



District Representative's Toolkit

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The Constitution and Standing Regulations
Of the
Grand Lodge
Of
Ancient Free and Accepted Masons
Of the
State of Maine

Note to the District Education Representative:

This could be a short program that utilizes two narrators at separate locations within the Lodge and far enough apart so that they would have to speak loudly for each other to hear, thus allowing everyone in the Lodge to hear. It would also be advisable to choose narrators who speak loudly and read well. Obviously, this program could be done by you and one other if you desired, but often the more people who are involved, the more interesting for the Brethren. You will note that each narrator's copy is highlighted for his reading portion and is to be alternated. between them.

Narrator 1: I frequently hear reference to the Constitution and Standing Regulations. When we took our obligation as a Lodge officer, we," solemnly promised upon the honor of a Mason to strictly comply with the Constitution and Regulations of the Most Worshipful Grand Lodge of Maine, and all other ancient Masonic usages." Where can I see what I obligated myself to?

Narrator 2: As a minimum, your Lodge Secretary and Master should have a copy. They cannot properly do their duties without ready access and familiarity with that book. Your District Deputy also has a copy readily available and should be familiar with its contents. There is also a current copy maintained on the Grand Lodge website. (www.mainemason.org)

Narrator 1: How did our Constitution originate, and when?

Narrator 2: Our Constitution actually began by " An Act to incorporate the Master, Wardens, and Members of the Grand Lodge of Maine" by the Senate and House of Representatives of the State of Maine on June 16, 1820. This Legislative act was signed by the Presidents of those bodies and finalized by the signature of

MW William King, first Governor of the State of Maine and first Grand Master of Masons in Maine. This act legally created us as an entity, and formed the foundation upon which our Constitution was written.

Narrator 1: What is actually contained within the book of Constitution?

Narrator 2: It consists of the Constitution, Standing Regulations, Index, and Digest of Decisions.

Narrator 1: Can you describe each section so that I may better understand them?

Narrator 2: I will try. The Constitution prescribes our basic structure as an organization. It begins with a preamble that is similar to the preamble of the Constitution of the United States.

Narrator 1: Excuse me, but what do you mean, preamble?

Narrator 2: This is important enough so that I will read the preamble to you. Quote: "We the Grand Lodge of Ancient Free and Accepted Masons of the State of Maine, in order to form perfect fraternal union, establish order, insure tranquility, provide for and promote the general welfare of the Craft, and secure to the Fraternity the blessings of Masonic privileges, do ordain and establish this Constitution."

Narrator 1: What follows?

Narrator 2: It has a declaration on the first page that describes the philosophies and goals of the Grand Lodge of Maine. This is where we learn the broad principles of our organization. The beginning paragraph tells us that: Quote: "Freemasonry is a charitable, benevolent, educational, and religious secret society, adhering to its own peculiar ancient landmarks."

Narrator 1: Now wait a minute! We tell people that we are not a religion or a secret organization. It sounds as if our own constitution says that we are.

Narrator 2: We are not either of these. If you read further, you will learn that it is religious in that it teaches monotheism; in other words, professing a belief in a Supreme Being. You will also learn that it is not theological. You also note that our methods of recognition and symbolic instruction are secret, not that we are a secret society.

Narrator 1: What else is in the Constitution?

Narrator 2: The Grand Lodge structure beginning with the officers, their titles, and their election. It establishes the power of the individual Lodges, and recognizes

that the decision making power of the Grand Lodge is within the individual Lodges. It describes the qualification requirements of the Grand Officers, the various Grand Lodge committees, and means of election.

Narrator 1: Hey! I was always led to believe that the Grand Lodge was a bunch of elected people who ran everything from the Grand Lodge Office.

Narrator 2: I'm sorry, but you are wrong. The Grand Master and other elected and appointed officers purpose is to serve the individual Lodges, and they receive their authority by vote of the 192 Lodges within the State of Maine. So you see, the real power of Grand Lodge is the individual Lodges. You have the authority to elect the officers, as well as make changes in the Constitution.

Narrator 1: What else is in the Constitution?

Narrator 2: It would take more time than you wish to listen if I were to cover everything in the Constitution. I will simply say that it generally covers all operating procedures for your Lodge, the Grand Lodge, and includes disciplinary procedures. I would suggest that you borrow a copy from your Master or Secretary and scan through it to familiarize your self with the contents. Some Lodges procure a copy for their Wardens, that they might prepare themselves with the knowledge that they will need to effectively lead their Lodge when the time comes.

Narrator 1: How is the Constitution changed?

Narrator 2: Any change must be proposed at a Grand Lodge annual session. It is given an initial reading and the opportunity for debate. A vote is then taken to see if the Brethren wish to even consider it for a vote at the next Grand Lodge session. If the vote is affirmative, the article lies over until the following year and is then brought up for a vote. This is where the real power of the constituent Lodges may be exercised. It takes a majority vote of the 192 Lodges and the constitutionally authorized Grand Lodge officers for a change to become law. (You may remember that each Lodge has 3 votes, so the constituent Lodges have 576 votes to decide an issue)

Narrator 1: That helps explain the Constitution. What about the other sections?

Narrator 2: The next section is the Standing Regulations.

Narrator 1: What do they do?

Narrator 2: The Standing Regulations describe operating procedures of sections within the Constitution. In other words, they get into specifics. When you review the Constitution, you will sometime see a cross reference to the Standing

Regulations. This tells you that there is a more specific operating procedure for that Section.

Narrator 1: I do remember once briefly looking at the Standing Regulations and noted that there was a year and page in brackets after each regulation. What does that mean?

Narrator 2: The year indicates when the regulation was approved. The page listed is the actual page of the Grand Lodge annual proceedings for that year.

Narrator 1: Wow! You mean that when I see a date such as 1866, that is when the regulation was established?

Narrator 2: It sure is! You will also note that once a Standing Regulation is numbered, the number stays, even though the regulation may be repealed. Again, if you wish to know the history of the regulation, simply go to your Lodge's mandatory file of the annual report of the Grand Lodge.

Narrator 1: The index is self explanatory, I guess. What about the Digest of Decisions?

Narrator 2: That section can get confusing! The section contains decisions that were made by Grand Masters and legitimized by Grand Lodge annual meetings regarding the implementation of sections within the Constitution. These decisions were made in response to specific issues regarding Constitution implementation. This section also has dates and pages listed after each item. These are particularly important because there are some contradictions within the Digest of Decisions, and the most recent date take precedence.

Narrator 1: This all sounds complicated. Is it as bad as it seems?

Narrator 2: Not really. The good news is that the Digest of Decisions is in alphabetical order and that helps. It is important to scan the complete digest to ensure that there isn't an answer to your question in more than one place. Again, remember that the most recent date takes precedence!

Narrator 1: Is there anything else that would help me understand the Constitution?

Narrator 2: My final advice is to familiarize yourself with the book in small portions. In other words, don't try to absorb the whole book at once. The index is not the best, and you might need to spend some time looking for a specific subject. If you familiarize yourself with the book at your leisure, it will help you if a situation arises where you need the information. Remember that your District Deputy and the Grand Lodge elected Officers are always ready to help you resolve specific problems.

You now have some idea of what was meant when you solemnly promised, upon the honor of a Mason, that you would strictly comply with the Constitution and Standing Regulations of the Most Worshipful Grand Lodge of Maine.

Hopefully, this helps.

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Entered Apprentice Circumambulation

Taken and paraphrased from the August 1999 Masonic Services
Association Short Talk Bulletin.

This short program utilizes two narrators at separate locations within the Lodge and far enough apart so that they have to speak loudly for each other to hear, thus allowing everyone in the Lodge to hear. Choose narrators who speak loudly and read well. Obviously, this program can be done by you and one other if you desire, but often the more people involved, the more interesting for the Brethren. This program is provided in three copies. One is for you, and the two others for individual narrators. The program is designed to be a reading of the Biblical passage, followed

by an interpreted meaning. You will note that each narrator's copy is highlighted for his reading portion and is to be alternated. between them.

District Rep: All of us have sat and listened to the circumambulation ritual of the EA degree without thinking about the message it communicates. The following is an explanation of that ritual. This circumambulation, as in the other degrees, is a Bible passage. This one is Psalm 133, written by King David

This lesson was probably chosen because of its emphasis on the importance of unity among Masons. The unity we enjoy adds to the pleasure of belonging to a fraternity of like-minded fraternal brothers interested in the same moral and ethical principles.

Narrator 1: Behold how good and how pleasant it is for Brethren to dwell together in unity:

Narrator 2: This message begins by telling us to observe, take note, be sure that we understand, and examine closely the joy and pleasure that results from unity and harmony among Brethren.

Narrator 1: It is like the precious ointment upon the head,

Narrator 2: This Psalm continues by describing how important and precious that unity is. The ointment discussed is a very precious oil that was used to consecrate Aaron as a high priest. Aaron was Moses' older brother and spokesman.

Narrator 1: that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

Narrator 2: The overpowering beauty of Brethren joining together in unity is compared to a large quantity of this precious oil that was used so abundantly on Aaron that it ran down from the top of his head to the hem of his robe.

Narrator 1: As the dew of Hermon,

Narrator 2: The second example of the beauty of Brethren joining together is comparing it with the dew of Hermon. This area of the Middle East will sometimes go for months without any rain to water the crops. The only moisture

is that dew that occurs as a result of the climatic conditions in that area. Mount Hermon is one of the more beautiful mountains in Israel, and the dew that was evident upon the mountain as the sun cast its first rays of the morning causes it to glisten like a beautiful jewel, as well as providing life sustaining moisture for the crops.

Narrator 1: And as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore.

Narrator 2: Mount Zion is mentioned because that is the location of the Holy city of Jerusalem where the Israelites went to make their sacrifices and hold religious feasts. This was also the location where the Lord God made that promise of everlasting life.

District Representative: This completes the explanation of the EA Circumambulation.

Narrator 1

Narrator 1: Behold how good and how pleasant it is for Brethren to dwell together in unity:

Narrator 2: This message begins by telling us to observe, take note, be sure that we understand, and examine closely the joy and pleasure that results from unity and harmony among Brethren.

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Narrator 1: As the dew of Hermon,

Narrator 2: The second example of the beauty of Brethren joining together is comparing it with the dew of Hermon. This area of the Middle East will sometimes go for months without any rain to water the crops. The only moisture is that dew that occurs as a result of the climatic conditions in that area. Mount Hermon is one of the more beautiful mountains in Israel, and the dew that was evident upon the mountain as the sun cast its first rays of the morning causes it to glisten like a beautiful jewel, as well as providing life sustaining moisture for the crops.

Narrator 1: And as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore.

Narrator 2: Mount Zion is mentioned because that is the location of the Holy city of Jerusalem where the Israelites went to make their sacrifices and hold religious feasts. This was also the location where the Lord God made that promise of everlasting life.

Narrator 2

Narrator 1: Behold how good and how pleasant it is for Brethren to dwell together in unity:

Narrator 2: This message begins by telling us to observe, take note, be sure that we understand, and examine closely the joy and pleasure that results from unity and harmony among Brethren.

Narrator 1: It is like the precious ointment upon the head,

Narrator 2: This Psalm continues by describing how important and precious that unity is. The ointment discussed is a very precious oil that was used to consecrate Aaron as a high priest. Aaron was Moses' older brother and spokesman.

