

THE ALBERTA FreeMason



Editor: MWBro
Robert E. Juthner

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Finding the King

Today, in my travels, I saw the first evidence of the holiday season. It was on a drugstore window, newly decorated with painted-on holly. Also a Santa Claus and sleigh, with smiling reindeer and jolly elves, Mrs Claus waving Santa good-speed on his way south. Everything you would expect to find on a store window at Christmas, except for one missing item. No King!

This evening I have decided to tour our neighbourhood. I know that I will discover even more evidence of the approaching season. Windows lined with bright coloured lights. Spruce trees adorned with Christmas bells. Bouquets of holly strategically placed over doorways. More Santas. More reindeer. More elves. Everything you would expect to find in a front yard at Christmas. But will I see the King?

Later this evening I'll carry my coffee cup to the chair that sits in front of the TV. I'll turn to our local station, and listen for the results of the plebiscite recently held in the town to the west. Investors there want to build a gambling casino. Many, however, are opposed. Folks say it's not a good thing for the community. A casino will cause problems. It will hurt families. It will cause crime. Worst of all, a casino will be an unwelcome distraction to those who strive after a different god. A better god. Those who are seeking for the King.

After a good night's rest, I will begin again my search for the King. In my office. On the computer at my desk. A game called "Solitaire." My favourite. I will seek not one king, but four. King of Hearts, King of Diamonds, King of Spades, King of Clubs. I will seek these kings earnestly and diligently. This is because the only way I can win is by placing my kings on the top of each row. They must be first. In their proper place. At the beginning. Usually it takes much diligence and effort to situate my kings in their proper places. Not always am I successful. So many cards, and combinations, and choices. So many chances to misplace the king.

After an hour of searching I will leave my game and go to seek another. But this time I will seek the true king. The real king. Who was born in a stable in Bethlehem. Whose mother was named Mary. Whose advent was heralded by angels and shepherds. Who came to save his people from their sins. The true King. The real King. Our King. My King. Whose plan can never fail. Whose reign shall never end.

I will seek my King in the joy of this season. I will seek my King in the faces of friends and neighbours, in the young and the old, in the wealthy and the poor. I will seek my King in laughter and celebration. I will seek him in song, prayer, praise, and worship. In generosity and even in extravagance will I seek my King. I will seek Him and I always do. In faith, in hope. In love. I will seek my King this season. And the season after that. And the season after that. With true earnestness will I seek Him. And with true diligence.

And I shall find Him. Not in store windows. Not on

rooftops and chimneys. Not on my computer. Never by chance. Never by accident. Never by plebiscite. I shall find Him because He is everywhere. And day by day I shall follow Him. More nearly. See Him. More clearly. Love Him. More dearly. Because He has already found me. Because He has already found us.

VWBro the Rev Stephen Haughland
Grand Chaplain



Season's Greetings from the Grand Lodge Staff

It is hard to believe that we are sending Season's Greetings so soon. It seems like we just put our Christmas decorations away and now they are coming back out. When time goes by so quickly it is important to take time to tell those around you how much they mean to you and how much you appreciate them. We, in the Grand Lodge Office, thank the members of the Craft for their assistance and cooperation. You make us want to come to work in the morning.

On behalf of myself, Jerry Kopp, Judy Rivers and Marjorie DeMerchant, we wish you good health and happiness this Christmas Season and may your upcoming year be filled with great success and prosperity.

"Open House"

We are happy to invite you to our Annual Open House on Thursday, December 19th, 2002 from 1:30 PM to 3:30 PM. Please feel free to drop in for some Christmas Cheer and delectable delights. This invitation is extended to you and your guest.

Editorial

What Hans does that Johnny doesn't

To explain, the name "Hans" is here used strictly metaphorically, it could just as well read Jean, Juan, Giovanni, Ivan or any other equivalent, in another language, of the name John. What is intended is to represent the Brother of our own jurisdiction by the name "Johnny" and let the name "Hans" stand for a number of sister jurisdictions, primarily in Europe, but some elsewhere.

