

## 1.1 A MESSAGE FROM DONALD H. MUMBY, GRAND MASTER \*

My Brethren,

It is a privilege for me to address you through the medium of this revised Brother to Brother Tool Kit. This Kit is the product of the efforts of a number of dedicated and learned Brethren. It contains a veritable treasure trove of material but it will only be of value **if it is used**. A judicious application of the principles and procedures contained herein will assist your lodge in the un-going struggle to **RETAIN, REVITALIZE and RENEW THE BRETHREN OF YOUR LODGE**.

The basic element in our great Fraternity is the Lodge. It is the place where members meet, where they learn, where they socialize and where they come together as Masons. Unless we are committed to keeping our lodges interesting and informative the members will lose interest and drift away. Once a member misses one meeting, it is easy for him to miss the second and a third and by then it is usually too late to get him back into the fold.

This Tool Kit provides the best of what we have to offer to keep Masonry strong and vibrant. It must be read, digested and acted upon if it is to be of use and benefit. I urge you to make good use of it so that your members may benefit from membership in a dynamic and strong lodge.

Since my Installation in July, 2003, I have stressed the theme taken from Matthew 5:16 wherein it states, "**Let your light so shine before men that they may see your good works...**". The judicious application of the contents of this Tool Kit will enable you to foster a strong and dynamic lodge wherein your members may indeed be able to bring the light of Freemasonry into the world.

Congratulations on accepting the challenge of **RENEWAL, REVITALIZATION AND RETENTION**. Enjoy the journey.

Donald H. Mumby


Grand Master

## 1.2 THE MISSION STATEMENT

---

### The BTB Mission Statement

“Brother to Brother” is a **lodge driven program** to enhance the skills of all Masons to **RETAIN, REVITALIZE** and **RENEW** their lodge membership by empowering them with the right ideas and tools



Brother to Brother Program  
The Grand Lodge A.F. & A.M. of Canada in the Province of Ontario

The "Brother to Brother" Program is designed to expand the interest generated in the individual Mason by the "Friend to Friend" and Mentor Programmes. It is aimed at better lodge management, better and more diverse programs in lodge, more participation by members, a better sense of belonging to a fraternity, more activities that include family and friends, and simply making all members feel that they belong and are an important part of the lodge.

The "Brother to Brother" Program is achieved by utilizing a Tool Kit created for implementation in each Lodge by a respected brother, who will have been trained through the developed program.

In essence, it is a program that will provide *challenge, recognition and support* in order to **RETAIN, REVITALIZE AND RENEW** our membership.

### 1.3 THE MEANING BEHIND RETAIN, REVITALIZE AND RENEW?

The key focus of “Brother to Brother” is to look internally at our fraternity. The theme to retain, revitalize and renew appears constantly throughout the program.

***All brethren should know that “Brother to Brother” means these three things!***

---

#### Why Retain, Revitalize and Renew?

---

- **RETAIN** - To retain the interest of brethren who have been Masons for less than one year.
- **REVITALIZE** - To revitalize and maintain the interest of those brethren who attend lodge on a regular or irregular basis.
- **RENEW** - To renew the interest of those brethren who no longer attend lodge.

## 1.4 WHAT IS "BROTHER TO BROTHER" - A PROGRAM OVERVIEW \*

*Brother to Brother* is the next regular step in masonry to promote and encourage more involvement at the grass roots level, *Your Lodge!*

*Brother to Brother* is about people. It was developed by the grass roots, for the grass roots. Individual lodges will make it successful and enjoy the benefits.

*Brother to Brother* is based on a three word theme; **Retain**, **Revitalize** and **Renew**.

- To **RETAIN** the interest of those brethren who have been members for less than one year
- To **REVITALIZE** the interest of those brethren who attend lodge on a regular basis
- To **RENEW** the interest of those brethren who no longer attend lodge

### **The Mission Statement**

The *Brother to Brother* Program is designed to expand the interest generated in the individual Mason by the Friend to Friend and Mentor Programmes. It is aimed at better lodge management, better and more diverse programs in lodge, more participation by members, a better sense of belonging to a fraternity, more activities that include family and friends, and simply making all members feel that they belong and are an important part of the lodge.

In essence, it is a program that will provide challenge, recognition and support in order to retain, revitalize and renew our membership. The key focus of *Brother to Brother* is to look internally at our fraternity. The theme to retain, revitalize and renew appears constantly throughout the program. All brethren should know that *Brother to Brother* means these three things.

### **The Facilitator**

Each Lodge was asked to select a respected individual who will fill the role of a Facilitator. The Facilitator is a key person in the program. He was trained by a special training team and received the "Tool Kit" containing the latest reference material as a resource guide. He introduces the *Brother to Brother* Program and Tool Kit into the lodge through the Worshipful Master. He will work with the Worshipful Master, Officers and brethren to devise a lodge plan. The implementation of the plan will be up to each specific lodge, each dependant upon their specific needs, and document their results.

### **RETAIN - Retention of Active Members Less Than 1 Year**

First impressions are extremely important. First impressions are established early in our new member's Masonic life. We have planted the seed. *Brother to Brother* discusses existing available programs, defines the role played by the Sponsor and Mentor, emphasizes the importance of early visitation and social programs involving family and friends.

Your Lodge can discuss and apply these programs where applicable. The benefits will lead to the retention of new members making them life long active Masons.

Always stress these points regarding a candidate:

- The candidate is the most important person in our organization.
- The candidate is not an interruption in our work - He is the purpose of it.
- The candidate is part of our organization - Not an outsider.
- The candidate is not a cold statistic - He is a human being with feelings and emotions.
- The candidate is not a face or a number - He is an individual.
- The candidate is a person who brings us his wants - It is our job to fill those wants.
- The candidate is the lifeblood of this organization.

## **REVITALIZATION - The Revitalization of Past Master, Officers and Members**

The object of "Revitalize" in the Brother to Brother Program is to present ideas which make ALL members feel that they belong and are an important part of the lodge. The topics outlined for discussion in your lodge, where applicable are:

- Finding the Right Type of Lodge Management
- Coping with Change
- Better and More Diverse Programs in Lodge
- Ideas for more participation by members
- Conducting membership opinion surveys

Along with other ideas and tools, it's imperative that ALL members feel needed, wanted and welcomed. If you build it, they will come!

We should be using a number of the programs we currently have targeted for other groups. As an example, Mentor and Friend to Friend. These programs the average member could not explain, let alone understand the content of them. Is it his fault? This may be a fault in leadership whether lodge, district or Grand Lodge.

If the average member knew the strength of the fraternity of what he joined as it relates to him, then he would have reason to attend lodge. Until he can relate to Freemasonry on a personal basis and see how he can bloom spiritually, he will continue to compare going to lodge with going bowling or playing baseball.

Some possible examples of these hidden qualities include leadership, communication, public speaking, confidence, administrative, management and organization skills. Once a Mason understands the precepts and sees the value to him as a person, we can then explain the value of many other things we do that are needed in every day life.

## **RENEW - Renewal of Inactive Members**

As of January 1, 1996, our membership in the Province of Ontario was 73,629. As of December 31, 1996 our membership reduced to 71,799 brethren, a net change of 1,830 members. During the same period of time we initiated 1,356 new Masons who joined our fraternity. 2,037 brethren past away in 1996. What happen to the other 1,882 brethren?

*Brother to Brother* will assist the interviewer to thoroughly investigate the reason(s) why a member is not attending lodge. We want to retain this membership.

- We want to RENEW a suspended member.
- We want to RENEW a potential suspended member.
- We want to RENEW a demitted member in good standing.
- We want to RENEW a demitted member with dues owing.

*Brother to Brother* will assist you to conduct a personal or telephone interview, and to utilize current Masonic Programs that are available to your Lodge.

The interviewer must be prepared. Research will be required to determine why the member stopped attending lodge. This information is usually available. We know what the problem is. Try to establish a cause.

### **Additional Educational Material**

While there are many tools and programmes available through Grand Lodge with specific rules and guidelines for implementation, there are just as many pieces of literature, booklets, papers and writings with historic value which although useful to every Mason are not so well published.

*Brother to Brother* highlights these items and where to access the information.

### **Forms and Tools**

*Brother to Brother* provides a series of tools that can be utilized in working with the lodge to solicit and collect feedback from it's members. The usage of the material is described within the appropriate sections of the Tool Kit. The tools are intended to be used as guidelines. They may be utilized as is, or modified to meet the needs of the specific lodge. If you have developed tools that work well in your lodge, please pass them along to us so they can be integrated into the Tool Kit for everyone to benefit from.

### **Conclusion**

*Brother to Brother* Program is designed to facilitate the development and activation of suitable administrative and management styles that will retain, revitalize and renew the members of individual Lodges throughout our jurisdiction.

Your assistance and support would ensure the lodges in your district will have the opportunity to learn and understand the *Brother to Brother* program. Make it a point to recognize your District Area Co-ordinator and the Lodge Facilitators. Encourage the brethren to use the tools available to them, so that they can strive to retain, revitalize and renew their membership.

Together, we will overcome the obstacles of declining membership and transform them into exciting and rewarding challenges.

## SECTION 2: GUIDELINES FOR THE LODGE FACILITATOR

### 2.1 PURPOSE

#### Section 2.1 - Purpose

- As a respected person chosen to implement the BTB program, you can help your lodge with the growth, satisfaction and productivity of your membership through the quality of leadership you provide.

This section will provide some tools you may wish to utilize, in order to achieve your lodge's desired results.

Brother to Brother Program  
The Grand Lodge A.F. & A.M. of Canada in the Province of Ontario

### 2.2 THE LODGE FACILITATOR: A DEFINITION

#### **Lodge Facilitator:**

A person who introduces the "Brother to Brother" Program and Tool Kit into the lodge through the Worshipful Master. The Facilitator develops a plan of action for the use of the program ensuring that the plan is implemented, and results are documented.

Encourage interaction of:

- The views and ideas of the young and old
- Various occupations, expertise and skills
- Urban and rural perspectives

## **2.3 THE ROLE OF THE LODGE FACILITATOR**

Congratulations on being selected to provide leadership in a program which may well be described as the greatest link our fraternity will have with the next century.

You have been recognized as a leader by your lodge and are charged with the responsibility for the growth, satisfaction and productivity of the brethren in your lodge.

This process is designed to help YOU create the foundation for progress.... people progress. In your position you will facilitate the process to achieve the following:

- Encourage the brethren to identify and realize their potential
- Help to build a shared, common focus for the lodge
- Develop a plan for communicating the "Brother to Brother" Program
- Advance the lodge in a positive direction

This Tool Kit is key to the success of the program. Please study it step by step in order that you may achieve the desired results.

Invest not only your time but your energy, enthusiasm and experience, and enjoy the results.

## 2.4 GUIDELINES FOR THE LODGE FACILITATOR

### 2.4.1 THE TWO GOLDEN RULES OF A FACILITATOR

- Authority of lodge management always rests with the Worshipful Master. All responsibilities are of a consulting nature only.
- The Lodge Facilitator cannot and should not do everything himself. His role is to facilitate and guide the process.



### 2.4.2 THE DUTIES OF A FACILITATOR

- To provide information about the "Brother to Brother" Program to every member of the lodge under the direction of the Worshipful Master.
- To work with the Lodge Officers to enhance their administrative, communication and organizational skills to retain, revitalize and renew lodge membership using the Tool Kit.
- To receive training on the "Brother to Brother" Program, to stay current on Tool Kit improvements, and to attend regional feedback sessions meetings about the "Brother to Brother" Program.
- To maintain current updated copies of the Tool Kit for use by the lodge and to present that material to members of the lodge as needed.
- To document "Brother to Brother" activities within the lodge and communicate that information to the "Brother to Brother" Regional Co-ordinator for summary.
- To provide positive and negative feedback about the "Brother to Brother" Program and Tool Kit to the Regional Co-ordinator for constant program enhancements.
- To share any new strategies or tools with the Regional Co-ordinator so that those successes can be shared by all Facilitators.

## **2.5 HOW TO BE A GOOD FACILITATOR**

A good leader leads by example. You obtain results through example. As people observe you, they are positively or negatively influenced. You are the messenger, not the message. As the facilitator, what you do and how you do it has an important impact on the results you will obtain.

### **2.5.1 WORKING YOUR PLAN**

To assist you in achieving successful results, the following suggestions may help:

- Allow and encourage the brethren to become involved and build their self-esteem. Encourage, praise and reinforce their actions. Confidence will soar.
- If you don't know the answer admit it, find the answer, and inform the people who asked the question. You will earn respect by these actions.
- The enthusiasm you generate will be mirrored by the brethren in conjunction with their acceptance of the program.
- Keep personalities out of the discussion. Focus on the objectives.
- You are dealing with adults. Help them, don't ridicule them in any way.
- Be a good listener. Good listening is the foundation of interaction.
- Challenge the group to move ahead and progress.

## 2.5.2 WHAT'S IMPORTANT WHEN TRAINING ADULTS

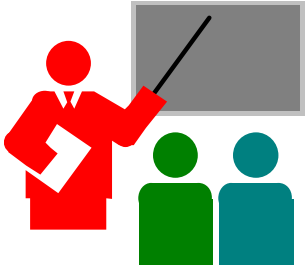
What do adults like, dislike, want and expect from the training you provide?

Review the following list and decide on your actions.

---

### Working With Adults

Adults Like:



- Consistency
- To feel part of the process
- To feel important
- Constructive feedback
- To win and improve
- To avoid failure

Brother to Brother Program  
The Grand Lodges A.F. & A.M. of Canada in the Province of Ontario

### 2.5.3 SKILLS OF A GOOD FACILITATOR

There are many skills needed to be a good facilitator. How well do you qualify? Review where you are today and set a plan to continuously improve. Occasionally review this list to see how you are progressing.

Use the qualifications listed below as a guide:

---

## A Facilitator Should

---

- Know the subject matter
- Have a professional bearing
- Be enthusiastic and motivated
- Have good communication skills
- Be a good listener
- Be well organized
- Have a good sense of humour
- Have good time management skills
- Display leadership by example
- Be aware of body language



## **2.5.4 HOW TO WORK WITH PEOPLE**

There are three things that make up our fraternity. The Book of Constitution, People and Tools. While Constitutional issues are often easily identified and remedied, breakdowns or failure to communicate is a more complex issue to resolve.

To this end it is imperative that you have a basic understanding of people. The following thoughts may assist in having an awareness:

- Take a personal interest in each individual
- Be patient
- Encourage suggestions
- Accept people despite their mannerisms
- Be reasonable
- Be willing to see the other person's viewpoint
- Take an active interest in their personal development
- Set clear expectations

### Group Dynamics

As a facilitator, you must understand the power of the group in order to obtain the desired result. Groups are always made up of those who work better:

- In a group
- As part of a team
- As individuals

Understand individual differences and use the strength of all. The results can be astounding.

## 2.5.5 HOW TO RUN A SUCCESSFUL MEETING

### 2.5.5.1 Presentation Formats

#### 1) Workshop Format:

Excellent for interaction.  
Assign topics.  
Have leader report to group.  
List action on flip chart.

Break into small groups (3 to 6).  
Appoint small group leaders.  
Discuss conclusions.  
Rotate leadership.

#### 2) Seminar Format:

You plan completely.  
Emphasis on action.

Need total preparation.  
Follow training plan.

#### 3) Panel Format:

Trainer directs.  
Each can make an opening statement.

Gets interaction  
Available for questions.

#### 4) Guest Speakers:

Individual speaks

Some advantages of group presentations are:

- Interaction gets all involved
- Each person is a resource.
- Builds trust
- Brings out ideas
- Gives everyone a better understanding of each other

## 2.5.6 PREPARATION FOR BETTER MEETINGS

### 2.5.6.1 Preparation

Preparation is essential for a successful meeting. A logical approach will enable you to achieve your objectives. The following items may be helpful in preparing and delivering an excellent presentation:

- Be prepared before the meeting starts. Use a checklist.
- Set tables and chairs for maximum effect.
- Start and end on time.
- Ensure that all participants are introduced.
- Present the meeting objectives. Set the stage - who, what, where, when and why.
- Set the guidelines...what will you cover.
- Everyone is entitled to an opinion.
- Encourage participation Controversy accepted, but it should be controlled and sincere
- Take regular breaks throughout your sessions. Never go past 45 minutes without a break or stretch.
- A change of pace can keep group interest high. Try breaking into groups.
- After a break, review quickly what you have just covered. Then outline what is to come.
- Encourage notetaking for home study
- Get people to believe in themselves. As they build faith in their abilities, they will succeed and improve their self esteem.
- The better the planning the better the meeting. What are the needs? What has to be accomplished? Answer those questions then set your goals.
- Write out your plan on paper so you can focus on the goal. This will also keep you on track.
- Stay on time.
- Build upon your successes. Once your plan is established it will be relatively easy to start future sessions from where you left off.
- Practice before you get in front of the group.

- Let the participants do the work of developing answers to the questions. They must at the end of the day, take ownership.
- Always follow-up, give feedback and instil confidence.

### 2.5.6.2 Barriers in Training

Let's first address the barriers in training.

- Noise
- Differences in learning abilities
- Lack of discipline
- Lack of motivation
- Late arrivals
- Language barriers
- Talkers
- Problem participants
- Seating (Room Arrangement)

#### Remedies and Approaches

- Avoid the use of sarcasm or ridicule
- Address everyone on the level
- Maintain control
- Allow for individual differences
- Demonstrate enthusiasm
- Maintain dignity
- Establish standards of excellence
- Set an example
- Take a personal interest
- Provide the right climate

If after attempting to resolve a problem you find that the problem has not been eliminated, consider breaking into groups or taking a break. Remember you don't have all the answers. They are adults so get them to solve the problem.

### 2.5.6.3 Asking Questions

The technique of asking questions is an art that every facilitator should master. Questions should ensure interaction.

You should ask questions to open a discussion, keep interest alive, get participants involved, advance the discussion, develop the topic, gain acceptance, or to get action.

#### *Open Ended Questions:*

Allow people to talk and develop answers

Do not restrict yes or no responses

Expresses opinions, thoughts and ideas

Probe for more information

Qualify a person's thinking

Open questions usually begin with Who, What, Where, When, Why and How

#### *Closed Ended Questions:*

Restrict answers to "yes" or "no"

Elicit a specific, short answer

Further clarifies a participant's thinking

Guides discussion

## 2.6 HOW DO YOU KNOW WHEN YOU ARE SUCCESSFUL?

There are three ways in which you can measure your success as a Facilitator of the “Brother to Brother” Program.

Your first level of success will be accomplished if you achieve the following:

- Undertake the role of Facilitator with enthusiasm and a desire to succeed.
- Understand the information contained in the Tool Kit and the goals and purpose of the program.
- Work with the Worshipful Master to determine a strategy for utilizing “Brother to Brother” in your lodge.

Your second level of success will be accomplished if you: (See Section 3.0)

- Develop a plan of action for assessing where the program can help your lodge.
- Identify specific issues that can be addressed and prioritize those issues.
- Develop and document a plan for how to address each specific issue that your lodge is experiencing.
- Implement your plan.
- Document your findings and compare the results to your goal. Did you see an improvement in the area of the lodge that you chose to target.?

Your third level of success will be accomplished when you:

- Report your findings, whatever the result, to the Regional Co-ordinator

You will have to get feedback from the lodge in order to determine the results of your work. Listed below are some ways of recognizing your success.

Improved morale	Less apathy
Better attitude	Fewer excuses
Better teamwork	No buck passing
Higher productivity	No or reduced gossiping
More co-operation	Better communication
Greater enthusiasm about lodge!	Are more people feeling happy

The list is ongoing, however, find the things that will work for you and your specific lodge. You must get feedback from the lodge.

If one particular plan does not work, try something else until you find the right combination that does work.

## **SECTION 3: HOW TO IMPLEMENT “BROTHER TO BROTHER” IN YOUR LODGE**

### **3.1 PURPOSE**

Now that you have learned how to facilitate, the next step is to use what you have learned.

The purpose of this section is to define plan for implementing the “Brother the Brother” Program in your lodge.

*Remember, it is not your role to force the “Brother to Brother” Program on the Lodge.*

*It is your role to use the program to help improve your lodge and to further strengthen your lodge if it is strong today.*

*A strong lodge does not remain strong without a dedicated effort.*

## 3.2 SIX EASY STEPS OF IMPLEMENTATION

The steps that you should take when you return to your lodge are as follows:

1. Be familiar with the Tool Kit and its contents.
2. Brief the Worshipful Master by providing a program overview and gain his approval. As this process may extend multiple years, ask the Worshipful Master if the senior officers in the lodge can be included as well. This will help to ensure continuity and support in future years.
3. Develop a formal communication plan for the membership. This may include a short description of the program in the summons. If the summons is full, ask for some space in a newsletter or even develop you own letter and ask for it to be included with the summons in monthly mailing.
4. Survey the lodge and identify where the "Brother to Brother" Program can help and strengthen your lodge.
5. Apply the model to meet the needs of the lodge. See "Model" description on the next page.
6. Accept feedback and build that feedback into the model to improve the process. Remember, the process is driven by the members of your lodge based upon their needs and requirements, not by the sections in the Tool Kit.

---

### Six Easy Steps of Implementation

---

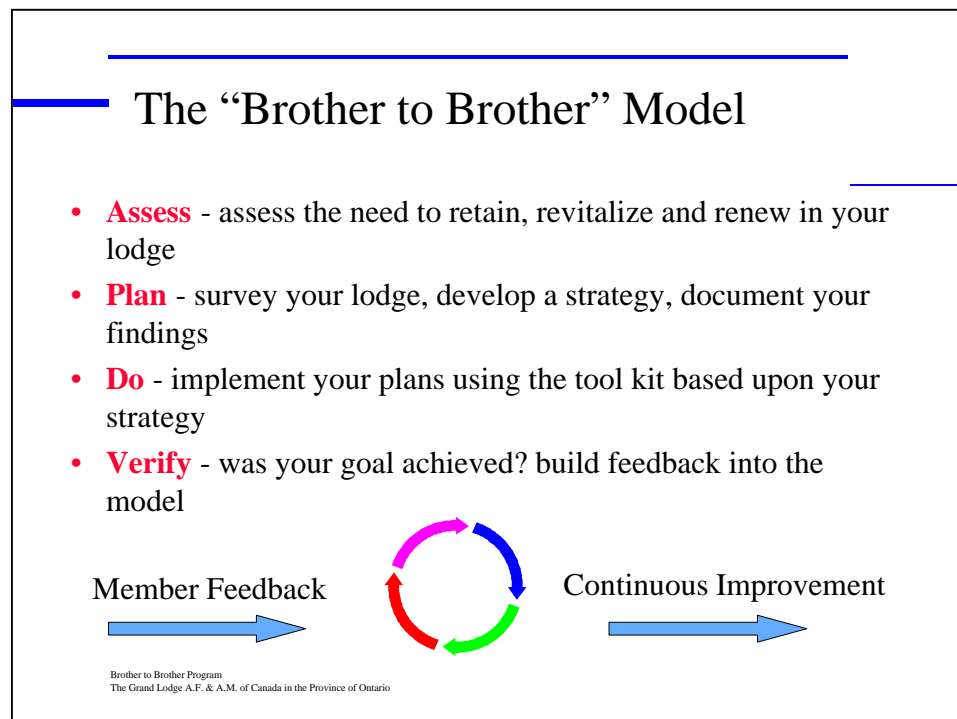
- 1) Be familiar with the Tool Kit
- 2) Communicate with the Worshipful Master & Senior Officers
- 3) Develop a formal communication plan
- 4) Survey the lodge. Identify where BTB can help
- 5) Apply the BTB model to meet the needs of the lodge
- 6) Accept feedback and build it into the process

*Communicate - Communicate - Communicate*

## The “Brother to Brother” Model

1. **Assess:** Assess the need for retention, revitalization and renewal.
2. **Plan:** Use the Tool Kit, develop a strategy, survey your lodge and document your plans.
3. **Do:** Implement your plans using the Tool Kit based upon the strategy you defined. Work your plan!
4. **Verify:** Was your goal achieved? Document your findings against your goals.

Above all **communicate, communicate, communicate** each step along the way.



### **3.3 PUTTING YOUR TRAINING PLANS INTO ACTION**

You are responsible for making it happen. What does each participant need in order to achieve their goals? Get each individual to assist in devising the plan. The result will be a personal prescription for success.

What is the future for development of officers and other committee members in your lodge. Put everyone in the "think tank". What is needed? Review the objectives, especially personal objectives to be sure they have been achieved.

You may wish to develop a plan that allows for top down training. For example, the Master trains his likely successor and so on down the line. This is one method that can be effective.

"The future belongs to those who prepare for it". After each session list future action you wish to take! Then plan the next session.

#### **Check List:**

1. You should do a one year follow-up on skills inventory for each individual.
2. Review this work binder frequently.
3. Use the training action section.
4. Master the learning process.
5. Think Success!

***This is a process that can be tailored to suit your particular needs.  
As you gain experience you can personalize your format to gain the required  
results.***

***Once this is achieved stay with it.***

***Then you have a continuous process!***

### **3.4 DOCUMENTING YOUR RESULTS**

How do you know if your successful?

This question has been discussed many times throughout the development of this program. The criteria to determine if you are successful has been defined in Section 2.6.

Having answered this question, the next question becomes: How do you document your success?

In order to document your findings two forms have been provided to assist you. Form F, is a blank Facilitator Planning Form. It has been provided to help you plan your implementation. You can simply photocopy the form and fill it in or make your own form. What is important are the questions that it asks you in the order they are asked. If you follow this format, achieving your goals will be much easier. The form also provides a common format so that information can be summarized on a provincial level. To help you develop your first implementation plan a completed sample form has been included as Form E. Please pay special attention to Form E and F when you review the Tool Kit. Once you have completed Form F, please send a copy back to your Regional Co-ordinator. Your results will remain anonymous but your feedback will be used to help others.

Form J is called an Action Register. It can be used to help you plan the steps you will perform when implementing the program.

To help with the evaluation of the program on a provincial level Form G has been provided. This is a form that your Regional Co-ordinator will ask you to complete and return. It will help the "Brother to Brother" committee in the early evaluation of the program.

### **3.5 VALUE OF A MEMBERSHIP OPINION SURVEY \***

A good barometer to measure the value of how the Lodge is performing and for improvements is through Membership feedback. This can be accomplished with a useful tool called a MEMBERSHIP SURVEY.

Its Benefits:

- It will convey Membership perceptions and interest at a point in time.
- It will assist in testing and developing new plans, maintaining existing good plans, and discontinuing plans.
- It provides a vehicle for getting feedback from all members.

Additional costs may be incurred via postage and stationery however obtaining meaningful feedback from the membership is money well spent. You may wish to include the survey and a prepaid addressed return envelope in the summons and ask for its return within 10 days.

The frequency of surveys will depend on need. It is suggested every 2-3 years.

*A FRIENDLY TIP: IF YOU SURVEY WITHOUT ACTION, DON'T SURVEY AGAIN.*

See Section 8 Form A, A1, A2, for an example of a Membership Survey. You can either use this survey as is or change it to suit your own particular needs.

### 3.6 HOW DOES A FACILITATOR GET STARTED? \*

As the lodge Facilitator, one of the biggest challenges you will face is **HOW TO GET STARTED**.

After you have completed the Grand Lodge Facilitator training session and returned home, you will find it easier to do nothing at all than it will be to formulate a plan to get you started. The Lodge Facilitator is the most vital component to the Brother to Brother Program and its success in your lodge will be proportional to the effort you put into it.

Consider the following suggestions to help you get the Brother to Brother Program in motion at your lodge.

- Meet with your W.M. and provide him an overview of the Brother to Brother Program
- Form a small committee of 2 or 3 people that you can work with.
- Meet with your new committee and review the toolkit with them. Do some brainstorming and give some thought to the condition of your lodge. How has attendance been? What are your observations? You may want to include your W.M. in this meeting as well.
- At the earliest opportunity, speak to the lodge and give an overview of Brother to Brother Program to the brethren (See Section 1). If time permits, put some questions to the floor, ask the brethren what they like or dislike about lodge. If you are thinking of doing a survey, tell them. Ask for their suggestions and their feedback.
- Surveys, many lodges have tried them with varying results. Only a small percent of the surveys are returned. Give plenty of thought to what you hope to achieve and how you will get your brethren to complete and return this survey. You may get some ideas or an explanation from some of the brethren as to why they don't attend.
- Document your plan. (put it in writing)
- The key focus of Brother to Brother is to **RETAIN, REVITALIZE, RENEW**, so try to think of ONE thing you could do right away that might inspire someone to come back to lodge ... then focus on that one idea. Don't start a lot of different projects at once.
- If possible, avoid being placed on other committees.

Don't postpone the start-up of this important program. Like the NIKE commercial says,  
... JUST DO IT!

**Always Remember to**

**F**ollow

**O**ne

**C**ourse

**U**ntil

**S**uccessful

### 3.7 SOME PRACTICAL EXAMPLES

**Case 1:** “In the last 3 years we have had an abundance of new masons, however today they are not attending lodge. They seem to take their three degrees and leave.”

Use Tool Kit Section on retention. Using your facilitation skills develop a plan to retain membership.

**Case 2:** “Our lodge appears to be run by a single dominant figure or a small clique rather than a team. Why?”

Use tool kit Section on lodge management styles. Using your facilitation skills discuss with your membership why full participation by its members is beneficial.

**Case 3:** “Our lodge is running just fine. Is there anything in the Brother to Brother Tool Kit that we could use to enhance or improve the level that we are operating at.”

Use Tool Kit Section on additional materials. Using your facilitation skills discuss with your membership to enhance lodge activities. Prepare a list.

**Case 4:** “I am the Worshipful Master of the Lodge. There are 140 on our membership role and 20-25 regularly attend. How can we reach the others?.”

Use Tool Kit Section on Renewal. Using your facilitation skills discuss with your membership renewal strategies. Prepare a list.

**Case 5:** “The lodge closes and some members leave before the banquet hour starts. We have coffee and donuts. Why?”

Use tool kit Section on how to improve a night at lodge. Using your facilitation skills develop a plan with your membership.

**Case 6:** “Our lodge is experiencing 5 to 6 demits a year in good standing. What can we do to restore their membership and interest?”

Use Tool Kit Section on forms and tools. Using your facilitation skills discuss a plan to improve with your membership.

**Case 7:** “The only communications with our membership is the summons. How do we get a handle on all our members feelings about lodge and their interest?”

Use Tool Kit Section on forms and tools. Using your facilitation skills, design membership opinion survey with your group. What questions would you ask?

**Case 8:** “Our lodge’s social and family programs used to be great! Now they are non-existent with a lack of interest and participation. What can we do to re-ignite our social and family programs?”

Use Tool Kit Section on developing social programs for family and friends. Using you facilitation skills, work with your group develop a plan to improve social activity.

## **SECTION 4: RETAIN - RETENTION OF ACTIVE MEMBERS LESS THAN 1 YEAR**

### **4.1 PURPOSE**

First impressions are extremely important. First impressions are established early in our new members Masonic Life. We have planted the seed. This section discusses existing available programs, defines the role played by the Sponsor, the Mentor, and emphasizes the importance of early visitation and social programs involving family and friends.

### **4.2 THE CANDIDATE \***

Your Lodge can discuss and apply these programs where applicable. The benefits will lead to the retention of new members making them life long active Masons.

Always stress these points regarding a candidate:

- The candidate is the most important person in our organization - He is not a hindrance!
- The candidate is not an interruption in our work - He is the purpose of it.
- The candidate is part of our organization - He is not an outsider.
- The candidate is not a cold statistic - He is a human being with feelings and emotions.
- The candidate is not a face or a number - He is an individual.
- The candidate is a person who brings us his wants - It is our job to fill those wants.
- The candidate is the lifeblood of this organization.

### 4.3 A POEM FOR ALL MASONS: "I'M THE GUY"

The following poem captures a very important theme and creates in our hearts a sense of emotion. It reminds us that sometimes the obvious is often the most misunderstood. If all brethren were to remember this passage whenever they go to a lodge, it would help

#### ***I'm the Guy***

*I'm the guy who joined our organization.*

*I'm the guy who paid dues to join.*

*I'm the guy who stood up in front of all of you and promised to be faithful and loyal.*

*I'm the guy who came to your meetings and no one paid any attention to.*

*I tried several times to be friendly to some of the fellows,*

*but they all had their own buddies to sit next to.*

*I sat down several times but no one paid any attention to me.*

*I hoped very much, that somebody would have asked me to take part in something  
but nobody noticed when I volunteered.*

*I missed a few meetings after joining because I was sick and couldn't be there.*

*No one asked me, at the next meeting, where I'd been. I guess it didn't matter.*

*It didn't matter very much to others whether I was there or not.*

*The next meeting I decided to stay at home and watch television.*

*The following meeting I attended but no one asked, where I was when the last  
meeting was held.*

*You might say I'm a good guy, a good family man who holds a responsible job,  
who loves his community and his country.*

*You know who else I am? I'm the guy who never came back.*

*It amuses one, when I think back, on how the officers and members were discussing  
why they were losing members. It amuses me to think that they spent so much time  
looking for new members when I was there all the time.*

*All they needed to do, was to make me feel needed, and wanted, and welcome!!!*

*Brethren - Just reflect on these words !!!*

in strengthening our fraternity.

## 4.4 THE NEW APPLICANT - THE COMMITTEE OF INQUIRY

### Importance and Purpose

After the reception of a petition, the single most important event in the life of a Masonic Lodge is the function performed by the Committee of Inquiry. It is impossible for every member of a lodge to personally know all of the potential petitioners to the lodge. In these days of declining membership, the Brothers who sign the petition of a prospective member may be blinded by friendship, a concern for the shrinking membership of their lodge or, very simply, they may not have sufficient concern for their lodge to see beyond the surface of the potential initiate whose petition they are signing.

It is the duty of this committee to be unbiased by improper solicitations and uninfluenced by mercenary motives of Brothers, well meaning friends, and relatives of the prospect. The committee must seek the truth about the depth of the character of whom they investigate. Just as importantly, they must consider the financial circumstances of the petitioner, the organizations he is already involved in, the kind of company he keeps, the reputation he has in the community, in his work place, and with the general public he comes in contact with every day.

As per Section: 318 of the Book of Constitution the purpose of this committee reads as follows:

“Each application, having been read in open lodge, shall be referred forthwith to a committee of inquiry of 3 or more Master Masons appointed by the Master, none of whom shall have proposed or seconded the application. The committee shall inquire into the character and qualifications of the applicant and shall report in writing thereon to the lodge at its next regular meeting held after the lapse of not less than four weeks, or as soon as possible thereafter.”

The following six words may be of assistance in conducting the interview:

- |                   |  |
|-------------------|--|
| WHO               | Who is he?, Who does he know?, Who does he associate with?   |
| WHAT              | What are his reasons for petitioning?, What is his attitude toward God?<br>What is his profession? What is his general reputation at work?<br>What is his standing in the community? |
| WHEN<br>District? | When did he become interested in Masonry?, When did he come to this District?  |
| WHERE             | Where does he spend his leisure time?, Where did he previously reside?   |
| WHY               | Why is he seeking membership?, Why is he petitioning your lodge?   |
| HOW<br>himself?   | How does intend to serve Freemasonry?, How does he intend to conduct himself?<br>How has he lived in the past?   |

REMINDER!

DON'T  
reform

- look at a man and think he is all right

- think that he will necessarily

- be guided by his own reports

- be afraid to ask questions

- report until you are satisfied

- leave investigation until the

last minute

- leave the real work to the other two members

- forget that he may be the Master of the lodge someday

See Section 8 Form B, for an example of a New Applicant Survey Form. See also Form K for an instructional handout to be given to the Committee of Inquiry.

## 4.5 SPONSORSHIP OF CANDIDATES: THE ROLE OF THE SPONSOR

The Sponsors are the potential Candidate's bridge from darkness to the first light of Masonry. It is the Sponsors who likely created the favourable image of the Craft that has whetted the Candidate's desire to join Masonry. It is important to ensure that the matching of the man with the Craft is for the mutual benefit of both.

### 4.5.1 The Role of the Sponsor

Take an inventory in your own mind and answer the following questions before you undertake sponsorship of a potential candidate.

- What do you know about the man? His job? His family? His interests? His abilities? If you do not have the answers, you need to get to know him better before agreeing to sponsor him.
- Is your lodge the right one for him? In districts where lodges have concurrent jurisdiction, groups of professional or trades people often congregate in certain lodges. A man may not be happy in lodge if he is not a part of that group.
- Is the man right for the Craft? Why is he considering becoming a Freemason? How does his family feel about the fraternity? Has he been successful in other organizations? How does he conduct himself in the community? Will the brethren look to him with pride? Remember, each candidate is a potential Master of your Lodge.
- Am I the right Sponsor? Do I have the time, skills and inclination to invest in his training and nurturing? There will be a need to assist him with the memory work and floor work, to advise him on the meanings of the various terms, accompany him to lodge and introduce him to his new network - his brethren. Am I prepared to invest the time and energy to see that this is done well?