Narrator 1: that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

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Narrator 2: Mount Zion is mentioned because that is the location of the Holy city of Jerusalem where the Israelites went to make their sacrifices and hold religious feasts. This was also the location where the Lord God made that promise of everlasting life.

Fellowcraft Circumambulation

Taken and paraphrased from the August 1999 Masonic Services Association Short Talk Bulletin.

This short program utilizes two narrators at separate locations within the Lodge and far enough apart so that they have to speak loudly for each other to hear, thus allowing everyone in the Lodge to hear. Choose narrators who speak loudly and read well. Obviously, this program can be done by you and one other if you desire, but often the more people involved, the more interesting for the Brethren. This program is provided in three copies. One is for you, and the two others for individual narrators. The program is designed to be a reading of the Biblical passage, followed by an interpreted meaning. You will note that each narrator's copy is highlighted for his reading portion and is to be alternated. between them.

District Rep: How many times have we sat and listened to the circumambulation ritual of the FC degree and really thought of what it was communicating? The following is an explanation of that ritual. This circumambulation, as in the other degrees, is a Bible passage. This one is taken from: Amos 7:7-8

Narrator 1: To fully understand this circumambulation, we need to give you some background information: God delivered the nation of Israel from slavery in Egypt about 1270 B.C. by many miracles, signs and wonders including:

1. The Egyptian plagues;
2. The parting of the waters of the Red Sea;
3. Moses' meeting with God on Mount Sinai to receive the stone tablets containing the Ten Commandments;
4. Bringing water from a rock to quench their thirst;
5. Giving them manna from heaven for food;
6. Not letting their clothes wear out in forty years;
7. Parting the waters of the Jordan River;
8. Bringing them into the land of Canaan, the "promised land," and defeating the idol worshippers who lived there.

Narrator 2: After all these and many other miracles, the Israelites continued to be an obstinate and disobedient people. God tried on numerous occasions to bring them back into fellowship with Him. They would usually say they would obey Him, God would forgive them, and then they would revert to their wicked ways.

Narrator 1: Amos was a Judean shepherd in the middle 700s B.C. when he was chosen to be a prophet of God. His main calling was to warn the people of Israel of their impending destruction if they failed to repent their sins.

Narrator 2: Then, in the days of Amos, some five hundred years after the Exodus, the Israelites had sunk to an all time moral and spiritual low. The nation was prosperous, but its prosperity was based on selfishness, unfairness to the poor, robbery, theft and murder. The people practiced a token worship of God, but they perverted true worship by paying homage to pagan gods and idols. There was a complete lack of mercy and justice and absolutely no regard for human life.

Narrator 1: We will now explain the meaning of the circumambulation text: Thus He shewed me; and behold the Lord stood upon a wall made by a plumb line, with a plumb line in His hand.

Narrator 2: It was at this time that God, through Amos, told them that He will "Set a plumb line in the midst of them";

Narrator 1: And the Lord said unto me, 'Amos, what seest thou?' And I said, 'A plumb line.'

Narrator 2: This was to set a standard of uprightness and justice for them:

Narrator 1: Thus saith the Lord, 'Behold, I will set a plumb line in the midst of my people Israel. I will not again pass by them anymore.'

Narrator 2: God would not overlook their sins anymore. True to form, the people of Israel, being complacent in their prosperity, did not heed Amos' warning. As a result, Jerusalem was destroyed, and the people enslaved in Assyria in 722 B.C.

Narrator 1: This lesson admonishes us that while God is forgiving, there is a limit to his patience.

Narrator 2: This Scripture was probably chosen because of its reference to the "plumb," which is one of the working tools of the Fellowcraft Degree. The plumb is an instrument used by ancient and modern craftsmen to determine whether an object is perfectly upright or perpendicular; it has, therefore, become an emblem of the spiritual and moral uprightness so essential in Masonry.

Narrator 1 Copy

District Rep: How many times have we sat and listened to the circumambulation ritual of the FC degree and really thought of what it was communicating? The following is an explanation of that ritual. This circumambulation, as in the other degrees, is a Bible passage. This one is taken from: Amos 7:7-8

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containing the Ten Commandments;**
- 4. Bringing water from a rock to quench their thirst;**
- 5. Giving them manna from heaven for food;**
- 6. Not letting their clothes wear out in forty years;**
- 7. Parting the waters of the Jordan River;**
- 8. Bringing them into the land of Canaan, the "promised land," and defeating the idol worshippers who lived there.**

Narrator 2: After all these and many other miracles, the Israelites continued to be an obstinate and disobedient people. God tried on numerous occasions to bring them back into fellowship with Him. They would usually say they would obey Him, God would forgive them, and then they would revert to their wicked ways.

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Narrator 2: After all these and many other miracles, the Israelites continued to be an obstinate and disobedient people. God tried on numerous occasions to bring them back into fellowship with Him. They would usually say they would obey Him, God would forgive them, and then they would revert to their wicked ways.

Narrator 1: Amos was a Judean shepherd in the middle 700s B.C. when he was chosen to be a prophet of God. His main calling was to warn the people of Israel of their impending destruction if they failed to repent their sins.

Narrator 2: Then, in the days of Amos, some five hundred years after the Exodus, the Israelites had sunk to an all time moral and spiritual low. The nation was prosperous, but its prosperity was based on selfishness, unfairness to the poor, robbery, theft and murder. The people practiced a token worship of God, but they perverted true worship by paying homage to pagan gods and idols. There was a complete lack of mercy and justice and absolutely no regard for human life.

Narrator 1: We will now explain the meaning of the circumambulation text: “Thus He showed me; and behold the Lord stood upon a wall made by a plumb line, with a plumb line in His hand”.

Narrator 2: It was at this time that God, through Amos, told them that He will "Set a plumb line in the midst of them";

Narrator 1: “And the Lord said unto me, 'Amos, what seest thou?' And I said, 'A plumb line'.”

Narrator 2: This was to set a standard of uprightness and justice for them:

Narrator 1: “Thus saith the Lord, 'Behold, I will set a plumb line in the midst of my people Israel. I will not again pass by them anymore’.”

Narrator 2: God would not overlook their sins anymore. True to form, the people of Israel, being complacent in their prosperity, did not heed Amos' warning. As a result, Jerusalem was destroyed, and the people enslaved in Assyria in 722 B.C.

Narrator 1: This lesson admonishes us that while God is forgiving, there is a limit to his patience.

Narrator 2: This Scripture was probably chosen because of its reference to the” plumb,” which is one of the working tools of the Fellowcraft Degree. The plumb is an instrument used by ancient and modern craftsmen to determine whether an object is perfectly upright or perpendicular; it has, therefore, become an emblem of the spiritual and moral uprightness so essential in Masonry.

FELLOWCRAFT DEGREE: A Refresher Quiz

This quiz can be used by the District Educational Representative (or any member of the Lodge Education Committee) for presentation in open lodge to all FC masons and above at a stated meeting when there is no work. You should have made contact to the Master prior to the meeting to request 10-15 minutes for this educational session. Work with the lodge Educational Coordinator. Ensure that what you planned hasn't already been given recently. No materials need be distributed. You may stand anywhere you feel comfortable and can audibly reach everyone.

1. Why were you required to 'learn' the EA lesson?
Ans. To demonstrate proficiency at the first level before taking on new responsibilities.
2. How many times: a. were you asked, "Who comes here?" at each station?
b. did you circumambulate (circle the Altar)?
Ans. Two
3. What officer received you into a FC lodge?
Ans. Senior Deacon
4. Which officer prepared you to receive the obligation?
Ans. Senior Warden
5. What position did you assume at the altar to receive the FC obligation?
Ans. Kn on my na ri kn, my le le fo a sq, my bo er, my ri ha re on th HB, S an C, my le ar fo a sq.
6. Which officer gave you the obligation?
Ans. The Master

Was it of your own free will and accord that you took the obligation?

Ans. Yes

7. To what symbolic penalty did you swear for revealing the se of a FC?
Ans. To ha my le br to op, my he ta fr th, an gi to the be of th fi an fo of th ai as a pr
8. In what position did you find the 3 Gr Lt after receiving light?
Ans. 1 po of th co el ab th sq, th ot be hi, de th as ye l ha re li, bu pa
9. Which officer explained to you the grip of a FC?
Ans. WM
Which officer assisted him?
Ans. SD
What is the name of that grip?
Ans. Ja
What does it represent?
Ans. The ri ha pi of th po of KST
10. Explain the due guard and sign of a FC.
Ans. DG: Yo fe fo an an of an ob sq; ri ha re on HB, S an C; le ar fo a sq;
Sign: diag. sl ac br from le to ri; al to th pe of th ob
11. Who explained to you how wear your apron as a FC?

Ans. Senior Warden

How should it be worn?

Ans. With flap turned up and corner tucked up

12. What are the three working tools of a FC?

Ans. Plumb, square, and level

What do they teach?

Ans. The plumb teaches us to walk uprightly in all our transactions with mankind; to square our actions by the square of virtue, and remembering that we are all traveling on that level of time from whose borne no traveler returns.

13. After being reinvested, you returned to the lodge room and received the "carpet" lecture. Which officer generally gives this lecture?

Ans. Senior Deacon

14. What does this lecture represent?

Ans. A regular advance of a flight of winding stairs consisting of 3, 5, and 7 steps to a place representing the middle chamber of King Solomon's Temple.

15. To what does the number 3 allude?

Ans. The first three degrees in masonry; the three principal officers of a lodge who are representatives of our three ancient grand masters, Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff.

16. To what does the number 5 allude?

Ans. The 5 orders in architecture; Tuscan, Doric, Ionic, Corinthian, Composite

Of these what are the three ancient and original orders of architecture?

Ans. Doric, Ionic, and Corinthian, which were invented by the Greeks.

What nation was responsible for the other two?

Ans. Rome

17. To what does the number 5 also allude?

Ans. The five senses of human nature: hearing, seeing, feeling, smelling and tasting.

Which of these are most revered by masons?

Ans. The first three because by the sense of hearing, we hear the Word; by the sense of seeing, we perceive the sign; and by the sense of feeling we receive the grip whereby one mason may know another as well in the night as in the day.

18. To what does the number 7 allude?
Ans. Seven liberal arts and sciences: grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.
- Of these which is most esteemed by masons?
Ans. Geometry
19. Which officer was symbolically guarding the outer door of the middle chamber of KST?
Ans. Junior Warden
- What story was told you at the outer door by the Senior Deacon?
Ans. Battle between the Ephemites and Jephtha's men of Gilead, and adoption of the pass.
20. What is the name of that pass?
Ans. Sh
- Why was it adopted by the fraternity to enter a FC lodge?
Ans. It identified enemies in the battle because of their inability to pronounce it right.
21. Which officer was symbolically guarding the inner door to the middle chamber of KST?
Ans. Senior Warden
22. Which officer symbolically presided in the middle chamber?
Ans. The Master
23. The Master gave you a short talk about the letter G. To what does that allude?
Ans. The science of geometry and God
24. Whom did the Master direct to record you as a Fellowcraft?
Ans. Secretary
25. A charge was given to you, usually by an experienced master mason. What was it?
Ans. A short recap of the degree, some Masonic history, and an outline of your responsibilities as a Fellowcraft mason.
26. Upon entering and retiring from a opened lodge of FC, what should you do?
Ans. Fa the ea fr be th al; gi th dg twd the WM

NOTES ON THE FELLOWCRAFT REFRESHER QUIZ

1. It is meant to be presented as an oral quiz by the District Educational Representative to lodge members evoking an answer by voluntary response from the floor. Some questions are obvious and ridiculously easy; others require some thought and recall. None are meant to embarrass anyone. Keep the pace lively and make it a "fun" session.
2. Allow enough time to elaborate or expand on the answer provided, as you feel proficient. You may want to refer to the Maine Masonic Textbook and /or cipher to clear up a point, but that should not be necessary.
3. This quiz may be shortened, lengthened, or modified in any way to ensure interest is maintained, fit in with your own expertise, or abide by lodge time constraints. In its present form it has taken two sessions of about 10 minutes each to cover the quiz, (of course, depending on how deeply the discussions proceed).
4. You will probably find many brethren who are far more knowledgeable than you in this degree. This is to be expected. Don't let it bother you; move on to the next question. Try not to let "ritualists" dominate discussion, but try to involve everyone.
5. You will have had a successful session if you have held members' interest and quiz was educational and enjoyable.

