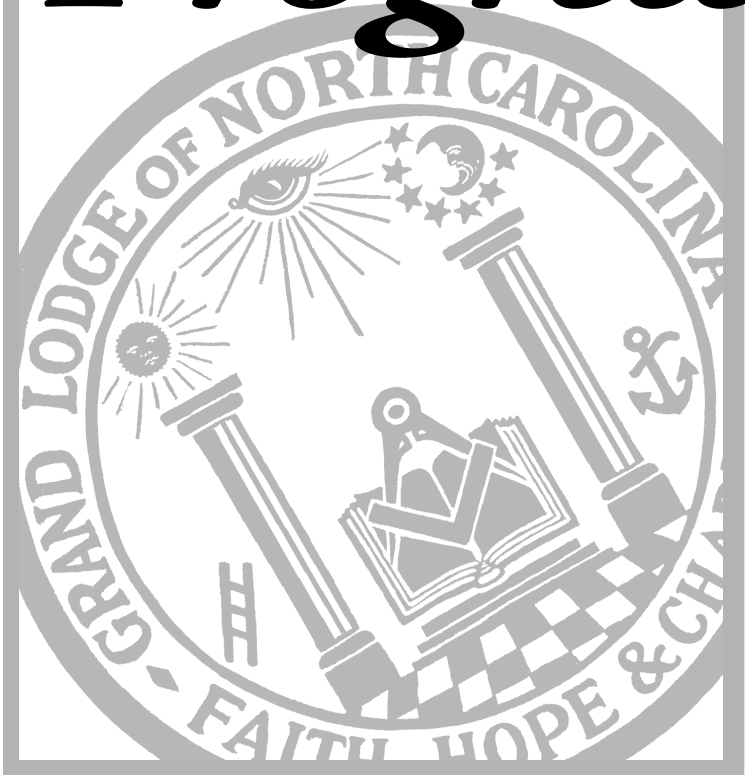


Program for Progress



The Grand Lodge of North Carolina
A. F. & A. M.

PROGRAM FOR PROGRESS



- I. Orientation and Education of the Candidate
- II. Leadership Development for the Lodge Officer
- III. Education and Involvement of the Membership

Masonic Ceremonies and Miscellaneous Publications Committee
1996

First Compact Edition
1998

Foreword

To the Craft:

Being aware of the routine activities of the Masonic lodge: primarily business and degree work, projects to raise funds for our three charities (Masonic Home for Children in Oxford, the Masonic and Eastern Star Home in Greensboro, and the North Carolina Masonic Foundation); being aware of and sensitive to the routine of the average male citizen, especially men ages twenty to fifty; any Grand Lodge Masonic Education Program must be based on common sense — keep it simple! The man likely to be interested in Freemasonry is also interested, and probably involved, in other community organizations: church and civic groups. After family, business (livelihood), and at least one civic organization, how much time is left for additional growth in friendship, morality, and brotherly love? Each man must decide for himself. Today's lifestyles indicate that the Masonic lodge must review its purpose and position in the community, evaluate its current effectiveness in the life of the Mason and his community, and make changes necessary to meet the felt needs of human growth and development.

North Carolina's *Grand Lodge Masonic Education Program for Progress* hopes to speak to this challenge in a very positive and simple manner through the program herein presented. It is not, by any stretch of the imagination, a complete work. This program is merely suggestive, a challenge to the creative mind of the curious Mason, who is a responsible leader in his lodge.

For a very detailed program of lodge membership management,
contact

The Masonic Renewal Committee of North America
Masonic Service Association
8120 Fenton Street
Silver Spring, MD 20910

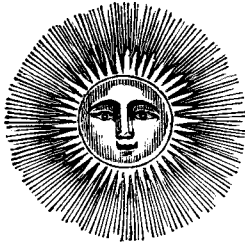
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This compact edition was produced in 1998.

Orientation and Education of the Candidate

“The Mentor Program” Philosophy and Need



The mission of Freemasonry, its purpose for being, has been stated effectively by various persons and groups. The Masonic Grand Lodge of Washington State makes the following statement: “The mission of Freemasonry is to promote a way of life that binds like-minded men in a world-wide brotherhood that transcends all religious, ethnic, cultural, social, and educational differences; by teaching the great principles of Brotherly Love, Relief, and Truth, and, by the outward expression of these—through its fellowship, its compassion, and its concern, to find ways in which to serve God, family, country, neighbors, and self.” Elsewhere in the same materials: “The aim is to take a good man and make him better; by strengthening his character, improving his moral and spiritual outlook, and broadening his mental horizons. Freemasonry believes in universal peace made possible by teaching its doctrine through the Brotherhood of Man and the Fatherhood of God.”

That being the general philosophy of Freemasonry, how a local lodge attracts quality men to and through its doors needs to be clearly understood. The following precepts set forth by the Masonic Renewal Committee of North America in its 1992 *Membership Development Handbook* speak to that need.

1. The Mentor Program.

Precept No. 1. New members will join the Fraternity if they are exposed from their first contact with Freemasonry to knowledgeable, trained, committed Masons who offer them the promise of strong, personal relationships with other men in a fraternal setting.

2. Membership Development

Precept No. 2. When a man becomes a Mason, his satisfaction, interest, and retention are directly related to the relationships he builds with other men, the quality of the programs in the lodge, and the realization that his original expectations have been met or exceeded.

3. Leadership Development

Precept No. 3. Participation by and the education of Masons results when lodges are led by men who have a demonstrated interest in the needs of members, the needs of the lodge, and the training in leadership and management to bring the process together.

Precept No. 4. Effective lodge management requires enthusiastic Masons, willing to commit time and energy to first understanding the changing nature of the society in which the Fraternity must survive, and who have the courage to recognize the strategic requirements of Freemasonry, if it is to survive and thrive.

Therefore, the local Masonic lodge needs to organize its leadership to ensure the best quality orientation and education for the best quality candidate.

The lodge that will attract men to Freemasonry values fellowship and friendship, It puts a priority on active leadership, active members, financial strength, and contributions to community, as well as a lodge building well-maintained. Within the lodge having these attributes Masonic education is important; so, too, are family programs, membership development, and lodge member renewal.

The Mentor Committee

An appropriate understanding of “mentor” is in order. “Mentor” is a Greek derivative for “advisor.” Other synonyms follow:

“Conductor” — “follow your conductor and fear no danger.”

“Intender” — used in the old operative lodges of Scotland. This officer was entrusted with the task of instructing the apprentice. His duty was to intend, increase, intensify the knowledge of the new craftsman.

“Instructor,” “Guide,” “Counselor,” “Trusted Teacher,” “Discipler” are other synonyms for “mentor.”

The membership of this committee may be from one to as many brothers as needed to accomplish its desired purpose. The Master of the lodge will appoint the committee. Members should be men of the highest character, whose conversations with the candidate will help maintain a strong, positive image of Freemasonry. Regular meetings of the mentor and candidate will result in a close relationship. The mentor should have a friendly disposition, be well-versed in the teachings of Masonry, and capable of communicating them. The main idea is to relate openly to the candidate, sharing with him knowledge of the purposes, ideals, privileges, and obligations of the Fraternity. The mentor does not have to have answers to all questions. He should be able to introduce the candidate to other brothers and/or resources for further knowledge. A newly-raised Master Mason could be a good mentor. He will have a fresh and clear understanding of the benefits of the mentor program. He may not know all answers to all questions, but he can help the candidate find them.

The goal of the mentor, or mentors, is to assimilate the new brother into the bond of brotherhood, enabling him to grow in Masonic knowledge and experience. The lodge, home, and community will benefit when a good man becomes a better man. Their fellowship and spirit will be greatly enhanced.

The mentor, then, is expected to extend a helping hand to the candidate for Masonry, establishing an enduring one-to-one relationship, imparting information and instruction about Masonry in such a manner as to convey to the new brother the spirit of Freemasonry; thus enabling him to use Masonry’s teachings and philosophies to shape his own life, and affecting positively his family and community. This formal relationship should be in effect for a minimum period of twelve months.

The Work of the Mentor Committee

Whenever a man expresses an interest in Freemasonry, however that interest is expressed, personally to a Master Mason or as the result of an “Open House,” a mentor should be assigned and

his work begun, otherwise, a mentor will be assigned when the petition is officially received. Orientation by the mentor will not interfere with the official function of the investigation committee.

A. Prior to the Degree

1. Make an appointment with the interested man and his family for a showing of the video, "Freemasonry, a Fraternity for Life," if they have not already seen it. If they have seen it, make an appointment to introduce yourself as a mentor, one who will be with him until he decides that he wants to become a Master Mason.

2. Follow the video viewing with a question and answer session, or with follow-up conversation about the family's impressions of the "Open House" experience. (See Appendix A for a list of possible questions that might be asked).

3. Explain what your lodge is doing for the Mason, the Mason's family, and the Mason's community. Tell also about the Masonic Home for Children in Oxford, the Masonic and Eastern Star Home in Greensboro, and the North Carolina Masonic Foundation.

4. If the man decides he wants to pursue membership in the Fraternity, give him a copy of the pamphlet, "On the Threshold," to be read by him and any member of his family.

5. Present him a petition, and help him to complete it. Explain that the Investigation Committee will call for an appointment. At some point discuss the one-time initiation fee and the annual dues.