There are no right or wrong answers to these questions, except what you feel in your heart.

### 4.5.2 The Applicant

Should you agree to act as a Sponsor, deliver the Application form with the second Sponsor and sit down with the applicant in a relaxed atmosphere. Review its contents and fill it out together. The applicant should know the manner in which his petition will be handled, this includes having it read out in lodge, a Committee of Inquiry appointed to inquire into his character and qualifications by interviewing him, his family and his references, a report on their findings and, pending a favourable report, a ballot on his application in lodge. Both Sponsors should be present in lodge at the time of the report and the ballot.

#### 4.5.3 Initiation Night

The night of the Candidate's Initiation should require the attendance of both Sponsors, who should transport him to lodge wearing proper dress and ensure that he is made at ease before the ceremony by introducing him to the members. Following the meeting, they should ensure that he meets as many of the brethren present as possible, so that he feels welcome and wanted and most important of all, a part of the entire scenario.

#### 4.5.4 Progressing Through the Degrees

The coaching and preparation of the Candidate for his subsequent degrees is imperative and a duty of the Sponsors, or a member assigned by the Worshipful Master, who should work in close co-operation with the Lodge Mentor Chairman, to ensure the necessary co-ordination. One is not a substitute for the other, they play different, but complementary roles. The sponsors assist the Candidate in advance for what is upcoming, to apply for membership and to prepare for each Degree. The Mentor enters the picture after each step to explain and consolidate what the Candidate has just experienced, to assist him in understanding its historical background, its symbolism's and its activities.

When properly applied, this segregation of responsibilities between sponsors and the Mentor becomes integrated. What emerges is various lodge members working together to make the new member feel appreciated in his new surroundings.

Maintaining an active interest in the Candidate's progress and keeping in touch is an essential aspect of being a sponsor, even after the Candidate has received all of his degrees. The young Master Mason continues to need advice and support and the sponsor should take new members to a variety of Masonic events.

## **4.6 THE MENTOR PROGRAMME**

### **4.6.1 Purpose**

The purpose of the Mentor Programme is to ensure that every Candidate accepted is properly instructed in the fundamental Principles of the Craft.

### **4.6.2 What is the Mentor Programme?**

In identifying what the Programme is all about, it is necessary to start by stating what it is not. It is not a substitute for the Candidate's Sponsors. The purpose of a lodge Mentor is to complement the activities of the Sponsors--not to use up their responsibilities. If there is to be a segregation of responsibilities, they should be viewed as follows:

The Sponsors prepare the Candidate in advance for what is upcoming. The Mentor enters the picture after a particular step, to explain and consolidate what the Candidate has experienced and to answer his questions.

With each carrying out his special responsibilities, Masonry will be the stronger through the development of a more knowledgeable, more interested Mason, someone upon whom the Craft can rely to sustain and advance Masonry into the future.

### **4.6.3 The Role of the Mentor**

Congratulations! The Master of the Lodge has appointed you, a member who is interested in the future of Masonry and who is willing to contribute your time and talent for the benefit of new members, to act as a Lodge Mentor. Mentors are brethren who are active workers, who are willing to familiarize themselves with the goals of the Mentor Programme and who are willing to act as a tutor, confidant and companion to a new member during the first year (and, hopefully, beyond) of his membership in the Craft. The Lodge Mentor forms a key element in the overall composition of the Grand Lodge Mentor Programme.

This is a challenging, hands-on responsibility. You have been entrusted with the crucial tasks of instructing the Candidate as he progresses through the Degrees, of stimulating and solidifying his interest in Masonry, and of nurturing his desire to be an active participant in our Craft throughout his Masonic career. No other lodge assignment carries with it such responsibility, because, without the continued interest of our newer members, what would the future hold for Masonry?

Note however, that the Lodge Mentor is not a substitute for the Candidate's sponsors. The sponsors and the Mentor play different, but complementary roles. The sponsors assist the Candidate in advance for what is upcoming to apply for membership and to prepare for each Degree. The Mentor enters the picture after each step to explain and consolidate what the Candidate has just experienced, to assist him in understanding its historical background, its symbolism's and its activities. When properly applied, this segregation of responsibilities becomes integrated, and what emerges is various lodge members working together to make the new member feel welcome in his new surroundings.

#### 4.6.4 Why a Mentor Programme?

If we are to pass on our beloved Craft to our Children's Children, we must take action to train and maintain our new Masons. We must produce Masons not only proficient in our Ritual, but also educated in our heritage and knowledgeable in the aims and purposes of the Fraternity. The printed information and booklets provided for the lodge Mentor is also suitable material for a Lodge Education Program to provide a philosophical outlook not previously extended to older Members.

#### 4.6.5 Mechanics

The Master will appoint a lodge Mentor Chairman, a Member who is interested in the future of Masonry and is willing to contribute his time and talent for the benefit of new members. The Chairman will form a Committee with brethren who are active workers, who are willing to familiarize themselves with the Goals of the Programme and who are willing to act as a tutor, confident and companion to a new member during his first year (and hopefully beyond) of his membership in the Craft. The Lodge Chairman will work directly with the Master to ensure that Mentor Lectures are completed at an appropriate time. It is recommended that a Candidate should not be advanced prior to receipt of the appropriate Mentor Lecture.

#### 4.6.6 Method

The Mentor will meet with the Candidate on a minimum of four occasions. First following a successful Ballot for Initiation, then after he has received each of the three degrees. The prepared Lectures are presented as published, as well as information related to Lodge Protocol, Lodge Administration and other areas of interest or concern. The Mentor is also available on request to assist with Floor Work and Ritual training.

#### 4.6.7 The Mentor Lectures

The first meeting with the Applicant in his home is extremely important as it is the first direct communication between the Lodge and the applicant with his family. By this time the applicant should have read Booklet Zero, For the information of the man who has expressed an interest in Masonry and the Pamphlet What is Freemasonry?. Open informal discussion is encouraged and all questions must be fully answered. Often it is found that the wife will ask many questions beyond those necessary to satisfy her husband. At this time, or after the First Degree, the wife should be presented with a copy of the Pamphlet For the Freemason's Family.

The next three Lectures should be scheduled closely following the Three Degrees and should include a review of appropriate Booklets and Pamphlets. Each of these explanation sessions is designed not only to give further meaning to the instructive lessons of the Degrees, but also to make the candidate feel comfortable in his new Surroundings especially with respect to Lodge Room Etiquette. Demonstrations of the various signs and motions to be given during the opening and closing ceremonies should be rehearsed with the Candidate.

#### 4.6.8 Summary

This does not complete the member's guidance. he should not be cut adrift to fend for himself, just because he has received all of his Degrees. It is crucial to the retention of the candidate as an active member of the Craft to stimulate his interest and keep it stimulated. This requires the Sponsor and the Mentor to work together, especially during his first year, to stress the need for participation in Lodge Committees, Lodge and District functions and lodge visitations. Not by pointing him in the direction, but by accompanying him during all of his new exposures. The Lodge Mentor should also point out the wealth of information in our Grand Lodge publications and that we have a Grand Lodge Library with books and videos available on loan. The new Mason should then be directed towards participation in our Correspondence Program. Showing the new member enthusiasm, support and assistance will assure his continued interest and participation - and that is what the Mentor Programme is all about.

## 4.7 DEVELOPING SOCIAL PROGRAMS FOR FAMILY AND FRIENDS

The twenty-four inch gauge divides the day into workable segments, giving a guide for a rich and balanced life. A similar division is essential in planning a successful lodge program.

The three segments of a lodge meeting are

- 1) Business or administration
- 2) The Ritual or "The Work"
- 3) The social period that closes the meeting

All are equally important.

The formality or structure of the first two segments discourages casual conversation or easy fellowship within the lodge room. The social program that follows the meeting is like the dessert after the meal. It should be imaginative, a delight, and something that the family members and guests anticipate with pleasure. People who linger to chat or socialize are a compliment to such planning.

This topic gives suggestions for planning a program that should truly make the brethren "sorry to part" and really eager to "meet again".

### 4.7.1 Definition

"Social", according to the Concise Oxford Dictionary, means "living in companies---gregarious---not fitted for or not practising solitary life".

No mention is made of amusement nor guest speakers. Our lodges' challenge is the creation of a friendly, gregarious atmosphere, the establishing of an interesting environment conducive to fellowship. In order to meet this challenge, the planner has to have direction. If the brethren want meat, potatoes will not satisfy them.

### 4.7.2 Research

Before undertaking to revive a social program, know your membership. Take an inventory of your members. Examine the demographics. Is the lodge top-heavy with octogenarians or bloated with Baby-Boomers? Are they identified with watch-fobs or multiple ear-rings? Having established this, determine the perils of a program that would exclude or alienate either extreme. The social program must be one of inclusion.

### 4.7.3 Consultation

What do your members want? Ask them.

As a base, first meet with your officers. Whatever the membership demands, those officers are the means of achieving it. The fact that they are elected does not mean they have all the answers, but they are charged with finding solutions to problems and giving the membership a direction.

The officers have to deal with the past, the present, and the future.

What has the lodge been doing? If the program has been one of "open-business-initiate/pass/raise-coffee-and-home," perhaps an improved social program could be considered. On the positive side, successful visitations, ladies' nights, Burns Dinners, and appreciation nights might be measured against attendance and enthusiasm. What programs have been dropped, such as Members' Nights, special dates such as St. Patrick's Day, picnics or potluck dinners? Would their revival be greeted with enthusiasm or a yawn?

What should we do now? This remains an unknown until the membership has input. Have the Worshipful Master dedicate a regular meeting to discussion and planning. In a think-tank, and that is what you will be leading, no question is improper. No suggestion is silly.

The lodge must know where it stands, so come prepared with knowledge from the past. The members must set the direction they wish to follow. The present is the bridge between beginnings and completions.

A good leader never goes into a meeting with empty hands. Go with ideas that can be modified or chewed up. Outrageous suggestions sometimes force discussion from which great plans emerge.

1. Get opinions. If no one has them, your lodge is dead anyway. Imposed programs do little to involve members. Involvement indicates life.
2. Expand on those opinions. Get the thoughts of others. Good men will enjoy the challenge of working together. (Leaders and program directors will be those evident at the meeting.)
3. Lead them to a consensus. If the ideas are those of the brethren, and if they have developed those seeds into a draft program, then they have already established ownership and have bought into the running or supporting of the social program.
4. Follow up the meeting with a written report to the brethren to be included with the summons. Highlight the issues raised and name the brethren who participated.
5. Announce the immediate beginning of some program or project that originated with the members' meeting. This acknowledges momentum.

#### 4.7.4 Inside or Outside?

Every lodge is competing with the World Series, Stanley Cup, and increasing family responsibilities. A brother may be reluctant to leave his partner at home for a night out with the boys. In planning a social program, be aware that one night a month for regular meetings is a reasonable allotment for the average brother. Another night for emergent meetings is usually negotiable. Lots of visitations start adding a strain.

Our Craft aims at excellence and excellence is expected. A boring night or one that did not meet its promise is a waste of time for the sometimes-come brother. He might not be back soon. It can even turn off regulars.

Inside Programs: As a building starts with a foundation, so does a social program.

- 1) Utilize the time within the lodge, using the lodge room.
- 2) Take advantage of the banquet hour. In fact, use it as an attraction to bring more people out for the entire evening.

Outside Programs: If your members have time and if they can afford the expense, try outside programs. One lodge in particular held a "Master's Night at the Opera." Not everyone likes opera but 30 brethren and their spouses attended the Magic Flute presented by the Hamilton Opera Company. It was preceded a month earlier by a lecture and musical demonstration on Mozart, Masonry and the Magic Flute at the Regular Meeting. Spouses and friends had been invited to that part of the evening and the banquet hour that followed. Baseball games, minor hockey, and nights out at the race track offer camaraderie away from the lodge and should involve spouses, extended families and friends.

#### 4.7.5 Trickle or Flood?

Assume that the think tank was a success, that all sorts of ideas bloomed, and eight different programs have been endorsed. The temptation is to go ahead with the converted membership and lead them to the promised land.

Don't do it.

Pick the programs most likely to succeed. Assign them to brethren best suited to guide them to success. Go for one a month and limit it to an inside program. Once a year try for an outside program. As leadership in the lodge evolves, modest social programs will become entrenched and can become expanded. They will become part of the tradition of that particular lodge.

#### 4.7.6 Linking Programs

The phrase words "social program" needs a flexible interpretation. At first glance, degree work has nothing to do with the social side of Masonry. But consider the opportunities.

One particular lodge was initiating a candidate from the Greek community. The lodge scoured lodges across the city and came up with a team from that community. The banquet hour had flat bread, dips, and other Hellenic delicacies.

Another candidate, skilled in Japanese martial arts, was received by an old friend at the door of the lodge. The candidates highly prized Samurai sword was smuggled from his house. Sushi was served at banquet hour. What has raw fish and Japanese armour to do with an initiation? They create interest and memories.

Consider ethnic background, occupations, and religion when planning any degree. Match the social program to them.

Police officers are honoured to see a fellow officer initiated. Their professional brotherhood crosses municipal, provincial, and federal lines. If the candidate is an avid fisherman, involve his fishing buddies if possible, and serve fish at the banquet hour. The candidate, the important person for the evening, is delighted to see brethren from his workplace, community, or church when he finally regains his sight. This joy, this social glow, is shared when the brethren socialize afterwards. It is an improvident social director who does not have such visitors participate either in the work or in the toasts following the meeting.

One lodge invites the spouses of officers to the installation. They go from labour to refreshment to permit their guests to take part in the presentations. Members of other lodges assist by hosting a wine and cheese reception while lodge is open. Spouses are encouraged to sit with their husbands at the banquet hour and not at a segregated table.

Consider families. Could sons and nephews attend banquet hours? Could wives, daughters, and neighbours? Could the social life of your lodge be improved by having friends and family included in the presentation of Grand Lodge Regalia, the marking of special anniversaries, or participation in education nights? Your lodge has your answer.

#### 4.7.7 Resources

You have riches in resources you can't even imagine. When planning a guest speaker, find out what your members want to know. Go to your membership list. Go to your community at large. Ask, "Could you help us, please?" The question usually brings a positive response.

- Festivals: One lodge invited a founder of the Kitchener Waterloo Oktoberfest to talk to the lodge. "It took the imagination of three men to get that event rolling 25 years ago". He told us about community dynamics.
- Death: It has become impersonal, handled only by doctors and undertakers. What happens after someone dies? A brother who is an undertaker enlightened us.
- Public Safety: The police have new weapons. The media says the police are shooting a lot of people. One lodge invited a weapons training officer from a local police force to bring a selection of weapons, including a new automatic weapon. The members had an open discussion, and felt safer.
- Immigration: In one lodge members were puzzled by reported abuses of immigration laws and an influx of queue-jumpers. A lodge member who is an immigration lawyer, joined with a retired MP who worked on the Act and a member of the Immigration Appeals Board and answered everyone's questions.
- Defence: A major who was public affairs officer for the Canadian Forces in the former Yugoslavia.
- Music: Invite an expert in Mozart to prepare the lodge for an opera.
- Wine: Invite a guest with a purple thumb and a great wine cellar.

- Air Safety: Invite a PR director of an Airline Pilots Association.
- Remembrance Day: Urge members to wear their service medals and decorations (miniatures for those in formal wear). Promotes conversation at banquet hour.

Individuals are willing to help. Agencies, unions, and companies are eager to tell their stories. Both await only an invitation and a platform. Your obligation to receive them with courtesy and impartiality and to give them a reasonably-sized crowd to address.

#### 4.7.8 Voice of Experience

Your lodge has to decide what works for it.

One particular lodge reports:

"Guest speakers present serious topics in the lodge room. (More casual talks are given in the banquet hall.) The VSL is closed on the altar and the working tools are away. The lodge has been closed but members wear their regalia and the lodge is otherwise clothed. Outside guests, including family members, are received and sit with the members. They see for themselves the link between Masonry and education, they can soak in the atmosphere of the lodge, and they can see the regalia. (This has resulted in requests for applications)".

#### 4.7.9 Tips for a Successful Social Hour

- The lodge room is opened to outside guests after the social hour and skilled brethren are made available to answer questions.
- Guest speakers could engage in a question and answer period.
- Long banquet tables have been replaced by round tables seating six to eight people. It promotes group conversation.
- Eliminate the head table. Special guests are escorted by lodge members to specific seats when appropriate but free seating is more in keeping with egalitarian ideals.
- Grand Lodge Officers, past and present, are encouraged to sit at separate tables. Our members enjoy talking with them.
- Stand-up-and-circulate makes for better mixing than sit-down meals.
- Food does not have to be fancy nor expensive. A wheel of brie, a chunk of cheddar, and quartered tart apples makes for good sociable food. Do it yourself sandwiches with cold meats, cheese slices, mustard and bread are quite adequate. Variety is appreciated by the members. (Please, not pizza or doughnuts every meeting!)

- The traditional Ladies Night has been dropped. In its place we have a family potluck dinner to end the Masonic season, with either the men or the women cooking.
- Plan and co-ordinate so that the degree, the candidate, the speaker, the guests, and the food all have links.

## 4.8 THE IMPORTANCE, PURPOSE AND BENEFITS OF LODGE VISITATIONS

### 4.8.1 Importance and Purpose

What wizardry lies in visitation? What will transform a traveller from a faceless person behind an auto wheel, into a man of specific merit and deserving of favour?

Masonic membership and the privilege of visitation is yours and mine. The Mason who travels often is no stranger to this privilege. Many depend upon visitation to relieve the boredom of ongoing activities within his mother lodge and in time to establish firm friendships in the lodges where he has visited. One of the most obvious ways to involve new Masons immediately is in the area of Lodge Visitation. Not much expertise is required and there is a fabulous opportunity for the Brother to gain valuable experience. Every Lodge reflects a vast range of ages and conditions among its members. Ages range from twenty-one in most Jurisdictions, to more than one hundred.

Any Mason in good standing may visit any recognized lodge in the district, province, country or abroad, subject at all times to regulations of his own and the visited jurisdiction. To the Visitor, the Masonic world has made available the facilities of lodges, the assistance, companionship, and hospitality of its members, all when he presents himself at the lodge portal. The cold exterior of a strange community and the indifferent manner of its citizens disappear upon his acceptance with the friendly and fraternal handshake.

The word "privilege" has been mentioned frequently. One might ask why visitation is not a "right", especially since some by-laws refer to it in this manner. It is a right only so far as each Mason has the same chance, meets the same requirements and is greeted as are all other Masons upon visiting another lodge. However, restrictions are placed upon the indiscriminate visitation of lodges in much the same manner as a man may regulate the traffic through his own home. Any member present in lodge at the time a visitor presents himself, may object to the Master, and our traveller must remain outside the tiled door. If already sitting in lodge, he must retire. The lodge is the member's fraternal home, so it is for him as well as any other member, to select those from other lodges to sit with him in his own.

The visiting Mason should avoid meetings at which election of officers and lodge audits are discussed, as well as when any topic of a strictly local and unpleasant nature is to be aired. He may not be present at Masonic trials unless he is on official business in connection with such trial. Only upon express invitation of the lodge should any visitor presume to appear for admission under these circumstances, otherwise he may encounter an embarrassing "impasse" leaving an unpleasant memory of his visit.

### 4.8.2 How Do I Visit Another Lodge?

Many of us do not actually know the procedure of visiting another lodge. The method to gain admission is in most jurisdictions basically the same. **A member in good standing who has been personally vouched for by a brother in good standing or who has passed a satisfactory examination by a Board of Trial may visit a lodge at the discretion of their Worshipful Master.** Be certain you have something to identify yourself, a paid up dues card, a letter under seal from your lodge addressed to you, or any document issued under seal by it. Make certain the dues card is countersigned.

Many brethren have been careless of this in the past. A card may fall into unscrupulous hands, and might be used in an improper manner to beg money or other assistance, all in the name of the brother who forgot to sign and then lost his card.

If you are just “plain Johnny Mason”, one of the members who never studied the work and seldom attend meetings, it might be well to brush up on the principle grips and passwords with a member of your lodge. Now, fortified with all this, you are about to invade the precincts of the strange lodge.

#### 4.8.3 How to Visit a Lodge? A Step by Step Answer.

(a) You have previously determined that the lodge is regular and recognized by our own Grand Lodge. You approach the Tyler and advise him of your desire to visit, introducing yourself. He will make the necessary arrangements while you remain with him.

(b) **A Board of Trial for a visitor shall be conducted by at least two Master Masons of the lodge, of whom one should be an Installed Master, appointed by the Master..** These brethren are entrusted with the task of satisfying themselves that you are a Mason in good standing. They may ask you to examine the register in the thought that a brother may be inside who could vouch for you and eliminate the examination.

(c) You know not a single brother present however, and are requested to exhibit the documentary evidence to which we have referred. If the lodge is out of Province, the committee will check the directory of lodges to ascertain the regularity of your own, unless they already know of it.

(d) Having satisfied themselves in that regard, the committee will retire with you to a convenient place from which any and all other persons are excluded while the examination is being conducted.

(e) The necessary questions will be asked to assure the committee, that you are in possession with the necessary signs, grips and tokens of the Degrees. If you are a Master Mason, you might be required to **subscribe to the Tyler’s oath in accordance with Form 3 in the Constitution, or repeat it** while holding the Volume of the Sacred Law.

(f) Following satisfactory examination, the visitor shall enter his name, his Masonic rank and the name of his lodge in which he claims or last claimed membership, in the attendance book kept by each lodge for the purpose.

(g) After the committee have reported their findings to the Master, you will be properly clothed and conducted into the lodge by the appropriate officer. Here you will be introduced to the members present and led to a convenient seat next to brethren, if possible, so that you may be made to feel at ease quickly.

(h) If you are a Grand Lodge officer or hold any title in the fraternity, the Master may, at his discretion, invite you to the East for introduction and accorded a seat beside him.

#### 4.8.4 Conclusion

Now, suppose one day you find conditions reversed and you are appointed to be part of a Board of Trial committee. You will act as described above, exercising tact and diplomacy in your greeting and the way in which you make the various requests of the visiting brother. Some suggestions along this line may be timely at this point.

By ascertaining whether the visitor has ever held office or has been a Grand Lodge Officer, you may decide just to what extent you will examine him. You would not expect a visitor who is only occasionally present in his own lodge to recite a long lecture or conduct a degree for you in the examination. Remember to give the visitor, at all times, the benefit of courtesy and friendliness.

Above all, put the visitor at ease. He may never have undergone this ceremony before. If you perceive that he is becoming "out of his depth" in replying to your questions, suggest to him that he relate what transpired in the degrees in his own words. This will often bring out the desired information from a brother who finds himself unable to recite a word of ritual in the proper manner. Always keep in mind that true Masonry lies far beyond the mere ability to recite its ritual and ceremony, or the act of doing lip service to its teachings.

Visitation is a true privilege. It is a privilege in a greater sense as it enables a Mason to widen his scope of experience, his acquaintances, his fund of knowledge and his understanding of the complexities of human nature. We shall sometimes find a spiritual life and a renewal of our confidence in mankind's basic honesty and compassion. When men who were complete strangers only a short hour before, greet us with a warm and fraternal handshake, we realize that the fraternity is a collection of Grand Lodges which in turn are collections of constituent lodges. Again, these lodges are made up of the individual man with a common meeting point of the mind and heart. Here are the "grass-roots" of the Craft and with these qualities the newly initiated brother may well plan his Masonic beginnings.

## **SECTION 5: REVITALIZE - REVITALIZATION OF PAST MASTERS, OFFICERS AND MEMBERS**

### **5.1 PURPOSE**

The objective of this section entitled REVITALIZATION is to present ideas which will make ALL members feel that they belong and are an important part of the Lodge. The topics outlined for discussion in your Lodge where applicable are:

1. Finding the Right type of Lodge Management.
2. Coping with Change.
3. Better and more Diverse programs in Lodge.
4. Ideas for more participation by members.
5. Conducting Membership Opinion Surveys.

Along with other ideas and tools, it's imperative that ALL members feel needed, wanted and welcomed. **IF YOU BUILD IT, THEY WILL COME!**

### **5.2 IDEAS FOR THE REVITALIZATION OF THE MEMBERSHIP IN GENERAL**

A few thoughts as to how we can revitalize the existing membership.

We should be using a number of the programs we currently have targeted for other groups. As an example, Mentor and Friend to Friend. These are programs the average member could not explain, let alone understand the content of them. Is it his fault? This may be a fault in leadership whether lodge, district or Grand Lodge.

If the average member knew the strength of the fraternity of what he joined as it relates to him, then he would have reason to attend lodge. Until he can relate to Freemasonry on a personal basis and see how he can bloom spiritually, he will continue to compare going to lodge with going bowling or playing baseball.

Some possible examples of these hidden qualities include leadership, communication, public speaking, confidence, administrative, management and organization skills.

Once a mason understands the precepts and sees the value to him as a person, we can then explain the value of many other things we do that are needed in every day life.

### 5.3 FINDING THE RIGHT TYPE OF LODGE MANAGEMENT: CONSULTATION AND CONSENSUS

"Brethren, such is the nature of our institution that, while some must of necessity rule and teach, so others must of course learn to submit and obey..." Masonry is a fraternal organization, which prides its self on the equality of its members. As noted in the preceding quotation from the "General Charge", certain members must take a leadership role for each individual lodge to survive and flourish. How this Lodge Management is conducted can have a profound effect on the success of the lodge.

The purpose of this Section is to examine the various techniques of Lodge Management that exist and to determine which approach to leadership is best suited to a modern day Craft Lodge. The goal is to determine how to instil a successful management scheme in the Lodge.

#### 5.3.1 Management Styles

Lodge Management can run the gamut from "totally autocratic" to "fully democratic". The successful formula lies somewhere in between. Perhaps you will identify the style that your Lodge employs. Maybe you will be pleased with what you find. You may identify problems with your Lodge's management style. If you do recognize problems, perhaps this Section will enable you to identify solutions to those problems.

1. Decisions by **DECREE**, made by: **A SINGLE DOMINANT MEMBER**

Advantages: - none.

Disadvantages: - members lack feeling of ownership of the Lodge  
- generates dissatisfaction  
- narrow in scope  
- fosters stagnation  
- undermines normal Officer development and progression  
- autocratic.

2. Decisions by **DECREE**, made by: **A SMALL PERMANENT CLIQUE**

Advantages: - none.

Disadvantages: - unreceptive to new ideas  
- dissension among members  
- stagnation  
- causes factions in Lodge and in Corporate memory  
- places the Lodge in a rut  
- stifles incentive  
- decisions rehearsed, rather than democratic  
- undermines the Office of Master  
- undermines membership participation.

No longer can Masonry tolerate Lodge Management by one dominant member, or a small group of members. Management by one individual or a small clique leads to conflict. This type of management has no place in the modern Lodge. Decisions made

by Decree, or even Consultation then Decree, promote no advantages, but create many disadvantages including; results in a dictatorship; creates dissension, anger and resentment; turns members off Masonry; results in short-term attendance by new members; decisions not in best interests of the Lodge at large; and it leads to criticism outside of the Lodge.

To overcome the disadvantages of an autocratic leadership and its negative impact on the very existence of the Lodge, a number of managerial styles are employed. While they provide certain advantages, any restriction of participation by the membership at large still creates disadvantages. For example:

3. Decisions by **CONSENSUS**, made by: **MASTER, WARDENS AND PAST MASTERS**

- Advantages:
- establishes a line of organization
  - members know where decisions are made
  - progression of thoughts and plans
  - new ideas encouraged and considered
  - blends good old ideas with new ideas
  - retains Corporate memory
- Disadvantages:
- Past Masters could intimidate Master and Officers
  - old ideas could outweigh new ideas
  - destroys the Committee structure
  - management base too narrow
  - discourages initiative of Junior Officers and members
  - excludes general membership, particularly new members.

4. Decisions by **CONSENSUS**, made by: **MASTER AND ALL OFFICERS**

- Advantages:
- as above, plus:
  - more ideas and from a broader base
  - participation by Junior Officers encouraged
  - better team development
  - continuity of ideas and plans
  - opportunity for management training.
- Disadvantages:
- could create an elitist group of Officers
  - could generate long debates on minor issues
  - could result in some exclusion, including Past Masters.

5. Decisions by **CONSENSUS**, made by: **MASTER, OFFICERS AND PAST MASTERS**

Advantages:               - as above, plus:  
                                  - past experience balances with new ideas  
                                  - better representation.

Disadvantages:           - regular members excluded.  
                                  - could be difficult to get members to attend meetings.

Strength and the flexibility to address changing times and circumstances come from participation and the ability to manage the changes that must come. Masonry must move forward. It must count on all of its members. Management must flow with changes in society and be flexible to address these cultural changes. To be stagnant in a changing world is to wither on the vine.

The "Friend to Friend Programme" is designed to rejuvenate the interest in those members who have not been active in recent years, and generate an interest to join in quality men who need a simple nudge to investigate membership in the Craft.

We must prepare for the integration of these new members. The "Mentor Programme" is making these new members knowledgeable about Masonry in a manner not witnessed in candidates in past years. This knowledge and a related interest in the operations of the Lodge must be exploited and directed towards retaining the interest which first attracted them to the Craft and making them long-term, active members.

Masons come from all walks of life and vocations. Each has something distinctive to contribute to the advancement of the Fraternity. Members bring to the Craft unique skills, enthusiasm, interests and a sincere desire to improve themselves and Masonry. New members must be given the opportunity to participate in the ownership of the Lodge by immediately encouraging their involvement, by demonstrating that the new members' opinions, thoughts and special talents are needed by their Lodges and the brethren. Like any organization, all types of skills and talents are required to operate the Lodge. There are administrative, planning and accounting needs, managerial and Officer needs, and the need of music at our ceremonies.

These are some of the special skills that only a capable brother can contribute. These individual skills must be harnessed and made to work in unison for the betterment of the Lodge. This is achieved when the membership is consulted, and the decisions made reflect a consensus of what is the best course of action for the Lodge. This leads to one further improvement in the style of Lodge Management:

6. Decisions by **CONSULTATION AND CONSENSUS**, made by: **MASTER, OFFICERS, PAST MASTERS AND MEMBERS**

Advantages:

- all those above, plus:
- democratic
- excellent for management training
- necessitates formal planning and agenda
- creates good communications
- opportunity for differing points of view
- always alternatives to consider
- members able to buy into plans
- contributes to a happy and healthy Lodge.

Disadvantages:

- could be unwieldy
- too many ideas could lead to lack of accomplishment
- takes longer to arrive at conclusions
- requires strong management

No management style is without some disadvantages, but these disadvantages are manageable, and have the benefit of action. Several of those listed, particularly a surplus of ideas and a requirement for strong management, could also be viewed as advantages.

21<sup>st</sup> Century Lodge Management requires wide-spread participation by the members, under the strong direction of the Master, where every member has the feeling of belonging to the Lodge and participating in its management, where the views of the members are sought and considered, where decisions are taken following a consensus of views, and where good management is guaranteed through a plan of succession, under which Officers fully participate in the management of the Lodge as they progress.

In certain instances, we must inspire our current members to become more involved in Lodge activities, while in other instances, we must encourage them to share management of these Lodge activities with the new members. To do this, of course, the Lodge must have activities. These activities should be the result of a carefully conceived plan, developed by the Master, with assistance from Lodge Officers and Past Masters, that strives for an interesting balance between degree and social programs, and provides for optimum participation by Lodge members (see Section on "Planning the Year as Worshipful Master" for suggestions).

If your analysis has identified a concern, hopefully, this Section will lead to a solution. And if you understand why change is necessary for the future well-being of the Craft and how to go about achieving that change through the proper Management of Change, then this Section will have achieved its full purpose.

Your challenge is to assess the management style used by your Lodge and, if necessary, to alter it (FOR THE BETTER), so that it employs consultation with its members, action by consensus, and is capable of coping with inevitable change without divisive internal conflict.

## 5.4 LODGE MANAGEMENT: COPING WITH CHANGE

### 5.4.1 Introduction

Lodge Officers and active members have all too frequently heard: "you can't do that!", or "we have always done it this way!" These utterances are aimed at change, or more accurately, against change. Change for change's sake is inappropriate. However, equally inappropriate is resistance to change because "we never did that before!"

The purpose of this Section is to address the Management of Change.

One of our basic tenets is that it is not in the power of any man or body of men to make innovation in the body of Masonry, however change is said to be inevitable. What often gets lost in the heat of debate is the nature of the change. Landmarks, Tenets, Principles and the Ritual require consistency for the Craft to survive. Equally important for survival are the changes necessary to keep the Craft current with modern society. We are soon to enter a new millennium, but without the capacity to recognize the need to modernize our management philosophies and bring them forward into the 21st century, there is little likelihood that the truly important unalterable principles will have the fertile ground in which to survive and grow. Certain changes are mandatory, if the basic philosophy of Freemasonry is to endure beyond its 300th Anniversary.

The paradox we all face as Masons is to preserve that which cannot be changed without compromising the very foundation of Freemasonry. While overcoming the conflict and bickering over those changes that must be made to ensure the continued existence of what each and every Mason deems inviolable: the preservation of a healthy Masonic Order "until time shall be no more" is the challenge of every Mason.

What changes are required for Masonry to survive and grow? Some are already being taken. The veil of secrecy that, in the past, has surrounded and screened out the curiosity and perhaps interest of our family, friends and the community, is being lifted. Masonry is emerging from its own dark age at a time when society is fearing more and more the unknown. The more society understands about Masons and their contributions to the community, the stronger the Fraternity will become.

Lodge Management must also move forward. Gone are the heydays of Masonic growth following both World Wars when, with the fraternal feeling for their comrades-at-arms still in their hearts, many returning veterans sought something to erase the agony and, to fill the gap, turned to Freemasonry. This is an age of independence. The "Baby Boomers" and "Generation Xers" all have their own distinct views of life in general, and how much they wish to participate. Their sense of belonging differs from past generations. They are not content to sit on the sidelines. They are active or they are gone. To attract these generations, who represent the future of our Craft, Freemasonry must adapt to accommodate their philosophies to include a voice in the operation of the Lodge and expand to include their families in Lodge activities.

We must strive for Total Quality Masonry, the pursuit of excellence in all our Masonic activities, including improving the quality of our membership. While the values of Masonry remain untarnished, many of the old ways of doing things must be re-evaluated to ensure they are still valid in today's world. If changes are necessary, then changes

must be made, including modernizing our managerial philosophies, as outlined in the Section entitled: "Finding the Right Type of Lodge Management".

#### 5.4.2 Converting Conflict into Consensus

As Masons, we are admonished to "... work together with that love and harmony which should at all times characterize Freemasonry"... and so we should. This, however, is often easier said than done. Often differences of opinion can harden resolve on differing courses of action to such a degree that confrontation arises, making a common sense compromise difficult. Not only is this "non-Masonic", it creates a state of stagnation within the lodge, and everyone suffers.

Change is never easy, and it can be accompanied by conflict. Differing points of view must be assessed and the merits of each fully considered. Proponents of differing opinions must be given their say. Frequently the course of action to follow lies between the extremes. Often, the solution evolves through compromise. When required, a mediator, whether it be the Worshipful Master or some skilled Brother chairing a Committee, must possess the wisdom of Solomon and the patience of Job. He must be fair in his assessment of the different views and possess the skills of a good negotiator in achieving a solution that all parties can accept for the harmony of the Lodge. This is the essence of the Management of Change.

Mediating consensus from conflicting points of view is a challenge. This is particularly true in the management of a lodge, where opposing views often agree on only two factors. Each has the lodge's best interests at heart, and each believes that its point of view is best for the lodge and its members. To achieve consensus on a course of action that addresses the problem and permits the lodge to move forward, a mediator must strive for a compromise to be reached. Often, this is not midway between the opposing views (half a change may be worse than no change at all). The lodge must move forward.

The best interests of the future well-being of the lodge must be paramount. Any change must strengthen the lodge. In creating the proper atmosphere for consultation, every effort should be made to improve the interaction between the parties. Each party must be made more respectful of the opposing position. The key to success is communication, "are all parties listening"? Are they open to compromise? Do they fully understand the total picture, including the various options? Are their interests shared, compatible, or conflicting? It is the role of the mediator to get answers to these questions and to assess the alternatives. What are they? Can they be improved upon? Are there other possibilities?

