

# THE ALBERTA FreeMason



Editor: MWBro  
Robert E. Juthner

Vol. 73, No. 2

## On Openness

*Excerpt from an address given by the Pro Grand Master of the United Grand Lodge of England, MWBro the Most Hon the Marquess of Northampton, DL, to the Quarterly Communication of the UGLE, 13 June 2007.*

Brethren, I am looking closely at our marketing and public relations. I believe that this is a very important area when it comes to attracting and retaining quality candidates. However, it needs a new dynamic approach. There are many initiatives taking place around the country including open days and stands at County shows, all of which play a useful part in spreading our messages to a wider audience. At the centre we are particularly looking at improving our website and MQ magazine. This will all help to underpin our open approach on communication.

Open communication is important to the way we are perceived and therefore crucial to the future health of the

Craft. I have said it before, but it is worth repeating, that this is best achieved by Masons talking openly about the Masonry they enjoy to their families, friends and anyone who shows an interest in knowing more about us.

*(Please follow up on the subject as expanded in this issue's editorial, page 2)*



*Spencer Douglas David Compton, 7th Marquess of Northampton*

## Camrose Lodge Centennial

As more and more Alberta Lodges, following the original eighteen, are now reaching the 100-year milestone, **Camrose Lodge No. 37** organized and held a great and worthy celebration of its centennial on Saturday, 24 November 2007. Both the celebratory Lodge meeting and the festive banquet which followed it — the latter in the company of the ladies and official representatives of city, province and country — were held on the premises of the Lodge in the heart of downtown.

A brief ceremony of “rededication” was ably conducted by the Deputy Grand Master, RWBro John Hart, his Grand Lodge Officers and Past Masters of the Lodge. WBro Warren Harris, WM, presided over all parts of the ceremony not ceded to Grand Lodge, and MWBro Stan Harbin led through the social part of the event as Master of Ceremonies. The members of the Lodge, supported by a great number of visitors of whom some had travelled over 300 km, all accounted for a “full house.”

Everybody took home a special 100-year Lodge pin, an equally special anniversary key ring, and, most importantly, an anniversary booklet with many interesting details about the Lodge’s rich history. All participants left with their expressions of good wishes for the next one hundred years.

**May all our 100-year  
Lodges continue to  
flourish!**

rej



## Editorial

### More On Openness

The Pro Grand Master of the UGLE has, in but two short paragraphs, reminded us of a subject which during the last several years has come up in discussions, and even official pronouncements, repeatedly, in our Grand Jurisdiction of Alberta. So why dwell on it any longer? The answer to that question is, obviously, that we should ask ourselves another question: "What have we done about it?"

Who is "we"? Is it "Grand Lodge on High" or does it mean each and every one of us? This writer thinks: the latter! As the Pro Grand Master said, that we should be *talking openly about the Masonry* we enjoy — and we sure hope we **all** do enjoy it — to *families, friends and anyone who shows an interest in knowing more about us.*

The age of shrouding our Masonic ac-

tivities and purposes from the eyes and ears of the uninitiated are long gone (except in a very few jurisdictions who, for their own valid reasons, claim specific grounds for not informing the public). So, what's keeping us from making better use of our avenues of communication? It could be that some individuals are not sure of what they can say in public, and what is taboo. Too often the restrictions imposed upon us by the wording of the obligations in the three established degrees are taken too literally. We will not violate the spirit which they convey if we recognize the difference between logical and lexical semantics. We can, indeed, be informative without divulging what is to be kept private. Wouldn't this be a great theme for Masonic education and discussion in open Lodge? Then nearly all Brethren would feel comfortable talking Masonry to non-Masons, and leave such encounters having made a good impression of our Craft.

In his first paragraph the Marquess of Northampton applauds the *spreading of our message to a wider audience*, in England, presumably by corporate efforts (rather than by individuals), such as by Lodges or Provincial Grand Lodges. Similarly, this has been suggested before to be done on the Lodge or District level in Alberta. Undoubtedly attempts have been made, but have we heard about them? *The Alberta Freemason*, our monthly bulletin, would have loved to report on such endeavours and their results. Can we hope for such in the not too distant future?

