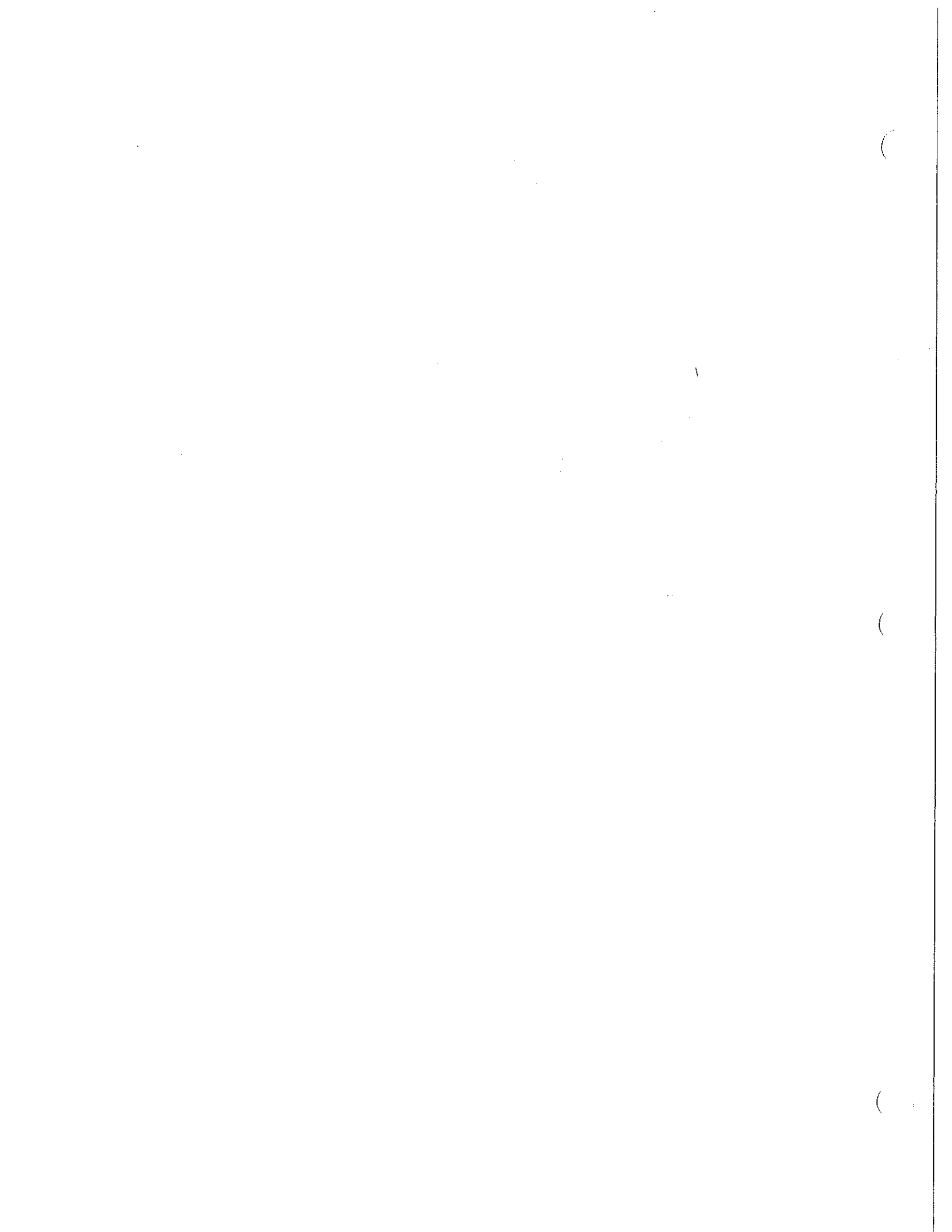


GRAND LODGE OF A.F.&A.M. OF MARYLAND



GUIDE TO **MASONIC
MENTORING
PROGRAMS**

Revision E
November 1, 2013



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“Please have a seat on the sidelines among your Brothers.”

Imagine how many times those words have been repeated in our Lodges. How many times have our Brothers taken their seats and soon lost interest in their Masonic membership?

The Maryland Masonic Mentoring Program was created to assist our Lodges better educate their new members about our fraternity. Communicating on a personal basis holds interest and builds the bonds of Brotherhood that retains membership, preserves friendships and enriches lives.

Membership is the lifeblood of any organization regardless of its mission or purpose. Freemasonry is no exception. New members infuse the fraternity with new energy, ideas, talent and treasure.

THE MISSION

The mission is to develop an effective program for Lodges to use which welcomes and acclimates Maryland Masons into the Fraternity through personal contact and Masonic education, thereby securing their continuing interest in Freemasonry.

APPROACH

The approach is to use *“Train the Trainer Methodology”* resulting in Lodges perpetuating the practice of having members skillful in disseminating information contained in the Mentoring Program. .

WHY MENTORING?

New members gravitate toward Freemasonry for many varied personal reasons as well as some common ones. Many want to associate with something ancient, mythical and legend-

ary. They want to be part of the organization that has been the fraternity of the greatest of men over the last three centuries; a fraternity that is worldwide in its scope, and universal in welcoming of all monotheistic religions and all races.

They want to be part a Lodge that helps the family next door and the school down the street. They want to experience the fraternity that was once at the forefront of issues that shaped this country and was the crucible that gave birth to the American Revolution. They want fellowship with role models—men of action, stature, wisdom and social conscience.

They want to belong to the fraternity of the most imaginative minds and the most successful of men.

They want to learn, practice and pass on to others the truths of ancient virtuous wisdom and bond with men who share those desires.

This is what they read about on the internet and in books and see in movies. That is how we portray ourselves in the advertisements that we run. That’s the image they see and also what they are looking for when they knock on our doors. These men, our potential Brothers, are looking for what we profess; *“Make Good Men Better.”*

It is therefore essential we support and satisfy the intense interest of the new member right from the start. Each new member of our Fraternity is entitled to an explanation of the history, purpose, operation, symbolism, philosophy, obligation and ideals of Freemasonry.

Ultimately, he will realize that throughout his formative months in the fraternity he is being taught by a true and trusty friend; his Masonic mentor.



In short,
we cannot just
raise a candidate and
then ignore him.

Brother Wayne T. Adam
Past Junior Grand Warden, Grand Lodge of Maine

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A SUMMARY OF LODGE MENTORING PROGRAMS

Lodge Mentoring Programs are unique to each Lodge and are developed by the subordinate Lodges. **The recommended practices in this Guide are to assist the Lodges and Mentors with their individual programs.** Mentoring is totally separate from catechism instruction. Support to the Lodges is provided by Grand Lodge Regional Mentors who train Lodge Mentors and assist them with developing effective Lodge Mentoring Programs.

The Lodge Mentoring Program may be summarized as follows:
The Worshipful Master (WM) appoints (with their acceptance) a group of Master Masons to serve as Mentors (teachers.)
The WM or Lodge Secretary provides the Grand Lodge Regional Mentor with the names and contact information of the Men-

tors. Training and identification badges will be provided to them. He in turn will provide the Lodge Mentors with a training schedule, and upon completion of the course, proper identification of his status.

The WM assigns a Mentor to each new Candidate following his election to receive the three degrees of Masonry.

1. The Mentor contacts the Candidate and arranges to meet with him and his family before he receives his EA Degree and answers all of his questions and those of his family.
2. The Mentor greets the Candidate at the Lodge the evening he arrives to receive his EA Degree, introduces him to the Brethren, and after the degree conferral stays with him throughout the evening.
3. The Mentor will again meet with his

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Mentee after he receives each of the degrees to discuss and familiarize him in Masonic topics, answer his questions, making him feel welcome.

4. After our Brother has received his MM Degree, the Mentor should familiarize him with the Tyler's Oath, visitation protocol, arrange to accompany him to Lodge and to neighboring Lodges, vouch for him if necessary, and invite him to all Lodge social functions for the next twelve months.
5. Measurement, evaluation and feedback

methods are used to gauge the effectiveness of the Mentoring Programs.

6. New Masons who have completed their Lodge's Mentoring Program will be recognized at an annual Commencement Dinner.

In brief, the Mentor is a well-informed Master Mason who befriends a new member; making him and his family welcomed and somewhat knowledgeable about Freemasonry.

