquility, safety, welfare and liberty; all taught in Masonry long before the first colonist ever dreamed of a civil union of colonies under the name of sovereign States.

The Hon. Sol Bloom, former member of Congress from New York and a member of Pacific Lodge No. 233 of New York City, Director General of the United States Sesquicentennial Commission, in an address on "The Heart and Soul of the Constitution," closed with these ringing words:

"That this nation is established upon the rock of God's favor and protection is proved, we devoutly believe, by its indestructibility. Time does not wear down or eat away the eternal truths of the constitution. War cannot overturn the Temple of our liberty so long as

American sons are worthy of their forefathers. Instead of fading with age, the glory of the Constitution takes on new splendor with the passing of the centuries. The faith of our forefathers gave them strength to plan for the ages. May we, with equal faith, guard our birthright and hand it down to our posterity as their most precious heirloom—liberty, 'the immediate jewel of the soul."

They were addressed to all who might have ears to hear. But they might have been written for Brethren of the Ancient Craft who have as a precious heritage, never to be lost to memory, the knowledge that in the Constitution of the United States are embodied the principles of Freemasonry, and that Freemasons, were, in a larger number of instances, part of its makers.

9. Father and Son(s) Night

The program for Father and Sons Night must, of necessity, be held as an open meeting in order to secure as wide a coverage of Lodge family members as possible. The Committee to plan the events of the meeting must be carefully chosen and the entertainment and speakers must fit the occasion. A good Master of Ceremonies will add much to such a meeting.

a. Program Outline - Open Meeting

- 1). ***Call to Order by Worshipful Master.***
- 2). Invocation—Welcome by Worshipful Master.
- 3). Introduction of Master of Ceremonies.
- 4). Music (Instrumental, vocal or group singing).
- 5). Salute to the flag.
- 6). Introduction of sons by fathers.
- 7). Featured entertainment.
- 8). Address by speaker.
- 9). Music—if desired.
- 10). Benediction.
- 11). Light refreshments, if desired.

Choose the speaker for the evening with care and do not restrict his address to any suggested material that is a part of this program. However, it would be helpful if the speaker could choose something germane to the subject and intersperse his remarks with some humor.

The Master of Ceremonies should be one who knows how to keep the program moving, but he should also know that his own part in it should be brief and to the point. A long-winded Master of Ceremonies can ruin the finest program.

The address should stress the relationship which the evening emphasize rather than any general talk on Masonry itself.

The material which follows may be used as a basis for the address of the evening, but the experienced speaker will desire to use his own thoughts to bring a proper emphasis on the father-son relationship and the ties which should exist between them as these are accentuated by Freemasonry.

b. Theme for address to be given by a father

My Son

Among the most tender relationships in all Freemasonry is that between father and son, when both are Brethren of our Ancient Craft. But because the bond of fraternity, doubled by blood ties, is so transcendental, so also is it at times productive of mental stress and difficulty.

"My son has never said he would like to be a Freemason, although, of course, he knows of my membership and interest. Shall I suggest that he come into my Lodge? How far may I go—how far should I go?"

These questions have bothered every parent who has an interest in Masonry. We must realize that the unwritten law against proselytizing is primarily to insure the truthful living of Masonic ideals and for the protection of the Fraternity. To be a good Freemason a man must seek "of his own free will and accord." If he is sought, he is deprived of the precious power of self-decision in a matter of great importance. A man asked into the Fraternity could not value it as those who have desired it of their own notion.

But the relation of father and son is different from that of any other two men, one a Mason and the other not. The father has guided his son through childhood and youth, offered counsel on many important matters; friends, choice of school, advantages of one business or profession over the other. He has sought to help his son make a wise choice in many, if not all phases of human life. To translate the unwritten law against soliciting members to mean that a father should not advise his son about a major interest in life is to be extremely technical.

There is a vast difference between advice and solicitation. To say to a beloved son on his eighteenth birthday; "I have found Freemasonry of great value. It has promoted friendships in my life. It has provided me with a satisfactory philosophy of living. It has given me an interest in my fellowman. It has afforded an outlet for altruism and given opportunities for unselfish labors for others. I suggest that you investigate it for yourself, and consider it seriously and consider it as one of the privileges of man's estate," is quite different from asking him: "My son, I want you to petition my Lodge. Father knows best, and this is one of the things you are now in a position to do—do it, if for no other reason than to please me."

The first statement is one that a father might make to his son of any important activity—such as church or school. In it the father make no attempt to force his son; nor does he ask that a petition be given to any particular Lodge. In the second he has substituted his own judgment for that of his son, and asked as a personal favor something which should never be considered.

It is not uncommon for a loving father to put a petition for the degrees in his own Lodge, together with the fees, at his son's plate at breakfast on his eighteenth birthday. None who know the hearts of fathers can question the loving kindness of such a gift. But in trying to be kind, the father may perhaps, succeed only in being unconsciously cruel? Suppose the young man has made up his mind that he does not want to be a Freemason? Suppose he has never thought about it at all, and now sends in his petition just because father, in effect, asks him to? In any such event, the young man is not likely to be happy as a Freemason in his father's Lodge.

"My son has said he wants to be a Freemason. Shall I ask him to petition my Lodge, or shall I suggest he choose for himself?"

In many places there is but one Lodge that the son can petition—his father's Lodge. But in communities with two or more Lodges, the matter may be one of some importance. In large cities with many Lodges it may be a matter of over-whelming importance.

For the Mother Lodge of a father may not be the type of Lodge that the young man desires. He may want to go into that Lodge in which he has the most friends. He may not wish to be known only as "the son of the old man" but to make his own place for himself. Father's Lodge may be a more expensive Lodge than the son would like to petition. It also may be composed of middle-aged or elderly men; a young man would be far happier and build a better career in a Lodge composed of men who are nearer his own age. But father's Lodge is the one father loves and unless father makes it easy for him to choose his own, a dutiful son is more apt to select the Lodge of his parent. He is wise as a father, who makes it possible for a son to choose for himself (if there is a choice) as to the Masonic home in which he will, normally, live his entire Masonic life.

"One of my happiest experiences was seeing my son raised as a Master Mason in my Lodge. But now he takes little interest, misses many meetings and is inclined to take a demit and drop out altogether."

Why does the son of a father, raised in his father's Lodge, take such little interest?

Father may have been unwise enough to remember that this newly made Brother was the little boy he saw through his childhood, from measles to algebra. This small boy is not really Brother Smith—he's just little Tommy, immature, inexperienced, a mere kid. So father contradicts him on the Lodge floor, won't let him take his normal part in Lodge activities, insists on sitting beside him at every meeting, prevents him from making his own friends. It is not to be wondered that young Brother Smith "loses interest."

A certain father of a very positive nature, combative and virile, a power in his Lodge, refused to take his son's petition into his own Lodge. "Apply elsewhere!" he told the young man. "In my Lodge you'll just be Daddy's son. You'll never be anything but Dad Jones' boy. Go where you can be Brother Bill Jones with no father to hamstring your career. Carve your own. Visit my Lodge and I'll visit yours, but you'll be happier standing on your own feet rather than mine."

An unusual father, yes, but a sensible one.

Once in a while an impossible situation is created by a father who tries to force his son forward too fast. Father is very proud of his Lodge. To have his son Master would be a matter of much pride. He is continually prodding his son to do more, speak more often, make

suggestions, get known. He worries officers with repeated requests to get son on this committee, to do this piece of work. He bothers those with appointive power, trying to get a pledge of appointment of his son in line. Gradually the Lodge get the idea that if young Brown is appointed in line, it will be Brown, Sr. who will be the officer, with Brown, Jr. a mere voice for the old man. Result, Brown, Jr. gets the cold shoulder and loses interest.

Every father should cherish the opportunity to raise his own son.

"I never put on a degree in my life—I'm not a Past Master—I couldn't learn the work—the Master wouldn't let me. . ."

In a majority of the American Grand Lodges the Master may put any qualified Brother in the East to confer a degree. In a very few, only Masters, Wardens and Past Masters may do the work. Masters are usually glad to have fathers raise their sons, knowing the tender sentiments that cling about the ceremony and sensing that the Brethren enjoy seeing and hearing it.

"Should I instruct my son in the catechisms? Or should I leave him to others?"

On the principle that a physician is usually less competent with his own family than a stranger because of his intense personal interest, a son may receive instruction more patiently from another than from his own father. The more men of mature years the young man finds in Masonry, and in him, the more likely is his opinion of the Fraternity to rise to new heights. Yet circumstances may dictate the contrary—the instance is recalled of a young man who stuttered badly. For anyone else to have attempted his instruction, or to have conducted the examination in open Lodge would have been tragic. But as a general rule a son learns more easily and quickly from another than his father.

There is much in Freemasonry that crawls into a man's heart and nestles there—much that he admits only to himself and his God. It is the great strength of the fraternity that it creates such sentiments and holds so many hearts in a bond too strong for breaking, too tender for telling. No part of that bond is greater, tighter, or tenderer than those strands which unite in brotherhood a father and son. It is something to keep in memory's precious gallery of pictures, to take out and muse upon many years after the event.

Happy is the father with the Masonic wisdom to make the bond mean as much to his son as it does to him. Happy is the son with the wit to see how much it means to the older man, and, therefore how much that is high and holy it may mean to himself.

Oh, dearest, dearest boy! My heart
For better lore would seldom yearn,
Could I but teach thee hundredth part
Of what from thee I learn

—*Wadsworth*

10. The Festivals of the Holy Saints John

June twenty-fourth

December twenty-seventh

a. Suggested Program

- 1). Open Lodge— Called Communication- All necessary ceremonies
- 2). Statement of Purpose and Welcome—The Worshipful Master
- 3). Appropriate music; group-singing—Optional
- 4). Recognition of guests (if any)—The Worshipful Master
- 5). Introduction of visitors—The Senior Deacon
- 6). Address on the Holy Saints John
- 7). Closing remarks—The Worshipful Master
- 8). Closing ceremonies-Dispense with reading of minutes
- 9). Fellowship Hour—with or without refreshments

b. The Holy Saints John

Freemasonry, in the concise language of its ritual, informs us that Lodges were anciently dedicated to King Solomon, who was our first Most Excellent Grand Master. Masons professing Christianity, however, dedicate their Lodges to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons in Masonry.

Man has observed these feasts or festivals for several centuries. Because these two dates coincide with the summer and winter solstices, they are much older than Christianity. These two festival dates go back to the older Light Religions in which Freemasonry finds at least a part of its origin.

From time immemorial, Freemasons have gathered together to celebrate these days set apart by the customs of the Craft as being dedicated to the Holy Saints John. There can be little doubt that some of the older Lodges, steeped in traditions from the past, will continue to keep these days as the years come and go. Yet in these busy days many of our Brethren have forgotten these traditional celebrations and our Lodges are passing by on the other side of the road from the venerated patron saints of Freemasonry.

Perhaps one of the oldest of all Masonic festivals is that of St. John the Baptist, observed on June 24th. From the very beginning of history which man has recorded, human beings have gathered together to celebrate the summer solstice, when the days and nights are of equal length. Man gave expression to his feelings in many ways, such as dancing, feasting and the playing of music. Thus, in celebrating St. John in the summer our Masonic Brethren are simply following an ancient custom, sanctified to the human race by immemorial usage.

Why does Masonry observe a saint's day? History tells us that it was the common custom in the Middle Ages for Craftsmen to place themselves under the protection of some saint of the church. The merchant tailors marked their connection with it by adopting St. John the Baptist. Other trades and crafts probably adopted the same saint for a complete list of patrons is not available. For Freemasons, it would seem that the most logical choice would have been St. Thomas, who was the patron saint of builders and architects. St. John the

Baptist was recognized as the exemplar of personal righteousness. St. John the Evangelist was the apostle of love for mankind. These two traits cover the basic principles of Freemasonry.

The fact that English law required a dedication to some patron saint for the purpose of identification must not be overlooked. This custom came to Britain with the Roman legions and found its way into English law. In dedicating their Lodges to patron saints our fraternal ancestors were doing that which was expected of them and required of every guild and craft in sixteenth century England. There is no historical evidence that either of the two saints of the church were ever members of the Craft. They were, however, adopted as its patron Saints after the manner of former times and they have remained so in Christian lands.

It must be stated that the adoption of these two as patron saints of Freemasonry precedes the formation of the Grand Lodge of England. Some Operative Lodges were dedicated to John the Baptist and even a few were dedicated to the Evangelist. However, St. John the Baptist seems to have come into Masonry as a patron saint much earlier than did the Evangelist. Students, researchers and scholars have not been able to discover the reasons for the selection of these two saints as patrons.

There is also the question as to why June twenty-fourth was dedicated to St. John the Baptist. This cannot be answered positively as it originated in the church rather than the Fraternity. In the early days of its ascendancy, Christianity took over many of the ancient pagan holidays and, in order to give them religious significance, dedicated each to a saint of the church. Thus June twenty-fourth became associated with John the Baptist because it was visited with the cleansing fire of the summer sun and one of the favorite themes of the Baptist was that of cleansing fire.

In like manner, no absolute reason can be assigned for the acceptance of December 27th as the festival to honor St. John the Evangelist. It also has long been a religious festival and is much older as a religious festival than as a Masonic one.

We might further substantiate the fact that these dedications come out of the mists of antiquity by reference to a bit of history from England. An effort was made by our early Brethren to change the dedication of Lodges, substitution King Solomon for the Sts. John. The innovation created a furor among Freemason and profane alike and was denounced throughout the land. The connection between the Sts. John and Masonic Lodges was so firmly fixed in the minds of men that even the profane world often referred to them as "St. Johns men" and many Lodges were simply St. Johns Lodges. Thus it is today that St. Johns Lodges are still popular and every Grand Lodge has one or more Lodges by that name.

Legendary lore is rich with allusions to the days of the Holy Sts. John. One of these concerning John the Baptist was adapted by William Preston, the great English ritualist and lecturer, and added to his Masonic lectures on the subject. For its interest as a legend, we record Preston's writings:

"From the building of the first Temple at Jerusalem to the Babylonian captivity, Freemasons Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which

attended the memorable event, Freemasonry sunk very much in decay; many Lodges were entirely broken up; and but few could meet with sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the City of Benjamin, it was observed that the principal reason for the decline of Masonry was for the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though being well-stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other St. John effected by his zeal, and thus drew what Freemasons term a "line parallel"; ever since which time Freemason's Lodges in all Christian countries, have been dedicated to both St. John the Baptist and St. John the Evangelist."

Let us, therefore, renew the ancient custom of our forefathers in observing the days that had a peculiar significance to them from the beginning of our Grand Lodge system of Masonry in 1717. The feasts of the Holy Saints John may well remind us again and again of the sturdy righteousness of one and the gentle love of the other of these holy men. These can also help us to return to one of the cardinal purposes of the Fraternity—Masonic fellowship.

11. Founders Day Celebration

The celebration of Founders Day may be held as a tiled communication of the Lodge or it may be an open meeting to which members of our Masonic families and their friends can be invited. The following outline of a suggested program may be used but it is not mandatory, and it is suggested that the Worshipful Master take cognizance of the needs of his Lodge members and the things which will appeal to them, making such variations in the program as may be necessary.

a. Suggested Program

- 1). Opening of Lodge (if a tiled called communication)
 - (a) Pledge of allegiance to the Flag (Ritual according to resolution adopted February 14, 1951.)
- 2). Statement of purpose of meeting—The Worshipful Master
- 3). Reading of the Grand Master's proclamation
- 4). Appropriate music, if possible
- 5). Address on Founders Day (May be based on material following in "Our Virginia Masonic Heritage".)
- 6). Music or other appropriate feature
- 7). Close Lodge
- 8). Fellowship period

12. Our Virginia Masonic Heritage

a. The Founding Fathers

At the time of the organization of the Grand Lodge of Virginia in 1777-1778 the very atmosphere of Williamsburg, Virginia's capital, was surcharged with the spirit of liberty and independence. The ravages of war had not yet been seriously felt by the community. Such conservative sentiments as might have been in the minds of a small minority of the inhabitants at the beginning of the Revolution had long since been suppressed by the determined attitude of the great majority in their struggle to gain complete and final separation from England. In a great huff, Governor Dunmore left the colony of Virginia toward the end of the year 1775, regarding the independence movement, of course, as an exhibition of the rankest rebellion. He also left behind him a trail of destruction by way of reprisal, chiefly in Hampton and Norfolk. He observed New Year's day of 1776 by setting fire to Norfolk, which was almost completely destroyed by the conflagration.

