



Maine Masonic Mentoring Newsletter

Vol. 2, No. 1 – February 2014

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Are you a Level 5 Leader?

You can accomplish anything in life, provided that you do not mind who gets the credit.

- Harry S. Truman



The term "Level 5" is the highest level in a hierarchy of executive capabilities. While you don't need to move in sequence from Level 1 to Level 5 – it might be possible to fill in some of the lower levels later – fully developed Level 5 leaders embody all five layers of the pyramid.

Level 5 leaders are those individuals that blend extreme personal humility with intense professional will. Leaders of this type are at the helm of every good to great company or organization during the transition era. They are self-effacing individuals who display the fierce resolve to do whatever needed to be done to make the organization great.

Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great organization. It's not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious – but their ambition is first and foremost for the institution, not themselves.

Can you learn to become a Level 5? There are two categories of people: those who do not have the seed of Level 5 and those who do.

The first category consists of people who could never in a million years bring themselves to subjugate their egoistic needs to the greater ambition of building something larger and more lasting than themselves. For these people, work will always be first and foremost about what they get – fame, fortune, adulation, power, whatever – not what they build, create, and contribute.

The second category of people - probably the larger group – consists of those who have the potential to evolve to Level 5; the capability resides within them, perhaps buried or ignored, but there nonetheless. And under the right circumstances – self-reflection, conscious personal development, a mentor, a great teacher, loving parents, a significant life experience, a Level 5 boss, or any number of factors – they begin to develop.

Key Points of a Level 5 Leader

- Level 5 leaders set up their successors for even greater success, whereas egocentric Level 4 leaders often set up their successors for failure.
- Level 5 leaders display a compelling modesty, are self-effacing and understated.
- Level 5 leaders are fanatically driven, infected with an incurable need to produce sustained results. They are resolved to do whatever it takes to make the organization great, no matter how big or how hard the decisions.
- Level 5 leaders attribute much of their success to good luck, rather than personal greatness.

The above is an excerpt from the book [Good to Great](#) by Jim Collins and appeared in the January 6, 2014 Scottish Rite NMJ weekly Membership / Leadership Team Update.

Leading the Way

I read an article in a June 2012 issue of The International Jerusalem Post about seven axioms or principles of Jewish leadership by Jonathan Sacks, the chief rabbi of the United Hebrew Congregations of the British Commonwealth. I found the rabbi's article interesting and helpful and so I have adapted it for the Messenger. I thank Rabbi Sacks for his insightful article.

- Editor, Grand Lodge of Georgia *Messenger*

Principle 1: Leadership begins with taking responsibility. The rabbi contrasted "the passing of the buck" in the opening chapters of Genesis. Adam blamed Eve; Eve blamed the serpent. Cain asked, "Am I my brother's keeper?"

Contrast these examples with Moses taking responsibility in the Book of Exodus. When he saw an Egyptian beating an Israelite, he intervened. When he saw two Israelites fighting, he intervened. In Midian, when he saw shepherds abusing the daughters of Jethro, he intervened. We are taught early in our Masonic pilgrimage about the gentle nudge on the elbow. We are taught to help a Brother in private when we see him about to make a mistake.

Principle 2: No one can lead alone. Seven times in Genesis 1, we hear the word "good." Only twice in the whole Torah or the first five books of the Bible does the phrase "not good" appear. The first is when God says, "It is not good for man to be alone." The second is when Jethro sees his son-in-law, Moses, leading alone and says, "What you are doing is not good." We cannot live alone. We cannot lead alone. Leadership is "teammanship."

The successful leader in Freemasonry is one who calls knowledgeable and wise leaders together as his advisors. I like this quote by Andrew Mason in the August issue of *The Northern Light*, the official publication of the Scottish Rite, Northern Masonic Jurisdiction: "Hire great people and give them the freedom to be awesome." In Freemasonry, we might say, "Appoint great Brethren and give them the freedom to be awesome."

Principle 3: Leadership is about the future. It is vision-driven. Before Moses led the Israelites out of captivity in Egypt to the Promised Land, he experienced a vision at the burning bush. In this vision, Moses learned his task and his goal or destination.

Along those wilderness wanderings and especially

in the last month of his life, Moses called the Israelites together and spoke of the challenges they would face after they crossed the Jordan River. He reminded them of the laws which would help them establish a good society. He explained the importance of regularly reading the Torah; for us today, the Bible. In addition to the Bible, the Masonic Code should be regularly read. Before we can lead, we must have a vision of the future and be able to communicate it to others.

Principle 4: Leaders learn. They study more than others do. They read more than others do. Joshua, Moses' successor, was commanded, "Keep this Book of the Law always on your lips; meditate on it day and night." (Joshua 1:8) Without constant study, leadership lacks direction and depth.

Study makes the difference between the statesman and the politician, between the transformative leader and the manager, between the truly great Masonic leader and the one who doesn't advance.

Principle 5: Leadership means believing in the people you lead. When God gave Moses his orders, Moses responded, "They [the Israelites] will not believe in me." Rabbis suggest a remarkable interpretation of Moses' statement: Moses was really saying he did not believe in the Israelites. The rabbis point out Moses' hand became leprous (Ex. 4:6) because he didn't really believe in the Israelites. A leader must have faith in the people he leads.

But, what kind of leadership is best: power or influence? Kings had power. Prophets had influence but no power. Power lifts the leader above the people. Influence lifts the people above their former selves. Influence respects people; power controls people. The highest form of leadership is teaching. Power begets followers. Teaching creates leaders.

Principle 6: Leadership involves a sense of timing and pace. Numbers 27:16-17 gives us insight into this principle. A leader must lead from the front; he must "go out before them." But a leader must not be so far out in front that, when he turns around, he finds no one following. Leaders must carry people with him. He must go at a pace that people can bear. It takes time for people to change. The rabbi said, "It is not for you to complete the task, but neither are you free to desist from it."

Leadership involves a delicate balance between impatience and patience. Lead too fast and people may resist and rebel. Go too slow and they become

complacent. Transformation takes time, certainly more than a few years. A Worshipful Master should attempt to lead his lodge a little further down the road toward change, if that is what is needed.

Principle 7: Leadership is stressful and emotionally demanding. We see the stress and demands on Moses' shoulders in this statement, "I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me – if I have found favor in your eyes – and do not let me face my own ruin." (Num. 11: 14-15) Wow! How many times have all of us felt that way?

So why do leaders lead? Leaders lead because there is work to do; there are people in need; there is injustice to be fought; there is wrong to be righted; there are problems to be solved and challenges ahead. They lead because they know that to stand idly by and expect others to do the work is the too-easy option. The responsible life is the best life there is, and is worth all the pain and frustration.

Never in history has there been a better time to be a Masonic leader. Never in history has there been a time when Masonic leaders are more needed. Well! Let's pick up our working tools and do together what Masons do.

[from *Masonic Messenger*, August 2012, publication of the Grand Lodge of Georgia, as reported in the MCRL Fraternal Review – November 2012]



From the Protocol Manual

4.9 Sign of Fidelity

The sign of fidelity is not mentioned in the Constitution, Cypher or Maine Masonic Textbook. No Mason is required to use it. Whereas the sign of fidelity is generally recognized and used in most, if not all Lodges, the following guidelines are proposed:

(A) How? The right arm across the left breast.

(B) When used?

Master: In requesting the Pledge of Allegiance; draping the charter and requesting a moment of silence for a departed Brother; closing the Lodge (thus Brethren) and all obligations.

Chaplain: Prayers at the Altar; at the grave (MM); for Evening Memorial Services and funerals; blessing at meals.

Senior Deacon: At the Altar for opening and closing the Lodge or rearranging the three Great Lights.

(C) The right arm is dropped when the Chaplain or Master says Amen. The Master or the Senior Deacon rises from the Altar.



Upcoming Dirigo Leadership Seminars

RW Jeff Sukeforth is pleased to announce three upcoming sessions of the Dirigo Leadership Seminar. All Masons may attend the seminar and Lodge Masters, Wardens and Deacons in particular are urged to attend, as the seminar is designed to ask the questions: "What is the value of membership in my Lodge? And How does my Lodge improve (or benefit) its members, their families and their communities?" It then suggests some perspectives and tools for officers and members to set about strengthening their Lodges.

A flier is attached that provides an opportunity for interested Masons to sign up to attend the seminar at one of the following dates and locations:

February 8th – United Lodge, Brunswick

May 17th – York Lodge, Kennebunk

September 6th – Lynde Lodge, Hermon



Ten Reasons to Become a Mason

These are worth mentioning to people curious about Masonry.

1. Masonry is a place where you can confidently trust every person, and entrust your family with them.
2. Masonry is a place where, within moral and civil guidelines, free thought, free speaking and the spiritual growth of man can grow to its fullest potential.
3. Masonry is a place which provides the opportunity to meet, know, and call "Brother," outstanding individuals from all walks of life who you would not otherwise have met.
4. Masonry is a place to be part of an organization that has for its principle tenets, Brotherly Love, Relief, and Truth.
5. Masonry is a place that provides self-development opportunities, leadership training and experience, and the chance to improve public speaking skills.
6. Masonry is a place you can give support, as well as seek it.
7. Masonry is place where moral virtues are taught and, through those teachings, a regular reinforcement of the moral virtues is experienced.
8. Masonry is a place to spend time with a group of Brothers, who, by acting as good men, can make

you want to become a better man. Not better than others, but better than you would have otherwise been.

9. Masonry is a place to become better prepared to serve your place of worship, your family, and your community.

10. Masonry is a place to meet with involved members of the community and to become part of that community.

[From *Connecticut Freemasons*, October 2013, Grand Lodge of Connecticut, as reported in the MCRL Fraternal Review – November 2013]

Grow in Masonry through courses offered by the Maine Masonic College

Please email your intentions to attend any of the courses to the College registrar, Theresa Hatch at Grand Lodge, at 855-843-1086 or by email at GrandLodge@MaineMason.org.

February 15 – Understanding World Religions – What a Well-Informed Mason Should Know

RW Charles W. Plummer, Instructor
United Lodge, 65 Baribeau Drive, Brunswick
9:00 am - 2:00 pm. Lunch \$5.00. Open.

A recent poll of Americans revealed an alarming lack of basic knowledge about the world's religions. Surprisingly, a Gallup poll revealed that only half of American adults could name even one of the four Gospels of the New Testament.

This course has been designed to teach participants the basics of world religions including their origins, historical figures, rituals, scriptures, holidays and key teachings – all that Masons should know and understand in order to consider themselves religiously literate. By studying the religious traditions of the world, we will better understand our world and our neighbors, and because religions deal with the fundamental questions of human existence, understanding religion will help us to better understand ourselves as Freemasons who profess to be linked together by an indissoluble chain of sincere affection and who regard the whole human species as one family.

We will begin by exploring what a religious tradition is and by examining a number of ways of defining religion, along with the strengths and weaknesses of each. Then we will examine important themes that nearly all religions address: the concept of divinity or ultimate reality, scripture and ritual; the understanding of good and evil; and the idea of salvation or liberation. We conclude our studies by examining

important trends in religion and the relationships of religion, violence and peace in today's world.

The instructor, RW and Doctor Charles Plummer, of Acacia Lodge, Durham, is a scholar and teacher, served as Regent of the Maine Masonic College at its conception and then as a faculty member. His career has been that of a teacher and educator in public schools and at the college level. He continually brings his well-known and admired insights to every class he teaches. Brother Plummer has a doctorate degree in religious studies, and we all look forward with great anticipation to the understanding he will bring to us.

March 15 – Fourth Annual Celebration of the Arts and Sciences

The Sixth Step – Music

Suzanne Nance, Program Leader
Bangor Masonic Center, 294 Union St.
9:00 am to 2:00 pm. Lunch 5.00.
Open to all

“The Power of Music: A Catalyst for Self-expression and Emotional Literacy”



The annual celebration of the Arts and Sciences is becoming a major Masonic event in our jurisdiction as it should be. The arts and sciences are foundational to Freemasonry. This year the focus is on Music and the part it has and plays in the human experience. This subject is huge, and we are extremely fortunate to have the phenomenal artist and musicologist Suzanne Nance as our leader.

Until recently, Miss. Nance had been the Music Director for the MPBN system in Maine. She was a professor of voice on the faculty of the Cappelli Institute of Music in Chicago where she regularly taught master classes. She came to Maine from Colorado and the Aspen Music Festival and School. As a singer, Miss. Nance has sung in concert halls across Europe and the United States. During her six years in Maine, her extraordinary personality, knowledge and talent has won a legion of thankful friends. She will return from her new position in Chicago to be with us for our celebration of music.

Upcoming Maine Masonic College Courses

April 5 – Ethics, Sam McKeeman, Instructor

Lygonia Lodge, Ellsworth
9:00 am – 2:00 pm. Lunch \$5.00.
Open. Diploma credit.

This course will initially explore why ethical considerations may be a necessary part of any decision making process. The group will examine the importance of not only knowing what our core values are but which core value trumps others.

The group will learn a way of categorizing dilemmas that can contribute to understanding the multiple sides of what could appear to be a clear choice. Once categorized, the group will learn how to resolve dilemmas with either clearly wrong choices (but we choose to do it anyway) or where both choices are right (that is, both have moral ground to stand on). At this point, the group will learn what typically has to be within us to make the really difficult, even courageous decisions.

The group will experience cases, examples and scenarios where they have group decisions, make individual decisions, or defend thinking processes in plenary. Groups will defend positions if different from other groups' decisions. Participants will also practice identifying the possible actors in the dilemma and how the discussion changes based on which actor is seen as the principal one. This session will be interactive as people participate in discussions and exercises of an ethical nature.

April TBA – Seminar for Chaplains, RW Mark E. Rustin and W. Douglas Drawn, Leaders and Instructors

Meridian Splendor Lodge, Newport.
Open. (New opportunity)

Seminar for Chaplains (Continued)

This offering was originally intended for Lodge Chaplains but is now open to all. It will focus on how we may better serve each other in love and faith.

May 17 – Tenets and Cardinal Virtues, RW Reginald W. Wing, Instructor

Deering Lodge, Portland
9:00 am – 2:00 pm.
Lunch \$5.00. Open. Diploma credit.

June 21 – The King's Speech, Grammar Made Fun, Bro. Jay S. Hoar, Instructor

Oxford Lodge, Norway,
7:00 pm – 9:00 pm. Open.



A Broken Brotherhood

Donald M. Zimmerman, Jr.

As relationships go, there is no one greater than that of a brother. There are things you do with a brother that you would not consider doing with other relatives. You can confide in your brother with things that should not reach the earshot of your parents. You can trust your brother in ways that others cannot earn. Of course, you do not have to be related to someone to enjoy the benefits of a brotherly relationship. Among the oldest and most respected brotherhoods that exist is that of the Freemasons.

During the American Revolution, there are several



President and Wor. Bro. George Washington laying the cornerstone of the National Capitol September 18, 1793, from a mural by Allyn Cox at the George Washington Masonic Memorial, Alexandria, VA.

Examples of the magnitude of the brotherhood of Freemasonry intertwined throughout the great events that surround the birth of the United States. America's most famous Freemason is none other than George Washington. America's most infamous Freemason is Benedict Arnold. Washington and Arnold shared a common brotherly relationship – they were Masonic Brothers. For that reason, Arnold's ultimate betrayal of not only his country but his Masonic obligation was extremely difficult for Washington to handle.

I have long studied the American Revolution, however, while reading Chapter Seventeen, "West Point" in Benson Bobrick's *Angel in the Whirlwind: the Triumph of the American Revolution*, I began to think differently concerning the events and actions surrounding America's greatest sell-out. Why was Washington so fond of Arnold? Why did Washington protect or favor Arnold throughout Arnold's military career? Why did Washington respond the way he did to Arnold's treasonous actions? These questions can be answered in one simple yet complex thought – the fraternal bond of Freemasonry.

Freemasons follow three great principles: brotherly love – showing tolerance and respect for others' opinions and behaving in a kind and understanding manner towards one's fellow creatures; relief – practicing charity and caring for one's family and the community as a whole; and truth – seeking to attain high moral standards in one's own life in the search for truth.

George Washington became a Freemason on November 4, 1752, in the Lodge at Fredericksburg, Virginia. Throughout his life, he maintained several rela-

tionships with influential Freemasons. Not only was his brother-in-law, Colonel Fielding Lewis, a Mason, but 33 of Washington's generals during the Revolution were Masons. His closest friend and "adopted son" – the Marquis de Lafayette – was a Freemason as well. Benedict Arnold entered the fraternity of Freemasonry sometime during 1764 in the West Indies while he was a merchant trader traveling between there and Canada. From a Masonic perspective, it is easy to understand the relationship and interactions between Washington and Arnold.

Washington and Arnold first met after Arnold returned from his successful attack of Fort Ticonderoga, New York. In a meeting with Washington, Arnold proposed that he be allowed to lead a group of troops to capture Quebec. In agreement, Washington proposed Benedict Arnold to the Continental Congress to lead the Canadian invasion. Washington placed a great deal of trust in Arnold. The attack on Quebec failed; however, Washington praised him and promoted him to Brigadier General.