Masonic Education Program For Masons and Prospective Masons

A brief sample of what a Mason could tell a Non-Mason about the Craft.
As Adapted From the Program
Written by V.W. Bro. Tim Martel
For the M.E.A.L.S. Committee

This short program briefly describes what a Mason could say about Masonry to a Non-Mason about the Craft. Situations present themselves almost everyday for Masons to talk about the Craft to Non-Masons. Sometimes a potential candidate, a family member, a friend or co-worker, will ask a Mason that he knows to tell him what Masonry is all about. Other times, a Mason recognizes that a particular person is the type of man that would make a good Mason & wants to tell him about Masonry but doesn't say anything because he doesn't know what he can or should say to the un-initiated. Situations like these are wonderful opportunities to present some well-established facts about Masonry to the public that could possibly clear up some misunderstandings about the Craft and could even result in the submission of an application for membership. The setting for this skit could be inside or outside of the lodge room. Two participants are required. One to play the role of the Mason and the other to play the role of a potential Mason (all good men who are currently Non-Masons are potential Masons in my eyes).

Non-Mason: Tom, I couldn't help but notice your ring. Isn't it a Masonic ring?

Mason: Yes it is Bill and thanks for asking. I am very proud to be a Mason. I have been a Mason for several years and I really enjoy it.

Non-Mason: I have always heard that Masonry is very secretive and nobody seems to be willing to talk about it. What is Masonry all about or can't you talk about it either?

Mason: Yes Bill, I will be glad to talk about it. First of all, Masonry is the oldest, largest and most well known fraternity in the world. Some of the better-known Masons are: President George Washington, President Truman, President Ford, Winston Churchill, Rudyard Kipling, Mark Twain, Wolfgang Mozart. A well known Maine Mason was Civil War General, Maine Governor and President of Bowdoin College, Joshua Chamberlain and many others too numerous to mention. Nobody really knows just how old Masonry actually is but tradition and legend have traced its origins back to the building of King Solomon's Temple in the 10th Century B.C. Evolution of the Masonic fraternity can be traced from the associations or guilds of operative stonemasons in the Middle Ages who worked and traveled throughout Europe employing the secrets and skills of their craft to build beautiful cathedrals. Many of those beautiful buildings still stand today. By the 17th Century most of the cathedrals had been built and some of the guilds or lodges of operative Masons began to accept honorary members or men who were not of the stonemason's craft. This trend changed the fraternity from strictly Operative Masons to the Speculative or symbolic Masonry that exists worldwide today. Organized Freemasonry came to America in 1733, when the Grand Lodge of England formed a Provincial Grand Lodge in

Boston. This body was responsible for the formation of lodges in many parts of New England and elsewhere in North America. Maine's first lodge was formed in Falmouth (now Portland) in 1769. It was Falmouth Lodge #1 and is called Triangle Lodge #1 today. There are approximately 24,000 Masons in Maine today.

Non-Mason: WOW! You sure know a lot about Masonry, but why is it so secretive?

Mason: Masonry really isn't very secretive. We are a men's fraternity that has some signs and words that allow us to positively identify fellow Masons, regardless of their age, occupation, race, or culture.

Non-Mason: I have heard people say that Masonry is a religion. Is that true?

Mason: No, Masonry is not a religion. All Masons believe in a supreme being and we accept members from all religions. We start and conclude every meeting with a prayer but since Masonry is an inclusive fellowship, a candidate for membership may take his obligations upon that book which is to him the volume of the Sacred Law. In this Grand Jurisdiction the volume of the Sacred Law is generally the Holy Bible.

Non-Mason: That sounds pretty good. Is there anything else that I should know about Masonry?

Mason: Yes Bill, there are a few more things that I think that you should know. Masons are very proud citizens & we pledge allegiance to the flag of our country at the beginning of every meeting. We promise to obey the laws of our country and we promise to treat all people with respect and dignity. We promise to live by the "Good Book" and we are more interested in the internal characteristics of a man than the external. Furthermore, we are encouraged to practice faith, hope and charity in all of our dealings with mankind. If you wish to know more, I will get

you an informational packet that will provide further information about Masonry.

Non-Mason: Thanks for answering my questions Tom. The more I hear about Masonry the more it interests me. I would really appreciate it if you could get me that informational packet. Who knows, maybe I will submit an application for membership.

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Meaning of the Master Mason Degree Circumambulation Ritual

Taken from the August, 1999 MSA Short Talk Bulletin, and the Masonic Bible
published by Heirloom Bible Publishers

This short program utilizes two narrators at separate locations within the Lodge and far enough apart so that they have to speak loudly for each other to hear, thus allowing everyone in the Lodge to hear. Choose narrators who speak loudly and read well. Obviously, this program can be done by you and one other if you desire, but often the more people involved, the more interesting for the Brethren. This program is provided in three copies. One is for you, and the two others for individual narrators. The program is designed to be a reading of the Biblical passage, followed by an interpreted meaning. You will note that each narrator's copy is highlighted for his reading portion and is to be alternated, between them.

District Educational Representative Copy

District Rep or Narrator 1: We have all listened to the circumambulation ritual during the Master Mason degree, but most Masons do not stop to think about the symbolic meaning or significance of this Biblical passage which is the Book of Ecclesiastes 12:1-7. This is also the page of the Bible that is open during a Master Mason's Lodge.

This passage is a description of man's passage from living through physical decline to the final stages of his death. There are other interpretations of this passage, but this one appears frequently in contemporary writings

Narrator 1: REMEMBER now thy Creator:

Narrator 2: We should reverence, honor, glorify, and worship God

Narrator 1: In the Days of Thy Youth:

Narrator 2: We should honor God throughout all the days of our life

Narrator 1: While the Evil Days come not:

Narrator 2: We have not yet reached that point in time where the rigors of old age have arrived.

Narrator 1: Nor the YEARS DRAW NIGH:

Narrator 2: The time of death has not yet arrived

Narrator 1: When thou shall say," I HAVE NO PLEASURE IN THEM":

Narrator 2: This refers to the sadness of old age as we near that time in our life.

Narrator 1: While the sun, or the light , or the moon or the stars BE NOT DARKENED, nor the CLOUDS RETURN after the rain: :

Narrator 2: This refers to the storm clouds of old age which are just arriving in this parable..

Narrator 1: In the days when the KEEPERS OF THE HOUSE shall tremble:

Narrator 2: The keepers of the house are the hands and arms. The house represents the body. Our hands and arms are shaking due to old age.

Narrator 1: And the STRONG MEN shall bow themselves:

Narrator 2: Our legs are becoming crooked or bowed. We are becoming bow-legged.

Narrator 1: And the GRINDERS cease because they are few:

Narrator 2: The grinders are our teeth. This refers to missing teeth caused by old age.

Narrator 1. And those that look out of the WINDOWS be darkened:

Narrator 2: Refers to our eyes becoming weak with old age.

Narrator 1: And the DOORS shall be shut in the streets:

Narrator2: Our hearing is failing.

Narrator 1: When the SOUND OF GRINDING is low:

Narrator 2: Our teeth are nearly gone. This pertains to toothless chewing.

Narrator 1: And he shall RISE UP at the voice of a bird:

Narrator 2: We are having trouble sleeping. We get up early when the birds begin to sing at first light.

Narrator 1: And all the DAUGHTERS OF MUSIC shall be brought low:

Narrator 2: Our voice is failing and we can no longer sing.

Narrator 1: Also when they shall be AFRAID of that which is HIGH:

Narrator 2: We now have a fear of heights and fear of falling due to our advancing years that we didn't have when we were young.

Narrator 1: And FEARS shall be in the Way:

Narrator 2: We have reached the point in our lives that we fear many things due to not being able to defend ourselves.

Narrator 1: And the ALMOND TREE shall flourish:

Narrator 2: Our hair has turned white with age. The almond tree is all white when in full bloom is as is the hair on an old man's head.

Narrator 1: And the GRASSHOPPER shall be a burden:

Narrator 2: We have become so weak, that even the weight of a grasshopper is difficult for us to bear.

Narrator 1: And Desire shall fail:

Narrator 2: We have reached that point in our declining years where we just doesn't care about anything anymore.

Narrator 1: Because man goeth to his LONG HOME:

Narrator 2: This is the point in this parable where we go to our grave and heaven..

Narrator 1: And the MOURNERS go about the Streets:

Narrator 2: This refers to the funeral procession that is held after we die.

Narrator 1: Or ever the SILVER CORD be loosed or the GOLDEN BOWL be broken:

Narrator 2: The silver cord is the spinal marrow; being loosed is the cessation of nerve function from the Golden Bowl (the brain) due to the death of the old man.

Narrator 1: Or the Pitcher be broken at the FOUNTAIN or the WHEEL broken at the CISTERN:

Narrator 2: The pitcher is the great vein, which carries blood to the right ventricle of the heart, which is called the FOUNTAIN. The Wheel represents the great artery, which carries the blood from the left ventricle of the heart, which is called the CISTERN.

Narrator 1: Then shall the DUST return to the earth as it was:

Narrator 2: Refers to that from which God created man. As from dust we came, so unto it we must all return.

Narrator 1: And the Spirit shall return unto God who gave it:

Narrator 2: Genesis 2:7 tells us that God formed man from the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. At the time of death, man ceases to exist on earth and his spirit returns to God, who gave it to him in the first place.

NARRATOR 1 COPY

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NARRATOR 2 COPY

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Narrator 2: The silver cord is the spinal marrow; being loosed is the cessation of nerve function from the Golden Bowl (the brain) due to the death of the old man.

Narrator 1: Or the Pitcher be broken at the FOUNTAIN or the WHEEL broken at the CISTERN:

Narrator 2: The pitcher is the great vein, which carries blood to the right ventricle of the heart, which is called the FOUNTAIN. The Wheel represents the great artery, which carries the blood from the left ventricle of the heart, which is called the CISTERN.

Narrator 1: Then shall the dust return to the earth as it was:

Narrator 2: Refers to that from which God created man. As from dust we came, so unto it we must all return.

Narrator 1: And the Spirit shall return unto God who gave it:

Narrator 2: Genesis 2:7 tells us that God formed man from the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. At the time of death, man ceases to exist on earth and his spirit returns to God, who gave it to him in the first place.

MASTER MASON: A Refresher Quiz

This quiz can be used by the District Educational Representative (or any member of the Lodge Education Committee) for presentation in open lodge to all MM masons such as at a stated meeting when there is no work. You should have made contact to the Master prior to the meeting to request 10-15 minutes for this educational session. Work with the lodge Educational Coordinator. Ensure that what you planned hasn't already been given recently. No materials need be distributed. You may stand anywhere you feel comfortable and can audibly reach everyone. You should be sure that you can read and understand all cipher in this quiz before use.