But the Virginia colonists were undismayed by these events. Led by such stalwarts as George Washington, Edmund Randolph, Thomas Jefferson, James Madison, the Lees (Richard Henry and Francis Lightfoot), Patrick Henry, and a host of others, they pressed their claims with all possible speed and vigor. Many of these leaders, as well as their followers, were members of the Masonic Fraternity. There were ten or a dozen Lodges in Virginia at the outbreak of the Revolution, most of which became centers for spreading the spirit of liberty throughout the colony. The Lodge at Williamsburg had been warranted by the Grand Lodge of England on November 6, 1773 as Lodge No. 457 on the English roster (E.C.). On precisely the same date, that Grand Lodge also warranted the Botetourt Lodge at Gloucester Court House. Both of these English warrants are still exist.

b. The Preliminaries

It was in the Williamsburg Lodge that the movement for Masonic independence had its beginning. There is no evidence to show that the idea was first conceived by any other Virginia Lodge, although Lodges were then, or had been, in existence at nearby Norfolk, Hampton, Yorktown, and several other communities in Tidewater Virginia. It was but natural that Williamsburg Lodge should take the lead in this matter, since it was located in the colonial capital, which was also the cultural and educational center of the colony at that period.

Virginia had never had its own Provincial Grand Lodge as did several of the other colonies. Hence, it held the distinction—and still does hold it—of having the first really independent Grand Lodge in America with no Provincial Grand Lodge antecedents. True, it had several Provincial Grand Masters, the last of whom was Peyton Randolph, who died in 1775. He had served as President of both the first and the second Continental Congresses and died in Philadelphia while holding office as presiding officer of the second. Upon his demise the office of Provincial Grand Master seems to have passed to Cornelius Harnett, who was deputy for Joseph Montfort, Provincial Grand Master of North Carolina. By what authority this was done, however, is not now entirely clear. It was for this reason that the Williamsburg Convention of October 13, 1778, at which the organization of Grand Lodge was finally completed, declared:

It is the opinion of this convention, that the power and authority of Cornelius Harnett, Esq., as Deputy Grand Master of America, does not now exist. Harnett thus had at least the double distinction of being the last Provincial Grand Master (nominal) of Virginia and of being ousted summarily from this office by the Virginia Masons.

c. The Williamsburg Conventions

The organization of Virginia's Grand Lodge was not done hastily nor did it take place "in a corner." The idea of separation from the Grand Lodge of England and such other Grand Lodges as had issued warrants for Virginia Lodges had evidently been in the minds of some of the Brethren since the beginning of political and military hostilities. It was not until December 3, 1776, however, that Williamsburg Lodge took definite action toward holding a convention for consider the organization of a Grand Lodge for the newly established Commonwealth. The Lodge's minutes for that date state as follows:

"On motion made: Resolved that Master of this Lodge be directed to Write to all the Regular Lodges in this State, requesting their Attendance by their Deputies at this Lodge in order to form a Convention, to Choose a Grand Master for the State of Virginia, on the first day of the next Assembly."

The letters were accordingly dispatched and May 6, 1777 was set as the date of the proposed convention. On the appointed day deputies for five Lodges were on hand, namely, Norfolk, Kilwinning Port Royal Crosse, Blandford, Williamsburg, and Cabin Point Royal Arch Lodge. The total number of representatives was only seven, though letters from Fredericksburg and Botetourt Lodges were read. The nature of the Fredericksburg letter is not now known but that of Botetourt Lodge suggested in very polite fashion that it was not in favor of severing the ties binding the Virginia Masons to the mother Grand Lodges and stating: "We are of the opinion the measure proposed is improper. . ." This mild protest, however, did not deter the convention from proceeding according to prearranged plans. Colonel Warner Lewis, a member of Botetourt Lodge, was later chosen as Virginia's first Grand Master (October 13, 1778) but declined the office, probably because of his Lodge's attitude as expressed in the letter just mentioned.

The convention of May 6, 1777 adopted unanimously a motion declaring "that a Grand Master ought to be chosen to preside over the Craft in this Commonwealth." It then appointed a committee to draw up what might be called a "Masonic manifesto" for the purpose of letting all the world know why such a Grand Master should be chosen. This committee was given a week to prepare its report and the convention adjourned to meet again on May 13th.

At this second meeting, the committee submitted its report. This contained four compelling reasons for choosing a Grand Master and has become a sort of Masonic classic. The report made reference to "five distinct and separate authorities" under which Virginia Lodges held their warrants: England, Scotland, Ireland, Pennsylvania, and America (this last referring to Joseph Montfort's commission as Provincial Grand Master "of and for America," an authority which he seems to have exercised only in North Carolina, however). One of the mysteries of this statement has never been solved: we have no existing record of any Lodge chartered by the Grand Lodge of Ireland in the colony of Virginia. Perhaps some Masonic researcher of the future will discover the answer to this rather vexing problem. The report

also took a very practical viewpoint about Provincial Grand Masters, at least as far as Virginia was concerned. It stated very emphatically:

We cannot discover, upon strict inquiry, that Masonry has ever derived any benefit from the foreign appointment of a Grand Master in this country, they being little known and as little acknowledged. (Italics ours.)

The report was adopted unanimously by the convention and copies were ordered to be "sent to all the different regular Lodges in this State." Adjournment was then taken until the morning of June 23, 1777.

At the third convention, five Lodges were represented: Blandford, Fredericksburg, Kilwinning Port Royal Crosse, Williamsburg, and Cabin Point Royal Arch. At this meeting, eight deputies were in attendance. "Letters of other Lodges and also several charters" were read and considered. Because of the fact that a clear majority of all the Lodges in the Commonwealth was not represented, it was decided to reaffirm actions taken previously, to postpone the selection of a Grand master until a later date, to issue a call for another convention to be held the following year, and to recommend "His Excellency General George Washington as a proper person to fill the office of Grand Master."

Thus it came about that a fourth and final convention was held on October 13, 1778—the anniversary of which we now celebrate each year as "Founders' Day." This meeting was recorded as having been held "agreeably to an advertisement of the Right Worshipful James Mercer," who, in fact, became Virginia's second Grand Master. Although only four Lodges sent deputations to this meeting, the ten Brethren present decided that nothing would be gained by further delay. Accordingly, they once more declared:

It is the opinion of this Convention, that it is agreeable to the Constitutions of Masonry, that all the regular chartered Lodges within this State, should be subject to the Grand master of the said State.

Then the die was finally cast by the election of Colonel Warner Lewis to the office of Grand Master, it having been learned that General Washington was not in a position to assume that office. The minutes make no reference to this fact, however. Since Colonel Lewis, as previously mentioned, declined the office, "the Right Worshipful John Blair, Past Master of the Williamsburg Lodge, was nominated, and unanimously elected—who was pleased to accept the office." Thus was the "organization" of our Grand Lodge completed over a period of approximately 18 months. But there were other offices to be filled before the required installations could take place. Besides, it was thought that an effort should be made to obtain a larger attendance of the Brethren for such an important occasion. Hence, October 30th was set at the date for these ceremonies. Apparently the selection of nearly all the other Grand Lodge officers was left in the hands of the newly elected Grand Master.

d. The Consummation

On October 30, 1778, occurred one of the most notable Masonic occasions in the history of Virginia Masonry. It was also marked by the largest gathering of Freemasons ever held in the Commonwealth up to that time. Forty-nine Brethren were in attendance for the ceremonies. It is regrettable that we have no record as to the building in which the assembly was held—perhaps it was in the historic Appollo Tavern. At any rate, the minutes of this

memorable event deserves to be quoted in full but we must satisfy ourselves with giving only one paragraph here:

The Lodge being opened in due form the Right Worshipful Master, Robert Andrews, agreeable to the meeting, installed the Right Worshipful John Blair in the office of Grand Master of this Commonwealth, when he was pleased to appoint the Right Worshipful and Reverend Robert Andrews, Deputy Grand Master; Dr. James Taylor, Senior Grand Warden; James M. Fontaine, Junior Grand Warden; Dr. John Minson Galt, Grand Treasurer; Duncan Rose, Grand Secretary; the Rev'd James Madison, Grand Chaplain; Mathew Anderson, Grand Sword Bearer; and William Urie, Grand Tiler.

In addition to the Grand Master's appointees, Peter Pelham was elected Grand Organist and Matthew Woody, Grand Clerk. A Grand Stewards Lodge consisting of three representatives from each of seven subordinate Lodges (including the Tappahannock Lodge) was also appointed by Grand Master Blair. Doubtless the preparations for the occasion had included the provision of jewels, aprons, collars and sashes for the more important officers and a dinner following the ceremonies. But the paucity of details in the record leaves these items to our imagination.

e. The Founding Fathers

While it is impossible for us to obtain detailed information at this relatively late date about all those who participated in the organization of our Grand Lodge, presently available records tell us much concerning some of them. The following are mentioned as examples:

John Blair, Jr., first Grand Master of Masons in Virginia, serving in that office from 1778 to 1784; student at the college of William and Mary and at Middle Temple, London; member of the Virginia House of Burgesses, 1766-1770; Clerk of the council, 1770-1775; member of the Privy Council, 1776; judge of the General Court, 1778, and later Chief Justice of this court; delegate from Virginia to the Constitutional Convention of 1787; appointed Associate Justice of the Supreme Court of the United States by President Washington in 1789 but resigned in 1796; died in Williamsburg in 1800. He was initiated in the old Williamsburg Lodge in 1762 and became a charter member under the English warrant of 1773. The following year he was chosen Master of Williamsburg Lodge, succeeding Peyton Randolph in this office.

Rev. Robert Andrews, first Deputy Grand Master of the Grand Lodge of Virginia; student at the College of Philadelphia (now the University of Pennsylvania); chaplain in Virginia regiments during the Revolutionary War, professor of Moral Philosophy and, later, Mathematics at the college of William and Mary; Master of Williamsburg Lodge 1778-1780.

Rev. James Maury Fontaine, first Junior Grand Warden of the Grand Lodge of Virginia; originally a member of the "Lodge at Fredericksburg"; became a member of "the Botetourt Lodge" under its Fredericksburg warrant, also a member of that same Lodge under its English warrant of November 6, 1773; deputy from Botetourt Lodge to the Williamsburg convention of October 13, 1778.

Dr. John Minson Galt, first Grand Treasurer of the Grand Lodge of Virginia; student at the College of William and Mary and (in medicine) at Edinburgh and Paris; surgeon with Virginia troops in Revolutionary War; charter member of Williamsburg Lodge under the English warrant of 1773; Master in 1775 and 1780-1782, member of the Committee of Safety for Williamsburg.

Rev. James Madison, first Grand Chaplain of the Grand Lodge of Virginia; student and Professor of Natural Philosophy at the College of William and Mary; President of William and Mary in 1777, holding that office at the time of his appointment as Grand Chaplain.

Matthew Anderson, Jr., first Grand Sword Bearer of the Grand Lodge of Virginia; Senior Warden of Williamsburg Lodge in 1798-1800; present at all the Grand Lodge meetings in Williamsburg.

William Urie, first Grand tiler of the Grand Lodge of Virginia; Tiler of Williamsburg Lodge in 1776.

Peter Pelham, first Grand Organist of the Grand Lodge of Virginia; made a Mason in the First Lodge of Boston, Massachusetts in 1744; charter member of Williamsburg Lodge under the English warrant of 1773; organist at Trinity Church, Boston, 1746-1749; organist at Bruton Parish Church, Williamsburg, 1752-1801; Deputy Senior Warden and Organist of Williamsburg Lodge.

Duncan Rose, first Grand Secretary, Past Master of Blandford Lodge, heads the list of Brethren present at Blandford's first meeting (November 16, 1755), President of the Williamsburg Convention of May 13, 1777 and as such signer of the manifesto adopted on that date; Treasurer of the Williamsburg convention of October 13, 1778 and present at all other Williamsburg Conventions, served as Grand Secretary 1778-1784.

William Waddill, third Grand Secretary of the Grand Lodge of Virginia serving from 1787 to 1789; charter member of Williamsburg Lodge under the english warrant, Master in 1776 and Secretary in 1777; deputy from Williamsburg Lodge to all the Williamsburg Conventions and Secretary of the Convention of October 13, 1777.

James Mercer, second Grand Master of Masons in Virginia; Past Master of Fredericksburg Lodge; President of the first Supreme Court of Appeals of Virginia; member of the Congress of the United States under the Articles of Confederation (1779-1780); laid the cornerstone of the Virginia State Capitol on August 18, 1785 and that of the old Mason's Hall in Richmond on October 29th of the same year; deputy from Fredericksburg Lodge to the Williamsburg Convention of June 23, 1777 and President of that Convention.

James Kemp, deputy from Kilwinning Port Royal Crosse Lodge to the Williamsburg Conventions of May 6, May 13, and June 23, 1777, serving as Secretary of all three of these Conventions; member of the committee which drew up the manifesto adopted on May 13th; member of the first Grand Stewards Lodge.

Warner Lewis, Past Master of Botetourt Lodge and its deputy to the Williamsburg Convention of October 30, 1778; elected first Grand Master of Masons in Virginia on October 13, 1778, but declined the office for reasons which have never been ascertained.

Matthew Phripp, Past Master of Norfolk Lodge and its deputy to the Williamsburg Convention of May 6, 1777, serving also as President of this Convention.

Dr. James Taylor, Past Master of Norfolk Lodge and one of its deputies to the Williamsburg Convention of October 30, 1778, being installed on that date in the office of first Senior Grand Warden of the Grand Lodge of Virginia.

Dr. James McClurg, Past Senior Warden of Williamsburg Lodge (1777); deputy from that Lodge to the Williamsburg Conventions of October 13 and 30, 1778; student at the College of William and Mary, the University of Edinburgh, and also in Paris and London; Professor of Medicine at the College of William and Mary 1779-1793; three times Mayor of the City of Richmond; Junior Warden of the first Grand Stewards Lodge.

James Innes, charter member of Williamsburg Lodge under the english warrant of 1773; student at the College of William and Mary; Lt. Colonel in the continental line during the Revolutionary War; member of the Virginia House of Delegates, succeeded Edmund Randolph as Attorney General of Virginia; first Master of the Grand Stewards Lodge by appointment of Grand Master John Blair, Jr.

What more shall we say regarding the Founders of our Grand Lodge? The character and the standing of these men in the new Commonwealth was unexceptionable. It is to them that we owe the heritage of Freemasonry that we now enjoy in the Old Dominion. It is they whom we honor on this Founders' Day, as we assemble within the borders of the Commonwealth in which is located America's first permanent English settlement. Let us give our humble and unceasing thanks to the Supreme Architect of the Universe for the gift of these great men to our Commonwealth, our Republic, and our Fraternity!

13. Grand Lodge Night

The Master should devote one communication during the year to furthering the understanding of his Brethren of the Grand Lodge and its function. The program may be held in conjunction with the visit of the District Deputy Grand Master or some other Grand Lodge Officer. If the Master prefers he may hold it at a time when there are no Grand Officers present and have the functions of Grand Lodge presented by his own Past Masters or officers.

