



Apologizing for Easter?

Bro Timothy Thomas, The VW the Grand Chaplain
Brethren,

There is a branch of Christian theology that is known as "Apologetics." The term Apologetics comes from the Greek *apologia*, which means to speak in defense of something. But when Christian theologians make use of this term, it simply means to explain what we believe. In the simplest sense of the word, every time a minister or a priest ascends to the pulpit to deliver a sermon he is engaging in Apologetics, because he is explaining the faith.

It would be hard to imagine finding anyone in our culture who does not know the basic story of the Christian faith, which we remember and celebrate every Good Friday and Easter Sunday. This is because Christians have "apologized"

and lasts until Wednesday 15 April or Thursday 16 April. Good Friday is observed on 10 April and Easter Sunday is celebrated on 12 April.

Christmas is conveniently celebrated near the winter solstice, even though we have no real evidence indicating when Jesus was born. But Good Friday and Easter are always celebrated as close to Passover as is possible. One reason for this is that all of the gospels indicate that Jesus was celebrating Passover just before he was arrested, scourged and crucified.

Putting historical connections aside, why is it theologically important that Christians continue to celebrate Easter as close to Passover as is possible? The

answer lies within the meaning of both holidays. Passover is the holiday celebrating the deliverance of the Hebrew slaves from bondage in Egypt. The foundation story for the Jewish people can be found in the book of Exodus. The liberation of the Hebrews did not happen by

accident. For Jewish people the Exodus is God's dramatic act of liberation. God, the Creator of the Universe and the Giver of Light and Life, reaches into Egypt and reclaims an oppressed people, who are later given a law and brought "up to a land flowing with milk and honey." The Exodus story represents God as a liberator who frees the oppressed and binds up the broken hearted.

The Exodus story is so powerful for both ancient and modern Jewish people that all other historical/religious

experiences are measured by it. When the Israelites were taken into captivity in the Babylonian exile and later freed by Cyrus the Great, the editor of the book of Chronicles tried to present their deliverance from Babylon as a second Exodus. Cyrus the Great is still considered by Jewish people to be one of the greatest liberators of all time, because he returned the exiles from Babylon and helped them to rebuild Solomon's temple (the Second Temple). However, the exile in Babylon and the return to Jerusalem never achieved the same status as the Exodus as a foundation story for the Jewish people.

The Exodus story establishes for all time that God alone is humanity's liberator. Passover celebrations remind Jewish people that it is God alone who liberates from oppression, and Christians are assured in the Easter story that it is God alone who liberates us from the power of death. The intrinsic link between Easter and Passover celebrations help people of faith to remember that God is our ally in the struggle against oppression, slavery and death.

May God bless and defend you and your loved ones as you celebrate God's revealed presence in the life of our world during this most holy time of the year.



A Passover Seder Plate showing (clockwise from top): maror (romaine lettuce), z'roa (roasted shankbone), charoset, maror (chreim), karpas (celery sticks), beitzah (roasted egg).



Photo by Garth Cochran

On the lower front of the Altar at Our Lady of Mercy Church in Aguathuna, Nfld, is a local artisan's carving of Michelangelo's *The Last Supper*. Although it looks like marble, both the altar and this work of art are actually made of wood.

so well that almost everyone seems to know the foundation story of the Christian religion: that on Good Friday Jesus was crucified, and that on Easter Sunday God raised the Christ to new and everlasting life.

The formula for calculating Easter and Passover is very complex and based upon the movement of the moon. This year, by a happy coincidence, Good Friday and Easter Sunday fall right in the middle of Passover. Passover begins on the evening of Wednesday 8 April

From the Editor

Harmony Is More Than Notes

One feature of this year's Masonic Spring Workshop is a session on "The Joy of Music in the Lodge." Years ago music held a very different position in our culture. The joy of music lay as much in making music as in listening to it. It was part of family life — at home, in our places of worship, in our Lodges. Every Lodge had vocalists and instrumentalists; the Lodge's organist played an important role as musical director; serious discussions were held about the choice of music; the music of our ritual took its proper place in our Degrees.

One of the articles in this issue expands on a particular musical concept — "harmony" — and its role in the Lodge. Having harmony about the Lodge is usually taken to mean unanimity of thought or lack of discord, but sometimes this definition of harmony is viewed in a restrictive or even negative sense. "Let Harmony Prevail" looks at a wider definition of

harmony as the powerful and beautiful outcome that results from blending diverse viewpoints.