All of this must not be misconstrued as favouring quantity over quality — far from it! However, as his Lordship said, *when it comes to attracting and retaining quality candidates... it needs a new dynamic approach.*

Are we ready? Let's go!

*(The magazine MQ has since joined with Freemasonry Today under the latter name.)* rej

### Ohio Scholarships vs. Alberta Bursaries

The magazine *Beacon*, "A joint publication of the Grand Lodge of Ohio and the Ohio Masonic Home," Vol. 14, Issue 5, September/October 2007, features an interesting article about their academic scholarships which "take many forms and their amounts can vary from a few hundred dollars to several thousand. Some scholarships are only for members and their children, but many are open to applicants regardless of any Masonic affiliation, which is charity indeed." It is also mentioned that "135 Lodges, just over 25% of all Ohio Lodges, provide more than \$200,000 in annual scholarships and grants." It seems that the remaining 75% of Lodges do not take part.

Prompted by these numbers, we offer the following comparison with Alberta, using 2007 figures:

	Ohio	Alberta
Program in annual operation since	1963	1957
Number of Lodges in Jurisdiction	532	128
Members in State or Province	116,761	7,860
Total amount disbursed	\$200,000	\$154,500
Average donation/individual member	\$1.71	\$19.66

It is understood, of course, that the average donations, based on the total population of a Jurisdiction, are not representative of the average of actual donations by individuals, which are substantially higher, while many members do not contribute. Also, the Alberta income does not come entirely from individuals, but includes Concordant and Institutional

supporters.

See also *The Alberta Freemason*, Vol. 72, No. 8, October 2007. rej

### Letter

I noted with interest the article in *The Alberta Freemason* regarding the "**Lewis Jewel**" and the first presentation of it in the Province of Alberta. (*December 2007, Ed.*)

I was presented with mine on October 8<sup>th</sup> of this year, by RWBro Joe Freeman, DDGM District No. 8 of the GL of BCY. The special significance to your jurisdiction is that I am the "Lewis" of the late RWBro Thomas Andrew Pruett. He was a PM of King Solomon No. 41, Cochrane, Alberta, and Mosaic No. 176, Calgary, Alberta. My father was the "Lewis" of WBro Arthur Andrew Pruett, also of King Solomon No. 41. A rarity that both my father and grandfather were initiated, passed and raised on the same dates together in King Solomon Lodge.

Because there are many family members and friends that are a part of the Alberta Masonic Family, I take pleasure in reading *The Alberta Freemason* each month. It is a most excellent publication.

Fraternally yours,

Arthur Andrew Pruett  
Past Master, Prince David Lodge No. 101  
Maple Ridge, BC

Provided to Freemasons of Alberta and the Northwest Territories west of the 4<sup>th</sup> Meridian who are members of  
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# Sepulchre or Sepulture?

*Editor's Note: The summons for a meeting on 21 February 2008 in London, of Quatuor Coronati Lodge of Research No. 2076, UGLE, features a Q-A article on two forms of a word, one of which is familiar to the Canadian Rite Mason; perusing the article may, however be of interest to Brethren of any work.*

**Q.** In the Traditional History (3°), we use the word “**Sepulture**”, but I gather that other workings say “**Sepulchre**”. Will you please comment?

**A.** The word appears in our rituals always as a noun, e.g., “...to such a sepulchre [Sepulture] as became his exalted rank and talents...” Both forms are rarely used nowadays, except, as the *Oxford English Dictionary* says, in a rhetorical or historical context, defining the words as follows: Sepulchre = A tomb or burial place, a building, vault, or excavation made for the interment of a human body. Sepulture = A burial place, grave or tomb.

[The latter not so in this Editor's *New Oxford Dictionary of English*, where Sepulture is defined as, archaic, a “burial, interment” — a rite rather than a place.]

Thus far, the two words have virtually identical meanings and they both refer to a place or structure used for interment. (O.E.D. also shows that both words may be used as verbs to denote the action of burying or interment, but this usage need not concern us here, because our context indicates that we only use the noun.)

But the word “sepulture” has yet another extended meaning which is not borne by “sepulchre” and the former may also be used to denote interment or burial. Thus, both words mean a place of burial, but “sepulture” also means the actual ceremony or procedure of a burial, and the *Pocket Oxford Dictionary* gives the definition, a burying.