THE MENTORS

Who are these Masonic mentors and what do they do?

By definition, a mentor is a wise and trusted counselor or teacher.

In Masonry, a mentor is more than a teacher. A mentor facilitates personal and Masonic growth in an individual by sharing the knowledge and insights that have been learned through the years. The desire to want to share these "life experiences" is characteristic of a successful mentor.

The mentoring process links an experienced Mason (mentor) with a less experienced Mason (mentee) to help foster Masonic development and growth. The effective mentoring process assures the mentor and mentee work together to reach specific goals and to provide each other with sufficient feedback to ensure these goals are reached.

Mentors might be any member of a Lodge—the young or old, an Officer, or a Past Master. There is no requirement other than the desire and ability to help newer members as they journey through their Masonic experience.

Desirable Characteristics of a Mentor

1. Supportive

A good mentor is one who supports the needs and aspirations of a mentee. This supportive attitude is critical to the successful development of the mentee. A mentor will encourage the mentee to accept challenges and overcome difficulties.

2. Patient

A mentor is patient and willing to spend time performing mentoring responsibilities. A mentor provides adequate time to interact with the mentee.

3. Respected

A mentor is someone who has earned the respect of his peers as well as the Fraternity and also be seen by others as a positive role model.

4. Knowledgeable

A mentor knows and understands Freemasonry.

5. People oriented

A mentor is one who is genuinely interested in people and has a desire to help others. A successful mentor has good people skills and knows how to effectively communicate and actively listen.

6. Good Motivator

A mentor is someone who inspires a mentee to do better. A mentor needs to be able to motivate a mentee through encouraging feedback and challenging assignments.

7. Values Masonry

A mentor takes pride in being a Mason. A mentor understands the vision and values of the fraternity and supports his Lodge and the Grand Lodge initiatives. A mentor should be well versed in lodge culture and traditions as well as its particular policies and procedures. Keep in mind that a mentee looks to his mentor for guidance on interpreting policies and procedures as well as understanding the lodge culture.

8. Effective Teacher

A mentor must thoroughly understand the mentee's current knowledge and goals, and be able to effectively teach his mentee. A

mentor must not only teach the "skills of the craft," but also manage the learning of the mentee. This means that a mentor must actively try to recognize and use teaching opportunities.

9. Secure in Position

A mentor is confident in his Masonic knowledge. A mentor welcomes a mentee's achievements without viewing them as a threat.

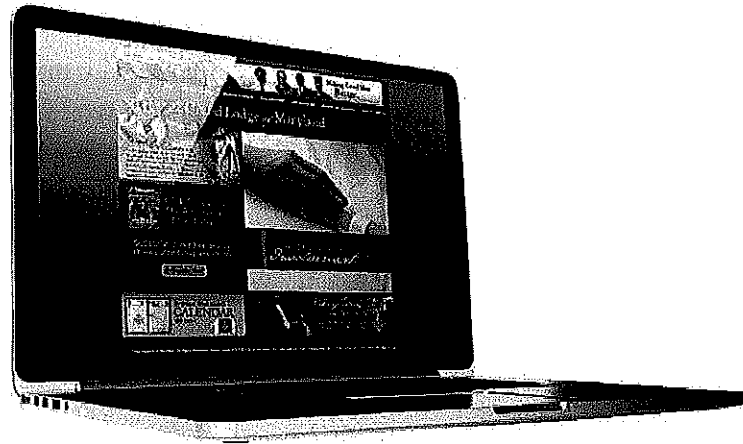
Recommended Guidelines

- The mentor is someone other than the catechism instructor.
- A mentor does not need to be a Past Master.
- A mentor should be trained.
- Mentors are appointed by the Worshipful Master, with the consent of the appointee.

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MENTORING SESSION 1 - ON THE THRESHOLD

PRE INITIATION:

THE LIGHT ON THE HORIZON

Upon election, the candidate should receive a letter from the Worshipful Master (or Lodge Secretary) which includes:

- Congratulating the candidate on the ballot
- Date and time of Initiation
- Proper attire for the evening
- Name and contact number of his Mentor

A sample letter can be found in Appendix C of this guide.

Once assigned to a candidate, his mentor should contact him, introduce himself, congratulate him and establish the best way to communicate. Telephone calls are no longer the only means to contact and communicate. Many people prefer email and texting. These forms of communication are convenient and should not be overlooked.

Select a time and place to meet. Meeting the candidate at either his home or at the Lodge building is recommended. Family members, wives and life partners are welcome to attend and ask questions. Dress appropriately for the meeting. Business casual is acceptable

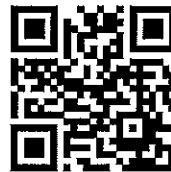
attire. Explain your role as mentor and get to know the candidate. The candidate may have completed the Questionnaire for Newly Elected Candidates which can be helpful in understanding his interests.

THE WEB:

MISDEEDS, FALSEHOODS AND MISCREANTS

We now live on the double yellow line of the information super highway and candidates will research the fraternity on their own. It is important to take the time and explain that "*when it comes to Masonry, the old adage of don't believe everything you read... especially on the internet*" is more true now than ever. Point them toward good source materials such as:

www.askamdmason.org



Make sure he becomes familiar with his home Lodge's website and Facebook page, as

well as the Grand Lodge of Maryland website.
www.mdmasons.org



THE CANDIDATE'S EXPECTATIONS

Men become Freemasons for a variety of personal reasons. Fellowship, community involvement, charitable endeavors, and personal growth are some of the things men are looking for when they choose to become Freemasons. It is essential the mentor learn what it is his mentee wants from his Masonic membership. By understanding the mentee's desires, the mentor can help him achieve them. **Membership retention begins with understanding what a man is looking for in Freemasonry and then helping him to get there.**

WHEN, WHERE AND HOW TO DRESS

Initiation is an important event to a new candidate. There will be some uncertainty and possibly apprehension in some candidates, so make sure they are comfortable and prepared. Inform them of the respectful nature of the event and make sure the candidate is aware of the time, date, location and appropriate dress for the initiation. Determine if he has any special physical needs that will need to be taken into consideration for his degree work. e.g. heart condition, back or leg problems, etc.

GOALS OF THE FIRST MEETING

- **IGNITE MASONIC PRIDE!** The first impression is a lasting one.
- Welcome the candidate, congratulate him, and establish a rapport.

- Make sure the candidate and his significant other are informed about the initiation process and feel comfortable about him proceeding with his initiation.
- Understand the candidate's expectations and share his enthusiasm.

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INITIATION:

MAKE SURE YOU ARE THERE!

- Some suggested mentoring ideas to help the candidate on the day of his Initiation.
- Having a familiar face in the crowd will be a big relief. Meet with the candidate at the Lodge, one hour before your Communication starts.
- Help your candidate feel comfortable and relaxed.
- Tour the building except the lodge room.
- Introduce the candidate to as many Brothers as possible. Getting them involved in the mentoring process and helping him lay the foundation of new friendships in lodge is critical to maintaining the health of the lodge as well as ensuring that our new brother has the best experience possible.
- Answer as best you can any questions or concerns.
- Inform him that he will be clothed in traditional garments similar to the garments worn for generations by all men initiated into Freemasonry, and that he also will be required to leave his jewelry and other items of value in the preparation room.
- Interact with him after Lodge closes. Invite him to join in refreshments and fellowship.

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MENTORING SESSION 2 – THE ENTERED APPRENTICE

**POST - INITIATION:
THE FIRST STEP FROM DARKNESS
TO LIGHT**

The mentor should contact the Brother within 72 hours of his initiation and schedule their next meeting. The meeting should be at one of their homes or at the Lodge building.

Talk with our new Brother about his feelings and observations while receiving the Entered Apprentice degree. Discuss the symbols and answer the Brother's questions. Ask him if he has read *THE ENTERED APPRENTICE* pamphlet and discuss the symbolism of the degree and the Charge to the Entered Apprentice. As we are all well aware, the first night of lodge can be a bit overwhelming. There is a lot of information passed in a relatively short time. Now is the time to help our newly initiated Brother appreciate and understand the experiences of Initiation he encountered in becoming a Freemason.

Review our Brother his required adherence to some secrecy and the admonition he received from the Worshipful Master.