- a. Suggested Program for Stated Communication
 - 1). Open Lodge, including all necessary ceremonies.
 - 2). Pledge allegiance to the Flag of our country. (Ritual according to Resolution adopted February, 14, 1951.)
 - 3). Welcome to members and visitors by Master.
 - 4). Introduction and explanation of program.
 - 5). Address: Our Grand Lodge
 - 6). Business of communication.
 - 7). Reading and approval of minutes.
 - 8). Close Lodge.
 - 9). Fellowship period. (Refreshments, if desired.)

Note: Music may be used at any point in this program, if desired.

b. Our Grand Lodge

In order that our Lodge members may become more familiar with the functions of our Grand Lodge and understand their own relationship to it as an individual as well as the relationship which must exist between the Grand and subordinate Lodges, we would present certain information to the Brethren assembled here this evening. The whole subject of Grand Lodge, its internal organization and its relation to the subordinate Lodge and the individual member is many-sided. Like two wheels with many cogs, the Lodge system meshes into the Grand Lodge system at a hundred points. To begin to foster a better understanding and as a point of beginning we might pose and answer the question: What may a Lodge expect to secure from the Grand Lodge of Virginia in benefits?

The Brethren, as individuals, should be able to understand the transactions of the Annual Communication of the Grand Lodge. While it is true that the subordinate Lodge, whether composed of twenty or a thousand members, is represented by only three delegates, who have jointly but a single vote; this is in no sense a limit on the members' stake in the work performed. The representatives are expected to have a clear conception of the attitude of the members of their particular Lodge on all controversial subjects, and to avail themselves of the privilege of the floor, either in committee or in Grand Lodge itself, to discuss these and present the views of their constituent Brethren.

The better the Brethren understand the workings and duties of the Grand Lodge, the more harmonious and fruitful will be the relationship between the subordinate and the Grand Lodge. The two are parts of a system, each indispensable to each other, and that which strengthens one will add strength to the other. It seems essential to correct the impression that the Grand Lodge works only a few days, which is at the time of the Annual Communication. Our Grand Lodge is at work during the entire year, not only in Richmond, but throughout the Commonwealth. It is rendering a score of services such as its charitable work at the Masonic Home and with the Lodges, publication of the Masonic Herald, arrangement for degrees, funerals and Masonic Veteran's presentations, to its members, either as Lodges or as individuals. One of our needs is to make these things familiar to the average Mason in order that he may use them or be knowledgeable of them.

c. Grand Lodge Relations

Any possible lack of cordiality in the relations between Lodges or their members and the Grand Lodge is nearly always due to a lack of understanding of it and its activities. Why does the Grand Lodge levy Grand Lodge dues? What becomes of the money thus collected? By what right does the Grand Master exercise his authority and his functions as these touch the subordinate Lodge? By what authority does the District Deputy Grand Master enter the Lodge to inspect its books and examine its records? If a Lodge, or any of its members, chance to feel any resentment at what may appear to be an intrusion from without, it is because they lack a thorough understanding of the system of Masonry. The Worshipful Master gives to his membership a true conception of these Grand Lodge powers and authorities. Each is derived from the subordinate Lodge itself through the enactment of the law vesting in Grand Lodge those powers—is helping to establish harmony, both in his own Lodge and throughout the jurisdiction as a whole.

When a candidate is made a Master Mason he becomes a member of the Lodge which elected him to receive the degrees. We must not, however, lose sight of the fact that he also becomes a member of the Fraternity wheresoever dispersed and of the whole body of Masonry in Virginia as well. Therefore, he has as much at stake in one as in the other. Whatever gives the individual member a better understanding of Masonry as a whole, and its work beyond the limits of his own community, will stimulate his interest and quicken his zeal for work within the portals of his own Lodge.

d. Grand Lodge Designed to Strengthen Masonry

It is not our purpose to glorify either the Grand Lodge or the Grand Officers. Neither the one nor the other desires or seeks for flattery. Rather, it is the desire of both to be simply and correctly understood. The Grand Lodge has no selfish motive, nor does it seek for self-aggrandizement. If it requires of the subordinate Lodges a closer cooperation and a quicker adherence to its laws, this is done for the sake of strengthening and benefiting the whole. The Grand Lodge of Virginia does not exist for itself nor yet within itself. It is not a closed body with deep, dark, secrets; it is not a remote power that insists on laying down tyrannical edicts. Every dollar received from the Craft is returned to it in one form or another. All of its powers are used for the welfare of its constituent Lodges and the members thereof. Therefore, for it to strengthen itself and its position and to draw all its members closer to it will improve the general welfare of the Craft as a whole. Every Lodge Master and every Mason may rightly say to himself that if the Grand Lodge is strengthened it will help my own Lodge, and in like manner, if it helps my own Lodge it will help the Grand Lodge. Let us continue further by discussing the Grand Lodge itself.

e. What is Grand Lodge?

Perhaps the best point of beginning will be a definition. Our Grand Lodge may be described as a form of organization by means of which Masons conduct the affairs of a Grand Jurisdiction as such. Freemasonry does its work in the sphere of private life through the individual member, in the community through the subordinate Lodge, and in the Commonwealth of Virginia through the Grand Lodge. The ultimate unit is the body of members and that body must have organs or agencies. It exists as a means by which the body of members can conduct their general statewide affairs and relate this Grand Jurisdiction to other like bodies.

This means that in a true sense all Master Masons compose it, whether they be officers of constituent Lodges or of the Grand Lodge, or simply members of the Craft and a particular Lodge. So the notion that the Grand Lodge exists only in one spot, or confines its work to one period of time is not true. The Grand Lodge is everywhere throughout the state, and it is so integrated in everything that both the Lodge and the individual Mason may do that if they were withdrawn the Masonry of both the Lodge and the individual would collapse and cease to function. In short the Grand Lodge of Virginia is not a small body of men acting on the Craft from outside of it; rather it is the whole body of Masons at a labor to manage their general affairs and discharge their mutual obligations. They and the Grand Lodge are one and the same thing. Nor can we give too much emphasis to this fact, for whatever jealousy, suspicion or lack of cooperation may exist here and between Mason and Lodge or Grand Lodge is, in most cases, due to the lack of understanding.

By the same token, nothing can be more false than the notion, which seems to exist in some quarters, that the Grand Lodge is a tax collecting agency, a title manufacturing organization, making decisions in star chamber sessions and ruling the Craft with the heavy hand of arbitrary power. Nothing could be more false because in literal fact the Grand Lodge is a servant of servants and exists solely for the welfare of the whole Masonic body. Every law it passes is discussed and decided by the delegates to the Grand Annual Communication. If the Grand master finds it necessary to issue an edict or make a decision between Grand Annual Communications, then neither of these acts becomes law until approved by the representatives of the constituent Lodges duly assembled at the following Grand Annual Communication. Their approval or disapproval does not affect the particular case involved in a Grand Master's decision but does govern the future application of the ruling. The Grand Lodge's Annual Budget is approved by a majority vote of the representatives of constituent Lodges before it is collected or spent.

By use of such methods all of the Lodges and their members have the same laws as long as they are in this Grand Jurisdiction. They also have the same rights, the same privileges and the same duties. In like manner, each Lodge carries on the same work and, to do differently there would be as many different Masonries as there are Lodges and eventually as there are Masons. The "word" would lose its meaning and chaos would prevail.

We might also suggest that, in addition to the confusion that must result if Lodge and individual Masons were denied the right of governance through the Grand Lodge, we would immediately lose that prized possession—regularity. If men were allowed to establish Lodges where and when they might fancy, Masonry would soon be destroyed. Lodges would soon degenerate from their present high standards and purposes, and become mere social and service clubs.

f. Freemasonry Belongs to Many Men

Let us acknowledge that much in Freemasonry belongs in common to Masons everywhere, nor can it be claimed as the property of any individual, any Lodge or any Grand Lodge. We have in mind certain indispensable parts of the ritual, the landmarks, the philosophies, principles and ideals which characterize Masonry the world over. Therefore, universal Freemasonry is a very definite thing. We must also acknowledge the fact that universal Freemasonry must maintain its integrity and secure its own worldwide unity. To effect this it is necessary that Grand Lodges exist and it is further necessary that they work together and maintain diplomatic fraternal relations, each as an autonomous entity. There is still another related function that can only be exercised by Grand Lodge. This is the function of preserving and transmitting the Ancient Landmarks of Freemasonry. The principles laid down in these ancient statements contain the very essence of Masonry and are the means by which the Fraternity preserves, sustains and perpetuates its identity. If the Fraternity is to protect itself in the future and preserve itself through all changes and revolutions, both within and without, it is necessary that these Ancient Landmarks be held sacred and unchangeable. The method by which this is done equally throughout the Craft by all of its members, without exception, is another of the things which Grand Lodge means in Masonry.

In the final analysis then, Grand Lodge stands at the point where all of the roads of Freemasonry cross in this or any other Grand Jurisdiction. It maintains constant touch with its subordinate Lodges and its machinery and resources belong equally to all of them. It is able

to strengthen the weak Lodge and, in turn to draw strength from the strong; thus pooling the resources of all of the Lodges for the good of the entire Masonic family. Grand Lodges are making themselves into functional organizations by means of which every Lodge can increase its efficiency and every member can enrich his Masonry.

14. WHY A GRAND LODGE?

by Lyman E. Smith, Grand Secretary, Grand Lodge AF & AM of Montana

Some of our Brethren occasionally ask the question—"Why a Grand Lodge?" which would indicate that the functions of the parent body of Freemasonry are not fully understood. Let us look at some of the reasons why Grand Lodges exist. These may be found in the Proceedings of the Grand Lodge of Texas, but apply to us as well as to the Brethren of the Lone Star State.

1. Grand Lodge makes it possible for all Lodges and Masons to be governed by uniform laws as long as they remain under its jurisdiction.
2. The Grand Lodge provides a uniform system of work, so that the degrees and other esoteric work are the same in all Lodges.
3. The Grand Lodge makes it possible for all its Lodges to contribute equally, according to membership, to the necessary costs of maintaining the whole Fraternity as well as to charity and relief.
4. The Grand Lodge makes it possible, through a world-wide system of recognition, for each of its Masons to visit and to affiliate with any regular Lodge in the world, thus making each of its Masons and each of its Lodges an integral part of universal Freemasonry.
5. It clearly enunciates and gathers, into one mighty stream, the universal tenets and principles of Freemasonry.
6. It makes it possible to maintain in one central location the Masonic history, not only of every Lodge, but of every Mason.
7. Through a uniform disciplinary system, it provides a just and equitable method for the enforcement of its laws, and for the punishment of those who violate its laws, traditions and customs.
8. It provides a method by which members, who feel themselves to have been judged too harshly by a Lodge or trial commission, may appeal to the Grand Lodge for a review and redetermination of guilt or innocence and of the judgement. This same appeal machinery is available to the Lodge when, in the judgement of its officers, the punishment meted out is not commensurate with the gravity of the offense.

9. This same uniform disciplinary system protects Lodge members from any possible capricious and arbitrary treatment by Lodge officers, and provides punishment for any Lodge officer guilty of overstepping the bounds of his authority.
10. Each Grand Lodge is a link in the world-wide chain of Masonic communication, the only means by which individual Masons of one jurisdiction may locate and communicate with Masons in another.

These are only some of the things that make it necessary to have a Grand Lodge. Others could be added. Certainly we can all agree that if there were no Grand Lodge—if each Lodge were free to go its own way as it pleased—in the twinkling of an eye order and serenity would be replaced by chaos and confusion.

Our Masonic system is old; it has profited by the mistakes of the past, and centers its power in the representatives of the Masons under its jurisdiction who are the Masters, Wardens and Past Masters of its Lodges. You, the Brethren, are in essence the Grand Lodge.

15. Ladies Night

- a. It is suggested that each of our Lodges hold at least one Ladies Night within the Lodge building itself in order that our ladies may see where we work and perhaps catch some of the spirit that enlivens Freemasonry. Through a better understanding of our Fraternity it will explain the reason why so many of our Brethren are proud of their membership.
- b. Each Masonic family and each friend invited by the Lodge should receive a written invitation. This need not be elaborate. It can be done on a personal computer, typewriter, mimeographed, printed or even written by hand. A folded letter size sheet, 8½" by 11" will make an attractive four-page folder for such an invitation. The front "page" should carry the Lodge name and number, its location and the date and time of the Ladies Night. On the reverse side, page two, the following might be carried:

TO OUR LADIES

"The Officers and members of (Name) Lodge take this means of expressing our love for and appreciation to those who make it possible for us to participate in and enjoy so many of the activities of Masonry. We are aware that, at times, our meetings conflict with some of your activities and cause you inconvenience. We have adopted this means of expressing our gratitude and we hope that you will be our guests on the occasion of our "Ladies Night" when we will endeavor to explain our Masonry to you. Your presence will afford us much pleasure."

- c. The third page should carry an outline of the proposed program:
 - 1). Musical Interlude (use some brother or member of a Masonic family)
 - 2). Invocation—Chaplain
 - 3). Welcome—The Worshipful Master
 - 4). Introduction of Officers—The Worshipful Master

- 5). Musical Selection
- 6). The Lady and the Lodge—The Speaker
- 7). Musical Selection
- 8). Benediction—Chaplain

d. The back page of this folder should carry the names of the officers of the Lodge for the current year.

e. It is suggested that light refreshments be planned and served at the conclusion of the program. Limit the musical selections because these are intended to merely provide a change of pace rather than entertainment. The objective of this program is to tell the ladies something about Masonry rather than to entertain them. Our objective is to have her learn to know us and to see what we have to offer her men.

f. Some parts of the program are outlined below in order that the objectives of this type of ladies night may be kept before our Brethren. As in all of Masonry, we should endeavor to keep our devotions to God in such form as not to offend those who are of different religious faiths. In order to be of assistance the following is suggested for use on these occasions. These suggestions are merely to be helpful and are not mandatory. The Worshipful Master and his committee may wish to vary them to fit conditions peculiar to their Lodge.

Prayer

Most Holy and Glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, Thou has promised where two or three are gathered together Thou will be in the midst of them and bless them. Bless our present assemblage and grant that these friends of Masonry may dedicate and devote their lives to Your service. Give them divine wisdom that they may be the better enabled to show forth Your glory and to see the beauty of holiness in all Your work. Bless the home from which these, Thy people, come and lift up the work of all of the hands that labor for the brotherhood of man under the Fatherhood of God. ..Amen.

g. The following "Welcome" format is suggested. If your Lodge does not have a Brother in one of the appointed positions outlined below, then simply skip that position. Also, it is appropriate to modify the form of address to accord each Brother his appropriate earned title.

Worshipful Master

Ladies and my Brethren: Welcome to Ladies Night at (Name) Lodge. It may have been your pleasure to attend such affairs in the past. We are certainly most happy to have you here in our Lodge room this evening. Those of you who are attending for the first time must have some sense of curiosity as to our reason for setting aside this evening for our ladies. We hope that before our program is concluded this question will have been answered. In the process we hope that we shall answer many other questions which may have been in your minds.

One of those questions for many of you must be, "Who are the officers of this Masonic Lodge and what do they do?" To answer this, it now gives me pleasure to introduce those Brethren who are serving as Lodge Officers and their ladies:

W.M.: Bro. _____ and Mrs. _____ his wife.
Brother Tiler, your duties.

T: To see that no one enters or leaves the Lodge without the Worshipful Master's permission.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Marshal, your duty.

Marshal: To conduct processions of the Lodge and to assist the Worshipful Master in all Public appearances of the Lodge.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Musician, your duty.

Musician: To provide appropriate music during Lodge meetings and special events.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Chaplain, your duty.