6. Arrange for a family tour of the lodge building for family members who so desire.

7. Give the potential candidate your name and telephone number and reassure him of your availability for any cause at any time.

B. During the Degrees

1. Prior to and after the Entered Apprentice Degree

a. Offer to take the candidate to the lodge.

b. Explain carefully and sensitively the dress code and procedure for the initiatory degree. (See Appendix B)

c. Make the candidate as comfortable as possible. Introduce him to the brethren. Do not leave him alone in the preparation room. Alleviate his fear, if any.

d. After the degree, introduce the catechism coach and arrange for coaching to begin at the candidate's convenience.

e. Give candidate a copy of the pamphlet, "The Entered Apprentice" and a copy of the book, *Introduction to Freemasonry I, Entered Apprentice* by Carl H. Claudy.

f. Arrange a time when the candidate and his family may view and discuss the video, "Understanding What It Means to Be a Mason," when available. It may be purchased from the Masonic Renewal Committee of North America, 6115 Falls Rd., Baltimore, MD 21209, Tel. 410-377-0588

2. Prior to and after the Fellow Craft Degree

a. Offer to take the candidate, now a brother, to the lodge one hour before meeting time. Review words, phrases, and lessons of the Entered Apprentice Degree. (See Appendix B)

b. Explain carefully and sensitively the dress code and procedure for the Second Degree.

c. Again, make the brother as comfortable as possible. Do not leave him alone in the preparation room. Alleviate his fear, if any.

d. After the degree, meet with the catechism coach and arrange coaching to begin at the candidate's convenience.

e. Give the new Fellow Craft a copy of the pamphlet, "The Fellow Craft" and a copy of the book *Introduction to Freemasonry II, Fellow Craft* by Carl H. Claudy.

3. Prior to and after the Master Mason Degree

a. Offer again to take the brother to the lodge an hour before meeting time. Review words, phrases, and lessons of the Fellow Craft Degree. (See Appendix C)

b. Explain carefully and sensitively the dress code and procedure for the Third Degree.

c. Make the candidate as comfortable as possible.

d. After the degree, meet with the catechism coach and arrange for coaching to begin at the convenience of the

newly raised Master Mason.

e. Give the new Master Mason a copy of the pamphlet, “The Master Mason” and a copy of the book, *Introduction to Freemasonry III, Master Mason* by Carl H. Claudy.

f. Either give the new Masonic brother a copy of *The Code*, or allow him to purchase a copy for his perusal and study.

g. Special oral instruction is given to the new brother, preferably before he leaves the lodge:

(1) Examination for the purpose of visiting and of vouching for another Master Mason: *The Code*, chapters 50 and 51. Do not read from *The Code*. Simply explain the right of visitation and the modes of vouching.

(2) Explain the appropriate practice of the signs, tokens, words, and methods of recognition.

(3) Explain how to enter and leave the lodge after it is open on the respective degrees.

(4) Instruct the new Master Mason concerning the secret ballot. *The Code*, Chapters 68, 86-2.6.

(5) Talk about the general conduct expected of Masons. *The Code*, Chapter 52-3.

(6) Explain the conduct of Masons within the lodge. *The Code*, Chapters 45-23 and 100.

(7) Explain how to recommend petitioners for the degrees. *The Code*, Chapters 65-4, 66, 86-2.2 and 23.

C. Prior To the First stated communication: after the brother has been raised to the sublime degree of Master Mason.

1. Once more, offer to take the newly raised Master Mason to lodge one hour before meeting time. Review words, phrases, and lessons of the Master Mason Degree. (See Appendix D for Interpretation of the Third Degree).

D. Further Instructions

At future stated meetings of the lodge the mentor can instruct the new Mason in the tradition and history of his lodge, Masonic etiquette, the means and different ways of public recognition, lodge charities, voting, membership privileges, the exclu-

sion of political and religious discussions, and the Grand Lodge. The mentor can encourage the new Master Mason's hope of participating in the leadership of the lodge. The annual elections and regular advancing through the offices of the lodge provide a rotation of responsibilities and a development of leadership among the new Masons.

At some point the mentor may wish to discuss with the new Mason his Masonic experience. "As you progressed through the three degrees, is this what you expected?" "How do you feel about your experience?" "What opportunities do you see for further learning and advancement in the understanding of Freemasonry?"

The mentor may also, after having checked the new Mason's membership form, suggest that he may want to serve on one of the many lodge committees: Finance and Budget, Charity, Reference, Masonic Home for Children, Masonic and Eastern Star Home, Masonic Education, Mentor Committee, Ritual Proficiency, Degree Lectures, Degree Charges, Participate in Degree Work, Funeral Team, DeMolay, Public Relations and Publicity, Masonic Widows, Christmas Dinner, Open House, Telephone Call Committee, Past Masters Night. These give indication of the activities that frequently occur during a calendar year in the lodge.

As the friendship and fellowship of the mentor and the new brother continue, they may wish to visit other lodges in their district. They will attend D.D.G.L. Workshops and the D.D.G.M. Leadership Development Workshops in preparation for his involvement in the work of the lodge and for leadership opportunities.

As time progresses, the new Mason will be introduced to York Rite, Scottish Rite, Shrine, the Order of Eastern Star, and other appendant organizations to which he and his wife both may belong.

E. For Further Study

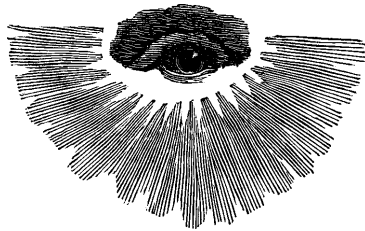
1. *Freemasonry, Its Hidden Meaning*, Steinmetz, George H., Macoy Publishing and Masonic Supply Company, New York, 1945.

2. *Masonic Vocabulary*, The Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910-4785.

3. *Introduction to Freemasonry*, Claudy, Carl H., The Temple Publishers, Washington, DC, 1931; 45th Printing, 1958.

4. *The Great Teachings of Masonry*, Haywood, H. L., Macoy Publishing and Masonic Supply Co., Inc., Richmond, VA 1921

F. Laws and Ancient Landmarks: The Laws of Freemasonry as pertain to the Grand Lodge of North Carolina are contained in Appendix E, and the Ancient Landmarks of Freemasonry as listed by Albert G. Mackey are contained in Appendix F.

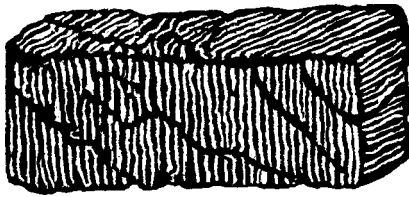


Leadership Development

Philosophy and Need

That life is a “two-way street” has been obvious from the beginning of the human family. The Lord asked Cain, “Where is your brother, Abel?” Cain replied, “Am I supposed to take care of my brother?” (Genesis 4) Many years later the Galilean answered that question explicitly in his parable of the Good Samaritan. (Luke 10:25ff) The little respected Samaritan discovered a man in dire need. He lifted him onto his donkey, took him to the nearest inn, where he cared for him.

People move in different directions: everyone is going somewhere. Some “going” simply happens; other “going” is a well-planned tour with objectives and goals in mind, if not on paper.



A Masonic lodge is composed of men, good men, all going somewhere, all with various and sundry needs: physical, social, spiritual, intellectual. These felt needs cause men to seek family and community in and through which these needs can be met with reward and satisfaction. Thus, lodge, Masonic lodge, is where men, sensitive men, fraternal brothers, discover and respond to each other's needs through brotherly love and friendship.

In family there is a “head of the household,” sensitive to the needs and well-being of the family. In community there is usually an elected leader, someone sensitive to the needs and well-being of the members of the community. In lodge there is an elected leader, one who has progressed through the “places and stations,” has learned the skills of leadership, has discovered the needs of lodge members, has decided on priority needs, and has planned well in officer meetings a lodge program that will help to meet some of the needs during the year in which he will serve as lodge Master, with the assistance of the brethren: other lodge officers and members.

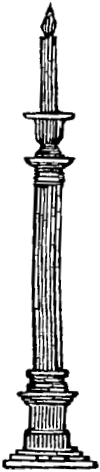
Meeting each other's needs is a team effort. The Samaritan enlisted the expertise of the inn keeper.

Every lodge is going somewhere. Where your lodge goes, what your lodge accomplishes, how and when, will be directly determined by qualified leadership, by discovery of member, lodge, and community needs, by setting priorities, by detailed planning, and by careful expedition of the plans.

By utilizing the leadership development program set forth herein, your lodge will know where it is going, how and when it will arrive. Traveling alone may be fun for a while; it can, however, become very boring and discouraging. Therefore, traveling as a team is most highly recommended.

Leadership Development for the Lodge Officer

District Workshop for Lodge Officers



A college professor, Bill Fulmer, once said, “We train animals; we instruct people.” Perhaps, then, “Leadership Development” is preferable to “Officer Training.”

Regardless of the terminology, a lodge officer needs to become a dynamic and effective leader by the time he fills the station of Master of the lodge.

There are some basic principles that each prospective Master would do well to consider in order to enhance his innate qualities as a leader. They are herein set forth in district workshop format.

The District Deputy Grand Master will be responsible for choosing the date, place, and time of the workshop. The suggested date is the month of September, so that the Senior Warden, potential Master, will have time to meet with next year’s officers and plan their work. The place of the meeting is very important. Four rooms will be needed, preferably classrooms, where tables and a chalkboard are available. The time could be most any weekday evening, 7:00–9:30, or a Saturday morning, 9:30–12:00.