Now is also the time to help him have the confidence he needs to properly conduct himself within the Lodge and understand how the Lodge operates. Some of the basics include:

- The Lodge room and its layout
- Aprons
- Silencing cell phones
- Entering the Lodge room
- The Lodge Officers – Jewels and staffs
- Approaching the altar
- Raps of the gavel
- Exiting a working lodge (bathroom, emergency, etc)
- Late for a meeting- how to enter the Lodge room
- Speaking during an open Lodge meeting- how and when
- How to address the Worshipful Master
- Moving around in the Lodge room
- The Lodge trestle board or Communication
- Jewelry (personal) / Jewels of the lodge
- The Grand Lodge of Maryland and the Grand Inspector
- Appendant bodies and the youth groups
- Provide him a copy of the Masonic Creed
- Memorial Services for a departed Brother
- Discuss the Participant Evaluation Tool – Mentee (Appendix H) What is his impression of the Mentoring process?

VOLUNTEERING:

MANY HANDS MAKE LIGHT WORK

Discuss with the Brother his interests in getting involved. Volunteering for Lodge duties is a great way for our new brother to show commitment and it will also allow him to become familiar with the other Lodge members. Having a new brother invest time and labor into the fraternity will help to ensure a long and satisfying Masonic experience.

GOALS, OBJECTIVES AND EXPECTATIONS

Discuss with the Brother his expectations from Masonry. What is he looking for? What is there in Masonry that he finds fulfilling? It cannot be stressed enough how important it is that we understand each Brother's needs and objectives and then do whatever possible to help him achieved them.

GOOD READS:

FOOD FOR THOUGHT.

The Entered Apprentice
published by The Grand Lodge of A. F. & A. M of Maryland

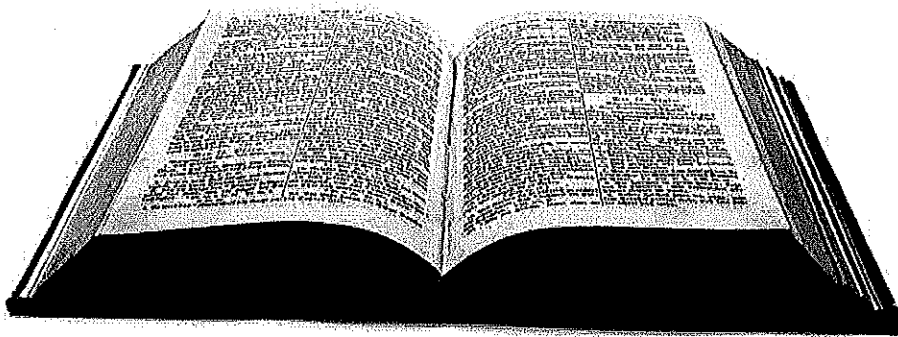
Freemasons for Dummies
HODAPP, CHRISTOPHER

The Complete Idiot's Guide to Freemasonry
MORRIS, S. BRENT

A huge library of free Masonic literature is available from the Masonic Service Association at www.msana.com



Appendix F-1 is an interesting and fun quiz with questions relating to the Entered Apprentice degree



PSALM CXXIII

Behold, how good and how pleasant it is for brethren to dwell together in unity!

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MENTORING SESSION 3 – THE FELLOW CRAFT

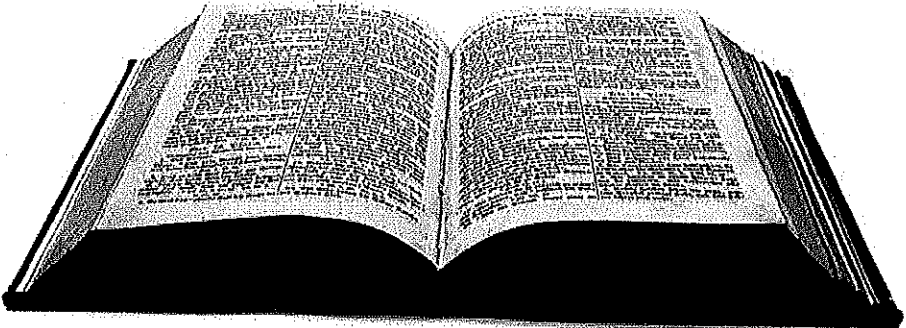
Once the Brother has been passed to the degree of Fellow Craft, his mentor should arrange another meeting at either of their homes or at the Lodge building.

This mentoring session should include the following topics:

- Discussion of the Fellow Craft Degree and its symbolism
- Review the pamphlet *THE FELLOW CRAFT*
- Review of the Fellow Craft words, signs and grip
- Discussion of the Brother's Masonic expectations
- Discussion of the rights and responsibilities of Fellow Craft (ref: The Fellow Craft Obligation and Charge)

- Further discussion of Masonic Etiquette
- Review the Lodge Officers and Past Masters
- Schedule to meet at lodge 1/2 hour before Master Mason Degree conferral
- Discuss the Participant Evaluation Tool – Mentee (Appendix H) What is his impression of the Mentoring process?

Appendix F-2 is an interesting and fun quiz with questions relating to the Fellow Craft degree



AMOS CHAPTER VII

Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.



Horizontal lines for taking notes.

MENTORING SESSION 4 – THE MASTER MASON

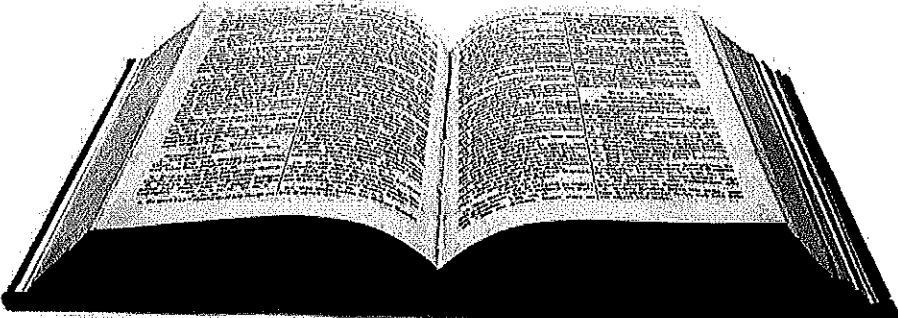
Once the Brother has been raised to the sublime degree of Master Mason, his mentor should arrange another meeting at either of their homes or at the Lodge building.

This mentoring session should include the following topics:

- Discuss the M.M. Degree and answer the Brother's questions
- Review the Master Mason Obligation and Charge
- Review of the pamphlet, THE MASTER MASON
- Review Master Mason words, signs and grip
- Discuss the Hiram Abiff allegory and its interpretation
- Discuss his Masonic interests (ritual work, collateral bodies, etc.)
- Discuss balloting – for membership, for proficiency, the proper way to ballot

- Discuss visiting other Lodges and the examination process (vouching, examination and the Tyler's Oath)
- Inform him of any Masonic events in the area and invite him to join you in attending
- Review the Appendant bodies and youth groups
- Plan to meet with your mentee 1/2 hour before each Stated Communication prior to his 3rd Degree proficiency examination
- Discuss the Participant Evaluation Tool – Mentee (Appendix H) What is his impression of the Mentoring process?

Appendix F-3 is an interesting and fun quiz with questions relating to the Master Mason degree.



ECCLESIASTES CHAPTER XII

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh,

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MENTORING SESSION 5 – FURTHER LIGHT

Within 30 days of completing *Mentoring Session 4*, his mentor should arrange another meeting at either of their homes or at the Lodge building. During this meeting the following topics should be discussed:

- Discuss more on the Lodge Officers—i.e., elected and appointed, progression, floor work, etc.
- Help him complete the “*Skills and Talents Survey*”
- Plan a visit to another Lodge
- The various aspects of the Grand Lodge of Maryland
 - » Annual and Semi-annual Communications and who is entitled to vote.
 - » Deputy Grand Lecturers
 - » Grand Inspectors
 - » Grand Lodge Events, Bull and Oyster Roasts, Grand Master’s Ball, Family Day Picnic, Harvest Home Day, Crab Feast, etc.

Give the Brother a copy of the Participant Evaluation Tool - Mentee found in Appendix E, for his completion.

VERY IMPORTANT!