When opposing parties try to bargain over positions, they tend to lock themselves into their positions. The more each clarifies its position and defends it against attack, the more committed they become to it. A principled mediation method of focusing on basic interests, mutually satisfying options and fair standards typically results in a wise agreement by reaching a gradual consensus on a joint decision efficiently. This method should involve the following steps:

#### 5.4.3 Separate the PEOPLE from the Problem:

Deal with the facts only. It is difficult to deal with a problem with people misunderstanding each other, getting angry or upset, and taking things personally. People tend to see what they want to see. Out of a mass of detailed information, they tend to pick out and focus on those facts that confirm their perceptions and to disregard or misrepresent those that call their perceptions into question. Give each side a stake in the outcome by ensuring that they participate in the process. If they are not involved, they are hardly likely to approve of the solution. Often, people will continue to hold out, not because the proposal is unacceptable, but simply because they want to avoid the feeling or appearance of backing down to the other side.

Proposals should be made that are consistent with their values. "Face-saving" involves reconciling an agreement with principle and the self-image of both parties. If the parties view themselves as adversaries in a personal face-to-face confrontation, it is difficult to separate their relationship from the substantive problem. The more effective way for the parties to think of themselves is as partners in a side-by-side search for a fair agreement advantageous to each and beneficial to the Lodge.

#### 5.4.4 Focus on INTERESTS, not Positions:

List the facts. Since the parties' problem appears to be a conflict of positions, and since the goal is to achieve agreement on a position, they naturally tend to think and talk about positions - and in the process, often reach an impasse. The basic problem lies not in conflicting positions, but in the conflict between each side's needs, concerns and fears, that is, their interests. Interests motivate people. Their position is what they have decided upon, but their interests are what caused them to decide. Looking to their interests instead of their positions makes it possible to develop a solution. Behind opposed positions lie shared and compatible interests, as well as conflicting ones. Agreement is often possible precisely because interests differ. Shared interests and differing, but complementary interests, can both serve as the building blocks for a wise agreement. A position is likely to be concrete and clear, unfortunately the interests underlying it may well be unexpressed, intangible and perhaps inconsistent.

The problem, then, is to identify those interests. One basic technique is for the mediator to put himself in the shoes of each party. Examine each position they take, and ask himself "Why?" One useful way to uncover interests is first to identify the basic decision each party seeks, and then to determine why the other party has not made that decision. What interests of theirs stand in the way? The purpose of mediating is to serve the best interests of the Lodge. The chance of that happening increases when there is communication between the parties. Each side may not know the other's interests. If each side is to take the other party's interest into account, the mediator has to explain to them what those interests are. He must be specific. Concrete details not only make the description credible, they add impact. People tend to listen better if they feel that they have been understood. It also helps to acknowledge that their interests are part of the overall solution being sought.

#### 5.4.5 Invent OPTIONS for Mutual Gain:

It may seem that there is no way to split the pie that leaves both parties satisfied. Often the solution appears to be an either/or choice that is either markedly favourable to one side or the other. As valuable as it is to have options, people involved in negotiation rarely sense the need for them.

There are four major obstacles that inhibit the inventing of an abundance of options:

- Premature judgement - inventing options does not come naturally.
- Searching for the single answer - in most people's minds, inventing alternatives simply is not part of the negotiating process.
- The assumption of a fixed pie - each side sees the situation as essentially "either/or", either I get what is in dispute, or the other party does.
- Thinking that "solving their problem is their problem" - each side is concerned with only its own immediate interests.

To invent creative options deal with the facts, then it is necessary to:

- Separate the act of inventing the options from the act of judging them, since judgement hinders imagination.
- Broaden the options on the table, rather than look for a single answer.
- Search for mutual gains - shared interests help to produce agreement.
- Invent ways to make the decisions of each party easy - confront each side with a choice that is as painless as possible.

#### 5.4.6 Insist on Using Objective CRITERIA:

The more standards of fairness, efficiency or merit is brought to bear on the problem, the more likely that a final course of action will be produced that is wise and fair. Approaching agreement through discussion of objective criteria also reduces the number of commitments that each side must make and then unmake as they move toward agreement. In positional bargaining, each party spends much of the time defending its position and attacking the other side's position. The use of objective criteria tends to employ time more effectively talking about possible solutions. Objective criteria need to be independent of each side's will and, to assure a wise agreement, should also be logical and practical.

When change appears necessary and differences in how to address the issue exist, the preceding methodology should be employed. To assist in reaching the proper conclusions, the following process should be considered:

- Identify the issue.

- Assemble the pertinent information from available sources, such as the Constitution and Lodge By-laws, experience and expert knowledge of members, tradition and history to form a basis from which to begin, review of past records, consult with other lodges and data sources within the Craft.
- Review the assembled facts with representatives of the membership.
- Establish a Committee to devise a plan to bring about the appropriate change, chaired by a member possessing mediation skills. Committee members should be selected for their abilities in relation to the issue, and to represent the interests of the membership.
- Have Committee proposals and recommended action reviewed by representatives of the membership.
- Implement the agreed change, and review progress and results with the membership on a regular basis.

#### 5.4.7 Summary

Changes are occurring daily all around us. We cannot drag our feet in an attempt to stop the changes. We must adapt to those changes so that we will survive. Freemasonry is like life itself, because it is comprised of individuals who each contribute to its strength. Freemasonry, therefore, must also change to keep up with the evolution of society. In this manner, not only will Freemasonry survive in the new century, it will flourish. The key is to recognize that Freemasonry cannot stand still in this fast-paced world. It must be at the forefront of change, not in those areas which are inviolable, but in Lodge Management.

## 5.5 SUCCESSFUL PLANNING FOR THE MASONIC YEAR (FOR THE WORSHIP MASTER)

### 5.5.1 Introduction

Things, especially good things, do not just happen - you must make them happen. This requires planning - and your plan should try to predict the unpredictable, so that, as Worshipful Master, you are prepared to cope successfully with any eventuality, from black balls in the ballot box, to the unannounced arrival of the Grand Master himself.

Planning is a key management responsibility. It provides the following benefits:

- It compels you to assess your goals and objectives.
- It promotes communication and co-ordination with other members of the Lodge.
- It provides definite expectations that are the best framework for judging subsequent performance.

As a line officer, it is easy to take for granted the success of the meetings, but it must be recognized that hard work and planning are behind every successful meeting. Concentrate on determining the components that you recognize as contributing to that success, both in your Lodge, and when you visit. And do visit. There are many ideas worthy of adopting which you will see at other Lodges. Be prepared in advance to be the Worshipful Master.

There is no one sure road to success, but let's look at what should constitute a successful plan.

But first, let us recognize that our plan is our road map to success, and, like any map, it is of no value if, once prepared, it is stuffed into the glove compartment and forgotten. Study your plan, revise it if circumstances dictate - after all, it is your guide for a successful year!

In reality, we should be talking of two types of plan - the long-range plan, setting out your goals and objectives for your year as Worshipful Master, and the short-term plan, or individual meeting plans, which obviously must be more precise, but in fact, are component parts of your Master Plan.

### 5.5.2 Long-Range (Master) Plan

In some lodges, it is traditional for the Master-elect to meet with the Past Masters prior to Installation to set out his plan of action and get their collective advice and guidance. If your Lodge does not now follow such a practice, you should seriously consider instituting it - or alternatively, set out your goals and objectives, as well as a plan to achieve them, and discuss them with a cross-section of Past Masters.

Obviously, the number of candidates available during the year will dictate the overall program, and this number is usually not known at the outset of the Masonic year. As a result, the long-range plan must be flexible. Some plan is better than no plan, because a plan necessitates thinking and communication - two keys to success, and it will provide you with the foundation upon which to build a successful year.

Be creative - plan variety and strive for an interesting balance between your degree and social programs. Degree work is fine, especially if you are blessed with a number of candidates. Remember, "all work and no play makes Johnny a dull boy" - it also makes him a bored Mason, one who could turn away to other pursuits of enjoyment, and he

may be lost to the Lodge forever. If you have lots of degree work, vary it, so that there are different degrees at regular meetings. Intersperse special interest programs. Invite other lodges to participate. It is important that the Lodge Officers know their work and work the three degrees, even if you have to borrow candidates from sister lodges, or exemplify certain degrees. This responsibility having been addressed, consider other special programs such as:

- A Past Masters Night, honouring an active Past Master by allowing him to conduct a degree team of other Past Masters.
- A Members Night, with a Past Master conducting a Degree Team consisting of members. What a wonderful way to keep their interest up and to uncover likely officer material.
- Special Degree Teams, such as the R.C.M.P. or the Masters Group of some specific year.
- Fraternal Visits by Lodges, either from within or outside your own District or Grand Jurisdiction with the visitors doing the work of the evening.
- Special programs of Masonic Education and/or Instruction.
- Special non-Masonic programs in the Lodge Room for family and friends of members.
- An Awards Night for the presentation of long service and other pins and certificates.
- Social functions, such as the annual Ladies Night, Christmas Party, barbecue, special functions for members and their families, and don't forget the widows of deceased members.

In preparing your long-range plan for the year, take full advantage of the expertise available. Just because you are the leader does not mean that you must carry the ball at each meeting. Use the resources of your own Lodge and do not forget to utilize the District talent available to you. There are District Officers in a number of disciplines who are anxious for the opportunity to participate in Lodge meetings.

With your road map for the year completed, you are now ready to finalize its implementation. Recognize at the outset, however, that the long-range plan must be flexible to address changing requirements as the year progresses and, regrettably, that all your goals will probably not be achieved, unless you have set your sights too low!

### 5.5.3 Short-Term (Meeting) Plan

Develop your meeting plan (the detailed map) in a logical step by step manner, and write down an outline to which you can refer during the meeting. Do not try to commit everything to memory.

A good plan for each meeting should include the following elements:

- Establish your objective. It may simply be to have a successful meeting.
- Set the goals necessary to achieve that objective. Perform the work of the evening with dignity and decorum to ensure a smooth-flowing meeting and to end at a reasonable hour.

- Define specific tasks. Organize the business portion so that it is accomplished smoothly. Ensure that all participants in the work of the evening are well versed in their parts and know when to act. Ensure all Officers are aware well in advance of any special requirements expected of them, e.g. that the Deacons are aware that a ballot is to be conducted.
- Choose your strategies. Ensure all Officers are prepared by holding educational meetings and practices. Try to foresee anything that could arise during the meeting. Time all segments and ensure that they are smooth flowing.
- Assign responsibilities. As noted previously, you are the leader, so set the strategy. Assign tasks to the Secretary, Director of Ceremonies, other Officers and certain members. Let each one know what is specifically expected of him and establish controls to evaluate performance. Your map is only of value if you check it from time to time to ensure that you are still on course.
- Choose a capable Past Master to conduct practices and to assess actual performance during meetings. Encourage him to provide constructive criticism. Only in this manner can the Officers improve.

#### 5.5.4 Order of Business

The Order of Business at a lodge meeting is often specified in the Lodge By-laws, however, it can be revised at the discretion of the Worshipful Master. Your plan for the evening should be developed on that sequence, and might be something like this:

- Open the Lodge in ancient form.
- Have the Secretary read the Summons calling the meeting.
- Have the Secretary read the Minutes of the last regular and any subsequent emergent meetings, then confirm and sign the Minutes.
- Hear and approve the report of the Committee of General Purposes and present the accounts for payment.
- Receive and consider the reports of other committees.
- Have the correspondence read and considered.
- Receive and deal with any petitions or applications.
- Consider any business left unfinished from a previous meeting, and consider any other matter legitimately brought before the Lodge.
- Ballot upon applications for membership, first by affiliation and then by initiation (in accordance with the Book of Constitution, balloting must be the last order of business, except for the conferring of degrees).
- Confer degrees in their respective order, and/or present other programs of the evening.
- Hear any address or lecture.
- Close the Lodge in ancient form and conduct the banquet hall program.

### 5.5.5 Specific Procedures

Having developed this basic outline, let's now look at some specific procedures to follow:

- Several weeks before the meeting, discuss the contents of the Summons with the Secretary to ensure key points are covered and special announcements are included.
- Several days before the meeting, review the Minutes of the previous meeting with the Secretary to determine whether there is any unfinished business that might require some comments by the Worshipful Master -- similarly, for the Committee of General Purposes, to ensure that no outstanding matter of Lodge business is overlooked.
- Refresh your memory as to when a motion or notice of motion is required, which motions may be decided by a show of hands, which require a secret ballot, and whether a simple majority or a two-thirds majority is required to carry the motion.
- Remember that the regular meeting places the seal of approval on Lodge affairs - ensure that contentious issues are brought forward for resolution at the Committee of General Purposes before placing them in front of the members, so as not to take up the time of the whole Lodge. Be prepared to refer items to the Committee of General Purposes, or even to special sub-committees, and invite interested members to participate in the discussions.
- Do not try to crowd too many items into one evening - recognize that we are competing for the member's time. Make him want to come back by giving him excellent degree work or thought-provoking education programs - but remember, do not overkill. You have a captive audience to entertain, but you only have their attention for approximately two-and-a-half hours - do not drag the meeting on. A key factor in the success of our Fraternity is "fraternizing". The members are there to support you, but they also want to visit with old friends and meet new ones - do not steal their socializing time!
- Make sure that all Officers are familiar with their tasks of the evening. Nothing is more truer in this respect than the old adage, "practice makes perfect".
- Ensure that the Officers are alert and attentive to the proceedings and are ready to participate when required. Decorum is of key importance. The Officers must always appear to be alert and interested. If they show disinterest, why should the members be interested?
- If the work of the evening is a degree, appoint a prompter and announce his name at the beginning of the evening, so as to avoid confusion from stage whispers during the work.
- Know who the visitors are likely to be. Make some arrangements by which you can be notified of the arrival of an unexpected guest, or one to whom special honours are to be accorded. If the program of the evening is to be a special one, such as a Past Masters or Members Night, confirm the part each participant is to undertake by letter. In all cases, telephone those who are to take part in the evening several days in advance to confirm their presence. It is also wise to have backups available for key parts, just to be

sure. For example, if the degree is to be put on by a special team, ensure each Lodge Officer is ready to step in at the last moment, should his counterpart for the evening not be able to attend.

#### 5.5.6 Key Factors to Success

Now let's look more closely at some of the key factors that will contribute to a successful year as Worshipful Master.

#### 5.5.7 Knowledge

As Worshipful Master, you are responsible for every administrative procedure and financial transaction. Be prepared by knowing the breadth and limitations of your authority. Before assuming control, ensure that you are familiar with the Constitution of Grand Lodge and the By-laws and financial resources of your own Lodge.

#### 5.5.8 Delegation of Work

Although the plans that you have developed are yours, you cannot implement these plans by yourself. Decide what could and should be delegated. Select and train a competent team to accept delegated responsibility. Communicate your expectations. Coach and counsel to improve performance. If you do not include others, they will exclude themselves. Do not forget that you are the leader, you can delegate the work, but it is not your role to single-handedly rule and direct the Lodge.

#### 5.5.9 Timing

Sound management is the best control of time, and a solid plan is the tool to tighten that control. Timing is a vital part of planning a meeting, and is instrumental in achieving one major goal, that of sending everyone home at a reasonable hour, satisfied that the evening was filled with propriety, dignity, perhaps a little humour, and lots of good fellowship. If you succeed, they will want to come back, and perhaps bring a friend.

Develop an average timetable for the various segments of the evening. For example, opening, business, degree or other work, speeches and announcements, closing and the banquet program. Attempt to follow your timetable closely, but do not try to make up for lost time by speeding up the ceremony, this only lessens the dignity. Do eliminate moments when time is otherwise wasted. Do use natural pauses in the procedures, like the preparation of the candidate, to good advantage, such as for introducing visitors, or for announcements for the good of Freemasonry.

To ensure that the meeting moves along at an appropriate pace, consider the following:

- Start the meeting on time, as specified in the Lodge summons Do not keep many waiting because a few are late. Encourage the Officers to be present early, not only so that the meeting can start when scheduled, but also to help meet and greet the brethren and visitors.
- If there is to be a ballot, ensure that it is prepared before Lodge is opened and that the Deacons know the procedure to follow.
- Ensure that all Officers recognize the value of not wasting time.
- When introducing the visitors, do so without delay. Reduce the number of groups to as few as possible. Discourage ad-hoc introductions of individual visitors or groups by Officers or members of your Lodge.

- For special visitors, the Director of Ceremonies should limit his introduction to a few carefully chosen remarks, before turning them over to the Worshipful Master for the official Lodge welcome.
- Continually think ahead to what is supposed to happen, and keep the meeting focused towards your goals.
- Ensure the necessary motions are made, and seconded, without delay.
- Do not keep answering “alarms” to allow late arrivals to dribble in.
- Discourage frivolous comments in the Lodge and place a limit on the length of all speeches, both in Lodge and during the banquet hour, except on special occasions.

Knowledge, Delegation and Timing, are all key factors in contributing to a successful year. They are but the working tools to carry out the design, and must be integrated into a plan in order to achieve specific goals and objectives.

#### 5.5.10 Summary

That's all there is to it. With a dedicated team knowing what is expected and you as leader with your plan as the strategy, you cannot help but succeed! Planning is not that hard, but it is essential. It is difficult to set out down the road to success, if you have no preconceived notion of what success is.

Implementing your plan and making it work will call upon your leadership qualities. Remember, you are Worshipful Master of your Lodge because you have already demonstrated to others that you possess just such qualities and the lodge has elected you for such.

## 5.6 IDEAS ON HOW TO IMPROVE A NIGHT AT LODGE (SURVEY RESULTS)

The following is a summary of comments that were collected during the 1996 Masonic Neophyte Information Sessions. The information sessions were conducted by a Special Committee of Grand Lodge and held throughout the jurisdiction.

The purpose of the information sessions was to gather input from brethren who have been Masons for less than 10 years. The ultimate goal was to get a pulse on the condition of masonry from its newest members, the leaders of tomorrow, and to determine the positives and the negatives about Freemasonry to determine a strategy for the future.

The points below are a subset of those comments. The comments do not reflect Grand Lodge or the Brother to Brother Committee, but do reflect the perceptions of those who were invited to participate.

- Debate on moral issues, Discuss Masonic history In layman terms.
- More Masonic & historical education. More educational presentations.
- Variety in Degree Work (i.e. special groups, themes).
- Less time on business and more on Degree Work and social aspect. Invite speakers.
- Explain to new candidates what we do, and why. More visiting speakers.
- Provide more current materials for the Masonic Education Committee.
- Introduce Masonic Education to 21st Century Technology (videos, graphics, etc.).
- Get more members out. More effort in The Work.
- Live theatre.
- Phone campaigns to encourage more members to come out.
- Provide more factual information before Lodge matters are decided.
- Try to give some duties to different individuals, i.e. degrees and lodge care. Eliminate all unnecessary, redundant speaking.
- Breakdown the groups that form after lodge, i.e. PM's sit with PM's, young sit with the young etc., mix it up.
- Involve more members in the activities.
- Move formal meeting and degree work along in order to be out of Lodge earlier.

- Interesting and timely Masonic education. Quality degree work.
- Short presentations on history of Lodge and craft.
- Reduce redundant material.
- Start on time and end at a reasonable time.
- Better and more food. More attendance. More casual events. Reduce Degree Work.
- More in-depth discussion on inner meanings and symbolism of the craft.
- Esoteric meanings of the degrees. Group visitations. Keep it prompt.
- Change start time to 7:00 p.m. to allow additional time for discussions.
- Should be out of lodge room by 9:30 to allow time for fellowship and social time.
- Don't like getting home at midnight.
- Polish our ritual.
- Try to get some of our older brethren out to lodge possibly by providing a ride.
- Encourage perfect performance of the work.
- Audio Visual props and speakers bureau.
- More in lodge explanation of ritual.
- Charity....more community visibility.
- Banquet hour programs to reduce boredom.
- Theme nights supported by speaker.
- Liven up the fellowship hour.
- Have work rehearsal first.
- "Give the boys something to go home and think about in everyday life."
- Brief (10 minute) educational spots.
- Don't let meetings bog down.

## **5.7 HOW TO SUCCESSFULLY IMPLEMENT A FRIEND TO FRIEND NIGHT**

### **5.7.1 FRIEND TO FRIEND IS?**

Friend to Friend Is:

- An evening at the Lodge where members bring a non-Masonic friend/guest (a potential quality candidate) for the purpose of learning more about Freemasonry

Friend to Friend Is Not:

- An open house
- A mall information booth
- Just showing the "Friend to Friend" video to Lodge brethren

### **5.7.2 BENEFITS OF A FRIEND TO FRIEND NIGHT**

- Motivates the interest of all current active members
- Rejuvenates the interest of our members who are not attending Lodge
- Attracts the interest and provides information to potential quality candidates
- Increases the level of pride among brethren
- Creates intensity among brethren
- A win/win for the Lodge

### **5.7.3 THE CRITICAL STEPS IN GETTING A FRIEND TO FRIEND NIGHT STARTED**

- Determine the need
- Start Planning Now! (4-5 months in advance)
- Appoint a Lodge "Friend to Friend" committee (5-6 Members)
- Select a date for a "Friend to Friend" Night well in advance
- Obtain dispensation well in advance from Grand Lodge (no fee)
- Read the manual
- Use tools available
- Ensure that members bring non-Masonic friends to Lodge

#### **5.7.4 KEY STEPS IN IMPLEMENTING A FRIEND TO FRIEND NIGHT**

- 1) The Memory Jogger
- 2) "Friend to Friend" brochure (give to your friend in advance)
- 3) Give interested friends' phone number and address to Chairman
- 4) Lodge to send letter of invitation to friends (include brief Agenda)
- 5) Prepare detailed Agenda (assign Lodge speakers)
- 6) Deliver "Friend to Friend" program (good timing a must)
- 7) Prepare for questions (handouts) sign-in sheet
- 8) Follow up in 2 weeks with thank you letters to friends/guests
- 9) Promote "Friend to Friend" Night in Lodge Summons

#### **5.7.5 AN EXAMPLE OF A LETTER OF INVITATION TO A LODGE MEMBER**

Friend to Friend Night

On [DATE] bring along your friend to [LODGE NAME]'s "Friend to Friend Evening". This night is also for you!! If you have not been to Lodge for a while come out to renew old friendships.

There will be no degree work, everyone can enjoy in the fellowship with a light dinner at 6:30pm, preview the "Friend to Friend" video, sit in the Lodge room and listen to the presenters talk briefly about our craft and its teachings.

You can guarantee it is shaping up to be an evening of information and fellowship. I invite you on behalf of the Worshipful Master [W.M. NAME] and the [LODGE NAME] Friend to Friend Committee.

\*\*\* Give the enclosed invitation to a Friend \*\*\*

W. Bro. xxx

Chairman, "Friend to Friend Night"

### 5.7.6 AN INVITATION EXAMPLE

*You are cordially invited to attend as my guest a  
"FRIEND TO FRIEND NIGHT"*

*at  
[LODGE NAME] Lodge,  
[ADDRESS]  
[CITY], Ontario*

*[DATE]  
6:00 p.m. - 9:30 p.m.*

*For the purpose of Learning more about what Freemasonry is,  
who Masons are,  
what they believe in, what they do  
and to respond to any of your questions.*

## 5.7.7 A SAMPLE AGENDA

### ***Friend to Friend Night***

*[LODGE NAME]*

*[DATE]*

### ***Master of Ceremonies Program Agenda***

#### *6:00PM SOCIAL HOUR*

- *Reception Committee*
- *Displays*

#### *6:30PM DINNER*

- *Invocation*
- *Toast to Queen & Craft*
- *Dinner(Informal)*
- *Words of Welcome*
- *Outline of Program to Follow*
- *Introduction of Lodge Officers*
- *Introduction of Guest(s)*

#### *7:30PM OPEN LODGE*

- *Conduct Business*

#### *BANQUET ROOM*

- *Introduce Friend to Friend Video*
- *Question & Answer Period*

#### *8:00PM LODGE CLOSED*

- *Members retire to escort their Guests into Lodge*
  - *1) Introduce Lodge Officers and Regalia*
  - *2) Present Masonic Overview*
  - *Brief History of the Lodge*
  - *Explanation of Lodge Room*
  - *Question & Answer Period*

#### *9:00PM*

*RETIRE TO BANQUET HALL (Coffee Hour)*

#### *9:30PM*

*THANK GUESTS/ADJOURN*

### **5.7.8 POSSIBLE WORDING FOR THE EVENING**

Welcome the visitors to the lodge room. Describe that this is how a lodge looks at WORK versus the lodge at REFRESHMENT as was witnessed downstairs.

All Lodge rooms are similar to this layout.

Introduce the Lodge Officers and their describe their regalia. Begin at the top and ask the Officers to stand when introduced and remain standing.

- MASTER OF THE LODGE, Collar and Apron. Jewel: THE SQUARE.
- SENIOR WARDEN, Collar and Apron. Jewel: THE LEVEL.
- JUNIOR WARDEN, Collar and Apron. Jewel: THE PLUMB RULE.
- TREASURER, Collar and Apron. Jewel: THE CROSSED KEYS.
- SECRETARY, Collar and Apron. Jewel: THE CROSSED PENS.
- ASSISTANT SECRETARY, Collar and Apron. Jewel: THE CROSSED PENS WITH THE WORD ASSISTANT.
- SENIOR DEACON, Collar and Apron. Jewel: THE DOVE BEARING AN OLIVE BRANCH IN THE BEAK.
- JUNIOR DEACON, Collar and Apron. Jewel: THE DOVE BEARING AN OLIVE BRANCH IN THE BEAK.
- INNER GUARD, Collar and Apron. Jewel: THE CROSSED SWORDS.
- SENIOR STEWARD, Collar and Apron. Jewel: THE CORNUCOPIA.
- JUNIOR STEWARD, Collar and Apron. Jewel: THE CORNUCOPIA.
- DIRECTOR OF CEREMONIES, Collar and Apron. Jewel: THE CROSSED RODS.
- ORGANIST, Collar and Apron. Jewel: THE LYRE.
- HISTORIAN, Collar and Apron. Jewel: THE SCROLL SURMOUNTED BY A TORCH.
- CHAPLAIN, Collar and Apron. Jewel: THE BOOK ON TRIANGLE.
- TYLER, Collar and Apron. Jewel: THE SWORD.
- Last but not least, the IMMEDIATE PAST MASTER, Collar and Apron. Jewel: THE 47<sup>TH</sup> PROBLEM OF THE 1<sup>ST</sup> BOOK OF EUCLID.

These are the Officers in a Lodge.

- WOULD ALL THE PAST MASTERS PLEASE STAND. (SPREAD IN YEARS)
- NOTE DIFFERENT COLOURED APRONS/COLLARS: FROM PURE WHITE TO PALE BLUE TO ROYAL BLUE.
- INTRODUCE (PLEASE STAND) EAM, FC, MM, PM, VW, RW.
- INTRODUCE THE OLDEST MEMBER IN ATTENDANCE AND THE NEWEST MEMBER NOTE THE DIFFERENCE IN YEARS OF SERVICE.
- CLOSE WITH YOUR COMMENTS.

### **5.7.9 A MASONIC OVERVIEW**

#### *What is Freemasonry*

Freemasonry is the oldest and largest world-wide fraternity dedicated to the Brotherhood of Man under a Supreme being. In a society whose moral values are being severely tested. Masonry brings men together for fellowship and the promotion of integrity and good citizenship.

#### *Where Did Freemasonry Get its Start*

Our traditions can be traced directly to the associations of operative masons. They were men of outstanding character and high ideals who built the cathedrals and buildings of the Middle Ages.

With the decline of cathedral building in the 17th Century many guilds of craftsman, called "Operative Masons" started to accept into their membership those who were not working members of the Mason's craft and called them Speculative or Accepted Masons. It was in these groups called lodges comprised mainly of "Accepted" masons that Freemasonry as we know it today had its beginning.

In Seventeen hundred and Seventeen 1717 four such lodges which had been meeting regularly in London England united to form the " First Grand Lodge of England" under the direction of a "Grand Master".

From that first Grand Lodge, Freemasonry has spread throughout the world. Today some 150 Grand Lodges have a total membership of approximately five million masons.

Our Grand Lodges currently recognizes approximately 140 other Grand Lodges throughout the World. Each of these Grand Lodges is presided by a Grand Master, assisted by a Deputy Grand Master and a Board of General Purposes. These jurisdictions are usually subdivided into Districts under the custody of a District Deputy Grand Master and each district is comprised by a number of individual lodges, each ruled by a Worshipful Master. In Ontario we currently have 46 districts and a total of (648) lodges comprised of approximately 78,500Masons.

The District in which we belong is called the [District Name] District. [District Name] is comprised of [##] lodges, all meeting in [##] Lodge building or Masonic Temples.

There are numerous other appendant bodies of Masonic origin that are recognized by Masonic Grand Lodges including Royal Arch Masons, The Scottish Rite, the Shriners and many more. The common thread running through all of these bodies is that they are continuances of Craft masonry and their members must be Master Masons in order to join.

Freemasonry supports many charitable institutions such as, The Ontario Deafness Research Foundation, Autistic Homes of Ontario, and the Muscular Dystrophy Association. The Masonic Foundation of Ontario has a bursary program for university and college students and an awareness program to educate youth on the hazards of drugs and alcohol.

### *What is Freemasonry and What are its Objectives*

Freemasonry is a non religious organization which throughout its very many years of existence has maintained a consistent set of principles which are in parallel and which compliment those of all the Major Religions of the world, while at the same time promoting the simple but important objectives of helping all men and women everywhere to live happy lives. These principles include: Kindness and consideration at home; honesty in business, courtesy towards others, dependability in one's work, compassion for the unfortunate, and being a good citizen of the world.

While Freemasonry's activities and work may vary from town to town and from country to country its principles and objectives remain the same wherever it exists in the world. The organization of Freemasonry is based on a system of Grand lodges, each sovereign within its own territory. There is no central authority governing all Grand Lodges. To be acknowledged by others, however, acceptable traditions, standards, and practices must be maintained.

### *How Do You Become a Member*

One of freemasonry's customs is not to solicit for members. However anyone should feel free to approach any Mason to seek further information about the fraternity.

Membership is for men (21) years of age or older who are of good moral character, and who believe in the existence of Supreme Being.

### *What does Freemasonry Expect From its Members*

Freemasonry welcomes applications from men who seek harmony with their fellow man and who wish to participate in making this world a better place in which to live by formatting Masonic ideals of reverence morality, kindness, honesty, dependability and compassion.

## **5.8 PLANNING AND PREPARING A SUCCESSFUL INSTALLATION CEREMONY (FOR THE I.M.)**

### 5.8.1 Introduction

The "Ceremony of Installation & Investiture of Officers of a Lodge" was amended and reissued after authorization by Grand Lodge in July 1994. This version supersedes any former wording approved by the Grand Lodge of Canada in the Province of Ontario and is the only version that can be used for the annual ceremony.

Notwithstanding the requirement to use the new version, certain differences in the presentation of delivery, mechanics of the work, or positioning of the presenters will be seen as one visits from Lodge to Lodge throughout our Grand Jurisdiction. This Section will not attempt to give a definitive interpretation of the "proper way" in which to conduct an Installation, but will point out portions of the revised work which may vary from that to which we had previously become accustomed. It will also make recommendations as to the manner in which the Ceremony could be performed to achieve a uniformity in the work and an evening of enjoyment for those attending.

The Ceremony, and the evening as a whole, should be remembered as the night the Worshipful Master was installed. This is his night and nothing should be presented or performed that would take the spotlight from him.

### 5.8.2 Planning

The importance of the planning process cannot be overly emphasized. The year as Senior Warden may be perceived as quiet and uneventful as all that Office "appears" to be responsible for is the presentation of lecture in the Second Degree. The progression process is designed that way to provide the Senior Warden with the time and opportunity to plan his year as Worshipful Master of the Lodge.

### 5.8.3 The Role of the Senior Warden

The plans for the coming year are formulated by the Senior Warden during his year in that Office. Types of matters that must be considered and determined include:

- Do I have a commitment from the current Officers? Are the existing line Officers to continue?
- Are the current non-line Officers (Secretary, Treasurer, etc.) willing to continue?
- Who will I appoint as new Officers and are they aware of the responsibilities of the particular Office to which they will be appointed?
- Are they aware of the commitment they will be required to make to the Lodge?
- How many fraternal visits will be made to other Lodges?
- Who will prepare educational programs of interest to the brethren?

- Who will be responsible for “The Work”?
- How many and what type of social functions, including family events, should be scheduled?
- Who will be the Installing Master?

#### 5.8.4 The Role of the Worshipful Master

Many decisions will be expected from the Worshipful Master that could impact upon the Lodge in future years. The need to make such decisions should be made known to the Senior Warden long before his election to the Office of Worshipful Master. Some Lodges provide an information package to the Senior Warden up to six months before the elections. Such practice or something similar is highly recommended.

The Worshipful Master is responsible for ensuring that his Senior Warden is formulating plans for the coming year, and should meet with him on a regular basis to give him support and guidance.

#### 5.8.5 Responsibility of the Worshipful Master

Following the election of the Officers, the Worshipful Master turns his attention to the Ceremony of Installation. It should be known well before this time who will be the Installing Master. Permission must be given by the Worshipful Master to any Past Master who has been requested to install the Master-Elect. The Ceremony of Installation is the responsibility of the Worshipful Master up to the time when the gavel is passed to the Installing Master. The Worshipful Master should be fully aware of all the details of the Ceremony, including who will be taking part and who will be performing the various parts.

As much regular business as possible should be handled by the outgoing Master, thereby relieving the new Master of any unnecessary pressures.

#### 5.8.6 Responsibility of the Installing Master

The privilege of serving as Installing Master is one of the highest honours that can be accorded a Past Master of a Lodge. The selection of a Past Master as Installing Master is normally made because of the high regard the Senior Warden has of this individual. It is expected that the Installing Master will continue throughout the year to be the Worshipful Master's mentor. That responsibility begins prior to the evening of the Installation by the assembly of an Installation Team which is dedicated to performing the work with solemnity and style, and should also include advising the Master-Elect of his responsibilities both within the Lodge and during the Banquet Hour.

It should be noted that in some Lodges there is a progressive procedure for conducting elections and installing the Master following the Office of Director of Ceremonies.

## **5.9 THE ROLE OF THE PAST MASTER \***

Life after the Master's Chair. It takes (for the average lodge) eight years to become Worshipful Master of his Lodge. He then serves for only one year as the Worshipful Master. Is there is feeling of regret after having spent so many years of preparation? The answer will depend a great deal on the individual and his attitude.

Some give up the responsibility reluctantly...others never give it up. While there are a few who give it up never to return. Fortunately a majority do remain to serve as 'advisors' greatly assisting their successors in the management and well ruling of his Lodge.

This elite group of Past Masters are to be encouraged to remaining loyal to their Lodge. They can be used to good advantage and to continue to feel needed and useful. If ignored and deemed as a 'cast off', they will then seek other avenues and outlets for their talents.

The formation of a Past Masters' Association either within the Lodge or the District provides an association of fellowship and the means of keeping in touch with the daily workings of the Craft. They can be kept informed by the use of either a newsletter or the attendance at regular meeting of the association. The 'Festive Board' provides an alternate form of getting together. This association with each other will promote pride, continued interest and the sense of keeping in touch with each member of the association.

That special kinship which Past Masters have with each other, is evident in many ways. In some Lodges it is customary for them to be recognized by the fact that they are seated together within the lodge. This will permit them to easily eavesdrop with such comments as "that would never be allowed during my year" or "remember when such and such happened?" This is part of that 'special fellowship' that Past Masters enjoy.

Their importance to the Lodge is most evident during the Installation of the Worshipful Master and the investiture of officers. You need only to ask an Installing Master of the support that he receives when he requires assistance of the Past Masters. They are frequently referred to as the 'backbone of the Lodge'. That just might be a gross understatement of fact. Past Masters may be described as the backbone of the Craft. After all, ALL Grand Lodge Officers are, first, Past Masters. Their knowledge, vision, experience, enthusiasm and interest provide the basic ingredients for the complete Mason and the ability to steering the course of Masonry for its future.

Among the initial shock a Past Master can experience is that the telephone stops ringing. We must keep them involved as the mentors of the Lodge. Their experience can be utilized to those of the existing officers of the Lodge. They become the 'Advisor' to the officer and his responsibility to the Lodge. This will make them feel wanted and shown with the due respect they have past earned. It will be a reputation that they will continually strive to uphold.

Yes! The Past Master can be properly referred as the "backbone of the Craft".