Chaplain: To read from the Holy Bible and to offer our devotions to the Deity.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Junior Steward, your duty.

Jr. Steward: To see that every Brother is properly supplied with refreshment at the proper time and to assist the Senior Steward in the performance of his duties.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Senior Steward, your duty.

Sr. Steward: To see that every Brother is properly supplied with refreshment at the proper time and to assist the Junior Warden.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Junior Deacon, your duty.

J.D.: To assist the Senior Warden and see that the Lodge is properly tiled.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Senior Deacon, your duty.

S.D.: To assist the Worshipful Master, conduct candidates and introduce visiting Brethren.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Secretary, your duty.

Secretary: My responsibility is for the records of our Lodge, the receiving of monies for dues, as well as writing minutes and carrying on the correspondence of the Lodge.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Treasurer, your duty.

Treasurer: I receive the money collected by the Secretary, keep our books and pay our bills when these have been approved by the Lodge or the Worshipful Master.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Junior Warden, your duty.

J.W.: I have the responsibility of superintending the Craftsmen during the hours of refreshment. When the Lodge is at labor, I assist the Senior Warden and the Master, and in the absence of both of them I take charge of the Lodge.

W.M.: Bro. _____ and Mrs. _____ his wife.
Bro. Senior Warden, your duty.

S.W.: I assist the Worshipful Master in the government of our Lodge and in his absence preside over it.

S.W.: Worshipful Master, may I now introduce you and your Lady to our guests.
Worshipful Brother _____ and Mrs. _____ his wife.
Worshipful Master, will you tell us your duties?

W.M.: Mine is the responsibility of all things that pertain to the Lodge, while the Lodge is working as well as in its day-to-day government.

h. After a brief musical interlude, the Worshipful Master then introduces the Brother chosen to deliver the address, "The Lady and the Lodge." At its conclusion the Brother

should be thanked by the Master, after which there may be another musical selection or a group song.

i. Suggested Ladies Program Presentation

The Lady and the Lodge

Our purpose in asking that you grace our Lodge Hall this evening was not that we might amuse you or entertain you in some elaborate manner. To attempt this would be utter foolishness on our part. Each of you can walk across your living rooms at home, or with a remote control unit be provided with amusement and entertainment which this Lodge would not have the means nor the talent to bring you.

We asked that you come tonight so that you might meet the fine friends with whom we associate in our Lodge. We also wanted the opportunity to meet and greet each of you—some for the first time, others to renew acquaintances of long-standing.

We had a further idea in mind in asking you to come here tonight. We would like for you to learn something about Freemasonry, and by becoming familiar with it to have a better appreciation of your husband's membership in our Fraternity and our Lodge in particular.

You who have come this evening can walk into a Freemason's section of the world. We know that in doing this you will acquire some knowledge of it. Too much secrecy, too much "hush-hush" has been abroad in our world about Freemasonry and we have mistakenly hidden its good points from you, the loved ones of our firesides, for too many years. Our bad points—of course, you know what they are, and we appreciate the charity which you have shown in forgiving us for them. We have asked you to come this evening and to look at Freemasonry as we open for you a seemingly locked door.

You have already been introduced to the present officers of our Lodge and you have heard them recount their individual duties for you. These are not idle offices that our Brethren hold—they are working offices. The titles have come down to us from the dim years of the past but the heritage of "work" is very real. The word "work" or "working" is the key to the door of our Fraternity. *Freemasonry glorifies work.* Its ideal man is the builder! Our Lodge is an integral part of an organization more than two and one-half centuries old. No other active fraternity can boast such a long and continuous history. Yet, the Freemasonry that we know descended from something much older than the Grand Lodge of England, founded in 1717, and which we had in mind when we spoke of the age of the organization. How much older we cannot say, but we have learned that one of the British Kings allowed his son, Prince Edwin, to call a convention of Freemasons in York in the year 926, A.D. The Krause Manuscript, translated from the Latin, attests this meeting. Perhaps Freemasonry is older, we cannot say. However, we know something of the parent and have some knowledge of its life and history. In the years from the tenth to the beginning of the eighteenth century all of England and much of Europe was the site of many building operations. In those years, the operative mason would often work at one job site for his entire lifetime and even the shortest tenure was counted in years rather than days or months. It was necessary that they have rules of work and regulations of conduct. It is these which have come down to us today, refined of their application to construction and purified into their application unto life.

Thus, Freemasonry became a moral force; once it was a highly specialized trade union of skilled craftsmen—today it is a system of teaching great truths and uses the instruments of the builder as symbols to impart the moral virtues.

Freemasonry is an organization essentially religious in nature, but it is not a religion, nor is it a substitute for religion. He who tells his fellowman that he does not need the church because he has his Lodge, does not understand either his Lodge or his church. *When he makes this statement, the Brother is not living his Masonry.* You ladies well know that by simply buying a cookbook one does not become a cook; it is only by ruining pans and burning water that the bride becomes a housewife. So it is with our Masonry—only by understanding the teachings and then living them does one become a Mason. This can only be done by WORKING AT IT, only then does he enjoy Masonry to its fullest.

So, we return to the word WORK again. The Lodge is said to be at labor, or working, or it may be at refreshment. It may be working in a degree or at rest. Perhaps you would ask, "Why does it work?" That's a fair question. It certainly does not "work" to amass money in the banks, or to erect large buildings. Those things are merely incidentals. Few buildings are erected by the Fraternity, or perhaps we should say, for the Fraternity. Little money is accumulated to draw interest, though we must have enough money to continue our operation. The result of work is wages—a part of our wages are the fees for the degrees and the annual dues that these bodies must have for their continued existence. We are not ashamed of these small charges, nor do we make any apology for them. I wonder how many of you have visited the Masonic Home just outside of Richmond. This fine Home—and it is a home in every sense of the word—provides shelter, food, clothing, supervision and tender loving care for our senior Brethren, their wives and widows.

In 1926-27, the Grand Lodge erected the George W. Wright Memorial Pavilion for tubercular patients at the Blue Ridge Sanatorium near Charlottesville and turned it over to the Commonwealth of Virginia to be operated by them. Our only stipulation was that beds in it be made available to Masonic patients when needed. Their care being paid for by the patient or his Lodge, and not by the State.

There are many families aided by our Lodges, some of which are assisted by the Grand Lodge in this work. The Grand Lodge also has a charity fund established to help our senior members maintain themselves in their own homes when they need assistance. All of this charity, yet we must tell you that charity is not the purpose of our work, it is an incidental.

In every Masonic Lodge room in our nation is the American flag, and in almost every Lodge you will find hanging within the hall a picture of George Washington. George Washington was made a Mason in Fredericksburg Lodge, at Fredericksburg, Virginia, in 1752. He served as Worshipful Master of Alexandria Lodge No. 22 and President of these United States, both in the year 1789. This is not the reason we have his picture and omit the other Brethren who have served as President of the United States. Washington's picture is here, and in the other Masonic Halls of the United States, because he set an example for us to follow in the interest of government and duty to his country. All Masons are instructed to be good citizens, obedient to the laws that afford them protection—to be interested in government. Perhaps that is the reason that many of the Senators and Representatives in the Congress are Freemasons.

We say that a Lodge is working when it is conferring a degree or is conducting its business. This Lodge is not working at the present time—How can I, or any Brother, tell? The answer is simple. The Holy Bible is not open on the Altar, nor are those Altar lights burning. Those lights are in a peculiar form, as you will notice. Why are there but three, not four, two or some other number? The answer is odd but the fact is that they represent the old geometrical problem of finding the hypotenuse of a right triangle. Some of you remember the law or axiom that "the sum of the squares of the other two sides equals the square of the hypotenuse." This is a most useful bit of information if you are an operative Mason and were going to build a great Gothic cathedral. It also provides a way to find a square, even though you do not know your angle. Look, if you will, at the officer's jewels. They have the square, the level and the plumb. These are symbols, not instruments. Perhaps you have heard the expression "act on the square"—"level of equality"—"plumb of rectitude." These expressions came from a Masonic Lodge—from the Fraternity; and they have crept into the very language of our every day use. But, believe me ladies, your husband, your son or your father does not come here to enrich his use of the English language—that is incidental rather than the purpose of our work. **What, Then, Is Our Purpose, Our Aim, Our Goal?**

The square, the level, the plumb are the jewels which the operative Mason of yesteryear used in the performance of his work. We, of today, use them also. To us they are symbols employed for the purpose of teaching. With them and many other simple devices that convey great ideas, we present the great aim—**Truth**. The Masonic apron is a simple rectangle of white lambskin over-hung with a triangular flap. Its color—white—represents the purity of intentions for which we should strive; the rectangle represents the ancient symbol of the earth, the triangle has long been the universal symbol of God and it is placed over and above the rectangle to denote that God is over and above us.

Let us take another familiar instrument. Most of you have, at one time or another, seen a brick mason use his trowel to spread the cement that united the bricks into a building. Have you ever thought of using that same trowel to teach the idea of spreading love? The cement of love, what better cement could be employed to knit all mankind into oneness? The uses of the square and level most of you know. The Master and the Senior Warden wear these. The Junior Warden wears the plumb as his jewel. You may have watched a surveyor set up his transit; he always uses a plumb to prove that it is on a perpendicular. Have you ever thought of using that plumb to admonish one to walk uprightly not only before other men, but before his Maker. We concern ourselves with these things of wisdom.

There are no "trap-doors" here, no electric mats. There are no goats to be ridden, no masks or devil's costumes. There is no play here! This is a "blue Lodge" and the color is blue to remind us of Heaven and of God's eternal love for mankind. You may pass between the two ornamental columns here in our Lodge—these would remind you of God's columns—one of cloud, the other of fire—by day and by night. Then you look toward the East, across the Altar, to the letter "G." From the time that a man enters this room for the first time, until the Brethren gather for the last rites at his grave—everything in this room has but one aim, one purpose and all else is incidental. You know that purpose by now.

Some Lodge rooms are richly ornamented, bearing symbols that teach good and evil as the components of life. Some are elegant for their simplicity. All of these and any of them point out to the inquiring mind of every initiate the great virtues of fortitude, of prudence,

temperance and of justice. Within these portals man learns of brotherly love, of relief, of charity and of truth.

Thus, our Freemasonry, with its millions of members, has chosen to follow the ancient examples of its founders, and employing the rude implements of the builder, to work and teach with a purpose. That purpose is to build a better world by building better men. Each, therefore, strives to become a better man himself—a better husband, father, son—for our great objective is not to be better than our Brother but to be better than ourselves.

In working toward this aim, Masonry keeps on her Altars the true guidepost for all mankind—the Holy Bible. It is up to every member to follow that guidepost down the pathway of life.

We cannot solicit members, nor can we attempt to force our Brethren to attend the meetings of the Lodge. You, our Ladies, can encourage them. You, our ladies, can be patient and tolerant with us, knowing the ends toward which we work. Our Lodge needs your understanding and in return, it offers you some of the treasures of heaven and earth.

There are many references to womanhood in the Bible upon the Altar. Perhaps there is no greater tribute than that found in the Book of Proverbs:

"Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all. . . .
Favor is deceitful and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her the fruit of her hands;
And let her works praise her in the gates."

We cannot add to these words of wisdom, but we do say that we are so glad that you came here this evening, for you have honored us greatly.

j. The Worshipful Master will then conclude the program:

"Ladies, this brings us to the end of the program in the Lodge Hall. We hope that you have found it interesting and informative. At the conclusion of this meeting we hope that you will join us in the fellowship hall for light refreshments and for a brief period of informal sociability.

"Masonic meetings are always opened and closed with prayer. I now call upon our Lodge Chaplain to give the closing prayer."

Prayer

The Lord bless us, and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and forever more. . . .Amen.

16. Masonic Quizzes

Some Brethren find much delight in the quiz type program. The recommended programs, insofar as the questions are concerned, require some advanced preparation in that the questions must be mimeographed so that each of the Brethren taking part will have a copy of his own.

A Brother designated as Quiz Master should carefully explain the rules governing the program itself and make proper introduction of the subject in a manner which will excite the interest of the Brethren and cause a wider participation. Answers to the questions should be read and then the correct answer explained.

It is suggested that some advanced publicity be given the program and that every effort be made to create a spirit of rivalry by the possible formation of teams to compete with each other. The Master may want to consider some small token be awarded in order to create an added sense of competition and cause the Brethren to labor in order that the proper question might be answered and the prize secured for the team.

The three quiz programs on the degrees are of interest to those who like to repeat our ritual. The one headed *Masonic Quiz* is of a more general nature and will help to improve the knowledge of the Brethren in the general facts concerning Masonry.

a. Masonic Quiz

Directions for the Contestant. Read the following questionable statements and the four completions suggested for each carefully. One of the suggested completions (lettered a, b, c, or d) for each statement is correct. The other three, in each case, are not. Write the correct letter (a, b, c, or d) in the margin space in front of each question. If you do not know, guess. The Quiz Master will announce and explain the correct answers.

Questions

- _____ 1. George Washington was Master of what Lodge?
 - a. Alexandria Lodge No. 22
 - b. Alexandria-Washington Lodge No. 22
 - c. Fredericksburg Lodge No. 4
 - d. American Union Lodge No. 1

- _____ 2. George Washington was raised as a Master Mason in:
 - a. Alexandria Lodge No. 39
 - b. The Lodge at Fredericksburg
 - c. Fredericksburg Lodge No. 4
 - d. American Union Lodge (Military)

- _____ 3. Was George Washington Grand Master?
- a. Of Virginia c. Of Pennsylvania
b. Of New Jersey d. Not a Grand Master
- _____ 4. The two states with the longest Masonic history are:
- a. New Hampshire and Rhode Island
b. Massachusetts and Pennsylvania
c. Virginia and Maryland
d. Georgia and New Jersey
- _____ 5. The Book of Constitutions was first published in:
- a. 1717 b. 1723 c. 1738 d. 1751
- _____ 6. The title of the first of the Old Charges is:
- a. "Of Masters, Wardens, Fellows and Apprentices"
b. "Of Lodges"
c. "Concerning God and Religion"
d. "Of Civil Magistrates, Supreme and Subordinate"
- _____ 7. The length of the cable-tow is:
- a. 10 feet c. 100 miles
b. 3 miles d. A Brother's
reasonable ability
- _____ 8. A Cowan is:
- a. An eavesdropper c. A traitor
b. A coward d. An uninstructed Mason
- _____ 9. A hecatomb is:
- a. A form of tomb c. A hive of honey
b. 100 head of cattle d. A bag of gold

- _____ 10. A president who was also a Grand Master was:
- a. McKinley
 - b. Jackson
 - c. Buchanan
 - d. Washington
- _____ 11. The Worshipful Master wears a hat because:
- a. Grand Lodge orders it
 - b. He wants to
 - c. It is a symbol of authority
 - d. The Old Charges say he should
- _____ 12. A Master is called Worshipful Master because:
- a. He is religious
 - b. He is to be worshipped
 - c. He is worthy of respect
 - d. To distinguish him from the Wardens
- _____ 13. A non-Mason is called a profane because:
- a. He is blasphemous
 - b. Masons are not supposed to swear
 - c. He is outside the temple
 - d. He is sacrilegious
- _____ 14. Abif is explained as:
- a. One who gets biffed
 - b. He who was murdered
 - c. My father
 - d. Name of a tribe
- _____ 15. St. John the Evangelist's Day is:
- a. June 24
 - b. July
 - c. August 4
 - d. December 27

Answers

- | | | |
|------|-------|-------|
| 1. a | 6. c | 11. c |
| 2. b | 7. d | 12. c |
| 3. d | 8. d | 13. c |
| 4. b | 9. b | 14. c |
| 5. b | 10. b | 15. d |

b. Entered Apprentice Degree Quiz

Directions for the Contestant. Read the following statements carefully. Some of them are correct expressions of teachings, qualifications, or requirements in the Entered Apprentice Degree. Others are not correct as stated. If you consider a statement to be correct, mark a "T" for TRUE in the space in front of the number. If the statement is not correct, mark it "F" for FALSE. If you do not know, guess. The Quiz Master will announce and explain the correct answers.