- Meet and accompany our new Brother to Lodge meetings,
- Review Masonic protocol and etiquette,
- Introduce and include him in activities and conversations,
- Encourage and accompany our new Brother on a visit to another Lodge.
- Introduce yourself and our new Brother to the Worshipful Master, Senior Deacon, other officers and members of the host Lodge.
- Accompany the Brother and his family to an Open House or Open Grand Lodge function

Restate the available resources to facilitate his Masonic education.

Remember, in every interaction with the new brother, your Lodge needs to invoke at least one of the following:

- Friendship
- Fellowship
- Leadership
- Family Involvement
- Community Involvement



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MENTORING PROGRAM EVALUATION

Building a Credible Measure of Success

The ultimate success of a Mentoring Program depends, in part, on how well one may assess its effectiveness, address any weaknesses and demonstrate that it is meeting goals and objectives.

The evaluation process for this program has been created to gather feedback from the Mentors, the Mentees and the Lodge. The intent is to:

- Analyze the Masonic Mentoring program on an ongoing basis,
- Apply lessons learned,
- Share evaluation results and lessons learned at both the individual Lodge and Statewide levels.
- Continually improve the quality of the Masonic Mentoring program.
- Provide objective feedback to participants about whether or not they're meeting their goals.
- Identify achievements and milestones that warrant praise and increase motivation,

- Pinpoint problems early enough to correct them.
- Build credibility within the Fraternity that the Masonic Mentoring program is vital and deserves support.
- Quantify experiences so that your program can help others.

There are three evaluation tools found in the Appendix of this guide. Each is a survey which quantifies the participants' evaluation of their experiences with the Mentoring Program and process.

Appendix G is for the Worshipful Master's use in evaluating the Mentoring Program in his Lodge.

Appendix H is for the Brother who has been mentored, the Mentee.

Appendix I is for the Lodge Mentor.

“Understanding the differences in people makes the difference.”

As Freemasons, we share many similarities with our Brothers. We all believe in the Supreme Being; we are all adult men; we are loyal to our country and we chose Masonic membership of our own volition.

While we speak of the *“Universality of Masonry”* we also understand that diversity is a blessing from the Almighty. Our world would be a far less interesting place if we were all the same in our opinions, backgrounds and ideas. We recognize that the Supreme Architect made each person unique and different in many ways. Understanding these differences is a key element in the interpersonal relationships we enjoy with our Brothers and particularly those who are new to our Fraternity.

Who are today’s potential *“new brothers?”* How do we reach them, get them to join and ultimately keep them? How do we understand them and effectively communicate?

How do we effectively convey the *“value of belonging”* to our Masonic fraternity and provide ongoing support and validation to our new members?

Masonic mentoring is intended to address these questions and effective mentors sometimes need to cross over the generational differences as they help acclimate new Masons into our fold.

WHO IS OUT THERE?

Sociologists have created numerous written resources describing the characteristics of various generations. Much of this information is directed toward those who work in the field of Human Resources. The following

descriptions are presented for general information purposes to illustrate the diversity that exists in our fellow man.

THE SILENT OR GREATEST GENERATION

They were **born prior to 1946** and are characterized by having strong traditional views of family, religion and patriotism. Their main focuses include respect for authority, hard work and dedication. Security, stability and now health care are their main issues. They are known as *“joiners”* and many became Freemasons. They like to see the written word in formal format with few pictures. They believe in and practiced coming through the ranks (i.e. paid their volunteer dues) to ultimately attain leadership positions.

BABY BOOMERS

This group was **born between 1946 and 1964**. They did not experience the same difficulties as their parents. They were influenced by the civil rights movement, the space program, the Cold War and the Viet Nam War. They are known to place high value on youth, health, personal gratification and material wealth. They are optimistic and believe that their generation changed the world. Personal value, success and respect are their main motivators.

GENERATION X

This group was **born between 1965 and 1980**. They have the tendency to be nontraditional and interested in new concepts and products. They were the latchkey kids. Typically, a Generation X person is highly educated, technology literate and fiercely inde-

pendent (give them a project and leave them alone to do it). Though they have a strong work ethic, many Xers are committed to their families or lifestyles and expect significant flexibility from their world. They also have global mindset. They want to actively participate as problem solvers. They are self-reliant and individualistic. A key motivator for them is an enjoyable experience.

GENERATION Y:

OTHERWISE KNOWN AS “NEXTERS” OR “MILLENNIALS” OR “GENERATION NEXT”

This group was **born between 1980 and 2000**. They have no recollection of the Reagan Years. They do not remember the Cold War and they have only known one Germany. Their world has always had answering machines, microwave ovens, VCR’s and AIDS. Their generation is defined by global warming, the 9/11 terrorist attacks, school shootings and the rise of the Internet. For these digital natives, online social networking sites such as MySpace and Facebook are vital forms of communication.

This generation includes more than 81 million people or approximately 30% of the current population. There are more of them than there are Baby Boomers. They will influence changes in the workplace and the world as did the Baby Boomers. They will join, but they must be listened to. They demand input. They are self-inventive, individualistic and like to rewrite the rules. They are tenacious go-getters with an “*I can do anything*” spirit, and they demand to be seen, heard and accommodated.

Communication Skills and Mentoring “Do’s”

Silent Generation: Build trust; face-to-face; written; more formal.

Baby Boomers: Speak in an open direct style; answer questions directly and expect to be pressed for details

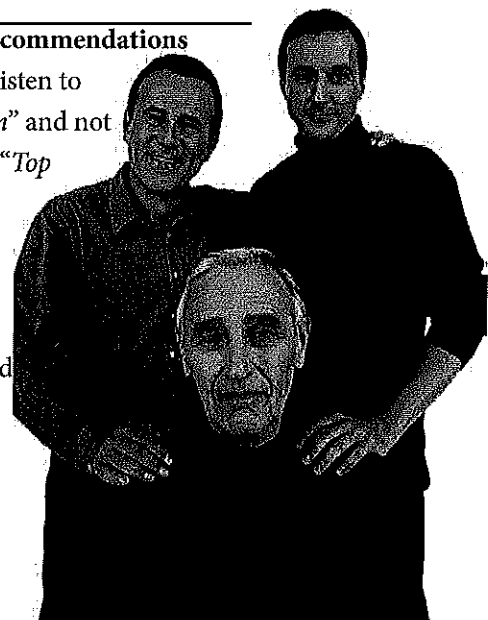
Generation X: Learn their language and speak it; use e-mail as your primary communication tool; talk in short sound bites to keep their attention; share information with them immediately and often. They like a casual atmosphere with flexibility and freedom. They are pragmatic and practical. Make the experience enjoyable for them.

Generation Y: Let your language paint visual pictures. They assume technology and use e-mail and voicemail as primary communication tools. Constantly seek their feedback. Focus on them. Be prepared for a variety of questions. Be prepared for demands and high expectations. They expect efficient use of their precious time and “*more bang for the buck*”. Understand that they grew up questioning their parents and they will ask a lot of “*whys?*”

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General Bonding Recommendations

Make it personal. Listen to them. Focus on “*them*” and not “*us*”. Fourty years ago “*Top Down*” management style was respected and expected. Today, “*Servant Based*” leadership is respected and expected. Praise and recognition offer encouragement and builds rapport.



Walking between the altar and the Worshipful Master

Do not pass between the altar and The East when Lodge is open. When Lodge is at recess and the Holy Bible is turned to face the South, do not pass between the altar and the Junior Warden.

Sitting in the East

Brethren do not sit in any extra chairs in The East without an invitation from the Worshipful Master.

Appropriate attire

Appropriate attire for a Lodge meeting is business suit or sport coat (preferably dark) and necktie. Do not enter the Lodge room until your apron is completely on and tied.

Speaking in Lodge

A Brother should stand when he speaks in Lodge. If he wishes to speak he should rise and wait to be acknowledged by the Worshipful Master. Upon being recognized, he gives the proper salute to the Worshipful Master and speaks only to him unless given permission to address the Lodge.

Turning your back

Do not turn your back to the Worshipful Master to address the Lodge without first receiving permission from him.

Salute

When the Lodge is open, each Brother will salute the Worshipful Master when called upon, before speaking, before balloting and when entering and leaving the Lodge room.

Balloting

Each member present must ballot. No one is permitted to enter or leave the Lodge room during a ballot.