The DDGM will also be responsible for enlisting qualified group leaders, perhaps, but not necessarily, Past Masters, who will lead the following group discussions:

Junior Deacons — “Defining Effective Leadership”

Senior Deacons — “Principles of Communication”

Junior Wardens — “Motivating Involvement”

Senior Wardens — “Principles of Planning”

The General Dynamics of Group Discussion

There are real advantages in small group discussion over lectures. The Brethren want and need to become actively involved. When they do participate, the values and attitudes of the program

subject become a part of them. They remember more, and it has a more positive influence on their living and leading.

Following are some guidelines that may be helpful to facilitate effective group work.

1. Speak your mind freely. Discussion is based on the open and honest exchange of ideas. No one else has your background, experience, and knowledge. Here is a chance to say what you think. Say it. You have a responsibility to the group besides that of listening.

2. Listen thoughtfully to others. Try to understand the other's point of view. Try to appreciate the Brother's feelings behind his point of view. Do not accept unsupported ideas. On almost every question there are several points of view, few of which are altogether right or wrong.

3. Make the discussion pleasant for all. Don't be a "sad sack." Have fun yourself and help others to enjoy the discussion. Act toward the other brethren as you want them to act toward you. Accept criticism graciously. The other brother is also a human being.

4. Speak while the thought is fresh on your mind. You don't have to wait to be asked to speak. You may forget your point or miss the best time to present it. Then, too, what you say may clarify the discussion or clear the way for action. If you wait, you may lose your chance to present that good idea.

5. Let the other brothers talk, too. Try to make your point in a few words. Give the others a chance. No speeches in a group that acts as a team. It makes little difference who carries the ball, as long as it is carried.

6. Speak if you don't understand what is being said. Ask questions until you do understand. Relate the discussion to your own experience. Your contribution will be helpful only when you understand what is being discussed.

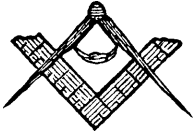
7. Don't fight over the ownership of ideas. Once you have given an idea to the group, let it become group property. Don't try to defend it because it is yours, or don't resent it if it is later passed over by another idea. Discussion is not debate.

8. No “name-calling” or “personal” remarks. Differences of opinion are to be expected and enjoyed. Indeed, such difference is the very life of the discussion. Hostile arguments, name calling, and personal “digs” are death to discussion.

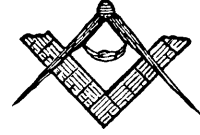
9. Stay on track, unless the group as a whole wishes to change the subject. Feel free to suggest more interesting topics when one becomes boring.

10. Talk one at a time. No “private conversations” on the side. Obviously, if everyone is talking, then no one is communicating with the group. “Private conversations” tend to pull the group apart rather than to pull it together. Really listening to one at a time is the only way you can have a meaningful group experience.

Defining Effective Leadership



Junior Deacons



You are already a leader. In the various offices of the lodge you have assumed various roles of leadership. You undoubtedly experienced varying degrees of effectiveness. The purpose of this study is simply to polish the abilities you have already developed and to increase your self-confidence as a person with ever-increasing responsibilities in lodge as well as elsewhere.

Perhaps the oldest understanding of “leader” is that one leads because of his superior physical prowess. His strength, skill, and courage mark him as a leader simply because he can conquer his challenger. He usually speaks and makes decisions; others listen and expedite those decisions. The method is dictatorial.

Another view of leadership is the “divine right of kings.” Kings have tried to claim that their right to rule was granted to them by the will of God.

Others have at times become leaders by some claim to superiority: intelligence, material wealth, educational achievement. Leadership is thus derived from status rather than being selected by those who are being served.

You are no doubt familiar with some of the other concepts of leadership. One is that leaders are born, not made. That is, they are born with traits like self-confidence, good physical appearance, intelligence, aggressiveness, and organizing ability. Have you evaluated leaders by a pre-set standard of leadership traits?

Still another view is that leadership must be viewed as a function of the group in which the leader is working. The emphasis here is on the leadership structure of a group rather than on an individual. For instance, if you were going to build a new lodge building, your building committee could very well be composed of the Master, a contractor, an attorney, an architect, and a furniture salesman. You can readily see how each Brother would become “leader” at the appropriate time, even though one of them may be designated as chairman.

Perhaps the most widely-held view is that leadership is a function of interaction within a group. One's effectiveness as a leader depends on his ability to perceive when and in what ways he must adjust his role. He is facilitator. He listens, encourages honest expression of ideas and feelings, helps set goals, and encourages cooperation in achieving the goals they set for themselves. Consequently, the leader does not impose his views on the group.

What does the leader do? He stays on the alert to recognize interpersonal tensions, inadequate communication, hidden agendas, poor planning, and unclear objectives. He insists that the group fulfill the function and purpose for which it was constituted. He sometimes "prods" the group in their responsibilities and work schedule. He is sensitive to the compatibility of persons within the group. Good leaders know or learn how to care about group members. No one becomes more important than good fellowship and individual welfare. This group climate is necessary if their tasks are to be achieved. Furthermore, a good leader is sure that group members receive credit and appreciation for work done well.

The leader places responsibility for decisions on the group. In event of "bad" decisions the leader refrains from statements like "I tried to warn you" or "I told you so." To have the right to fail is often a very liberating experience.

This suggests a good approach to problem-solving. In brief, it is this: recognize and define the problem; consider all the alternatives; review the possible effect of each alternative; agree to choose one alternative and to try it; evaluate the results.

The conclusion, then, may very well be that though one is leader by virtue of innate abilities, one becomes leader by personal growth and development of leadership skills. Consider some of the principles of leadership growth and development.

1. Insight into self is paramount to a healthy personality. The leader needs to understand his effect on others and therefore should understand his own feelings and motivations.

2. The effective leader enjoys some degree of personal security in interpersonal relationships. He needs to be able to listen and work with others effectively without constantly needing self-justification.

3. Such sensitivity to situations is also an essential dimension to leadership.

4. A leader needs analytical and diagnostic ability. To operate on a “hunch” or “intuition” is too haphazard for good leadership. Too often, symptoms are treated without understanding the causes.

5. The leader will find himself in many different situations and therefore will need to be flexible and adaptable. Not unstable, uncertain, or ambivalent, but adaptable to the situation.

6. One can learn from failures, frustrations, and disappointments. Continual learning is a major goal of the effective leader.



Learning Activity “A” for Junior Deacons

(Provide copy for each group member)

“Definitions of Leadership”

Choose the definition which most nearly states your understanding of leadership. Share with the group why you chose that particular definition. By group discussion and consensus choose the “best” definition.

1. Leadership is the ability to initiate action in others.
2. Leadership is the capacity and the will to rally men and women to a common purpose.
3. Leadership, synonymous with politics, is the art of getting what one wants and making people like it.
4. Leadership is the activity of influencing people to cooperate toward some goal which they come to find desirable.
5. A leader is one who guides his followers toward desired ends.

Learning Activity “B” for Junior Deacons

“Leadership Traits”

Read carefully the following eight statements and then rate them in the order of their importance for being a competent leader in the Masonic fraternity. (1 being most important, 8 being least important) You will want to rate them as a group by consensus.

_____ Ability to grasp the structure of the organization quickly and to use it effectively.

_____ Able to give clear-cut instructions.

_____ Keeps all parties who are concerned with a decision fully informed on progress and final actions taken.

_____ Able to change his own conclusions when they prove to be wrong or less desirable than others.

_____ Goes about decision-making by developing a range of alternatives before coming to a final verdict.

_____ Capable of making quick decisions under pressure.

_____ Able to delegate effectively.

_____ Able to resist shaping an opinion before all the facts are in.

Learning Activity “C” for Junior Deacons

(Provide a copy for each group member)

“Leadership Profile”

Check below only the characteristics that apply to you. After you have completed the list, decide by group discussion and consensus the answer to this question: “Does that one make for effective leadership?”

As a leader, I am one who...

_____ is cautious, careful.

_____ is energetic, alert.

_____ is self-confident.

_____ is somewhat domineering.

_____ is easy-going.

_____ is creative, imaginative.

_____ is highly ambitious.

_____ is compassionate, understanding.

_____ has an experimental attitude.

_____ judges behavior within groups as good or bad.

_____ insists on being on time.

_____ believes ideas are more important than feelings.

_____ shares leadership.

_____ easily influences others.

_____ believes it is helpful to discuss feelings.

_____ insists on staying on the task at hand.

_____ knows what is best for the group.

_____ tries to understand other people’s opinions.

_____ tends to carry on the ideas of others.

_____ keeps his opinions to himself.

_____ controls the group discussion.

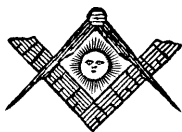
_____ tries to keep conflicts from coming into the open.

_____ is quite frank about his own feelings.

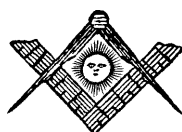
_____ watches, listens, and acts at the same time

Communication

Senior Deacons



“Communication” is a word often heard in a Masonic lodge. For instance, “This is a stated



communication and the business of the lodge will be transacted.” When the lodge is closed and you’re on your way home, have you ever asked, “What was it that was communicated?”