Here is a very substantial difference in meaning between the two words and it is impossible to say which is to be preferred, because we do not know precisely what was in the minds of those who introduced the term. We can test this by reading the relevant passage in the ritual, using the definitions in place of the original words.

Solomon ordered the body of our Master “...to be raised to such a tomb [or burial place] as became his exalted rank and talents...” or, “...to be raised to such a [ceremonial] interment [or burial, or burying] as became his...”

Thus, though the meanings are different, both “sepulchre” and “sepulture” would make sense, and it is not possible

to say that either form is wrong. The question has prompted me to ascertain the earliest use of those words in English Masonic Ritual, and the following brief details will show, as one might expect, that they are a comparatively modern introduction.

*Masonry Dissected*, 1730, the earliest description of a Raising, says that Solomon ordered H.A. to be “decently buried”, and there is no mention of funerary ceremonies, or of the place of interment. The principal exposures of the late 18<sup>th</sup> century, i.e., *Three Distinct Knocks, J. and B., Hiram*, and *Mahhabone*, all say that he was buried “...in the Sanctum Sanctorum...” and it is remarkable that this absolute blunder was never rectified even in the much-used *J. and B.* Only one text, *Solomon in all his Glory*, itself a translation from a French text of 1751, omits the Sanctum Sanctorum, and says that H.A. was buried with “...magnificent obsequies... great funeral pomp...” I have been unable to find any of Preston's material relating to this question; the earliest text that affords information is Browne's *Master Key*, 1802, where we find (p. 74) that Solomon ordered the F.C's “raise him to a more decent interment...”, and later (p. 76) what may be the earliest version of the precise details:

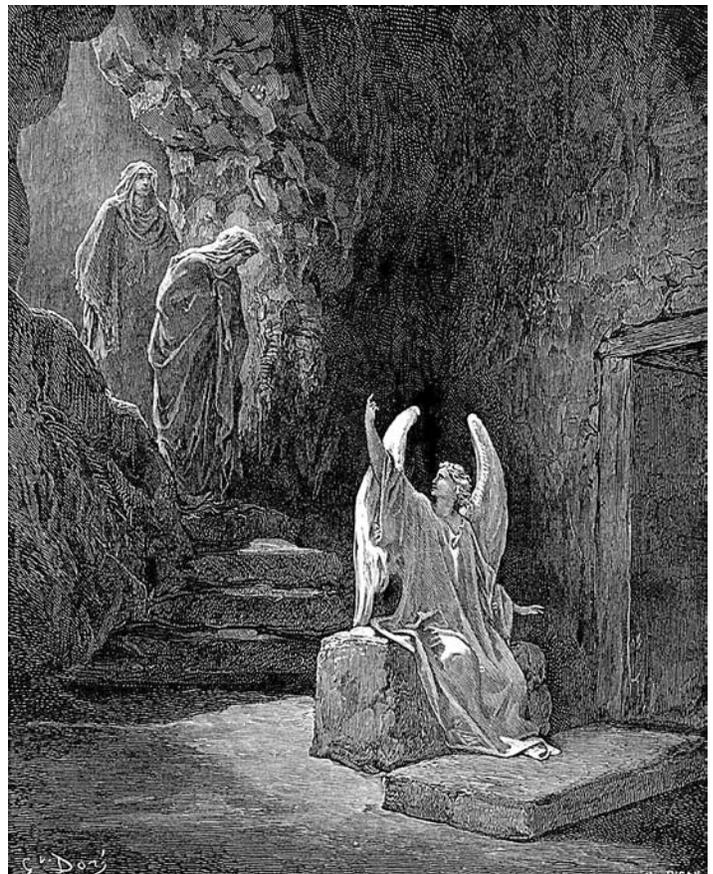
“...in a grave, six feet from East to West, three feet between North and South, and six feet perpendicular, as near the Sanctum Sanctorum as the Mosaic judicial [sic] laws would permit...” There follows a question as to why H.A. was not buried in the

S...S... with the familiar answer, but still no trace of “sepulchre” or “sepulture”. The earliest dated text that I can find using our words, is Carlile's *Republican*, of July 29<sup>th</sup>, 1825:

“...to such a sepulchre as became his rank and exalted talents... He was not buried in the S...S... because...” etc., and the measurements are now “...three feet East, three feet West...” etc.

One last piece of evidence comes from a later publication, Claret's ritual of 1847, but it is specially interesting because Claret himself acted as Candidate at a demonstration of the 3° at a meeting of the Lodge of Reconciliation, on September 22<sup>nd</sup>, 1814. Claret's ritual uses precisely the same words as those of Carlile above. On the evidence, it seems almost certain that our present-day forms of this portion of the ritual did not come into use until the Union, in 1813.

(based on Harry Carr  
*The Freemason at Work*  
pp 184–186.)



*The Angel at the Sepulchre, from Gustave Doré's Bible Illustrations, 19<sup>th</sup> century.*

## Alberta Miscellany

Original thoughts from the summonses, selected by Bro Trevor Morris.

### Exemplar Lodge No. 175

Although some historians have tended to dismiss the institution of Freemasonry as little more than a dusty old men's club, a cursory analysis of our tenets reveals an organization that was ahead of its time. With deep roots, a solid foundation and upright ideology, it did, and does (in the social context) advocate a paradigm of tolerance. Her members acknowledge the existence of the Creator — by any name they choose; they respect humankind regardless of race or social standing, and they embrace the ineffable circle of life as that perpetual sequence of events, prescribed by Nature, to which we must all submit.

Our old texts and rituals are crucial to understanding the significance of our Masonic history and, likewise, the path that lies before us. These centuries-old passages were crafted at a time of tremendous religious and racial discord, yet they reflect a hypothesis of liberalism, professing that humankind has been given the tools to live together in peace and harmony if only we would learn how to work with them. They reflect a deep-seated desire for man to seek truth and conciliation, and in so doing enhance the inner being for the benefit of all...

To break free from intolerance and the dark confines of extremist philosophy are the first steps towards understanding our potential. To shed the weight of our inherent desire to judge others against our own beliefs lies at the core of what it means to be a Freemason. Enlightenment is our goal; and it is a worthwhile goal indeed.

WBro Daniel Boyco, WM

### Zetland Lodge No. 83

*"There can be no happiness if the things we believe in are different from the things we do."* — Freya Sparck

On your arrival at the door of the Lodge, you professed to be a good man and in possession of those rudimentary virtues by which Freemasons are known.

Freemasonry offered to enlighten you in the habit of these virtues and to make you a better man. Through a process of self-examination it presented the opportunity to heighten your awareness and understanding of these virtues.

It directed you to apply them in your journey to attain an inner peace, a self-contentment and a personal happiness. And finally, it encouraged you to become its emissary by practicing "...outside the Lodge those excellent precepts which are ever inculcated within it" and thereby to demonstrate to the world the chief point in Freemasonry "...namely endeavouring to be happy ourselves and to communicate that happiness to others."

*"Have you been successful in your researches?"*

RWBro Bill Scott, WM

### Mayerthorpe Lodge No. 148

As I interpret our General Charge, I am at first view puzzled by the "chief point in Freemasonry," namely to endeavour to be happy ourselves, and to communicate that happiness to others.

Why is happiness so important to our Fraternity and mankind in general? We have the tendency to complain about the weather, our neighbours, our aches and pains, etc. As we analyze and understand this landmark that Freemasonry gives us, then we see how important that happiness is for our wellbeing.

As we observe our dedicated Brethren, we can see how they have mastered this landmark, and how it is adding to the quality and quantity of their lives. I am convinced those Brethren who live to 90 or even 99 years young, have enjoyed the benefits of mastering happiness. Without this good attitude, they may have gone to the Grand Lodge Above 10 or 15 years earlier. I am convinced that Freemasonry is the vehicle that enables us to reach this plateau.

WBro George Lawton, WM

### Brooks Lodge No. 73

*"It's hard these days to be a Freemason"* — This was one of the headlines on the front page of the September 29<sup>th</sup>, 2007, *National Post* newspaper. Not finding it that hard, myself, to be a Freemason, I was drawn to the article. It turned out to be more of an op-ed piece rather than any hard news, but it was prompted by a protest that took place a week earlier on the University of Toronto campus. Six protesters were handing out "9/11 Truth" pamphlets and

were intercepting attendees to a meeting addressing the relevance of Freemasons to the modern world.

Just that paragraph opens up a barrel-full of discussion topics. Why do some individuals or discussion groups feel impelled to protest against the existence of Freemasonry? Why are Freemasons linked by conspiracy theorists to every major world event? Is Freemasonry relevant in the modern World? Is adherence to the principles of Freemasonry incompatible with religious belief?

Those of us who have pride in our association with the fraternity must be prepared to defend it. The *National Post* article noted that in the wake of Dan Brown's book, *The Da Vinci Code*, the Catholic lay organization "Opus Dei" found that it wasn't easy being under the magnifying glass and defending their beliefs. Dan Brown's upcoming book, *The Solomon Key*, trains its sights on Freemasons. It should be interesting.

WBro Calvin Sturgeon, WM

### Evergreen Lodge No. 166

One of the most sacred symbols of the Native Americans is the circle. It symbolizes the cycle of life and the ever changing seasons of spring, summer, autumn and winter. To some groups it symbolizes the heavens, the sun and the moon and their constant movement from East to West. To others it symbolizes eternity, that there is no beginning and no end, and that all things move in cycles and are in some way inter-related, inter-connected, and inter-dependent. What does this have to do with Freemasonry? There are times when seemingly insignificant words and actions could have a long term effect. A kind word of encouragement to a newly made Mason, a visit to a Brother or widow who is unable to get out; mowing a neighbour's lawn, taking a shut-in to the park to see the flowers and the trees — these are little things that we can do, that are greatly appreciated. Remember, Freemasonry is not passive, so let us all apply the principles we have learned by taking action.

*And something else:*

While browsing through various papers on PGM Bro Hugh Young's website *One More Time, Please*, which is an absolute gold mine of Masonic

information, I came across an article that mentioned a custom that at one time was practiced by several Masonic Lodges here in Alberta. When a petition for a new member was received, both sponsors were required to stand up in open Lodge and explain why they thought that this person should be allowed to become a member of the Craft. This was meant to discourage those not sincere in bettering themselves or their community, or those who were mere dabblers, suffering from idle curiosity. What do you think? Is this a practice that should be reintroduced?

WBro Angus Stewart, WM

## Highlands-Unity Lodge No. 168

We see creeping anti-intellectualism in many aspects of our society — politics is full of people who would agree with Kim Campbell that an election is not the place to talk about issues. TV sound bites have become so short that they are just that — sound, signifying nothing; schools have become so budget-based that they now justify their existence by producing workers for industry, not teaching our youth; religions are no longer places of intellectual rigour but of intellectual vacuity where faith is not the extension of thought into the exoteric, but the closing of the mind in the face of any contradiction; science has been reduced to an instrument to explain pre-existing belief, not to explore and extend understanding.

I don't know who wrote this line: "The study of man's moral and intellectual history allows the achievement of Freemasonry's major purpose, the enhancement of an individual's moral and intellectual development." It is from the website of the Grand Lodge of British Columbia and Yukon, which is a fine website. But I'd like to note that the word "intellectual" appears twice in the one sentence.

Masons have been at the forefront of intellectualism — not the intellectualism that says that doctors and lawyers should make up the Lodges, but the intellectualism that says that any man or woman can apply himself or herself and learn to deal with issues in a thoughtful, insightful way — for centuries. They say that Masons were the leaders in the Enlightenment, in the spread of democracy, and in the fight for public education.

The last 50 years have seen our legacy frittered away, and the endless media focus on car crashes, and gang stabbings, Paris, Britney, Branjelina — ad nauseam — are just the tip of the iceberg. We as Masons aren't supposed to invent another light bulb or claim to have invented the internet, but we are to make self-educational steps within the reach of our personal attainment, on a daily basis. Let us fight against the societal tide, and continue to be truly Freemasons. Let us do good work, let us eat good food, but let us not neglect the intellectual side of our Craft, let us not neglect Masonic education.

WBro R. John Hayes, WM

## Jasper Park Lodge No. 143

*We Always Did It That Way* — These may just be the six deadliest words for any Lodge. If we, as a Lodge, are not willing to advance and change, then we, as a Lodge, are surely doomed.

Masonry is a progressive science and as the world changes, we must change with it. We must grow and adapt and face the new challenges that come our way, not hide behind the temple walls and stick our heads into the sand. Of course, we still maintain our honour and morals to the high standards that they should be. Masonry should be our guide like a rudder, to steer us into the future, not like an anchor to keep us firmly stuck in the past.

WBro George Stamp, WM

## Acacia Lodge No. 11

Evolution of the Human Mind/Spirit is essential to human survival. Just as a species' adaptation leads to its survival and evolution, it may also be adaptation and evolution of Freemasonry which may enable it to survive and thrive.

In my field of work, adaptation takes place through continued learning. This comes from the fact that our medical and scientific knowledge continues to evolve. The scientist or physician who does not evolve with the times will be left in the proverbial dust — and his patients will pay for it. The athlete who fails to learn and master new skills will eventually become obsolete. The same can be said about the artist or musician. Adaptation, evolution and growth are essential for longevity (look at Information Technologies, for instance).

What does this have to do with Free-

masonry? Well, our ability to know if we require to adapt depends on an honest assessment of ourselves (To Know Thyself). The first step in our evolution, in whatever we are involved, depends in our ability to learn to die. If we cannot let go of our preconceived ideas and concepts, how can we learn new ones and truly apply them? If we cannot see our role in a conflict we may seem to be in, how can we forgive? If we cannot see that part of ourselves that keeps us in an emotional rut, and kill that part of ourselves, how do we expect to find true peace? Adaptation, evolution and growth depend on our ability to die. True self-knowledge is a continued process of death and rebirth.

WBro Colin Safranovich, WM

## Limited Space for Deputy Grand Master's Tour to China!

We have had an overwhelming response for the Deputy Grand Master's 2008 Mysteries of the Orient Tour, November 6–22, 2008. Since we have sold out the initial allotment of group space, we were able to acquire limited additional hotel and cruise accommodations. Any bookings would be accepted subject to the availability of the air space at that time.

Anyone considering joining John and Marilyn Hart's tour to China, should be advised to book as soon as possible. Because of the response the tour has received, we were able to reduce the price by \$300 per person. The new overall price for the Inclusive Land, International Air and Tax package now is under \$5700 per person.

The complete tour can be viewed from the Grand Lodge website [www.freemasons.ab.ca](http://www.freemasons.ab.ca) You can download the Itinerary and now view the slide presentation of the tour.

Inquiries — MVP Travel Services, Calgary, 403 286-8506 or [mvptravel@shaw.ca](mailto:mvptravel@shaw.ca)

## Deputy Grand Master's Itinerary

February

15 – 20 Annual Conference of Grand Masters of North America, Louisville, KY; discussion of Fraternal matters.

# Freemasonry — What Do We Have To Offer?

Freemasonry is the oldest and grandest fraternity in existence, having over 500 years of history, an ancient oral tradition, and our moral geometry. So why do so many of us believe that we have nothing to offer?

Our session speakers are quite varied this year and we have moved Officer Training to the Sinclair Room. We have also added a coffee break on Friday afternoon and a repeat session at 16 00 h to allow early arrivers the chance to hear one session early and allow you a little more flexibility in what sessions you attend on Saturday. You can download the latest agenda at our website — [www.masonicspringworkshop.ab.ca](http://www.masonicspringworkshop.ab.ca)

At this year's workshop we will explore Masonry from three different perspectives: **The Call to Change**; **Personal Improvement**; and **Our Masonic Legacy**. Our keynote speaker, **Christopher Hodapp**, has been involved in all three and he will have the chance to inspire us on Friday night to learn and change, and on Saturday afternoon to

move forward as a Fraternity. Come to Kananaskis as we plan the growth and revitalization of our ancient Fraternity.

Christopher's writing has inspired thousands of men to join Masonry. As he eloquently said when talking about his own introduction to the Craft "...*Freemasonry survives. It teaches and celebrates commitment, honour, tradition, integrity, truth, responsibility — words and ideas that have fallen out of fashion and become foreign concepts to far too many people in this world...*"

This is a special time in our history. We have a chance to make this Fraternity more than it is now — something it was in the past — all the while retaining our "ancient landmarks." No one can take these paths alone. We need to do numerous things, and no single Lodge can do them all, or even has to try them all. So join us as we explore both what we have to offer men of today and why we should extol our ancient fraternity.

To register, simply fill out the application form contained in last month's

*Alberta Freemason*, download a mail-in registration form or register on line at [www.masonicspringworkshop.ab.ca](http://www.masonicspringworkshop.ab.ca) — it's that easy. Accommodation is available as single, double or triple. All prices include two night's accommodation, five meals, plus all taxes and gratuities.

If your lady wishes to have a weekend at a mountain resort, she is welcome to accompany you. Although we provide no ladies program *per se*, all the facilities of the resort are open to her. If she would like space in the spa for a facial, body treatment or massage, she is advised to book early as the spa is very popular. To bring your lady, you must register with the Workshop as a single with accompanying spouse. (We guarantee not to place a Brother in the room with you <BG>.) You may also purchase meals in advance for her. Spa reservations are made directly with the resort.

Get your registration in by March first and be eligible for this year's Early Bird Draw — a weekend's accommodation for two at the Delta Lodge at Kananaskis.



## 43<sup>rd</sup> Masonic Spring Workshop

### Tentative Agenda

11 to 13 April 2008



Friday, 11 April 2008				
15 30 h	<b>Coffee Break — Convention Foyer</b>			
20 00 h	<b>Christopher Hodapp — Keynote Speaker Freemasonry — What Do We Have To Offer? Followed by Open Discussion</b>		16 00 h — Preview — Bronze One of the Saturday Sessions offered early	Bookstore Open 14 00 – 22 00 h Friday, 08 00 – 15 15 h Saturday Closed during keynote sessions.
Saturday, 12 April 2008				
Location	<b>Gold Call to Change</b>	<b>Silver Masonic legacy</b>	<b>Bronze Personal Improvement</b>	<b>Sinclair Theatre &amp; Officer Training</b>
09 00 h to 10 15 h	<i>Changes</i> <b>Alberta Challenges Brian Shimmons</b>	<i>History</i> <b>The Kirkwall Scroll — Our Masonic Legacy?</b> History, Legend & Fact! <b>Bruce Zawalsky</b>	<i>Techniques</i> <b>The Process of Change</b> How do you overcome inertia and get a Lodge to change. <b>Stuart Krause</b>	<i>Video Theatre</i> <b>Masonic Video &amp; Discussion Freemasonry Revealed: Conspiracies</b>
<b>Coffee Break — Convention Foyer</b>				
10 45 h to Noon	<i>Changes</i> <b>Jasper Lodge: A New Approach in Alberta</b> <b>John Hayes &amp; Chris Hodapp</b>	<i>Information</i> <b>Learning Centres for Children with Dyslexia</b> Creating a legacy for Albertans <b>Kim Parkyn</b>	<i>Education</i> <b>TBA</b> <b>Mitch Cammidge</b>	<i>Officer Training</i> <b>Secretary's Clinic</b> <b>Jerry Kopp &amp; Hugh Young</b>
<b>Buffet Lunch in Branders — (Back of Fireweed Grill)</b>				
13 30 h to 14 45 h	<i>Changes</i> <b>A New Mason's Perspective</b> What can we do to attract young men? <b>Jeb Carroll</b>	<i>Education</i> <b>Social Dynamics of Freemasonry</b> <b>Colin Auschrat</b>	<i>Techniques</i> <b>Communication</b> Focussing your message for greater clarity and impact. <b>Nancy Rose</b>	<i>Officer Training</i> <b>Junior Wardens' Clinic</b> <b>Murray Pay</b>
<b>Coffee Break — Convention Foyer</b>				
15 15 h to 16 30 h	<i>Wrap-up</i> <b>Freemasonry: What Do We Have to Offer... Where Do We Go from Here!</b> <b>Chris Hodapp &amp; Bruce Zawalsky, Chairman 2008</b>		<b>Bookstore Closed for Weekend at 15 15 h</b>	<b>Raffle &amp; Silent Auction Closed at 15 15 h Sharp</b>
18 00 h	<b>Cash Bar &amp; Annual Banquet</b>			
Sunday, 13 April 2008				
08 30 h	<b>Interfaith Devotional Service — Rev. Earle Sharam — Music — Jamie Beckstead — Gold Room Followed by a Buffet Breakfast in the Silver and Bronze Rooms</b>			