NOTES ON THE MASTER MASON REFRESHER QUIZ

1. This is meant to be presented as an oral quiz by the District Educational Representative to lodge members evoking an answer by voluntary response from the floor. Some questions are obvious and ridiculously easy; others require some thought and recall. None are meant to embarrass anyone. Keep the pace lively and make it a "fun" session.
2. Take some time to read through this presentation before presenting it in Lodge. There are parts of questions and answers in cipher.
3. Allow enough time to elaborate or expand on the answer provided, as you feel proficient. You may want to refer to the Maine Masonic Textbook and /or cipher to clear up a point, but that should not be necessary.
4. This quiz may be shortened, lengthened, or modified in any way to ensure interest is maintained, fit in with your own expertise, or abide by lodge time constraints
5. You will probably find many brethren who are far more knowledgeable than you in this degree. This is to be expected. Don't let it bother you; move on to the next question. Try not to let "ritualists" dominate discussion, but try to involve everyone.
6. You will have had a successful session if you have held members' interest and quiz was educational and enjoyable.

1. How should a candidate be prepared to be made a Master Mason?
 Ans. By be de of al mis an mes, ne na no cl, ba-fo, ho-wi, wi a ca-to th ti ar hi na bo, an we hi ap as a F.C.
2. How many times were you asked, "Who comes here?" raps on the door, did you circumambulate (circle the Altar)?
 Ans. Th
3. What is the password of a Master Mason?
 Ans. Tu
4. The candidate is received into the Lodge by the _____ on both _____ which is to remind him that _____?
 Ans. SD; pos of th Co; as th vi pri of li is cotd wi th br, so ar th mot vae te of ma cotd wi th pos of th Co, wh te Fr, Mo an Br-lo.
5. After passing an examination at each station the W.M. ask several questions: Your answers?
 Ans. Fr wh co yo? Fr th W.
 Wh ar yo tr? To-ar th Ea.
 Of wh ar yo in pu? Of th wh is lo, an wh by my ow ens an yo as, I am in ho to fi.
 To wh di yo al? To th set of a M.M.
6. What position did you assume at the altar to receive the MM obligation?
 Ans. Kn on bo my na kn, my bo er, bo ha re on th H.B.0S. an Cs.
7. On receiving light, how did you find the 3GLs??
 Ans. Bo po of th Co el ab th Sq.
8. Of what does that remind you?
 Ans. Th I shd ne lo si of th mo ap of tht us in, wh tes Fr, Mo and Br-lo.
9. What is the due-guard of a M.M.? To what does it allude?
 Ans. (Give) Th ma in wh my ha we pl wh I re th ob.
10. What is the sign of a M.M.? To what does it allude?
 Ans. (Give) To th pe of my ob, ra to ha my bo se in tw, th re th ses of th
 de un.
11. Wh wa Tu Ca?
 Ans. Th fi kn cu ar an cu wo in mes.

12. On entering or retiring from an opened Lodge of M.M., what should you do ?
 Ans. Go to th re of al, fa th W.M., an gi th du-ga.
13. What are the working tools of a MM?
 Ans. Al th im of Ma in, bu mo es th tr.
14. How is it explained operatively? Speculatively?
 Ans. Operatively – Th tr is an in ma us of by op ma to sp th ce wh un th bu ino
 on co ma.
 Speculatively - We ar ta to ma us of it fo th mo no an gl pu of sp th ce of
 Br-lo an Af, tht ce wh un us in on sa ba, or so of fr an Br, am whm no co shd ev ex, sa tht no co, or ra em, of wh be ca wo an be ag
15. After the candidate was led out to be reinvested what time was it?
Ans. Hi tw.
16. What usually happens in a Lodge at that time?
 Ans. It is called from labor to refreshment.
17. What officer takes charge of the Lodge at this time, by order of the W.M.??
 Ans. JW.
18. Who wanted to build the temple? Why didn't he? Wh did?
 Ans. Da, Ki of Is. He was a man of war, his hands stained with blood. So.
19. What two other key men did Solomon use in the building of KST?
 Ans. Hiram, King of Tyre and Hiram Abiff.
20. Solomon and the two Hiram composed what?
 Ans. The first Grand Lodge at Jerusalem.
21. In the second section, the candidate represents who?
 Ans. Hi Ab
22. What two things did he usually do at hi tw?
 Ans. Of up hi ad to di. Dr des on th tr-bo.
23. Why did the ruffians accost him?
 Ans. To ob th ses of a M.M.
24. Why did they expect to receive them?
 Ans. They were promised them, at th co of th Te.

25. Th se we to be gi on in th pr of _____?
 Ans. Th, So, Ki of Is, Hi Ki of Ty, Hi Ab.
26. Who were the ruffians? Location? Implement?
 Ans. FR Ja So Ga 24 in ga
 SR Jo We Ga Sq
 TR Jm Ea Ga Co Ga
27. How many FCs conspired?
 Ans. Fi.
28. What was first done with the body of Hiram??
 Ans. Bu in th ru of th te.
29. What happened at lo-tw?
 Ans. The three ruffians met to decide what to do with the body.
30. What did they decide?
 Ans. To co it a du we co fr th Te an bu in a gr si fe du ea an we an si fe pe.
31. How did they mark the grave and why?
 Ans. A sp of ac, sh oc re it.
32. How did the workmen discover Hiram's absence?
 Ans. By th be no des dr on th tr-bo.
33. How many Fellowcrafts recanted?
 Ans. Tw
34. Why did they return?
 Ans. They had re on th at of th cr an we stk wi ho.
35. How were they clothed and why?
 Ans. In wh ap an gl, in to of th in.
36. To what did they confess?
 Ans. Their premeditated guilt in the plot.
37. KS ordered a search for the ruffians after ascertaining that they could not be found in the temple. Where did he send the FCs?
 Ans. 3E, 3W, 3N, 3S
38. Which group obtained information? From whom?
 Ans. The group that traveled we. A wayfaring man.

39. How did the FCs find the ruffians?
 Ans. Sp of ac, vo in th cl of an ad ro im ve up th fo th mu of Hiram Abif.
40. What would have happened ti the FCs if they had not found them?
 Ans. They would have be de th mu of GMH an se su fo th cr co.
41. On finding the grave what happened with the FCs hands?
 Ans. Th fo th in ra to de th no fr th di af wh ar fr th gr.
42. How did the FCs identify the body?
 Ans. Th fo a je on it ne.
43. By what grip was Hiram finally, symbolically raised?
 Ans. By th st gr of a M.M. or Li pa.
44. What are the five points of fellowship?
 Ans. Fo to fo, kn to kn, br to br, ha to ba, ch to ch an mo to ea.
45. What is the great lesson of the M.M. degree?
 Ans. Immortality of the soul. Also building of the temple in one's on heart/soul.

Nb. "Hiram Abiff really did exist. He was sent to assist Solomon by Hiram, King of Tyre. He was a skilled worker in brass and other metals. He actually lived to an old age and died of natural causes.

The Masonic Hiram Abiff was 'born' – and died to instill in the minds, hearts and souls of freemasons, the symbolic lessons of life." Roberts

A MASONIC QUIZ

From the MSA digest...."At the Sound of the Gavel"

This program is a quiz, consisting of 15 questions of a Masonic nature and trivia given in a multiple answer format. Correct answers are given following each question. You may use all these questions or any part, depending on the time you have available and the length of discussion the questions generate. Be careful not to take too much time on any one question.

1. **George Washington was Master of:**
 - a. **Alexandria Lodge No. 22**
 - b. **Alexandria-Washington Lodge No. 39**
 - c. **Fredricksburg Lodge No. 4**
 - d. **American Union Lodge No. 1**

Answer.

George Washington was Master of “Alexandria Lodge #22.” He was not the Master of Alexandria-Washington Lodge for the sufficient reason that his own name was not added to Alexandria Lodge’s name until five years after his death. The Lodge was No. 39 under Charter of the Provincial Grand Lodge of Pennsylvania. In 1778, the lodge was re-chartered by the Grand Lodge of Virginia as Alexandria Lodge No. 22. In this new Charter, “George Washington, Late Commander in Chief of the forces of the United States” was named as the first, or Charter, Worshipful Master.

2. **George Washington was raised a Master Mason in:**
 - a. **Alexandria Lodge No. 39**
 - b. **The Lodge in Fredricksburg**
 - c. **Fredricksburg Lodge No. 4**
 - d. **American Union Lodge**

Answer.

George Washington was raised a Master Mason in “The Lodge at Fredricksburg.” Fredricksburg Lodge No. 4 is not correct, as Fredricksburg Lodge received its number from the Grand Lodge of Virginia. The Grand Lodge came into being in 1787. Washington was raised in 1753. Fredricksburg Lodge at that time had no charter from any Grand Body. It was one of those unique Colonial Lodges, which met “by immemorial custom” – merely a few brethren getting together and saying “ we are a Lodge.” Five years after Washington was raised, Fredricksburg Lodge received its first charter from the Grand Lodge of Scotland. Washington lived and died a member of two Lodges; he never separated from his Mother Lodge, even when becoming Charter Worshipful Master of Alexandria Lodge No. 22. Dual – in this case, plural – membership has always been permitted in Virginia.

3. **George Washington was Grand Master of:**
 - a. **Virginia**
 - b. **Pennsylvania**
 - c. **New Jersey**
 - d. **Was not a Grand Master**

Answer.

George Washington was not a Grand Master. He was proposed as Grand Master of Virginia in 1777, but declined on the dual grounds that he was too busy with affairs of national importance to accept private responsibility, and, as he had never been Master of a Lodge, he was not eligible. Washington was thrice proposed as General Grand Master of a General Grand Lodge of the United States, once by American Union (Army) Lodge in New Jersey, (1779) and twice by the Grand Lodge of Pennsylvania, (1779 & 1780,) but declined the honor.

4. The first known Lodge in American was in:
- a. Boston
 - b. Philadelphia
 - c. Savannah
 - d. New York

Answer.

The first known Lodge in America was in Philadelphia. The first “regularly constituted Lodge” was “The First Lodge in Boston” (now St. John’s). Other Lodges met under “immemorial custom” at earlier dates. No one knows exactly when the first of all colonial lodges met, only that it was some date earlier in the eighteenth century.

5. The two oldest Grand Lodges in the United States are:
- a. Massachusetts and Pennsylvania
 - b. New Hampshire and Rhode Island
 - c. Virginia and Maryland
 - d. Georgia and New Jersey

Answer.

The two oldest Grand Lodges in the United States are Massachusetts and Pennsylvania. Pennsylvania in 1931 celebrated its two hundredth anniversary of Freemasonry; in 1933, Massachusetts celebrated its two hundredth anniversary.

6. The Boston Tea Party was staged by members of:
- a. St. John’s Lodge
 - b. St. Andrews Lodge
 - c. American Union Lodge
 - d. King Solomon’s Lodge

Answer.

Members of St. Andrews Lodge of Boston staged the immemorial “Boston Tea Party.” The disguise as Indians and the raid on the ship was NOT arranged in Lodge, but supposedly, after the lodge at the Green Dragon Tavern. It is not known that all the participants on the “Tea Party” were members of the famous old Lodge, but that many of them were, and the patriotism of the Masons was responsible for this overt act of resistance to taxation tyranny, is undoubted.