Justifiably so, Bobrick paints a rather "black dye" concerning Arnold. Bobrick quoted Aaron Burr as saying that he "doubted that Arnold had a particle of moral courage. He is utterly unprincipled and has no love of country or self-respect to guide him." Bobrick also adds Colonel John Brown's words to further present Arnold as a dark knight, "Money is this man's god, and to get enough of it he would sacrifice his country." Nonetheless, Washington had continued to support Arnold. When Arnold was court-martialed on December 19, 1779, for his actions, or mismanagement of his post in Philadelphia, a command that was granted him by Washington, he was found guilty on two charges: "misuse of both funds and army personnel." For his actions, he received only a reprimand from Washington. Even so, one can get a sense of Washington's favor of Arnold. Bobrick wrote, "Tactful as always, Washington mixed praise with blame, casting his reprimand as a necessary but reluctant act." In his reprimand of Arnold, Washington stated, "Exhibit anew those noble qualities which have placed you on the list of our most valued commanders. I will myself furnish you, as far as it may be in my power, with opportunities for regaining the esteem of your Country." Masonically translated: "Straighten up, my Brother, I will help you as I am obligated to do so."

It was at this point when Benedict Arnold not only turned his back on his country, but also on his Masonic obligation. Clearly, Washington trusted Arnold and intended to help Arnold regain his reputation as a

great military commander – he really was a good military commander for both of his countries. However, Arnold had already conspired to sell out America and her cause. Undoubtedly, Benedict Arnold's plan to give up Fortress West Point was, in the words of Nathaniel Greene, "treason of the blackest dye." The attempt to surrender West Point to the British hit Washington square in the heart and was something that Washington had never expected. Bobrick quoted Washington, "The impropriety of [Arnold's] conduct when he knew I was to be there struck me very forcible . . . and my mind misgave me, but I had not the least idea of the real cause." This was the turning point in the relationship that existed between Washington and Arnold.

When Washington learned of Arnold's actions, he was in the presence of two other Masons, Henry Knox and the Marquis de Lafayette. Bobrick used very descriptive words to describe Washington's reaction. He wrote that Washington "looked at them with imploring eyes, and said, 'Whom can we trust now?'" With Arnold's defection to Britain and his escape from West Point on the British ship, *Vulture*, Washington wanted Arnold returned to American forces to pay for his actions. This, of course, did not happen. Nonetheless, true to his character, Washington saw to the care of Arnold's wife and son, as all good Masonic Brethren would do. Washington consoled Peggy Arnold and assured her that no harm would come to her or her child and arranged for the two of them to be safely taken to Philadelphia."

The Masonic relationship between George Washington and Benedict Arnold remains to this day the epitome of brotherly love, relief and truth. Arnold's actions not only caused his name to be "obliterated from the Minutes of Solomon Lodge No. 1, a Traitor" and his name to be crossed out from the list of visitors, but also broke the fraternal bonds between he and his Masonic brother, George Washington – a broken brotherhood that would never be mended.

[MCRL Fraternal Review – November 2012]

Wor. Bro. George Washington

Born: February 22, 1732

Entered: November 4, 1752, in Fredericksburg Lodge #4

Passed: March 3, 1753

Raised: August 4, 1753

Named Master: April 28, 1788, in Alexandria Lodge #22

Departed: December 14, 1799

Buried with Masonic Rites: December 18, 1799

Mentoring Guide

(Excerpts from Mentoring Guide published by Center for Health Leadership & Practice, Public Health Institute, Oakland, CA – <http://www.ianphi.org/documents/pdfs>)

Key Mentoring Skills

The mentoring literature shows that mentors and protégés tend to employ certain mentoring skills. Research also indicates that these skills can be developed, and that particular skills or competencies seem to result in the most successful mentoring relationships. Linda Phillips-Jones, Ph.D., mentoring expert and author of *The New Mentors & Protégés: How to Succeed with the New Mentoring Partnerships*, and numerous guides and tools for mentors and protégés (see Appendix III), studied hundreds of mentor-protégé relationships and developed a set of critical mentoring skills and competencies. The key mentoring skills discussed here are adapted from her work.

You will likely recognize the skills outlined here and may have experience employing them successfully in other relationships. As you progress through the mentoring relationship, try to employ these skills whenever possible.