It is the wise Master who recognizes the talents of the Past Masters and who uses them to good advantage. They can serve as a "sounding board" for the programs and activities the Worshipful Master might be considering. He can pick their brains for ideas and he

can count on the Past Masters to give him the wisdom of their experience. The Worshipful Master serves as the rudder, steering the course, but it is often the Past Master who assists him to "keeping it on an even keel."

## **5.10 INVOLVING MEMBERS UNABLE TO ATTEND LODGE \***

Within our jurisdiction we have many dedicated and concerned Masons who are unable to attend Lodge for a number of reasons. It is to these members we need to direct our thoughts and concerns. We need to find the way to involve these brethren and to allow them to participate in Masonic activities.

### **5.10.1 Telephone Committee**

Where a Brother Mason is unable to attend Lodge meetings, and in keeping with RETAIN, REVITALIZE and RENEW, what better resource do we have available than this person.

To have the Mason most aware of not being able to attend Lodge to once again become an active member and indeed participating in the most important part of Masonry – COMMUNICATION!

This will allow this member to be current on Lodge activities and events and will keep him in touch with his brethren and friends. He can once again be a contributing member of the Craft.

### **5.10.2 Transportation Committee**

This is another area where a member of the Lodge can assume active participation by encouraging and directing attendance at Lodge of those members requiring assistance.

Many brethren unable to attend otherwise, can be encouraged to once again enjoy being a part of HIS Lodge.

### **5.10.3 Planning Committee**

A member, unable to attend, can be actively involved in many aspects of Lodge management and forward planning. What better and more knowledgeable person do we have available than a member unable to attend due to limited access to the Lodge building. Involvement in forward planning will assist all members in meeting these concerns.

Many other Lodge committees can be strengthened with valuable experience and expertise of these brethren. One, in particular, could be Finance. The need for strong Financial management is imperative to the future well being of the Lodge.

### **5.10.4 Conclusion**

To assist our brethren unable to physically attend Lodge, personal contact or communication with them is not only desirable but is our Masonic duty. However, in allowing them to once again be an integral contributing member of the Lodge will conclude in an overall strengthening of Brotherly Love, Relief and Truth.

## **SECTION 6: RENEW - RENEWAL OF INACTIVE MEMBERS**

### **6.1 PURPOSE**

As of January 1, 1996, our membership in the Province of Ontario was 73,629. As of December 31, 1996 our membership reduced to 71,799 brethren, a net change of 1,830 members. During the same period of time we initiated 1,356 new Masons who joined our fraternity. 2,037 brethren past away in 1996. What happen to the other 1,882 brethren?

This section will assist the interviewer to thoroughly investigate the reasons(s) why a member is not attending lodge. We want to RETAIN this membership. We want to RENEW:

- A suspended member
- A potential suspended member
- A demitted member in good standing
- A demitted member with dues owing

This section will assist you to conduct a personal or telephone interview, and to utilize current Masonic Programs that are available to your Lodge.

The interviewer must be prepared. Research will be required to determine why the member stopped attending lodge. This information is usually available. We know what the problem is. Try to establish a cause.

## 6.2 HOW DO WE REACH THEM?

The Ontario Mason, Lodge newsletters, Visitation Committee, and personal contact by original sponsors. Give a role to shut in members who can't attend (i.e. phone committee), advise of positive change in the lodge, identify the "need" for their return, encourage loyalty and respect, conduct a "rusty" mason night.

Make contact first by phone and then by visit. (See Section 8, Form C)

### Questions to Ask

- Why are they not attending?
- Where are they?
- Who are they?
- What are they doing?
- How to we get to them?
- Why do they remain members?
- Why did they join?

### Conduct Exit Interviews:

Design a one page form to obtain feedback, perception (transferred out of town, dissatisfaction), personal follow-up contact.

## **6.3 RETENTION AND RESTORATION: MORE UNDERSTANDING AND TAKING ACTION**

### 6.3.1 Retention

Webster defines retention as “A remembering; Memory”.

A candidate will always remember his first impression of Masonry. Therefore, the first impression is a lasting impression. What we do, what we say, how we act are all important.

A candidate’s Initiation should be a very memorable event for him and his family. If harassed, distracted, embarrassed in front of his peers, don’t expect him to get involved.

Encourage the candidate to become active. Make him feel NEEDED, WANTED and WELCOMED. Most of us need to be wanted and receive recognition. (Be patted on the back!) Listen to his needs, desires, concerns and suggestions.

We must continue to keep abreast of our changing times. Successful businesses do. So should we? A good retention program reduces the need for a restoration program and will produce positive results.

The needs and desires of our members must be met to:

- Include fellowship.
- Include enjoyable activities.
- Provide community service.
- Offer leadership opportunities.
- Offer family participation.
- Communicate with members....FOLLOW UP!
- Develop a plan that includes benefits.
- Networking with peers in a prestigious organization.
- We must retain the members we have. It is becoming a greater challenge to face.

### 6.3.2 Restoration

#### **THE CAUSE OF SUSPENSIONS - CONCERNS**

Keep in mind, in a single year, a financial disaster can turn into a positive situation:

- Bad health conditions, can cause a financial burden.
- Age prevents some members from being active.

- Wrong mailing address. Didn't get around to changing it.
- Lost interest. Membership no longer appeals to me.
- Lack of fellowship and networking activity.
- Lack vision, programs outdated, old traditions.
- Misunderstanding, disagreement and egos. Not happy!
- Failed to provide value. Lack of benefits.
- Few opportunities to get involved in leadership.
- Lack of family programs and family participation.
- The only time I get a call from the brethren is when I am behind in my dues or you are raising funds.
- No one ever listens to my suggestions or needs.

### 6.3.3 Telephone Calling Procedures

What you need to know before making a call, strategies, techniques, tips, ideas, how-to and skills:

1. Recruit brethren to make calls who are professionals. (i.e.: Insurance and Sales.) Also conduct training meetings and train other members in the calling process.
2. Make sure that the former member is still alive.
3. The needs and desires of our membership must be met. Search for those priorities in your conversation.
4. Make the former member feel important. Listen to his response. Keep an open mind. Be a good listener.
5. Search for a common ground in the conversation that will allow you to be his friend and build on. Be friendly.
6. There is a right and wrong way to make calls. Think before you make the call. Plan your strategy. Avoid 'mind' confrontations.
7. What you say and how you say it is critical. Speak clearly into the phone and talk as slow as possible.
8. Prevent from hurting former members feelings. He will be somewhat embarrassed to discuss sensitive information, however, give him the opportunity to air it out.

9. Research activity that the former member was involved in:

- The year he was initiated, passed and raised?
- The date he was suspended?
- Who was the Master when he was initiated?
- Who were his sponsors?
- Did he participate in the Floor Work?
- Was he an Officer or Worshipful Master?

10. A good time to make the call is from 6:30 p.m. to 8:00 p.m.

With information listed on the RETENTION and RESTORATION COMMITTEE REPORT, you are now ready to make that important call.

Have knowledge of the amount of money (\$\_\_\_\_\_) he will need to pay to be current and the method of payment.

Mail a letter to him indicating the amount he owes, with all current information, including your Lodge Summons, enclose a self addressed, stamped envelope and ask him to mail it to you within the week. If you don't receive a reply, call him and stay with him until you receive a reply.

If you follow these procedures and follow up after the call, you can expect to restore 40% of the members called. The end result of this effort will be rewarding to you and the individual you called. Bringing a Mason back home makes you feel good.

There is a feeling of warmth and caring that comes from being a part of the restoration process. It is the right thing to do.

#### 6.3.4 The Call

*(See Section 8, Form D)*

The interviewer must be prepared. Research will be required to determine why the member stopped attending Lodge. This information is usually available. Remember, we know the what the problem is, try to establish the cause.

In order to prepare oneself adequately, the following steps may help you:

- a) Review other discussions which may have taken place.
- b) Go over any documentation which may have been accumulated.
- c) Review positive accomplishments of this person.
- d) Have the correct facts to avoid an entirely corrective discussion.

Your plan will have three parts:

1. Opening: You will give the opening statement. Do not begin with a question, such as: "Do you know why I'm calling?" Practice writing an opening statement. Say it out loud. Run it by someone to get feedback.

2. Discussion: This section is the cornerstone. Try to get the co-operation of the person to find solutions. Ask open ended questions. It will allow a wide range of responses, and give the person more room to state their position, feelings and ideas. Let the person know you are listening. In your own words, tell him what you have just heard. It is not a question, and should not be followed by a question. It is a statement.

"You're saying then that....."

"If I understand you, you mean...."

3. Closing: Summary of what has gone on. Remember to follow-up and encourage feedback.

Be prepared for possible resistance and defences which may arise during your telephone call. Reactions vary from one person to another, and may affect you in various ways. How you handle these reactions will set the whole tone.

Some reactions are more difficult to handle than others, such as:

- Silence.
- Attacking you.
- Comparing to others.
- Blaming everything and everyone.
- Denial.
- Over-talking, rambling.
- Anger emotions.
- Rationalization and justification.
- Minimizing the issue.
- War stories.

When making that first call, have a plan. Know what your going to say. Be the facilitator and let him do the talking. Try to avoid those probing questions

## 6.4 A LETTER TO A SENIOR MEMBER UNABLE TO ATTEND LODGE \*

The following is an example of a letter that can be sent from the Senior Warden to a member who is unable to attend lodge.

This letter should *NOT* be a form letter. The underlined areas below indicate where the letter should be personalized. Never send a "fill in the blank" letter to a brother under these circumstances. You are strongly encouraged to personalize this letter as appropriate.

---

Date:

Senior Warden

Bro. \_\_\_\_\_

Telephone Number \_\_\_\_\_

Dear Bro. \_\_\_\_\_

I was most impressed by the thought and deep concern which our incoming Master portrayed in his Installation talk, "we are indeed most grateful!"

His idea that if we believe in Freemasonry and its future it is time to get back to basics. He asked "where is the Brotherhood, Friendship and Closeness?", characteristics which were in evidence and I am sure attracted each one of us when we were first initiated.

Perhaps we can set an example by keeping in touch and caring about one another. After all that is said and done many of us in this Lodge are senior in years and have a wealth of Masonic knowledge and experience.

I would be grateful if you would telephone me at \_\_\_\_\_ at anytime when you are under the weather through sickness, bereavement; or are in need of assistance, or even just want someone to talk to. I realize only too well that some of us prefer not to talk about it. But how can we help one another if we don't share our need. If you hear of some one sick or in need please let me know. I would be glad to make a report at each meeting.

We do need to care for each other. I honestly believe that simple caring is the foundation on which Masonry was built and which creates the Brotherhood of Freemasonry. Please help me to help you and our Brethren.

Fraternally and sincerely,

*Signature*

Senior Warden

## **SECTION 7: ADDITIONAL EDUCATIONAL MATERIAL**

### **7.1 PURPOSE**

While there are many tools and programmes available through Grand Lodge with specific rules and guidelines for implementation, there are just as many pieces of literature, booklets, papers and writings with historic value which although useful to every Mason are not so well publicised.

This section highlights these items and where to access the information.

## **7.2 AN OVERVIEW OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO (1999) \***

Military lodges were active in the spread of Freemasonry throughout both the United States and Canada. A number of military lodges were warranted by the Grand Lodges of Ireland, Scotland and England, the first being warranted by the Grand Lodge of Ireland in 1732. Military lodges, however, were strictly cautioned not to interfere with the Masonic jurisdiction of any country in which they were stationed. Military lodges contributed to the remarkable extension of the Order in the overseas possessions to which the soldiers were sent. Without them, Freemasonry would probably have developed at a much slower pace, or not survived at all. "Travelling Warrants" are almost synonymous with the organization of military lodges, and were so called because the lodges which acted under them were permitted to travel from place to place with the regiments to which they were issued. Such warranted lodges were primarily responsible for spreading Freemasonry in North America.

The Grand Lodge of Canada in the Province of Ontario was formed in 1855 in Hamilton. The administrative headquarters are located in the Grand Lodge Memorial Building, 363 King Street West, Hamilton, Ontario. The building is also the home of the Masonic Foundation, the Office of Royal Arch Masonry, the Scottish Rite Cathedral and the Supreme Council Office. It is truly a Masonic block.

There have been many questions posed over the years, with respect to Our Grand Lodge: How is it composed?, How does it function?, What happens at the Annual Meeting?, or as it is called, The Annual Communication.

As the name suggests, our Grand lodge has jurisdiction for Craft Masonry throughout the Province of Ontario. That responsibility is accepted and honoured by other Masonic Grand Lodges throughout the World.

At present (August 1999) there are 641 Lodges in our Jurisdiction with a Membership of approximately 70,000. The Territory is divided into 46 Districts.

### **7.2.1 Exactly What, or Who, Makes Up Grand Lodge?**

In the answer to that question, there is no "What", There is only the "Who", because Grand lodge consists only of people. Except when referring to the people who comprise Grand Lodge, the words themselves are adjectives for things like Grand Lodge Office, Grand Lodge Publication, or Grand Lodge Annual Meeting.

### **7.2.2 Who are the People that Make Up Grand Lodge?**

There are a good many, more than you probably think! First there are the Grand Lodge Officers, each of whom must be a Past Master, then there are the Past Grand Lodge Officers. Then all the Worshipful Masters, the Past Masters, the Senior and Junior Wardens. One stipulation is that they belong to a Lodge on the Grand Lodge Registry which has duly made its return payments.

You could in fact say that any Mason entitled to "Worshipful" in his Masonic identification plus any member who is a "Warden", is a member of Grand Lodge. As you can see

there are thousands of members of Grand lodge. The Masters and Wardens would total three times 641 for almost 2,000. If we estimate 20 Past Masters per Lodge, and the average is likely higher, we would have approximately 15,000 Members of Grand Lodge, and this would probably be a low estimate.

Before looking closer at the first group mentioned earlier, the Grand Lodge Officers, let's establish that the annual Meeting is by no means for the Members of Grand Lodge only! Part of the Agenda, as soon as the meeting is opened, is to invite all Master Masons to enter. Any Mason, in good standing is not denied entrance to the meeting

Although we do not have an exact count of how many Grand Lodge Members there are, we do know that 185 of them are Grand Lodge Officers.

The Grand Master and the Deputy Grand Master head the list, followed by 12 Past Grand Masters.

There are 46 District Deputy Grand Masters, and 16 others who hold office quite similar to those of our Lodge Officers, i.e. Grand Chaplain, Senior Deacon, Junior Deacon, and so on.

In addition there are 70 Grand Stewards appointed for the current year.

Finally we have a total of thirty-five (35), Honourary, Elected and Appointed Members of the Board of General Purposes, who are also Grand Lodge Officers.

The Grand Lodge Officers are either elected by the Membership of Grand Lodge or appointed by the Grand Master. Appointments are made in recognition of the performance of duties for the benefit of the Craft. Using that same criterion is likely our best guideline in electing officers as well.

#### 7.2.3 The Positions Filled by Election Are:

- Grand Master, Deputy Grand Master
- Grand Senior Warden, Grand Junior Warden, Grand Registrar
- Grand Treasurer, Grand Secretary
- The 46 District Deputy Grand Masters
- 14 Members of the Board of General Purposes

Elections are held every 2 years for the positions of Grand Master, Deputy Grand Master, Grand Treasurer, Grand Secretary. 7 Members of the Board of General Purposes are elected each year and all other positions filled by election are done so annually

#### 7.2.4 Who Conducts the Affairs of Grand Lodge?

Moving on to the function of Grand Lodge, 'Who' actually conducts its affairs (Constitution Section 9) and how is it done?

The affairs of Grand Lodge, and of Craft Masonry are ultimately the concern of the current Grand Master. To assist him and to provide continuity for the Order, there is the Grand Lodge office in Hamilton. Our records are maintained there and the day-to-day business is conducted there by an experienced staff.

Essential to this process is the Grand Secretary who manages the Grand lodge office, but also provides a depth of experience and knowledge of Masonic affairs from which the whole Craft draws guidance.

In performing his duties the Grand Master delegates responsibilities to his Officers and must rely on his District Deputy's in particular to represent him and Grand Lodge, throughout the jurisdiction.

#### 7.2.5 The Board of General Purposes

Next there is the Board of General Purposes which has a major role in the functioning of Grand Lodge.

The Board of General Purposes is the administrative and executive body of Grand Lodge. The President is the Deputy Grand Master. Present membership of the Board is 100. This includes the Grand Master, and all Past Grand Masters

Five other Grand Lodge Officers are Members, as are the 46 District Deputy Grand Masters. In addition, there are 3 other categories of Board Members namely Elected, Appointed and Honourary. There are 14 members elected. Their term of office is 2 years and they may be re-elected. The terms are staggered so that (7 are elected during each Grand Lodge Communication. The 2 other groups, the Appointed and Honourary Members, are placed on the Board by the Grand Master. There are currently 14 appointed Members, the maximum allowable, and seven Honourary, also the maximum allowable. A term of Office for appointed is 2 years, and 3 years for the Honourary. Terms of the Members of both groups may be renewed.

The Constitution assigns to the Board "The General Care and Regulation of Grand Lodge."

Most of its work is done through a number of Committees, each with special responsibilities. There are presently 12 Standing Committees, each specified by the Constitution, and 8 Special Committees.

The Committee Chairman and Members are announced soon after the Grand Lodge Annual Communication. While most Committee Chairmen are drawn from the Board Membership, all Master Masons are eligible to serve.

The Board of General Purposes have two Meetings per year, two days prior to the Grand Lodge Annual Meeting on the Monday and Tuesday.

### 7.2.6 The Management Committee

One of the Standing Committees is the Management Committee. The powers and duties of this Committee are defined by the Constitution - Section 134(k) and 136(j), as are the powers and duties of all Standing Committees.

Briefly this Committee is to act in an advisory capacity to the Grand Master and Grand Lodge in all matters deemed to be in the best interest of, and for the better administration of the Craft. The Management Committee usually meets monthly.

The composition of the Management Committees is: The Grand Master (ex-officio), the Deputy Grand Master (ex-officio) who is Chairman of the Committee, the Grand Secretary (ex-officio), the Chairman of the Committee on Audit and Finance (ex-officio), Two Members of the Board of General Purposes appointed by the Grand Master for a term of three years, three members of the Board elected by the Honourary, Elected and Appointed Members of the Board of General Purposes from amongst their own number for a term of three years.

### 7.2.7 Advisory Group

The Advisory Group provides a forum for communication among its members, reviews Grand Lodge Committee activities and makes recommendations to the Management Committee. It meets at the call of its Chairman, the Deputy Grand Master.

The Advisory Group is comprised of the following members: The Grand Master (ex-officio), the Deputy Grand Master, the Grand Secretary, the Grand Treasurer, the thirty-five honorary, elected and appointed members of the Board of General Purposes and the Past Grand Masters.

### 7.2.8 The Annual Communication

Constitutionally, the Annual Communication must convene "In the forenoon of the third Wednesday in July ", at a time establish by the Grand Master, and at a place determined by the Board of General Purposes. (Section 16, of the Constitution.) Assembly is at 8:30 a.m., but for many Members the event starts several days earlier.

The Members of the Board of General Purposes meet all through Monday and on Tuesday morning. Tuesday afternoon is devoted to Seminars on various subjects aimed at improving skills that benefit the Craft.

By the time the Annual Communication starts, the Staff at the Grand Lodge office, the various Committees, and others who plan and prepare for it, have spent many, many days getting things ready.

What about other Members who are coming to the Annual Communication, and are not involved in preparations or presentations? Many of them arrive in time to attend the Seminars on Tuesday afternoon and to register that evening. Many more are interested in the "Happenings", the actual "Business" of the Annual Communication, and for the Fellowship which is the hallmark of Masonry.

The Pomp and Ceremony on the opening of Grand Lodge, on the Wednesday morning, is an event which Masons should not miss.

There is a fixed Agenda, which calls for the Grand Master's address shortly after the Meeting convenes. This is one of the highlights of the Meeting as the Grand Master reviews the salient events and trends that have taken place in the past year. He also makes his observations on what the future holds for Masonry. The Grand Master's address is followed by any communications, petitions or appeals that are to be presented. Then the reports of the Auditor, the Grand Treasurer and the Grand Secretary. The District Deputy Grand Masters' reports are referred to, and then the Chairman of each Committee of the Board presents his report to the Membership for discussion, if any, and for acceptance. The next order of business is Notice of Motions followed by General Business.

#### 7.2.9 The Election and Investiture of Grand Lodge Officers

The Wednesday meeting adjourns in the afternoon in time for Members to attend their own District Meeting at which they elect their District Deputy Grand Master for the ensuing Masonic year. Voting for other Grand Lodge Officers and for members of the Board of General Purposes takes place at the District Meeting.

Wednesday evening is highlighted by the Grand Master's Banquet at which Masonic Fellowship and Pageantry are at their finest. In addition to an entertainment program, this event is enhanced by a guest speaker who provides a memorable, and meaningful message to those assembled.

The Grand Lodge Meeting reconvenes Thursday morning, starting from where it adjourned on Wednesday afternoon. Highlights of the second morning session include election results and special appointments, as well as the Installation and Investiture of the new Officers of Grand Lodge.

#### 7.2.10 The "Proceedings"

Everything that is said or done at the Annual Communication of Grand Lodge, plus a wealth of other information, is published in the annual "Proceedings". The "Proceedings" provide information from the Grand Masters' Address, to Committee Reports, to Fraternal Correspondence from Grand Lodges throughout the World. Overall this provides a record of all aspects of Masonry. This invaluable 'aid', may be purchased from the Grand Lodge office, usually in November of each year, or better still, borrow it from your Lodge Secretary.

## 7.3 REVIEW OF EXISTING MATERIAL AND PUBLICATIONS

### 7.3.1 HISTORICAL/REFERENCE PUBLICATIONS

- ***Whence Come We? Freemasonry in Ontario 1764-1980:*** Editor: Wallace McLeod, Distributor: The Special Committee on History: December 27, 1979.

The sub-title Freemasonry in Ontario 1764-1980 is a trifle misleading. A true History of Freemasonry would have to discuss each lodge and each district, as well as recounting the progress of the central administration. This book is written principally from the perspective of the governing body. For the early period it deals with constituent lodges, but thereafter the emphasis shifts to the Provincial Grand Lodges and the Grand Lodge

The book includes many quotations from the various editions of the Book Of Constitution and the successive volumes of the Proceedings. It must be emphasized that nothing here has any independent constitutional authority.

- ***BEYOND THE PILLARS. More Light on Masonry:*** Editor: Wallace McLeod, Distributor: The Special Committee on Publications: First published in Ontario in 1973.

In the writing of this book a team of brethren had worked together. The contributors were given a free hand in approaching their topics, and were encouraged to express their individual view-points. No two brethren would treat the same subject in exactly the same way, and no doubt a different group would have produced a totally different book.

Topics discussed include Let there be Light, Privileges and Responsibilities, Masonry and You, The Origin of Freemasonry and the Early Years of the British Grand Lodges, The Origin of Our Grand Lodge and Highlights in its History, Monarchs themselves have been Promoters of the Art, The Landmarks, The Credibility Gap in Masonic Ritual, Origin of the Ritual and of the Three Degrees, The Three Degrees A Progressive Science, The Entered Apprentice Degree, The Fellow Craft Degree, The Master Mason Degree, Signs Grips and Words, Masonic Clothing and Other Symbols not Mentioned in the Work, The Organization and Operation of Grand Lodge, and The Challenge of Freemasonry.

- ***MEETING THE CHALLENGE. The Lodge Officer at Work:*** Editor: The Special Committee on Publications: June 24, 1976

Grand Lodge has produced this book in an attempt to fill a need which has often been expressed - the need for a practical handbook of lodge management. Running a lodge is a complex task, and warrants many skills. A brother who progresses through the chairs on his way to the East will by observation acquire some of the knowledge he needs. Certain of his duties are set out in the lodge bylaws, others in the Book of Constitution.

This book looks at a number of topics such as protocol and etiquette. The advice it offers has no independent constitutional authority. It contains suggestions which can be helpful, practical and comfortable to accepted Masonic usage. If you never had a

newsletter, or never taken part in a public speaking course, or never been sure how to seat guests as a banquet, here you may find some of the answers.

- **TOWARDS THE SQUARE. A Programme for the Instruction of Lodge Officers:** Editor: David C. Bradley, Distributor: The Special Committee on Masonic Education, James A.J. Hughes, Chairman.

By the time a brother becomes Master of his lodge he is expected to be able to rule it and direct it. He must understand how to work with his officers and members. He must know how to go about such tasks as writing the summons, setting up committees, arranging degree teams, originating social events and special nights and clarifying the financial situation. He must be able to preside at the banquet hour, to invite a guest speaker, to seat the head table in proper order.

Towards the Square was published with the intent to educate and assist the junior officers in the organizational procedures, government and understanding of our Masonic meetings. A knowledgeable officer will generate excitement, furnish motivation, rekindle enthusiasm and create positive attitudes in the membership.

The current results will be an increase in lodge attendance and undoubtedly a future growth in membership.

Towards the Square outlines five themes. A suggestion with this program would be to organize a workshop into five evenings, each evening with a different theme. The acquisition of an interesting, enthusiastic and knowledgeable course leader is essential to ensure paramount success. The structure of the workshop should be informal and conversational. The brethren should be allowed to participate and discuss the several topics. The text, Towards the Square, should be presented to the brethren after the completion of the course to achieve its greatest effort.

- **THE MASONIC MANUAL. Guidelines for Freemasonry:** Editor: David C. Bradley, Distributor: The Special Committee on Publications, First published in Ontario in 1989.

"The Grand Lodge A.F. and A.M. of Canada, in The Province of Ontario has in the past produced excellent texts, pamphlets and papers for Masonic Education. A challenge and a request was put forth by this Grand Master to R.W. Brother David C. Bradley then Deputy Grand Master to strike a committee of skilled and talented writers, to produce an overall 'leadership' text for Masons in this jurisdiction in Ontario.

The desired result was to have a ready reference, updated text, that could be used as a guide and source of information by administrative and organizational personnel at all levels, lodge, district and Grand Lodge. The text was to have an enthusiastic and motivational appeal for the Worshipful Masters, the Past Masters, line officers and ultimately to maintain a genuine interest for the Master Mason.

The book was to instruct in a clear and comprehensive manner, be free flowing, easy to read and be well indexed. After several long and exhaustive organizational meetings and the tireless efforts of many devoted, dedicated and loyal Masons, we are proud to pronounce this labour in the quarry is now complete. We commend the

authors and our editor for a task well done."

The manual has been produced to be a reference work rather than a book to read as a novel.

- ***A History of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario 1855*** - **1955:**

A compilation consisting of three parts. A description of the chaotic condition of Freemasonry in Upper Canada prior to 1855. A section of 25 chapters originally published in 1930 to commemorate the 75th anniversary of Grand Lodge and 13 chapters covering Freemasonry in the Great Depression with highlights of the terms of the Grand Masters from 1931 to 1955.

- ***A PILGRIM'S PATH. Freemasonry and the Religious Right:*** Author: John J. Robinson, Publisher: M. Evans and Company, Inc. New York 1993.

Freemasonry has never lacked for detractors. Enemies of the organization have included the Roman Catholic Church, the Communist Party, and the Nazis. It has been denounced by popes and kings, by the ignorant and by those who felt threatened by the fraternity's reputation for secrecy.

Unfortunately, because it has a long history of never answering critics, Freemasonry makes a wonderful target for bigotry. Now, a group of religious fundamentalists has managed, after years of struggle, to take a controlling position in the largest Protestant denomination in the United States. It has launched what is potentially the most damaging assault on Masonry in the past century.

In *A Pilgrim's Path*, John J. Robinson relates the history of the attacks against the organization and the motives behind the attacks. In doing so he discusses the origins of Freemasonry, its tenets, and its goals. Then he takes on the anti-Masonic evangelists who currently seek to destroy Freemasonry. Defusing and refuting fabrications and misstatements of Pat Robertson, Jerry Falwell, and Dr. James Holly, Robinson makes an eloquent plea for an end to their kind of hatred.

- ***PENETRATING THE VEIL:*** Author: David C. Bradley, Published by the authority of the Grand Master, 1997.

The ritual is of course fundamental to Freemasonry; and, if it is to have any permanent influence, clearly it "must contain some essential truth". But sometimes the truth is veiled from our eyes. "To draw aside this veil.... Or more properly speaking, to penetrate throughout it", is one of our stated objectives. That is what this book is trying to do.

Often the new Mason is a bit overwhelmed and puzzled by the amount of unfamiliar material in the ritual. But here he will find the answers to many of his questions, about the origin and significance of the cabletow, Jacob's Ladder, the tassels, the ashlar, the lights, the pillars, about Egyptian philosophers, the Golden Fleece and Roman Eagle, the Star and Garter, and Pythagoras. In fact M.W. Bro. David Bradley discusses virtually all the symbols in the Craft – not in the order in which they occur in the degrees, but grouped together in a logical sense – the Working Tools all together,

and so on. Some students have tried to interpret them in an involved and intricate way, and give them bizarre meanings. But as M.W. Bro. Bradley notes, quite rightly, for Masonic symbols, simplest is the best.

It is all very clear and persuasive. It is also compact and thoughtful, and requires a bit of concentration. But the careful reader will learn a lot from it. It will stimulate his interest, and it may induce him to carry out further research on his own. It would be a useful gift for every new Mason, as soon as he is raised to the Sublime Degree.

- ***At the Lectern, A Guide to Speaking in Masonry***: David Ross Dainard, 1997

Most people go through their entire lives without ever having to speak publicly in front of a group of others. Many of them would be horrified if called upon to do so and as a result never feel comfortable with the prospect of being asked to speak. This manual has been put together in such an easy to read and understandable manner, that it is a tool for not only the novice speaker, but to those who presently do so with no reluctance.

Overall a well presented summary of information that reads very much like public speaking course offered at most educational institutions. Mostly common sense, but sometimes even common sense needs to be reinforced. Good reading for the novice speaker.

- ***The Ontario Masonic Blue Book***: Published Annually: Publisher: Print Master

A "must have" reference guide for any mason involved in the administrative side of Masonry. Listings include meeting dates, location, Secretary's name/address and phone number. Craft lodges are sorted alphabetically, by District, by location, and by day-of-meeting. Contact information is also supplied for all concordant bodies of masonry.

### **7.3.2 GRAND LODGE PUBLICATIONS**

- ***Constitution of the Grand Lodge***: sets out the rules, conventions and protocol governing the conduct and duties of the members of the Craft.
- ***1999 Book of "The Work"***: contains the Ritual of the three Degrees used in this Grand Jurisdiction, and is meant only as a tool to assist brethren required to learn all or portions of the Ritual for participation in Degree work within a lodge.
- ***A Functional Pronouncing Glossary of the Work***: provides an easily readable pronouncing guide to the various words used in "The Work". It is not intended to rule out other equally correct usages, but simply to establish acceptable correct forms where sincere doubt exists.
- ***Annual Proceedings of Grand Lodge***: covers the occurrences during the Annual Communication of Grand Lodge, including: the Grand Master's Address, the financial statement of Grand Lodge, statistics on membership and data on each lodge, including registered delegates, the reports and recommendations of the Grand Lodge committees, the Address of the guest speaker at the Grand Master's Banquet and a review of the Fraternal Correspondence received from other Grand Lodges.

- **1994 Ceremony of Installation & Investiture of Officers of a Lodge:** contains the work that is to be performed for the installation of the Worshipful Master and the investiture of the other Lodge Officers, including the various obligations and charges.
- **Guidelines for Lodge Officers in the Mechanics of the Work:** guidelines and reminders serve as ready references for Lodge Officers in the performance of the openings and closings of the lodge and in the conferring of Degrees. They are meant to amplify and reinforce the directions as given in the *rubrics*.
- **"Friend to Friend" Programme and Manual:** a handbook on suggestions for conducting a "Friend to Friend Night", including helpful hints for the program's content and the viewing of the 16-minute video "Friend to Friend - Freemasonry in Ontario", guidelines for presenting an overview of Masonry, and Possible Questions, with Suggested Answers.
- **Booklets "0", "1", "2" and "3":** provides information for the man who has expressed an interest in Masonry, and explanations and guidance to candidates following the first, second and third Degrees respectively. The purpose of these booklets is to clarify many questions that may arise in the candidate's mind, both before applying for membership and following the receipt of each Degree.
- **Guidelines and Instructions for the Lodge Mentor conducting the Mentor Programme:** used in conjunction with Booklets "0" through "3" to provide mentorship to potential and actual candidates. They includes the role of the Mentor, guidelines and lectures for each of the four meetings between the Mentor and the candidate, covering "The Applicant", "The Entered Apprentice Mason", "The Fellowcraft Mason" and "The Master Mason".
- **Guide to Masonic Benevolence:** provides guidance to members who are responsible for carrying out the work of Masonic benevolence. It sets out the Regulations governing grants of benevolence, how benevolence is administered, the role the Lodge plays and outlines the various social service programs available.
- **For the Cause of Good:** provides a history of the first 25 years of the Masonic Foundation of Ontario (1964-1989), setting out its development and achievements.
- **The Ontario Mason:** a magazine published semi-annually by Grand Lodge and mailed directly to each member. It contains articles of general interest to the members, including articles dealing with Masonry in particular sections of the province and "Around the Jurisdiction", which covers items of general interest and special occurrences, with photographs, submitted by individual Lodges.
- **The College of Freemasonry:** a correspondence course open to all Master Masons, consisting of four programs titled Masonry at Work, The History and Origin of Masonry, Administration and Organization, and Preparing for Leadership. The successful completion of all four courses lead to the designation of "Fellow of the College of Freemasonry".
- **Think Tank 96 Report:** held on January 31, 1996, to develop a recommendation to the Grand Master regarding ideas, initiatives and programs that will assist lodges in retaining, revitalizing and renewing their membership. Participants assessed their

likes and dislikes about Freemasonry and ways of making the negatives positives, including what was necessary to retain/revitalize/renew members, sub-divided into members for less than one year, over one year, Officers, Past Masters and inactive members. The outcome of the Think Tank is the "Brother to Brother" Program.

- ***Focus 2000 - Revitalize the Lodge, Rejuvenate its Members:*** one of the three Grand Lodge Seminars presented at various locations across the province during 1996. It concentrated on Lodge Management Styles, looking at the need for technical skills, human resource skills and administrative skills and the responsibilities of the various players in making a lodge function effectively, and coping with change. Two handouts cover the management of change and planning a successful lodge meeting.

## 7.4 THE GRAND LODGE LIBRARY

The Grand Lodge Library is located on the second floor of the Grand Lodge building located at 363 King Street West, Hamilton Ontario.

The Library contains a collection of over 2500 books, periodicals and audio/visual materials arranged to facilitate, reference and enrich the readers knowledge of Freemasonry. The material contained within the Library reflects the knowledge, views and opinions of various artists and is a easily accessible to every Mason in our Grand Jurisdiction.

The Library is open to all Masons in good standing in our jurisdiction. It is open Monday evenings 7-10 p.m. and Wednesday afternoon from 1 - 4 p.m. under the supervision of volunteer librarians. As these times may not be convenient to all Masons the Library will try to accommodate out of town brethren through pre-arranged appointments.

Organized groups are encouraged to make use of this excellent facility. It is possible to organize "special" visits through pre-arranged appointments. This would be an ideal opportunity for officers of a Lodge or a District to visit along with an evening dinner or afternoon luncheon at the fabulous Scottish Rite Club just next door.

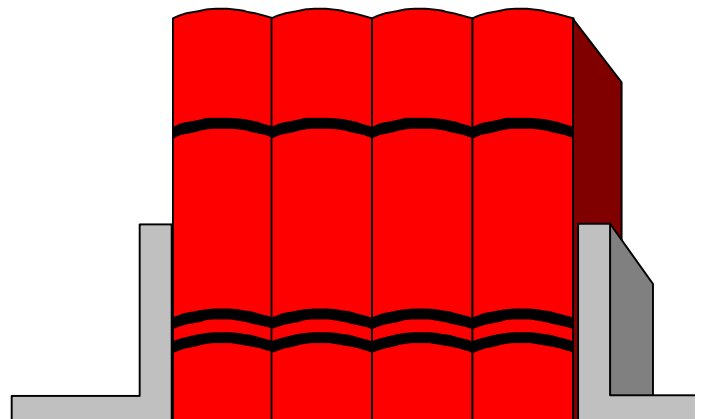
The use of the Library is not restricted to travelling distance. Through the Library's mailing service, circulating books and tapes are available to brethren throughout the jurisdiction. Requests can be made by mail, fax or Internet and will be processed accordingly with the borrower agreeing to pay the return mailing costs.

We are charged to make a daily advancement in Masonic knowledge and nowhere is there a better resource or abundance of valued material than that contained within our own Grand Lodge library. We as Masons, not only have a duty, but a need to access the historical values of our fraternity and to further our pursuit of our Masonic endeavours.