Obey the gavel

You must immediately obey the gavel. One rap calls upon an individual Brother or seats the Lodge or individual Brother. Two raps raise the Officers. Three raps raise the Lodge.

Corrections of verbal errors and prompting

It is customary for only the Worshipful Master or his prearranged designee to correct any mistake occurring during the course of the ritual ceremony. Prompting from other than the Worshipful Master or designated prompter is discourteous and causes confusion.

Exhibit good posture

Good posture is necessary while within the Lodge room. Lounging and slovenly attitudes should be avoided. Do not cross your legs or ankles.

No profanity, practical jokes or off-color stories

The great lessons of Masonry, which are taught by our ritual, should never be demeaned by levity or pranks. The Lodge room is not the place for profanity, practical jokes, horseplay or off-color stories. Remember your obligations and charges as a Mason and WALK AND ACT AS SUCH.

Use of proper Masonic names

It is common courtesy to be accurate in speaking a Brother's name, so it is proper Masonic etiquette to address Officers, Past Masters, members and visitors by their correct titles and addresses.

Prayers

All prayers at Lodge functions are non-sectarian.

Silence cell phones during Lodge meetings

Texting and making or receiving phone calls during a Lodge meeting is discourteous and disruptive. When an emergency call must be taken, leave the Lodge room in the proper Masonic manner.

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APPENDIX C - SAMPLE LETTER TO NEWLY ELECTED CANDIDATES

XXXXX Masonic Lodge No. XXX
P.O. Box XXX
Any town, MD 99999

Mr. John Smith
123 Main Street
Any town, MD 99999

Dear Mr. Smith

I am pleased to extend to you a personal welcome and my congratulations on your election to receive the degrees of Freemasonry.

The spirit with which you approach your Masonic experience will determine largely how much it will mean to you. One seeking material reward in some selfish form is likely to derive little benefit. Anyone so actuated will be bitterly disappointed. The aim of the true Freemason is to cultivate a brotherly feeling among men, and to help the distressed and afflicted to the extent of his ability.

Your Initiation into Freemasonry is scheduled for XXXX, XX, 20XX at 7:30 PM. Please arrive an hour early because a short orientation and some preparation will be required prior to the ceremony. Proper attire for the evening is either business suit or sport coat and necktie.

Come to your Initiation prepared for a time-honored and memorable ceremony. Dismiss from your mind any of those harmless jokes you may have heard. As you knock at the door of this venerable Institution, enter only with the prayer in your heart asking The Almighty to give you wisdom, strength of purpose and steadfastness of mind to enable you to get the most from your Masonic experiences.

You may invite relatives and friends whom you understand are Master Masons to attend your Initiation. It is considered an honor in Masonry to be present when someone you know is receiving the degrees.

To assist and guide you through the first steps in your Masonic experience, Brother Joseph Jones (cell 443-555-XXXX) has been appointed as your Masonic Mentor. He will be contacting you and arranging a visit where you may become better acquainted. It would be helpful if you would complete the enclosed questionnaire prior to your meeting.

I wish you success and fulfillment in your Masonic experience and true happiness in your new associations. As we come together in the close fellowship of the Lodge, feel free to call upon me at any time for such advice and assistance as I may be able to provide.

Every member of _____ Masonic Lodge No. _____ joins me in extending to you a hearty welcome.

Sincerely yours,

William T. Baker
Worshipful Master

APPENDIX D- SAMPLE QUESTIONNAIRE FOR NEW CANDIDATES

Name: _____

Address: _____

Telephones: _____

Email: _____

Spouse's name: _____

Children/ Grandchildren names and ages:

Describe your interests outside of Masonry:

Describe your motivation for becoming a Freemason:

ADMONISH *to caution, advise, or counsel against; to express warning or disapproval; to give friendly, earnest advice and encouragement.*

BALLOT *a secret vote by balls and cubes or in writing.*

BOURNE *boundaries; limits.*

CABLE'S LENGTH *a maritime unit of length; about 100 fathoms, or 600 feet.*

CABLE-TOW *a rope used in Masonry to symbolically bind; originally a particularly strong rope.*

CARDINAL *of basic importance; main; primary; essential; principal.*

CIRCUMSCRIBE *to draw a line around; to limit in range of activity definitely and clearly.*

CIRCUMSPECTION *looking around; carefulness in considering all circumstances and possible consequences.*

DIVESTED *to deprive or take away from; to undress or remove clothing, ornaments, or equipment.*

DUE *proper; according to accepted standards or procedures.*

ENGRAVE *to cut figures or letters into wood or metal.*

EQUIVOCATION *to avoid committing oneself to what one says; uncertainty; uncertain or questioning disposition of mind.*

FELLOW *a member of a group having common characteristics; an associate; an equal in rank or power or character.*

FERVENT *showing great warmth or intensity of spirit, feeling, enthusiasm. Hot, burning, glowing.*

FORTITUDE *strength of mind that enables a person to encounter danger, or bear pain or adversity, with courage.*

GUTTURAL *of, or having to do with, or involving, the throat.*

HAIL, HELE, HALE *to hide or conceal; to cover; to keep out of view.*

HOODWINK *a blindfold.*

HOODWINKED *blindfolded.*

HOUSE NOT MADE WITH HANDS *that which lies beyond death; heaven; the world of spiritual truth (II Corinthians 5:1).*

INITIATIC *of, or relating to, initiation; the process of becoming a part of a group or organization's traditions.*

INITIATION *a new undertaking; the beginning of a new approach or perspective on one's life.*

IMMEMORIAL *extending or existing since beyond the reach of memory.*

INDITE *to write down; to put down in writing.*

INTRINSIC *belonging to a thing by its very nature; the essential nature or constitution of a thing; inherent; in and of itself.*

INVEST *-to give; to furnish; to clothe.*

INVIOLE *not broken or disregarded; not told to others; respected.*

LIGHT *symbolic of knowledge and understanding in Masonry and most traditional societies.*

MANUAL *having to do with, or involving, the hands.*

NOTES

MYSTERY *The modern meaning of the term "mystery" means something unknown; to the ancients mystery meant something divine, deeply profound, and worth knowing.*

PASSIONS *great emotion; the emotions as distinguished from reason; powerful or compelling feelings or desires.*

PECTORAL *in, on, or of, the chest.*

PEDAL *of, or relating to, the foot or feet.*

PRECEPTS *a principle or instruction intended especially as a general rule of action.*

PROFANE *In Freemasonry, this refers to one who has not been initiated into the mysteries of the craft.*

PRUDENCE *the ability to govern and discipline oneself by the use of reason; skill and good judgment in the management of affairs or the use of resources; caution or circumspection as to danger or risk.*

RITE *This term is closely linked with the term "tradition" and denotes the continuous performance or preservation of something sacred associated with the divine.*

SAINTS JOHN *Saint John the Baptist and Saint John the Evangelist, the two ancient patron saints of Freemasonry.*

SHOD *wearing footgear; with shoes on.*

SO MOTE IT BE *A ritual phrase used by Freemasons. It means "so may it be", and may be said at the end of a prayer in a similar way to "amen".*

STEADY *constant in feeling, principle, purpose, or attachment; dependable; firm in intent showing little variation or fluctuation; unwavering; resolute.*

SUBDUE *to bring under control, especially by an exertion of the will; to reduce the intensity or degree of; tone down.*

SUBORDINATE LODGE *chartered by, or under dispensation from, a Grand Lodge.*

SUPERFLUITY *excess; unnecessary; immoderate, especially living habits or desires.*

SYMBOLISM *Symbolism in Freemasonry relates to the philosophical understanding derived from perceiving the proper relationship between man and the world around him.*

TEMPERANCE *moderation in action, thought, or feeling; self-restraint; a habitual moderation in the indulgence of the appetites or passions.*

TONGUE OF GOOD REPORT *having a good reputation; those who know you report that you are of credit to yourself and to society.*

TRADITION *transmission of culture, beliefs, legends, teachings. It is the handing down (or passing on) of knowledge.*

USUAL VOCATION *your job; the manner in which you make your living.*

VOUCH *assert; attest; to verify; to supply supporting testimony; to support as being true.*

VOUCHSAFE *to grant or furnish; to give by way of reply.*

WORSHIPFUL *notable; distinguished; worthy of respect; a British term used as a title for various persons or groups of rank or distinction; can be added to a Mason's name once he becomes master of a lodge.*