1. Listening Actively

Listening actively is the most basic skill you will use throughout your relationship. Active listening not only establishes rapport but creates a positive, accepting environment that permits open communication. By listening actively, you will ascertain your protégé's interests and needs. Examples include the following:

- Show interest in what he or she is saying, and reflect back important aspects of what he or she has said to show that you've understood;
- Use body language (such as making eye contact) that shows you are paying attention to what he or she is saying; and
- If you are talking to him or her by phone, reduce background noise and limit interruptions. Your protégé will feel that he or she has your undivided attention. When utilizing e-mail, answer within 24 hours if possible, and be sure your message is responsive to his or her original message.
- Reserve discussing your own experiences or giving advice until after your protégé has had a chance to thoroughly explain his or her issue, question, or concern.

2. Building Trust

Trust is built over time. You will increase trust by keeping your conversations and other communications with your protégé confidential, honoring your scheduled meetings and calls, consistently showing

interest and support, and by being honest with your protégé.

3. Determining Goals and Building Capacity

As a role model, you should have your own career and personal goals and share these, when appropriate, with your protégé. It is also likely that he or she will ask you how you set and achieved your own goals. In addition, you can help your protégé identify and achieve his or her career and personal goals.

You will develop your protégé's capacity for learning and achieving his or her goals by doing the following:

- Assisting him or her with finding resources such as people, books, articles, tools and web-based information;
- Imparting knowledge and skills by explaining, giving useful examples, demonstrating processes, and asking thought-provoking questions;
- Helping him or her gain broader perspectives of his or her responsibilities and organization; and
- Discussing actions you've taken in your career and explaining your rationale.

4. Encouraging and Inspiring

According to Dr. Phillips-Jones' research, giving encouragement is the mentoring skill most valued by protégés. There are many ways to encourage your protégé.

Try some of these:

- Comment favorably on his or her accomplishments;
- Communicate your belief in his or her capacity to grow personally and professionally and reach his or her goals; and
- Respond to his or her frustrations and challenges with words of support, understanding, encouragement and praise. (Just knowing that someone else has been there can be tremendously helpful.)

You can also inspire your protégé to excel. Examples include the following:

- Share your personal vision or those of other leaders;
- Describe experiences, mistakes, and successes you or others have encountered on the road to achieving your goals;
- Talk with him or her about people and events that have inspired and motivated you; and
- Introduce him or her to your colleagues who can be additional useful contacts or inspiring models.

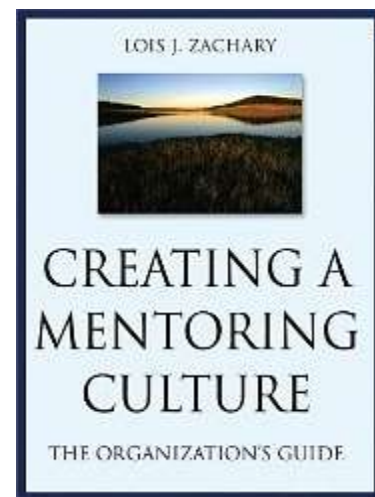
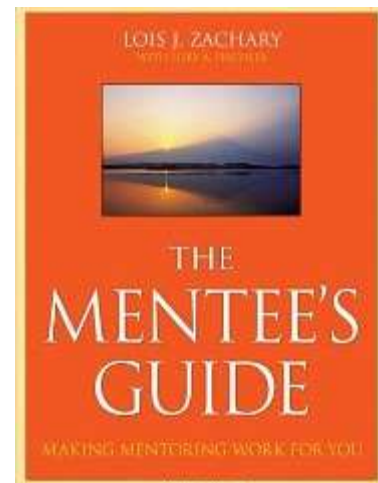
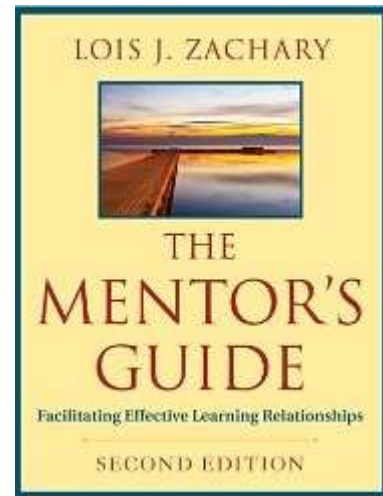
Reflecting on your mentoring practice, noting use of the key mentoring skills, observing progress made

in the relationship, and requesting feedback from your protégé are excellent ways to assess whether you are employing these skills.