Seek and you shall find!

**MAKE USE OF THIS GREAT RESOURCE !**

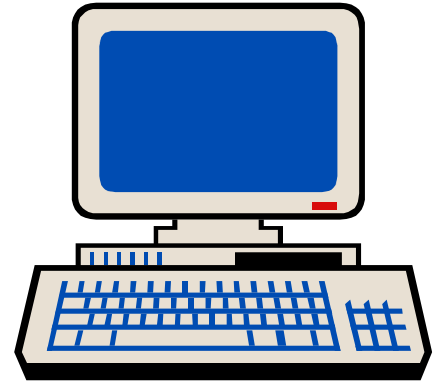
**YOUR - GRAND LODGE LIBRARY**



## 7.5 THE GRAND LODGE WEB PAGE

Our web page is our window on the world letting our members look out and the curious look in. Like McDonalds, we continually update the numbers served, and by the first day of spring 2000 we had 99,925 visitors with many more guaranteed. We have been at it since May 1996.

Visitor comments included "Keep up the good work", "I never knew or even suspected", "It makes me proud" and a host of other observations. They come from Masons in our own jurisdiction and around the world, from outsiders pleased by our openness, and from people seeking help and information. "My uncle was a Mason in Windsor after the war. Can you help me find his lodge?" "I'm coming from Spain in April and I'd like to visit a lodge in Toronto." "I want to become a Mason but I don't know how."



***The internet address of the web page is: <http://www.grandlodge.on.ca>***

*If the location of the web page is changed in the future, simply search the internet with the keyword "grandlodge" to find it.*

Here are some of the items you will find on the web page but remember, it is continually changing. We recommend the Grand Lodge Web Site for your serious contemplation and perusal.

- Help-2-Hear is a major two-year project. Learn about it.
- Meet and chat in our new Chat Room.
- Find out what that Masonic Foundation --and you-- are accomplishing
- Take a picture tour of the Grand Lodge Memorial Building in Hamilton
- Learn about Camp Trillium, our support for childhood cancer.
- Check out the Annual Communication in Toronto.
- Evaluate the Brother to Brother program.
- Get the Grand Master's Itinerary, and maybe join him in a visit.
- The Grand Master communicates with a monthly message for the Brethren.
- Special events are listed from all districts.
- Discover how the Friend to Friend program opens The Craft.
- Scan the tools and programs of the Public Relations Committee.
- Who are the Grand Lodge Officers this year? The web lists them.

- Read about Heritage Lodge. It preserves the past for the future.
- What is Freemasonry? This entry has information for prospective friends.
- Want to visit? Find a lodge in our jurisdiction by name, number, location, or meeting night.
- List yourself or find a Brother in the Masonic E-Mail directory.
- Find out what is in the Grand Lodge Library.
- The College of Freemasonry offers courses in The Craft.
- A course for prospective DDGM's is offered.
- "Links" give instant connection to lodges and districts, to other jurisdictions, and to concordant bodies

You can also reach the Grand Lodge Office electronically by sending an e-mail message to the following address.

**[office@grandlodge.on.ca](mailto:office@grandlodge.on.ca)**

or by regular mail at:

**The Grand Lodge of Canada In The Province of Ontario  
363 King Street West  
Hamilton, Ontario, L8P 1B4  
Canada**

or by telephone or fax at:

**Tel: 905-528-8644  
Fax: 905-528-6979**

***Our richness is the envy of other jurisdiction***

## **7.6 THE FIVE-YEAR CONTINUING PLAN OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO \***

THE PATH FORWARD – JULY 1999 TO JUNE 2004, FREEMASONRY IN ONTARIO

### 7.6.1 Its Mission

The Mission of Freemasonry is to provide its members with opportunities for personal growth through fellowship, education, service and leadership experience, and increased self-esteem through challenge, recognition, support and the opportunity to give something back to the community.

Its Mission outside of the Fraternity is to fulfil charitable needs; display positive family values and offer leadership to the community.

### 7.6.2 Its Vision

Freemasonry exemplifies leadership, charity, fellowship and positive family values within the community, the country and the world at large.

### 7.6.3 Its Objective

The objective of Masonry is “to take good men and make them better” through the benefits of social intercourse and personal development that come from membership, including: a fraternal atmosphere; enhanced personal confidence; improved organizational and planning skills; enriched management competence; and strengthened public presentation and speaking proficiencies.

### 7.6.4 The Commitment

To be successful, the Five-year Continuing Plan must be accepted, adopted and implemented over a period well in excess of five years; this means a buy-in by successive Grand Masters. The Think Tanks held on February 7 and 8, 1997 and January 29 and 30, 1999, initially to discuss a plan for Masonry in this Grand Jurisdiction and secondly to review progress on the first two years of its implementation and propose changes for the ensuing five years, were attended by those members of the Board of General Purposes who have the very strong potential to provide the leaders of the Craft for much of the coming decade. With the firm support of a Five-year Continuing Plan provided by all those in attendance at each Symposium, there is a strong likelihood of commitment to such an undertaking for a least the next six years.

### 7.6.5 Grand Lodge Committees

For the Five-year Continuing Plan to be successful, the Grand Lodge Committees must be fully aware of what is being undertaken by the other committees and assist by providing the special expertise they possess. There must be contact among the Committees; horizontal communication is required as an integral part of the plan and will be a contributing factor to its continued success.

### 7.6.6 Roles and Responsibilities

Grand Master: provides the vision for the plan and acts as its ambassador.

Deputy Grand Master: co-ordinator of all committees of the Board of General Purposes and, in conjunction with the Board, is responsible for the Masonic mission and future planning, including the execution of the Five-year Continuing Plan and a biennial Symposium to assess progress, identify revisions and incorporate his “personal touch” to the plan for the period during which he will serve as Grand Master.

Custodian of the Work: provides guidance in identifying members at the “grassroots” level with special skills of use to Grand Lodge and its committees.

Committees of the Board of General Purposes: in addition to the duties set out in the Book of Constitution or as established by the Board, they are responsible for verifying the plan, contributing individual committee expertise, providing strategic input and reviewing recommendation for modification to the plan. More specifically, they will have the following responsibilities:

Long Range Planning: creating, revising and monitoring the Five-year Continuing Plan.

Audit and Finance: assessing the financial requirement of the plan and locating the special funds needed to implement it.

Public Relations: developing a unified communications plan to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public, by optimizing current tools (the “Ontario Mason”, the DDGM Communiqué, Grand Lodge Web Page, etc.) and combining them with information technology, media coverage, exposure at community functions (Plowing Matches, community parades) and the production of videos.

Masonic Education: promoting, assessing and improving the correspondence courses, both the program for the general membership and the one for prospective DDGM's, and developing further components for other leadership training requirements, including the Office of Worshipful Master, the District Secretary, aspirants for the Office of Grand Registrar and guidelines for Committees of Inquiry.

Condition of Masonry: identifying what is working/not working in lodges across the Grand Jurisdiction; recommending methods to make lodge meetings more meaningful and enjoyable; and, together with the Custodian of the Work, participating with the Deputy Grand Master in providing feedback on their Reports and recommendations to the Immediate Past DDGM's shortly following the end of their term.

Membership: promoting use of the Brother to Brother, Friend to Friend and Mentor Programmes as key components of the Five-year Continuing Plan and phasing in, as appropriate, the various components of the YES! (You're Extra Special) component; reviewing these Programs, assessing the success of each and proposing modifications.

Communications: providing the communications link with the individual members through the promotion of meaningful Lodge Summonses, the DDGM Communiqué and special publications required to implement the plan.

Computer Resources: promoting maximization of the use of information technology by Grand Lodge, the individual lodges and beyond, through the Grand Lodge Web Page.

Library, Museum and Archives: promoting the advancement in membership knowledge through the use of Masonic books and videos, and appreciation of our heritage through display of Masonic heirlooms.

Seminars and Workshops: developing seminar programs, selecting appropriate locations, providing necessary equipment and facilities, inviting target groups and promoting attendance.

Benevolence: promoting the bestowing of benevolence to members and dependants in need by strengthening the focus on this key tenet of Masonry.

Lodge Buildings: encouraging Masonic building management boards to properly maintain their structures and the surrounding grounds, so that Masonry's "face" to the local community creates a favourable impression.

Lodge Finances: providing general financial counsel as required.

District Deputy Grand Masters: actively promoting use of the plan and its components by the individual lodges.

Individual lodges: as clients and potential benefactors of the plan, acceptance of the need for such a plan to stimulate members and to ensure the future health of the Craft; supplying the resources, opportunity and positive attitude necessary for the plan to succeed.

#### 7.6.7 A Five Year Continuing Plan - Building Blocks for the Future

To be successful, this initiative must contain:

- strong, financially stable lodges
- an improved organization structure at all levels, with an effective delivery system
- improved communications among Grand Lodge, districts and lodges
- improved visibility between the Craft and the community
- a concord between Grand Lodge and the individual lodges that will create a feeling of partnership and ensure the future of Freemasonry
- leadership development at both the district and lodge level
- membership retention, revitalization and renewal

To ensure success, there must be:

- interface/continuous two-way dialogue and the input of various focus groups, e.g. neophyte Masons, lodge Officers, active Past Grand Lodge Officers, recently demitted former members, etc.
- empowerment to introduce the changes necessary and to make revisions to ensure continuous improvement
- a clear sense of direction, with reasonable, achievable goals
- continuity of the plan
- accountability for the plan and a means of measuring success
- giving members a reason to remain.

This is the sum total of the Five-year Continuing Plan, involving the various committees of Grand Lodge as set out above, the DDGM's and appropriate District committees, and the individual lodges. Its goal is to establish a firm network of strong, vibrant, financially stable, well managed lodges to which good men will be attracted and want to actively associate themselves.

#### 7.6.8 The Revised Five-Year Continuing Plan - July 1999 to June 2004

Year 1 (July 1999-June 2000):

- progress report to Grand Lodge on the first two years of the plan, and proposed future course of action
- promote understanding of Grand Lodge's long range planning by distributing and explaining the Five-year Continuing Plan to all lodges
- introduce during Grand Lodge the Millennium Project, in co-operation with the Masonic Foundation of Ontario, aimed at early detection and correction of hearing impairment in children
- develop a public relations plan that co-ordinates all communications thrusts and maximizes information technology, to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public
- finalize implementation of Brother to Brother Program in remaining 13 Districts by December 31<sup>st</sup>;
- promote a network of strong, well-managed, financially stable lodges through consolidation of weaker lodges, amalgamation of meeting facilities and adequate dues structures
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary

- establish a basis for measuring results, including the setting of “hard” targets to be achieved, and initiate data collection for an information base
- promote the Correspondence and DDGM courses, and expand leadership training to include components for the Office of Worshipful Master, District Secretary and Grand Registrar, stressing the competencies required
- develop an inventory of special resource skills among the membership
- improve communication between lodges and Grand Lodge by training Grand Lodge Officers to serve as ambassadors through lodge visitations and utilize lodge members with special skills on Grand Lodge committees
- develop contents of a possible video for a general audience that would depict the fellowship, charitable and social attributes of Masonry and its concordant bodies, and produce a training video to assist the Mentor Programme;
- conduct focus groups at various locations with selected segments of Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- initiate planning of a project to encourage the members to celebrate the sesquicentennial of Grand Lodge in 2005
- develop a Regional Seminar Program covering elements key to the success of the plan, e.g. Lodge Management, Officer Training, Financial Stability and Conducting an interesting lodge meeting
- introduce those components of the YES! program that complement the thrust of other programs, such as explanations of the three Degrees in layman’s terms.

Year 2 (July 2000-June 2001):

- progress report to Grand Lodge on the first three years of the plan, and proposed future course of action
- progress report and presentation on the Millennium Project during Grand Lodge
- maintain a public relations plan that co-ordinates all communications thrusts and maximizes information technology, to create enthusiasm and publicize the Fraternity, its vision and what it stands for to members and the general public
- fully implement Brother to Brother program across the Grand Jurisdiction
- promote a network of strong, well-managed, financially stable lodges
- develop the project to celebrate the sesquicentennial of Grand Lodge

- use present and past Grand Lodge Officers in each District to explain and “sell” the merits of the Five-year Continuing Plan and to solicit full support of each Master and his management team in every lodge within the District
- use Members of the Board of General Purposes residing in the region to work with reluctant lodges and those seeking assistance
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- proceed with production of a video for a general audience depicting the fellowship, charitable and social attributes of Masonry and its concordant bodies
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- hold a Grand Lodge Symposium in January/February 2001 to assess the Five-year Plan and determine its progress and any revisions necessary to maintain it as a viable planning tool for the next five years
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in their Report
- integrate additional components of the YES! Program that complement the thrust of other programs

Year 3 (July 2001-June 2002):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- celebrate the successful completion of the Millennium Project during Grand Lodge
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- promote the planned project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and “sell” the merits of the Five-year Continuing Plan to each Master and his management team in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- conduct Regional Seminar Program

- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report
- integrate additional components of the YES! Program that complement the thrust of other programs.

Year 4 (July 2002-June 2003):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- promote the planned project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and "sell" the merits of the Five-year Continuing Plan in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees
- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the "grassroots"
- conduct focus groups at various locations with selected segments of the Craft

- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- hold a Grand Lodge Symposium in January/February 2003 to assess the five-year Plan and determine its progress and any revisions necessary to maintain it as a viable planning tool for the next five years
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report

Year 5 (July 2003-June 2004):

- progress report to Grand Lodge on the Five-year Continuing Plan and its component programs, and proposed future course of action
- update and disseminate a unified public relations plan that provides Masonic visibility to both members and the general public
- continue to promote use of the Friend to Friend, Mentor and Brother to Brother Programs across the Grand Jurisdiction; evaluate Programs and revise as necessary to meet their goals
- promote a network of strong, well-managed, financially stable lodges
- implement the project to celebrate the sesquicentennial of Grand Lodge
- use present and past Grand Lodge Officers in each District to explain and "sell" the merits of the Five-year Continuing Plan in every lodge within the District
- use Members of the Board of General Purposes residing in the region to assist lodges with achieving maximum benefits from the component Programs of the Plan
- each responsible Committee to evaluate the programs under its jurisdiction to assess whether they are achieving their goals, and propose modifications as necessary
- measure results of the plan, particularly its effect on reducing resignations and suspensions and its impact on lodge attendance, using data collected from a sampling of lodges and overall membership statistics
- promote the Correspondence Course and leadership training programs and assess the need for additional units – develop new components to meet need, as necessary
- maintain the inventory of special resource skills among the lodge members and utilize them on Grand Lodge committees

- use Grand Lodge Officers as ambassadors to visit lodges on normal meeting nights to personify Grand Lodge at the “grassroots”
- conduct focus groups at various locations with selected segments of the Craft
- hold meetings with the Immediate Past DDGM's to provide feedback on their Reports and recommendations
- conduct Regional Seminar Program
- request DDGM's to assess the Plan's success within lodges in their District and address the issue in the Report

#### 7.6.9 Evaluation of Progress

Results key to the success of the plan involve retention of members, increased attendance at lodge meetings and a growth in membership. To ensure that these goals are being achieved, the implementation of the plan must be monitored. This will be the responsibility of the Long Range Planning Committee.

The data to be collected would include membership statistics for the five years preceding the introduction of the plan, namely 1992-93 through 1996-97, and would include total membership, initiations, affiliations, restorations, deaths, demits and suspensions (all available through Returns to Grand Lodge, as printed in the Proceedings), lodge meeting attendance each month, divided between members and visitors. Similar data would be provided for each year of the plan, and compared with previous data to determine what shifts/changes are occurring.

## 7.7 TRACING OUR MASONIC ROOTS

Freemasonry is **not** a secret society, but rather a fraternal association of men of good will and high ideals. There is little about Freemasonry that cannot be shared with the community. We are simply members of a society with a few secrets - this is a point we Masons must not forget! We are on public view at Masonic church services and funerals. We strive to make our charitable work better known, whether it be local assistance to a worthy cause, or province-wide through the work of the Masonic Foundation of Ontario. Masons are encouraged to share their feelings about being a Mason with their family and neighbours, and to discuss Freemasonry and its objectives with them. Masonic tradition, however, discourages direct recruitment. This sets Freemasonry apart from service clubs and similar organizations.

Freemasonry recognizes each individual's right to his own beliefs and practices. For this reason, Masons are not allowed to discuss matters of religion or politics within the lodge. Freemasonry also recognizes that each member has obligations to his family, his work, his religious beliefs, his community, and himself. These must take priority and Freemasonry does not interfere with his ability to meet these obligations.

In one sense, Freemasonry is very old. The word mason actually means "builder in stone." There have been builders in stone for thousands of years, even earlier than the Great Pyramids in Egypt. While our usages and customs can be so traced, this does not mean that Freemasonry itself can be traced back to the philosophies of ancient Egypt. From the dawn of time, there have been stonemasons and there have been innumerable fellowships which have taught lessons of morality by means of allegory. Both could be called the forbearers of Freemasonry, but no conclusive link has been traced. However, we can trace our "roots" back to the London Company of Freemasons, the first trade guild of Masons, which was founded in 1376, over 600 years ago. Therefore, modern Freemasonry claims to be descended in an unbroken line from the craft masons who erected the great stone Gothic cathedrals of Britain. We cannot go earlier than that.

Some of the more decorative portions of these edifices were carved in a kind of material called freestone, which is comparatively soft when it comes from the quarries, but which hardens on exposure to air. The men who possessed the necessary skills to work this material were known as freestone-masons, often abbreviated to freemasons.

Even in those far-off days there was a form of quality control. The work had to be carried out in accordance with rigid standards, and to ensure such there were regular inspections. The Masons formed themselves into organizations that would see that the workmen were properly trained and fully responsible. Copies of some of their regulations still exist, and we know that these included matters of morality as well as the administration of the building craft. Some of these groups of workmen were organized into Guilds (which were usually located in the cities), and others met in Lodges, named from the "lodge" or hut, usually on the south side of the building project, utilized by the craftsmen.

The word "lodge" has actually been used in a number of senses. In its primary Masonic sense, it appears in documents of the 13th century and later to describe the workshop or hut in which the operative masons worked, stored their tools, ate their meals and rested. At locations where building construction was continuously in progress, the lodge acquired a more permanent character, giving rise to a more extended meaning, so that

"lodge" began to imply a group of masons permanently attached to a particular work project. The word "lodge" appeared in a third, and more advanced sense, in Scotland in the 16th century, where it was used to describe the working masons of a particular town or district, organized to relate to the affairs of their trade.

There were several different levels or ranks among the workers. Most of them would be fellows of the craft, skilled craftsmen who had served an apprenticeship, and had proven their proficiency. In many work-sites there would be a few apprentices, beginners, who were learning the necessary techniques, but were not yet fully qualified. Then, in charge of the project would be the Master Mason, who was also the architect, the man who drew up the plans.

As mentioned above, the London Company of Freemasons is the principal connecting link in the chain of evidence which indicates that the modern social cult known as "Free and Accepted Masons" is lineally descended from the old fraternity of operative masons which built the Gothic edifices of the middle ages. To facilitate reconstruction in the aftermath of the Great Fire of London in 1666, however, the freedom of London was granted in 1667 to anyone in the construction trade. Those benefits had previously been available to craftsmen only through the guilds. As a result, the Company's domination of the trade was effectively broken, and it could no longer finance its activities by admission fees alone, hence it reverted to the old custom of collecting a quarterage. This levy could be viewed as a forerunner of our practice of semi-annual returns and payments to Grand Lodge.

Over the years, as construction methods changed, the need for buildings made of stone declined and so did the need for the guilds and lodges. In order to preserve the moral and other benefits offered to society by these Masonic organizations, the lodges began to admit members who were not practising stonemasons. These new members, whose standards of behaviour had to match those of the "operatives", were known as "accepted" masons. As time went on, lodges came to have fewer and fewer stonemasons, and more and more "non-operatives" or speculatives. It was from these "mixed" lodges that modern Freemasonry descends. Today we refer to ourselves as Ancient Free and Accepted Masons - "Free" in allusion to the operative freemasons, "Accepted" in reference to the non-operatives who joined, and "Ancient" because our history goes back so far.

To summarize, there were three key stages through which the change passed:

- (1) Permanent organizations (guilds), performing certain trade functions, into which non-operatives could join, but they were not numerous.
- (2) Lodges of accepted masons during the 17th and 18th centuries, whose main interest was probably antiquarian.
- (3) Speculative lodges, at which the readings from the Old Charges and other ceremonies of the accepted mason were replaced by the teaching of a peculiar system of morality, veiled in allegory and illustrated by symbols. It is impossible to say at what point the transition from accepted to speculative began.

Modern Freemasonry was founded in England when four lodges banded together in the year 1717. The date of June 24 (St. John the Baptist's Day), 1717, marked the formal beginning of modern Speculative Freemasonry with the assembly and feast of the Free and Accepted Masons at the Goose and Gridiron Ale House, from which we derive our traditions of a regular Annual Communication to choose officers and of the Grand Master's Banquet. From Britain it spread over much of the world. Within twenty years, for example, the Craft had travelled to North America with the military forces and the colonists. Over the centuries, Freemasonry has played a significant role in our culture and civilization. Its members have included kings and princes, as well as leaders in politics, commerce, religion and the arts.

The first recorded lodge in North America was St. John's Lodge in Boston, Massachusetts, formed on July 30, 1733. The first lodge to appear in Canada was formed in June 1738 at Annapolis Royal, Nova Scotia. The second lodge was First Lodge, Halifax, formed on July 19, 1750, and is still working as St. Andrew's Lodge No. 1, Grand Registry of Nova Scotia.

Military lodges were active in the spread of Freemasonry throughout both the United States and Canada. A number of military lodges were warranted by the Grand Lodges of Ireland, Scotland and England, the first being warranted by the Grand Lodge of Ireland in 1732. Military lodges, however, were strictly cautioned not to interfere with the Masonic jurisdiction of any country in which they were stationed. Military lodges contributed to the remarkable extension of the Order in the overseas possessions to which the soldiers were sent. Without them, Freemasonry would probably have developed at a much slower pace, or not survived at all. "Travelling Warrants" are almost synonymous with the organization of military lodges, and were so called because the lodges which acted under them were permitted to travel from place to place with the regiments to which they were issued. Such warranted lodges were primarily responsible for spreading Freemasonry in North America.

The Grand Lodge of Canada in the Province of Ontario was formed in 1855 in Hamilton. The administrative headquarters are located in the Grand Lodge Memorial Building, 363 King Street West, Hamilton, Ontario. The building is also the home of the Masonic Foundation, the Office of Royal Arch Masonry, the Scottish Rite Cathedral and the Supreme Council Office. It is truly a Masonic block.

## **7.8 APPLYING THE WORKING TOOLS OF SPECULATIVE MASONRY**

Reflect on the symbolic working tools you have at your disposal and use them to their fullest. They offer lessons for day-to-day living with others.

The Lesson of the Twenty-four Inch Gauge, the first Working Tool put into our hands, is to allocate our time among worship, family, work, relaxation and self-improvement in a manner that, in our best judgement, is appropriate. It symbolizes the twenty-four hours of the day and is, therefore, a symbol of the passage of time and, in particular, of time well spent. Time is a precious and irreplaceable commodity which always seems to be in short supply. As an Entered Apprentice, we were advised to use our time wisely, both in our public and private activities. We must always strive for a perfect balance, so that one activity does not suffer at the expense of another. Each new day will bring an opportunity to apply your Twenty-four Inch Gauge. Manage your time wisely.

Use your symbolic Chisel and Gavel as a professional would. The Chisel symbolizes the effects of education on the mind. By cultivating ideas and polishing rude thoughts, education discovers the latent virtues of the mind and draws them forth. As you work and develop, continually sharpen your Chisel, applying your skills and talents to smooth the rough edges of life. The Gavel is made use of to break off the corners of the rough ashlar to better fit the builder's need. It symbolizes the duty of divesting our minds and consciences of all the vices and impurities of life. Remember the lesson of the Gavel that repeated effort is required to complete this work.

The working tools of a Fellowcraft - the Square, the Level and the Plumb Rule - are extremely important in the building trade. You will recall from the Junior Warden's Lecture in the Entered Apprentice Degree that they are referred to as the "movable jewels", because they are worn by the Master and his two Wardens and are transferable to their successors. Their proper use will enable you to test your work.

The Square teaches the lesson of morality. The Fellowcraft, therefore, is to regulate all his actions by the Square, thereby harmonizing his conduct towards others with the principles of morality and virtue. Adherence to these principles requires us to be good men and true, and exhorts us to be fair and honest in our dealings with others. Always act on the Square. Be predicable and you will be understood and appreciated. Be patient and understanding with the Brethren, especially the younger Brethren. They need your help as we need theirs. They are the future of our Craft.

The Level offers the lesson of Equality and teaches that all men are subject to the same infirmities, striving to attain the same goals and preparing to be judged by the same law. In spite of the necessary divisions and levels of responsibility which are essential if the work of the world is to be efficiently performed, as Masons, we are taught to apply goodwill, charity, tolerance and truthfulness to all men equally. Within Freemasonry, all men travel the same road, undertake the same obligations and share the same rights and privileges. As you have your own unique talents to offer, however, so do your Brethren. Each of us is engaged, in our own way, in promoting the Craft and its work, and in perpetuating its principles. You are an equal partner in that effort. Be consistent in your dealings with others.

The Plumb Rule instructs us to be just and upright and not to bend beneath the frowns of adversity nor yield to the seductions of prosperity, but rather to be steadfast in the pursuit of truth. Stand upright as a true Plumb in life and action. Be confident in your dealings and decisions. Strive to judge fairly. Let your actions speak out as loudly as your words. The world will recognize you for what you are by those actions. To be respected and loved in our relationships with family and in our dealings with friends, society and brethren, shall be our reward. In short, as Masons, we strive to practise what we preach.

To these are added the working tools of a Master Mason: the Skirret, the Pencil and the Compasses. They help us to recall that the Supreme Being has revealed his will to man, and that we are to bear His laws in mind and act in accordance with them. As the string line attached to the Skirret is used to mark out a straight chalk line on the ground, so does the Volume of the Sacred Law lay down for us a straight and undeviating line of conduct. The Pencil is used by the operative Mason to draw architectural designs and to make notes. Symbolically, it reminds us that our words and actions are observed and recorded by the Almighty Architect, to whom we must all give an account of our conduct through life. The Compasses are used for the measurement of the architect's plans, and to enable him to give those just proportions which will ensure beauty and stability in his work. They remind us of the limits of good and evil defined for us by God, and His unerring and impartial justice in rewarding or punishing according to whether His divine commands have been obeyed or disregarded. They further instruct us to circumscribe our passions and limit our desires, to observe the line of perfect moderation and to keep within due bounds with all mankind.

The Memorials and Memories that you leave behind will be those made with these symbolic tools. Words and promises are fine, but remember, like any tool, they will rust with inactivity. You and you alone can optimize their use. With the assistance and counsel of your Brethren and your own efforts, you will master the Masonic skills which will enable you to transform your figurative Rough Stone into a stone of beauty. Just as we build upon the foundation laid by Masons who came before us, so will future workmen use your figurative stone to try and perfect their own jewels, or Masonic skills, and thereby continue to advance the cause of Freemasonry.

## 7.9 GUIDELINES FOR DISCUSSING FREEMASONRY WITH THE NON-MASON

There are many subjects that could be covered. To present a broad brush look at what Freemasonry stands for and why we are proud to be recognized as members of the Craft, and to get our message across, certain points should be made.

### 7.9.1 Points of Assistance:

- Freemasonry is not a religion, however, the primary requirement for membership is the assertion of a belief in a Supreme Being. How the individual Mason perceives and worships the Supreme Being in which he believes is his own business, and no brother Mason is permitted to dissuade him from those beliefs. To reinforce that rule, the discussion of religious beliefs is forbidden in a Masonic lodge.
- Simplistically, the objective of Freemasonry is to take good men and make them better. Through its lessons and charitable works, and the fellowship amongst its members, Freemasonry stresses the principles of kindness and consideration at home, honesty in business, courtesy towards others, dependability in one's work, compassion for the less fortunate and being a good citizen of the world.
- Freemasonry is the oldest fraternal organization in the world. Freemasonry claims to be descended from the men who erected the great Gothic stone cathedrals of Britain, beginning some 650 years ago. The "Regius Poem", dated around 1390, describes the granting of the original Charter to Masonic guilds in York, England, in the year 926. Over the years, as construction methods changed, the need for stone buildings declined and so did the need for guilds and lodges. To preserve the moral and other benefits offered to society by these Masonic organizations, the lodges began to admit members who were not practising stonemasons. As time passed, lodges came to have fewer and fewer stonemasons, and more and more "non-operative", or "accepted" Masons. It was from these "mixed" lodges that modern Freemasonry descends. Modern Freemasonry was founded in England when four lodges banded together in the year 1717 to form the first Grand Lodge. From Britain it spread over much of the world, playing a significant role in our culture and civilization.
- Freemasonry is not a secret society, if it were, conversations such as this would not be possible. Freemasonry is a fraternal association of men of good will and high ideals, proud to be members and to discuss its objectives with non-Masons. There are certain secrets associated with membership in Freemasonry, but they are restricted to means of mutual identification.
- Because of our historical roots with the medieval stonemason, it is only logical that Freemasonry has adopted his Working Tools: the Twenty-four Inch Gauge, the Chisel, the Gavel, the Square, the Level, the Plumb Rule, the Skirret, the Pencil and the Compasses, and make use of them in our Ritual. As we are "speculative", rather than "operative" Masons, however, these tools are used in a symbolical sense in building proper moral conduct.

- As noted, modern Freemasonry began in London, England in 1717, and rapidly spread throughout the world. Within 20 years, for example, the Craft had travelled to North America with the military forces and the colonists. Similarly, it quickly spread to other parts of the Globe. A Mason from any Grand Lodge recognized by another, may visit a lodge in that other Jurisdiction simply by proving that he is a Mason in good standing.
- The dictionary defines "God" as the one "Supreme Being, the creator and ruler of the universe". Certain religions use other terms to define the Supreme Being. As Freemasonry does not espouse one religion over others, the universally accepted term "Supreme Being" is generally used in reference to God. Regardless of the term used to identify "God", however, the common denominator among all Masons, regardless of religious persuasion, is a commitment to and the declaration of a belief in the existence of a Supreme Being, as no Atheist can become a Mason.
- There is no one "governing body" over this wide-spread Order. Each country, or political entity within a country, is governed by its own sovereign and independent Grand Lodge. Other Grand Lodges will recognize its right to call itself Grand Lodge of its jurisdiction, and will be in amity with it, provided it has exclusive control over the operations of Masons within its jurisdiction, and abides by the established principles of Freemasonry.

Our Grand Lodge currently recognizes approximately 140 other Grand Lodges throughout the world. Each of these Grand Lodges is presided over by a Grand Master, assisted by a Deputy Grand Master and a Board of General Purposes. These Grand Jurisdictions are usually subdivided into Districts, under the custody of a District Deputy Grand Master, acting on behalf of the Grand Master, and each District is comprised of a number of individual lodges, each ruled by a Worshipful Master.

- Much has been made of the secrets of Freemasonry over the centuries by non-Masons. The secrets basically boil down to various signs, tokens and words of recognition by which a visitor can prove himself to be a Mason and thereby eligible to enter a lodge in which he was not known.
- The Masonic emblem of the "Square and Compasses" is widely recognized and often seen being worn by members of the Craft, especially in North America.
- While Charity plays a significant role in Freemasonry, fund-raising for particular purposes is not its all-consuming goal. Throughout North America, Freemasonry and its concordant bodies support many charitable and worthwhile causes, in the amount of over half-a-billion dollars annually, that is, an average of more than \$1,500,000 each and every day! Through financial support of the Masonic Foundation of Ontario, we provide student bursaries, support such organizations as the Scouts, Guides and 4-H, and contribute to youth-oriented problems, including autism, hearing impairment and drug preventative programs. The funds to support these projects, now in excess of \$4 million, come almost entirely from donations made by our members.

- Freemasonry is primarily interested in generating fraternal fellowship and building strong moral character. It differs in that, unlike most clubs, societies and similar organizations, Freemasonry does not actively solicit for new members.
- There are numerous other appendant or concordant bodies of Masonic origin that are recognized by Masonic Grand Lodges, including: Royal Arch Masons, the Scottish Rite and Ancient Arabic Order of the Nobles of the Mystic Shrine (the "Shriners"). The common thread running through all of these appendant bodies is that they are continuances of Craft Freemasonry, and members of a Craft Lodge.

## 7.9.2 Possible Questions About Freemasonry With Suggested Answers

QUESTION: What is Freemasonry?

ANSWER: Freemasonry is an organization which, throughout its many years of existence, has maintained a consistent set of principles that are in parallel with and complement those of all major religions of the world, while at the same time promoting the simple but important objectives of helping mankind to live happy lives.

QUESTION: Is Freemasonry a religion, or some substitute for religion?

ANSWER: Freemasonry is not a religion. Freemasonry does seek as members only men who believe in the existence of a Supreme Being, but in no way does it promote one form of religious conviction over another. Freemasonry recognizes each individual's right to his own beliefs, and prohibits discussion of a religious nature in lodge. As such, it is not a substitute for religion. Each member seeks the way to pursue his religious convictions in the manner best suited to him.

QUESTION: If Freemasonry is not a religion, or religiously focused, why does the Bible play such central part of the lodge activities?

ANSWER: The Bible, which Masons refer to as the Volume of the Sacred Law since it may be substituted by the Holy Writings of another religion should the candidate be a follower of a religion not based on the Bible, is used for new members to declare their faith in a Supreme Being, and is always open during lodge meetings. Masons are taught to regard the Volume of the Sacred Law with reverence and to acknowledge it as the inspired revelation of the mind and will of God. They are urged to read the Bible (or Book of their faith) and to regulate their lives and actions by its teachings. Furthermore, the Ritual has a religious aura and Biblical events and personalities, especially from the Old Testament, are part of that Ritual. Quotations from the Bible are used for a specific and sometimes illustrative purpose.

QUESTION: Is Freemasonry a Secret Society?

ANSWER: No. If membership in Freemasonry required secrecy, members would not wear or display insignia indicating their association with the fraternity. This is not to say that Freemasonry does not have secrets, but those secrets are almost exclusively related to ritual and modes of recognition, and permit strangers who share membership in the fraternity to sit together in a lodge anywhere in the world and enjoy each other's fellowship.

QUESTION: How long has Freemasonry existed?

ANSWER: As with anything with its roots in antiquity, a definitive answer to the specific origins of Freemasonry is not possible. Several hypotheses have been advanced. The one considered most viable is that it began with the stonemasons who erected the great Gothic stone cathedrals of Britain, beginning some 650 years ago, and to the guilds they created. These operative Masons were engaged for years on end constructing the mighty castles, abbeys and monasteries away from the major cities and towns. They formed themselves into lodges, in imitation of the town guilds, to provide some form of self-government while away from other forms of control. Modern Freemasonry was

founded in England when four lodges banded together in the year 1717 to form the first Grand Lodge.

QUESTION: Why are Masons called "Masons"?

ANSWER: Today's Free and Accepted Masons take their name from the builders of the great Gothic Cathedrals that were erected many centuries ago in England and Europe. Because they were highly skilled, ancient Operative Masons were permitted freedoms during an era when most citizens were bonded to the land as serfs. The experience of being able to enjoy the privileges of a rare Middle Class in that era caused Masons to realize that they had duties, obligations and responsibilities to each other and to their Society. To preserve those ideals for the benefit of future ages to come, these original Masons adopted their working tools as symbols to teach the importance of just, upright and moral living and to impress upon the mind realizations that can lead to higher achievement and nobler deeds in life. These symbols are still used in lodges today, and the lessons they teach are practised by Masons throughout the world.

QUESTION: If Freemasonry is primarily a fraternal association, why does it have such scary oaths?

ANSWER: The roots of Freemasonry go back to medieval times, long before Freemasonry dropped its secrecy and revealed itself to the world in 1717. Much of our Ritual has been taken from the Ancient Charges and Constitutions of those medieval guilds. The oaths are a throw back to that time, and are considered traditional only. There is no recorded case of any of them having been enacted. To understand the harshness of them, however, one must consider the circumstances of the time, recognizing that Masonic membership was not publicly displayed and that any behaviour different from the norm was suspect, both by the State and the Church. It was a time when punishment for acting different from the norm was most cruel. Being hanged, drawn and quartered for treason, and burned at the stake for heresy were forms of punishment for opposition to the Church. Oaths sworn by Masons of that period to retain their hidden identity were in line with the punishment that could be meted out to them, if their exposure meant arrest.