ZEAL *enthusiasm; diligence; eagerness and great interest in.*

- ABIDE** *to accept without opposition or question.*
- ARTIFICER** *a skilled or artistic worker or craftsman; one who makes beautiful objects.*
- BENEFICENT** *doing or producing good.*
- BRAZEN** *made of brass.*
- CANDOR** *freedom from bias, prejudice, or malice; fairness; impartiality.*
- CAPITAL** *the uppermost part of a column.*
- CHAPITER** *an alternate, and earlier, form of the word capital.*
- COLUMN** *a supporting pillar consisting of a base, a cylindrical shaft, and a capital.*
- COMPOSITE** *one of the five orders of architecture developed late in the Roman period as an enriched version of the Corinthian that combines the Corinthian and Ionic styles.*
- CONFLAGRATION** *fire, especially a large, disastrous fire.*
- CONTEMPLATE** *to look at attentively and thoughtfully; to consider carefully.*
- CONTRIVE** *to devise; to plan; to invent or build in an artistic or ingenious manner.*
- CORINTHIAN** *one of the three classical (Greek) orders of architecture—the most ornamented of the three. Originated in the city of Corinth in Greece.*
- CUBIT** *an ancient unit of linear measure, approximately 18 inches*
- DISCERNING** *showing insight and understanding; excellent judgment.*
- DORIC** *one of the three classical (Greek) orders of architecture—the oldest and simplest of the three, originated in an area of ancient Greece known as Doris.*
- EDIFICE** *a building, especially one of imposing appearance or size.*
- EPHRAIMITES** *members of one of the 12 tribes of Israel, descended from Ephraim, one of the sons of Jacob.*
- INJUNCTION** *an order or requirement placed upon someone by a superior.*
- INUNDATION** *to overflow with water; a flood.*
- IONIC** *one of the three classical (Greek) orders of architecture, originated in an area of ancient Greece known as Ionia.*
- JUDICIOUS** *having, exercising, or characterized by sound judgment; discrete; wise.*
- NAPHTALI** *one of the sons of Jacob, brother of Joseph, and a founder of one of the twelve tribes of Israel.*
- PALLIATE** *to try to conceal the seriousness of an offense by excuses and apologies; to moderate the intensity of; to reduce the seriousness of; to relieve or lessen without curing.*
- PILASTER** *an upright architectural member that is rectangular in plan and is structurally a pier, but is architecturally treated as a column; it usually projects a third of its width or less from the wall.*
- POMMEL** *a ball or knob.*
- REPREHEND** *to voice disapproval of; to express an attitude of unhappiness and disgust.*
- SPECULATIVE** *theoretical rather than practical; involving, or based on, intellectual questioning and curiosity; marked by meditating or pondering on a subject.*

SUMMONS a written notice issued for an especially important meeting of a lodge; the written notice or requirement by authority to appear at a place named.

SUPERFICIES a geometrical object which is of two dimensions and exists in a single plane.

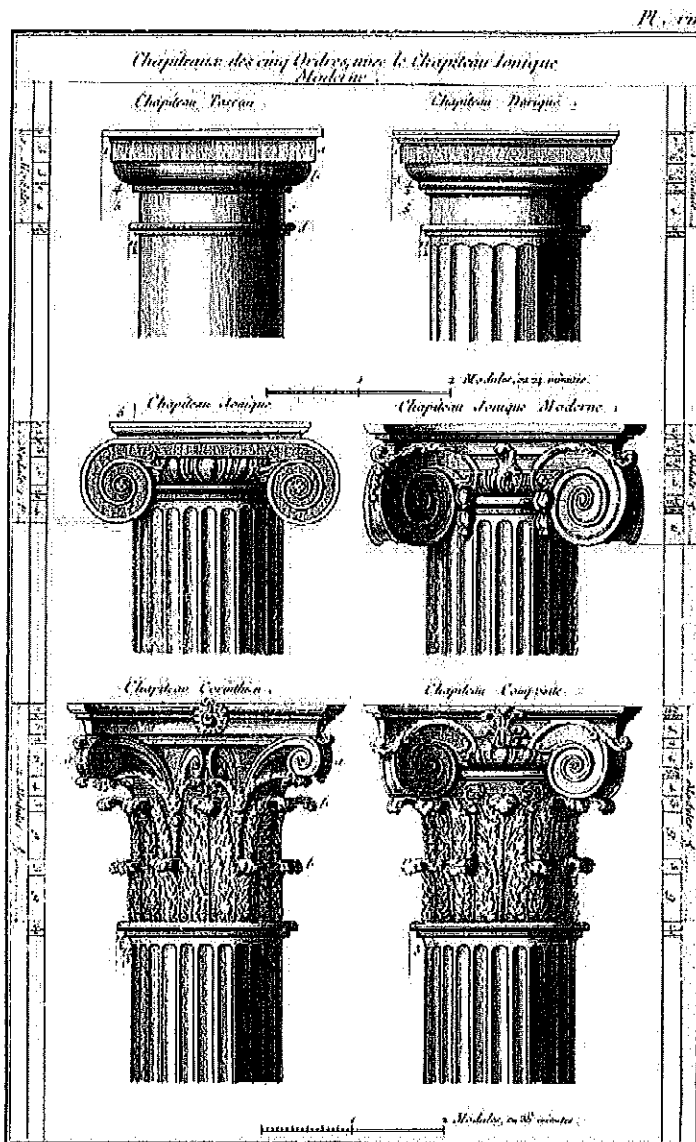
SUPERSTRUCTURE anything based on, or rising from, some foundation or basis; an entity, concept, or complex based on a more fundamental one.

TUSCAN one of the five orders of architecture, originated in Tuscany, a region of central Italy.

UNDISCOVERED COUNTRY FROM WHOSE BOURNE NO TRAVELER RETURNS that which lies beyond death; the afterlife. From Shakespeare, Hamlet: Act III, Scene 1.

VICISSITUDES the successive, alternating, or changing phases or conditions of life or fortune; ups and downs; the difficulties of life; difficulties or hardships which are part of a way of life or career.

NOTES



APPENDIX E-3 THE MASTER MASON GLOSSARY

CLANDESTINE *not recognized by the Grand Lodge of Maryland.*

CLEAVES *comes apart from; separates into distinct parts; divides; to part or split specially along a natural line or division.*

DEMIT *a document, bearing the seal of a lodge and attested to by the Secretary, terminating membership.*

DISPERSED *scattered; spread widely.*

DOTAGE *a decline of mental faculties associated with old age; a state or period of senile decay marked by decline of mental poise and alertness.*

EMULATION *ambitious rivalry; ambition or desire to equal or excel others in achievement.*

EDICT- *an authoritative decree, sanction, or order.*

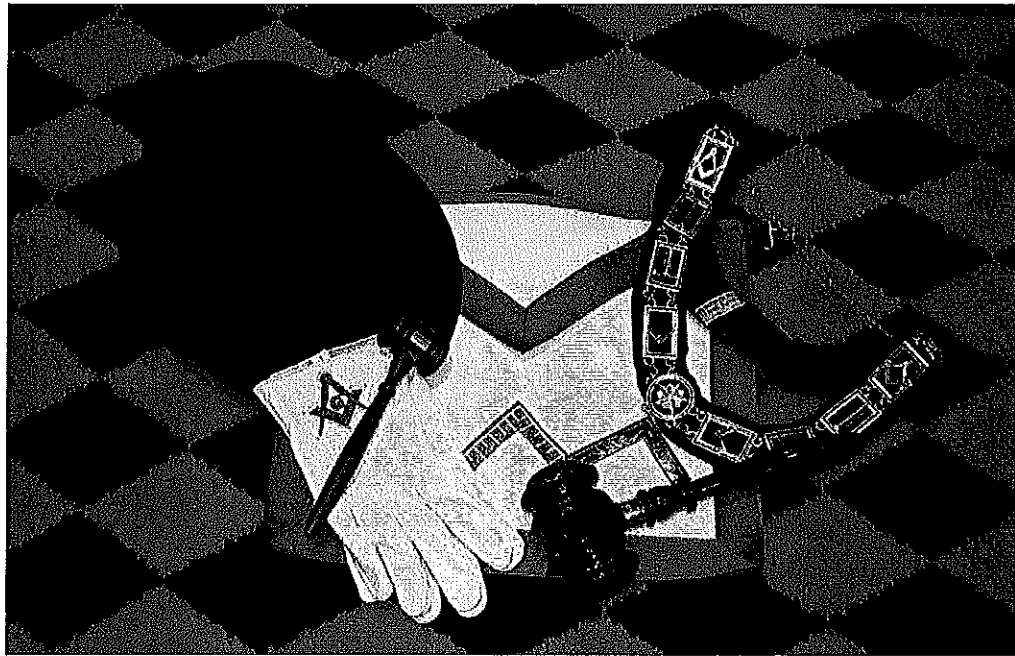
HECATOMB *100 oxen or cattle (in ancient Greece a public sacrifice of 100 oxen to the gods in thanks for some great discovery, event, or victory).*