Mentoring Best Practices

- Think of yourself as a “learning facilitator” rather than the person with all the answers. Help your protégé find people and other resources that go beyond your experience and wisdom on a topic.
- Emphasize questions over advice giving. Use probes that help your protégé think more broadly and deeply. If he or she talks only about facts, ask about feelings. If he or she focuses on feelings, ask him or her to review the facts. If he or she seems stuck in an immediate crisis, help him or her see the big picture.
- When requested, share your own experiences, lessons learned, and advice. Emphasize how your experiences could be different from his or her experiences and are merely examples. Limit your urge to solve the problem for him or her.
- Resist the temptation to control the relationship and steer its outcomes; your protégé is responsible for his or her own growth.
- Help your protégé see alternative interpretations and approaches.
- Build your protégé’s confidence through supportive feedback.
- Encourage, inspire, and challenge your protégé to achieve his or her goals.
- Help your protégé reflect on successful strategies he or she has used in the past that could apply to new challenges.
- Be spontaneous now and then. Beyond your planned conversations, call or e-mail “out of the blue” just to leave an encouraging word or piece of new information.
- Reflect on your mentoring practice. Request feedback.
- Enjoy the privilege of mentoring. Know that your efforts will likely have a significant impact on your protégé’s development as well as your own.

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In order to succeed in today’s competitive environment, corporate and nonprofit institutions must create a workplace climate that encourages employees to continue to learn and grow. From the author of the best-selling *The Mentor’s Guide* comes the next-step mentoring resource to ensure personnel at all levels of an organization will teach and learn from each other. Written for anyone who wants to embed mentoring within their organization, *Creating a Mentoring Culture* is filled with step-by-step guidance, practical advice, engaging stories, and includes a wealth of reproducible forms and tools.

Dirigo Masonic Leadership Seminar

Brunswick, February 8th ~ Kennebunk, May 17th ~ Hermon, September 6th

What core physical, educational and personal fulfillment needs of your brethren does your lodge satisfy? What is the image of your lodge, as viewed by your brethren and the community? What do you want your lodge to emphasize in terms of: being a close, warm fraternal body; having fun; involving families; helping members; widows and the community; and, instilling in our daily lives the values and teachings of our ritual? Does your lodge have the resources it needs to fulfill the expectations of your brethren?

These are but a few of the questions to be raised in the Dirigo Leadership Seminars for officers of our Masonic lodges and appendant bodies, or any brother interested in pursuing new perspectives on how to renew our lodges and other Masonic organizations.

The seminars are held at multiple locations statewide each year, with offerings in seven locations in the past year. 217 Masons from 90 lodges have attended the seminar so far or have registered for the upcoming seminars, and the reviews have been very encouraging for Maine Freemasonry. If your lodge would like to host a future offering of this seminar, please contact RW Jeff Sukeforth, the seminar chairman, at 207-691-2270 or jandc79@myfairpoint.net

What course will your lodge set?



The Dirigo Masonic Leadership Seminar modules cover a variety of topics, including:

- Envisioning Our Future
- Setting the Craft at Work
- Grand Lodge Support of Lodges
- Lodge Governance
- Program Budgeting
- Sharing the Gift of Freemasonry
- Mentoring

The seminar begins with registration, coffee and donuts at 8:00 a.m., with the seminar starting at 9:00 a.m. and ending by 3:00 p.m. A light lunch will be provided. There is no cost to attend the seminar that will definitely benefit your lodge and your role as a Masonic leader.

To ensure that we have sufficient food and program materials, all lodge officers and other Masons interested in attending one of the seminars are asked to return the following form to the program leader or send the requested information to him by email as specified below.

Dirigo Leadership Seminar Registration			
Name:		Office Held:	
Lodge Name & No.:		Located At:	
Preferred Tel.:		Email:	
Please check which seminar location you will be attending:			
<input type="checkbox"/>	February 8th	United Lodge, Brunswick	65 Baribeau Drive
<input type="checkbox"/>	May 17th	York Lodge, W. Kennebunk	159 Alfred Road
<input type="checkbox"/>	September 6th	Lynde Lodge, Hermon	2500 Route 2
Please return this completed form to Jeff Sukeforth, 47 Rawson Ave., Camden, ME 04843, or email the information to jandc79@myfairpoint.net at least one week before the date of the seminar to be attended. WALK-INS ARE WELCOME , but it is emphasized that pre-registrations help ensure that we have sufficient food and handouts.			