Our first communication is ourselves. It is nonverbal. We don’t have to say anything. We simply “are.” We are whatever our facial expressions or body movements show that we are. We are what our handshake reveals. This nonverbal behavior is our real communication.

Perhaps the communication method we depend on most often to get our message to the receiver is our words. However, one brother may not be as articulate as another. He consequently feels inadequate and often refuses leadership responsibility on the basis of “I don’t talk in front of a group.”

The truth is, we need both verbal and nonverbal communication to become the most effective leader possible. We are not born with these skills; so we must learn to develop them.

One writer mentions five levels of communication:

1. Cliché conversation is the lowest level: “How are you?” “Where’ve you been?” “How ya doin’?” There is very little, if any, sharing of one’s “person” on this level.

2. Reporting is the next level of conversation: “I saw a bad wreck on the way to lodge tonight.” “The weather man says, ‘rain tomorrow.’” Again, little, if anything, of one’s “person” is being shared.

3. Ideas and judgments complete the third level. This is the beginning of a more genuine communication. At least we run the risk of sharing some of our ideas and how we think about some things. Still, we may be a little cautious. The receiver of our ideas may not agree with us.

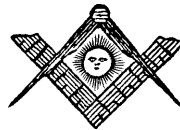
4. The fourth level is that of feelings. This is the first level that emotions enter to any meaningful degree. We talk not only

about what we think; we also talk about how we feel about an idea, judgment, or decision. How and what we think and feel is moving closer to who we really are as a person.

5. Peak communication is on the level of absolute openness and honesty. Deep, authentic friendships are based on this level of communication. However, this does not take place in routine contacts. Yet, with regular attendance and sincere participation at lodge communications, the brethren develop the kind of trust in each other that allows one to express himself honestly about what he thinks and feels, values and loves, honors and esteems, hates and fears, desires and hopes for, believes in and is committed to. It makes for meaning and joy in the life of fraternity.

A brother experiences fulfillment in an environment where a spirit of genuine brotherly love and friendship is communicated.

In the Masonic fraternity, then, a “stated communication” is much, much more than the mere transaction of the business of the lodge. A lot of “people business” is going on, often without note or observation. “People business” could very well be equally as important, if not more so, than “lodge business.” A good leader is one who becomes aware and sensitive to all that is going on in the lodge.



Learning Activity “A” for Senior Deacons

(To be conducted by the group leader)

“Learning to Listen”

Keeping in mind the five levels of communication, we want now to share with each other our attendance at lodge recently. On what level were most of the conversations? As a group let us try to share at least one conversation on each of the five levels of communication. (Do not allow any one brother to dominate the conversation.)

Strangely enough, listening is a vital part of any communication. The best way to learn the real needs of a brother is to listen and to respond to his total person. We need to hear what is not said as well as what is said. Hear the feelings as well as the words.

How many times in our fraternal fellowship is some brother burdened with an unending physical pain, a strained marital relationship, the financial burden of a child in college, a loved one seriously ill? Generally, we keep on smiling and being the “friendly brother,” but never “hearing” the feeling; that is, being aware of and sensitive to a brother’s feelings. True, we may not be able to relieve pain or solve marital problems, but we can stand beside a brother and with our feelings say to him, “I’m here, I hear, and I care.”

The principles of Freemasonry are not communicated by word of mouth alone, but by every act and feeling of our being while together in the lodge, while orienting, mentoring, or coaching a candidate. It is an added dimension of our responsibility as brothers. If it is neglected, the brotherhood will be less effective and less meaningful.

This kind of listening contains acceptance, not mere judgments. It may not be advice a brother wants nearly so much as he simply wants somebody to understand and be concerned.

Often, our listening is selective. We hear what we expect to hear or want to hear. At times we are thinking of answers while the brother is speaking, and consequently miss parts of the communication.

Learning Activity “B” for Senior Deacons

(Provide a copy for each group member)

“Irritating Listening Habits”

Read carefully the following statements. Choose the five that irritate you most.

1. He doesn't give me a chance to talk. I never get a chance to tell about my problem.

2. He interrupts me when I talk.

3. He never looks at me when I talk. I don't know whether he's listening or not.

4. He makes me feel that I'm wasting his time. He doodles and draws pictures while I'm talking.

5. He never smiles; I'm afraid to talk to him.

6. He asks questions as if he doubts everything I say.

7. He always gets me off the subject with his questions and comments

8. Whenever I make a suggestion, he throws cold water on it.

9. He argues with everything I say, even before I have a chance to state my case.

10. Everything I say reminds him of an experience he has had or a happening that he heard of recently. I become frustrated when he continually interrupts me to say, “That reminds me...”

11. When I have a good idea, he says, “Oh, yes, I've been thinking about that for some time.”

12. He frequently looks at his watch while I'm talking

13. He acts as if he knows it all, frequently relating incidents in which he was the hero.

14. He asks questions that demand agreement with him. For example, he makes a statement, then says, “Don't you agree?”

Now, share your five choices with the group. As a group, can you agree on the five most irritating habits?

Learning Activity “C” for Senior Deacons

(Provide a copy for each group member)

“Self Evaluation”

Here is a checklist of how we communicate. Check the space under the heading that applies to you. In my own communications I find myself ...

- | | <i>Most of
the time</i> | <i>Some of
the time</i> | <i>Need to
improve</i> |
|--|-----------------------------|-----------------------------|----------------------------|
| 1. Saying what I really think rather than what is “acceptable.” | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 2. Thinking about what the other person has said before evaluating. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 3. Listening for the other person’s point of view before replying. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 4. Making it possible for others to tell me different ideas. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 5. Assuming that what is clear to me may not be clear to the receiver. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 6. Being influenced by a persuasive speaker because of appearances, manner, tone of voice. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 7. Thinking in stereotype: not open to new ideas or to change. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 8. Making up my mind on the basis of the first impression. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 9. Becoming annoyed with others because they do not seem to understand what I’m saying. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

As time allows, discuss in the group these statements as to their adding to effective communication. A statement and a question helpful in communicating are these: “Let me see if I understand what you’re saying.” “Do you understand what I’m saying?”

Motivating Involvement

Junior Wardens

In most any organization it can be said that “Only a few do all the work.” It is also true of the Masonic Fraternity. Many lodges are suffering from lack of involvement. One of the greatest needs in the Fraternity is to discover and enlist brethren who are willing to become involved in the total life of the local lodge.



Involvement is the result of motivation. Motivation is, more and more, becoming one of the finer arts in human relations. Consider some of the principles of motivation and involvement.

1. Choose an approach to leadership. On one end of the spectrum is the autocrat. He considers his way to be the only right way. He is bossy and needs to dominate the brethren. This kind of leadership antagonizes the brethren. They will then assume no responsibility, thus leaving all the work to the leader.

On the other end of the spectrum is the laissez-faire leader. He does nothing and allows the brethren to wander in whatever direction they choose. The result is conflict and frustration due to lack of achievement.

Somewhere between these two extremes is the democratic leader. He has learned to become an active member of the lodge and contributes his share of the work. He is responsible and dependable. He helps to formulate goals and stimulates the brethren to move toward achievement of those goals. He is open to new ideas and attitudes. He does not force his ideas on the brethren, but is willing to accept the lodge's decision.

This kind of leadership is important to any group, but especially to the Masonic Fraternity where only a limited number may become line officers. If the principles of Freemasonry are to produce effective change in the brethren, and thus in society, the Masonic leader must be one whose concern is that every brother fulfill his potential. The democratic leader motivates involvement.

2. The democratic leader is one who will share his leadership responsibilities through delegation. “This station is too big for one person. I need and want your assistance.” This is not simply an easy way to give away one’s responsibility; nor is delegation an easy way to avoid problems. Delegation is a means of extending the work of the leader, a means of teaching and developing new leaders. The one who delegates must be able and willing to provide counsel, encouragement, and specific help for the brother to whom work has been assigned.

The leader who delegates must keep in touch with the brother to whom he has delegated responsibility. Define clearly the assignment. Ask for periodic progress reports. Evaluate the final achievement.

3. You may remember what it was, or who it was, who motivated you to seek membership in the Fraternity. Whatever it was, or whoever it was, it elicited a favorable response in your inner being. Once in the lodge, there are various sources of motivation.

a. A climate of warmth, love, and concern as opposed to coldness and an impersonal, duty-bound appeal.

b. High standards of performance create a high level of aspiration.

c. Guidance, friendship, and consultation reassure a brother in his assigned work.

d. Clarity of goals can aid in morale; confusion of goals results in frustration and apathy.

e. Preparation should always precede expected performance.

f. Recognition of achievement should always be given. Praise for accomplishments inspires one to assume further responsibility.

4. Controversy and conflict sometimes develop among the brethren. There is invariably a cause. The effective leader will not shun controversy, but he will attempt to minimize its harmful effects. The leader should always focus on the issue and points of agreement rather than on personalities. Allow the brethren to develop a solution. Move on to new goals and avoid mention of old problems.