IN GOOD STANDING *when dues are current.*

SERAPH *an order of angels; one of the 6-winged angels standing in the presence of God.*

SUBLIME *lofty, grand, or exalted in thought, expression, or manner; of outstanding spiritual, intellectual, or moral worth; tending to inspire awe.*

SUMMONS *an imperative order issued by the Master, and attested to by the Secretary or by other competent authority, to appear as specified; a trial summons is one issued for the purpose of answering Masonic charges.*



APPENDIX F-1 - ENTERED APPRENTICE QUIZ - 20 QUESTIONS

1. How many Master Mason members of a Lodge must be present to "open" a Lodge of Entered Apprentices?
 - a. 3
 - b. 5
 - c. 7
 - d. 9
2. Where does the Worshipful Master sit in the Lodge?
 - a. In the North
 - b. In the South
 - c. In the East
 - d. In the West
3. Where does the Senior Warden sit in the Lodge?
 - a. In the North
 - b. In the South
 - c. In the East
 - d. In the West
4. Where does the Junior Warden sit in the Lodge?
 - a. In the North
 - b. In the South
 - c. In the East
 - d. In the West
5. What are the "Three Great Lights" of the Lodge?
 - a. The light over the Masters Seat, the Gavel, the Holy Bible
 - b. The Holy Bible, Square and Compass
 - c. The Square, Altar and Holy Bible
 - d. The Square, Compass and Worshipful Master
6. What do the "Three Lesser Lights" represent?
 - a. The Square, Compass and the Holy Bible
 - b. The Worshipful Master, Senior and Junior Wardens
 - c. The Sun, Moon and the Worshipful Master
 - d. The three lights by the Altar
7. What is a Hoodwink?
 - a. A device to remove the candidate from the lodge
 - b. A blindfold
 - c. The hat worn by the Worshipful Master
 - d. A shoe worn by the Candidate
8. What is a Cable-Tow?
 - a. A tow rope to pull a car
 - b. A cord worn by the Candidate
 - c. An infant's umbilical cord
 - d. The knocks to gain admission to the Lodge
9. What does the open Bible signify in the Lodge?
 - a. The Lodge is open
 - b. The Lodge is closed
 - c. The Chaplin is conducting a prayer
 - d. The Worshipful Master is present
10. Who are the Patron Saints of Freemasonry?
 - a. The Saints John and Mark
 - b. The Saints Paul and Simon
 - c. The Saints Mark and Simon
 - d. The Saints John the Baptist and John the Evangelist

APPENDIX F-1 - ENTERED APPRENTICE QUIZ - 20 QUESTIONS

11. *What is the significance of the obligation?*
 - a. Paying the initiation fee
 - b. Wearing of the Apron
 - c. Evidence of the Candidates sincerity of purpose
 - d. Chaplin's prayer
12. *Why were you divested of all metallic substances?*
 - a. To teach you a lesson in Honesty
 - b. To teach you a lesson in Truth
 - c. To teach you a lesson in Brotherly Love
 - d. To teach you a lesson in Charity
13. *Why is the Entered Apprentice placed in the Northeast corner of the Lodge?*
 - a. To signify that he has begun his Masonic life
 - b. For the Lodge to observe him
 - c. Because it is close to the Worshipful Master
 - d. To teach a lesson in Charity
14. *What do three raps of the Worshipful Master's gavel mean?*
 - a. Only Officers should rise
 - b. Everyone should be seated
 - c. Everyone should rise
 - d. Only Officers should be seated
15. *What is a "Cowan"?*
 - a. Someone who masquerades as a Mason
 - b. The Gavel of the Worshipful Master
 - c. A member of another Lodge
 - d. One of the Working Tools
16. *What is an "Eavesdropper"?*
 - a. Another name for the Tyler's door
 - b. Someone who attempts to steal the secrets of Masonry
 - c. An item of clothing
 - d. Another term for the Hoodwink
17. *What are the principle working tools of an Entered Apprentice?*
 - a. The Square and Compass
 - b. The Level and the Plumb
 - c. The Gavel and the Square
 - d. The Gavel and the Twenty-Four Inch Gauge
18. *The Apron of an Entered Apprentice is turned which way?*
 - a. Flap turned down
 - b. Flap turned up
 - c. Not Important
19. *Which number is the most often seen and used within Freemasonry?*
 - a. 3
 - b. 5
 - c. 7
 - d. 9
20. *What are the three "Supports" of the Lodge?*
 - a. Wisdom, Ritual and Education
 - b. Wisdom, Strength and Harmony
 - c. Harmony, Brotherhood and Charity
 - d. Wisdom, Strength and Beauty

APPENDIX F-2 - THE FELLOW CRAFT QUIZ - 20 QUESTIONS

1. *The Fellow Craft Degree symbolizes what period of man's life?*
 - a. Youth
 - b. Manhood
 - c. Age
 - d. Transitional
2. *What does the Level symbolize?*
 - a. Honesty
 - b. Morality
 - c. Equality
 - d. Solemnity
3. *What does the Plumb symbolize?*
 - a. Uprightness of conduct
 - b. Uprightness of admission
 - c. Uprightness of character
 - d. Uprightness of truthfulness
4. *What are the names of the two pillars at the entrance of King Solomon's Temple?*
 - a. Daniel and Elijah
 - b. Aaron and Moses
 - c. Abraham and Joseph
 - d. Boaz and Jachin
5. *What do the "Winding Stairs" represent as a whole?*
 - a. Unity, Faithfulness and Elation
 - b. Inquiring mind, Toiling and Laboring
 - c. Journey of Life
 - d. Uprightness of conducting one's actions
6. *What do the first three steps represent?*
 - a. Entrance to King Solomon's Temple
 - b. The three great lights
 - c. Master's station in the east
 - d. The three principal officers of the Lodge
7. *What do the next five steps represent?*
 - a. The five orders of architecture
 - b. The five principal officers of the Lodge
 - c. The five lesser lights
 - d. The five working tools of a Fellow Craft
8. *What do the final seven steps represent?*
 - a. The seven liberal arts and sciences
 - b. The seven degrees in Freemasonry
 - c. The seven years in Masonic development
 - d. The seven penalties of the obligation
9. *What is taught on the journey to the Middle Chamber?*
 - a. Ignorance to enlightenment
 - b. Passage of time
 - c. Manhood to Age
 - d. Journey to King Solomon's Temple
10. *What is meant by the term "Middle Chamber"?*
 - a. Symbolic second floor of King Solomon's Temple
 - b. Symbolic next step to the Fellow Craft Degree
 - c. Symbolic place of reward
 - d. The Symbolic rooms found in the First Book of Kings
11. *What is the significance of the letter "G"?*
 - a. A symbol of geometry and a Holier Significance
 - b. That man is reminded that God is in all nature but not in every man
 - c. Goodness is always present
 - d. Because it is an emblem worn by Masons in England