QUESTION: Since Freemasonry does not admit women, what would my wife do if I became a Mason?

ANSWER: While membership in Freemasonry is restricted to males 21 years of age or older, of good moral character who believe in the existence of a Supreme Being, there are several organizations, including the Order of the Eastern Star and the White Shrine of Jerusalem, in which Masons can participate along with their ladies. There are also youth organizations recognized by the Masonic Order, including DeMolay for boys and Job's Daughters and Rainbow for Girls.

QUESTION: How much time would it take to be a good Mason?

ANSWER: Each Lodge has one regular meeting every month, often with the exception of the summer months. Other meetings may be called from time to time for special purposes. Masons are also encouraged to visit other lodges, so a Mason can be as active as he wishes. Freemasonry, however, recognizes that each member has obligations to his family, his work, his religious beliefs, his community and himself. These

must take priority, and Freemasonry does not interfere with his ability to meet these obligations.

QUESTION: How does one become a Mason?

ANSWER: Because tradition requires every Mason to come free of any coercion, Freemasonry does not solicit for members. An interested man must ask. If he meets the age and moral requirements, he need only submit an application signed by two members of the lodge as sponsors.

## **7.10 HOW TO MEMORIZE RITUAL WORK \***

One of the problems that most often plagues Freemasonry is poor ritual. This does not just mean getting the words wrong, this means ritual that is drab and uninspiring which fails to teach a candidate. Ritual is often mediocre. It doesn't have to be. Anyone can do ritual well provided it is learned well at the start.

Ritual is not hard, it's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do good ritual. It doesn't demand a lot of time or any particular talent, just a little drive to do well. Read it and play with it. With some practice you should be able to use these techniques to perform good ritual in your Lodge. This method of learning ritual works equally as well with longer speeches as it does with shorter pieces.

### **7.10.1 Figure out the Words**

The first step of learning any ritual is to know what you are saying! This should be obvious, but it is often overlooked because brethren are afraid to admit that they don't already know what the words mean. Don't be afraid to admit your own limits. Nobody ever gets every single word right every time.

Start out by listening to someone say the speech, preferably several times. (You should be doing this on a regular basis.) Listen carefully, and make sure you understand what is being said. Ask questions (after lodge of course).

Next, go through your "Book of the Work" to carefully see how much you can read. Mark words that you cannot figure out or that you are unsure of. This is the point to catch any mistakes you may be making. Then call or get together with an experienced ritualistic and talk through it, reading out of the book slowly. Have him correct any mistakes and fill in the words you don't know.

### **7.10.2 Understand the Speech**

This step gets overlooked even more often than the previous one. Read through the ritual a couple of times and make sure you really grasp its meaning. Don't just know the words, know what the words are talking about. Find out who the characters being talked about are. Again, ask questions.

Now, start trying to understand the speech structurally. Any ritual is made up of components of separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol. Concrete meaning, abstract meaning, and purpose. Figure out what these pieces are, you will use them later.

The next step is especially useful for long speeches. Visualize the speech. Any speech can be thought of in terms of movements, places, rooms, etc. Words are hard to remember but places are easy. An example is the Senior Wardens Lecture, which walks through King Solomon's Temple. It's no accident that the path is easily visualized. This is why symbols are used in the first place, because they are easy to learn and internalize. Use them!

### 7.11.3 If You Can't Read it, You Can't Say it!

Start out by reading the speech over and over. Read it out loud when you get the chance. This step is particularly important and skipped more often than any other. Do not skip it, this is how you get your brain and mouth are trained to the words. It may sound silly, but it really matters. The mental pathways used to talk are distinct from those used to read.

### 7.10.4 The Sentence

Now, start trying to learn sentences. Just sentences. Read the first word or two of the sentence then try to fill in the remainder from memory. Do not fret if you can't do it immediately, it will probably take at least 5 or 10 times through before you are getting most of the sentences. You will find some that are harder than others. Hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you are doing reasonably well before going on to the next step.

### 7.10.5 The Paragraph

Once you have got most of the sentences, try to move on to paragraphs. Again, some will be easy and some will be hard. Try to understand exactly why one sentence follows another. In most cases the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought in pieces. Figure out what that thought is, and why all the pieces are necessary. Keep at this until you are able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that.

Finally, start putting it all together. You visualized the speech, and figured out how it hooks together. Now use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases you can make memorization much easier by understanding why it flows. Convince yourself that this paragraph obviously has to follow that one, and you will never forget the order.

### 7.10.6 Smoothing It Out

You are now at the point where you have got pretty much all the sentences down, and most of the paragraphs, and you are able to get through the whole thing only looking at the book a few times. Now, start "saying" it out loud.

When you are driving in the car, when you are alone at home, pretty much any time you have some privacy. Try saying it all out loud, at full voice. It sounds very different when you actually say it aloud. You will find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times.

Start out by trying to do this frequently, once, even twice every day. It will be hard at first (and it's difficult to pull out the cypher book while you're driving), but it will gradually get easier. When you are starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel

up to it, see if you can speed up your recitation. (But do not ever speed-talk the ritual in open Lodge. That's for memorization and rehearsal only).

#### 7.10.7 The Mindset

Last part. You are now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Everyone has some amount of stage fright. The trick to overcome its control of the nerves.

Now that you are comfortable reciting the ritual, observe how you do it. By now, you are not thinking about it, so your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels and learn the feeling.

Before you go in to "perform mode", do some basic acting exercises. Take a few deep breaths, concentrate on not thinking. For now, just worry about being calm. Being calm is far more important than anything else. If you are calm, you are unlikely to mess up too badly. If you are tense, you are far more likely to mess up. Some people like to exercise the body to relax the mind. You should do whatever works for you.

#### 7.10.8 Acting

Now the final step, which separates competent ritualists from good ritualists. Now that you are able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those. How could you use your body or hands to illustrate a point? Try talking to the person in front of you, not just at them. Look them in the eye and make them get the point. You are teaching an important lesson. Try to capture the emotional intensity of that importance.

Think of your "performance" as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for, taking a dummy candidate in hand and learning how to really get the point across. Don't fret if you find that you need to change "modes" now and then. Here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence. That won't throw you, though, so long as you keep track of what you are saying. You have already figured out why each part leads into the next. That will guide you when you stumble.

#### 7.10.9 Conclusion

Don't expect to get all this down instantly. It takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first, if you have that you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. At that point, you will find that you start doing the kind of ritual that Freemasonry is meant to have, both moving and interesting enough so that the candidate (who is the whole point) actually learns what you're saying and what it actually means. And if you really do it well, you will find that you come to understand the meaning of the ritual a great deal better yourself.

An extra hint, smile when you speak of happiness. Feel happy and your voice will adjust itself to suit. The same applies to other emotions. If you get the expression right, the rest will follow.

***The final point. Have fun! Freemasonry is about friendship.***

***Don't get worked up just because you have a part to do. Enjoy the moment and the experience.***

Adapted from a lecture presented by W. Bro. Mark Waks  
Past Master, Hammatt Ocean Lodge - Saugus, MA  
From the Internet

## **7.11 TEAMWORK BETWEEN THE THREE PRINCIPAL OFFICERS OF THE LODGE \***

### 7.11.1 Purpose

The purpose of this article is to review the role of Worshipful Master of a Lodge and the team work required by the three Principal Officers of the Lodge to be successful.

### 7.11.2 The Worshipful Master - In General

The position of Worshipful Master of a lodge is the highest honour the members of a lodge can bestow and is an office that should not be taken lightly. For a period of one year the Worshipful Master is expected not only to employ and instruct his Brethren in Masonry, but with forward thinking and planning, his year as Master can be so fulfilling and rewarding.

When installed in the Chair of King Solomon the Master of the Lodge should have his year planned to accommodate degree work and due progress of new members. It must be pointed out that with ten meetings per year a Master has only THIRTY HOURS actual time in the Chair. However it is essential that a program of informative and entertaining evenings be established for the interests of all members. Needless to say any such plans for the year should be flexible to accommodate changes as and when necessary.

No one person can possibly hope to achieve all the above without assistance from others. For this reason dependence and involvement of the Senior and Junior Wardens is essential. This then becomes your management team, ably assisted by all other committee members of the Lodge together with the Secretary and Treasurer.

The success of the lodge in any given Masonic year rests with the direction and leadership of the Worshipful Master.

In short, without forward planning of your year and team participation then not only will you have failed as Worshipful Master but the Lodge will have suffered even more.

### 7.11.3 The Worshipful Master - Protocol

This is an area that causes much concern amongst Brethren.

Many evenings, and special events good manners and proper etiquette can make a good evening a most treasured and memorable event.

The reception of visitors in a timely and respectful manner is not only expected but is a required must. The Worshipful Master along with his Brethren will always stand to receive visitors and honoured guests. If a senior Grand Lodge Officer is being received due honours and an invitation to assume the gavel [when required] is mandatory. We are not attempting to write a new book, correct procedures are very well detailed in the Masonic Manual and Meeting the Challenge.

Remember the Worshipful Master is indeed responsible for his lodge and its well being. A smile is contagious and led by a Master who has established well thought out plans

and directives for the year will result in a happy and content group of Masons, who will cherish the Lodge meetings for many years to come.

#### 7.11.4 - The Senior Warden

As a Senior Warden, you have a year to prepare for the journey to the East. Will you be ready?

Before anything else is done, have you approached a Past Master of your lodge to be your installing Master? Have you obtained approval of same from the Worshipful Master? PLAN PLAN!!!!

It is expected that the Senior Warden will support the Worshipful Master in all aspects of Lodge management and will carefully commence PLANNING for the year in which he will advance to the East. He should have completed his PLANS for committee chairmen and Lodge officers [where they are appointed by the Worshipful Master] prior to his installation.

A general *PLAN* should also be completed for the full year as Worshipful Master. Last minute planning is not acceptable or indeed conducive to a successful Masonic year.

Once again it is imperative that the three Principal Officers of the lodge be consulted. TEAM effort results in high spirits, participation of all members and a strengthening of Lodge unity.

#### 7.11.5 The Junior Warden

It seems all "Junior" Wardens are informed of two things. First, refreshments and banquets, and two, The Junior Warden's lecture.

This office provides the opportunity to experience building your own team [of Stewards and New Masons] to administer and deliver to all Masons the joy and satisfaction available during the Social or Banquet Hour. Much of your effort can support the well being of your Lodge and the attendance of the members [and visitors].

The office of Junior Warden in addition, as a member of the management team, allows for your contribution of time and talent in support of the Lodge and the Worshipful Master, gaining much valuable experience as you continue on your Masonic journey.

#### 7.11.6 Grand Lodge and the Three Principal Officers

The three principal officers are voting members of Grand Lodge and are expected, where possible, to attend the annual communications of Grand Lodge in July of every year.

Grand Lodge is the governing body of Masonry and this being your parliament it is essential you have an understanding and knowledge of how it operates and contributes to Masonry in general.

All three Principal Officers, as mentioned, are eligible to vote for officers and members of the board. They, as well as all Past Masters, should also attend the District meeting held

at Grand Lodge in July, at which time the District Deputy Grand Master for their respective District will be elected.

You are the Leaders of your Lodge and you should demonstrate Leadership and Responsibility by your attendance and active participation at all Grand Lodge and District events.

Your attention is also directed to The Book of Constitution. A current copy must be provided for all new candidates at time of Initiation. The same applies to the Worshipful Master at time of installation. The guidelines and rules of operating your lodge are therein contained and the Worshipful Master must be familiar with them.

In particular, the Worshipful Master is responsible for the issuing of the Lodge Summons and its contents. His message should be informative and enlightening. Remember to direct your thoughts to those who do not attend Lodge on a regular basis. Do NOT forget shut-ins.

It is also important to take note of section 240. Have you a copy of "The Proceedings" ? Does your Lodge publish this information in the Summons? Does your Lodge include in their meeting some time to detail to the Brethren those points of interest?

#### 7.11.7 Grand Lodge Support

From our Grand Master and all Officers of Grand Lodge, Past and Present, an enormous amount of talent, experience and expertise is available in support of your Masonic goals. Through these resources assistance can be obtained in almost every facet of Lodge management, Masonic direction and indeed confirmation of your own suggestions and ideas.

Many programs and valuable information is available from Grand Lodge. Have you visited The Grand Lodge library????

One of the most recent and most exciting programs offered by our Grand Lodge is the "Brother to Brother" Program.

A Lodge Facilitator from each lodge has been named by the Worshipful Master and out of 641 lodges in our jurisdiction nearly 85% have been trained as Facilitators and in the use of the Tool Kit supplied.

This again is where TEAM work comes into play.

The Lodge Facilitator, having been trained, reports back to the Worshipful Master, and hopefully the Three Principal Officers. He then proceeds to organize a lodge team to implement the valuable opportunities and suggestions available from the kit.

Is the Brother to Brother program in use in your Lodge??

IF NOT -- WHY NOT??

### 7.11.8 Conclusion

This article has been prepared to assist in informing the Three Principal officers of the Lodge of what is expected of them and the resources available to support their PLANS.

Remember, MASONRY can be much fun and enjoyable. But above all communicate that happiness to others. All this can be achieved by :

**PLAN YOUR YEAR!!**

**PLAN YOUR LODGE MEETING!!**

**PLAN FOR ADVANCEMENT!!**

## **SECTION 8: FORMS AND TOOLS**

### **8.1 PURPOSE**

The following section provides a series of tools that can be utilized in working with the lodge to solicit and collect feedback from its members. The usage of the material is described within the appropriate sections of the Tool Kit.

The tools are intended to be used a guidelines. They may be utilized as is, or modified to meet the needs of the specific lodge.

If you have developed tools that work well in your lodge, please pass them along to us so they can be integrated into this Tool Kit for everyone to benefit from.

**FORM A1: MEMBERSHIP OPINION SURVEY**

The Worshipful Master has directed me to seek your personal opinion on the following issues.

Would you please indicate your choice by answering the following questions. Feel free to write on the back of the page if you need more room.

<b>Q1</b>	<p>Is our meeting date unsuitable, if yes what is suitable? How about the day of the week?, number of times per month?</p> <p>How about our Installation and Visitation date?</p>	
<b>Q2</b>	<p>If you were Worshipful Master what would you do differently?</p>	
<b>Q3</b>	<p>How many social events should be held each year (excluding Installation and Official Visitations)?</p>	<p>0    1    2    3    4    5</p>
<b>Q4</b>	<p>What Social Events would you be interested in attending?</p> <p>Please label your choices by number with the number 1 being having the highest interest. Make as many choices as you feel appropriate.</p>	<p>Bowling Night Ladies Night A Trip to the Casino Golf Tournament Attend a Baseball or Football Game Bingo Night Boat Cruise A Day at the Races A Night at the Theatre Family Picnic</p> <p>Other: _____</p>
<b>Q5</b>	<p>Do you attend lodge on a regular basis? Please mark yes or no. If no please state why?</p>	

The survey results will be used to determine the direction of our lodge for the future. Any direction would be put into a motion at a future meeting, discussed, and voted on accordingly.

Please return the completed questionnaire in the enclosed envelope before the next meeting.

Thank you in advance for your input and co-operation in this important manner.

Regards,

Lodge Secretary

This page intentionally left blank

**FORM A2: ADDITIONAL QUESTIONS THAT LODGES HAVE BEEN ASKING THEIR MEMBERSHIP? \***

Please rate the following activities or aspects of the Lodge by circling the appropriate response:

Quality of The Work	Poor	Marginal	Fair	Good	Excellent	No Opinion
Banquet Hour	Poor	Marginal	Fair	Good	Excellent	No Opinion
Committee of General Purposes	Poor	Marginal	Fair	Good	Excellent	No Opinion
Masonic Education	Poor	Marginal	Fair	Good	Excellent	No Opinion
Visitation	Poor	Marginal	Fair	Good	Excellent	No Opinion
Communication	Poor	Marginal	Fair	Good	Excellent	No Opinion
Telephone Committee	Poor	Marginal	Fair	Good	Excellent	No Opinion
Golf Tournament	Poor	Marginal	Fair	Good	Excellent	No Opinion
Ladies' Night	Poor	Marginal	Fair	Good	Excellent	No Opinion
Picnic	Poor	Marginal	Fair	Good	Excellent	No Opinion
Spring Dance	Poor	Marginal	Fair	Good	Excellent	No Opinion
Charity within the Lodge	Poor	Marginal	Fair	Good	Excellent	No Opinion
Sponsorship within the Lodge	Poor	Marginal	Fair	Good	Excellent	No Opinion
Mentoring within the Lodge	Poor	Marginal	Fair	Good	Excellent	No Opinion
The Lodge Summons	Poor	Marginal	Fair	Good	Excellent	No Opinion
Degree of Participation by Past Masters	Poor	Marginal	Fair	Good	Excellent	No Opinion
The Masonic Hall Corporation	Poor	Marginal	Fair	Good	Excellent	No Opinion
The level of Brotherly Love within the Lodge	Poor	Marginal	Fair	Good	Excellent	No Opinion



**FORM A3: AN EXAMPLE OF A LETTER SENT TO THE BRETHREN BY THE LODGE FACILITATOR \***

Dear Brother,

The Brother to Brother Program is an initiative by the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario. The mission is to assist lodges to RETAIN, REVITALIZE and RENEW their membership.

- To RETAIN the interest of bretheren who have been masons for less than 1 year.
- To REVITALIZE and maintain the interest of those bretheren who attend on a regular or irregular basis.
- To RENEW the interest of those bretheren who no longer attend lodge.

On behalf of the Worshipful Master and in my capacity as Brother to Brother Facilitator I have prepared this questionnaire. Please complete it and return it to the Secretary in the enclosed self-addressed, stamped envelope. Your response will help us to gauge the interests of the members of the Lodge and will assist us in the planning of future social and lodge-related functions.

The returned questionnaires will be analyzed and the results will be presented and discussed at our emergent meeting on \_\_\_\_\_. This emergent meeting has been reserved for Masonic Education, the main topic of which will be the Brother to Brother Program.

Thank you in advance for your reply even though it is to tell us you hate questionnaires or to justify our investment in postage. Let us know that you are there!

Fraternally,

Brother to Brother Facilitator

Worshipful Master

This page intentionally left blank

**FORM B: NEW APPLICANT INTERVIEW FORM FOR THE COMMITTEE OF INQUIRY \***

**B.1 Personal Information**

Age: \_\_\_\_\_

Marital Status:      Single       Married       Divorced       Widowed

Companion Name: \_\_\_\_\_

Present Employment:    Retired       Employed       Self-Employed

   Profession \_\_\_\_\_

   Number of Years \_\_\_\_\_

Residence:              Number of years at present address \_\_\_\_\_

   Address: \_\_\_\_\_

   \_\_\_\_\_

Physical Disabilities:    No       Yes:  \_\_\_\_\_

*(The purpose of this question is to ascertain if any special requirements are necessary in order to make the candidate feel more comfortable. Are there any injuries or conditions that would prevent the candidate from participating in the degree or making the ceremony less enjoyable, i.e. injured back or knee, etc. Also required per Section 311 of the Constitution.)*

Hobbies: \_\_\_\_\_

**B.2 Masonic Application**

Any previous applications into Masonry? No  ,

   Yes  , Explain \_\_\_\_\_

What are your reasons for applying? \_\_\_\_\_

Why have you waited until now to apply? \_\_\_\_\_

Why do you wish to join "our" Lodge \_\_\_\_\_

Do you believe in the existence of a Supreme Being? \_\_\_\_\_

Does your family and Church support you in becoming a mason? \_\_\_\_\_

*(The purpose of this question is not to question the candidate about his religious or family belief, but to determine that Masonry will not cause any tension between a brother and his family and/or church in case a conflict may occur.)*

Have you and your family viewed the "Friend to Friend" or "Circle of Friends" video?  
Yes " , No "

Are you aware of the Initiation Fees? \_\_\_\_\_

The yearly dues? \_\_\_\_\_

How long have you known your Sponsors? \_\_\_\_\_

The nature of their acquaintance \_\_\_\_\_

### **B.3 Associates**

Are any members of your family, Masons? No " Yes " \_\_\_\_\_

Are any of your fellow workers, Masons? No " Yes " \_\_\_\_\_

Are any of your friends, Masons? No " Yes " \_\_\_\_\_

### **B.4 Duties**

Do you have the necessary time to attend lodge regularly? \_\_\_\_\_

Do you belong to any service clubs? \_\_\_\_\_

Will you make a daily advancement by studying or contributing to Masonry? \_\_\_\_\_

### **B.5 Explain the Objectives of Masonry: (explain to the applicant)**

- Provides an opportunity to assist in benevolent work  
Provides for a meeting of kindred spirits  
Develops friendship and sociability  
To practice Masonic Charity

### **B.6 Masonry is NOT: (make him aware)**

- A charitable institution  
A social security or a benefit society  
A religious society  
A political party  
An entrance to the business or professional world

## **FORM C: RETENTION AND RESTORATION: TELEPHONE CALLING PROCEDURE**

The interviewer must be prepared. Research will be required to determine why the member stopped attending Lodge. This information is usually available. Remember, we know the what the problem is, try to establish the cause.

### **C.1 In order to prepare oneself adequately for the interview, the following steps may help you**

- a) Review other discussions which may have taken place.
- b) Go over any documentation which may have been accumulated.
- c) Review positive accomplishments of this person.
- d) Have the correct facts to avoid an entirely corrective discussion.

### **C.2 Opening Remarks**

Hello, my name is \_\_\_\_\_ from \_\_\_\_\_ Lodge.

Did I catch you at a bad time?

### **C.3 Type of Questions to Ask?**

1. Our records indicate that you are no longer on our active rolls.
2. Is our information correct or did we make a mistake?
3. Perhaps we have failed to keep your interest:
  - We don't want to lose you as a member.  
You have worked hard throughout your years as a Mason.
  - You have an investment in your Masonic career.
  - Did you join any other appendant bodies, such as the York Rite, the Scottish Rite or the Shrine?
  - We need you back in the Masonic family.
  - What can I do to help?
  - It would give me a great deal of satisfaction to complete a small questionnaire. (Retention and Restoration Committee Report)

#### **C.4 How to Close the Call**

1. I will mail you a Summons from our Lodge, any further information relating to your current status, Demitted, Demitted Dues Owing, etc.
2. Please reply in the self addressed, stamped envelope indicating you want to return to Lodge and/or your comments.
3. Please mail back to me for personal handling.
4. It will please our Master, the Officers and members to hear the good news.
5. Make your cheque payable to \_\_\_\_\_ Lodge for \$\_\_\_\_\_.
6. Please return promptly so we can process it at our next meeting.

#### **C.5 Make Good Judgement**

- ◆ I am sorry to hear that you have bad health.
- ◆ We all have setbacks.
- ◆ Are you aware that part of your dues was set aside to help others?
- ◆ There is a process available to provide discreet financial assistance.

**FORM D: RETENTION AND RESTORATION: PERSONAL CONTACT FORM**

\_\_\_\_\_ **Lodge, No.** \_\_\_\_\_

**D.1 PERSONAL INFORMATION**

_____	_____	_____	_____
First Name(s)	Last Name	Spouse	Home Telephone

_____	_____	_____	_____	_____
Address	Apt.	City	Province	Postal Code

_____	_____	_____	_____
Age	Date of Birth	# of Years a Mason	# of Years belong to this Lodge

DATE: _____	_____	_____	_____	
	Initiated	Passed	Raised	Worshipful Master

_____	_____	_____
Grand Lodge Rank	Position	Year of Appointment/Election

**D.2 PAYMENT INFORMATION**

Total Owing:	_____	_____	_____	_____	_____
	Prior Year	Last Year	Current Year	Total Due	Date Due

**D.3 MEMBER INFORMATION (PLEASE CIRCLE)**

<b>Interviewer</b>	<b>1st Interviewer</b>	<b>2nd Interviewer</b>	<b>3rd Interviewer</b>
<b>Date Called</b>			
<b>Career Status</b>	Employed Unemployed Retired	Employed Unemployed Retired	Employed Unemployed Retired
<b>Reasons for Not Paying Dues?</b>	Invoice Not Received Invoice Lost Don't Know Amount Owing Cannot Afford Dues	Invoice Not Received Invoice Lost Don't Know Amount Owing Cannot Afford Dues	Invoice Not Received Invoice Lost Don't Know Amount Owing Cannot Afford Dues
<b>Limited Income?</b>	Temporary Long Term	Temporary Long Term	Temporary Long Term
<b>Reasons for Not Attending?</b>	Moved Away Poor Health (Temp) Poor Health (Perm) Confined to Home Confined to Nursing	Moved Away Poor Health (Temp) Poor Health (Perm) Confined to Home Confined to Nursing	Moved Away Poor Health (Temp) Poor Health (Perm) Confined to Home Confined to Nursing
<b>Do You Attend Appendant Bodies</b>	York Rite Scottish Rite Shrine Other: _____	York Rite Scottish Rite Shrine Other: _____	York Rite Scottish Rite Shrine Other: _____

**D.4 GENERAL COMMENTS**

1 <sup>st</sup> Interviewer	
2 <sup>nd</sup> Interviewer	
3 <sup>rd</sup> Interviewer	

\_\_\_\_\_  
Secretary

\_\_\_\_\_  
Worshipful Master

## FORM E: EXAMPLE OF A COMPLETED FACILITATOR PLANNING FORM

### Lodge Information

Lodge Name: Anylodge  
Lodge Number: ###  
District: Anydistrict  
Lodge Facilitator: Anybrother

### Start Date:

June 1, 1998

### The Following (Single) Issue Will Be Addressed:

Lack of Attendance at Lodge Meetings

### Goal to Accomplish:

To increase the average number of members in attendance at a regular lodge night by 10 members

### A Solution Will Be Developed By What Date:

January 1, 1999

### Schedule Of Tasks To Resolve Issue:

Issue Presented to W.M. for Approval to Proceed	June 1/98
Identified Issue Presented to Lodge	June 10/98
Team Assembled to Address Issue	June 20/98
Tasks Assigned to Team Members	June 25/98
Planning Meeting #1	July 10/98
Planning Meeting #2	August 10/98
Solution to Issue Created by Team	August 15/98
Solution Presented to W.M for Approval	August 25/98
Solution Presented to the Lodge	September 1/98
Steps Taken to Correct the Issue	September - December
Task Completed	December 1, 1998
Follow-up Date to Check Status of Issue	March 1, 1999

### The Following Steps Will Be Taken To Correct the Issue:

Begin meeting on time. Close lodge before 10pm. Ask more members to participate in degree work (Used Form H). Create a transportation committee to drive those who cannot drive lodge. Hold a 'refresher' night for inactive masons so that no one person is singled out. Provide "hello my name" name badges so that every brothers name is visible to encourage interaction among the brethren.

### Was The Plan Successful? How Did it Help The Lodge?

Yes. Lodge attendance has increased from 25 to 35 members per meeting. Brethren are feeling more comfortable talking to each other knowing the names of brethren wearing name badges. (A permanent name badge is being investigated). Closing lodge by 10pm allows the brethren to "mingle" and be on their way home before 10:30pm. Form H provided an inventory of who knows

what degree work to encourage participation. "The W.M. didn't know that so many members had learned degree work and were just waiting to be asked!!!"

This page intentionally left blank

**FORM F: BLANK FACILITATOR PLANNING FORM**

**Lodge Information**

Lodge Name: \_\_\_\_\_

Lodge Number: \_\_\_\_\_

District: \_\_\_\_\_

Lodge Facilitator: \_\_\_\_\_

**Start Date:** \_\_\_\_\_

**The Following (Single) Issue Will Be Addressed:**

---

---

**Goal to Accomplish:**

---

---

**A Solution Will Be Developed By What Date:**

---

**Schedule Of Tasks To Resolve Issue:**

Issue Presented to W.M. for Approval to Proceed	_____
Identified Issue Presented to Lodge	_____
Team Assembled to Address Issue	_____
Tasks Assigned to Team Members	_____
Planning Meeting #1	_____
Planning Meeting #2	_____
Solution to Issue Created by Team	_____
Solution Presented to W.M for Approval	_____
Solution Presented to the Lodge	_____
Steps Taken to Correct the Issue	_____
Task Completed	_____
Follow-up Date to Check Status of Issue	_____

**The Following Steps Will Be Taken To Correct the Issue:**

---

---

**Was The Plan Successful? How Did it Help The Lodge?**

---

---

**General  
Comments:**

**Notes**

**or**

---

This page intentionally left blank

**FORM G: PROGRAM FEEDBACK FORM TO THE REGIONAL CO-ORDINATOR \***

IN ORDER FOR YOUR BROTHER TO BROTHER COMMITTEE TO MEASURE THE RESULTS OF THE PROGRAM, PLEASE SUPPLY THE FOLLOWING INFORMATION.

Facilitator: _____	Lodge
_____	
District: _____	

Have you met with the Worshipful Master and/or Wardens to further introduce "Brother to Brother" and discuss target areas for its use: <input type="checkbox"/> No, <input type="checkbox"/> Yes
--

Has a plan been presented to the Lodge? Explain	
_____	
Has it been accepted by:	
Master and Wardens:	Yes    No    Positive    Negative
Active members:	Yes    No    Positive    Negative
Non-active members:	Yes    No    Positive    Negative

What are the areas of concern for your Lodge	
Explain: _____	
_____	
Is there adequate information with the Toolkit, to assist in addressing this concern? _____	
_____	

How many members on Your Team? _____
How often do you meet? _____

Do your team members participate in developing plans? \_\_\_\_\_

Are there any questions, as to the contents and interpretation with the Tool Kit?     No,     Yes,

Explain:

\_\_\_\_\_

—

\_\_\_\_\_

Is your name listed in the summons as such?     No,     Yes

Brother to Brother - Facilitator (W.) Bro. Xxxxx, 111-123-4567

Your Brother to Brother Regional Co-ordinator is always ready to assist when called upon, however, the Lodge Facilitator is THE person responsible for this Lodge Driven Program, what success have you experienced in :

A] RETAIN Can you determine how many members have been retained? .....

How many could be in the future? .....

Explain: .....

B] REVITALIZE How many Masons have re-kindled their interest and attendance at Lodge meetings/functions? .....

C] RENEW - Having reached out to long standing Masons of your Lodge, have you been successful in re-kindling their love of the craft and their active participation in their Lodge? How many? .....

Explain: .....

b] Is the program successful in YOUR Lodge? Yes..... No.....

PLEASE FORWARD COMPLETED FORM TO REGIONAL CO-ORDINATOR.

YOUR SUGGESTIONS AND IDEAS ARE WELCOME AND APPRECIATED.

**FORM H: DEGREE PLANNING WORKSHEET (THE WORK 1999) \***

The following worksheet can be used to collect information regarding who can perform what degree work. It can also be used by the W.M. for planning a degree.

Name: \_\_\_\_\_ Lodge: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Business Phone: \_\_\_\_\_

Please indicate by marking with an "x" the degree work that you have done in the past. Also indicate what degree work you would like to do, or are currently learning.

Entered Apprentice Degree		Fellowcraft Degree		Master Mason Degree	
Invocation 42-43		Examination B. P. 100-103		Examination B. R. 153-155	
Questions in the West 47-48		Invocation 109		Invocation 162-163	
Instructions at the Altar 49-50		Instructions at the Altar 118		Instructions at the Altar 172-173	
Obligation 51-53		Obligation 119-121		Obligation 173-176	
Floor Work 55-61		Floor Work 121-128		Floor Work Part I 178-187	
				Ecclesiastics 187-188	
				Floor Work Part II 188-192	
				Secret Work 192-195	
Apron Charge 68-69		Apron Charge 136		Apron Charge 197-198	
N.E. Angle (Charity Lecture) 70-74		S.E. Angle 137		Traditional History 198-206	
Working Tools 74-77		Working Tools 138-142		Working Tools 206-208	
Authority 77-78				Exemplification 208-211	

Lecture E.A.D. 80-91		Lecture 2 <sup>nd</sup> Degree 143-147			
Charge to the E.A. 92-99		Charge to the F.C. 148-152		Charge to the M.M. 212-213	
				Examination A. R. 214-217	
Senior Warden		Senior Warden		Senior Warden	
Junior Warden		Junior Warden		Junior Warden	
Junior Deacon		Senior Deacon		Senior Deacon	
Inner Guard		Inner Guard		Inner Guard	

This page intentionally left blank

**FORM I: BROTHER TO BROTHER FACILITATOR FEEDBACK SESSION AGENDA \***

Date: \_\_\_\_\_

Location: \_\_\_\_\_

Time: \_\_\_\_\_

Agenda

1. Welcome
2. Introductions
3. Collecting Our Thoughts
4. Feedback - Where are you at in your lodge, Retain, Revitalize or Renew?
5. Wrap Up - Another Session?, Handouts, Thank you
6. Lunch

Collecting Our Thoughts

*At what stage is your Lodge with respect to the Brother to Brother Program?*

1. Familiar with the Tool Kit \_\_\_\_\_
2. Communicated with the Worshipful Master  
\_\_\_\_\_
3. Communicated with the Members \_\_\_\_\_
4. Survey of Lodge - Where can BTB Program help?  
\_\_\_\_\_
5. Some Plans Implemented \_\_\_\_\_
6. Feedback from those plans \_\_\_\_\_

*Comments (Successes or Problems using the Program)*

---

---

---

*Sharing Our Ideas (Retain)*

Question: Write down five things that your Lodge has done or could do to help a new candidate in his first year as a Mason.

---

---

*Sharing Our Ideas (Revitalize)*

Question: List five ways that the Lodge can revitalize its meetings and/or activities to keep brethren interested and attending.

---

---

*Sharing Our Ideas (Renew)*

Question: List five things that your Lodge has done or might do that could renew the interest of inactive members.

---

---

**FORM J: ACTION REGISTER FORM (BLANK AND COMPLETED) \***

The following two forms can be utilized to identify, plan and summarize the steps that are being taken as Lodge Facilitator.

This page intentionally left blank

**FORM K: GUIDELINES FOR THE COMMITTEE OF INQUIRY - A PULLOUT \***

The following form is a pull out that can be photocopied and distributed to those brethren who have been asked to conduct a Committee of Inquiry.

## SECTION 9: MISCELLANEOUS INFORMATION

### 9.1 PURPOSE

The following section provides miscellaneous information relating to the program.

### 9.2 REVISION HISTORY \*

Revision 1.0	September 1997 - Draft Release
Revision 1.1	November 1997 - Pilot Release
Revision 1.2	July 1998 - Pre Release for Grand Lodge
Revision 2.0	September 1998 - Official Release
Revision 3.0 Completed	June 2000 - Major Revision after Province Wide Training

### **9.3 ACKNOWLEDGEMENTS \***

#### **9.3.1 FOUNDING COMMITTEE MEMBERS \***

The formation of the “Brother to Brother” Program was the direct result of a 1996 Grand Lodge Think Tank Session. It was decided at this session that any plans developed to prepare and advance Freemasonry into the future should not overlook the strength of the Masons that are part of our fraternity today.

The “Brother to Brother” Committee was assembled to build upon this thought and to develop a plan from conception through to implementation. The Committee was formed in March 1996 under the leadership of the Chairman, R.W. Bro. Terry McLean, and chartered with the development of the “Brother to Brother” Program and Tool Kit.

Membership Committee, Brother to Brother Sub-Program

James E. Anderson  
Richard C. Baker  
Don Banks  
Donald Campbell  
Ronald K. Campbell,  
C. Edwin Drew  
Jack S. Leitch  
Terry McLean  
Carl M. Miller  
Ted Morris  
Terence Shand,  
Harold G. Stanley  
Paul Stephen  
Douglas Swann  
Howard Tosh

#### **9.3.2 BROTHER TO BROTHER GRAND LODGE COMMITTEE MEMBERS 1999-2000 \***

R.W. Bro. Terry McLean - Chairman  
R.W. Bro. James Anderson - Vice Chairman  
R.W. Bro. Scott Drummond - Secretary  
R.W. Bro. N. Bud Funnell  
V.W. Bro. Don Banks  
V.W. Bro. Ted Morris  
R. W. Bro. Douglas Swann

### 9.3.3 BROTHER TO BROTHER REGIONAL CO-ORDINATORS 1999-2000 \*

Algoma	R.W. Bro. Gary Bloomfield
Algoma East	R.W. Bro. Robert Schroeder
Brant	R.W. Bro. Gerald Postill
Chatham	W. Bro. Dennis Atkinson
Eastern, St. Lawrence	W. Bro. James Bernard
Erie	R.W. Bro. Paul Blair
Frontenac	W. Bro. Robert Haley
Georgian North	W. Bro. Jim Parker
Georgian South	R.W. Bro. Glen Gilpin
Grey, Bruce, North Huron	R.W. Bro. Al Morrow
Hamilton A, B & C	R.W. Bro. Brian King
London East, London West	R.W. Bro. Paul Mullen
Muskoka Parry Sound	R.W. Bro. Lea Shea
Niagara A, Niagara B	R.W. Bro. Doug Madill
Nipissing East	R.W. Bro. Charles Alexander
Ontario, Victoria	R.W. Bro. George Robbins
Ottawa	R.W. Bro. Jim Heffel
Prince Edward, Peterborough	R.W. Bro. Scott Drummond
South Huron	Bro. Alex Westman
Sarnia	R.W. Bro. Ken Kriebich
Sudbury-Manitoulin	R.W. Bro. Robert South
Temiskaming	R.W. Bro. Wayne Nelson
Toronto 1, 2, 7	R.W. Bro. Norman "Bud" Funnell
Toronto 3, 4, 5, 6	R.W. Bro. Terry McLean
Waterloo, Wellington	R.W. Bro. Edward Habermehl
Western	R.W. Bro. Earl Laplante
Wilson North, Wilson South, St. Thomas	R.W. Bro. Al Petrisor
Windsor	R.W. Bro. Carl Olender

## **9.4 MESSAGES FROM PAST GRAND MASTERS \***

### **9.4.1 A MESSAGE FROM WILLIAM T. ANDERSON, GRAND MASTER, 1997-1998 \***

"What do we do about declining membership in The Fraternity?"