Learning Activity “B” for Junior Wardens

(Provide a copy for each group member)

“Rating Your Own Motivation and Leadership Qualities”

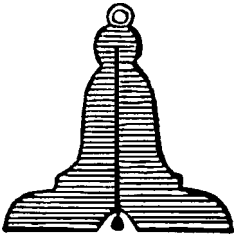
Circle the appropriate number for each quality as you believe it applies to you. Or, if you know each other well, divide into couples, and each rate the other.

| I am (or, You are)... | <i>Superior</i> | <i>Good</i> | <i>Fair</i> | <i>Need Improvement</i> |
|---|-----------------|-------------|-------------|-----------------------------|
| 1. Adaptable to most situations | 4 | 3 | 2 | 1 |
| 2. Self-controlled | 4 | 3 | 2 | 1 |
| 3. Capable | 4 | 3 | 2 | 1 |
| 4. Self-confident | 4 | 3 | 2 | 1 |
| 5. Democratically oriented | 4 | 3 | 2 | 1 |
| I have (or, You have)... | | | | |
| 6. Concern for the welfare and growth of each brother | 4 | 3 | 2 | 1 |
| 7. Ability to listen | 4 | 3 | 2 | 1 |
| 8. Ability to share leadership | 4 | 3 | 2 | 1 |
| 9. Ability to be objective | 4 | 3 | 2 | 1 |
| 10. Appropriate sense of humor | 4 | 3 | 2 | 1 |
| 11. Sensitivity to others’ needs | 4 | 3 | 2 | 1 |
| 12. Ability to emphasize group success over leader success | 4 | 3 | 2 | 1 |
| 13. Ability to facilitate problem-solving | 4 | 3 | 2 | 1 |
| 14. Ability to focus on issues and on the good of the brethren | 4 | 3 | 2 | 1 |
| 15. Ability to help the brethren to formulate and achieve goals | 4 | 3 | 2 | 1 |

In either case, whether you rated yourself or had someone rate you, share as a group some of the ratings, especially those you may not be sure of. Before the end of the year, you may want someone to rate you again, to check your improvement.

The Principles of Planning

Senior Wardens



Skillful leadership requires good planning. Poor performance is usually the result of poor planning, oftentimes, no planning at all. The Senior Warden who fails to plan for his year in the East usually is Master in name only.

The objective of the Masonic Fraternity is “to make good men better,” to propagate the principles of the Brotherhood of Man under the Fatherhood of God — in one’s self, in his community, and in society in general. This is the Fraternity’s reason for being, its desired ultimate objective. Obviously, this is a growth process; one gets there by degrees. Some goals are short-range; achieved in a year or less, sometimes longer.

The Senior Warden’s objective, then, may very well be to call an officer planning meeting now to create a program of work for next year that will enable the brethren to grow in Masonic knowledge, spirit, and activity. How will he do it? He will plan for it; he will set short-range and long-range goals. For instance:

1. To increase regular attendance at stated communications by twenty percent. Clarify. Twenty percent of average attendance now?
2. To have four to six excellent Masonic education programs during the year.
3. To improve the proficiency in degree work.
4. To see that every candidate for the degrees in Masonry is well informed as to the history, philosophy, and purpose of the Order.
5. To create a deeper sense of friendship and brotherly love.

There will, of course, be other goals, depending on the sensitivity of the officers to the needs within the lodge fellowship.

Keep in mind that a goal can be achieved only by coordinating and harmonizing the total lodge program. One of the best ways to achieve this is to have regular monthly, at least quarterly, officer planning meetings. The meeting would include the lodge line officers and any committee chairman, or full committee, whose work

may be relevant to the total program. Through this medium the lodge calendar could be cleared, programs coordinated, and assignments made. Each brother would know what the other brethren are doing, and when they are doing it. It is an effective way to avoid misunderstanding and conflict within the Craft.

There are questions the Senior Warden will be asking:

1. How may we involve the greatest participation by the brethren in our lodge activities?
2. What methods are we going to use to accomplish our objectives and goals?
3. What resources — persons, facilities, materials — are we going to need?
4. How are we going to maintain an effective effort toward achievement of our goals? What about motivation?

Working through these questions calls for specific planning. Early in the latter half of his tenure in the West the Senior Warden should meet with next year's prospective officers and simply talk about some of these things. During the last three months of his year in the West he could then meet with them again, to set specific objectives and goals, actually fill in the lodge's work calendar for his year in the East.

Consider the steps in the planning process. This procedure is useful for the Senior Warden planning for his year in the East or for the chairman of a committee planning to meet his assignment.

1. Discover the facts. What are the present circumstances and challenges in the lodge? What does this lodge need? What has been done in the past? Did it fail or succeed, and why?

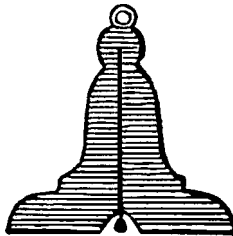
2. Define goals. On the basis of present needs set objectives and goals. Be specific. What do you want to accomplish? Be realistic. What can be accomplished during the next year? For instance, how long will it take to increase attendance by twenty percent?

3. Devise strategy. What course of action will you take to reach your goals? Your plans in all probability will not be perfect. They are blueprints or guidelines to work by. You will need personnel, facilities, and materials. For instance, will you appoint an attendance committee? If so, what will they have to work with: telephone, cards, stationery, stamps?

4. *Designate assignments.* Who is dependable? Who will be the very best brother to head the attendance committee? Check “member information” forms. Will he enlist others to work with him or will you appoint them? Be understanding, encourage and counsel when problems arise or progress is slow.

5. *Determine standards of evaluation.* In the case of a goal of twenty percent increase in average attendance, evaluation is rather simple. But in the event of failure, discover and analyze the reasons. In like manner, if success is achieved, how did it happen? Who is to receive credit, praise, or appreciation? One can gather valuable information for future projects by evaluating successes and failures. Some programs and projects require constant, or at least periodic, evaluation of progress and accomplishment.

As is often said, “Plan your work, then work your plan.”



Provide a copy of this page for each Senior Warden for his convenience while working on the learning activities.

“Questions the Senior Warden Will Be Asking”

1. How may we involve the greatest participation by the brethren in our lodge activities?
2. What methods are we going to use to accomplish our objectives and goals?
3. What resources — personnel, facilities, materials — are we going to need?
4. How are we going to maintain an effective effort toward achieving our goals? In other words, what about motivation?

“Consider the Steps in the Planning Process”

1. Discover the facts: circumstances, challenges, needs; what, who, how, when?
2. Define goals on the basis of present needs. Be specific. Be realistic. What can be accomplished during the next year or two?
3. Devise strategy: course of action to reach your goals.
4. Designate assignments to responsible brethren.
5. Determine standards of evaluation; discover and analyze reasons for success or failure.

After the program or project is completed, remember the “pat on the back.” Employ some form of recognition and reward for work done well, for goals achieved.

Learning Activity “A” for Senior Wardens

(Provide a copy for each group member)

Discuss the following questions based on the

“Principles of Planning”

1. How does one go about choosing goals to guide his actions during his year as Master of the lodge?
2. What are the two types of goals? Describe and give examples.
3. What can be done to reach goals? Restate in order the five steps in the planning process?
4. How does one determine the effectiveness of work done?

Learning Activity “B” for Senior Wardens

“Case Study”

As a group, using the five steps in the planning process, work through the following case study.

It is the first day of the seventh, or tenth, month in his year as Senior Warden. In all probability Joe will be elected Master of his lodge for the ensuing year. The first thing Joe does is...

Step 1. _____

Only ten percent of the lodge membership attends regularly the stated communications. Morale is low. Degree work could stand improvement. The Brethren seem to know little of Freemasonry’s history, philosophy, and spirit. The Senior Warden wants to improve the overall condition of the lodge while he is Master. So, he...

Step 2. _____

Step 3. _____

Step 4. _____

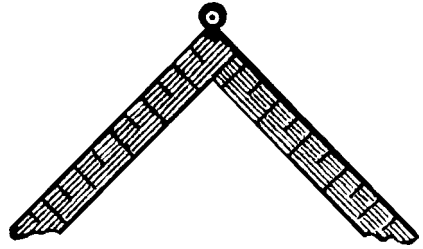
Step 5. _____

During the latter half of your year as Senior Warden get your prospective officers together and actually work through this planning process for your lodge. Next year it will be the “Lodge Program,” not the “Master’s Program.” Because they had a part in the planning, they will be more concerned about the progress of the plans. They will work with you to accomplish the lodge’s goals.

Tips for the Master of a Masonic Lodge

A. Officer Meetings

1. Immediately after your election as Master of your lodge, and before your installation, call together your officers and give each officer a copy of the Lodge Program for the year: the result of your earlier officer planning meet-



ings. This will enable your officers to block out the necessary dates on the lodge calendar and plan their schedule for the best cooperation. If you have not planned your year's work, you must do that immediately. Remember, it is a team effort; all officers help with the planning.

2. Lay out for each officer the responsibility delegated to him, even though you may feel that the officers know the "general custom" in your lodge. A written sheet of responsibilities is very important, if not essential. Have him refer to his installation obligation and charge.

3. At least once a month after your installation have your officers meet with you and check the Lodge Program to see that you are on course and that each officer is fulfilling his responsibilities. Also, consider any criticism or suggestions that may have come to your attention. The officer meeting after a stated communication is not usually satisfactory. You do not want or need to feel rushed.

4. Remember, there are three key words for every Master: plan, communicate, follow-up.

B. Conducting the Stated Communication

1. Check with whoever sets up the lodge to see that everything you need is in place. Needed items will vary according to the type of meeting. For instance, it is embarrassing during degree work to find that some item needed is still in the closet and everything stops while the needed item is secured.

2. Shake hands with your own lodge brethren and visiting brethren. Be sure to get the visiting brother's name, title, and home lodge — correctly.