7. The Book of Constitutions was first published in:
- a. 1717
 - b. 1723
 - c. 1738
 - d. 1751

Answer.

The Book of Constitutions was first published in 1723. “Anderson’s Constitutions of 1723” of the Mother Grand Lodge of England were put into print under date of 1722, Old Style, or 1723, New Style Calendar. The title page bears the date “1723.” Unfortunately, Anderson’s text is not the original as adopted by the Mother Grand Lodge shortly after its formation 1717. But as it is the first and only version we have of whatever was actually adopted by the first Grand Lodge, it has become the foundation law of all Grand Lodges. A number of Grand Lodges consider the Ancient Landmarks to be those principals set forth in the “Old Charges” which form a part of Anderson’s Constitutions.

8. Grand Lodges assist in laying cornerstones:
- a. When asked by civil authority
 - b. When requesting the privilege from Mayors or Governors
 - c. When members vote to do so
 - d. Never

Answer.

A Grand Lodge never assists in laying a cornerstone. A Grand Lodge lays a cornerstone or has nothing to do with the ceremony. Not infrequently, non-Masons request a Grand Lodge to “assist” some other organization. Particular

lodges may lay a cornerstone at the request of the Grand Master, and thus assist the Grand Body in its work, but the Grand Lodge never "assists."

- 9. The length of a cable tow is:**
- a. ten feet**
 - b. a hundred miles**
 - c. three miles**
 - d. a brothers reasonable ability**

Answer.

The length of a cable tow is "reasonable ability." The phrase was adopted at the Baltimore Masonic Convention of 1843, to define how far a cable tow stretched. In older days a cable tow was as long as an hour's journey; roughly three miles. Today a brother must answer a summons if within "the scope of his reasonable ability." In modern words, a cable tow is such length as to satisfy the individual brother's conscience.

- 10. A cowan is:**
- a. an eavesdropper**
 - b. a coward**
 - c. a traitor**
 - d. an un instructed Mason**

Answer.

A cowan is an un instructed Mason or a Mason without the word or a partially instructed Mason. A cowan is distinct from an eavesdropper, literally, one who listens at the eaves of a house. The eavesdropper tries to learn secrets to which he has no right. The cowan may be partly a Mason. In operative days a man who erected walls without mortar, or of unsquared stones, unskillful, was a cowan, or un instructed Mason. A cowan may well be taught to be a Mason; an eavesdropper would never be taught. Today's cowans are Masons dropped for N.P.D. or Entered Apprentices or Fellowcrafts who have been stopped from further advancement.

- 11. A Hecatomb is:**
- a. a form of tomb**
 - b. a sacrifice of 100 head of cattle**
 - c. a hive of honey**
 - d. a bag of gold**

Answer.

A hecatomb is the sacrifice of a hundred head of cattle. Pythagoras was supposed to have sacrificed a hundred head of cattle to his gods, in delight of

having erected the Forty-seventh problem of Euclid. The statement in the ritual however can hardly be found in fact. Pythagoras, eminent teacher and mathematician, born 586 BC, may, indeed, have discovered the mathematical wonder, which Euclid embodied in his geometry as the Forty-seventh problem; we know the Pythagoras was a vegetarian, revered animal life, and was poor. He could hardly have possessed a hundred head of cattle – riches in those days - and even if he owned them, he would not have been so cruel as to kill them to mark his pleasure.

- 12. Lodges are numbered in every United States Grand Lodge, except in:**
- a. District of Columbia**
 - b. Massachusetts**
 - c. Nebraska**
 - d. Wisconsin**

Answer.

Lodges are not numbered in Massachusetts; they are numbered in all other United States Grand Lodges. In Pennsylvania are twelve Lodges that have numbers but no names. Any man presenting a dues card from an alleged Massachusetts lodge, which bears a number, is self-confessedly spurious and clandestine. Massachusetts lodges have no numbers because of a happy compromise in early days when there was a dispute as to which lodges should have certain number; the result was no numbers for any lodge.

- 13. The Grand Lodge whose members can not belong to Eastern Star is:**
- a. New York**
 - b. Pennsylvania**
 - c. District of Columbia**
 - d. Colorado**

Answer.

The Grand Lodge of Pennsylvania forbids its members to belong to the Eastern Star. A Grand Master of the Grand Jurisdiction issued an edict-forbidding members of Pennsylvania Lodges from joining, or remaining members of Eastern Star Chapters. The cause of the edict was explained as being improper activities of members of the Star in Masonic matters, notably Lodge elections. It was supposed that inasmuch as a Patron, who must be a Master Mason, is indispensable in an Eastern Star Chapter, the edict meant the death of the Order in the Keystone State. The reverse has proven true, since Chapters of the Order in Pennsylvania enlist the services of sojourning Masons as Patrons. Pennsylvania brethren report that the Eastern Star is flourishing in their jurisdiction, but the activities complained of have ceased.

- 14. The title of the first of the Old Charges is:**
- a. “Of Masters, Wardens, Fellows and Apprentices”**
 - b. “Of Lodges”**
 - c. “Concerning God and Religion”**
 - d. “Of Civil Magistrates, supreme and subordinate”**

Answer.

The name of the first of the Old Charges is “Concerning God and Religion.” The first of the six Old Charges is vitally important as a fundamental law of the Ancient Craft, as it sets forth the non-doctrinal, non-sectarian character of Freemasonry, and states that the “natural religion in which all men agree” is important to Freemasons, leaving a man’s particular option as to his God and his religion to himself. This is the underlying law which makes Freemasonry universal; society in which Gentile and Jew, Parsee and Mohammedan, Christian and Buddhist may unite, provided all believe – as all do believe – in a Great Architect of the Universe.

- 15. The presidents who were Grand Masters were:**
- a. McKinley and Harding**
 - b. Washington and Madison**
 - c. Jackson and Truman**
 - d. Buchanan and Garfield**

Answer.

The Presidents that were Grand Masters are Andrew Jackson and Harry Truman. Jackson was Grand Master in Tennessee before he was President. Apparently, he was elected from the floor of his Grand Lodge, as there is no record of his having been Master of his Lodge. He was an honorary member of the Grand Lodge of Florida, of Federal Lodge No. 1, of the District of Columbia, and of Jackson Lodge No. 1, of Tallahassee, Florida. Truman is Past Grand Master of Missouri.

Masonic Protocol Program

Reception of First Time Visitors

What Happens When a Brother Arrives Late

As adapted from the Screen Play

Written by Wor. David M. Blossom

For the M.E.A.L.S. Committee

This short program deals briefly with First Time Visitors and What To Do If You Arrive Late To Lodge. It requires six Brothers taking parts as: Elder Brother (EB), New Mason (NM), Sr. Deacon, Wor. Master and two Brothers to be introduced as visitors. The EB, usually the District Representative, should read all parts pertaining to floor work. The setting should be in the Lodge Room with the EB and NM in a part of the Lodge such as the northeast near the Treasurers desk, with the other officers in their respective stations. (The Sign of Fidelity can be substituted for the Due-Guards, Signs and any other secret work if performed outside a tyled Lodge.)

NM: What will happen when I visit a Lodge for the first time, after I've been examined or avouched.

EB: In a good Lodge you will be introduced.

Scene: Lodge Room, Lodge is opened.

WM: Brother Senior Deacon, I will thank you to conduct our first-time visitors to the Altar.

SD: (*Salutes with due guard then conducts two visitors to rear of Altar, where they salute*) Worshipful Master, I have the pleasure of introducing to you Brother Charles Boynton, hailing from Sincerity Lodge, and Brothers Stanley Rozenkrantz and Robert Guildenstern, both of Magnanimous Lodge.

WM: *** My brothers, it gives me pleasure to introduce you to the members of Veracity Lodge and their visitors, and to welcome you to a seat among us. Brethren let us greet our visiting Brothers with a hearty welcome.
(*SD conducts visitors to seats. **)

EB: No Brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East and if he is an Officer of any Grand Lodge or Permanent Member of our own Grand Lodge, or a Past grand Master, he should be received with the grand honors at the time of his introduction.

NM: What happens when someone comes late, when we've started to open?

EB: A lot depends on the Tyler. If he knows the Brother and can avouch for him, he can cause an alarm at the tyled door. ***

Return to Scene of open Lodge

WM: * Brother Senior Deacon, you will ascertain the cause of that alarm.

(*SD rises with rod, raps door, speaks to Tyler and closes door.*)

SD: Worshipful Master, there are two brothers without, properly clothed and avouched for who desire admission.

WM: Let them enter.

(*Brethren enter, go to rear of altar and salute with due guard.*)

EB: The Tyler should keep aware of the work and not allow any disturbance during degree work. He should be aware of how the entering brethren should be clothed and how they should salute. If the brother were a stranger to him the Tyler would wait for the proper opportunity as before, and inform the Junior Deacon that a visitor was in need of examination.

In the case of emergency messages, the Tyler must use his discretion as to the urgency of the situation. If he feels that he should not wait until a break in the work, a message should be given to the brother nearest to the preparation room door.

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Masonic Protocol Program

Lodge Room Behavior

Balloting

As adapted from the Screen Play

Written by Wor. David M. Blossom

For the M.E.A.L.S. Committee

This short program deals briefly with Lodge Room Behavior and Balloting. It requires five Brothers taking parts as: Elder Brother (EB), New Mason (NM), Wor Master, Sr. Warden and Jr. Warden. The EB, usually the District Representative, should read all parts pertaining to floor work. The setting should be in the Lodge Room with the EB and NM in a part of the Lodge such as the northeast near the Treasurers desk, with the other officers in their respective stations. (The Sign of Fidelity can be substituted for the Due-Guards, Signs and any other secret work if performed outside a tyled Lodge.)

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WM: *** My brothers, it gives me pleasure to introduce you to the members of Veracity Lodge and their visitors, and to welcome you to a seat among us. Brethren let us greet our visiting Brothers with a hearty welcome.
(*SD conducts visitors to seats. **)

EB: No Brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East and if he is an Officer of any Grand Lodge or Permanent Member of our own Grand Lodge, or a Past grand Master, he should be received with the grand honors at the time of his introduction.

NM: What happens when someone comes late, when we've started to open?

EB: A lot depends on the Tyler. If he knows the Brother and can avouch for him, he can cause an alarm at the tyled door. ***

Return to Scene of open Lodge

WM: * Brother Senior Deacon, you will ascertain the cause of that alarm.

(*SD rises with rod, raps door, speaks to Tyler and closes door.*)

SD: Worshipful Master, there are two brothers without, properly clothed and avouched for who desire admission.

WM: Let them enter.

(*Brethren enter, go to rear of altar and salute with due guard.*)

EB: The Tyler should keep aware of the work and not allow any disturbance during degree work. He should be aware of how the entering brethren should be clothed and how they should salute. If the brother were a stranger to him the Tyler would wait for the proper opportunity as before, and inform the Junior Deacon that a visitor was in need of examination.

In the case of emergency messages, the Tyler must use his discretion as to the urgency of the situation. If he feels that he should not wait until a break in the work, a message should be given to the brother nearest to the preparation room door.

NM: What will happen when I visit a Lodge for the first time, after I've been examined or avouched.

EB: In a good Lodge you will be introduced.

Scene: Lodge Room, Lodge is opened.

WM: Brother Senior Deacon, I will thank you to conduct our first-time visitors to the Altar.