Questions

- _____ 1. The candidate enters the Lodge three times.
- _____ 2. The candidate is presented with at least four things.
- _____ 3. The candidate is conducted twice around the Lodge.
- _____ 4. The duly elected Master must obligate the candidate.
- _____ 5. The Senior Warden teaches him how to wear his apron.
- _____ 6. The cable-tow is removed just before the Obligation.
- _____ 7. He is made a Mason in this Degree.
- _____ 8. Circumambulation means walking around the Lodge.
- _____ 9. Some article of leather is demanded of the candidate.
- _____ 10. Discalceation means a state of being without any metal substance.
- _____ 11. There are three great Lights.
- _____ 12. The Bible is open at the 133rd Psalm.
- _____ 13. The three Lesser Lights are situated North, East, and West.
- _____ 14. All Lodges in this Grand Jurisdiction are dedicated to the memory of the Holy Saints John.
- _____ 15. The Common Gavel is one of the Working Tools.
- _____ 16. Nothing is said regarding good citizenship.
- _____ 17. The Holy Bible is dedicated to the service of God.
- _____ 18. A Lodge has six Jewels.
- _____ 19. The Worshipful Master is the Pillar of Strength.

- _____ 20. The Compasses are dedicated to the Senior Deacon.
- _____ 21. The essence of the Golden Rule is mentioned in the Charge.
- _____ 22. The Twenty-four inch Gauge is really three feet long—12 inches in each part.

Answers

- | | | |
|----------|-----------|-----------|
| 1. False | 9. False | 16. False |
| 2. True | 10. False | 17. True |
| 3. False | 11. True | 18. True |
| 4. False | 12. True | 19. False |
| 5. True | 13. False | 20. False |
| 6. False | 14. True | 21. True |
| 7. True | 15. True | 22. False |
| 8. True | | |

c. Fellowcraft Degree Quiz

Directions for the Contestant. Read the following statements carefully. Some of them are correct expressions of teachings, qualifications, or requirements in the Fellowcraft Degree. Others are not correct as stated. If you consider a statement to be correct, mark a "T" for TRUE in the space in front of the number. If the statement is not correct, mark it "F" for FALSE. If you do not know, guess. The Quiz Master will announce and explain the correct answers.

Questions

- _____ 1. The examination of Entered Apprentices for proficiency in that Degree before being passed to this Degree must be held in open Lodge.
- _____ 2. No fee may be charged for this Degree.
- _____ 3. The Working Tools of a Fellowcraft are not the same by name as the three Immovable Jewels of a Lodge.
- _____ 4. The Scripture Lesson for this Degree is found in the seventh Chapter of Amos, 7th and 8th verses.
- _____ 5. The Attentive Ear is not one of the Three Jewels.
- _____ 6. Instruction in wearing the Apron is given by the Senior Warden.
- _____ 7. Any Brother may give the Winding Stairs Lecture in the capacity of Senior Deacon.
- _____ 8. Six orders of Architecture are explained.
- _____ 9. Five human senses are explained.

- _____ 10. Logic is one of the Liberal Arts and Sciences.
- _____ 11. Geometry treats of plane figures.
- _____ 12. Ephraim instituted the password.
- _____ 13. A Fellowcraft's Wages are Corn, Wine, and Oil.
- _____ 14. If an Entered Apprentice meets with an accident and loses one hand, he may still receive this Degree.
- _____ 15. The Fellowcraft Degree must be conferred within six months after the Apprentice Degree.
- _____ 16. The representatives of the three Lesser Lights are situated East, West, and South.
- _____ 17. The "due form" in this Degree is the same as in the Entered Apprentice Degree.
- _____ 18. The second section views Masonry under two denominations—Operative and Speculative.
- _____ 19. The circumambulation (going around the Lodge) is in the same direction as in the preceding Degree.

Answers

- | | | |
|----------|-----------|-----------|
| 1. True | 8. False | 14. True |
| 2. False | 9. True | 15. False |
| 3. False | 10. True | 16. True |
| 4. True | 11. True | 17. False |
| 5. False | 12. False | 18. True |
| 6. True | 13. True | 19. True |
| 7. True | | |

d. Master Mason Degree Quiz

Directions for the Contestant. Read the following statements carefully. Some of them are correct expressions of teachings, qualifications, or requirements in the Master Mason Degree. Others are not correct as stated. If you consider a statement to be correct, mark a "T" for TRUE in the space in front of the number. If the statement is not correct, mark it "F" for FALSE. If you do not know, guess. The Quiz Master will announce and explain the correct answers.

Questions

- _____ 1. There are six Working Tools.

- _____ 2. A discussion of the Penalty must always be given immediately following the Obligation.
- _____ 3. The Candidate is conducted three times around the Lodge.
- _____ 4. In the Second Section the Procession makes three circuits of the Lodge.
- _____ 5. The duly elected Master must raise each Candidate.
- _____ 6. The Bible is open at Ecclesiastes XII:1-7.
- _____ 7. Some Lodge other than the one he is to join may, on request, confer the Master Mason Degree on a Candidate.
- _____ 8. The "Secrets of the Chair" are a part of the Master Mason Degree.
- _____ 9. The left foot is shod in the First Section.
- _____ 10. The "Silver Cord" and the "Golden Bowl" are mentioned.
- _____ 11. The Second Section should be made as amusing and comic as possible to remove any feeling of strained dignity or stiff formality.
- _____ 12. The Senior Warden teaches the Candidate how to wear his Apron as Master Mason.
- _____ 13. A Brother may be raised to the Sublime Degree of Master Mason without suitable proof of proficiency in the Second Degree.
- _____ 14. In the Second Section fifteen Fellowcrafts take part.
- _____ 15. The Tools used in the Second Section are the Twenty-four inch Gauge, the Square and the Setting Maul.

Answers

- | | | |
|----------|----------|-----------|
| 1. True | 6. True | 11. False |
| 2. False | 7. True | 12. True |
| 3. True | 8. False | 13. False |
| 4. True | 9. False | 14. True |
| 5. False | 10. True | 15. True |

17. Rededication

Rededication programs may take several forms and be effective in each instance. The need for programs to which our non-Masonic friends and members of our own families can be invited is apparent on every hand. Our Virginia Freemasonry has always exemplified the highest ideals found in our beautiful teachings. Until very recently, it has avoided contact with the public believing that the individual should reflect its teachings and that this would completely serve the purpose of public relations. Freemasonry does not change but times do and it is now necessary that we revise our estimate of what is needed in the way of public knowledge of our Fraternity. For this reason, some of the programs of rededication are designed to allow the public friends of Masonry to have a part in them.

In the years gone by some of our Lodges have used certain programs with a marked degrees of success. Some of them are: (a) Rededication Breakfast; (b) Banquet for Lodge Members and Guests; (c) Tiled Lodge Programs; (d) Father and Sons Dinner. As preparation is the essence of success in every instance, a few notes on the type of preparatory work to be done are set forth as a matter of information.

a. Rededication Breakfast

The entire preparation for this type of meeting may be handled by a small committee named by the Master of the Lodge. The chairman should be selected with care and he, in turn, should secure Brethren to serve on such sub-committees as may be necessary. Such sub-committees might be needed to (1) secure a suitable place for the breakfast; (2) if desired, to secure a dynamic speaker for the breakfast meeting who can briefly inspire the Brethren at the conclusion of the meal.

The Stewards Committee of the Lodge, if it usually handles the meals served to the Brethren, may make the necessary arrangements for the breakfast itself, including food, preparation, serving and clean up after the meal.

At the conclusion of the breakfast the chairman or some other designated Brother should present the Worshipful Master (or Masters if more than one Lodge is participating). The Master should explain briefly the reason for the rededication service. If an inspirational talk is to be a part of the program, he should introduce the speaker at this point.

— *Pledge of Rededication* —

"In the presence of God, the Great Architect of the Universe, I hereby rededicate myself to the great principles for which Freemasonry stands and which it teaches.

"I promise to live in a spirit of love and brotherhood with my fellowmen; to serve the cause of human freedom; to render true service to those less fortunate than I; to seek for and acknowledge the truth when it is found, and to serve my God, my church and my Country faithfully.

"So help me God, to be a faithful Mason and a true son of Thine, in thought, word and deed. So Mote It Be, *Amen*."

b. Banquet for Lodge Members and Friends

This type of meeting will also require careful planning and excellence of leadership if it is to be successful. The selection of an enthusiastic chairman is the first step to be taken. The planning of such details as time, place reservations, menu, etc. should be left to his discretion, after the Worshipful Master has outlined his wishes as to these details.

The same general chairman can also handle the program as this covers entertainment, inspirational message, recognition of officers, guests and ladies and any other features which may be desired by the Master and his officers.

One important feature of a banquet is the matter of invitations and reservations, if the expenses are to be kept on a reasonable basis. This can be handled simply by a form letter mailed to all resident members of the Lodge and to any guests the Master may wish to invite. Accompanying the letter should be a return post card on which the member may indicate his attendance and that of his wife. This type of reservation will be valuable for the Brethren who are responsible for the number of meals to be prepared and will save the cost of meals over the number actually required. A closing date must be placed on the reservations if the food control is to be of any value.

At the conclusion of the meal, the Worshipful Master should welcome the Brethren and their families and to make such other remarks as might be desirable. He may wish to recognize the distinguished guests, if any, and thereafter to explain briefly the purpose of rededication. He should then call upon all of the Masons present to arise and recite with him the Pledge of Rededication in the foregoing section.

Following this recitation the entertainment and speaking sections of the program should be carried out in the predetermined order and the entire program concluded with the benediction.

c. Tiled Lodge Program

If the Program of Rededication is to be held in a tiled Lodge, it may be necessary to transact other business but this should be as brief as possible in order not to detract from the service of rededication.

Careful planning for this type of meeting will also be helpful. Attendance of members should be encouraged by the appointment of a telephone committee that will actively work to secure the attendance of as many members and visiting Brethren as possible. The number of Brethren to be called by each member should not be more than ten, but preferably this should be reduced to five, if possible.

This type of meeting might well include suitable music, such as group singing; instrumental renditions or vocal renditions of light classics. The Master should use this type of meeting as a means of placing latent Lodge talent to work.

If desired, the Lodge may be closed and the meeting room opened to admit members of the families of the Brethren and other friends of Masonry in the community. This will, of course, present the problem of eliminating all references to the Masonic ritual from any address to be given.

d. Father and Sons Night of Rededication

The service of Rededication is one which may be shared with our sons to considerable advantage provided the program is of such nature as to permit the younger members of the Masonic family circle to enjoy the proceedings. Thus, planning again becomes the key for a successful meeting.

Reservations for a dinner, which should be one of the features of such a meeting, must be taken in advance. This can be done by sending out written notices to the Lodge members in which should be enclosed a post card for acceptance. This will not only assure a better attendance but will also enable the stewards to plan the meal service more efficiently.

The program should include some entertainment features, such as movies, videos, music, or other features, which will help to increase the enjoyment of the younger people present. In order to stress patriotism, all meetings attended by the youth of our Masonic family should include the Pledge of Allegiance to the Flag and the use of the National Anthem.

The recitation of the Pledge of Rededication should be a part of the program and for the purpose of encouraging more complete participation by our Brethren, the pledge should be mimeographed and placed at each plate.

e. Concluding Comment on Rededication Programs

Too often a man is made a Master Mason and, after the completion of his degree work, is forgotten by the official family of his Lodge, so far as his active participation is concerned. The interested Mason is one who has work of some kind to do and who feels that in doing it he is a part of the organization. Far too many of our new Brethren become lost because of our failure to give them a part in our program and thus make them feel that they 'belong.' The Services of Rededication that have been outlined may help remedy that situation. Freemasonry is filled with too many idealistic lessons of brotherhood to permit this condition to continue. We have too many teachings of which the whole world should be made aware, not to impart them to all who are interested. Meeting with the public, with our own families and our non-Masonic friends is one way to extend our teachings to the uninitiated, and many times to our own Brethren who can be reached in no other way.

18. Rededication-Reconsecration

The theme of the meeting—rededication and reconsecration—should be woven around the obligations of our degrees and their meanings as interpreted by the Brother or Brethren who may be selected to perform this part in the program because of their particular skills. Masons generally acknowledge the obligation to be the central point in each of our degrees in the Symbolic Lodge and we cannot be too often reminded of the promises made and the vows assumed.

The Master should invite one of his Past Masters to lead the obligation in each of the three degrees. The Brother leading the recitation of the obligation should give a full explanation of the meaning of the degree. This same ceremony should be given for each of the three degrees.

If possible, some Past Master might then address the Lodge and explain the Masonic philosophy, as he understands it.

The theme of Friendship, Morality and Brotherly Love may be used in all rededication programs with propriety.

a. Entered Apprentice Degree

The Brother who explains the Degree of Entered Apprentice might stress the rebirth of the individual who knocks and finds Masonry's door open to him. Within the Lodge he learns first of our belief in God without any attempt to surround that belief with the requirement that the postulant subscribe to any particular creed or dogma. His profession is simply one of faith. Here, too, he begins to hear the 'language of Masonry' spoken and begins to learn the words for himself. As a part of his first step, he has the great lessons of secrecy and charity taught in a most impressive manner. He is informed that he must study the moral law as contained in the Volume of the Sacred Law and to properly consider this Book, resting upon the Altar of every Lodge, as the unerring standard of truth and justice. By it, he is admonished, the Mason must regulate his life and his actions for its precepts are divine.

Attention should also be invited to the three great moral duties that are stressed in the charge—his duty to God, his neighbor and himself. To God, in holding his name in reverence; in esteeming Him as the chief good and to implore His aid and blessing in every endeavor. To our neighbor in considering him as equally entitled to share with us the blessings of Providence and rendering to him those favors which in a similar situation you would expect to receive from him. To learn one's duty to himself is the supreme lesson of the degree. It would remind us over and over that with each new privilege comes new responsibilities. Therefore, as individuals we must not abuse the bounties of Providence by impairing our faculties with irregularities of conduct, or debasing our profession by intemperance.

In this charge, the Apprentice hears a recapitulation of his duties of citizenship and is reminded of his obligation to be subject, himself, to those laws that afford him protection. The Apprentice is also reminded that he should never forget the attachment that he should bear to the country in which he resides and the allegiance he owes to it.

b. Fellowcraft Degree

The teachings of the Degree of Fellowcraft are equally important. Perhaps the most impressive lesson taught is that which is found in the 'Legend of the Winding Stairs.' The new Brother makes a journey expecting it to terminate in his knowledge of the ultimate truth of Freemasonry, only to find that he ends this journey in the Middle Chamber and that the inner door is still beyond. Thus he must know that we can never learn all there is to know of Divine Law or the Divine Life without passing through the middle chamber which men call death.

The Fellowcraft is also taught that to make daily progress in Art is a constant duty. What end can be more noble than the pursuit of virtue; what motive more alluring than the practice of justice? Further, what instruction can be more beneficial than an accurate explanation of those symbols of the builder's art and those of the human senses, which tend to improve and embellish the human mind? Everything that strikes the eye immediately engages the attention and imprints on the memory those solemn and serious truths that our ritual would teach the observing craftsman.