APPENDIX F-2 - THE FELLOW CRAFT QUIZ - 20 QUESTIONS

12. *What are the responsibilities of a Fellow Craft?*
- To acquire the symbolic uses of corn, wine and oil
 - To acquire man's understanding from ignorance to enlightenment
 - To acquire the symbolic meaning of the letter "G"
 - To acquire knowledge and apply that knowledge to your duties in life
13. *What is emphasized in the Fellow Craft Degree?*
- Symbolically entering another world
 - Symbolically teaching Charity
 - Symbolically passing from youth to age
 - Symbolically passing from youth to manhood
14. *Who was Jephthah?*
- A celebrated workman of the temple
 - A military general who defeated the Ammonites
 - A Judge of Israel who was defeated by the Gileadites
 - Job's cousin
15. *Biblical corn is actually what we today call*
- Maize
 - Wheat
 - Soybeans
 - none of the above
16. *How does a Fellow Craft wear the Apron?*
- With the flap turned down
 - With the flap turned up
 - With one corner of the flap turned up
 - It does not matter
17. *What are the principle working tools of a Fellow Craft?*
- The Plumb, the Square and the Level
 - The Level and the Plumb
 - The Gavel and the Square
 - The Gavel and the Twenty-Four Inch Gauge
18. *The "Square" is an instrument of what?*
- Virtue
 - Harmony
 - Honesty
 - Charity
19. *How many Orders of Architecture are there?*
- 3
 - 5
 - 7
 - 9
20. *How many Liberal Arts are there in Freemasonry?*
- 3
 - 5
 - 7
 - 9

APPENDIX F-3 - THE MASTER MASON QUIZ - 20 QUESTIONS

1. *What stage of Life does this degree represent?*
 - a. Youth
 - b. Manhood
 - c. Middle Age
 - d. Age
2. *What does this degree symbolize?*
 - a. Culmination of your Masonic career
 - b. Symbolizes man's domination over man
 - c. Victory over death and immortality of the soul
 - d. Mortality of the soul
3. *What are you reminded of at your reception at the door?*
 - a. Reminded of all the lessons of Freemasonry
 - b. Reminded of the tenets of Freemasonry
 - c. Reminded of your obligation
 - d. Reminded of your previous degrees
4. *What is considered the heart of this Degree?*
 - a. Entry into the Lodge
 - b. The Sprig of Acacia
 - c. Placement of Lodge Officers
 - d. Your Obligation
5. *What is a clandestine Lodge?*
 - a. A Lodge located in another state
 - b. A Lodge without its own building
 - c. A Lodge not in session
 - d. A Lodge not recognized by the Grand Lodge of Maryland
6. *What is meant by the term "Dotage"?*
 - a. A young man who is uninformed
 - b. The condition in which you were expected to be found
 - c. A diminished state of mind
 - d. The loss of membership by the vote of the Lodge
7. *What does the 47th Problem of Euclid teach Masons?*
 - a. Persistence triumphs over despair
 - b. Moral restraint is a virtue
 - c. How to measure and lay out their work
 - d. Masons should be general lovers of arts and sciences
8. *What do Signs, Tokens and Words mean to a Mason?*
 - a. Methods of recognition
 - b. Symbols of Officers rank
 - c. The language of Freemasonry
 - d. The rewards that a Free Mason can expect to receive
9. *Who was Hiram Abiff?*
 - a. King Solomon's son
 - b. A tent designer and builder
 - c. King David's nephew
 - d. The Widow's Son worthy of imitation
10. *What is taught by the use of the Three Ruffians?*
 - a. Rewards can not be attained by illicit means
 - b. Rewards can be attained by illicit means
 - c. Good things always come in threes
 - d. The three principle stages of life

APPENDIX F-3 - THE MASTER MASON QUIZ - 20 QUESTIONS

11. *What is the Masonic definition of "Low Twelve"?*
 - a. Midnight
 - b. Noon
 - c. The number of Lodge Officers
 - d. The number of Craftsmen
12. *What do the points of fellowship promote?*
 - a. Love and Hope
 - b. Peace and Harmony
 - c. Fidelity and Unity
 - d. Charity and Forgiveness
13. *What does the 'Pot of Incense' represent*
 - a. Brotherly love
 - b. Hiram Abiff
 - c. A pure heart
 - d. The immortality of the soul
14. *What does the Sprig of Acacia represent?*
 - a. Immortality
 - b. Honesty
 - c. Charity
 - d. Truth
15. *What does "The All Seeing Eye" represent?*
 - a. Sanctum Sanctorum
 - b. Holy of Holies
 - c. Lodge of Master Masons
 - d. Deity
16. *What are the rights of a Master Mason?*
 - a. Masonic Relief, Masonic Visitation and Funeral Rites
 - b. Brotherly Love, Relief and Truth
 - c. Masters Wages
 - d. Masonic Charity
17. *What does the "The Hourglass" represent*
 - a. Charity
 - b. The fleeting quality of life
 - c. Spiritual character grounded in morality
 - d. The Pythagorean theorem
18. *What is the principle working tool of a Master Mason?*
 - a. The Level
 - b. The Plumb
 - c. The Trowel
19. *How many Master Masons constitute a Lodge of Master Masons?*
 - a. 3
 - b. 5
 - c. 7
 - d. 9
20. *Who are they?*
 - a. The Worshipful Master, Tyler and Secretary
 - b. The Worshipful Master, Senior and Junior Wardens
 - c. The Worshipful Master, Senior and Junior Deacons
 - d. The Worshipful Master, Senior and Junior Stewards

APPENDIX F-4 ENTERED APPRENTICE QUIZ ANSWERS

1---C, 2---C, 3---D, 4---B, 5---B, 6---C, 7---B, 8---B, 9---A, 10---D, 11---C, 12---D,
13---A, 14---C, 15---A, 16---B, 17---D, 18---B, 19---A, 20---D,

APPENDIX F-5 FELLOW CRAFT QUIZ ANSWERS

1---B, 2---A, 3---A, 4---D, 5---C, 6---B, 7---A, 8---A, 9---A, 10---A, 11---A,
12---D, 13---C, 14---B, 15---B, 16---A, 17---A, 18---A, 19---B, 20---C

APPENDIX F-6 MASTER MASON QUIZ ANSWERS

1-----D, 2-----C, 3-----B, 4-----D, 5-----D, 6-----C, 7-----D, 8-----A, 9-----D,
10----A, 11----A, 12----B, 13----C, 14----A, 15----D, 16----A, 17----B, 18----C, 19----A,
20----B

APPENDIX G – PARTICIPANT EVALUATION TOOL – LODGE

Participant Evaluation - Lodge (Worshipful Master)

Directions: Circle the number that best reflects the level to which the learning outcome has been attained. (5 = highest)

1. The Lodge feels a sense of ownership of the Mentoring Training Program.

1 2 3 4 5

2. There is a satisfying cooperation between the Mentoring Program and the catechism instruction program.

1 2 3 4 5

3. The Mentoring Training program has well-prepared Lodge members to serve as mentors.

1 2 3 4 5

4. Lodge members have become mentors through the inspiration of other mentors.

1 2 3 4 5

5. Mentees has become active in Lodge and plan to pursue further involvement, including leadership roles.

1 2 3 4 5

6. I recommend this program be expanded to all Maryland Lodges.

1 2 3 4 5

Comments:

APPENDIX H- PARTICIPANT EVALUATION TOOL - MENTEE

Participant Evaluation - Mentee

Directions: Circle the number that best reflects the level to which the learning outcome has been attained. (5 = highest)

1. I felt comfortable and welcomed into the Lodge.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

2. My family felt comfortable and welcomed into the Lodge.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

3. I received fundamental instruction on the following:

a. Masonic protocol

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

b. Symbolism

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

c. Collateral bodies

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

d. Rules

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

e. Rights & privileges

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

f. Government & leadership

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

4. My life has been enriched through my Masonic experience.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

5. I have experienced harmony and friendship with my Masonic mentor through our time together.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

6. I feel comfortable in expressing myself in and out of the Lodge as an outcome of my mentoring experience.

1 2 3 4 5

7. I am active in Lodge and intend to pursue further involvement, including leadership roles.

1 2 3 4 5

8. My family was involved and kept informed of the process and progress of my degree work.

1 2 3 4 5

Comments:

APPENDIX I – EVALUATION TOOL – MENTOR

Participant Evaluation - Mentor

Directions: Circle the number that best reflects the level to which the learning outcome has been attained. (5 = highest)

1. I felt competent in my Masonic knowledge and confident to serve as a mentor through the Lodge

Mentor Training Program.

1 2 3 4 5

2. I experienced harmony and friendship with my mentee through the mentoring experience.

1 2 3 4 5

3. I found my role as a mentor satisfying.

1 2 3 4 5

4. I will continue in my role as a mentor with new Masons.

1 2 3 4 5

5. I was inspired to become a mentor by others in that role.

1 2 3 4 5

Comments:
