



"Enlightenment through education attained through service"

Lodge Education Officer (LEO) Masonic Light Program

2021

Committee on Masonic Education and Service

The Most Worshipful Grand Lodge of Texas A.F. & A.M.

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Lodge Education Officer Masonic Light Program - 2021

Introduction

As regular Masonic Education has been well received by the Lodge's and members across the state in recent years, M.: W.: Grand Master Kenneth C. Curry has requested that your Committee on Masonic Education and Service once again provide the LEO Masonic Light Program for 2021. This program is designed to be a resource for the Lodge Education Officer enabling him to help further the Masonic Education of the members of his Lodge. The program consists of twelve short presentations on a variety of topics with the intent that they be delivered one program per month, in no particular order, at a Stated Meeting or Study Night. We have compiled presentations on each of six areas of Masonic study - Philosophy, Symbolism, History, Jurisprudence, Ritual, and Grand Lodge, in an effort to keep the program interesting, and to appeal to as broad a spectrum of the membership as is possible. The topics are designed to be starting point for the LEO through which he can make Masonic Education a regular part of the Lodge experience.

As the Lodge Education Officer, you are encouraged to study the material, and to put each presentation into your own words as much as possible. This not only makes for a more heartfelt and enjoyable presentation, but also ensures that you are better prepared to address any questions that may be asked as a result of the lecture. An added benefit is that as a result of your research you will likely find additional and pertinent information related to the question or topic being discussed, which you can share with your members. In any case, proper preparation will help to ensure your confidence, and the success of the presentation. Please use discretion and be mindful of your audience; some subject matter may lead to questions or comments not yet fitting for Entered Apprentices, and Fellowcrafts, i.e. Topics 3, 9, & 10.

As discussion is one of the best means by which to learn, questions should be encouraged. Preparing a list of questions which are relevant to the topic at hand, with the intent of using them to stimulate discussion, will help to ensure that the members attain the maximum benefit from the talk. Several questions have been provided as examples at the end of each topic, and you should take the time necessary to answer the questions related to each topic prior to presenting. You are also encouraged to add questions you feel are appropriate.

You will find that some topics, such as Topic 11 - "Annual Returns," are strictly informational. Whereas, others like Topic 1 - "Peace & Harmony" and Topic 9 - "The Noblest Faculty," may require more time, and possibly even warrant scheduling a separate study night for a more in-depth discussion with those members who are interested.

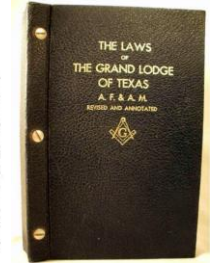
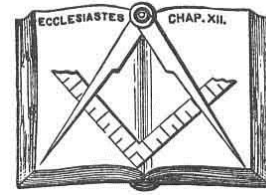
Please do not hesitate to enlist the services of the District Service Team as needed. It is not expected that the LEO be knowledgeable and capable of instructing on every aspect of Freemasonry, but rather that he will take the time to ascertain the Masonic educational needs and interests of the members in his Lodge and do whatever he can to fulfill them. Consequently, it may be prudent to solicit the assistance of another speaker, provided that you can find one who is willing and qualified in the subject matter. For example, with Topic No. 7 - "Lodges that

do not confer Degrees," you may want to invite a member of Texas Lodge of Research or Tranquility Lodge 2000 to come and speak at your Lodge.

Lastly, questions that are not answered during the presentation should be written down, researched, and answers provided back to the Lodge Members in a timely manner. Remember, there is no shame in not knowing the correct answer to every question; it is always better to say you do not know, and get back with the correct response, rather than to guess and be wrong. Your District Service Team and the members of the Committee on Masonic Education and Service are always willing to assist if you are not able to find the answers you are looking for.

Philosophy

Topic 1 - Peace & Harmony (From Ten Short Lessons In Masonic Philosophy)



The importance of maintaining peace and harmony within the confines of the Masonic Lodge cannot be overemphasized. Those who gave birth to the concept of a Lodge as the unifying entity of Freemasonry, were wise enough to realize that when men of varying backgrounds are brought together, there are apt to be disagreements. For this reason, several safeguards were put in place to ensure that peace and harmony prevail, not the least of which is an obligation to abide by the law.

We find within the pages of "Ten Short Lessons of Masonic Philosophy," the following explanation of the value of adherence to Masonic law in maintaining peace and harmony:

"Peace and harmony being the strength and support of all institutions," our Order secures that harmony by preserving a steady and unwearied course of discipline over each Lodge and member of the Order, and especially over the chief officers unto whom the rule and government is committed. So long as there is strict adherence to the laws and principles of the Order, there can be "no contention or strife, except that noble contention, or rather emulation, of who can best work and best agree."

While as Masons we perceive that the pure laws and faithful administration of them has brought our venerable institution, perfect and unimpaired, down through centuries, how careful and jealously ought we to labor to preserve and perpetuate the same order-loving institution to succeeding generations, full of its primitive power and vitality, that all men may share with us the happy influence that it has imparted to the present generation.

The slightest departures from the inflexible laws of our Order would, in a very short time, entail irreparable discord and confusion among the craftsmen, and rob the universal brotherhood of its power for good, and lay the dead form of the grand old Order low in the dust. No good Mason will permit such a departure, and no bad Mason should be permitted thus to disturb or displace the great pillars of wisdom, strength, and beauty, on which it has rested for the long centuries of its past existence.

No Lodge can stand guiltless before the Masonic world that permits repeated violations of Masonic Law and discipline. Any one professing to be a Mason, who indulges in the violation of the teaching and principles of the Order, should either reform and obey his obligations, or retire from the Order as unworthy of it, or be expelled from its rights and privileges. A false-hearted Mason will corrupt and defile the Order by his practices and the Order should protect itself from all such.

The law should be indifferent, unbiased, fair, and just, and as Brother Theodore Roosevelt stated:

"No man is above the law and no man is below it: nor do we ask any man's permission when we ask him to obey it."

Discussion Questions:

1. What other safeguards are put in place in order to help preserve peace and harmony within the Lodge?
2. Which of these safeguards do you believe are most effective?
3. Who is assigned the responsibility of assisting the Worshipful Master in maintaining peace and harmony while the Lodge is at labor? Who at refreshment?
4. Name at least three times when abiding by the law or rules are emphasized.¹

1. _____

2. _____

3. _____

¹ Petition Form, Investigation Form, Entered Apprentice - Preparation of the Candidate, Cardinal Virtue of Justice, Charge Fellowcraft – Charge, Junior Warden – Installation, Senior Warden – Closing, Worshipful Master – Installation, Wardens – Installation, Members of the Lodge - Installation

Topic 2 - The Precepts of Freemasonry

A precept is generally defined as a rule of moral conduct, and would be things that we should do, rather than things we should not do. If we examine the etymology of the word "precept," we find that it originated in the late 14th century and is derived from the Latin word *praecipere* 'warn, instruct', and implies a stronger meaning as in "commandment." So, what could we consider to be the moral commandments or precepts of Freemasonry?

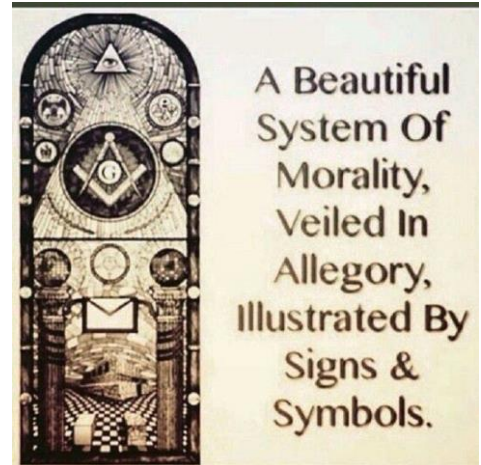
A thorough examination of the *Monitor of the Lodge* reveals several instances where specific rules of moral conduct are specified. This is particularly true of the "Charges" in all three the degrees.

In the Entered Apprentice Degree we are told that we are to, revere and honor God, be peaceable citizens, be prompt and attentive, and to seek knowledge.

In the Fellowcraft Degree we are also "Charged" to seek knowledge, and to those who may be guilty of breaking our rules, we are to "judge with candor, admonish with friendship, and reprehend with justice."

Lastly, in the Master Mason Charge we are told to be faithful, obedient, and benevolent, as well as to endeavor to preserve the institution of Freemasonry for future generations.

These are but a few of the examples you will find plainly stated out in our 'Work,' With diligent study, you will find other valuable precepts that are just as straightforward and those that are taught through allegory and symbol.



Discussion Questions:

1. What other examples of moral precepts can you find?
2. What symbol reminds us of the "Golden Rule"?
3. What precept do you think is taught in the circumambulation scripture of the Fellowcraft Degree?

Symbolism

Topic 3 – The Beehive (Obedience and Leadership)

Jewel P. Lightfoot offers the following interpretation of the symbolism of the Beehive in his Commentaries:

In addition to the explanation given in the Manual concerning the Beehive, it has perhaps, another signification. The bee was, amongst the Egyptians, the symbol of an obedient people, because of all the animals, the bee alone, had a monarch for a ruler, in the form of a Queen. Hence, in looking at the regulated labor of these insects, when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of organized and systemized industry.

Champollion, the Egyptologist, gives the bee the signification, “King of an obedient people.” The Abydos tablet shows numerous examples of the use of this sign, and confirms the meaning attributed to it.² The Hebrew name of the bee, DBURE, or DBRE, DRB, “to administer, to govern, to put in order, to act like a swarm of bees.” The same root DBR in the Hebrew has the further meaning of *discourse, words, sentences, precepts of wisdom*: it is also the verb to speak. Finally, the name of the bee in the plural feminine DBRUTH signifies *words, precepts*. The bee was therefore the symbol of *royalty*, and of *sacred inspiration*, and honey represented initiation and *wise discourse*. The bee was consecrated to the Kings of Egypt, and they were hieroglyphically designated by it on the monuments; not only on account of the relation that might exist between the government of that people and the king, but also because their Kings were *initiates* and governed by *sacred inspiration*, for they were the Priests. Hence, one of the significations of the presence of the beehive among the symbols of Masonry may be construed as a symbol of leadership of its Master, and the storing of wisdom, knowledge, and light, represented by the *honey of initiation*.



Discussion Questions:

1. How is the concept of a “Division of Labor” demonstrated in a hive of bees?
2. What is the designation for one who does not endeavor to add to the “common stock of knowledge and understanding?”
3. What other symbols can you name that denote leadership, obedience, and wisdom?

² See Lightfoot’s source - A Comparison of Egyptian Symbols With Those of the Hebrews by Frederic Portal, Chapter 2

Topic 4 - Deacon's Jewels

Uniquely designated as the badges of their office in the Officer Installation Ceremony rather than the insignia, the Sun and Moon embroidered by the Square & Compasses comprise the Jewels of the Senior and Junior Deacons.



The jewels of the Senior and Junior Deacons have always had the designation of “badge” rather than “insignia” or “ensign,” as with the other officers’ jewels. A plausible explanation may be found in the origin of these words, and the duties of the officers. Whereas, “insignia” at its conception denoted authority or rank, “badge” denoted allegiance. Although not specifically discussed in the Monitor of the Lodge, it is clear from the symbolism of the jewels that as the ones who attend the Wardens and Master, the Senior Deacon would be primarily assigned to aid the Senior Warden, and the Junior Deacon to aid the Junior Warden. The sun corresponding to the Senior Warden, who is in charge of the Craft during the hours of labor, and the moon to the Junior Warden, who is responsible for the Craft during the hours of refreshment.

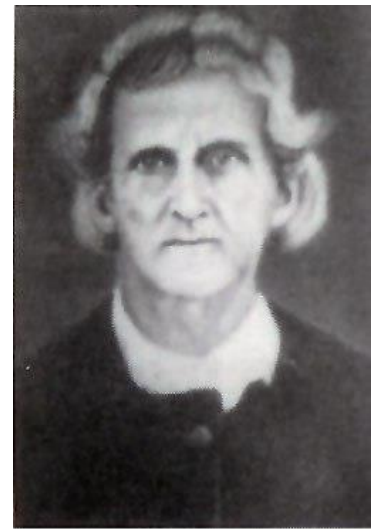
Discussion Questions:

1. How does the symbolism of the sun correspond with the duties of the Senior Deacon and his relationship with the Master of the Lodge?
2. What does the position of the Square and Compasses in the jewels of the Senior and Junior Deacons tell us about the members who wear them?
3. What other officer’s jewel or jewels contain either the Square or Compasses, if any?

History

Topic 5 - Famous Past Grand Masters

At first glance, Past Grand Master Hardeman may not look like a force to be reckoned with, but after reading the following biography condensed from the book written by one of his direct descendants, Nicholas P. Hardeman³, you will have a taste of just how much he and his entire family helped to influence the westward movement across the United States in the early to mid-1800s.



THOMAS J. HARDEMAN
Grand Master 1851

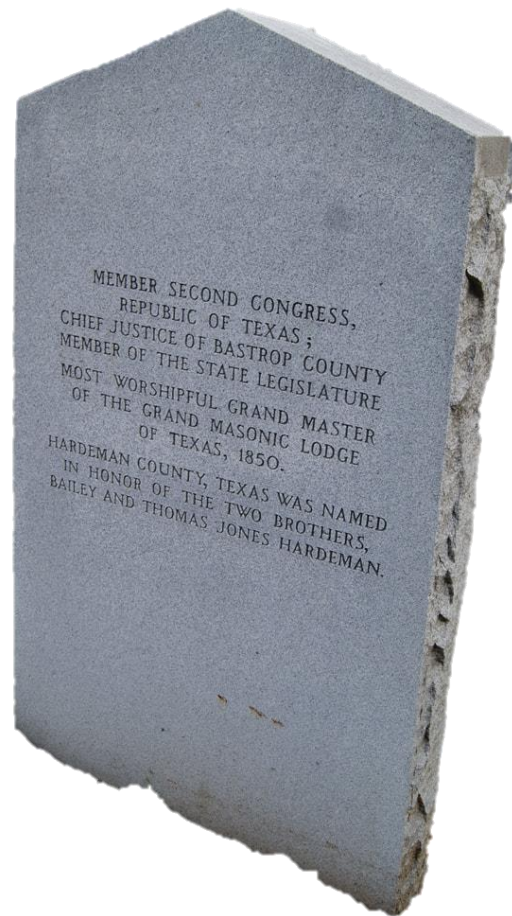
HARDEMAN, THOMAS JONES (1788–1854). Thomas Jones Hardeman, soldier, pioneer Texas settler, judge, and politician, child of Thomas and Mary (Perkins) Hardeman, was born at Hardeman's Stockade near Nashville, Tennessee, on January 31, 1788. His father represented back-country North Carolina at the convention that ratified the United States Constitution and with his close friend Andrew Jackson was a delegate at the Tennessee State Constitutional Convention. Hardeman moved with his family to Williamson County, Tennessee, in 1803. In 1814 he married Mary Ophelia Polk, the aunt of James K. Polk. Later that year, as a captain, Hardeman fought under General Jackson in the closing campaign of the War of 1812 at New Orleans. He was captured by the British and wounded in the head by a sabre for refusing to divulge military secrets to the enemy.

In 1818 applying his legal training, he helped to settle and organize Hardeman County, Tennessee. His wife died there in 1835. In the same year, accompanied by his brothers Blackstone and Bailey Hardeman, he moved to Texas, where he and his four sons became involved in the move for Texas independence. Hardeman, a devout Episcopalian and an active Mason, served in the Congress of the Republic of Texas from Matagorda County in 1837–39 and spent two terms in the state legislature from Bastrop and Travis counties, from 1847 to 1851. In the 1840s he served both as associate and chief justice of Bastrop County. At his suggestion the capital of Texas was named Austin.

Hardeman's second wife was a widow, Eliza DeWitt Hamilton, daughter of empresario Green DeWitt. Hardeman had five children by his first wife and three by the second. The four sons of his first marriage, Thomas Monroe Hardeman, William Polk Hardeman, Owen Bailey Hardeman, and Leonidas Polk Hardeman, were all venturesome types. They participated in scores of military campaigns of the Texas Revolution, the Mexican War, Indian wars, and the Civil War.

Hardeman died on January 15, 1854, and was buried in Bastrop County. In 1937 his remains were removed to the State Cemetery in Austin. Hardeman County, Texas, was named partly in his honor.

³ *Wilderness Calling: The Hardeman Family in the American Westward Movement*



Discussion Questions:

1. What character traits of Hardeman stand out as ones that we should emulate?
2. From this short biography, what have you learned about Brother Hardeman that was also likely true of other accomplished men of his time?
3. From what you have learned about PGM Hardeman, of the three, Houston, Austin, and Lamar, who do you think he had the most in common with and why?

Topic 6 - The Come and Take it Conflict

(Adapted from the Grand Lodge of Texas Website)



COME AND TAKE IT

This conflict is generally divided into two parts, spread over several days, culminating in the actual "battle" on Oct. 2, 1835.

The first contact was on Sept. 25, 1835 with a demand for the cannon given to Gonzales for defense. The return of the cannon was stalled and by 29 Sept. the Mexican contingent numbered about 100 and was camped on what is now called Santa Anna's Mound, directly across the river from the town. By September 30th, Capt. Albert Martin had sent messages for aid from the surrounding colonies.

The men involved in this first encounter are known as "The Old Eighteen," being only eighteen in number prior to reinforcements arriving.

On October 1st, Lt. Castaneda (commander of the Mexican force) moved about seven miles up the Guadalupe River to a place called William's Farm where he camped. (There was a good ford here and there was fear that he would cross the Guadalupe and come back down the north or town side of the river).

The Texans (believed to number about 160 men) under Col. J.H. Moore moved across the river after a rousing speech by Dr. William P. Smith (also a Methodist Minister) and made initial contact with the Castaneda Force at about 3am on October 2, 1835.

The Texans were victorious in their efforts to retain the cannon, and although the conflict did not amount to much more than a skirmish, the political ramifications were significant in that it was the first real act of defiance by the Texans towards Santa Anna's army. Word of the Texans victory spread quickly and it was not long before tensions escalated into an all-out revolution.

The following information was collected from several sources:

The list of Masons was taken from:

James David Carter, *Masonry in Texas: Background, History and Influence to 1846* (Waco: Grand Lodge of Texas, 1955)

The Biographical Information was taken from:

The Sons of DeWitt's Colony - Wallace L. McKeehan, Webmaster - *The Handbook of Texas*

Members of the "Old Eighteen" who were Masons:

1. William Arrington, Washington No. 18
2. Valentine Bennet
3. George W. Davis, Chireno No.66
4. Almeron Dickinson
5. Charles Mason, Temple No.4
6. Winslow Turner, Mount Horab No.137

Members of the Approx. 160 men at the firing of the first shot, 26 are identified as Masons:

1. Col John Moore, Commanding, Lafayette No.34
2. Lt. Col. J.W.E. Wallace, 2nd in Command, Caledonia No.68
3. William A. Alley, Caledonia No.68
4. Branch T. Archer, St. Johns No.5
5. Edward Burleson, McFarland No.2
6. Thomas M. Dennis, Gonzales No.30
7. Dr. Thomas J. Gazley, Holland No.1
8. Capt. Michel R. Goheen
9. Archibald Hodge, Morton No.72
10. Patrick C. Jack, Holland No.1
11. Augustus Jones, Tyro No.12
12. James Kerr, Victoria No.40
13. Eli Mitchell, Gonzales No.30 (fired first shot)
14. Elisha M. Pease, St Johns No.5
15. Joel W. Robinson, Florida No.46
16. Dr. William P. Smith, Florida No.46

17. Noah Smithwick, Valley No.175
18. Robert M. (Three Legged Willie) Williamson, Constantine No.36

Other interesting information:

While Texas was a Republic, Freemasons played an unbelievable role in the political system.

100% of the Presidents of Texas were Freemasons.

100% of the Vice-Presidents were Freemasons.

100% of the Presidents Pro Tempore of the Senate were Freemasons.

70% of the Speakers of the House were Freemasons.

90% of the Secretaries of State were Freemasons.

Discussion Questions:

1. Were any of the Masons listed a member of your Lodge?
2. In what month does the Grand Lodge of Texas traditionally commemorate this event in Texas Masonic History?
3. Would your Lodge consider a group trip to Gonzales to take part in the Grand Lodge Observance Ceremony?

Jurisprudence (Masonic Law)

Topic 7 - Lodges that do not confer Degrees

Created and governed by Title II, Chapter 2, Articles 201 & 201a, Texas Lodge of Research and Tranquility Lodge 2000 share the distinction of being the only lodges under the jurisdiction of the Grand Lodge of Texas that are not permitted to confer degrees.

Texas Lodge of Research was instituted on December 4, 1958 “for the purpose of promoting, encouraging, conducting, and fostering Masonic research and study.” Any Master Mason who is a member or plural member in good standing of a regular Lodge in this jurisdiction or of a jurisdiction in fraternal relations with this Grand Lodge may become a member of the Research Lodge, upon being proposed by a member of the Research Lodge and elected by a majority vote of the members present at a meeting of the Research Lodge. Membership shall continue only so long as such member is in good standing in a regular Lodge of this jurisdiction or of a jurisdiction in fraternal relations with this Grand Lodge. A member of the Research Lodge, upon submission of evidence of Masonic research satisfactory to the Research Lodge or in recognition of distinguished service to the Lodge or accomplishments in any field within the purposes for which the Research Lodge was created as defined by this article, may be elected a Full Member of the Lodge by majority vote of the Full Members present at a meeting of the Research Lodge. Full Membership shall continue only so long as such member is in good standing in a regular Lodge of this jurisdiction or of a jurisdiction in fraternal relations with this, Grand Lodge.

Tranquility Lodge 2000 was chartered by The Grand Lodge of Texas “for the purpose of promoting, encouraging, conducting and fostering the principles of Freemasonry, and to assist in promoting the health, welfare, education, and patriotism of children worldwide.”

The Grand Lodge of Texas is the first Grand Lodge to have a Member step onto the Moon, Brother Buzz Aldrin, in 1969. Through this event, The Grand Lodge of Texas has Chartered Tranquility Lodge 2000 for the purpose providing Fraternal Assistance to Masonic Organizations and other worthy organizations that help make life better for all living on Earth.

Tranquility Lodge 2000 is based in Texas under auspices of The Grand Lodge of Texas until such time as the Lodge may hold its meetings on the Moon. Meetings are held quarterly at various cities in Texas, with the annual meeting being held in Waco each July.

Providing support and assistance to Masonic Organizations and to other worthy organizations that help make life better for all living on the Earth requires the support of all worthy Freemasons around the World. Membership in Tranquility Lodge 2000 helps in providing that assistance while offering Fraternal Brotherhood with Good Men of like mind.



For more information on Texas Lodge of Research and Tranquility Lodge 2000 visit the links below:

<https://www.texaslodgeofresearch.org/>

<http://tl2k.org/>

Discussion Questions:

1. Would your Lodge consider hosting either a Tranquility Lodge or Texas Lodge of Research meeting?
2. Have you or your Lodge considered becoming a member of Texas Lodge of Research?
3. Does your Lodge have a library that includes a collection of the Transactions of Texas Lodge of Research?

Topic 8 - The Grand Lodge of Texas - Purposes

(From Division II, Constitution and Ancient Charges of a Freemason - Constitution of the Grand Lodge of Texas)



The purposes of this Grand Lodge are to control and regulate the practice of Freemasonry throughout its jurisdiction, in accordance with the immemorial usages of this ancient and honorable Craft; to advance the moral and social interest of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and brotherly love, and generally to promote, in its own way, the happiness of mankind - it is a Fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interest in factional politics and sectarian religion, and free from the dictation or discussion of both in this Grand Lodge and its Subordinate Lodges.

Discussion Questions:

1. What is your lodge doing to foster good citizenship within your community?
2. Are the Lodge members living up to their commitment not to discuss factional or partisan politics ?
3. What is the purpose of avoiding discussions related to sectarian religion?

Ritual

Topic 9 – The Noblest Faculty



In the Fellowcraft section of the *Texas Monitor of the Lodge*, we find the following explanation of the sense of sight:

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which minister to this sense render the eye a peculiar object of admiration. Of all the faculties, sight is the noblest. The Structure of the eye, and its appurtenances, evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates the organ to be the masterpiece of Nature's work.

When we stop to think about the capability of sight, it is no wonder that we find it described as the “Noblest,” or magnificent and admirable. However, as stated above, there is another dimension to human sight that we often overlook - the ability to see what does not necessarily want to be seen. How often have you heard the phrases, “I could see it in his/her eyes,” “Something about him/her just doesn’t look right,” “I could see his/her pain or grief?” Statements like these imply the ability to see beyond the physical into the emotional, but this ability also means that one must care enough to do so. How often have you watched a movie for the second time and saw something you completely missed the first time you watched it? The point here is that we should endeavor to be fully cognizant of our senses and not just use them as a means to react to our environment and its conditions. We should use our senses as tools to fully perceive the world in which we live.

Human sight goes beyond that of other creatures in its ability to see more than just the visible. We have the ability not only to see beyond the visible, but to also see the potential in things. Developing and using that ability takes us one step closer to fully understanding God’s creation, and, ultimately, God Himself.

Discussion Questions:

1. What other senses give us the ability to perceive beyond what is obvious?
2. Which of the other five senses do you think typically works most closely with the sense of sight?
3. What do you think is meant by being able to “see the potential in things?”

Topic 10 – The Plumb Line

Thus he shewed me; and behold the Lord stood upon a wall made by a plumb line, with a plumbline in His hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. 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 any more.



In Mackey's Encyclopedia of Freemasonry we find the following definition of a Plumb-line:

A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Worshipful Master. According to Preston, it was one of the instruments of Freemasonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was always connected in symbology with that of the perpendicular-something that rose directly upward. Thus in the primitive church, the worshipping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii, 7) which is read in the United States as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

Additionally, it is clear that for the Operative builder, the line is a point of reference and used to ensure that what is being built is perfectly "in line" with the true vertical. For we as Speculative Masons, it may be seen as the "key" to understanding the spiritual, and a point of reference for that which is considered to be upright conduct. As the Jewel of the Junior Warden, it designates him as the example of that conduct, and analogous to "The Beauty and Glory of the Day."

Discussion Questions:

1. What does it mean to avoid "dissimulation" in conversation and action?
2. Who is holding the end of the string, and what does that imply?
3. Why do you think the line is selected as one of the Working Tools of the Master of the Lodge?
4. What symbolism do you see when combining the Jewel of the Junior Warden (Plumb), with that of the Senior Warden (Level)?

Grand Lodge & Constituent Lodges



Topic 11 - Annual Returns

Annual Returns, or what effectively are the constituent Lodge's annual dues payable to Grand Lodge, are the primary source of revenue to operate the Grand Lodge of Texas. Without the monies received from the constituent Lodges, the Grand Lodge would cease to function. Below is a list of just a few of the many things that Grand Lodge provides to the constituent Lodges of Texas all while having one of the lower per-capita rates in the nation for a jurisdiction of its size.

Regularity

Uniformity

Legitimacy

Membership Administration & Support

Both Intra-Jurisdiction and Inter-Jurisdiction communications

501 (c) 10 Non-Profit, Tax benefits

501 (c) 3 Charitable Opportunities via Texas Masonic Charities & Family Service

Following are the Articles relevant to Annual Returns:

Art. 493. (526). **Remittances by August 15.** All remittances of Lodges for fees, dues and other contributions shall become due and payable and must be sent to the Grand Secretary by August fifteenth of each year. However, any increase in the Grand Lodge per capita tax will not become due and payable until the second August fifteenth following the Grand Annual Communication at which such increase was approved. (Revised 2000)

Art. 488. (521). Annual Returns by Lodge. Each Lodge shall make out its returns in duplicate to the 24th day of June each year, and each copy shall be authenticated by the Secretary under the seal of the Lodge. The original shall be sent to the Grand Secretary by the fifteenth day of the following August, together with its annual dues, and one copy shall be kept by the Lodge. (Revised 1999)

Any increase in the Grand Lodge per-capita tax will not become due and payable until the second August 15th following the Grand Annual Communication at which such increase was approved. (Adopted 2000)

Art. 489. (522). Annual Returns by Lodges: Contents. The returns shall contain:

1. A list of the officers for the ensuing year, with their rank.
2. Past Grand Officers belonging to the Lodge.
3. Past Masters of the Lodge whose membership has been continuous since they served; and affiliated Past Masters.
4. Names of members, all Master Masons, all Fellowcrafts and Entered Apprentices who have been such for not exceeding one year, including parent and plural members as provided in Article 350 – provided that in addition to the above there shall be a complete list of all life members of the Lodge with the date upon which each was granted a life membership.
5. Those dimitted.
6. Those deceased.
7. Those suspended for non-payment of dues, and separately, those suspended for failure to pass examination required by Article 439 of these Laws.
8. Those suspended for un-Masonic conduct.
9. Those expelled.
10. Those reinstated.
11. Those affiliated.
12. Those initiated.
13. Those passed.
14. Those raised and as to each whether or not he has passed the examination required by Article 439 of these Laws, with respective dates of each class above specified, in accordance with the forms furnished by the Grand Secretary.
15. All waivers of jurisdiction granted since last report showing for what degree or degrees; and the name, number and location of the Lodge receiving the waiver, together with the date of issuance of the certificate. (Revised 1987)

For the purposes of this talk it may be useful to have a copy of your Lodge's Annual Returns Statement available and to invite your Lodge Secretary and Treasurer to assist in answering any questions the members may have relative to Annual Returns.

Discussion Questions:

1. What is the deadline for submitting Annual Returns to Grand Lodge?
2. Is the Lodge exempt from paying per-capita for Endowed Members?
3. How does the per-capita amount paid by Lodges compare with that of other large Grand Lodge Jurisdictions such as California, and Pennsylvania?⁴
4. Which members are exempt from per-capita?

⁴ California - \$43.00, Pennsylvania - \$29.50



Topic 12 -Statements of Availability

Members of the Grand Lodge of Texas who make themselves available for the elected Grand Lodge offices, Committee on Work, and various Boards of Directors, have the opportunity to detail their qualifications for presentation to the voting members of the Grand Lodge. Their eligibility, and the guidelines for their "Statements of Availability" are governed by the following:

ARTICLE IV - OFFICERS OF THE GRAND LODGE

Section 6. - Eligibility to Office. The Grand Officers, except the Grand Chaplain, Grand Musician and Grand Photographer, must be members of the Grand Lodge at the time of their selection and, if willing to serve again, are eligible as often as may be the pleasure of the Grand Lodge or of the officer having the power of appointment (as the case may be), and except as provided in Section 6(a) every member of the Grand Lodge is eligible to any office therein, whether present or not at the time of his selection. (Revised 2013)

(a) In the statement of availability for the office of Grand Junior Warden, such member must disclose in his statement of availability whether or not he has received any reimbursement or payment of expenses from the Grand Lodge of Texas within the previous twelve month period, or, if the member is nominated from the floor of Grand Lodge, then such member shall make such disclosure in writing upon his nomination in Grand Lodge. (Adopted 2008)

CHAPTER 3 - TITLE I MEMBERSHIP

Art. 6a. Statement of Availability. Any eligible member of this Grand Lodge desiring to serve in any elective office or position as provided for in the Constitution and Laws of the Grand Lodge may, on or before the fifteenth day of July, preceding each Annual Communication, file with the Grand Secretary a Statement of Availability for such office or position containing: (1) a resume of his service to his Lodge or Lodges in which he holds or has held membership; (2) a record of his service to this Grand Lodge; (3) a recitation pertaining to family, education, business or profession, civic activity and military service, and: (4) a photograph, if available. (Revised 2017) Such statement of availability shall be printed and forwarded by the Grand Secretary to all Constituent Lodges for study along with all Resolutions and/ or Recommendations as required by the Laws of this Grand Lodge and shall be published in the Fall issue of the *Texas Mason Magazine*. This Grand Lodge, however, may elect any eligible member whether or not he has previously submitted such statement of availability. (Revised 1995)

Discussion Questions:

1. What things should be considered when deciding who is best equipped to serve?
2. Is it permissible to openly campaign for a Brother who has made himself available for a Grand Lodge elected position?
3. Who is eligible to cast a ballot at the Grand Annual Communication for elected positions?

2021 LEO Masonic Light Program

General Evaluation Sheet

Lodge Name: _____ Lodge No.: _____ District No.: _____

To: The Worshipful Master,

My Brother, The Committee on Masonic Education and Service and The Grand Lodge of Texas appreciates your willingness to serve our Grand Lodge by helping to promote Masonic Education to the members of your Lodge. Your opinion is important to me; therefore, I request that you take a few moments and fill out the short evaluation below.

Please mail or email to:

Masonic Grand Lodge of Texas
Chairman, Committee on Masonic Education & Service
PO Box 446
Waco, Texas 76703
chairman.mes.glotx@gmail.com

	Poor	Fair	Average	Good	Excellent
1) Readability	1	2	3	4	5
2) Informational content	1	2	3	4	5
3) Worth the time spent	1	2	3	4	5

	Too Little	Just Right	Too Much
1) Amount of Information	1	2	3
2) Time used to complete	1	2	3

Strong points were: _____

Weak points were: _____

Topics not useful: _____

Topics wanted: _____

Additional Comments: _____

Thank you for your time!