The suggestion, even the thought, of using the Internet to support and grow Masons and Masonry seems to bring out strong opinions. One camp worries about inaccurate or even seditious content, about the security of our "secrets," about who "these people" are, about their real intentions. On the other hand, in "Social Networking..." we see a young Mason using the Internet, and particularly Facebook, to connect with his peers around the world — to share Freemasonry with them, to learn Freemasonry with them, to take Harmony to a much higher level. Yes, this is a new frontier for Freemasonry. Like other frontiers there are challenges, but there are opportunities as well. The Internet won't go away — it's up to us to figure out the best way to make use of it for the benefit of the Craft. Let harmony prevail, in every good sense of the word.

GBT

Let Harmony Prevail

John L. Cooper III, Grand Secretary, Grand Lodge of California
California Freemason, Spring 2006

When the organist of a Masonic Lodge in California is installed, the installing officer gives him the following charge:

The Lyre is the Jewel of your office, and as it is an emblem of music, it should continually remind us that as harmony is essential in the liberal art and science which it symbolizes, so should harmony continue to be the strength and support of all societies, especially of ours. Let harmony prevail!

This charge is peculiar in that it is framed in the context of a prayer. The meaning of the charge in plain English is that as harmony is a dominant theme in music, so should harmony be the dominant theme in a Masonic Lodge. The encyclopaedia defines harmony as follows:

Harmony is the use and study of pitch simultaneity and chords, actual or implied, in music. It is sometimes referred to as the "vertical" aspect of music, with melody being the "horizontal" aspect.

The phrase "pitch simultaneity" may seem like an arcane and difficult phrase, but it is not really so difficult to

understand when we take a look at its meaning in the encyclopaedia:

Simultaneity is the property of two events happening at the same time in at least one reference frame.

What all this means is that harmony is the blending of separate entities into a new entity, without having destroyed the component parts. A musical chord is an example. A chord is three or more notes of different pitches sounding at the same time, and which are perceived by the listener as one musical experience. The image thus created for us of "harmony" is one in which multiple notes or sounds are so played that they seem to be one sound, even though made up of several.

There is a very definite Masonic teaching here. A Lodge of Master Masons consists, according to our [California] ritual, of "three or more" Master Masons. A Master's Lodge is, or ought to be, a blending of three or more individual Masons who together produce a simultaneous expression of Masonry without having surrendered the individuality of each of those who comprise the Lodge. A Masonic Lodge is

not the suppression of all viewpoints in favour of one. It is the bringing together of diverse viewpoints into one harmonious arrangement in which the beauty of Masonry is expressed. As one note in music by itself does not have the power and beauty of a musical chord, so one Mason alone does not have the power and beauty of Masonry as expressed through his Lodge. A Mason can be a Mason in solitude, but the power and beauty of Masonry are much less in solitude than in the harmonious expression of Masonry in the Lodge.

Of course, some Masons, and some Lodges, have missed this important Masonic teaching. Some Masons come to Lodge to make their viewpoints prevail over all others. Some Masons stay away from Lodge because they are unable to make their viewpoints prevail over all others. And both groups of Masons miss the point. Masonry is the harmony of all our viewpoints displayed only when we come together as Masons. When we understand this, we get a glimpse as to why, at the opening of every Masonic Lodge, we are told that "harmony is the strength and support of all societies, especially of ours [sic]." Of all people in the world, Masons should understand this best. In the words of our Installation Ceremony, "Let harmony prevail!"

Provided to Freemasons of Alberta and the Northwest Territories west of the 4th Meridian who are members of
The Grand Lodge of Alberta, A.F. & A.M.
330 - 12 Avenue SW, Calgary, Alberta T2R 0H2
Tel 403-262-1140 — Fax 403-290-0671
www.freemasons.ab.ca

Grand Master	MWBro John D. Hart
Deputy Grand Master	RWBro Brian Shimmons
Senior Grand Warden	RWBro Sam Moore
Junior Grand Warden	RWBro Gerald Waldren
Grand Secretary	RWBro Jerry W. Kopp


Published each month except July and August by
The Grand Lodge of Alberta, A.F. & A.M.

Editor: RWBro George Tapley
339 Whitefield Dr NE, Calgary, AB T1Y 5S2
Tel 403-280-6776 — Fax 403-290-0671
e-mail: editor@freemasons.ab.ca

The Committee on the Grand Lodge Bulletin

RWBro George Tapley (Chairman);
MWBro Robert E. Juthner, Editor emeritus;
WBro Garth Cochran; WBro Loren Kline;
Bro Trevor Morris; Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary
Annual subscription rate for non-members of the GLA is C\$10.00 plus mailing costs. Republication rights are granted to other Masonic Jurisdictions, but acknowledgement of the source is requested. The Editor reserves the right to accept, reject and re-write material submitted for publication. Deadline for copy is the 1st day of the month, two months prior to the month of issue.

HONOUR ROLL

Recognition Through Long Service Awards — January to December 2008

The following Brethren were awarded the indicated jewel or bar, and are to be applauded for their many years of loyalty and their contributions to their Lodges and to Freemasonry. Should you see one of these Brethren, be sure to congratulate him.

70-Year Bars

Smith, E. Cascade Lodge No. 5

60-Year Bars

Aitken, G.D. Edmonton Lodge No. 7
 Challice, C.E. St. Mark's Lodge No. 118
 Clark, W.E. Mizpah Lodge No. 35
 Gamble, H.E. Edmonton Lodge No. 7
 Hoover, H.J. Hanna Lodge No. 78
 Hutton, O.L. Hanna Lodge No. 78
 Kane, E. Edmonton Lodge No. 7
 Katz, A. Vermilion Lodge No. 24
 Keir, R.W. Bow River Lodge No. 1
 Longson, J.M. Cornerstone Lodge No. 19
 MacCrimmon, M.R. Strathcona Lodge No. 77
 Matheson, D. Kenilworth Lodge No. 29
 Milne, W.S. Hanna Lodge No. 78
 Rafuse, A.D. Bow River Lodge No. 1
 Rieerson, R. St. George's Lodge No. 69
 Scott, S.H. Concord Lodge No. 124
 Seward, O.C. Cairo Lodge No. 32
 Sinclair, M.I. Hanna Lodge No. 78
 Smith, L.D. Hanna Lodge No. 78

50-Year Past Master Jewels

Brown, T. Cascade Lodge No. 5

50-Year Jewels

Baker, R.A. Granite Lodge No. 127
 Becker, D.J. Mountain View Lodge No. 16
 Bembridge, S.A. Evergreen Lodge No. 166
 Berry, E.A. Kenilworth Lodge No. 29
 Burch, H.E. Acacia Lodge No. 11
 Burns, J.F. Bow River Lodge No. 1
 Byron, K. Buffalo Park No. 44
 Campbell, B. Temple-Centennial No. 167
 Challice, C.E. St. Mark's Lodge No. 118
 Christensen, C.M. Strathcona Lodge No. 77
 Christensen, J.R. Edgerton Lodge No. 102
 Colville, J. West Edmonton Lodge No. 101



Croft, J.A. Temple-Centennial No. 167
 Davis, D.M. Foothills-Kelvingrove No. 174
 Douchet, G.L. Commercial Lodge No. 81
 Edelson, J.A. Foothills-Kelvingrove No. 174
 Fisher, N.L. Medicine Hat Lodge No. 2
 Flatt, A.T. Empire Lodge No. 63
 Ford, T. Cascade Lodge No. 5
 Fraser, J.A. Foothills-Kelvingrove No. 174
 Gates, D.H. Stavelly Lodge No. 33
 Gould, W.W. Temple-Centennial No. 167
 Gutsch, W.P. Buffalo Park No. 44
 Haynes, A.S. Mount Lebanon Lodge No. 54
 Hazle, A.L. Glenbow Lodge No. 184
 Hellofs, W.A.J. Apollo Lodge No. 27
 Hilland, G.R. Bow River Lodge No. 1
 Hunter, G.T. Hanna Lodge No. 78
 Jessome, A.P. Temple-Centennial No. 167
 Johnston, L.A. West Edmonton Lodge No. 101
 Joys, R.A. Westlock Lodge No. 114
 Kozak, M.J. Edmonton Lodge No. 7
 Lamb, D.M. Edmonton Lodge No. 7

Laycraft, J.H. Zetland Lodge No. 83
 Leadbeater, G.M. Gleichen Lodge No. 36
 Lofstrand, D.A. Kenilworth Lodge No. 29
 MacArthur, J.A. Medicine Hat Lodge No. 2
 McCrae, K.E. Vermilion Lodge No. 24
 McGarvey, D.J. Temple-Centennial No. 167
 McKay, M.E. Irricana Lodge No. 137
 McKinnon, H.J. Commercial Lodge No. 81
 McKinnon, R.O. Crossfield Lodge No. 48
 McLeod, R.A. Mount Lebanon Lodge No. 54
 Miller, J.D. Patricia Lodge No. 91
 Moses, E.A. Mosaic Lodge No. 176
 Ohler, H.R. Stavelly Lodge No. 33
 Pamphilon, R.V. Crossfield Lodge No. 48
 Parsons, W.H. Gratton-Connaught Lodge No. 144
 Pickering, J.H. Lethbridge Lodge No. 39
 Postma, Simon Acacia Lodge No. 11
 Powley, R.K. West Edmonton Lodge No. 101
 Quesnelle, D.W. Medicine Hat Lodge No. 2
 Redwine, B.A. Mosaic Lodge No. 176
 Retzlaff, H.E. Glenbow Lodge No. 184
 Riddell, C.R. Edmonton Lodge No. 7
 Roberts, J.W. Red Deer Lodge No. 12
 Shearer, R.M. Diamond City Lodge No. 65
 Skeet, E.J. Bow River Lodge No. 1
 Stewart, D. Temple-Centennial No. 167
 Thiessen, G. Palestine Lodge No. 46
 Thornton, A.W. West Edmonton Lodge No. 101
 Twa, P.M. Britannia Lodge No. 18
 Vance, R.L. Patricia Lodge No. 91
 Wambolt, J.P. Mizpah Lodge No. 35
 Waterman, W.G. Edmonton Lodge No. 7
 Watts, H.G. Crossfield Lodge No. 48
 Wright, W.W. King George Lodge No. 59
 Yates, H.N. Evergreen Lodge No. 166

Cross-Border Visiting

District Deputy Grand Masters often accompany the DDGMs of neighbouring Districts on their official visits. RWBro Jesse Carr (l), DDGM Lakeland District, GRA, and RWBro Ross Thompson (r), DDGM District No. 7, GRS, have taken this practice to another level. Shortly after their respective Investitures they agreed to visit each other's Jurisdictions on all of their official visits within driving distance of their homes.

They have made a number of cross-border visits since last September and have found them to be both interesting and informative, especially since all of RWBro Thompson's Lodges are Canadian Rite, and RWBro Carr's are York Rite. Even more important has been the fraternal brotherhood and friendship they have found and shared. Since hotel costs are high they now host each other when they visit, thus involving their wives as well.

Picture taken at Astra Lodge No. 179, Cold Lake, November 2008.



Our First Prime Minister ... A Freemason

By RWBro Brian Shimmons

Most Canadians know that Sir John A. MacDonald was a Father of Confederation and Canada's first Prime Minister. Some can talk about his other significant accomplishments: the promotion of Canada's Intercolonial (a.k.a. Transcontinental) Railway, spearheading the purchase of Rupert's Land and the Northwest Territory from the Hudson's Bay Company, creation of the Northwest Mounted Police and creation of Canada's first National Park in Banff, Alberta. A few know he was a Freemason, but very few likely know how committed he was to the Fraternity.

John A. MacDonald was born in Scotland in 1815 but immigrated with his family to the Kingston area in 1820. He received his early schooling in Kingston, began articling as a lawyer when just 15 years of age, and was called to the Bar of Upper Canada when he was only 21 years old. He became interested in politics in his mid-20s and served as a Kingston Alderman when he was 28. He was elected to the Legislative Assembly the following year and held many ministerial posts over the 1847-1863 period, until becoming the Co-Leader of the Great Coalition from 1864-1867. He tirelessly promoted Confederation



Canada's first Prime Minister, Bro Sir John A. Macdonald.

during the 1860s and, having successfully had the British North America Act approved by the British parliament, was elected the first Canadian Prime Minister in 1867. He served as Prime Minister from 1867 to 1873 and from 1878 until his death in 1891. During his political life he helped create Canada, and saw it grow from three provinces to seven provinces and two territories, stretching from the Atlantic to the Pacific.

Brother John A. MacDonald was initiated into St. John's Lodge No. 3 in

Kingston, Upper Canada, in 1844 and remained a member of that Lodge until his death 47 years later. He also affiliated with Lodges in Toronto and Ottawa, likely to partake of the fellowship while living in those cities while serving the Legislative Assembly and the House of Commons. He was also active in the Royal Arch and Preceptory in Kingston and Montreal. In 1868 the United Grand Lodge of England appointed him Grand Representative near the Grand Lodge of Canada in the Province of Ontario (GLCPO). The rank of Honorary Past Grand Senior Warden was conferred upon him by the GLCPO. His zeal for the Craft was not only evidenced by his participation but also by his collection of Masonic books.

You will have the opportunity to learn more about Sir John A. MacDonald the Mason as well as view his Masonic memorabilia during a visit to Kingston as part of the Grand Master's Tour of Upper and Lower Canada this coming September.

For information on this exciting tour, check the link on the Grand Lodge of Alberta's website or contact RWBro Marv Foote (403-294-0452) or mfoote@travelmasters.ca). The deadline for registration is 30 April 2009.