3. Check with the lodge secretary and see that both of you know the order of business that you will follow, and every item known to either of you that will be on the agenda. Some lodges make a typed Order of Business. This is a very fine procedure. Do not read the Order of Business in the Bahnson Manual if there are no reports from some committees. The alert Master will know before the meeting if there is correspondence to be read, and if there are committee reports to be given.

4. Begin on time. Being late is a habit. If an officer is not present, use a "pro tem." This may help to cure the late habit. Members, too, will soon know that when the clock shows the proper hour, the gavel falls.

5. Speak slowly, loudly, and clearly. Remember, the brother in the far corner wants to know what is going on, as well as does the man at the altar or on the dais. There is nothing that will as quickly lose the attention of the brethren as mumbled words, unclear, and too softly spoken.

6. Move immediately from one item to another on your agenda. Do not stop between items to see what is next. This can be avoided by good preparation.

7. Some brethren, perhaps most, like to be recognized. Work out a form of recognition that does not drag interminably.

8. Learn the proper titles of those most likely to visit your lodge. For instance, learn whether to say “Senior Grand Warden” or “Grand Senior Warden.” The little things reveal whether or not you have done your homework.

9. You, as Master, have the gavel, and if discussion on a subject seems to be getting out of hand, graciously rap the brother down. Do not allow discussion of forbidden subjects, such as sectarian or political partisanship, in your lodge meetings.

10. When you are through with the meeting, close. Do not kill time simply because it is still early.

11. Plan, so that there is time for refreshments and fellowship. Many brethren will say that the fellowship hour is the best part of the meeting.

12. If your regular communication is not concluded by nine or nine-thirty, you are probably not very well organized.

C. Courtesies Due A Visiting Speaker or Program Personality

1. If the guest is from out of town and is coming by air or car, have someone meet him. If staying overnight, provide for his room and meals.

2. Assign a brother to escort the guest, to introduce him to the brethren.

3. After the meeting, escort the guest to the place of refreshments.

4. When the guest is ready to leave, escort him to his car, motel, or plane.

5. Many lodges present every visiting program personality with some small token of appreciation.

6. If the guest is coming from any distance, either by car or other transportation, at least offer to reimburse his expenses. The fact that your lodge wants to enjoy his talent or expertise probably means that other lodges have also invited him to be their guest. Over a period of time this may become a financial burden. A brother is under no obligation, other than brotherly love and the length of his cable tow, to visit your lodge at his own expense. Show that you recognize this.

7. When he returns to his home, send him an official note of thanks for his visit.

8. Remember, these courtesies are due a guest whether or not his visit was a "success."

9. Two excellent sources for the Senior Warden's preparation to be Master of his lodge are these:

The Master's Book, Carl H. Claudy, The Temple Publishers, Washington, DC

Key to Freemasonry's Growth, Allen E. Roberts, Macoy Publishing and Masonic Supply Co., Inc., Richmond, Virginia

Involvement and Education of Lodge Membership

Philosophy and Need

Having received his degrees, having heard the lectures, having memorized the catechisms; one might conclude that that is sufficient knowledge to become “master” of himself and his life. Perhaps so, with some. Others who find learning exciting want to learn more and more, experience more and more. The lodge is therefore under some obligation to feed that intellectual and experiential hunger.

It is too much to expect that without guidance any man will be able to make himself at home in Freemasonry or, unaided, take his proper place in the work of his lodge with credit to himself and honor to the fraternity. He has the right to expect that the lodge will give him much of the information he needs. It is because so many brethren never receive this information that they cease attending lodge.

It is necessary that the brethren become imbued with the spirit of Freemasonry, believe and understand its purposes and ideals.

The goal of involvement and education of lodge membership is to give meaning to the words “brotherly love and friendship” in the lodge and in the community where the Mason lives and works.

Involvement of Membership

According to the Masonic Renewal Committee of North America, 1989, seventy-five percent of the lodge members had not been in lodge in the last three years. Why? They expressed their reasons: lack of interesting programs and activities, lack of qualified leadership, and the repetitive ritual. Yet, the brethren say they are proud to be a Mason. Becoming a Mason was a very meaningful experience. Lodge attendance seems almost irrelevant as far as pride in Masonry is concerned. Involvement in the life of the lodge must also be a meaningful, fulfilling experience of personal growth and development.



Only about ten percent of lodge members regularly attend lodge communications. The lodge officers working as a team and lodge members cooperating as a team can, within a relatively short time, change that percentage figure for the better.

The Master or another officer of the lodge should study the Membership Information Form (Appendix G) to discover interests and talents of lodge members. With meticulous scrutiny discover the interests and talents of each member. Make a list of lodge needs: material, personnel, brotherly love and relief. Match the need with a brother's interest and talent. Contact the brother; present him the challenge; request his assistance on a particular committee, project, or program. Follow his progress, recognize his achievement, reward him for his efforts.

Most of the time dedicated involvement does not "simply happen;" one plans for it to happen. Working together through a committee to complete a program or a project can be a very meaningful experience in brotherly love and friendship. The Master, or someone in the lodge, must know the needs of the lodge and its members and know the interests and talents of a brother before meaningful involvement can be effectively realized. Match need with interest and talent.

Education of Membership

One ceases to learn only by choice. The assignment of the lodge education committee is to see that the opportunity for continued growth in Masonic education is offered the members. Depending on the overall lodge schedule, four to six bona fide Masonic programs a year would be a worthy goal. These programs should be "the event" of the evening, not "added on." They should be planned by the committee far enough in advance to be promoted through the lodge newsletter and by other appropriate means.

Interesting programs can come from Masonic philosophy: Freemasonry as a way of life. Masonic history offers almost infinite possibilities: Masonry in England, the United States, North Carolina, your county, your town, your own lodge. Stories of great men who were (are) great Masons hold real interest. With talent and time Masonic drama can be most effective in helping Freemasonry come alive. The "Open House" program and the Vaccination Pro-

gram have proved quite successful. Ladies Night at Lodge and family picnics also prove beneficial to the lodge. Perhaps a Masonic Rededication Program would be appropriate to renew interest.

The method of presenting Masonic programs may vary: speeches, dialogue, panel discussion, interview, question and answer, video, movies. Again, consult the Member Information Form. Utilize the lodge's reservoir of resources.

There are other possibilities

Flag Day Event: Plan an annual Flag Day event for June 14. Present a flag to your community or even a flagpole. Give small flags to children. Get the high school band involved, along with a Masonic musical group. Or, form a "human flag" on a football field with each person holding a small section of the flag. As the participants move their individual sections — "long may it wave." Keep speeches short. Serve hot dogs and sodas to everyone. Great for media coverage.

Sponsor Local Sports Events: With cutbacks in school funds, you can win the appreciation of your local high school by sponsoring one of the "local rivalries." But, don't simply give money. Get your members involved. Prepare the public for the event. Use members as ushers. Sponsor the radio broadcast.

World's Longest Pancake Breakfast: Everyone loves a pancake breakfast. Here's an idea to make it a big event and attract a lot of people. Arrange to use the main street in town. Place the tables end to end. Make pancakes all along the way. Invite the mayor and other local officials to flip flapjacks. This is a good fund raiser for your local charities. Advertise the event with ads in the newspaper and on the radio. Place posters in stores. Hand out flyers. Give prizes to members who sell the most tickets. The newspapers will want photos of this one.

Senior Citizen Picnic: There are many older people who never get a chance to enjoy a day at the park. Yet, everyone has precious memories of wonderful times cooking hot dogs and hamburgers over a grill. Make an annual event of taking senior citizens in your community for a picnic. Have table games, horseshoes, and other games, along with entertainment. Bring along a group of young people who can help serve.

Local Heroes Awards Program: In every community there are lots of people who deserve recognition. Plan a local heroes event. It might be a dinner, with the proceeds aiding a Masonic charity. Present “Local Hero Awards” to deserving business people, senior citizens, volunteers, and be sure to include young people. Make this an annual event.

Kids’ Day Identification Program: Parents of young children will appreciate having a set of fingerprints of their youngsters. Sponsor a “Kids’ ID Day” on a Saturday. Enlist the help of your local police department. The lodge can supply the manpower and the material needs. Be sure to announce the program well in advance, so that parents can plan to bring their kids the day of the event. A shopping mall is a good place to hold it.

The idea behind an effective community relations program is to do something important in the community and receive media coverage. This is a winning combination for Freemasonry, especially in the light of attacks on the fraternity by the Southern Baptist Convention and TV evangelists. This is not a time to argue Freemasonry; this is a time to augment the philosophy and purposes of the fraternity. Freemasonry has been silent too long. The silence has at least suggested secrecy. It is now time to let the general public know who Masons really are.

For other ideas for Masonic programs write to
Masonic Service Association
8120 Fenton Street
Silver Spring, MD 10910
Phone (301) 588-4010

For the latest videos write to
Capstone Productions Inc.
12002 Citrus Grove Road
N. Potomac, MD 20878
Phone (301) 948-1468

For the convenience of the membership the lodge would do well to build a media center, a library. Books, videos, manuscripts, brochures, slides can be bought, donated, given in honor or in memory of someone. A TV monitor and a VCR are, more and more, needed for convenient use as a medium of receiving Masonic knowledge. It is not really a luxury; it is almost a necessity. Further, if a lodge really wants to consolidate some of its work: member information, minutes, budget, and other matters, the computer is proving to be an excellent tool. Check with the Grand Lodge Office about the use of the computer.