The Fellowcraft is informed that Masonry is at once a satisfactory combination of the ideal and the practical. This is so because it gives real and intrinsic excellence to man and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace and promotes domestic happiness. It improves the understanding; it is company in solitude and gives vivacity, variety and energy to social conversation. In youth, it governs the passions and employs usefully our most active faculties, and in age when sickness and disease have numbed the body, it yields a fund of comfort and satisfaction.

c. Master Mason Degree

The observing Master Mason soon learns that Masonry includes almost every branch of refined learning under the veil of its mysteries. Many of its illustrations may appear unimportant to the confirmed genius but the man of enlarged faculties will consider them useful and interesting. To please the accomplished artist and the ingenious scholar, the institution is wisely planned. In the investigation of its concealed doctrines, the philosopher and mathematician experience equal satisfaction and delight.

As a Master Mason the candidate learns the ultimate lesson of Masonic philosophy in the doctrine of the immortality of the soul. Nor can he fail to be impressed, if he reflects for a single moment, by the example of fidelity, which is taught in the Hiram Legend. To attain immortality, man must be faithful to his trust.

To exhaust the various subjects of which Masonry treats would transcend the powers of the brightest genius. Closer approaches to perfection may be made, however, and the man of wisdom will not check the progress of his abilities, though the task he attempts may seem insurmountable. Perseverance and application will remove each difficulty as it occurs, new pleasures will open to his view as he advances, and instruction of the noblest kind will attend his researches. In the diligent pursuit of knowledge, great discoveries are made and the intellectual faculties are wisely employed in promoting the Glory of God and the good of mankind.

These are some of its general advantages. To enumerate them separately would be endless labor. It is sufficient to observe that he, who cultivates this science and acts agreeably to the character of a Master Mason, has within himself the spring and support of every social virtue. A subject of contemplation that enlarges the mind and expands all its powers, and a theme that is inexhaustible, ever new and always interesting.

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Appendix E

CANDIDATE EDUCATION PROGRAM

1. Questions for the Entered Apprentice

- a. What is the modern definition of Freemasonry?
- b. What is Masonry's purpose?
- c. When did Freemasonry originate?
- d. What is the difference between operative and speculative Masonry?
- e. What do "free" and "accepted" mean?
- f. What is the difference between "accepted" Masons and "operative" Masons?
- g. Why doesn't Freemasonry consider itself a secret society?
- h. Why is the Tyler outside the door of the lodge?
- i. Why can't an atheist become a Mason?
- j. In order to petition for the Degrees of Masonry, what are the four (4) qualifications the **petitioner** has to meet?
- k. How can a petitioner best prepare himself for initiation into Masonry?
- l. What do we mean when we say that a candidate must first be prepared in his heart?
- m. What do we mean when we say "duly and truly prepared"?
- n. What is the symbolism of the hoodwink?
- o. What is the symbolism of the cabletow?
- p. Why is the entrance to a Lodge so important to a candidate?
- q. Who are the Holy Saints John and why do Masons honor them?
- r. Give two reason that candidates are perambulated around the altar?
- s. Why are the three (3) Great Lights of Masonry placed in the center of the lodge?
- t. What does the open Bible (or other Volume of Sacred Law) signify in the Lodge?
- u. What is the square supposed to teach us?
- v. What are the compasses supposed to teach us?
- w. Of what significance is the obligation?
- x. Even though the physical penalties mentioned in the obligation are symbolic, why are they retained in the ritual work?
- y. What is the Rite of Destitution supposed to teach us?
- z. Why is the Entered Apprentice placed in the Northeast corner of the lodge?
- aa. Of what use is the speculative Mason to make of the symbolic working tools of the degrees?

- ab. Why are the lectures used in degree work?
- ac. Who originated our ritual work as we know it today, and approximately when did it start?
- ad. Define "cowan" and "eavesdropper".
- ae. What are the two rights of an Entered Apprentice Mason?
- af. What are the three responsibilities of an Entered Apprentice Mason?
- ag. Explain the proper procedure in addressing the Worshipful Master.
- ah. Explain the proper procedure in entering and retiring from an EA Lodge.
- ai. Who are the three stationed officers of the Lodge?
- aj. Why is the Master addressed as Worshipful?
- ak. Why does the Master wear a hat in Lodge?
- al. When should members rise and when should they be seated?
- am. Why is the Lodge always opened with prayer?
- an. What does the term "So Mote It Be", mean?

2. Questions for the Fellowcraft

- a. What are we trying to emphasize in the Fellowcraft Degree?
- b. What period in a man's life does the Fellowcraft Degree symbolize?
- c. Approximately when did we start to become speculative rather than operative Masons?
- d. What does the level symbolize?
- e. When and where was the first Grand Lodge formed?
- f. What does the plumb symbolize?
- g. What are the jewels of a fellowcraft? What do they signify?
- h. What do corn, wine, and oil represent?
- i. What are the names of the pillars (on the porch of King Solomon's Temple at the beginning of the flight of winding stairs)?
- j. What do the flight of winding stairs as a whole represent?
- k. What do the first three steps represent?
- l. What do the next five steps represent?
- m. What do the final seven steps represent?
- n. Why are there an odd number of steps?
- o. What are we teaching on the way to the Middle Chamber?

- p. What is the Middle Chamber?
- q. Why do we use the letter "G"?
- r. What are the four rights of a Fellowcraft Mason?
- s. What are the responsibilities of a Fellowcraft Mason?
- t. Why is the cable tow placed on the right side?

3. Questions for the Master Mason

- a. Explain the importance of the obligation?
- b. Explain "clandestine lodges" and "clandestine Masons".
- c. Why are signs, tokens, and words important to Masons?
- d. Who was Hiram Abif?
- e. What do we mean by "foreign countries" in Masonry?
- f. Define the symbolism of the Five Points of Fellowship.
- g. Why do we use the Sprig of Acacia?
- h. What are the responsibilities of a Master Mason?
- i. When do you become a Master Mason?
- j. When do you become a member of your Lodge?
- k. When was the Grand Lodge of Virginia formed and who was the first Grand Master?
- l. Why is it called the "Sublime Degree"?
- m. What is the significance of the three Grand Masters?
- n. Who was Solomon?
- o. What are some of the lessons taught by this degree?
- p. Explain the use of the ballot box.
- q. Name three appendant bodies (organizations that base their membership requirements on a person's Masonic affiliation).
- r. Name four charities that Masons support.
- s. How many Lodges are there in Virginia?
- t. Approximately how many Masons are there in Virginia?
- u. What is a Demit? Discuss 2 reasons that a brother may want/need one.
- v. Explain: (a) Affiliation, (b) Dual, and (c) Plural membership.
- w. Explain the general procedure for examining a visitor.
- x. What are the qualifications for entering the Masonic Home?

4. Symbols and Emblems

This is an appropriate time to start a discussion on the concept of symbols and emblems. I first would like to make a distinction: by allegory, there is an intended corresponding meaning, whereas the symbol doesn't have a specific meaning, and hence acts more as a generator of ideas for the person. Combination of symbols gives an even more powerful generator.

You could say that allegories contain a teaching, whereas symbols contain a way to discover teachings by and within yourself. Symbols are then a teaching and discovery method, not teachings.

What does it generate? The most interesting generations are those which can not be expressed in words. After all, if a certain truth could be expressed in words, why would we use symbols? It would be much easier to use the words directly.

Interpreting symbols means linking them back to words. I have experienced this as very useful in my first years as a Mason. Many might call this a linking up. But, as the years go by, I prefer to experience their generative power directly, without words. And, then you start to experience something deeply within yourself, which can be poorly described as the sense of pure being, being fully accepted, love... You might call this the linking down. An allegory for this way, is to consider the symbols and rituals as lenses that focus to your personal center of the union (Know thyself).

There is a possible metaphor here; that learning symbols is like learning another language. In the beginning, you translate to your mother tongue. But, once you master the new language, you start to think in that language. So you master symbols when you think in the symbols, not in the words about the symbols. And then, you share a language universal to all Masons, regardless of their mother tongue. And so you can attend a Masonic Lodge and enjoy the ritual anywhere in the world, and feel deeply connected by the common symbolic language. And so, you are part of the external "center of the union".

Appendix F

SAMPLE LODGE BUDGET WORKSHEET

PROPOSED LODGE BUDGET FOR: _____ **Lodge #** _____
FOR YEAR BEGINNING _____ **AND ENDING** _____.

Cash Carried Forward From 20 ____: \$ _____.

Estimated Income:

Dues, \$ _____ each X No. of dues-paying members \$ _____.

Fees, \$ _____ total due for 3 degrees X No. to be raised \$ _____.

Masonic Home, \$ _____ each X No. of paying members \$ _____.

Special Events (income):

Picnic \$ _____

Banquet Tickets \$ _____

Table Lodge \$ _____

Other \$ _____

Miscellaneous (income): \$ _____

TOTAL ESTIMATED INCOME: \$ _____.

Estimated Expenses:

Grand Lodge Percapita Tax @ \$ _____.00/paying member \$ _____.

Masonic Home Assessment @ \$3.00/dues-paying member \$ _____.

GWMNM @ \$5.00/new member raised \$ _____.

Grand Lodge Candidate Fee (\$ 50.00/Cand X # raised) \$ _____.

Grand Lodge Session (estimated expenses) \$ _____.

Honoraria:

Secretary \$ _____

Treasurer \$ _____

Tiler \$ _____

Taxes (est.) \$ _____

Refreshments:	\$ _____
Postage:	\$ _____
Office Supplies:	\$ _____
Trestleboard Printing:	\$ _____
Masonic Supplies:	
From Grand Lodge	\$ _____
From Macoy	\$ _____
Flowers	\$ _____
Newspaper Obituaries	\$ _____
Rent	\$ _____
Utilities:	
Lights & Power	\$ _____
Gas	\$ _____
Telephone	\$ _____
Building Maintenance:	\$ _____
Masonic School Dues:	\$ _____
Lodge Picnic:	\$ _____
Table Lodge:	\$ _____
Annual Banquet:	\$ _____
Insurance:	\$ _____
Christmas Party:	\$ _____
Youth Organizations:	
Jobies	\$ _____
DeMolay	\$ _____
Rainbows	\$ _____
Widows & Orphans Luncheon:	\$ _____
Community Halloween Party:	\$ _____
Speakers Gifts:	\$ _____
Masters & Wardens Association Directory:	\$ _____
Installation Night Reception:	\$ _____
Reception for the GM:	\$ _____
Grand Master's Visit:	\$ _____
Past Master's Gift and Apron:	\$ _____

Scholarship Fund:	\$ _____
Almoner's Fund:	\$ _____
Candidate's Bibles:	\$ _____
Law Digest (for new officers):	\$ _____
_____	\$ _____
_____	\$ _____
Miscellaneous Expenses:	\$ _____

TOTAL ESTIMATED EXPENSES: \$ _____.

ESTIMATED BALANCE REMAINING FOR NEXT YEAR: \$ _____.

NOTE: This Budget worksheet is provided simply as an example. Each Lodge should develop a Budget worksheet by either using this as an outline or modifying this one as appropriate.

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Appendix G

LODGE PROGRAM GOALS

1. Lodge Program Goals Checklist

The following checklist will assist you to focus your program goals and later help you to measure your progress toward achievement of your goals during your year in the East. The three established targets are so basic to a successful year that you and your Lodge will want to keep them in mind in planning and executing the year's program. Check your progress at frequent intervals. Make it an integral part of each of your monthly Lodge Officer meetings.

Start the process by reviewing published Leadership Targets privately and then again at an officer's meeting. After discussion, revise the verbiage as necessary and enter an "x" in the first column. As each goal is "accomplished" put a big "OK" in the second column together with the "Date", in the third column. Periodic officer's/ committee meeting discussions should objectively review the status and address where you need to give added attention in order to finish the year with all of your selected goals successfully accomplished.

a.	Leadership Target	Goal	Accomp.	Date
1a.	Worshipful Master will assign direct supervision of one-half of committees to the Senior Warden.	_____	_____	_____
1b.	Worshipful Master will assign direct supervision of one-half of committees to the Junior Warden.	_____	_____	_____
1c.	Committee chairmen are to meet at regular intervals with the Worshipful Master and officers.	_____	_____	_____
2a.	Master and officers will each attend a minimum of seven scheduled sessions of the monthly DEO/DIW Schools.			
	Master	_____	_____	_____
	Senior Warden	_____	_____	_____
	Junior Warden	_____	_____	_____
	Treasurer	_____	_____	_____
	Secretary	_____	_____	_____
	Senior Deacon	_____	_____	_____

	Junior Deacon	_____	_____	_____
	Chaplain	_____	_____	_____
	Lodge Education Officer	_____	_____	_____
	Lodge Ritual Instructor	_____	_____	_____
2b.	Master and officers will each attend the Area Ritual Training School	_____	_____	_____
2c.	Master and officers will each attend the Educational Institutes sponsored by the Master's and Warden's Association (DEO seminars/workshops)	_____	_____	_____
3a.	Our Lodge will develop a planned, balanced - , year round program of Masonic activities and education.	_____	_____	_____
3b.	Master and all officers will attend Area Education and Leadership Confer- ences sponsored by the Grand Provost.	_____	_____	_____
3c.	Our Lodge will strive to become ritually self-sufficient. We will target two members (not necessarily the same individuals) who can deliver each lecture with feeling.			
	EA Lecture	_____	_____	_____
	FC Floor Lecture	_____	_____	_____
	Receive in the East	_____	_____	_____
	MM Lecture	_____	_____	_____
	Charges to the candidates	_____	_____	_____
	Funeral Service	_____	_____	_____
b.	Program Target			
1a.	Balanced annual program developed by			

	officers with members participation.	_____	_____	_____
1b.	We will have information programs equal in number to general and social programs.	_____	_____	_____
1c.	Education shall be provided at every meeting, even though brief.	_____	_____	_____
1d.	Open meetings: Guests and visitors will be favored by holding the program first and conducting business after.	_____	_____	_____
1e.	We will schedule and carry on outside activities such as;			
	Widow's Dinner	_____	_____	_____
	Worship service	_____	_____	_____
	Sponsor a Youth Activity	_____	_____	_____
	Pilgrimage to Masonic Home	_____	_____	_____
	Lodge/District Picnic	_____	_____	_____
	Table Lodge	_____	_____	_____
1f.	We will plan and have Lodge special events such as;			
	Family Night	_____	_____	_____
	Past Master's Night	_____	_____	_____
	Boy Scout Night	_____	_____	_____
	Charter Night (Anniversary)	_____	_____	_____
	Flag Day Program	_____	_____	_____
	Dinner Theater	_____	_____	_____
	Music Festival	_____	_____	_____
	Fellowship Night	_____	_____	_____
1g.	We will have Community Service Projects such as;			
	Hospital Visitation Program	_____	_____	_____
	CPR Clinics	_____	_____	_____
	Scholarship Award	_____	_____	_____
	Eagle Scout Award Dinner	_____	_____	_____

Blood Drives	_____	_____	_____
Food Baskets (for the destitute)	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

c. Membership Target

1a. We will strive to obtain better attendance by having an active membership. Correspond with members. Recruit "regulars" to;

Write two personal letters to local members	_____	_____	_____
Write three letters to non-resident members	_____	_____	_____
Give every member a chance to plan and execute an interesting program	_____	_____	_____
Execute an active program of visiting our Masonic family shut-ins	_____	_____	_____

1b. Every candidate will be given instructions on the principles and purpose of Masonic symbols and allegories.

_____	_____	_____
-------	-------	-------

1c. We will provide programs for the continuing education of the Craft as a whole in the history, principles, purposes, and traditions of Masonry

_____	_____	_____
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Note: It is obvious that there are many other goals that could be targeted by any given Lodge. These are examples of some that might be targeted. It will depend on your Lodge's manpower, resources and unique requirements as to which set of goals you target for completion during your year. Good judgement and the wisdom of Solomon are both to be desired in setting reasonable goals for your Lodge.