It seems strange that our numbers are decreasing while the population increases. Has society lost its values or is there too much competition for limited leisure time?

My own feeling is that men in the past forty years have been preoccupied with survival in our rapidly changing society. Entry to The Craft has been made difficult by our tradition of secrecy. We are living in an society steeped in openness and condition to "the right to know" , yet young men and older men still seek us out.

Brother to Brother was designed to help us serve those seekers. It is training and equipped members in The Craft to **retain** those who have already taken the first step. It **revitalizes** the brethren who attend regularly by enriching their experiences. And it **renews** the interest of brethren whose attendance has fallen off by having lodge members reach out to them and by offering them ownership in their own lodge.

Brother to Brother helps us to strengthen our lodges by putting our philosophy into practice.

**William T. Anderson, Grand Master 1997**

## **SECTION 10: AN EDUCATION PROGRAM OF SHORT TALKS, SKITS AND PLAYS \***

### **10.1 PURPOSE**

#### **“An Education Program of Short Talks, Skits and Plays” - Summary**

This “Education Program” has been created by Masons, for Masons, to enable all of us to learn more about this great fraternity to which we belong and perhaps to have some ‘fun’ while we are doing it.

As you can see by this first edition of the “Education Program”, we haven’t yet reached “101 Masonic Ideas”. Nor have we heard from all of our 46 Districts or each of our 641 lodges.

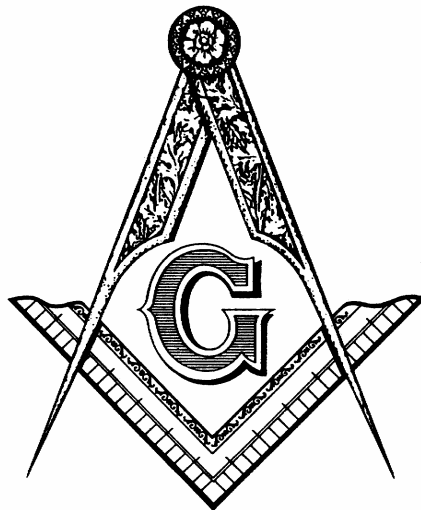
We know that you constantly hear of new ideas, new articles, updates to old writings, and different thoughts for bringing masonic education into the new era. It is intended that the “Education Program” be continuously added to by the Grand Lodge Masonic Education Committee. Revisions and updates will be published periodically as new material is received. That new material can only come from brethren like you. When you find something you would like to share please send it along. Information on how to share this information is contained in the "Education Program".

Fraternally,

The Masonic Education Committee

*An Education Program of  
Short Talks, Skits and Plays*

*For the Use of the Lodge*



**Revision: 1.0**

Published By

The Grand Lodge A. F. & A. M. of Canada in the Province of Ontario

363 King Street West

Hamilton, Ontario, L8P 1B4

Canada

## Table of Contents

### **AN OVERVIEW OF THE EDUCATION PROGRAM**

#### **SECTION 1: EDUCATION PRESENTATIONS: TOPICS SHORT AND SWEET**

- 1.1 Introduction*
- 1.2 Freemasonry... A System of Living*
- 1.3 The Junior Warden's Toast*
- 1.4 The Altar*
- 1.5 It Is Lodge Night!*
- 1.6 Gloves in Masonry... How Important Are They?*
- 1.7 Supplementary Apron Charge - Initiation*
- 1.8 Address on Presentation of Grand Lodge Master Mason's Certificate*
- 1.9 The Importance of Our Ritual*

#### **SECTION 2: GETTING TO KNOW YOUR BROTHER**

- 2.1 Introduction*
- 2.2 Presentation of A Fifty Year Pin*
- 2.3 Special Presentation Profile*
- 2.4 Masonic Bingo*

#### **SECTION 3: TOPICS FOR THE NEW MASON**

- 3.1 Introduction*
- 3.2 An Introduction to the New Initiate*
- 3.3 Explanation of the Formation of the Lodge in the First Degree*
- 3.4 My First Visit to the Lodge*

#### **SECTION 4: SKITS AND PLAYS**

- 4.1 Introduction*
- 4.2 Bryce and Florence*
- 4.3 The Can Opener*

#### **SECTION 5: EDUCATION PRESENTATIONS: OUR CEREMONIES**

- 5.1 Introduction*
- 5.2 Dedication of a Lodge Room*

## **AN OVERVIEW OF THE EDUCATION PROGRAM**

### **Introduction**

The Masonic Education Committee of the Grand Lodge of Canada in the Province of Ontario is dedicated to improving the masonic knowledge of each and every brother in our Grand Jurisdiction, thereby enabling each one to enjoy the fraternity to which they belong, and to become better ambassadors for the craft as a whole.

As part of that mandate to foster and promote the continuing masonic education of the brethren, the Committee has developed "An Education Program of Short Talks, Skits and Plays" for use within the lodges.

Masonic education can and does take many shapes and forms. Masonic education means different things to different brethren. Masonic education can be 'light' or 'heavy', 'serious' or 'lighthearted', 'presented' and 'performed', 'written' and 'verbal'. Masonic education can be about almost any topic imaginable! Most importantly, masonic education does NOT have to be boring!

### **What is the "Education Program"?**

The "Education Program" is a package of educational material that contains a variety of articles, essays, plays, skits, games and whatever else could be collected. It is designed to be a vehicle by which Masons across Ontario can share their thoughts and ideas about things they have learned in masonry, and the many different ways in which that knowledge can be communicated to a wide variety of audiences.

### **Where did we get the contents?**

We asked for submissions from Masons throughout the Province. From the Ottawa Valley in the East, to Kenora in the far West, from Point Pelee in the South to Sudbury, North Bay and Temiskaming in the North. We wanted to hear about the things that you have seen and heard that contributed to your masonic education; things 'masonic' that you liked and found interesting and things that you would like to share with your brethren.

## **How is the 'Education Program' intended to be used?**

Every Worshipful Master wants to convene worthwhile meetings and try something innovative but may lack the time to be creative. Education chairmen are continuously looking for new topics and ideas. Why re-invent the wheel when such ideas already exist in files of individual Masons? Creative Masons have developed some great ideas that need to be shared. The "Education Program" is the vehicle for that sharing. It can be the masonic handyman's version of "101 Meeting Ideas for the Worshipful Master"?

The "Education Program" can also be used to get more of your members involved in your meetings. Not all brethren are great speakers and not all of us like speaking before a crowd. However, because of its varied nature and content, the "Education Program" can enable many other masons with their own unique skills and talents to become involved.

## **The "Education Program" - Summary**

The "Education Program" has been created by Masons, for Masons, to enable all of us to learn more about this great fraternity to which we belong and perhaps to have some 'fun' while we are doing it.

As you can see by this first edition, we haven't yet reached "101 Masonic Ideas". Nor have we heard from all of our 46 Districts or each of our 641 lodges.

We know that you constantly hear of new ideas, new articles, and updates to old writings, and different thoughts for bringing masonic education into the new era. It is intended that the "Education Program" be continuously updated by the Grand Lodge Education Committee. Revisions and updates will be published periodically as new material is received. That new material can only come from brethren like you. When you find something you would like to share please send it along. We have but one requirement for submissions. That is, all articles must be given the proper accreditation.

Submissions can be sent to:

Chairman, Masonic Education Committee

The Grand Lodge of Canada in the Province of Ontario

363 King Street West, Hamilton, ON L8P 1B4

We look forward to your contribution.

We suggest that your Lodge keep a log of dates/times and topics that you use from the "Education Program" so that its contents can be shared by the brethren, without duplication. We also ask that whenever you make a presentation, you give proper credit to the Brother or Brethren who were kind enough to share it with you through this publication.

## **SECTION 1: EDUCATION PRESENTATIONS: TOPICS SHORT AND SWEET**

### **1.1 Introduction**

This section contains articles of approximately one to two pages in length. They are designed primarily as topics of Masonic education for use within the lodge. They can be presented or delivered by officers or non-officers alike. They should take no more than three to five minutes of time. Some are factual in nature, while others represent an author's personal opinion on a specific masonic topic. They require little or no advance preparation.

We emphasize that presenters must recognize the author.

### **1.2 Freemasonry... A System of Living**

"True self-esteem must come from within; all else is temporary patchwork"

Brethren:

Every once in a while, in our life's journey, we get involved with people whose behaviour is an endless exercise in grandiosity. In every area and interaction, they go to great lengths to show that they are superior – more knowledgeable, more successful, and more deserving than just about anybody. Sometimes they use the device of comparison; sometimes they exaggerate. Most of the time they boast unabashedly about one or another of their dubious achievements.

We're uncomfortable when we're around such people, mainly because they put us down – subtly or even openly – to make themselves look good. Because of our Masonic upbringing however, our annoyance gives way to sympathy, as we feel they are completely unaware of what they are doing. We are reminded of the times when our low self-esteem manifested itself in grandiosity and similar disguises.

What did we uncover when we finally peeled away the camouflage? We wish that somehow we could quickly convey to such people what we have had to gradually learn through experience. For we're truly grateful that we've found more meaningful and lasting ways to feel good about ourselves.

As you know Brethren, "Freemasonry is a system of living; it seeks nothing for itself but to make its members wiser, better and consequently happier. Freemasonry makes good men better."

Message from the East: Appeared in the Summons of Wexford Lodge No. 683,  
March 1999

W. Bro. Stephen Hanuman, W.M.

### 1.3 The Junior Warden's Toast

The Junior Warden's toast is often, if not always, very awkward. The reasons for this are:

- it comes at a time when many members are anxious to leave
- it usually follows a direct request from the W.M. (or Chairman) to the J.W. and some members react early in anticipation
- immediately upon the J.W.'s call for the toasts, the members create an irritating disturbance as they push their chairs back and stand, thereby drowning out the J.W. entirely

These problems detract from the significance and solemnity of the J.W.'s toast. As a suggested cure, the following is recommended:

1. When the W.M. (or Chairman) is ready to call upon the J.W., he first asks the brethren to rise. At a banquet, this act is facilitated by the fact that the J.W.'s toast usually follows the 'thanks' to those who have served the meal. Thus the members are already standing and the W.M. (or Chairman) only has to request that they remain standing.
2. The W.M. (or Chairman) then says, "Finally, Brethren, are your glasses charged in the West and the South?"
3. The S.W. replies, "They are charged in the West"
4. The J.W. replies "They are charged in the South"
5. The W.M. (or Chairman) says, "Then to our final toast tonight, our glasses freely drain; Brethren of the mystic art repeat the farewell strain."
6. At this point, he merely gestures to the J.W. in order to direct everyone's attention to the J.W.
7. The J.W. continues, with all brethren joining in, "Happy to meet, sorry to part, Happy to meet again."

This small piece of banquet ritual will smoothly introduce the J.W.'s toast. If done on a regular basis, the members will know what to expect and the whole process will be very smooth.

Addendum:

Should the W.M. be one who enjoys a bit of 'ceremony', he could replace number 5 above (the 4-line poem) with the following poem:

Brethren of the mystic art

The night is waning fast

Our feast is o'er, our work is done,

This song must be our last;

Good night, good night,

Once more, once more

Repeat the farewell strain.

Submitted by W. Bro. Ronald Brooks, Tuscan Lodge No. 99, G.R.C.

## 1.4 The Altar

In some English Lodges, as in the French and Scottish Rites, the Altar is in the East directly in front of the Master. In the York Rite, it is placed in the center --- more properly, a little to the East of the center ---- about which all Masonic activities revolve. It is not simply a necessary piece of furniture, a kind of table to support the Volume of the Sacred Law, Square and Compasses. The position of the Altar is not accidental, but profoundly significant. It is a symbol of what Masonry believes the Altar should be in actual life, a center of union and fellowship; not a cause of division as is so often the case with sectarian religion. It does not seek uniformity of opinion, but it does seek fraternity of spirit, leaving each one to fashion his own philosophy of the ultimate truth.

Finally, one can often find in a church, people sitting quietly, each without reference to the other, seeking to communicate with their God on their own. But no one ever goes to a Masonic Altar alone. It is an Altar of fellowship, as if to teach us that no one can learn the truth for another and no one can learn it alone.

Masonry brings men together in mutual respect, sympathy and good will that we may learn in love the truth that is hidden by apathy and lost by hate.

Source: Joseph Fort Newton, Short talks on Masonry

Submitted by W. Bro. Ronald Brooks, Tuscan Lodge No. 99 G.R.C

## 1.5 It Is Lodge Night!

I'm Going Out To Lodge:

Brethren, I thought I would reflect on some of my own feelings and personal observations on lodge night, which might coincide with your thoughts. At one time or another I'm sure we have experienced these happy events.

Before Lodge in the Ante Room:

We meet and greet the members of our lodge and all visitors. We extend the hand of friendship, fraternity and fellowship. We look forward to this night; in this place of friendship and brotherly love. We anticipate the degree to be performed and the response of our candidates in each of the three degrees.

In the Lodge Room:

Our lodge is a respite from the busy world in which we live. Work and play. It is a safe haven, to use a mariners' expression. We practice harmony in our temples, we experience the warmth of our time honoured ritual. To each other, we speak the words of friendship as if our life were made fuller by that greeting.

Comfort Level:

We find a comfortable place in lodge with friends and new brothers alike. Before the lodge is opened, we acknowledge other brothers across the room with a wink, nod or hand sign. We look about the lodge room and perhaps moralize or review some of the many symbols which are near and dear to us. The Volume of the Sacred Law; the Square and Compasses; the Altar, the sun, the moon, the all seeing eye; the four tassels, the ashlar, the tracing boards, and I could go on and on. In any event, the symbols relax us, as we know through our rituals, they will be used to illustrate our moral teachings.

Lodge Experiences:

Perhaps our thoughts go back many years to a brother Mason who has passed to the Grand Lodge above, just fleetingly. Not with remorse, but with a masonic memory of a life well spent. Soon our minds are drawn to one of our own experiences in lodge – our own initiation – or that of a friend or relative. During the 25 or 50 year pin presentations we rejoice with the recipient as he recalls his experiences in lodge over the years. Pin presentations bring out latent fond memories from the past of lives lived and respected.

Lodge is Opened:

The lodge is opened, the business conducted and we wait in anticipation of the work of the evening. The degree is completed, the presenters and candidate are complimented, we close and we give thanks to the Great Architect of the Universe for all favours received.

Closing – At the Altar:

At the Altar, we say: “Brethren, we are now about to quit this retreat (a safe haven to us all) of friendship and brotherly love. Nothing remains (we have completed our Masonic task this evening) but to lock up our secrets, in the safe and sacred repository of our hearts with fidelity (we tuck away our secrets until next time)”.

We file out of the lodge room, we continue to greet brethren who we missed at the beginning. We are satisfied – we have attended our lodge. We move from labour to refreshment.

In the Banquet Room:

During the festive board, we again sit with our Brothers for a repast and good conversation. We await the head table – all seated in good Masonic order. It is time to begin – we thank the world’s Great Architect for the good food and sustenance we are about to receive.

Time Honoured Toasts:

We toast the Queen and the Craft. We are told to enjoy our meal. And we do. Again, our time honoured toasts are like our Masonic landmarks – they sustain us, they are comfortable. The toast to our Grand Master and Grand Lodge; the toast to the Visitors; the toast to the Candidate; we look forward to the various responses. Finally, my brethren, it is time to call it an evening.

The Senior Warden gives his toast to absent brethren – our link with all lodge members wherever they may be (this world and the next). Then finally the Junior Warden gives his toast, “Happy to meet; Sorry to part; Happy to meet again”

Summing Up:

Have we received anything in attending lodge? You bet. No matter whether lodge is a well attended meeting or if the numbers are sparse, whether it is a great event like an installation or official visit or an emergent meeting, the result is the same.

We feel good; we have attended lodge; we have experienced the warmth that our great fraternity bestows upon us – peace, harmony and brotherly love. We go home refreshed.

Submitted by R.W. Bro. Bev C. Alexander, St. Andrew's Lodge No. 593

PDDGM, Hamilton "B" District

## **1.6 Gloves in Masonry... How Important Are They?**

"Who shall ascend unto the hill of the Lord or who shall stand in his holy place?  
He that hath clean hands and a pure heart"

The apron may be said to refer to the pure heart and the gloves to the clean hands.

The role of both apron and glove has been documented during both operative and speculative Masonry. These roles have been curiously similar and parallel. We know from the ritual that operative Masons wore aprons "to protect their garments from spot and stain." Operative Masons also wore gloves to protect their hands from the effects of limestone and the lime used in cement.

The origin of gloves dates back to at least the fourth century B.C.. Linen gloves were found in the tomb of Tutankhamen. Literature of the Roman Empire refers to gloves with fingers. Frenchmen started wearing them in the eighth or ninth century and Englishmen in the tenth century. In Europe in the middle ages,

gloves became an emblem of rank and power. They were a symbol of chivalry, high rank and church position. A knight who struck another with a glove, challenged him to a duel. Rulers conferred honours and privileges using the glove. High priests and emperors wore silk gloves to indicate their rank. The wearing of gloves was however, restricted even among the upper class. Others had to make do with fingerless mittens or a cloth wrapped around the hand.

However, despite their use to distinguish nobility, it would appear that Masons were allowed to use gloves to protect their hands. There is supporting evidence for this statement: Numerous early records show that their employers supplied them. An illustrated manuscript, "The Book of St. Alban" dated C. 1220, shows Mason-hewers wearing a gauntlet type glove, presumably as a protective measure.

M. Didron, in his "Annales Archeologiques" cites examples of Masons wearing gloves. There is a stained glass window in the Cathedral at Chartres (dated 13<sup>th</sup> century) depicting Masons at work. Three are wearing laurel crowns... the three officers of the Lodge, and all of them are wearing gloves.

In 1381, the Chatelan of Villaines bought a considerable quantity of gloves for the workmen – "to shield their hands from the stone and the lime". In 1383, three dozen gloves were given to the Masons building at the Chartreuse of Dijon. In 1486, at Amiens, twenty-two pairs of gloves were given to the Masons. At Ely, in 1322, the Sacristy bought gloves for the Masons engaged on the "new work" and, at Eaton College, in 1456, five pairs of gloves were provided for the "layers" of the walls, "as custom may have required" (Knoop and Jones, *The Medieval Mason*, 1949, pg. 69). At York in 1423, ten pairs of gloves were supplied to the Mason "setters" at a total cost of eighteen pence (Salzman, *Building in England*, pg. 80). At Ayr, Edinborough and St. Andrews, there are many records of gloves supplied to "hewers" and "layers" from 1398 to 1688 (Knoop, *The Scottish Mason*, pp.42-3). All these records relate to Masons "on the job". But for the Masons in their lodges there was another source of supply.

The privilege of wearing gloves by operative Masons might have understandably lead to a tradition later on among speculative Masons. In considering the use of gloves in speculative masonry, we need to remember the age in which the formal customs of the craft were developing. It was an age of formality; formality in speech, in dress and in manners; the age of courtly elegance; the age of the beaux and fops (and beneath this we must remember it was also an age that was coarse, brutal and depraved). Gloves were an item of formal male attire and

indeed they persisted as such into modern times in formal evening and court dress. So there were two influences for the adoption of gloves as part of Masonic clothing; as symbolic (like the apron) of the operative tradition and as part of the formal dress of polite society.

In England, in 1686, Dr. Robert Plot in his "Natural History of Staffordshire" notes that the candidate was to "present or be presented with two pairs of gloves... one for himself and one for his wife". This practice still continues in France and Germany. In 17<sup>th</sup> century Scotland, fellowcrafts were required by a statute of 1598, to provide the lodge with ten shillings worth of gloves in the ceremony of Initiation. The symbolism associated with this was "To teach him that the acts of a Freemason shall be as pure and spotless as the gloves given him". This of course is very similar to the apron charge and depicts the parallel attitudes to gloves and apron.

The protocol of wearing gloves by speculative Masons.

The removal of gloves when receiving a grip or shaking a brother's hand was considered an insult in the Lodges of our ancient brethren. It was also considered a disgrace for a gentleman to remove his gloves when shaking hands with a lady. A Master would remove his glove for obligations, but to touch the Volume of the Sacred Law with naked flesh was to defile it. "According to Isrealitish law, all flesh was deemed unclean". It would seem that there is abundant evidence that gloves are a part of the proper dress of masons and also to remove them is improper.

The comparison is drawn between taking off the gloves and removing the apron when giving a grip. The lesson being: should the apron not be removed, neither should the glove. However, in the 14<sup>th</sup> century, it was the custom to remove gloves when entering the presence of a stranger or when greeting a superior. A dagger could be concealed in the glove. This explains illustrations showing Master Masons without gloves in the presence of the King.

In closing, let me enjoin you to consider the great privilege our ancient brethren enjoyed and to note how carefully Grand Lodge retains it. Should we not, in lodges of the jurisdiction, also retain and enjoy that privilege lest we lose this well documented part of operative and speculative masonry?

Submitted by W. Bro. Michael Diamond, Oakridge Lodge No. 708, London

## 1.7 Supplementary Apron Charge - Initiation

(To be given only after completion of the ceremony)

It may be in the years to come, on your head may rest the laurel leaves of victory, and on your breast may hang jewels fit to grace the diadem of an eastern potentate. Nay, more than these with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to the fame in our mystic circle, and even the purple of our fraternity may rest upon your honoured shoulders, but never again through mortal hands, no, never again, until your franchised soul shall have passed upwards and inwards through the pearly gates, shall an honour so distinguished and so emblematic of purity and innocence be conferred upon you as that which we have already bestowed.

You will observe that this badge is made of lambskin, as the lamb in all ages has been the acknowledged emblem of all purity and innocence. It will remind you of that purity of life and action which should at all times characterize Freemasons. I trust that you will live many years to wear this badge with a credit to yourself, usefulness to mankind and an honour to this lodge which you have this night been admitted a member. I would further exhort you never to disgrace this badge for you may rest assured that it will never disgrace you. It is yours to wear through an honoured life, and at your death to be placed upon the casket which shall contain your earthly remains, and with them laid to rest beneath the silent sod of the valley. Let its pure and spotless surface be to you, an ever present reminder of rectitude of life and purity of conduct. A never failing argument of higher thoughts, nobler deeds or greater achievements.

And when at length, your wearied feet shall have come to the end of life's toilsome journey, and from your nerveless grasp you shall have dropped forever the working tools of life, may the record of your conduct be as pure and as spotless as this fair surface.

And when at last, your naked soul shall stand, trembling and alone before the great white throne, may it then be your portion to hear from him who sits as judge supreme those welcome words:

“well done thy good and faithful servant, enter thou into the joy of the lord.”

Submitted By: W. Bro. Brian Baldwin, Morningstar Lodge No. 309, Carlow

## **1.8 Address on Presentation of Grand Lodge Master Mason's Certificate**

Having attained the Sublime Degree of a Master Mason, you are entitled to receive a certificate issued by the Most Worshipful the Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario. I have much pleasure in presenting this certificate to you here in open lodge. Please examine it while I call your attention to its most conspicuous features.

You will observe that this design is divided vertically by a Pillar. It is of the Corinthian order, symbolizing beauty, and refers to Hiram Abif, whose exquisite work in beautifying the temple was, as we are told, beyond all imagination. Flanking this central column are two others. That on the left is of the Ionic order and signifies wisdom, alluding to the wisdom of King Solomon in building and dedicating the Temple at Jerusalem to the service of the Great Architect of the Universe. That on the right is of the Doric order, which denotes strength, and alludes to the wisdom of Hiram, King of Tyre, in supporting King Solomon with men and materials.

The black and white tassellated flooring symbolizes the light and darkness, and the joys and sorrows, of our checkered career here on earth. On the floor are the three great emblematic lights in Freemasonry: the Volume of the Sacred Law, the Square and the Compasses. You will also observe most of the working tools, and the rough and perfect ashlar. There are also the celestial and terrestrial globes, indicating that Freemasonry is spread over every part of the world.

As regards the wording of the document, you will observe in the left-hand panel a declaration in English, and in the right, a translation of it in Latin: "To all our Worshipful loving brethren... that the Brother referred to in the text has been regularly received into Freemasonry."

The date of initiation is recorded not only in Anno Domini (in the year of our Lord), but Anno Lucis, that is to say, the number of years that have elapsed since the hypothetical era of Masonic light, which, it is calculated, preceded the Christian era by 4,000 years.

In testimony that the Brother's name has been duly recorded in the books of Grand Lodge, the Grand Secretary has subscribed his signature and affixed the seal of Grand Lodge. On this seal is the well-known motto of Freemasonry: "Audi, Vide, Tace": "Listen, Observe, and Be Silent."

Possession of this certificate does not entitle a brother to admission to any lodge without due examination: neither does examination alone give entrance without the production of the certificate, should it be demanded.

To the Brother to whom it was issued, this document is of unique value, and immense importance. It is a means of Masonic identification, a proof of membership in case of accident, calamity, or misfortune, and a passport when visiting a foreign lodge.

I feel confident, therefore, that it will lead you to proving yourself worthy of the greatest brotherhood that has ever adorned the annals of the world's history. But, Brother \_\_\_\_\_, your certificate is at present incomplete. You are required to add your usual signature in the margin, from which there must be no subsequent deviation. This you will do at your earliest convenience.

On behalf of the brethren of \_\_\_\_\_ lodge, I heartily congratulate you!

Submitted By: V.W. Bro. Clifford Coultres, Blyth Lodge No. 303, Blyth

## 1.9 The Importance of Our Ritual

One of the great appeals of Freemasonry, both to the profane and to the Mason, is its antiquity. The Order can trace an unbroken history of more than two hundred years in its present form (the Mother Grand Lodge was formed in 1717), and has irrefutable documentary evidence of a much longer existence in simpler forms. Our present rituals -- the plural is used advisedly, as no two jurisdictions are as one on what is correct in ritual -- are the source books from which we prove just where we came from and, to some extent, just when.

If we alter our ritual, either intentionally or by poor memorization, we gradually lose the many references concealed in the old, old phrases which tell the story of whence we came and when. Time is relative to the observer; what is very slow to the man may be very rapid to nature. Nature has all the time there is. To drop out a word here, put in a new one there, eliminate this sentence and add another one to our ritual seems to be a minor matter in a man's lifetime. Yet, if it continues long enough, in a very few score years, the old ritual will be entirely altered and become something new.

We have confirmation of this. Most parts of the ritual are printed. These printed paragraphs are practically the same in most jurisdictions. Occasionally, there is a variation, showing where some committee on work has not been afraid to change the work of our fathers. But, as a whole, the printed portion of our work is substantially what it was when it was first brought to this country more than two hundred years ago. The secret work is very difficult in many of our jurisdictions. Some of the differences in ritual are accounted for by different original sources, yet even in two jurisdictions which sprang from the same source of Freemasonry, and originally had the same work, we find variations. These variations show that mouth-to-ear instruction, no matter how diligent it may be, is not wholly an accurate way of transmitting words. In spite of us, alterations creep in by the slow process of time and human fallibility, how much faster will the ritual change if we are careless or indifferent?

The farther away we get from our original source, the more meticulously careful must trustworthy Masons be to pass on the work to posterity as we receive it. The Mason of olden times could go to his source for re-inspiration -- we can not. Ritual is the thread which binds us to those who immediately preceded us, as their ritual bound them to their fathers, our grandfathers. The ritual that we hand down to our children's children will be their bond with us, and through us the historic dead. To alter that bond intentionally is to wrong those who come after

us, even as we have been wronged when those who preceded us were careless or inefficient in their memorization of the ritual.

The Entered Apprentice, then, should not be discouraged if the ritual 'comes hard'. He should fail not in the task, nor question that it is worth while, for on what he does and on the way he does it depends in some measure the Freemasonry of the future. As he does well or ill, so will those who come after him do well or ill.

But, we must not leave him to solve all his problems by himself, we, his mentor, his sponsor, his Brother, we must ensure that he knows that we will proceed with him along his Masonic travels.

Submitted by R.W. Bro. David Bruce, St. Aidan's Lodge No. 567

## **SECTION 2: GETTING TO KNOW YOUR BROTHER**

### **2.1 Introduction**

This section contains articles that can be used to help you to get to know your Brother better. They provide the vehicle by which we can obtain some information about a Brother for use on a special occasion or simply for archiving in the lodge records.

Also included are topics that can be used as 'mixers'. These 'mixers' can be used with masonic and non-masonic audiences alike. They are the 'ice-breakers' that get everyone 'warmed up'!

Please recognize the authors of the pieces that you use.

## 2.2 Presentation of A Fifty Year Pin

Brethren, it is our privilege tonight to pay tribute of respect and esteem to an honoured member of \_\_\_\_\_ Lodge No.\_\_\_\_\_. Freemasonry has always taught proper reverence and veneration for those whose years have brought them to places of eminence in the Craft. Happy indeed is the occasion when years of age stand united with years of service, and when an honour may be conferred upon a Brother who is both worthy and esteemed.

Masons have learned that we progress through life in three principal states - Youth, Manhood and Age. In youth we occupy our minds in the attainment of useful knowledge: in Manhood we apply that knowledge to the discharge of our duties to God, our neighbours and ourselves; so that in Age we may enjoy happy memories of a life well spent.

Our present gathering affords an opportunity to reflect upon the past. From the experiences of the past, the present receives useful counsel and guidance which enables us to erect a more glorious future. To those of mature years, we look for wisdom, and upon wisdom Freemasonry builds each laudable enterprise.

With great pride and pleasure, therefore, we welcome our honoured Brother on an occasion, which we trust will be the crowning moment of his Masonic life.

Will the Secretary please read the Masonic record of \_\_ Brother \_\_\_\_\_?

Bro. D.of C., please conduct \_\_ Brother \_\_\_\_\_ to the Altar.

My Brother, with pleasure we behold you before the Altar of Freemasonry - that Altar which you were taught to approach fifty years ago. There you assumed obligations designed to make a lasting impression on your mind and to serve as an uplifting and ennobling influence upon your life and character. Again you have approached the Altar of Freemasonry, this time to receive a recognition that comes only to those fortunate Brethren who have laboured in the Temple faithfully for half a century.

Early in your Masonic career you were taught never to enter upon any great or important undertaking without first invoking the blessing of the Deity. It, therefore, behooves us with the utmost reverence and humility, to offer our supplication to the God and Father of us all, that our labours may in all things meet with his approval.

Brother Chaplain will lead us in prayer. (W.M. gives three knocks before prayer and one knock after)

(D. of C. places the Brother north of the Altar facing east)

Fifty years ago you remembered your Creator in the days of your youth. Tonight we commemorate the completion of your half-century of Masonic fellowship. In the span of fifty years each Mason gives of his substance; many also give of their time; others add loyalty and steadfast devotion. But to all of us, our gentle Craft gives far more than we could give to it in a lifetime of service. Thus when we pay tribute to you on your golden anniversary, we pay tribute also to the Fraternity which opened its portals to you and which made it possible for you to build your life on the sublime principles it indicates.

(D. of C. conducts Brother to the east)

You are about to be presented with an award of Gold. May you wear this emblem in health, happiness and prosperity, and may your days be long upon the land which the Lord our God hath given us. On a memorable occasion fifty years ago you were invested with the distinguishing badge of a Mason, and you were admonished to wear that spotless apron with pleasure to yourself and honour to the Fraternity. Thus, I trust, will you wear the Award of Gold. May the joy of this moment abide with you always and may you ever stand as you once stood in the northeast angle - a just and upright Mason.

\_\_\_\_\_ will now make the presentation.

\_\_ Brother \_\_\_\_\_ would you care to speak?

This ceremony was brought to Brussels by R.W.Bro. Bruce McCall, Thistle Lodge No. 250, Embro, Wilson District.

## 2.3 Special Presentation Profile

How nice it is when we honour a Brother, no matter what the occasion, to be able to say a few words about him other than the date of his initiation, passing and raising.

Purpose: To be used to gather information about a Brother you and your lodge intends to honour at some special occasion. These special presentations could include the presentation of a long service pin, a masonic birthday, devoted lodge service, recognition of community volunteering or simply an evening in his honour.

The Brother chosen to make the presentation should take the opportunity to meet with the honouree before the occasion and use this form as a guideline to the gathering of information.

The information can also be used to assist the DDGM if he is asked to take part in the presentation.

After the evening, the information can become a permanent record in the Lodge or District Historian's archives.

Name of Brother: \_\_\_\_\_

Reason for the presentation: \_\_\_\_\_

Date: \_\_\_\_\_ Location: \_\_\_\_\_

Brother's Lodge History:

Initiated: \_\_\_\_\_ Passed: \_\_\_\_\_ Raised: \_\_\_\_\_

Worshipful Master: \_\_\_\_\_ Grand Lodge Officer: \_\_\_\_\_

Contributions to Lodge Work:


Most memorable lodge experience:


Occupation:

--

Family:


Highlights of Community service:


Submitted by M.W. Bro. Robert J. McKibbon, King Solomon's Lodge No. 378,  
London

## 2.4 Masonic Bingo

Masonic Bingo is an 'Ice breaker' that can be used during a lodge meeting or at the social hour. It is intended to get all the brethren moving about the room, meeting and talking to each other. It can be run for any length of time, but approximately 15-20 minutes seems to work best.

Equipment needed:

One copy of 'Masonic Bingo' for each member in attendance and a sufficient supply of pencils or pens.

Object of the game:

Participation

For each square, collect the signature of one brother who fits the square's description.

Use a name only once on your 'card'.


Declaration of Winner:

Many options, such as any two intersecting lines wins, but a full house beats two intersecting lines: most squares completed.

A prize can be awarded for the brother filling in the most 'squares', but is not necessary.

Modifications:

The contents of the squares are up to your imagination. This sample provides only the beginning. Tailor the questions to suit your lodge or district (local masonic items, local community knowledge). Tailor the questions to suit the occasion (fun night, masonic quiz, lodge history, etc).

	<b>B</b>	<b>I</b>	<b>N</b>	<b>G</b>	<b>O</b>
<b>1</b>	Owens a pickup truck	Knows what a 'bogey' is	Has had a broken nose	Has a pet	Has lived outside of Ontario
<b>2</b>	Has NOT seen the movie 'Titanic'	Likes liver and Broccoli	Is a V.W. Bro.	Has a birthday this month	Has never owned a black car
<b>3</b>	Knows what an 'Outturn' is	Owens a computer	Free  Mason	Can play a musical instrument	Has grand children
<b>4</b>	Has flown in a single engine plane	Has been on a cruise	Has a food allergy	First and Last name begins with the same letter	Has personalized license plates
<b>5</b>	Runs, walks or exercises regularly	Is left handed	Is self employed	Has never had a speeding ticket	Knows the difference between a Kubota and a Red Door

Submitted by: R.W. Bro. Bruce Whitmore, Britannia Lodge No. 170, Seaforth

## **SECTION 3: TOPICS FOR THE NEW MASON**

### **3.1 Introduction**

Included in this section are articles that can be used for Masonic education anytime, but may be more effective when presented to newer Masons soon after their initiation. They all, in their own way, give a new member a chance to 'review' what he was exposed to in his initiation. They also provide him with the opportunity to expand his knowledge of the workings of the lodge.

The article titled "My First Visit To The Lodge" is a presentation which can be used to remind us all, of the responsibilities we have to our new members. These are also short articles requiring little or no advance preparation. However, "My First Visit To The Lodge" does have more impact if rehearsed and presented with the proper dialect.