SD: (*Salutes with due guard then conducts two visitors to rear of Altar, where they salute*) Worshipful Master, I have the pleasure of introducing to you Brother Charles Boynton, hailing from Sincerity Lodge, and Brothers Stanley Rozenkrantz and Robert Guildenstern, both of Magnanimous Lodge.

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(*Brethren enter, go to rear of altar and salute with due guard.*)

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(*Brethren enter, go to rear of altar and salute with due guard.*)

EB: The Tyler should keep aware of the work and not allow any disturbance during degree work. He should be aware of how the entering brethren should be clothed and how they should salute. If the brother were a stranger to him the Tyler would wait for the proper opportunity as before, and inform the Junior Deacon that a visitor was in need of examination.

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Masonic Protocol Program

Examination of First Time Visitors

Avouching

As adapted from the Screen Play

Written by Wor. David M. Blossom

for the M.E.A.L.S. Committee

for use in the Masonic Protocol Video.

This short program deals briefly with Examination of Visitors and Avouching. It requires five Brothers taking parts as: Elder Brother (EB), Sr. Steward (SS), Jr. Steward (JS), Sr. Warden (SW), Brother in the North and 2 or three non-speaking parts. The EB, usually the District Education Representative, should read all parts pertaining to floor work. The setting should be in the Lodge Room with the EB and Stewards in a part of the Lodge such as the northeast near the Treasurers desk, with the other officers in their respective stations. (The Sign of Fidelity can be substituted for the Due-Guards, Signs and any other secret work if performed outside a tyled Lodge.)

It is advisable that you take time to review this program prior to presenting it in an opened Lodge as there are parts of this program in cipher. Those parts should be omitted if this program is presented outside an opened Lodge.

SS: What happens if we have first time visitors in Lodge tonight?

EB: Some of them probably have sat in this Lodge before, and others will be avouched for by someone who sat with them in some other lodge, but there will likely be some who will have to be examined.

JS: Who does the examining?

EB: That's the Senior Warden's problem. He's in charge of proving the Lodge, so he appoints the committee. Every first time visitor who cannot be avouched for is examined in private, individually, and there are three on each committee. There'll be one or two of us "golden oldies", and it would do you good to get on a committee for the experience. Let's try it with you acting as a first time visitor.

"Welcome to Veracity Lodge, May I see your dues card. It's current, and has the Grand Lodge Seal. The signature matches the one we just saw him make in the Tyler's Book. Now, since our Brother is from another lodge, we need the directory of Lodges recognized by the Grand Lodge of Maine. (*JS takes from drawer, EB scans*) Fine, there it is. Now we'll ask you to repeat the Tyler's Oath. (In some Lodges, Brethren are asked to repeat the Tyler's Oath. It is not necessary in this jurisdiction for the Tyler's Oath to be recited from memory)

SS: What's that?

EB: Give me your cipher. Here it is, page 184, . . . and now, my Brother, will you swear to the following oath by repeating after me:

(Elder Brother *reads Tylers Oath*)

I, A ___ B ___, in th pr of Al Go, be th wi an on ths Ho Bi do so sw th I ha be re in, pa, an ra to th su de of a M. M. in a re an du co Lo of An Fr an Ac Ma, th I do no st su or ex, an kn of no re I sh no ho Ma co wi Ma Br;
So he me Go.

EB: The Oath is read to the visitor, who will then repeat. The visitor is then requested to arrange the Great Lights in the several degrees, and to give the Due-Guards and Signs, grips and words, as well as the Gr Ha Si and to give the Gr Ma Wo in the proper manner.

SS: Is that it?

EB: That would convince me that he's a Master Mason. Don't get too tricky. Remember that he's a guest and not a contestant. And be sure that the Charter or the Certificate is out, because once he has been examined, he has the right to inspect it to be sure that we're on the square. Remember that if he is an EA of a FC you will only be asking him questions relating to his experience and most often someone not yet a Master Mason will be accompanied by a Master Mason.

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EB: (*Rises*) I can avouch for Brother Boynton. (*Both sit.*)

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Masonic Protocol Program

Reception of the Grand Master or District Deputy

As adapted from the Screen Play
Written by Wor. David M. Blossom
for the M.E.A.L.S. Committee
for use in the Masonic Protocol Video.

This program is written for the Reception of the Grand Master. If demonstrating the Reception of the District Deputy, the format will be the same, however, the District Deputy may bring someone to be his “Acting Grand Marshal”. It requires seven Brothers taking speaking parts as: Elder Brother (EB), Jr. Steward (JS), Sr. Deacon (SD), Marshal (MAR), Master (WM), Grand Marshal (GMAR), Grand Master (GM) and if you wish to demonstrate the floor work you will need a Sr. Steward, a Jr. Deacon and 1 or 2 non-speaking members of the suite. The EB, usually the District Education Representative, should read all parts pertaining to floor work. The setting should be in the Lodge Room with the EB and Stewards in a part of the Lodge such as the northeast near the Treasurers desk, with the other officers in their respective stations. (The Sign of Fidelity can be substituted for the Due-Guards, Signs and any other secret work if performed outside a tyled Lodge.)

JS: Maybe I'll get these straight sometime, but there's so much to learn! I'm afraid of messing things up in front of the Grand Master and all those people.

EB: Don't worry, everything falls into place, and you'll do fine.

JS: But how do you know how to do what and when? There's so much that isn't in the ritual. And what about receiving the Grand Master?

EB: That's not so difficult. Let's see how it's done.

The first thing to do is for the Grand Marshal and Lodge Officers to get together before the meeting to make sure that everyone is playing on the same field. Once the meeting begins it should run something like this. (*Stewards return to their stations*)

WM: (from the Opening ceremony) "Br, yo wi pl be cl an ta yo pls pr to op a Lo. Br, wi yo as me in op a Lo of M.M.?"

EB: The Lodge can be opened in any degree for the reception of dignitaries. The Master continues with the opening until the Lodge is tyled. At this point the Grand Marshal makes an alarm by three knocks on the Lodge Door.

(*Three knocks from the tyler*)

WM: "Brother Senior Deacon (rises and salutes) will ascertain the cause of that alarm."

(*SD walks, with rod, to door, returns the three knocks and opens the door.*)

SD: "Who comes here?"

GMAR: "The Grand Marshal with a communication."

(*SD closes door, goes to rear of altar facing WM and salutes with Due-Guard.*)

SD: "Worshipful Master, the Grand Marshal is without with a communication."

WM: "Let him enter."

(*SD salutes, goes to door and opens it.*)

SD: "You have permission to enter."

(*SD waits by closed door. GMAR goes to altar, salutes with due-guard.*)

GMAR: "Worshipful Master, Most Worshipful Br. _____ is without and wishes to be attended by a proper escort."

WM: "Please inform the Grand Master that the proper escort will be formed."

(GMAR salutes, and exits lodge, SD closes door, returns to station)

WM: "Brother Marshal you will form a procession of Deacons and Stewards to receive the Grand Master."

(MAR rises, walks west of South turns)

MAR: "The procession will form in the South: Stewards with white rods, Deacons with black rods. The procession is formed, Worshipful."

(MAR turns, opens door for procession, then leads them out.)

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EB: The Lodge can be opened in any degree for the reception of dignitaries. The Master continues with the opening until the Lodge is tyled. At this point the Grand Marshal makes an alarm by three knocks on the Lodge Door.

(*Three knocks from the tyler*)

WM: "Brother Senior Deacon (rises and salutes) will ascertain the cause of that alarm."

(*SD walks, with rod, to door, returns the three knocks and opens the door.*)

SD: "Who comes here?"

GMAR: "The Grand Marshal with a communication."

(*SD closes door, goes to rear of altar facing WM and salutes with Due-Guard.*)

SD: "Worshipful Master, the Grand Marshal is without with a communication."

WM: "Let him enter."

(*SD salutes, goes to door and opens it.*)

SD: "You have permission to enter."

(*SD waits by closed door. GMAR goes to altar, salutes with due-guard.*)

GMAR: "Worshipful Master, Most Worshipful Br. _____ is without and wishes to be attended by a proper escort."

WM: "Please inform the Grand Master that the proper escort will be formed."

(GMAR salutes, and exits lodge, SD closes door, returns to station)

WM: "Brother Marshal you will form a procession of Deacons and Stewards to receive the Grand Master."

(MAR rises, walks west of South turns)

MAR: "The procession will form in the South: Stewards with white rods, Deacons with black rods. The procession is formed, Worshipful."

(MAR turns, opens door for procession, then leads them out.)

EB: The Grand Marshal now takes over directing the procession in the anteroom. He informs the Marshal that he should enter with the Stewards and stand to one side, just inside of the door. He directs the Stewards to walk in front of him and immediately upon entering the Lodge to stop and cross their rods. He tells the Deacons to come in behind the Grand Master and remain standing just behind him. He also instructs them to take their seats as the Grand Master is escorted from the altar to the East.

(Stewards enter, form arch by crossing rods)

GMAR: "The Most Worshipful Grand Lodge of Maine."

*(***All brethren rise, WM removes his hat, the suite enters and forms two lines behind the altar. When all are in place, GMAR turns the suite to look in. GMAR walks to GM and escorts to altar. Each person in the suite turns to face forward as the GM passes.)*

GMAR: "Worshipful Master, I present to you Most Worshipful Br. _____, Grand Master of Masons in Maine."

(GM salutes with due-guard.)

WM: "Please escort the Grand Master to the East."

(GMAR escorts GM to East, where he shakes WM's Hand. Stewards and Deacons return to stations.)

WM: "Most Worshipful Grand Master, I am proud and pleased to welcome you to Friendship Lodge. Would you please face the West? Brethren, I would like to

introduce to you, Most Worshipful Br. _____, Grand Master of Masons in Maine. You will with me, accord him, the Private Grand Honors, taking your time/cue from the East.”

EB: It is permissible for the Master to say: “taking your time/cue from the Grand Marshal”, depending on his preference. The Private Grand Honors are the due-guards and signs of each degree. This form of Grand Honors is only given to the Grand Master, Past Grand Masters or the District Deputies during their Official Visitation and, of course, only in a tyled lodge, open on the MM Degree. If it is during a Semi-public meeting or a Lodge open on the EA of FC Degree, the Public Grand Honors are given. (*demonstrate*) These are given by placing the tips of the fingers on the front of the shoulders, left arm crossed over right, and bowing three times.

(GM acknowledges Grand Honors)

WM: “Most Worshipful, It’s my pleasure to present you with the gavel of Friendship Lodge.”

GM: “Thank you, Worshipful Master.” (*nods to GMAR*)

(GMAR introduces the rest of the suite, who in turn proceed to the rear of the altar, salute with the due-guard, and walk to the East, shaking hands with GM and WM, then pass to either side to await the rest of introductions. Past Grand Masters are introduced and given the Private Grand Honors, if in a tyled Lodge of Master Masons. The other members of the suite are then introduced and given the Public Grand Honors.)

GM: “Brethren, you will, with me, accord these Brethren the Public Grand Honors, taking your time/cue from me. (*Gives Public Grand Honors*) Please be seated. And now, Worshipful Master, I will return the gavel of Friendship Lodge, that you may continue the work of the evening.”

WM: “Thank you, Most Worshipful, and will you join me in the East?”

EB: The Worshipful Master continues the opening, conducts his meeting and, at the close of the evening, returns the gavel to the Grand Master for his remarks. No remarks are made following those of the Grand Master.

Masonic Education and Lodge Services Committee

Toolbox for District Education Representatives

A Closer Look at Masonry and the Lessons that We Teach

Written by R.W. Bro. Tim Martel

This program is intended to summarize the lessons that were taught during the three degrees and to emphasize that these lessons can help a man to lead a better life, if he applies them. This lesson requires two participants: an elder brother who I have taken the liberty of naming Hiram Boaz and a newly raised brother who I call Jim Newly Raised Mason. The setting is in the lodge room after dinner and before the meeting opens.

Hiram says - Hi Jim, how are you?

Jim responds - I'm doing well, thanks.

Hiram says - I'm glad that you came tonight. It hasn't been very long since you were raised has it?

Jim says - No. I was raised last month. I can't wait to see my friend, Billy Bob get decked tonight. Can I get a piece of the action? I used to enjoy hazing candidates when I was a member of a fraternity back at college and I was pretty good at it.

Hiram says - Oh Jim, I'm afraid that you have mistaken some of the meaning of our ritual. Masonic Ritual is not intended to be interpreted as hazing or abuse of another human being in any way. If anything, our three degrees are intended to give a man some insight into the three stages of life, i.e. Youth, Manhood and Age.

Jim says - What do you mean? Please tell me more.

Hiram says - The Entered Apprentice Degree portrays the candidate as a young man who is learning the Tenets of his profession, Brotherly Love, Relief & Truth. He is also introduced to the Theological Virtues of Faith, Hope & Charity and the Cardinal Virtues of Temperance, Fortitude, Prudence and Justice. These are valuable lessons that every Father & Mother should try to impart to their young Sons & Daughters before they leave home to make their way in the world.

Jim says - Wow that is pretty heavy stuff. What was the second degree all about?

Hiram says - The Fellowcraft Degree is about a man in his working years who is receiving further instruction that will help him hone the skills that will help him to become a better person. The idea is to teach the candidate some skills that will help to make him a better provider for his family and a more productive member of society.

Jim says - Wow. You are right. I have misunderstood some of the ritual. What about that "Letter G Lecture" . What was that all about?

Hiram says - The " Letter G Lecture" is one of the most beautiful lectures in Masonry. Essentially, that lecture describes how our ancient ancestors were searching for ways to create more law and order and they noticed that there was symmetry and order in the solar system. As a result of that realization, they developed laws and standards of right and wrong that enabled people to coexist peaceably with one another. Those standards still exist today in the form of Biblical Laws such as the Ten Commandments, etc. and the various man-made laws that good citizens should try to obey. Furthermore, this lecture reminds us that MASONRY has survived for centuries while many other organizations and landmarks have gone by the wayside. The bottom line is that the lessons that we

teach in Masonry are ageless because they are helpful to all men, regardless of their age, race, culture or religious beliefs.

Jim says - That is pretty cool. What was the third degree all about?

Hiram responds - The third degree uses Hiram Abif to teach us what really matters at the end of our life's journey. First of all, we should always take the time to view with reverence and admiration the glorious work of our Creator and to be inspired to become a perfect ashlar. Secondly, we should endeavor to remain true to our obligations, i.e.

- Go out of your way to serve a brother.
- Remember brothers in need through prayer.
- Keep a brother's secrets as your own.
- Never hesitate to offer a helping hand to a brother.
- Protect a brother's character, guard his good name and warn him of impending attacks so that he can defend himself.

Lastly, Masons believe in the immortality of the soul. There are many books and articles that you can read in order to learn more about Masonry. Whenever you are ready to learn more, I would be honored to be your Elder Brother and coach. Please feel free to call me anytime. There is much to learn.

Jim says: Thanks, Hiram. You have taught me a great deal tonight. Could we meet again tomorrow night at the lodge to discuss this some more.

Hiram says: Sure, lets meet at 7:00 P.M. tomorrow night at the lodge.

Hiram says - Hi Jim, how are you?

Jim responds - I'm doing well, thanks.

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Masonic Education and Lodge Services Committee

Toolbox for District Education Representatives

Masonic Care and Share Program

By R.W. Bro. Tim Martel
for the MEALS Committee

The setting could be in either the dining room or the lodge hall. The two speakers are the Elder Brother (EB) and a newly raised Master Mason (NRMM). The District Education Representative (DER) could perform the role of Elder Brother or he could request that both parts be played by lodge brethren.

NRMM I have heard a great deal during my recent journey to becoming a Master Mason about Brotherly Love, Relief and Truth. These are great words but do they mean anything to us as Masons?

EB Oh yes, Brotherly love is the very cement that holds us all together. In fact, the Grand Master of the Most Worshipful Grand Lodge of Maine thought that it was important enough to establish a “Masonic Care and Share Program” which is headed up by the Grand Chaplains.

NRMM Tell me more.

EB Every Master is responsible for appointing a Care and Share Committee. The Committee Chairman is responsible for compiling and keeping up to date a list of the names, addresses and telephone numbers for Masonic Widows, Shut-Ins, Sick, Ailing Brethren, orphans and anyone who is associated with the lodge who may need assistance, financial or otherwise. Then that information should be shared with Grand Lodge.

NRMM How does the committee keep the information current?

EB Good question. The committee has to be very vigilant. In other words, members of this committee must always be on the lookout for people who should be added to their list. At a minimum, the committee should update its data at least once a year and then forward those updates to Grand Lodge. Nothing is more embarrassing then sending a get well card to someone who has passed away because the lodge didn't keep it's information up to date.

NRMM What else is involved with the Care and Share Program?

EB A successful Care and Share Program requires a lot of work. After the lists are compiled, someone should endeavor to visit with the folks who are on the Care and share list on a regular basis. Those visits may be in the person's home, a nursing home or in a hospital. In some cases, the ailing person in need may wish to pray with the visitors. The general rules for visitation are as follows:

- Don't be loud or boisterous
- Identify yourself
- Don't stay too long
- Be sympathetic but don't over do it
- Share the latest good news from the lodge activities
- O.K. to stand or sit
- Be prepared to offer a prayer, if requested to do so

NRMM What else can be done?

EB Great question. Some of the lodges schedule an annual special event for the Widows, i.e. Luncheon or Dinner with entertainment. Many of the lodges that have experienced success with this approach also give each widow a flower/corsage when she arrives. Invitations are sent to the ladies well in advance of the event and ladies who need transportation are offered rides by Masons. The bottom line is that every widow should feel special for at least that day. Some lodges schedule a Veteran's Night to honor Masons who have been members for 25 years or more. Some of these men are older and don't like to drive at night. They would greatly appreciate a ride to and from lodge by a caring brother. When it is determined that a Widow, Orphan or a Brother is in need of financial aide, the Charity Committee can quietly and privately make those arrangements.

NRMM You said at the beginning that this program is sanctioned by the Grand Chaplains. What about the lodge Chaplains? Shouldn't they be involved?

EB You ask the best questions. The answer is yes. The Grand Chaplains would like to see each of the lodge Chaplains get more involved with the Care and Share Program. After all, there is much more to masonry than memorizing ritual.

NRMM Who else should be involved with the Care and Share Program?

EB It is the responsibility of every Mason to get involved with this program. As you may recall, we all took an obligation during each of the three degrees pledging to help Brother Masons, their Widows and Orphans to the best of our abilities.

NRMM Thanks for taking the time to tell me about the Care and Share Program. This sounds like something that I could sink my teeth into. I'm going to ask the Worshipful Master if he needs another volunteer to join his Care and Share Committee.

EB Good idea. I'm sure that this very important committee is always looking for members with enthusiasm and a caring attitude.

NRMM I have heard a great deal during my recent journey to becoming a Master Mason about Brotherly Love, Relief and Truth. These are great words but do they mean anything to us as Masons?

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ENTERED APPRENTICE DEGREE: A Refresher Quiz

This quiz can be used by the District Educational Representative (or any member of the Lodge Education Committee) for presentation in open lodge to all masons such as at a stated meeting when there is no work. You should have made contact with the Master prior to the meeting to request 10-15 minutes for this educational session. Work with the Lodge Educational Coordinator. Ensure that what you planned hasn't been presented recently. No materials need be distributed. You may stand anywhere you feel comfortable and can audibly reach everyone. You should be sure that you can read and understand all cipher in this quiz before use.

NOTES ON THE ENTERED APPRENTICE REFRESHER QUIZ

1. This is meant to be presented as an oral quiz by the District Educational Representative to lodge members evoking an answer by voluntary response from the floor. Some questions are obvious and ridiculously easy; others require some thought and recall. None are meant to embarrass anyone. Keep the pace lively and make it a "fun" session.
2. Allow enough time to elaborate or expand on the answer provided, as you feel proficient. You may want to refer to the Maine Masonic Textbook and /or cipher to clear up a point, but that should not be necessary.
3. This quiz may be shortened, lengthened, or modified in any way to ensure interest is maintained, fit in with your own expertise, or abide by lodge time constraints. In its present form it has taken two sessions of about 10 minutes each to cover the quiz, (of course, depending on how deeply the discussions proceed).
4. You will probably find many brethren who are far more knowledgeable than you in this degree. This is to be expected. Don't let it bother you; move on to the next question. Try not to let "ritualists" dominate discussion, but try to involve everyone.
5. You will have had a successful session if you have held members' interest and quiz was educational and enjoyable.

1. Before entering the Lodge room you were divested of your attire and asked several questions. Where did that occur?
Ans. The preparation room.
2. Which officer received you into the Lodge?
Ans. SD
3. Which officer prepared you to receive the obligation of an EA?
Ans. SW
4. Which officer gave you the obligation?
Ans. WM
5. What position did you assume at the altar to receive the EA obligation?
Ans. Kn on my na le kn, my ri fo a sq, my bo er, my le ha su an my na ri ha re on th HB, S an C.
6. To what symbolic penalty did you swear?
Ans. To ha my th cu fr ea to ea, my to to ou by it ros, my bo bu in th ro sas of th Se, a c t le fr sh, wh th ti eb an fl tw in tw fo ho.
7. In what position did you find the 3 Gr Lt after receiving light?
Ans. Bo po of th co hi by th sq, (bo ly on th H B).
8. What do the 3GLS represent?
Ans. Th Ho Bi is gi to be th ru an gu of ou fa, th Sq to sq ou ac, an th Co to ke us wi du bo wi al ma-ki, mo es wi a Br.
9. What do the 3LLs represent?
Ans. Th Su, Mo an Ma of th Lo.
10. Which officer explained to you the grip of an EA?
Ans. WM
Which officer assisted him?
Ans. SD
11. What is the name of that grip?
Ans. Bo
What does it denote?
Ans. St
12. Explain the due guard and sign of an EA.
Ans. DG: My fe fo an an of an ob sq, my bo er, my le ha su an my na ri ha re on th H. B. S. an Co an al to th ma in wh my ha we pl wh I re my ob.
Sign: ri ha ac th th fr ea to ea an al to th pe of my ob.