Appendix H

PRELUDE TO THE BALLOT—THE INVESTIGATING COMMITTEE

1. Introduction

The periodic appointment of committees to conduct exhaustive investigations of petitioners is an exclusive responsibility for the Master of a Lodge. The significance of choosing only members who are completely unbiased, thorough, detailed and will project a favorable image as Masons cannot be overemphasized. A lasting impression of the Fraternity is made by the brethren who officially represent it. Moreover, the petitioner's Masonic career will be affected, in great part, by the manner which the investigators conduct themselves and do their work. The vivid memory left with the petitioner and his family should be positive -- the behavior and decorum of the members conducting the investigation must be above reproach.

2. Choosing the Investigating Team

One must never lose sight of the very important responsibility of the investigating committee. It is the eyes and ears of the Lodge. Don't be drawn off by some old (unfounded) beliefs: It is a potential tool to get brothers who have not attended meetings in a long time, back into Lodge. Although, simply going down the roster to pick up the next three brothers may not be a good idea. Brothers who never attend Lodge may not realize the importance of the task or how to conduct a thorough investigation. In order to fulfill this very responsible task, it is most important that the Master, Secretary and members of the committee all do their parts with dedication.

Care should be exercised by the Worshipful Master to select a team of Masons who are not related to or a close friend of the petitioner. He should choose at least three members of the Lodge to perform this important duty, thus ensuring that he will receive good perspective from the reports on the character traits and general nature of the person being investigated. And, that they:

- a. are active and support Lodge functions;
- b. show a good understanding of Freemasonry (The number of years a Brother has been a member doesn't ensure Masonic awareness);
- c. are able to express themselves easily and can convey a feeling of warmth and understanding to the potential new member;
- d. can accurately present their personal observations;
- e. are prudent in their everyday dealings with others;
- f. are thorough when doing a job;
- g. are likely to be present when the petitioner is elected and receives his degrees;
- h. have participated in at least one training workshop session or training seminar for potential investigators provided by the Lodge Education Officer or District Education Officer.

3. Investigating Team Member Knowledge

Committee members should be well acquainted with the appropriate parts of Masonic law in order to be effective. They should be able to intelligently discuss;

- a. Whether a character reference on a petition can reside outside the jurisdiction of the Grand Lodge.
- b. When the Investigation Committee should be appointed.
- c. Who appoints the committee.
- d. How many compose a committee.
- e. What specific information the committee is required to obtain regarding a petitioner.
- f. The maximum time allowed for the Investigating Committee to conduct their task and report to the Lodge.
- g. What is the significance of the references/signers on a petition, and how much effort should be exerted to obtain other specific information from them, if any? Should you attempt to contact out-of-city signers and if so, how might they go about it?
- h. How far should you go in your investigation? Is there any importance in obtaining information other than that required by law?

4. Various Schools of Thought

There are at least two divergent views on the mechanics of conducting a thorough investigation. Some say that team members should work independent of each other. Even making their own appointments to meet individually at the convenience of the petitioner. Others say, that the whole process should be a group effort in all things.

Many believe that there is a middle road which should be taken. They believe that some parts of the investigation, such as making a determination of the man's earned reputation for honesty and integrity in the community could be completed independently, by individual team members working separately. They feel that the home visit probably should be conducted by at least two members working jointly, so they can simultaneously observe the reaction of both the husband and wife during the interview.

5. Groundwork for the Candidate Interview

Each member of the team should prepare for the interview by becoming familiar with the information supplied on the application. Investigators should make particular note of:

- a. the petitioner's occupation and place of employment;
- b. marital status;
- c. number and ages of children;
- d. health and physical status;

- e. personal history;
- f. whether he stands convicted of a felony in a civil, federal, or military court trial; and,
- g. personal references.

6. Preparation for the Visit

Visit preparations should be made well in advance of the desired meeting, which should be at the petitioner's home, especially if he is married and living with his spouse. You should;

- a. set aside at least two dates in case the first choice cannot be met by the petitioner;
- b. make the appointment at a time mutually convenient to the petitioner and his family and the Investigating Team (you should want as many family members as possible to participate in the discussions);
- c. Members should be on their best behavior. Wear neat, freshly laundered clothes -- although a jacket and tie isn't mandatory, it is strongly recommended. Remember, that you have only one chance to make a good first impression.

7. The Personal Interview

Call the night before to confirm the appointment. Make sure that you arrive on time. Being too early is just as discourteous as being late. Introduce yourself. Convey the regards and good wishes of your Worshipful Master. Please refuse an alcoholic drink, if it is offered! This is considered an official visit. You aren't making a social call.

Ask what the petitioner expects to gain by joining the Fraternity. Be attentive to the reactions of his wife and family and be ready to answer their questions. Discuss other organizations related to Masonry, which may interest others in the family, such as the DeMolay, Jobies, Rainbow Girls, and the Order of the Eastern Star.

Confirm that he isn't an atheist. Find out the extent of his involvement in the religion of his choice. Carefully explain that Freemasonry is not a religion with a plan of personal salvation, but a philosophy that is in keeping with religious devotion and good morals. A Mason must have an abiding faith in God, and should find his plan for salvation in his Church or Synagogue.

Emphasize that Freemasonry is not a political organization. It endorses no candidates or political party, and permits no partisan political discussions within its Lodges. It does instill patriotism and admonishes Masons to be good citizens. In all matters, it teaches men to think for themselves.

8. Information for the Petitioner

Make sure that the petitioner appreciates that Freemasonry is not a means of promoting selfish interests. Before you leave his home that day/evening; ensure that the petitioner is informed of:

- a. the meeting dates of the Lodge;
- b. the cost of yearly dues and assessments (Can he financially afford being a Mason?);
- c. the cost of the three degrees;
- d. the commitment he must make when receiving the degrees; and of
- e. the memory work that is required.

Make the meeting as brief as possible, don't overstay your welcome, but make sure all questions are answered satisfactorily before you leave. If you don't know the precise answer to a question, admit it. Write the question down; find the answer; and provide it to the petitioner as soon as you can.

If possible, invite the petitioner and members of his family to a suitable Lodge function in order to introduce him to the Master and other Lodge members.

9. After the Interview

Prepare (or complete) a written investigation report. Please, **DO NOT** take notes during the interview. It has a chilling effect on those being interviewed. Be prepared to make a verbal report in open Lodge if requested by the Master. There are no hard and fast rules on whether a verbal report is necessary. Be governed by the usual practices of your Lodge.

By all means have the courage to recommend rejection, if during the investigation process you discover a major character flaw or a willing effort to deceive by providing false information on the application form. If, because of what you have learned, you are unable to favorably endorse the petitioner, give the Brethren who signed the petition as vouchers/recommenders the courtesy of a factual, private explanation.

Join the petition signers in attending the meetings when the candidate is receiving his degrees. Ensure that the candidate feels welcome by introducing him to the membership of the Lodge.

Be ready to assist the candidate in any way you can. Possibly volunteer to act as his Mentor, as he takes his Degrees and for a year after he's raised to the Sublime Degree of Master Mason.

10. What Petitioners Expect from Freemasonry

- a. A pleasant way of life, with high ideals, which if practiced, makes a person a better man in all respects.
- b. A splendid sense of fellowship, now and in the future, because of the association among Masons. A warm sense of history because of the Masonry practiced by

great Masons in the past whose heritage is an incentive to us. In the future, because Masonry belongs to the ages.

- c. An opportunity to serve Masonry - which means service to God, country, and fellow man.
- d. A special kind of liberal education, which cannot be found elsewhere.
- e. Assistance in time of great need. Obviously with fees and dues so small, Lodges cannot provide an insurance program, but there are many other ways of helping those in distress.

11. What Freemasonry Expects From Petitioners

- a. Loyalty to the Fraternity, his family, country, and God.
- b. Brotherly love toward all mankind.
- c. Belief in freedom of thought, speech, and action so far as it is compatible with the inalienable rights of others.
- d. Strong feeling of opposition to ignorance, falsehood, bigotry, oppression, atheism, and all else that makes for spiritual, mental, and physical servitude.
- e. Active participation in the relief of the widow, the orphan, the weak, and the oppressed.
- f. Exemplary behavior in his private and public life, demonstrative of the high calling of Freemasonry.

During the personal interview the petitioner (and his family) should gain a better understanding of the Fraternity. He should have begun an intensive course of instruction, which will help to make him a loyal and energetic member of the Craft. Such a man can be counted upon to actively support our Fraternity and add to its stock of greatness.

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Appendix I

IT'S ALWAYS RIGHT TO WRITE

1. Introduction

Many of the adult males that are included among my circle of friends and brothers admitted that they were probably looking out the window "lollygagging" (a Navy term that means; goofing off) when their English teachers explained how to write a good letter. When their parents insisted that they write a nice letter to Aunt Tessie for the lovely birthday gift or Christmas present, it dawned on them that they didn't know how. Some admit that they still haven't learned the basics of preparing a well-crafted letter.

We ask for many important things in our lives with letters. And, because a letter must say exactly the right thing, it should be meticulously crafted. Today we often rely on computers, word processors and other state-of-the-art instruments to send messages speeding across the world in microseconds. But, they don't take the place of a personal letter.

In this appendix to the Guide, we will show you some examples of actual letters. These examples will show you what to say and, just as importantly, what not to say in certain types of letters. Remember, these are just examples; use them as templates to write your own personalized letters and notes.

2. Letters of Apology (Regrets/Reconciliation)

There's no better way to let a friend or acquaintance know that you care about your relationship, than by conveying a well timed, well phrased apology when it is due. It will shore up a rocky relationship and it will bolster one that is on a firm footing too. It isn't a sign of weakness to admit, on occasion, that you might have done something differently.

3. Thank You Notes

When I was a kid, my mother called these remembrances, "Bread and Butter" letters. I don't know where the name came from, but in my parent's house rarely a day went by, that a short note expressing my mother or dad's appreciation for something or other went into the mail.

They received as many as they sent.... It was considered the thing to do. Darned if I don't think that the quaint ceremonial courtesy shouldn't be revived.

4. Letters of Condolence

These are the most difficult for me to get started. But they're among the more important communications opportunities for you to cultivate.

5. Sample Letters

Dear Brother _____,

I just wanted to say "thank-you" again for Tuesday night. It was a most enjoyable evening.

The warmth and friendliness I encountered says a lot for Freemasonry in the _____ District. I'm already looking forward to your next Degree night. The Lodge officers exemplified the beautiful ritual in a singularly impressive manner. It's a lot different from mine in Virginia. But the same important moral Masonic lessons came through loud and clear.

If I can be of any assistance to you, while I'm on this temporary 4-month assignment please let me know.

Fraternally and Sincerely,

//s//

R.:W.: Theodore R. Stallone
DDGM, 18th Masonic District
205 East Bettewood Avenue
Oaklyn, NJ 08107

14 April 19XX

Dear Brother Ted,

Fraternal greetings. Just wanted to let you know how much I appreciated your hospitality and the opportunity to accompany you on your visit.

Here's a list of the materials that are now on "disk". Give me a call if you want any of it.

100 Ways to Serve Your Community

Communications Manual

Working on a revision to the Self-Paced Officers Training (SPOT) Manual and Resource Notebook

If you, or any of our New Jersey brethren ever have an opportunity to visit the nations capital region, I would be pleased to act as your host.

I close with warm regards, best wishes and remain yours faithfully,

Fraternally,

//s// Mickey Ander

Mrs. Virginia Green
3803 N. Abingdon St.
Arlington, VA 22207

11 June 1993

My Dear Mrs. Green,

The Masters, Wardens, Lodge and District Officers of the 54th Masonic District, in Northern Virginia, asked that I communicate with you and let you know how shocked and saddened we were to learn of Bruce's death.

We understand that an expression of sympathy, no matter how deeply felt, can help right now, but we had to let you know that our kindest thoughts are with you.

Bruce will long be remembered as a genuinely committed, hard worker who was passionately dedicated to the highest ideals of our Fraternity. Every member expressed gratitude, each in his own way, for the splendid gift of his friendship. He was a trusted teacher and role model who daily enriched the lives of those around him with his wise counsel. We fondly recall his charismatic leadership and tireless service to the Craft with great affection and a profound sense of loss.

Again, please accept our heartfelt condolences and extend our sympathy to other members of the family. And, if we can be of any help to you, in any way, please call on me.

Sincerely and fraternally,
//s// Mickey Ander

George S. Nicol, Jr.
Secretary, Sojourner Kilwinning Lodge
696 Fairview Avenue
Takoma Park, MD 20912

20 March 1992

My Dear Brother Secretary,

The purpose of this short note is to inform you that I will not be able to attend the meeting of Lodge Sojourner Kilwinning at the Takoma Park Masonic Temple on the 28th of April. I

mentioned it, in passing, to our Worshipful Master at the last meeting.

On that evening I will be attending another, long ago scheduled, Masonic function. But, you will all be in my thoughts.

Please convey my regrets to the Worshipful Master and our Brethren. I close with warm regards and best wishes. I remain yours faithfully;

Sincerely and fraternally,

//s//

F. Reed Brown, W.:M.:

Cherrydale Lodge #42

3805 Lee Highway

Arlington, VA 22207

1 May 1993

Dear W.: Brother Brown;

On behalf of the Director, officers and members of the Hillbilly Unit of Kena Temple and others assembled at the memorial for Gene, please accept our appreciation for the inspirational Masonic Service, which you conducted, together with the members of Cherrydale Lodge.

The inspirational words of the Masonic Ritual touched the sympathies and the hearts of all those who knew Gene but also gave reassurances to those who mourn his passing. It was a lovely and moving service. He would have been pleased with it as were all the members of his Shrine Unit, members of his family, and his many friends who were there.

Gene truly valued his Masonic encounter as among the high points of a life which were filled with many great and positive experiences. He would have been as comfortable standing among you as we were in having you there with him and us that evening.

I close with warm regards, best wishes, and remain yours faithfully,

Fraternally and Sincerely,

//s//

M.:W.: Sam C. Strainer
Grand Master of Masons in _____
4115 Nine Mile Road
Richmond, VA 23223-4926

1 May 19XX

My Dear M.:W.: Grand Master,

The Worshipful Masters, Wardens, District Officers, and brethren of the several Lodges which comprise the 54th Masonic District have asked that I write to convey their heartfelt thanks to you for being with us last night. It was one of the highspots in our Masonic Year.

We truly appreciated your kind words and the "nice" way you very conveniently overlooked our shortcomings... especially the way we deviated from the published time table.

We recognize that it put a crimp in the time available for your remarks to the Craft. And, for that we apologize. Please note; it wasn't for the lack of planning on the part of the Worshipful Masters, but rather, a failure on my part to faithfully execute the detailed designs and the schedule they devised.

Please convey our fervent thanks to your official party for their kind contributions and unobtrusive assistance to ensure the overall success of the evening. They each said, and did, just the right things, at just the right time, in just the right way; it is truly appreciated.

Sue prizes the gift of the cut crystal candy dish that you so thoughtfully presented. It will serve to remind us always of the pleasant spring evening that we spent together in Masonic fellowship.

I close with warm regards, best wishes, and remain faithfully yours,

Sincerely and fraternally,

//s//

George S. Nicol
Secretary,
Lodge Sojourner Kilwinning
696 Fairview Avenue (Apt #2)

Takoma Park, MD 20912

15 May 1993

My Dear Brother Secretary,

The purpose of this letter is to let you know that I will be unable to attend the meeting of Lodge Sojourner Kilwinning at the Takoma Park Masonic Temple on the 22nd of May. Unfortunately, I have been scheduled to be with the DDGM of the xxth Masonic District, at yet another important Masonic function.

Please convey my regrets to the Worshipful Master, Wardens, and our Brethren. Be ensured that you will each be in my thoughts.