When using any of these articles, please recognize the authors.

### **3.2 An Introduction to the New Initiate**

(This presentation is most effective if given shortly after the meeting when the candidate received his first degree. The Candidate may be lead around the lodge room during this presentation)

Good evening Bro. \_\_\_\_\_. I'm \_\_\_\_\_, also a member of this lodge.

If either one of us is asked how old our mother is, we both answer \_\_\_\_ because that is the number of our mother lodge.

Welcome to the largest and oldest fraternity of men in the world. You have already made some progress. When you entered the lodge, you were called Mr. \_\_\_\_\_. Now, each one of us will call you Brother.

The ceremony of your initiation is the first of three degrees that you will take in this lodge. All of the parts were memorized and you can almost be sure that there is a Brother somewhere in the lodge who knows the lines being delivered in the degree. When the ritual is well known and delivered well, it is very meaningful and has a serious message. Some of these parts you will learn and deliver at your second degree ceremony.

It was likely quite disconcerting to arrive here this evening in a perfectly good suit, only to be asked to exchange it for a pair of pyjamas. Did you notice that nobody laughed as you entered the lodge in that garb? That's because we have all been there and done that! Speaking of clothes, notice that every one has at least a jacket and tie. Some have a suit, a tux or even tails (if the DDGM or other Grand Lodge Officer is present). This is a dignified place.

Before you entered you were asked three questions regarding the Supreme Being. This was no accident, as in the centre of the lodge is the centre of our lodge work, as well as of the universe. Let me hasten to clarify that we are NOT a religion. We admit all cultures, creeds, races and ages. In this particular lodge, we are Christians, so our Volume of the Sacred Law is the Bible.

As you hear the ritual again and again, you will hear the great lessons for living. The lessons are conveyed in symbols and allegory, much like the parables in the Bible. Everything you see in this lodge has some meaning as it relates to our ritual.

When you were prepared to enter the lodge, all metals were taken away from you. This assures us that you had no weapons to force your way into the lodge, nor money to buy your way into our midst. And as for the pyjamas, these garments teach humility and regardless of rank or fortune, every Brother here entered the lodge in the same way, as equals and as Brothers.

You will recall that your right arm was bare. That is because the right arm was traditionally the weapon carrying arm. The bare left breast proves your gender and shows your heart to be open to our teachings. You were touched with a sword to prove that your conscience was alive, while the slippers, half on and half off, complete the picture of reverence and humility.

The hoodwink as a word in the dictionary, means to trick. Be assured there are no tricks here, which is not to say that we do not enjoy ourselves. Symbolically, your state of darkness becomes one of light as you learn. In this case, the blindfold allows you to hear and understand with your heart before you see with your eyes. The cable tow shows us that we are slaves to our emotions and to our ignorance. As we learn, this slavery dissipates.

As the ceremony progressed, you were lead around the lodge to hear the lectures on the history, the obligation, the charges and the secrets. Here I want to emphasize another NOT. We are NOT a secret society. Our lodge sign on the front of our building clearly advertises our presence. Members wear rings and lapel pins, and even have decals on their cars. Not much of a secret! Beside, our presence on the Internet keeps any secrets to a bare minimum.

But, no technology can compare with the elegant, descriptive prose in which our ritual is written. This prose should capture your attention, but surely there is no feeling that catches your attention so clearly as the feeling of helplessness when the charity plate is presented.

Your plain white apron symbolizes purity. That is not to say that all other colourful aprons are worn by sinners! Quite the contrary, some have two rosettes; some have three squares; some are celestial blue; some royal blue; and some have a lot of gold braid to designate different accomplishments.

The working tools cause us to reflect back to our origins in the stone-mason trade. Just as these tools were used for hammering, measuring and smoothing, so we are expected to chip away at our ignorance and rough edges to perfect our character and to improve society. These Ashlars, the rough and the perfect, symbolize that process.

Our tenets, as you heard, are Brotherly Love, Relief and Truth. These beliefs bind us together and make us dependent on one another. Thus the golden rule is very much our common goal. Furthermore, we come into the world with nothing and leave the same way. Thus we are all equal and dedicated to being happy and conveying happiness to others.

Although I have said that we are all equals, there is an orderly hierarchy to our organization. That hierarchy is symbolized by the aprons, the collars and the braid. Let me introduce you to our officers.

District Deputy Grand Master – the Grand Master’s Representative; like the Governor General is to the Queen

Immediate Past Master – the coach to the Worshipful Master

Worshipful Master – the head of the lodge

Wardens – in training to be Worshipful Master

Deacons – the Master’s messengers; Parliamentary pages

Inner Guard – takes the password to allow you to enter

Tyler – determines if you may enter

Chaplain, Treasurer and Director of Ceremonies – self-explanatory

Secretary – rudder of the lodge, makes the Worshipful Master look good when they plan together

Stewards – preparation of the candidate, the lodge and the food (get to know them)

In conclusion, I welcome you to Freemasonry. Joining this fraternity is not a frivolous decision. Besides every man in this place, your Brother’s include members of Royalty, Presidents and Prime Ministers and famous names such as Winston Churchill, Henry Ford and Red Skelton.

Tonight Bro. \_\_\_\_\_, you have laid the cornerstone for a new dimension in your life and we wish you enjoyment as you grow and learn and share your talents in the brotherhood of Freemasons.

Contributed By: R.W.Bro. Bruce Whitmore, Britannia Lodge No. 170, P.D.D.G.M., South Huron District

### 3.3 Explanation of the Formation of the Lodge in the First Degree

*This explanation is most meaningful if presented to the new mason shortly after the meeting where he received his Entered Apprentice Degree. It is a general explanation of the lodge room and the officers' chairs.*

(With the newly initiated Mason on your left arm, commence an informal walk around the Lodge commencing in the east.)

NOTE: When referring to the officer's jewels, have the appropriate jewel held up in order that the new brother may see what is being explained.

Keep the entire procedure in a "light" vein and introduce some humour where possible.

When I first became a Mason, it was a good number of months before I understood the function of each officer and the various furnishings about the Lodge. So, tonight, we are going to show you around, so to speak, in the hope that when you come to the Lodge next month, you will feel comfortable and more at home amongst your Brethren.

This area of the Lodge is known as the "East" and it will come as no surprise to you that our Master sits in the east, since all learning emanated from the east. The Master is elected by the brethren of the Lodge for a period of one year. He is the "boss", and the well ruling of the Lodge is in his hands. You will notice that the Master's jewel is the Square and, as you have already learned, the Square and the Compasses represent the whole Craft.

To his right is the Immediate Past Master; he was the Master last year. He has an important function in that, since he made all the usual mistakes that a Master can make during his year as Master, he is now in the position of being able to

correct the Master, give him his opinions and advice and prompt him as necessary. The IPM's jewel is the square from which is suspended a geometrical design of historical significance to the Mason.

To the Master's left is a chair which is reserved for any dignitary who might visit, or anyone else within the Lodge of Master rank or higher, whom the Master might invite to sit beside him.

The area to the right of the Master is reserved for Past Masters or visiting Masters from other Lodges, while the area to his left is reserved for Grand Lodge Officers.

Masonry, like any business, has a Head Office and a President. Our Head Office is in Hamilton, and our President is the Grand Master, M.W. Bro.\_\_\_\_\_. The brethren who are responsible for Masonry, in each jurisdiction across the country, are what we refer to as Grand Lodge Officers and they are either elected or appointed to Grand Lodge. You will notice that they wear very colourful regalia and they are the wise men of Masonry. They keep a close eye on proceedings, and when I get finished this evening they will not be reticent in pointing out any errors which I may have made during this presentation.

Here we have the Secretary and no business or organization could get along without a secretary and, it is certainly no different in Masonry. The Lodge Secretary performs a myriad of duties and is critical to the success and the well running of the Lodge. His jewel is the crossed goose quills, which, in early times, were used to transcribe the proceedings. It is one of his duties to keep a written record of all meetings. As a matter of fact, the first meeting ever held in my Lodge in \_\_\_\_\_ was duly recorded by the Secretary of that day and is available in the archives. In like manner, the events of this evening are being recorded, together with your name, and will go down in the minutes as part of our Lodge history.

Next to the Secretary is the Treasurer. It is his responsibility to look after the accounts of the Lodge and to record all receipts and expenditures. For example, he will record the amount of dollars of which you were relieved this evening. His jewel is the crossed keys, which have reference to the coffers, or strong box in which the resources of the Lodge were kept in years gone by.

Here we have the Junior Warden. The Junior Warden and the Senior Warden (point to him), along with the Master, are the principal officers of the Lodge and they will normally progress from one chair to the next. In this way then, the Junior Warden, if he behaves himself and keeps his nose clean, will probably be elected Senior Warden next year and the Senior Warden will likewise be elected to the Masters chair. The Junior Warden's jewel is the plumb rule, which is the emblem of uprightness.

On each side of the Junior Warden sit the Stewards. Their jewel is the cornucopia or the "Horn of Plenty". It is the emblem assigned to the Stewards because of their function in administering to the brethren at the hours of refreshment. The Junior Steward's chair is the first chair as one proceeds upwards to the Master's Chair.

Here we now have the Senior Warden, whom I have already referred to. He has a similar function to the Junior Warden in assisting the Master in the well ruling of the Lodge. His jewel is the level, the emblem of equality.

You are already well acquainted with the Junior Deacon, as he was the Mason who guided you around the Lodge room tonight during your degree. We have both a Junior Deacon and a Senior Deacon (point to him), and they have similar functions in the various degrees as they assist the Wardens and the Master in the actual duties of the Lodge. Their jewels depict a dove and allude to the dove, which was released by Noah and returned to the Ark with an olive branch.

You also know something about the Outer Guard and the Inner Guard, since they were the first people you met when you were about to enter the Lodge. The Outer Guard is responsible to see that none but Masons get into the Lodge room and the Inner Guard has a similar function. The Inner Guard's jewel is the crossed swords and the Outer Guard's jewel sports a single sword. They recall the "flaming sword" placed, after Adam's fall, at the entrance to the Garden of Eden to keep all intruders away from the "tree of life".

The Director of Ceremonies is responsible for seeing that the ceremonies and degrees are well rehearsed and that the brethren know their work to the credit of the Lodge. You will often see him with a furrowed brow and a sweaty palm as he watches the degree work and probably sees things which you wouldn't notice, but which, in his desire to achieve perfection, keeps his worry level high. His emblem or jewel is the crossed rods, depicting the marshal's baton, originally the officer in charge of the King's horses, but which has come to have certain ceremonial duties in respect to the marshalling of processions. The Director of Ceremonies also attends to any ceremony in which the Lodge might be involved.

The Organist is responsible for the music of the Lodge and his jewel is the lyre.

The Chaplain looks after the spiritual side of our meetings and his jewel is the Volume of the Sacred Law mounted on a triangle.

This is the Altar, which you will find in every Masonic Lodge. It is the center of the building. On the Altar lies the Volume of the Sacred Law. This book can be different depending upon where the Lodge is situated in the world, and will always allude to the beliefs of the brethren in that particular area. It is not uncommon for more than one book to be on the Altar, depending on where you are. For example, if you were to go to Lodge in Jerusalem, you would find four books upon the Altar, alluding to the various beliefs in that city. It is important to know that everything that we do in Masonry emanates from the V.O.S.L. lying here on the Altar, and it is the focal point of Masonry.

Here we have what we refer to as the rough and the perfect ashlar (point to them). Now, as you begin your Masonic journey, you have been likened to the rough ashlar, which, you will notice, has some form, but it is still very rough. This alludes to the fact that you have been investigated and your brethren have determined that you are a fit and proper person to become a Mason. Now begins the work, using our Masonic tools, of chipping away all that you do not need to be a Mason among men. Eventually, this rough ashlar will become more like the one we see across the Lodge room, and which we refer to as the perfect ashlar. Masonry does not add anything to you as a man, but rather takes away anything that you do not need. Masonry then, is a journey, which you have begun tonight. A journey, if you like, that takes you from the "rough Ashlar" to the "perfect Ashlar". Masonry is not something that you arrive at, but rather, Masonry is something that is ongoing and in which you will spend the rest of your life aspiring to perfection. However, if you look closely at the "perfect Ashlar", you will notice that it is not "perfect", because nothing in this mortal world is perfect. We spend our lifetime as Masons, as I have said, aspiring to perfection until, eventually, we leave this world and go to the Grand Lodge Above.

You will get out of your Masonic journey in relationship to what you are prepared to give of yourself and your talent. It is my hope, and the hope of the brethren here assembled tonight, that you will continue your Masonic journey, that you will take your obligations seriously and that you, with the help of your brethren, will make a place for yourself in Masonic circles.

Congratulations and best wishes to you, brother.

Contributed By: R.W.Bro. Edward Peters, The Tuscan Lodge No. 195,  
P.D.D.G.M. London West District

### 3.4 My First Visit to the Lodge

(The presenter should attempt to use the appropriate dialect during this presentation)

*The following is presented in a humorous vein. Yet, it points out that very often the candidate is not sufficiently instructed and assisted in grasping the basics of Masonry. This omission on our part may prevent him from really enjoying the lessons that are being taught and the fellowship that is his of right as a brother Mason.*

It was just three weeks ago that I became a member of the Deep Hollow Lodge, No. 111. That night, I was so mixed up about what happened, that I decided to go to the meeting tonight to see just how things are done there.

I got through with the milking early, fed the hens, saw that the pigs were penned up, went to shave, and once again, put on my blue suit that Uncle Josh gave me for Confirmation. I cranked up old Henry and started out on the twenty-nine mile trip to the Lodge.

A little while after I got there, the men all came in, sat down on the benches and looked kind of quiet. Then a feller at the end of the room, sitting a bit higher than me, hit a hammer on something; said that everybody should watch how the're clothed. I knew he meant me, so I fixed my tie and took off my rubbers. Seems he must be the boss of the outfit, cause he gave orders to a lot of men. There was a father and a son there who had something to do with it. I know one was the junior and the other was the senior. I can't remember their first names, but I think the last name was Warden.

Then along comes a feller with a long stick in his hand. He shook hands with everybody, and then they would stand up and blow in his ear. When he got to me, I shook his hand and blew in his ear too, but he didn't like it much. He called me Confusion. Then the feller, I think they call him Master, asked if anyone knew me, and they did, so that was all right.

After that, an old man got up and said some nice prayers, and we all sang a song, which was pretty good. While we were still standing, everybody started moving their hands in different ways, so I did the same. Then along comes a feller, guess he belongs to the church, cause I heard him called 'Deacon'. He lit some candles; can't figure out why, cause it was plenty light in the room. Then the Master told someone to tell the feller outside that the lodge was open, but he didn't seem to care, cause he didn't come in anyway.

Then the boss called the feller at the desk the Secretary and told him to do some reading. This was the first time I saw a real Secretary. I once read a story in a magazine where a married man ran away with his Secretary; couldn't imagine who would run away with the old man and what for.

The Master got up and said the Lodge was open and that he was looking for business. Don't think anybody gave him any, though a few of the men did some talking about sickness and other things. After a while, the Master told the son of the father that we was to have some refreshments; then the junior one hit his hammer and we stood up, and he told us also about getting some refreshments. I waited around a bit to see what we would get to eat and drink, but seems they plumb forgot about it all, cause I didn't see anybody get anything, so I got my hat and coat and went home. Guess I won't go anymore, cause everybody's all mixed up, just like myself.

Submitted by V.W. Bro. Horace H. Ransom

## **SECTION 4: SKITS AND PLAYS**

### **4.1 Introduction**

This section contains an assortment of ice-breakers, games, skits and short plays. These presentations could be given in lodge or at the banquet hour. Some may also be used for non-masonic audiences. They are generally of a 'lighter' nature. They are designed for use when you wish to involve multiple brethren in your presentation. Therefore, some advance preparation is necessary and some staging, props or costumes may be needed.

Recognize your Brethren by giving credit to the authors of any material that we use.

## 4.2 Bryce and Florence

A Masonic Skit

(Some advance preparation is necessary to present this skit effectively. Appropriate clothing, in addition to that listed, will assist. Substitution of names as appropriate will give a 'local' flavour. The role of 'Florence' is obviously played by a male if the presentation is made in Lodge)

Props needed: table, set for dinner with tablecloth; candles on table; music stand; tea-pot; envelope; an old motor; a shop apron

Costuming: wig, dress, beads, earrings, glasses, laundry basket, slippers, newspaper, Chatelaine magazine, scissors, masonic apron.

*Scene opens in the kitchen of Bryce and Florence's house, with Flo appearing wearing the masonic apron over her dress.*

*(Flo)* "Yoohoo! Bryce, Yoohoo Bryce. Oh dear, if he has that radial saw running he'll never hear me. *(shouts louder)* **B**ryce, supper."

*(Bryce enters carrying an old motor and wearing a shop apron).*

*(Bryce)* " I'm coming, I'm coming. I just had to close up the shop, been workin' on my antique motor."

*(Flo)* "Oh Bryce, I'm so glad to see you. Now you sit over here. I'll get your paper. The tea's ready and I'll get your slippers, I hung them out on the clothes line Friday. You just get nice and comfy." *(Flo pats Bryce on the head and blows him a kiss).*

(Bryce) “ OK, OK, just let me take off my ap-p-p-p! Wait a minute!!! That’s my Masonic apron you’re wearing. What do you think you’re doing?”

(Flo) “Well, I was desperate. All my aprons are in the wash and I wanted to make you a special supper.”

(Bryce) “ I still don’t want you wearing----- wait a minute, special supper? Newspaper? Slippers? Tea? Oh yeah ! Let me guess. You’ve been shopping, right?”

(Flo) “Well-I-I yes, but didn’t you know that a woman’s place is in the mall?”

(Bryce *sighing*) “How much?”

(Flo) “ I needed a new dress for your retirement banquet. Don’t you like it?”

(Bryce) “ It’s OK. How much?”

(Flo) “It was on sale, really cheap, and anyway, you never buy me anything.”

(Bryce) “ Oh come on! I just bought you some new clothes.”

(Flo) “Those gardening overalls and rubber boots you got me at the Co-op? They can hardly count as clothes.”

(Bryce ) “How much?”

(Flo) "Oh by the way, I brought in the mail. You got a lodge notice."

(Bryce) "Don't change the...wait a minute! You've already opened it! It's supposed to be confidential."

(Flo) "Isn't it exciting! You haven't had a lodge notice in the mail for 16 years. Haven't you been paying your dues?"

(Bryce) "I was the secretary. The secretary doesn't send himself a summons and waste a stamp. Now that I'm back on the mailing list, you're not supposed to open my mail!"

(Flo) "Well, I wanted to know if you'd be sitting over in your chair with your little black book mumbling all those big secrets, or maybe you'd be doing Masonic education again, now that you've retired as secretary."

(Bryce) "Well if you've already looked at the notice, you already know I'm doing Masonic education."

(Flo) "You're so dedicated. I still remember the night you took the tractor and snow blower to get to the lodge for installation. They can't do without you!"

(Bryce) "Besides you, masonry has been my life."

(Flo) "You say the sweetest things. But, I do hope you have started making some notes for your Masonic education. Don't leave it to the last minute."

(Bryce) "I make notes when I think of them, out in the shop."

(Flo) "How on earth can you get ideas for a speech from your tools in the shop?"

(Bryce) "Well, it's true, and I'll have you know that the last time I gave Masonic education I had the brethren glued right to their seats."

(Flo) "That was clever of you. Imagine, taking glue from your shop and putting it on their seats before they sat down."

(Bryce) "C'mon Flo, don't tease and be nice. Show some respect. Please take off my apron."

(Flo) "You don't wear this one anymore anyway, ever since you got that fancy one with all the gold braid."

(Bryce) "It's still special, please take it off."

(Flo) "I'll take it off, if you promise to do something useful with it, like do the dishes!"

(Bryce) "It's not for doing dishes. It's supposed to be symbolic."

(Flo) "Symbolic? If you want symbolic..., I'll give you symbolic, where's my Chatelaine magazine? Give me the scissors. (*she cuts out a picture*) That's a picture of your supper..., how's that for symbolic? Chew on that if you want symbolic."

(Bryce) "Alright, alright. You can wear it just this once, but please be careful."

(Flo) "Oh Bryce, it will keep my new dress clean and I want to look good for my honey. My dear, if you'd like I'll even say grace. *(recites quietly)* Heavenly Father we ask that you be here with us now. Bless this food to our use and us to thy service. Amen."

(Bryce) "I could hardly hear you."

(Flo) "Well Bryce, I guess it doesn't matter that much. I really wasn't talking to you. *(she uncovers a dish)* anyway, I've made your favourite supper. Chili con carne, and lemon pie." *(puts plate in front of him)*.

(Bryce) "Oh boy! Chili and lemon pie. OK, which one's this?"

(Flo) "Aw Bryce, be nice. Now you're teasing me. Oh well I guess we're even now."

(Bryce) "I couldn't resist."

(Flo) "Well, one thing is for sure. You won't smell as bad as when you eat that awful spanish onion and limburger cheese at lodge meetings."

(Bryce) "Well at least you know where I've been. I could be out 'chasin' other women."

(Flo) "Why you old goat! If you did chase another woman, by the time you caught her, you'd forget why you were chasin' her in the first place."

(Bryce) "I'll have you know that we Masons have strong principles, and besides, there are no women in the lodge."

(Flo) "If you want my advice, I'd say it would be a big improvement if women were in your lodge."

(Bryce) "Heaven forbid."

(Flo) "Since you Masons believe in heaven and a creator, does your ritual say anything about the fact that God made Adam only as a rough draft, then he made woman..., to improve on the original model?"

(Bryce) "Actually my dear. The reason God made woman second, was because he didn't want any advice."

(Flo) "Well, as long as it's a man's world, then women have a long way to go to have equality."

(Bryce) "Why would women want to take a backward step like that?"

(Flo) "Well I'll just tell you. If there was equality, Tudor lodge would have made me honorary past assistant secretary. Then I'd feel a whole lot better about the whole thing!

I still say it's a man's world."

(Bryce) "Then how come when a man gets married they say...what a lovely bride..., then when he dies they ask how much money he left his wife?"

(Flo) "Well, you must be leaving me a whole bundle, considering how little you spend on clothes for me."

(Bryce) "I can see it all now. When I'm gone, you'll spend the whole lot the first year. But at least I could rest in peace knowing that the Brethren will never see you go hungry."

(Flo) "The real question is, do you think you're Brethren will still want to support me after they've heard you're Masonic education."

(Bryce) "I think they will. I've got a brand new idea. Charlie \_\_\_\_\_ and I haven't been singing in the \_\_\_\_\_(Fullerton) church choir for fifty years for nothing you know. Listen to this." *(reads the first verse of the 'Mockingbird Hill' at end of page)*

(Flo) "Oh Bryce, I always knew you were clever. It even rhymes. It gives me goose bumps all over!"

(Bryce) "Now you be Charlie."

(Flo) "OK, I'm Charlie. Oh good, I've got his apron on already to go. See I told you I needed an apron."

(Bryce) "Are you ready? Ok together now. Find the note."

(Flo) " 0-0-0-e-e-e-a-a-a I think I've got it now. Ok you start, I've never sung in the choir you know."

**both sing to the tune of mockingbird hill**

**(verse 1)**

*When the sun in the morning peeps over the hill*

*I get on my tractor and oh what a thrill  
I learn my black book while I scuffle the corn*

*That's where my greatest of speeches are born*

**(sing chorus)**

**(chorus – repeat last line twice, slower the second time)**

*Tra la twittle dee dee it gives me a thrill*

*To learn a few lines as I drive o'er the hill*

*Tra la twittle dee dee there's peace and goodwill  
As I learn a few lines on my way to the mill (verse 2)*

*Had a speech to prepare, I remember it still*

*And my dues they took all of a fifty dollar bill*

*Was elected as D.D., then secretary did try*

*It takes a lot of practice but I learned by and by*

**(sing chorus)**

**(verse 3)**

*When it's late in the evening and the master talks still*

*I survey my apron and consider the thrill*

*Of learning and reciting and doing the drill*

*Of learning and reciting tho' I'm way o'er the hill*

Author: R.W. Bro. Bruce Whitmore, Britannia Lodge NO. 170, PDDGM, South Huron District

## 4.3 The Can Opener

### The Forgotten Working Tool?

(This skit is intended to illustrate that humour can be used as a teaching tool. This is a skit based on the lessons of the working tools. It will be more effective if the two brethren involved have rehearsed their roles. Some costuming will add effect. Our 'salesman' could have a loud, checkered sport coat and suitable hat. Our customer perhaps not entirely fashion conscious, could be a 'trend' setter in his own right. As you read the material, you will see references to certain articles of his clothing that can be effective and 'get a laugh'. If performed in Lodge, both must remain properly attired in their aprons).

Brethren, Masonic education can be fun. We can both 'learn' and 'laugh' at the same time. Far too often, we forget that there can be a 'lighter' side of our meetings and that at times, it is perfectly acceptable to laugh and it should be encouraged. Tonight we have a presentation that, while hopefully making you laugh, will also remind you of the 'moral' lessons taught to us by the working tools.

Please note that what follows does **not** make fun of our ritual. It does however take some phrases well known to Masons and adds a bit humour by putting them into a different context. The goal is to remind us of those phrases, and how we can apply them to our daily lives.

Have you ever noticed that we often find ourselves using certain **phrases from our ritual** in day to day conversation? Listen for some of those phrases in what follows. I sincerely hope you will find it entertaining.

Let your imagination go as we leave the tiled recesses and travel to the Fall Fair.

*(Presenter puts on 'salesman's jacket and hat).*

Here we are then, setting up in our booth at fall fair. It's a good crowd tonight. I see there are all kinds here – people selling food, people trying to get your money on games of chance, even people trying to sell you something. You'll

notice the sign on our booth - we're GHI (Grand Hodge Industries). (*A cardboard 'blue' GHI sign can be displayed*). A truly Canadian firm selling only products made right here in Canada.

Sir..., yes you..., over there with the glasses, com'on over here for a minute. I've got something to show you! Do you recognize this little item? (*displays the can opener to customer and crowd*). No, of course you don't recognize this Sir; that's because it's brand new. Never been on the market before. Oh, you may have seen what looked like cheap imitations, but nothing like this. No, no, don't back off now, all these people are watching you! You're their hero. Oh, my goodness, did you see these? (*points to customers bright coloured socks – customer pulls up pant leg and shows off socks to crowd*) Nice socks you're wearing today Sir.

Now, where were we; Ah, yes, this little gadget I have in the palm of my hand. In the next few minutes, I'm going to tell you enough about this little gem, that you, Sir, (by the way, what is your name, Dave, great name Dave, short for David is it? doesn't he just look like a Davey folks?) anyway, Dave, I'm going to tell you enough about this little gem, that you are not going to want to leave here without one! Now Dave, I know exactly what you're thinking - here comes the sales pitch about good quality tools to work with - not from me Dave. (*customer looks at crowd like he is being 'taken in'*) Look into my face. Is this an honest face? (*customer displays look of uncertainty*) I'm **not here to trifle with your affections** Dave, I know this product will sell itself.

Dave, you didn't recognize this little tool. Just so you and all your friends out there will know exactly what it is, I'm going to tell you. Dave, this little baby, is called the Blue Hodge Manual Can Opener! Manual what? Blue Hodge Manual Can Opener, Dave. In the next millennium Dave, this will come to **be known by many appellations**, but you heard it first here, by its true and proper name. Once again, from GHI, the Blue Hodge Manual Can Opener.

You take hold of this beauty now, (*hands can opener over*).... no, no not upside down Dave.... that's better. How does it feel? A **small instrument, solid in it's form, but of such exquisite temper as to compensate for its size**. I have to tell you right now that it is designed to take on the mightiest of cans! Each one of these is hand made by expert craftsmen. It's hard to believe this beautiful instrument began life as a lowly piece of lead. (*Customer has look of disbelief*).

(Don't give me that look Dave, it's true. Each piece of roughly poured lead is shaped, moulded and bent using mallets or **common gavels** (as we call them), into the shape you see before you. In the final step of processing, this perfectly shaped little tool gets a coating of enamel, and **after repeated efforts alone**, it receives its fine silver finish, making it a tool to be treasured in the hand of the expert kitchen craftsman, like yourself, Dave.

*(Customer begins to back off, as if feeling intimidated)* Dave, come back, you keep moving away. Isn't this just a great tie Dave's wearing tonight folks? *(Show off Dave's bright, 'gaudy' tie)*. Great lines in that tie Dave! But, take a look at the lines in this baby, Dave. An Architects delight. First, look at this. *(Make sure audience can see)* That line across the top, ending with the formation of the front edge.... **square** as can be! In the closed position, here you are, the two handles perfectly **level**, and yet when in the opened position, **plumb and upright** for easy attachment to the base of the can itself. It is these square, level and plumb lines that distinguish it from many so called look-a-likes. Let me tell you Dave, the guy that designed this was no stooge. His **wisdom is obvious** in this design. I think I mentioned it's **strength**, but look here at the **beauty** of this end rivet and the size of the gauge on these teeth. **Wisdom, strength and beauty**; Doesn't it just ooze power! Come on now folks, isn't that just a tool to behold!

Say Dave, what is it you do anyway? A teacher.... great... doesn't he look just like a teacher folks. And you teach.... electrical.... perfect!! Dave, I know, and I'm sure these good people out here know, that in your field, **with its' branches so widely extended across the province**, there must be thousands of students who have **graduated from under your banner**, that are daily wondering how to get into a can without electricity. For them..., Dave, **before they sink into the lowest levels of despair**, you can be the champion. Embrace this sweet little tool and show them it "can" be done!

*(Dave again is backing away)* Stay with me now Dave. I don't want to lose you.

Sure he says, a tool like this is simple in design and good looking in the package. But, he's just showing us the basic model. There's probably a lot of expensive extras needed to make it work. Dave, Dave, my good friend, (can I call you a friend, Dave? - *Dave has doubtful look*) that's the best part. With the Blue Hodge Manual Can Opener, there are no extras, none at all. Everything on this

baby is standard, factory delivered, NC to you the customer. Let's take another look.

These replaceable rubberized covers and this completely reversible handle. **From the very first position in which your hands are placed** when you pick up this tool to the grip you use during its operation, it's smooth and efficient. **You have to be cautious** about this next feature Dave. See this little bottle hook, down below here - specifically designed for the brown bottle the little woman doesn't have to know about, eh...Dave! Does it have anything further? Yes, Sir. See this razor sharp cutting wheel..., **what does it demand Dave?** Respect, ...yes respect. You won't want to quickly rush forward with your finger in the wrong place on this little tool. Finally, this little indent over here; **to what does it allude?** Dave, this is the real garbber. I know you'll love this. The monogram! Your name, engraved right here on the **north side**. When it's done on the **north side** like this, it makes you feel like you're closer to heaven. (I said, ....when it's done.....*repeat last sentence to audience to make sure they 'get' the North side reference – i.e. the Chaplain's chair*). Dave, I'd like you to give it a test run. Admire it, hold it, **do which ever you please and begin.** (*Hands can open over to Dave*).

Well then Dave; What do you think? Impressed? Does he look impressed folks! Dave, **now I'm going to put your principles to the test!** This is a little gem of a tool. It is a functional, flexible, indeed fabulous little tool that will always lift your spirits and warm the cockles of your heart when the power is out. Dave, how much would you say this beauty is worth? \$30, \$50, what if we **add \$20 to the former \$50**, that would make it **perfect?** How about it Dave? \$50? Folks, Dave says \$50.

Dave, Dave, Dave...**Do you have a sister Dave?** You do...., great. What's her name Dave? **Mercy**, mercy? (Folks - I don't believe this guy... did I say 'huckster's delight'). Ok Dave, here's what I'm going to do. **For you and your sister mercy**, I'm going to do this. I can't do this for everyone Dave. But..., I can tell by the way you're dressed that you make a habit of giving your good clothes away and **that Charity has often been practised by you.** So, bless me,... bless me..... Dave, I'm going to give you this remarkable tool for just \$19.95, **AND, AND,** I'm going to throw in another one for your sister Mercy for free!

Sold folks, sold. Now don't go away out there. How many of you are like my friend Dave here and know a good deal when you see it? (*Dave pulls out \$20*)

*and hands it over)* Just a minute. \$19.95 for \$20, Dave? What? Keep the change? Dave, I really **must congratulate you on such honorable sentiments!** Let's give him a big hand folks! Now, while Dave **returns to his personal comforts**, who's next out there for GHI's Blue Hodge Manual Can Opener?

### **The Moral of the Story:**

Brethren, what in our great Masonic order is like this little manual can opener ? Can you think of anything? Think hard my Brethren! Using this tool to open a can is like the process of using our Masonic working tools to open the doors of Masonry to the new initiate. The can opener opens the can of food to provide nourishment. The working tools of masonry, put into the hands of the craftsman, allow us to provide nourishment to the candidate by teaching him **of our beliefs, of our principles, indeed of Brotherly love, relief, and truth!** The can opener we see here is a manual one. It is bright and shiny on the surface, but it takes manual effort to make it work. When not used, it's shiny surface will soon tarnish and rust. Our Masonic working tools are also shiny and bright. If we do not put them to use in our daily lives, they too will soon tarnish and rust. But, like this little can opener with all its features, our Masonic working tools, when placed **into the hand and guided by the heart** of a devoted Brother... really can be used to make a good man better! My Brethren, to rejuvenate and revitalize our craft, we must strive, with manual labor and a love for our great fraternity, to keep our working tools active for all the world to see!

*Author: R.W. Bro. Garry Dowling, Kilwinning Lodge No. 64, PDDGM, London East District*

## **SECTION 5: EDUCATION PRESENTATIONS: OUR CEREMONIES**

### **5.1 Introduction**

You will find that the articles in this section are of a more factual nature. They relate to the rites and ceremonies of our Lodges and our Grand Lodge. They are short topics that can be presented on short notice. They are both educational and informative and can be delivered by officers or members alike.

Credit where credit is due! Please recognize the authors.

### **5.2 Dedication of a Lodge Room**

Before a Lodge is ready for dedication it must be inspected by the Advisory Committee on Lodge Buildings to ensure that it conforms to Masonic guidelines. This committee is of great importance and those who have accepted the responsibility for construction of a building should constantly seek the advice of its members. A Masonic building is not dedicated until this committee gives its approval of the construction and of compliance with building codes.

The actual ceremony of dedication of a lodge room is conducted in accordance with the ancient customs and traditions of the Craft. The ceremony relates first to the building and secondly to the men who will make their Masonic home in it.

The first part of the ceremony includes the approval of the lodge records, presentation of the petitioners and the reading of the warrant. Next, officers of Grand Lodge symbolically examine the building to satisfy themselves of its readiness for dedication. During this inspection, the tools of the second degree are used to verify that the building is square and well built. It is only after they have reported favourably that the actual ceremony of dedication can take place.

The second part of the ceremony deals with dedicating the lodge room to Masonic ideals. The lodge room itself is consecrated by the pouring of corn, wine and oil on the floor of the lodge.

Corn, wine and oil were the wages given to the entered apprentices at the building of King Solomon's Temple. Fittingly, as the lodge begins its journey into the future, symbolically it receives its wages of corn, wine and oil to signify the beginning of a new adventure.

Corn, wine and oil played a big part in everyday life in Biblical times and the Volume of the Sacred Law contains many references to them. Corn referred to any type of grain and was the major food of the people. Wine was refreshment to the spirit after a day of hard labour. Oil was an essential element of life for it used in food preparation, provided fuel for lamps and was used as a means of exchange. Oil was also used to anoint the King and to consecrate the priests and their ceremonial utensils. Psalm 104 provides a good idea of their value: "And wine that maketh glad the heart of man, an oil to make his face shine, and bread which strengtheneth man's heart".

Corn, wine and oil constituted the wealth of the people and were esteemed as the supports of life. In the Consecration Ceremony, therefore, corn, while signifying plenty, teaches us to remember the lessons taught in our Masonic ritual. Wine, symbolizing joy and cheerfulness, reminds us to practice the four cardinal virtues of temperance, fortitude, prudence and justice. And finally, the oil which represents peace and unanimity or universal benevolence, reminds us of our obligations of charity and kindness towards our fellow man, whether Mason or non-mason.

The emphasis on the working tools and corn, wine and oil draws attention to the fact that, while we dedicate a physical structure, Masons are also renewing all their Masonic pledges to strengthen their own hearts by supporting the principles of Masonry.

Those in attendance at a Consecration Ceremony wish that the new lodge will enjoy the rewards of corn, wine and oil – a full measure of success, joy in association and unanimity and concord throughout its future.

Submitted by M.W. Bro. David C. Bradley, P.G.M. Grand Lodge of Canada in the Province of Ontario