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The Lodge Newsletter

Bacon said, "Reading maketh a full man, conferring a ready man, and writing an exact man."

The purpose of any newsletter is to inform the audience, the readers, keeping them up-to-date, interested, and involved. However, how the newsletter looks can make all the difference when it comes to deciding whether or not to read it. While it does not have to be visually compelling, there are some tricks of the trade to remember, so that it is easy to read. To make sure the newsletter is read, here are several key considerations:

Write the newsletter with the goal of truly informing the readership. Avoid exaggerated praise and keep it timely.

Keep articles short and to the point. Otherwise, it might not be read at all. Four to five paragraphs should give you enough space to tell the story.

Your newsletter should be visually attractive. Use interesting photographs with captions, illustrations, and bold face type. Headlines should stand out in large, bold type.

Keep paragraphs short: two or three sentences. Break up the text. Leave open space, so that it is easy on the reader's eyes. Otherwise, you might lose the reader's interest because the newsletter will look too cluttered and too long to read.

Create an inviting format design for the masthead, uncomplicated. Name the newsletter something catchy, like "The Trowel." Include organization name, date, volume and issue number on the masthead. Enclose it in a box or rules to separate it from editorial copy.

A publisher's box is a section inside the newsletter where you should list the name of the organization again, address, a telephone number, and the editor's name. Readers then have a reference for how to get in touch with someone from the newsletter.

Assign one person to be editor. His goal is to make the newsletter timely and interesting to the readers by editing and placing articles appropriately. Keep type at 10 pt. The printer can give suggestions on the best size for your newsletter. Generally, the older the general age of your readership, the larger the type size.

When choosing a typeface, legibility should be the determining factor. Again, check with the printer.

When using photographs, use a professional quality print, preferably black and white. Ask an amateur or professional photographer with a 35mm camera to take the pictures. Try to get some action or an interesting setting for the photograph, so that it tells a story. Check finished prints to see if they should be cropped, i.e., cut out unnecessary background. Also, four or five people in a group is enough. Too many becomes too much for the reader's eye.

Once you start publishing a newsletter, keep it going. Show some consistency so that the readers begin to look forward to each issue.

Consider the readership and what they want to learn from the newsletter, not only what you want to tell them. This should dictate types of articles and format.

Here are some ideas for stories:

- Short profiles of new members.
- Have a guest column and invite members to write on issues that are important to them, including, “Why I’m Proud to Be a Mason.”
- Articles on the activities and charities of the lodge.
- A box with a schedule of forthcoming events.
- A letter from the editor and letters to the editor.
- Ways to become a better Mason.
- Any scholarships, awards, or research sponsored by the lodge.
- Special section on what the members are doing — retirements, births, marriages, promotions. Be sure to put names in bold type; so they are easy to spot.
- An article on the George Washington Masonic National Memorial.
- An article about famous Masons, past and present. Fourteen U. S. Presidents, including George Washington, were Masons, as were Winston Churchill, Harry Truman, Henry Ford, Mozart. The list goes on.

The Lodge Calendar

A lodge calendar is the result of good planning by the Senior Warden, and other potential officers, well before he becomes Master of his lodge. By the time of his installation the calendar should be ready for distribution to the membership. At a glance the members can know of regular communications, special events, meetings of other Masonic bodies. Write for such a calendar from:

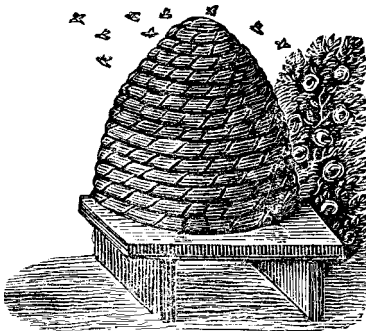
The School of Printing

The Masonic Home for Children at Oxford

Oxford, NC 27565

Phone (919) 693-3747

To regenerate the spirit of Freemasonry within the lodge membership, to keep new members interested and active, to help the general public to know who Masons are will require effective planning and diligent working of the plans.



Appendix A

Some Questions the Mentor May Be Asked

1. How does a man become a Mason?
2. What does Freemasonry stand for?
3. Why haven't I heard more about Freemasonry?
4. Why aren't women Masons?
5. Why aren't more men Masons?
6. Why is Freemasonry so secretive?
7. Are Masons political in their philosophy?
8. Is Freemasonry a religion?
9. Can my children belong?
10. How much does it cost?
11. What happens in Freemasonry that will keep me interested?
12. What if I don't like it?
13. How much time does it take to become a Mason?
14. How serious are the members?
15. Who runs the lodge?
16. Can anyone belong to the lodge?
17. Why do you call each other "Brother"?
18. Is the initiation serious or silly?
19. Who would I know that is a Mason?
20. Do Masons drink in lodge?
21. Do they play cards, as my college fraternity did?
22. How long have Masons been around?
23. What have you gotten out of Freemasonry?

Questions Mentor May Want to Ask

1. What organizations do you already belong to?
2. What are you looking for when you join an organization?
3. Do you like leadership roles, or are you happy being simply a member?
4. What have you heard about Freemasonry?
5. Do you have friends or relatives who are Masons?
6. Do you have questions about Freemasonry that you would like to ask?

The goal here is simply to elicit conversation that leads to a friendly acquaintance. The mentor does not have to defend Freemasonry. Simply be open to listen, honest in your responses, friendly in your demeanor, positive in your outlook, thankful for the opportunity to meet and talk with another human being.

Appendix B

Review of words, phrases, and lessons of the Entered Apprentice Degree

(Suggest making a flip chart of this material)

Garments: Exchanging street clothes for the plain garment of the candidate emphasizes concern with man's inner qualities. Without valuables or jewelry, without material things, one begins a dramatic spiritual journey in garments of humility, signifying sincere intentions. The candidate plays the part of the central figure in the Masonic drama.

Lodge room: a symbol of the world.

First Degree: the birthing and growing of a soul under Masonic Law into a brotherhood. The self grows through duties, rights, and privileges of the Fraternity.

Principle Tenets: Brotherly Love, Relief, and Truth.

Symbols, emblems, allegories of the First Degree:

Entrance: symbolic birth into Freemasonry

Hoodwink: symbol of darkness and secrecy.

Cable Tow: the external restraints placed upon a man. The length of one's cable-tow is equivalent to one's ability to perform obligations to his brothers, any reasonable distance from which a summons may be answered, health and business permitting.

Reception: a reminder that every act has a consequence — a reward or a penalty.

Holy Saints John: patron saints of Freemasonry. Saint John the Baptist Day is June 24, Saint John the Evangelist Day is December 27.

Circumambulation: walking around, progressive spiritual growth, even though there are obstacles to be met and overcome.

Altar: symbolizes the place Deity has in Freemasonry: the center, around which all else revolves.

Three Great Lights: *Holy Bible*, Square, and Compasses. The *Holy Bible* is the rule and guide of our faith, the will of God as understood by man. The Square is the symbol of morality, truthfulness, honesty. The Compasses, a symbol of the moral and spiritual life as circumscribed by wisdom, knowledge, and restraint.

Rite of Salutation: the respectful salute showing acceptance of the authority of the principal officers.

Word and Grip: means of brotherly recognition in the dark as in the light.

Obligation: a visible and audible evidence of the candidate's sincerity of purpose.

Penalties of the Obligation: they are symbolic, not actually physical. They impress the depth and quality of the candidate's voluntary assumption of vows and the significance of his spoken word.

Apron: an emblem of innocence and purity, the distinctive badge of a Mason.

Rite of Destitution: a Mason with nothing of value or worldly significance on his person, a reminder to leave passions and prejudices outside the lodge, a reminder to practice the spiritual virtues of peace and harmony.

Northeast Corner: location of the cornerstone or foundation stone, a point between the darkness of the North and the brilliance of the East. It is indicative of a man who is willing to submit to discipline, seeking knowledge to learn the Great Art of Life, to begin the building of his character.

Working Tools: the moral and spiritual virtues, habits, and forces, by which a man reshapes his character to the laws of human society.

Twenty-four Inch Gauge: using a plan, aim, and ideal to systematize and regulate a man's life. Everyone has twenty-four hours in a day.

Common Gavel: choosing to remove habits, temper, character traits disturbing or injurious to others, or interfering with taking a proper place in the Brotherhood.

Appendix C

Review of words, phrases, and lessons of the Fellow Craft Degree

(Suggest making a flip chart of this material)

The Fellow Craft Degree emphasizes the dignity and worth of the individual. Man is an instrument of the Supreme Architect of the Universe. His duty is to create, invent, achieve.

The Fellow Craft Degree symbolizes man in the prime years of his life. The themes are education and achievement. The pursuit of knowledge takes man into unknown areas of life.

Brothers give willingly of their knowledge and energy that the new brother may gain the privileges of Freemasonry; all of life is lived with the assistance of others.

A Fellow Craft may sit in a lodge opened on the First Degree and the Second Degree.

Ideas set forth in the Fellow Craft Degree: adulthood or maturity.

Craft: an organization of skilled workmen.

Fellow: a member of the Craft.

Operative and Speculative: define and explain.

Adulthood: a state of life charged with many duties: to God, neighbor, country, family, self.