If one does not what the other does, then, obviously, we speak about differences in conducting ourselves, as Freemasons, here as opposed to other places in the Masonic world. This does not mean that everything is done better elsewhere than at home — it might just be the other way around in some instances — but it should make us open-minded to adopting procedures which are for the common good of the Frater-

nity, but have not been considered here to any great extent. Clearly, there are numerous such "alien" *modi operandi* we could consider, but, for the present, let us just discuss a single one:

Brother "Hans" has just found out that, for a pressing reason, he's unable to attend tomorrow's Lodge meeting. So, of course, he dials his WM's phone number to express his regrets — everybody does that. No luck, no answer and no answering machine. His second choice is to notify the Secretary, and this time he gets through. As sorry as he is, the Secretary assures him that he will convey the regrets to the WM and the Brethren assembled. He will be missed, but they understand and they know that they will see him in Lodge again soon.

When was the last time that Brother

"Johnny" has done that? Or has he ever? Has he not learned the rules of courtesy and common decency? How about the obligations he had taken and the "length of his cabletow"? Is that cabletow made of such elastic material as to stretch so far, even into infinity? What's wrong with "Johnny"? What's wrong with the examples he copies? Then Johnny and Billy and Dick and Harry, and all the rest, get together and agree that there is something wrong with the system, and that is why we have those attendance problems. Far from them to remedy the situation by precept and (a better) example, exercising this common courtesy of excusing themselves when really, really unavoidable.

Say, "Johnny", are you willing to adopt doing what "Hans" is doing (because he knows no other way), for the betterment of the whole Craft, right here, at home?

In Memoriam

RWBro Kenneth Charles Manly

From the eulogy given by MWBro Gerald T. Webber



Our Junior Grand Warden, Right Worshipful Brother Kenneth Charles Manly, who was born in Saskatoon, SK, on December 11, 1929, was taken from us on Monday, September 9, 2002. Brother Manly became a Freemason in the fall of 1964 in King George Lodge No. 59, and later affiliated with Hussar Lodge No. 130, then Bow River Lodge No. 1, serving as Worshipful Master in 1991 and 1999. He was elected District Deputy Grand Master of Alpha District in 1998

and accepted the appointment of Grand Director of Ceremonies in 2000. In June 2002 he was elected Junior Grand Warden, destined to become our Grand Master during the centennial year of 2005. Following this election, he immedi-

ately began to prepare himself for that high office, starting with contacting Past Grand Masters, asking for advice and directions — not a very common approach.

RWBro Manly served with distinction on several Grand Lodge committees. He was co-founder and first president of the Tuscan Benevolent Society which, under his leadership, contributed substantially to the Masonic Higher Education Bursary Fund and the Masonic Foundation of Alberta. His leadership talents were also applied as a member of the Masters, Wardens, and Deacons Association of Calgary. There, during his two-year term as president he was responsible for organizing the Masonic Telephone Hotline and a program to keep the Heritage Park Masonic Lodge open to the public during the summer months. During the 2000–2001 Masonic year, acting as Grand Director of Ceremonies, Bro Manly steered the Grand Lodge officers through two Lodge centennial ceremonies, a cornerstone laying ceremony, the consecration of a new Lodge and the 96th Annual Grand Lodge Communication, with a Masonic parade through West Edmonton Mall. He was then overheard saying "To organize a group of Masons is like herding chickens." However, Ken's stern Sergeant Major's voice was heard by all — commanding them to attention. This military attitude never left him: his deportment, his walk, his pride in doing things right. At the same time he never asked anybody to do anything that he wouldn't do himself, and he never did anything without a twinkle in his eye.

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Freemasonry and Christianity

The following is an extract entitled "Why do Freemasons appear to misuse the Bible, and recognize other religious writings?" from the forthcoming book Freemasonry and Christianity, the Truths and the Misconceptions, to be published by the United Grand Lodge of New South Wales, and quoted in NSW & ACT Freemason 34 (3), June 2002.*

The King James translation of the Bible is open at every Lodge meeting. At the opening of each Degree, the Chaplain reads a selected passage.

The attitude of the Lodge is indicated by the following quotations from the ritual.

When a man first enters the Lodge, he is instructed that the Volume of the Sacred Law is one of the Great Lights of Freemasonry, in that it "...teaches us our duty to God." At the installation of a Master of a Lodge, he is told that "The

Although Brother Ken devoted many years to this Fraternity, his real strength came from his loving family. He would speak of his beloved wife Barbara, with a sparkle in his eye and would speak glowingly of all his children and grandchildren, how happy he was when they were all together, and how good it made him feel to see them maturing so well. He loved so many things — pleasure with temperance, hospitality without rudeness, and the lighter side of life.

Ken's departure to a better place leaves a void in the hearts of his friends, his family, his Brethren, and in the community and fraternity to which he had devoted himself, but the lives he touched and the organizations that benefited from his many contributions will continue as an enduring memorial to his presence.

Remember Ken with a smile today,
He was not one of tears,
Reflect instead on memories
Of all the happy years.
Recall to mind the way he spoke
And all the things he said,
His strength, his stance, the way he
walked:
Remember these instead!

Grand Master's Itinerary

December
No Visitations

Volume of the Sacred Law is that Great Light which will guide you to all truth, direct your steps in the paths of happiness, and point out to you the whole duty of man."

One of the main functions of the open Volume is to enable a Freemason to take an obligation, or make a promise, on the open volume, in the same way that a witness in a Civil Law Court is sworn in before giving his evidence. This action is not to condone any particular theology, but rather to indicate the sincerity of the person.

The Volume is used in particular for its moral and ethical teaching, rather than for any particular theology. Theological interpretations and meanings are recognized as the domain of a particular Church, and not the Lodge. There is no masonic [sic] theology, but there is strong masonic [sic] moral teaching.

As in civil courts, a candidate making an obligation is required to use the religious writing of his own faith, in order to give full import to his promise. Just as a law court has several different books available, so the Lodge has copies of other religious writings, which might be laid out alongside the Bible, or on an adjacent table.

For the purposes of obligations then, the NSW Grand Lodge recognizes the following writings: The King James Bible, the Hebrew Old Testament, and the Koran. For Sikhs, the Sri Furu Granth Sahib; for Hindus, the Holy Bhagavad Gita; for [Parsees], the Khordeh Avesta; and for the Buddhist, the Dhammaqada.

In the same manner, any Librarian would not demonstrate disrespect for the Christian Bible, if [he] placed a copy of the Koran on the shelf alongside it. The physical proximity of the

Bible to any other book is absolutely irrelevant to the question of how it is to be esteemed or received.

The Bible and its moral teaching is often referred to and quoted during the Ritual of the Lodge. This does not involve any theological interpretation, which belongs to an individual's Church.

The title "Volume of the Sacred Law" is used to accommodate and respect the religious beliefs of all members, and to bind them to their own beliefs. Thus, when the Volume of the Sacred Law is referred to in ceremonies, to a non-Christian it will be the Holy book of his religion, and to a Christian, it will be the Bible. This is not to say that all religious writings are equal, only that they are significant to individual men. It is simply to recognize the reality that there are different books which different religions regard as sacred, and that the adherents of those religions would not regard their Obligation as binding, were it taken on a volume which they did not accept. Whatever our theology, facts do not evaporate because we may dislike them.

The position of Freemasonry is expressed by 2 Timothy 3:16, 17: *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*

(*This publication has been prepared by MWBro Rev Raymond Green, PGM, Minister of the Uniting Church; RWBro Rev Harold Ctercteko, PAGM, Grand Chaplain and Anglican Minister (Retired); and RWBro Rev Brian Burton, PAGM, Grand Chaplain and Presbyterian Minister.)

Grand Masonic Ball — Rescheduled

Due to an incredible number of Masonic activities which happened concurrently on 28 September 2002, the first Grand Masonic Ball, conducted by the Edmonton Masters, Wardens and Deacons Association, is being rescheduled to **8 March 2003**. The ball is a profile-building event in our community and we urge your attendance. Tickets are \$80 per person and are available through WBro Colin Reichle 780-460-9639; VWBro Ross Cawley 780-434-3977; WBro Chris Williams 780-914-1399 or WBro Leigh Spicer 780-438-0111. Those holding tickets already can retain them for 8 March, or return them to VWBro Ross Cawley for refund.

We need 200 participants to make this event a success, so please make every effort to attend. Early ticket purchase is appreciated.

Fraternally, WBro Colin Reichle, President, Masters, Wardens and Deacons Association of Edmonton.

Phone: 780-421-4494; Fax: 780-421-4746; E-mail: creichle@cpia.ca

Visit of Two Grand Masters

Saturday, 21 September 2002 was a night to remember at Concord Lodge No. 124 in Calgary. It was the night that two Grand Masters paid a visit.

After a banquet, the meeting opened with the Master, WBro Narlo Serquina, receiving the Grand Master of Alberta, MWBro Terry Drolet (l) in proper form. MWBro Drolet, after acknowledging his welcome and introducing his party, ordered that the Grand Master of the Philippines and his party be escorted into the Lodge. Our Grand Master received MWBro Eugenio Labitoria (r) in proper form, welcomed him on behalf of the Masons of Alberta and invited him to the East. Various presentations and words of wisdom were given during the meeting, which ended in true Masonic harmony.

After the meeting, wives and friends of members were invited into the Lodge Room and an explanation of Freemasonry was given by various members of Concord Lodge.

MWBro Eugenio Labitoria was accompanied by his wife Juliet as well as VWBro Rodolfo Ancheta, District Grand Lecturer and WBro Alberto Siasoyco and his wife Delia.



Alberta Miscellany

Mayerthorpe Lodge No. 148 entered a float in the local street parade on Saturday, August 10, 2002. It was one of about fifty floats and there were more than 2000 spectators lining the streets as the parade wound its way through town. Also participating were the Al Shamal Shrine Arab Patrol and Band, as well as Shrine Clowns and Greeters. The weather and camaraderie were great, and the award for the best float was presented to the Brethren of the Mayerthorpe Masonic Lodge Float.

Shown in the picture are (l to r): the driver, WBro Robert Kidd; on the float, WBro Frank Wilkinson, WBro George Lawton, RWBro Charles Burns, DDGM and Bro Lloyd Hughes; and in front, the Clowns Bro Derrick Bradley, Bro Bob Desler and RWBro John Fraser.

RWBro Charles R. Burns



Dominion Lodge No. 117 — I wonder how many of you were brought up — as I was — on the wonderful series of *Winnie the Pooh* by A.A. Milne? Benjamin Hoff has made an interesting analysis of Milne's classic stories for children. Compared to his friends, Pooh remains unfrazzled, down to earth, calm, and above all, patient. Owl is constantly pontificating, showing off his wisdom, but never solving problems or making things work. Rabbit is impetuously active, always calculating and clever, but always just out of touch with reality. Eeyore, the donkey, frets and complains but never brings himself to act. Pooh, on the other hand,

doesn't force things or try too hard, because he knows that if he does what he can, yet remains relaxed, sensible, and in touch with what's really important, things will work out. Hoff concludes his analysis with the following advice:

"Within each of us there is an Owl, a Rabbit, an Eeyore, and a Pooh. For too long we have chosen the way of Owl and Rabbit. Now, like Eeyore, we complain about the results, but that accomplishes nothing. If we are smart, we will choose the way of Pooh." (Benjamin Hoff, *The Tao of Pooh*, New York: E.P. Dutton Inc., 1982.)

Earle Sharam, WM

Commercial Lodge No. 81 — We had an unfortunate incident regarding a negative ballot. I feel it is necessary to address that situation because it certainly has left the Lodge with a sense of confusion and disappointment. I am not going to delve into all of the specifics of the ballot but rather express some of my concerns with the situation.

First, there is no reason to believe that the negative ballot was a mistake. Accordingly, we must assume the ballot correctly reflected the members' intentions and that each member's vote was deliberate.

Second, we must recognize that every Mason has the right to exercise his

obligation to vote in the manner he believes is correct. However, notwithstanding that right, it is important for members to think carefully about the vote and to avoid voting in a careless manner. Each member should keep in mind that when a man petitions the Lodge, there are numerous investigations regarding his character before his membership is put to a ballot. It is inconceivable that each member voting on a prospective candidate will be in a position to account for all of the candidate's qualities. Therefore, the process is set up so that we must trust that the candidate's sponsors and the investigating committee have the good of the Lodge in their minds when they recommend that the candidate be accepted into our Lodge. If a member has reservations about a candidate's character despite the recommendations of the sponsors and the investigating committee, the member should contact the Master and/or the Secretary to discuss those concerns. Not raising the concerns with the Master or the Secretary does a disservice not only to the Lodge, but also to all members directly connected with the prospective candidate.

I am certainly not telling the Brethren to violate the secrecy of the ballot but I am requesting that members exercise some common courtesy toward candidates, sponsors and investigating committees.

Brad Mace, WM

Inuvik Masonic Club — We commence a new season of Freemasonry with the local weather nudging us into winter. Arghh! Too soon! Nonetheless there are friendships to cement and work to be done. We have been generously offered a building for a Lodge. It needs a roof. I think that all organizations start with a roof and it seems appropriate that we too must start there. While a couple of [Brethren] wax poetic about drafting a paper on the subject, able hands are needed for the real paper to be installed.

We have degree work to check up on. We must ensure that what you have committed to has indeed not been misplaced. Brethren, let us remember that "labour is the lot of man, for the head may devise and the heart may conceive in vain, if the hand be not prompt to execute the design." To be a Lodge is not to warm a seat. It is the voluntary commitment to undertake Masonic labour for Masonic wages. My Broth-

ers, please come out and pitch in. We want you in our company of friends as we start to transform a building into a Lodge.

Bro Chris Garven

Lethbridge Lodge No. 39 — In the last few years the expression "24/7", meaning twenty-four hours per day, seven days a week, has become prevalent. It carries with it a connotation of perseverance, of dedication and sincerity. Are we Masons 24/7? Is it important to be a Mason 24/7? These are questions we should ask ourselves.

In years past, when our communities were much smaller, there was a positive public awareness of who were Freemasons in the community. The Lodge commanded respect. Sadly, the majority of people in our society now are either unaware of the existence of Freemasonry or may have an erroneous opinion of what Freemasonry stands for. We must remember that this is the age when instant gratification is considered the norm, the age when most people have too many things to do and too little time to do it. The public is quick to see either black or white instead of the shades of grey that often are a fact of life. The public's opinion of Freemasonry, good or bad, is often established by one experience with a Mason.

I therefore believe it is not enough to be a Mason only on Lodge nights. We must attempt to live out our lives as Masons with all people at all times. Just as our ancient Brethren spent many days to make a perfect ashlar from a rough stone, so we must realize that it takes a long time to reach the "ideal of a Freemason." Just as our ancient Brethren, possibly through the careless use of a tool, may have broken or damaged a stone and had to begin their work again, so becoming a man and a Mason is a lifelong process of learning and effort. As imperfect men, we are prone to failure, sometimes for obscure reasons beyond our understanding. We cannot be discouraged by slow or uncertain progress. Freemasonry, like life, is a journey, not a destination.

Eric Weigelt, WM

Acacia Lodge No. 11 — The world in general is searching for and crying out for strong, ethical and decisive leadership that will uphold the sound principles of humanity. The Masonic Lodge has such qualities to offer and we can

be proud that we are part of the Order. We do have a lot to offer, both our members and prospective candidates.

Gordon J. Smith, WM

Ye Olde Craft Lodge No. 196 — On September 14, 2002, a milestone was reached when WBro Jim Forbes, WM, presented the Lodge's first long service presentation jewel to WBro Tom Gladders, who had been instrumental in forming the Lodge in 1986 and who has faithfully served Ye Olde Craft as its Treasurer since 1991. Upon receiving the jewel, the Lodge members gave WBro Gladders a standing ovation. He commented that he wasn't expecting this, and thanked the Lodge for this honour.

WBro James Forbes

Letters

I write to thank you for sending to me the September 2002 edition of *The Alberta Freemason* which I am passing to the Curator of our Museum and Library to place in our archives here in Freemasons' Hall.

The article on "Commercial" Lodges *Visit in Scotland* was, of course, most interesting. Please convey to your Grand Master and to all the Brethren of your Grand Lodge the very sincere fraternal greetings and good wishes of the Grand Master Mason and all the Brethren of the Grand Lodge of Scotland.

Very kindest regards,

Yours sincerely and fraternally

C. Martin McGibbon
Grand Secretary

I noticed in the September 2002 edition of *The Alberta Freemason* that Northland Lodge No. 147 had a very successful PDDGM evening. They were wondering if this was a first.

On March 1, 1990, Rockyford Lodge No. 123, meeting in Strathmore, held such an evening. There was a total attendance of 104 Masons, which really strained the JW's capabilities. The Fellowcraft Degree was conferred upon three candidates that evening.

MWBro Mottershead was received in form that evening and he presented two members with their 25-year pins and certificates. All chairs were filled by PDDGMs and two current DDGMs. It was a great evening, even if slightly crowded.

Yours fraternally,

Don Russell, PDDGM
Dinosaur District

Our DDGMs

Beaverhills District

RWBro Stuart A. LeVoguer was born in Cornwall, ON, on December 24, 1958, and makes his home in the City of Wetaskiwin. He is General Manager, Uni Spec Inspection. Stuart and Debbie have been married 22 years and have two children. Their daughter Sarah is currently enrolled in Red Deer College, and their son Douglas has just now entered high school. Stuart is President of the "Three Lights Charitable Society," raising funds for his Lodge as well as for other charities.



Brother LeVoguer received the three degrees of Craft Masonry in Wetaskiwin Lodge No. 15, in 1987, and served that Lodge as Worshipful Master in 1993 and 1994. Ever since becoming a Mason he has attended the Masonic Spring Workshop at Kananaskis every year and has been involved in three schools of instruction during that period.

Mighty Peace District

RWBro Donald G. Holt was born in Red Deer, AB, on December 9, 1937. He saw three years of service with the Royal Canadian Navy and has been a barber by trade since 1958 and — in his own words — is still clipping. He is married to Joan and the couple now resides in the City of Peace River.



Brother Holt was initiated, passed and raised in Peace River Lodge No. 89 in 1984 and was Worshipful Master of that Lodge on four occasions: in 1989, 1999, 2000 and 2001.

Northern Lights District

RWBro Charles R. Burns was born at Montreal, PQ, on July 19, 1933, currently living in the City of Edmonton. He retired from Ford of Canada after 35 years, reaching the position of Western Regional Service Manager. He continues his consulting service with Ford. He is married to Rita and is the father of four children. Charles has done volunteer work with Habitat for Humanity and the Telus Open for the last eight years, and also with the 2001 World Games for Track and Field.



Brother Burns was initiated in 1990, and passed and raised in 1992 in Mystic Tie Lodge No. 188, where he served as Worshipful Master in 1996–1997 and 1997–1998. He successively affiliated with Jasper Lodge No. 14 and West Edmonton Lodge No. 101 where he again held the office of

Worshipful Master in 2001–2002 and now in 2002–2003. He is also a member of the Edmonton bodies of the A&ASR, holding the 32°.

Palliser District

RWBro James E. MacFarlane, a native of Cranbrook, BC, was born on November 12, 1940. He has been married to Joanne since 1969 and they have three children, Jeffrey, Catherine and Tannis, and eight grandchildren. Jim received his schooling up to grade 12 in Medicine Hat, obtained a BEd degree from the University of Alberta in Edmonton, and a MEd degree from the University of Oregon in Eugene, OR. He had worked as a High School Counsellor, and retired in Medicine Hat in 1966. The MacFarlanes live in Redcliff, AB.



Brother MacFarlane became a Freemason in Mizpah Lodge No. 35 in 1983 and served that Lodge in the capacity of Worshipful Master in 1990. He is also a member of Assiniboia Chapter No. 3, RAM, of Crusader Preceptory, KT, and Al Azhar Temple, AAONMS.

Three Rivers District

RWBro John W. Marcellus was born at Pincher Creek, AB, on October 15, 1958 and, living there, he is Director of Operations for the Town of Pincher Creek. John is married to Patricia, and they have one son and one daughter. He is a member of the Royal Canadian Legion and is actively involved in community volunteer work.



Brother Marcellus was initiated, passed and raised in Spitzie Lodge No. 6 in 1996 and is now a member of Chinook-Spitzie Lodge No. 6. He served this Lodge as Worshipful Master in 2000–2001 and again in 2001–2002. Our Brother is also a member of Castleview Chapter No. 21, Order of the Eastern Star.

Help!

Can anyone help with an address for Bro Troy Goerlitz of Crescent Lodge No. 87.

Contact Brian Allen, Secretary, 7828 Hunterslea Cres NW, Calgary, AB T2K 4M2; 403-274-1858.

The Alberta Freemason Available on the Web

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