The enclosed check is intended as a small addition to the Almoners collection plate. I close with warm regards and best wishes. I remain yours faithfully;

Sincerely and fraternally,

//s//

P.S. If it's convenient, would you please inform our Brethren that on Saturday morning, 29 May, an interesting program will be presented in A. Douglas Smith Lodge of Research at the GWMNM. You're all welcome to join the discussion group.

Bro. Claude H. Harris, Jr.

Post Office Box #173

Alexandria, VA 22313

29 October 1992

Dear Brother Claude,

The Worshipful Master, Wardens and brethren of Concord Lodge in Vienna, Virginia have requested that I write to you to convey their warm, heartfelt thanks.

The antique Masonic apron that you carefully preserved in an inert atmosphere has taken a place of honor in our Lodge. It has quickly become one of our most cherished possessions and the focus of Masonic research and in-depth discussion.

The apron is a real-life trestleboard from which Masonic lessons easily spring. The original designer could not have known how much pleasure his artwork would bring, with your able assistance, to future generations of Freemasons. A

historical record, suitable for framing, is being prepared for attachment to the frame, in part to attest our high regard for your journeyman, curator skills.

Please, be aware that you are always a welcome guest in our Masonic home. Join us as often as you can. I close with warm regards and best wishes, and remain faithfully yours,

Fraternally,

//s//

6. Random Words to be Used in Letters

The Worshipful Master, Wardens, and members of Concord Lodge asked that I communicate with you in writing to convey our heartfelt thanks for the splendid education program presented on Tuesday the 15th of March for our Warden's Night Program.

We sincerely appreciate the Masonic Treasures who so generously give their time, talent and energy to share.

Again, we thank you. Without your help, our Warden's Night would have enjoyed only a limited level of success. Please give our best to your Worshipful Master and all members who respond on relatively short notice, as you have.

We convey our sincere best wishes for the continued success of the A.D. Smith Jr., Lodge of Research Speakers Bureau. It is preeminent among the finest Masonic Treasures we enjoy in Northern Virginia.

Masonic education geared to the special needs of elected and appointed Lodge Officers, lay-members, and candidates is considered by many to be a key area to focus an intensive, long-term, systematic improvement effort.

Brother _____ is set apart and is highly praised for his significant contributions to Shrine Masonry in general and to the effectiveness, well-being, and continued improvement of the Hillbilly Unit of Kena Temple, A.A.O.N.M.S. Be it resolved that our Illustrious Potentate be requested to authorize a Kena Temple Certificate of Appreciation for our Brother, and that a copy of this resolution of appreciation be spread on the minutes of this meeting.

Greetings on your birthday and all good wishes from the Officers and members.

The Officers and members join with me in extending warm greetings on your Masonic Birthday. May we look forward to seeing you at our next Communication so that we may greet you personally. But, if that is not possible, we would appreciate a word from you to be read as your response.

We all send cheery wishes to brighten your day and to let you know that we pray for your quick recovery to good health soon.

It will be good to report, in our Lodge Bulletin that you are improving everyday and that it won't be long until you're well in every way.

The Worshipful Master, Wardens, and your Brethren join in extending heartfelt sympathy to you and your family in this hour of sorrow.

To let you know that our thoughts are with you today and every tomorrow.

The Officers and Members regret to learn of your illness and join in sending this little message to let you know of our many thoughts and good wishes that are with you.

May you gain strength each day and be cheered by our warm thoughts and our prayers which we are sending your way.

Thinking of you in a very special way and hoping that these warm wishes will brighten up your day.

That on the 6th day of April, AD 1993, AL 5993, the Officers and members of Concord Lodge #307, AF&AM, did assemble at our usual place in Vienna, Virginia and unanimously agree to recognize the significant contributions to Masonic Lodge well-being in general and improved effectiveness in particular with the following heartfelt commendation for Brother _____ . Our dear brother has spared neither his time nor extensive talents to foster a climate to promote wholesome Masonic Education in this section of the Quarry. His name and good works are indelibly marked for all time in the affection of his fellow Craftsmen. And, under his splendid leadership; that Masonic traditions and principles have taken a new, fresh meaning and luster. He has proved himself a conscientious Mason, a dependable Brother among us, and a trustworthy Masonic servant. His inexhaustible patience receives acclaim from those Officers and members who have benefited directly and indirectly from his untiring efforts to bring us more light. The Masonic lessons he teaches, by personal example, have become a framework for us to pattern a practical

lesson for life and living. We now therefore declare that our sincere personal appreciation shall be conveyed to our friend and Brother _____, together with our abiding prayer for his enduring good health. May his strength and vigor be maintained; that he may continue to provide a stabilizing influence for the remainder of his term and then for many years to come. And, let it be that a copy of this tribute of our esteem shall spread on the minutes of this meeting and forwarded via the DDGM to the Division Provost and thence to the Grand Provost.

The Shriners Hospitals for Crippled Children and Burns Institutes have provided outstanding care to children without regard to race, religion, color or national origin who have orthopedic problems or who have been severely burned. And, there is never a charge for any care or services provided by a Shrine Hospital. Admission is based solely on medical and financial need. Revenues come from Shrine fund-raising events. And, the generous contribution of an antique 1950 Dodge automobile, freely given by the _____ family will be used in Shrine parades and materially aid the units fund raising posture. Therefore, that our sincere appreciation shall be conveyed to the _____ family together with our wish for a happy, healthy and prosperous new year. And, that a copy of this Resolution of Appreciation shall become a permanent part of the official minutes of our meeting with the original conveyed to them.

That during Temple-sponsored parades, scheduled Unit Meetings, and working parties throughout Shrine year 19XX, many valuable lessons pertaining to Shrine excellence were discussed within our sight and hearing. Brother _____ did gracefully interweave his tactful commentary with those of his Brothers; yet at no time did he infringe upon the others. But, did so interweave his remarks with those of his friends that only the most beautiful patterns conceivable were indelibly stamped on our memory--which inspires us to sweeter thoughts, kinder acts, and greater achievements; And under his splendid leadership our Fraternity has been exalted by his continuous service and genuine deep devotion to Shrine traditions and principles. He has proved himself a good Shrine Mason, a good Brother among us, and a good Masonic servant. Through his good humor and inexhaustible patience the Masonic lessons he teaches, by personal example, has become a framework for us to pattern a practical lesson for life and living; And he has spared neither his time, talent, or means to advance the cause of Brotherly love in this small section of the oasis--his name and good work are deeply carved for all time in the affection of his fellow Craftsmen. His enthusiasm and dedication are noted with pleasure--he truly deserves the hearty WELL-DONE and applause for our appreciation from all those Officers and members who have benefited directly and indirectly from his wise counsel and untiring efforts to bring us more light.

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Appendix J

VARIOUS FORMS

1. Introduction

This appendix contains several forms that provide information that will be useful from time to time. These forms do not readily belong in another appendix and so this appendix is a catchall. If in the course of your Masonic education you happen to find another form or forms that may be helpful to others, then please forward it or them to your DEO, Division Provost or the Grand Provost for consideration to be included in future changes to this Guide.

2. Summary of Lodge Actions

Note: All of these actions must be taken at a Stated Communication.

Type of Request	To Be in Writing?	Hold Four Weeks Before Acting?	Type of Lodge Action	If Rejected, Must Wait _____ to Resubmit
Petition	Yes	Yes (2.95)	Unanimous Ballot (2.95)	12 Months (2.109)
Application for Affiliation	Yes	Yes (2.121)	Unanimous Ballot (2.121)	4 Months (2.122)
Honorary Membership	No	Yes (2.129)	Unanimous Ballot (2.130)	Until Next Stated (1956 D-8, §-2.130)
Further Instruction:				
If within 6 months of receiving degree or last extension	No. Oral by Lodge member (2.111)	No (2.111)	Majority Voice Vote (2.111)	
If later than 6 months since degree or last extension	Yes, by candidate (2.112)	No. May act at Stated Communication when received, or at a future Stated (2.112(a))	Majority Voice Vote (2.112(a))	
Advancement (having been stopped, or on own let progress lapse)	Yes, by candidate (2.112)	Yes (2.112)	Unanimous Ballot (2.112(a))	6 Months (2.111)
Waiver of Personal Jurisdiction:				
Accepted Petitioner	Yes (2.103)	Act on it at same meeting when petitioner elected to receive 1 st Degree, or at a future Stated (2.103)	Unanimous Ballot (2.103)	
Rejected Petitioner	Yes (2.103)	Yes	Unanimous Ballot	12 Months (2.103(a))
EA or FC Rejected for Advancement	Yes (2.103)	Yes	Unanimous Ballot	6 Months (2.103(b))
Demit	Yes (2.137)	No	By Order of WM, or Voice Vote of Lodge (2.139)	
Non-Payment of Dues				
Reinstatement to Rights and Benefits*	Yes, or through a member orally (2.155)	Yes, if more than 3 months since suspension occurred. If less than 3 months, hold over at WM discretion (2.155)	Unanimous Ballot	4 Months
Restoration to Membership*			Unanimous Ballot	4 Months, if approved for reinstatement (2.155)
Un-Masonic Conduct				
Suspension				
Reinstatement to Rights and Benefits*	Yes, but not before 6 months have passed (4.25)	Consider at any Stated Communication after the meeting when received. Notify the membership (4.26)	Unanimous Ballot	6 months (4.25)
Restoration to Membership*			Unanimous Ballot (4.28, 4.29)	Applicant may appear through the District Deputy to the Grand Lodge (4.33)
Expulsion				
Reinstatement to Rights and Benefits*	Yes, but not before 12 months have passed (4.25)	Consider at any Stated Communication after the meeting when received. Notify the membership (4.26)	Unanimous Ballot	12 months (4.25)
Restoration to Membership*			Unanimous Ballot (4.28, 4.29)	Applicant may appear through the District Deputy to the Grand Lodge (4.33)

- May be combined

3. Masonic Parliamentary Motions

Masonic Parliamentary Motions In Order of Precedence

Incidental Motions	These motions deal with question of procedure arising out of (1) Another pending motion and (2) sometimes, another motion or item of business.	Division of Assembly
		Division of Question
		Filling Blanks
		Objections
		Parliamentary Inquiry
		Point of Information
		Point of Order
		Suspend the Rules
		Withdraw a Motion
		Limit/Extend Debate
Privileged Motions	Do not relate to pending business, but have to do with special matters of immediate or overriding importance which, without debate, should be allowed to interrupt the consideration of anything else.	Take Recess (Labor to Refreshment)
		Question of Privilege
Subsidiary Motions	These have the following characteristics: (1) They apply to another motion, while it is pending; adoption does something to this motion. (2) They can be applied to any main motion. (3) They fit into any order of precedence. (4) They are in order from the time the Worshipful Master states the motion until the vote is taken.	Postpone to a Definite Time
		Refer to Committee
		Amend the Amendment
		Amendment
Main Motion	A motion whose introduction brings business before the Lodge. It can only be made when no other motion is pending. It ranks lowest in the order of precedence of motions.	Principle Motion

Always out of Order:

1. To Adjourn
2. Previous Question
3. Lay on the Table
4. Refer to Committee of the Whole

4. Sample Calendar Blank (Portrait style)

MONTH: _____ **YEAR:** _____

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

5. Sample Calendar Blank (Landscape style)

MONTH: _____ YEAR: _____

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

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Appendix K

EXERCISE RECORD

Name _____
Address _____
City/State/Zip _____

1. Chapter 1, Master Mason and Potential New Line Officer

- Exercise MM-1 Lodge Organization
 First activity completion date . . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise MM-2 Lodge Library
 First activity completion date. . _____
 Second activity completion date. . _____
- Exercise MM-3 Building a Personal Library
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise MM-4 Starting a Personal Notebook
 First activity completion date. . _____
- Exercise MM-5 Getting Involved in Lodge Activities
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
- Exercise MM-6 Deciding to Get "In Line"
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise MM-7 Etiquette and Decorum

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____

Exercise MM-8 Committee on Masonic Education-Education Courses

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____
Fourth activity completion date. . _____

Exercise MM-9 Masonic Offenses

First activity completion date. . _____
Second activity completion date. . _____

2. Chapter 2, Junior Deacon

Exercise JD-1 Duties and Responsibilities

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____
Fourth activity completion date. . _____

Exercise JD-2 Program Planning

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____
Fourth activity completion date. . _____

Exercise JD-3 Masonic Funerals Are Important To Masonry

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____
Fourth activity completion date. . _____
Fifth activity completion date _____

Exercise JD-4 How Does the Community View Your Lodge?

First activity completion date. . _____
Second activity completion date. . _____
Third activity completion date. . _____

- Exercise JD-5 Fourth activity completion date. . _____
 How Should We Treat Our Visitors?
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JD-6 Keeping in Touch With Members
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JD-7 Masonic Protocol, Etiquette and Decorum
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____

3. Chapter 3, Senior Deacon

- Exercise SD-1 Family Obligations
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-2 Degree of Past Master
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-3 A Look at your By-Laws
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-4 How to Reduce Membership Loss
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
 Fifth activity completion date _____

- Exercise SD-5 Helping Your Widows and Orphans
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-6 List of Lodges Masonic
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-7 Proceedings of the Grand Lodge of Virginia
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
- Exercise SD-8 Masonic Trials
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-9 Grand Lodge Programs
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
 Fifth activity completion date _____
- Exercise SD-10 Voting and Balloting Actions
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SD-11 What Will Be My Legacy to the Lodge?
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____

4. Chapter 4, Junior Warden

- Exercise JW-1 Family Obligations

- First activity completion date. . _____
 Second activity completion date. . _____
- Exercise JW-2 Warden's Certificate
- First activity completion date. . _____
 Second activity completion date. . _____
- Exercise JW-3 Getting the New Master Mason Involved
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JW-4 Candidate's Masonic Education
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JW-5 How Should Our Visitors Be Examined?
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
- Exercise JW-6 Masonic Law/Masonic Tradition
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JW-7 Committees as a Tool
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise JW-8 Good Things From Other Lodges
- First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
- Exercise JW-9 Investigating Committees
- First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Fourth activity completion date. . _____

Exercise JW-10 Using a Lodge Bulletin (Trestleboard)

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Exercise JW-11 Evaluating Finances and Budget Preparation

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Fourth activity completion date. . _____

Exercise JW-12 Using Your District Team

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Exercise JW-13 Grand Lodge Operations and the Mason

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Fourth activity completion date. . _____

Exercise JW-14 What Do You Want to Learn?

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____

Fourth activity completion date. . _____

Fifth activity completion date _____

5. Chapter 5, Senior Warden

Exercise SW-1 Family Obligations

First activity completion date. . _____

Second activity completion date. . _____

- Exercise SW-2 Selecting Lodge Officers
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SW-3 Installation of Officers
 First activity completion date. . _____
 Second activity completion date. . _____
- Exercise SW-4 Planning Community Projects
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
 Fifth activity completion date _____
 Sixth activity completion date. . _____
 Seventh activity completion date. . _____
 Eighth activity completion date. . _____
 Ninth activity completion date. . _____
 Tenth activity completion date _____
- Exercise SW-5 Recognizing Members and Others
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
 Fourth activity completion date. . _____
- Exercise SW-6 Supporting Masonic Youth Groups
 First activity completion date. . _____
 Second activity completion date. . _____
- Exercise SW-7 Grand Lodge "Proceedings"
 First activity completion date. . _____
 Second activity completion date. . _____
 Third activity completion date. . _____
- Exercise SW-8 Appendant Bodies
 First activity completion date. . _____
 Second activity completion date. . _____

Third activity completion date. . _____

Fourth activity completion date. . _____

Exercise SW-9

Lodge Programs

First activity completion date. . _____

Second activity completion date. . _____

Third activity completion date. . _____