13. Who explained to you how to wear your apron as an EA?
 Ans. SW
 How should it be worn?
 Ans. With the flap turned up
14. What are the working tools of an EA?
 Ans. Twenty four inch gauge and common gavel
- What do they teach?
 Ans. The twenty four inch gauge teaches us to effectively divide our time;
 the common gavel teaches us to divest our minds of evils.
 (...th fi us fo th sp bu, th ho no ma wi ha, et in th he.)
15. What is a Lodge?
 Ans. A ce nu of ma wi th H.B.S.an C. an a Ch or Wa em th to wo.
16. What is the form of a Lodge?
 Ans. Ob.
17. What are its dimensions?
 Ans. As lo as fr ea to we; as br as fr be no an so; as hi as fr ea to he; as
 de as fr th ea su to it ce. ...th a ma ch sh be eq ex.
18. What are the three great pillars of Freemasonry and who represents them?
 Ans. Wisdom – WM
 Strength - SW
 Beauty - JW
19. What are the three principal rounds of Jacobs ladder?
 Ans. Faith, Hope and Charity.
- What do Masons consider the greatest of these and why?
 Ans. Charity, (be fa ma be lo in si, ho en in fr, bu ch ex be th gr, th th bo
 re of et).
20. What constitutes the furniture of a Lodge?
 Ans. Ho Bi, Sq and Co.
21. What are the ornaments of a Lodge?
 Ans. Mo Pa, In Te, an BI St.
22. Excluding the 3GLs, how many lights are there in a Lodge?
 Ans. Th, si in th ea, we and so.

23. Why is the north symbolically considered a place of darkness?
 Ans. Be th si of K.S.T. wa so fa no of th ec, th th Su no Mo at th me he co da no ra of li in th no pa of it.
24. What are the jewels of a Lodge?
 Ans. Mov; Sq, le, pl.
 Imm; Ro as, pe as and the Tr.
25. How should Lodges be situated and why?
 Ans. Lo sh be si du ea an we be th wa th si of K.S.T.
26. Masonic Lodges are dedicated to whom?
 Ans. Lodges in ancient times were dedicated to King Solomon, in modern times to St. John the Baptist and Saint John the Evangelist.
27. What are the tenets of your profession as a mason?
 Ans. Brotherly Love, Relief and Truth.
28. What are the perfect points of your entrance?
 Ans. Gu, pe, ma an pe.
29. What do they represent?
 Ans. Temperance, Fortitude, Prudence and Justice.
30. EA's an se th ma wi fr, fe an ze. What represents them in Freemasonry?
 Ans. Ch, ch an cl.
31. Upon entering and retiring from an opened Lodge of EAs, what should you do?
 Ans. Fr re of al, fa th ea, gi th du gu to th W.M.

Masonic Protocol Program

Masonic Etiquette

Written by R.W. David Walker, PSGW

for the M.E.A.L.S. Committee

This short program deals briefly with Lodge Room and Dining Room etiquette. It requires two Brothers taking parts as: Elder Brother (EB), Jr. Steward (JS). The EB's part is usually taken by the District Representative. The setting should be in the Lodge Room with the EB and JS in a part of the Lodge such as the northeast near the Treasurer's desk, with the other officers in their respective stations. (The Sign of Fidelity can be substituted for the Due-Guards, Signs and any other secret work if performed outside a tyled Lodge.)

JS: I'm a little worried about the Grand Master visiting tomorrow night. What do I have to do?

EB: You'll be fine. Remember that the Grand Master is a Master Mason the same as you and I, but with a lot more responsibility. I have known several Grand Masters personally and I can tell you that they will do whatever they can to help a Brother do his best. They will almost always notice someone who does the little things to make a visit enjoyable.

JS: But how do you know how to do what and when? There's so much that isn't in the ritual. For example do we have special arrangements for him for the dinner?

EB: Well there are no written rules but here are some guidelines that have been used in the past and still are valuable. For example, any Lodge that hosts the Grand Master for a dinner should at the very least offer him and his lady a complimentary dinner ticket. It doesn't cost the lodge much and the Grand Master is your guest and should be treated that way. Any Past Grand Masters should be accorded the same courtesy. Remember that they have earned it. A free ticket to the District Deputy is a good thing to do as well, always on his official visitation and if the Grand Lodge happens to be conferring a degree for the lodge, all of the working Grand Lodge Officers should be given a ticket. That is a custom in our Lodge and many other Lodges I have visited. Remember that they have traveled to your Lodge as a courtesy and should be treated as special guests.

JS: That sound like a good idea. What about seating?

EB: Well, the Grand Master (and his lady, if it is a semi-public dinner), should be escorted to the head table, when the dinner is served and to the head of the line if it is buffet style. Make sure that Past Grand Masters and the District Deputy are right behind the Grand Master at a buffet or seated at the head table if dinner is served. If you have any questions about who else should be at the head table, you can ask the District Deputy or the Grand Marshal, if they are there. Remember to treat these brethren as special guests, just as you would at your home. This is your Masonic "home" after all, isn't it?

JS: Okay, I see what you mean. Now about the meeting afterward, how do we get all the dignitaries in?

EB: This will be a semi-public meeting so the lodge will be opened well in advance of the dinner and then called to refreshment. When the guests start coming into the Lodge room, make sure that the Grand Master's Lady and the other Grand Lodge ladies are welcomed. You should also make sure that there are enough seats in the East to accommodate any Past Grand Masters who are present, but make sure that they are asked if they would prefer to have seats on

the sidelines. The Master should take care of those arraignments, but it is usually the Grand Master who will be holding the gavel when these brethren are introduced and that will be his call. It never hurts for the Lodge to be prepared beforehand.

JS: I see. Now will the Grand Master be escorted in with his suite and be introduced?

EB: Yes, the Master will open the Lodge with a rap of the gavel and then after a few remarks, the Grand Suite will be escorted in, with our own Deacons and Stewards in attendance.

JS: The Master opens lodge with a rap of the Gavel? I thought that the Lodge was already opened.

EB: Yes, it is, but it has been called to refreshment. The Master will rap the gavel once to alert those present that the program is about to begin. He will rap the gavel three times when the Grand Master's suite is escorted in and you already know that everyone is to rise when he does that and, after bringing everyone to their feet, he will rap once for them to sit. As you can see, the Master must know the proper use of that gavel. The other thing you will notice is that the Master will remove his hat when the Grand Master enters. The hat is a part of his regalia and should always be worn when he is in his office, except when the Grand Master is in attendance or the District Deputy is making his official visitation.

JS: Why does he remove the hat for the District Deputy?

EB: That is because on his official visitation, he is the Grand Master's direct representative in the Lodge and as such, is to be treated with the same respect as the Grand Master. He is always the Grand Master's representative in the District, but on this occasion he is officially received as such.

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it to his attention or a knowledgeable friend, again in private. Getting back to your previous question about what to call the Grand Master if he should speak to you, if it is outside of the meeting, most brothers will simply call him "Most Worshipful" and in a Lodge "Most Worshipful" or "Most Worshipful Grand Master" is proper. That is true for any Past Grand Master as well. Every Brother keeps the title from his highest office held for life. Past District Deputies will always be entitled to Right Worshipful unless they become Grand Master. The Master of a Lodge will always be Worshipful unless he attains a higher office. I don't know if you remember, but Worshipful is an old English term meaning honorable, it is not meant to imply any worship of the Master. Another thing to know is that when you are addressing any brother in Lodge, you should always use their title and full name. For instance, you would refer to Walter MacDougall as M.W. Walter MacDougall or M.W. Br. MacDougall while in Lodge and not M.W. Walter. That is proper for anyone while in Lodge, no matter how well you know him.

JS: I have a question about next week's Table Lodge. Is there anything special that I need to know? I am serving as a steward.

EB: There are a couple of things to know. First, it is opened on the Entered Apprentice degree so remember that there may be some brothers there who are not Master Masons. Another thing to remember is that someone should serve the head table first, or at least as soon as anyone else. I think the District Deputy will be there and there may be other dignitaries as well. Remember the "guests" in your Masonic home. One thing I see in Table Lodges that is not appropriate is that the servers sometimes pass between the altar and the East. This is an opened Lodge and in this Grand Jurisdiction it is improper to do that, in a Table Lodge or any other Lodge meeting. Remember that the Master symbolically receives his guidance from the Bible and his view of it should never be broken. One way around this problem would be to set up the altar very close to the head table (East) to make it easier on everyone.

JS: There seems to be a lot I need to learn. I hope I'll do okay.

EB: Don't worry about it. Just remember the most important rule and that is to treat guests in your Masonic home as well as you would expect to be treated as a guest in anyone's home. Simple courtesy and respect are always noticed and appreciated and that is one lesson we should all be mindful of as Masons.

JS: I'm a little worried about the Grand Master visiting tomorrow night. What do I have to do?

EB: You'll be fine. Remember that the Grand Master is a Master Mason the same as you and I, but with a lot more responsibility. I have known several Grand Masters personally and I can tell you that they will do whatever they can to help a Brother do his best. They will almost always notice someone who does the little things to make a visit enjoyable.

JS: But how do you know how to do what and when? There's so much that isn't in the ritual. For example do we have special arrangements for him for the dinner?

EB: Well there are no written rules but here are some guidelines that have been used in the past and still are valuable. For example, any Lodge that hosts the Grand Master for a dinner should at the very least offer him and his lady a complimentary dinner ticket. It doesn't cost the lodge much and the Grand Master is your guest and should be treated that way. Any Past Grand Masters should be accorded the same courtesy. Remember that they have earned it. A free ticket to the District Deputy is a good thing to do as well, always on his official visitation and if the Grand Lodge happens to be conferring a degree for the lodge, all of the working Grand Lodge Officers should be given a ticket. That is a custom in our Lodge and many other Lodges I have visited. Remember that they have traveled to your Lodge as a courtesy and should be treated as special guests.

JS: That sound like a good idea. What about seating?

EB: Well, the Grand Master (and his lady, if it is a semi-public dinner), should be escorted to the head table, when the dinner is served and to the head of the line if it is buffet style. Make sure that Past Grand Masters and the District Deputy are right behind the Grand Master at a buffet or seated at the head table if dinner is served. If you have any questions about who else should be at the head table, you can ask the District Deputy or the Grand Marshal, if they are there. Remember to treat these brethren as special guests, just as you would at your home. This is your Masonic "home" after all, isn't it?

JS: Okay, I see what you mean. Now about the meeting afterward, how do we get all the dignitaries in?

EB: This will be a semi-public meeting so the lodge will be opened well in advance of the dinner and then called to refreshment. When the guests start coming into the Lodge room, make sure that the Grand Master's Lady and the other Grand Lodge ladies are welcomed. You should also make sure that there are enough seats in the East to accommodate any Past

Grand Masters who are present, but make sure that they are asked if they would prefer to have seats on the sidelines. The Master should take care of those arraignments, but it is usually the Grand Master who will be holding the gavel when these brethren are introduced and that will be his call. It never hurts for the Lodge to be prepared beforehand.

JS: I see. Now will the Grand Master be escorted in with his suite and be introduced?

EB: Yes, the Master will open the Lodge with a rap of the gavel and then after a few remarks, the Grand Suite will be escorted in, with our own Deacons and Stewards in attendance.

JS: The Master opens lodge with a rap of the Gavel? I thought that the Lodge was already opened.

EB: Yes, it is, but it has been called to refreshment. The Master will rap the gavel once to alert those present that the program is about to begin. He will rap the gavel three times when the Grand Master's suite is escorted in and you already know that everyone is to rise when he does that and, after bringing everyone to their feet, he will rap once for them to sit. As you can see, the Master must know the proper use of that gavel. The other thing you will notice is that the Master will remove his hat when the Grand Master enters. The hat is a part of his regalia and should always be worn when he is in his office, except when the Grand Master is in attendance or the District Deputy is making his official visitation.

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