The Hewers: though disillusioned before inflexible reality, their duty is to prove equal to the tasks.

Symbolism of the Five Senses: seeing, feeling, tasting, hearing, smelling. A Mason learns in short, immediate experience how to understand, deal with, and master his world.

Advancing the winding stairs is comparable to balancing the wisdom of life. Winding stairs require faith in reaching a reward at the top, in the Middle Chamber; since we cannot see the future.

Profane: without the temple, a novice, one not having experienced Freemasonry.

Passing through two pillars: strength and establishment, power and control. Power without control is darkness.

Ignorance: the greatest evil and the chief enemy of human freedom.

Teachings of the Fellow Craft Degree: Freemasonry is dedicated to God, the Great Architect of the Universe. Morality is necessary.

Square: symbol of morality, truthfulness, and honesty.

Plumb: symbol of the uprightness of conduct.

Level: symbol of equality; the internal dignifies the worker and his labor. All people are to receive goodwill, charity, tolerance, truthfulness.

Compasses: passions under control.

Some of the blessings enjoyed in the good life:

Religion: knowing God.

Brotherhood: sharing fellowship.

Art: enjoying beauty.

Citizenship: taking part in community.

Science: learning nature's order.

Literature: entering the mind of man.

These blessings are common to the life of one who chooses wisdom, and who willingly work to gain a mature spirit.

Appendix D

Review of words, phrases, and lessons of the Master Mason Degree

(Suggest making a flip chart of this material)

Interpretation of the Third Degree:

Symbols point toward the language of the soul: life, tragedy, triumph. This degree is a drama of the soul's immortality.

Meaning of being "raised": meeting and conquering the evils of life: sin, defeat, disease and suffering, pain, loss of friends or fortune, enmity, treachery, crime, wickedness, sorrow, death.

The craft dealt with tragedy by imposing a penalty on those who willed to destroy, by disciplining and pardoning those who acted, not out of ill will, but out of weakness, by recovering from rubble something of value.

The final outcome for the victim of the tragedy is that his spirit is being raised above evil's reach. He was raised from a dead level to a living perpendicular.

The ultimate hope is to rise spiritually above tragedy's reach or evil's power. That is, rise to a level of pity, forgiveness, resignation, and self-sacrifice, so as to refuse to stoop to retaliation or to harbor bitterness.

A Master Mason's inner secret is to trust in God, and to possess a sincere and unwavering faith in truth and goodness, so that his spirit is at peace in the midst of trial.

The First Degree teaches one to be a builder of self, one's soul.

The Second Degree teaches one to be a builder of society, the soul of community.

The Third Degree teaches one to be faithful through life and death; for one is the living stone of the spiritual temple in whom the Spirit of God dwells.

Symbols, Emblems, and Allegories of the Third Degree:

The lesson of the Trowel: to spread the cement of Brotherly Love.

The legend of the death of Hiram Abiff is not historical, but a portrayal via dramatization of the spiritual meanings of the realities of life. Set aside cynicism, distrust, and despair; rise again at any age to believe in God and to trust others.

The consonants of the Divine Name are JHVH.

The Three Pillars are emblematic of wisdom, strength, and beauty.

The Three Steps: youth, manhood, age.

Pot of Incense: teaches one to be pure and blameless in his inner life.

Bee Hive: an emblem of industry, using our rational qualities to aid anyone in want, without injury to ourselves.

Book of Constitutions: our moral and spiritual character is grounded in law and order.

Sword pointing to the naked heart: symbol of justice.

All-seeing Eye: symbol of our living, moving, being in God.

The Anchor and the Ark: symbol for security and stability through truth and faith.

Forty-seventh Problem of Euclid: the most dangerous enemies of mankind are sinfulness and ignorance.

The Hourglass: life passes swiftly. We fulfill our purpose at the appropriate time. We live our destiny daily.

The Scythe: the passing of time brings an end to life and work.

There is a second class of emblems. Their true interpretation can be obtained only within the tiled recesses of the lodge. They consist of the setting maul, the spade, the coffin, and the sprig of acacia.

The Duties, Rights, and Privileges of a Master Mason:

A Mason's first duty is to live by and act consistently with his obligation.

Once raised a Master Mason, a man may transfer his membership as he pleases, if elected to membership in that lodge.

Masonic relief is a right and a privilege.

A Mason has the right to Masonic burial if he is in good standing in a regular lodge at the time of his death.

A Mason has the right to appeal to the Grand Lodge.

Freemasonry in its height, breadth, length, depth and richness belongs to each Master Mason to use and to enjoy.

Appendix E

The Laws of Freemasonry

1. The Constitution and Regulations of our Grand Lodge are based on the “General Regulations” and the Old Charges.

2. The “General Regulations” were set forth in “Anderson’s Constitution of 1723”.

3. Law in Masonry is much more concerned with setting forth good conduct than with assessing penalties. Masonry follows the civil law.

4. The three penalties for un-Masonic conduct are Reprimand, Definite Suspension, Expulsion. Masonic discipline maintains the respect, reputation, and integrity of Freemasonry, so highly esteemed over many generations.

5. A Grand Lodge in annual session may not alter the “Old Charges” or the “Ancient Landmarks”. Charges and Landmarks are not subject to change. However, the Grand Lodge of North Carolina does not admit to this landmark.

6. “Ancient usages and customs” of Masonry are the “unwritten” laws which Masons commonly observe.

7. The Eighth Landmark is not admitted in North Carolina. The Eighth Landmark allows a Grand Master to make a Master Mason “at sight”.

Appendix F

The Ancient Landmarks of Freemasonry

(As listed by Albert G. Mackey, 1946)

1. The modes of recognition are, of all the landmarks, the most legitimate and unquestioned.
2. The division of Symbolic Freemasonry into three degrees is a landmark that has been better preserved than almost any other.
3. The Legend of the Third Degree is an important landmark, the integrity of which has been well-preserved.
4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft is the fourth landmark of the Order.
5. The prerogative of the Grand Master to preside over every Assembly of the Craft, wheresoever and whensoever held, is the fifth landmark.
6. The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and very important landmark.
7. The prerogative of the Grand Master to give Dispensation for opening and holding lodges is another landmark.
8. The prerogative of the Grand Master to make Freemasons at sight is a landmark which is closely connected with the preceding one.
9. The necessity for Freemasons to congregate in lodges is another landmark.
10. The government of the Craft when so congregated in a lodge, by a Master and two Wardens, is also a landmark.
11. The necessity that every lodge, when congregated, should be duly tiled, is an important landmark of the institution which is never neglected.
12. The right of every Freemason to be represented in all general meetings of the Craft, and to instruct his representatives, is the twelfth landmark.

13. The right of every Freemason to appeal from the decision of his brethren, in lodge convened, to the Grand Lodge or General Assembly of Freemasons, is a landmark highly essential to the preservation of justice and the prevention of oppression.

14. The right of every Freemason to visit and sit in every regular lodge is an unquestionable landmark of the Order.

15. It is a landmark of the Order that no visitor, unknown to the brethren present, or to some one of them as a Freemason, can enter a lodge without first passing an examination according to the ancient usage.

16. No lodge can interfere in the business of another lodge, nor give degrees to brethren who are members of other lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any lodge.

18. Certain qualifications of candidates for initiation are derived from a landmark of the Order.

19. A belief in the existence of God as the Grand Architect of the Universe is one of the most important landmarks of the Order.

20. Subsidiary to this belief in God as a landmark of the Order is the belief in a resurrection to a future life.

21. It is a landmark that a Book of the Law shall constitute an indispensable part of the furniture of every lodge.

22. The equality of all Freemasons is another landmark of the Order.

23. The secrecy of the institution is another and most important landmark.

24. The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purpose of religious or moral teaching, constitute another landmark of the Order.

25. The last and crowning landmark of all is that these landmarks can never be changed. Nothing can be subtracted from them; nothing can be added to them, not the slightest modification can be made in them.

DDGL? _____ When? _____

DDGM? _____ When? _____

Membership in Other Masonic Bodies:

York Rite _____ Scottish Rite _____ Shrine _____

Others _____

List Offices Held: _____

Personal Interests:

Youth Organizations _____

Office or Position _____

Civic Organizations _____

Office or Position _____

Church _____

Office or Position _____

Skills:

Photography: _____ Camera _____ Video _____

Drama: ___ Actor ___ Director ___ Lights ___ Props _____

Music: _____ Soloist ___ Choir Member _____

Instrument played _____

Computer: ___ Operator ___ Programmer ___ Repairman _____

Sports: Which? _____

Miscellaneous: _____ Plumbing, Heating, Air Conditioning _____

_____ Electrical _____ Public Speaking _____

_____ Carpentry _____ Cooking _____

_____ Medical _____ Cleaning _____

_____ Yard Work _____ Coin or Other Collection _____

Other interests or talents: _____

Lodge Service Interests and willingness to serve in the following capacity:

_____ Lodge Officer

_____ Committee Chairman

_____ Committee Member

_____ Coach for Candidates

_____ Visitation Committee

_____ Meal Preparation

_____ Serve Meals

_____ Refreshment Committee

_____ Investigating Committee

_____ Newsletter

_____ Transportation Committee

_____ Charity Committee

_____ Publicity/Public Relations Committee

_____ Telephone Committee

_____ Degree Team

Other _____

Please complete as much as possible and return to

(give lodge name and address here)

If you need help in completing this form, call

(give name and number here)