Social Networking and the Internet — Freemasonry's Newest Frontier

Bro Robert A. Gordon, *Freemasonry Victoria*, Issue 112, June 2007

One of the greatest benefits that one gains as a Freemason is the ability to visit other Lodges around the world and be welcomed with open arms. Being welcomed by strangers, particularly from entirely different countries, is a powerful experience that truly represents the amazing bonds of fraternity forged by Freemasonry. The Internet, in all of its social networking glory, is increasing this capacity for fraternity bonding even further by allowing international Brethren to meet up in a virtual environment, and greatly expands their opportunities to interact. This can be seen to be particularly true for younger Freemasons, mainly through social networking communities created specifically for university students. However, this is increasingly being utilized by Freemasons of all ages and cultures in very successful and innovative ways that have the capability to further enhance the advantages of fraternity

and brotherhood in a manner never previously realized.

As an Australian student currently residing in London, I was pleasantly surprised by what I saw was possible with such technology. Without knowing anybody personally, here I could, of course, contact the secretary of the UGLE and be put into contact with local Lodges that I would certainly be welcomed by. However, being a young and relatively new Freemason, I was admittedly slightly apprehensive in doing so, and I haven't done as much visiting as I had hoped thus far. Through the wonders of social networking tools available on the Internet, particularly one that is seeing a huge surge of popularity amongst university students worldwide known as Facebook, I joined a group of over 700 Brethren across the world — all of whom had the common elements of being university students and Freemasons. In joining this group, I

very quickly got to know the UK Brethren members, and very soon we were all organizing to meet up (appropriately enough at the Freemason's Arms in London), and I currently find myself with half a dozen invitations to visit Lodges that I will wholeheartedly be accepting. My previously felt apprehension has been completely dispersed and replaced with a renewed enthusiasm to visit and meet with many different Lodges that I would otherwise most likely never have visited!

This experience got me thinking about a common theme that one hears amongst Freemasons around the world in recent times, that of declining membership numbers. Firstly, it is always great to hear of new members joining up across the globe — the group that I belong to on Facebook sees about a dozen newly initiated members joining each month (and about the same number of Brethren

The Masonic CHIP

RWBro Peter J Dunlop, Sherwood Lodge No. 183

The mission of the Masonic **C**hild **I**dentification **P**rogram (CHIP) is to:

- Provide a vital community service.
- Assist law enforcement officers in the safe recovery of a lost or missing child (or a student, or senior citizen).
- Encourage Masons to become involved in their communities.
- Promote a positive image of Masonry in our communities, while broadening public awareness and recognition of Masonry as an involved community organization.

CHIP uses a computer program consisting of five major components:

- 1 The child's vital statistics
- 2 Digital photos
- 3 Digital video (while asking the child a few simple questions)
- 4 10 digital fingerprints
- 5 A dental bite impression and/or a cheek swab for DNA

The computer program is easy to use. With just a few minutes of training users are able to work their way through the steps with confidence. When each step is completed, the program automatically moves on to the next step. When all the steps are completed, a printed sheet is prepared with the information about the child. The parent or guardian checks the

information before it is burned onto a CD-ROM. An envelope is prepared and the printed sheet, the bite impression plate (and/or cheek swab) and the CD are placed into the envelope, which is given to the parent or guardian.

Security and privacy are of the utmost importance. None of the information about a child is kept on file. The only record kept is a permission slip, signed by a parent or guardian, which allows the child to participate in the Child Identification Program. When the next child starts through the program all the information about the previous child is erased.

The cost of consumable supplies is about \$3.00 per child and is paid for by the Lodge or District putting on a Child Identification Event. The CHIP Program may be run as a stand-alone event or in conjunction with any event at which parents and children may be present, such as a county fair or a sports event.

Why is the CHIP program necessary? Statistics relate that in Canada every year 60,000 children go missing. The key to recovery of these children is quick action by law enforcement agencies — the first two hours are the most critical. All the information collected and burned



onto the CHIP CD-ROM is compatible with the "AMBER ALERT" system. Once the CD is turned over to law enforcement professionals an Amber Alert can be broadcast within minutes.

The Masonic Child Identification Program has been discussed at the Conference of Grand Masters of North America and has been supported by many of the Grand Lodges across the United States — the program was implemented in 20 American states and also in Ontario in 2008. More than 10,000 children were participants in the Masonic CHIP Program in Ontario. The Masons of Ontario offer this program free of charge to anyone who asks to participate. No one is refused. The CHIP Program is currently under discussion in several of the other provinces in Canada, and is still in the concept stage in Alberta.

For more information on the program, please contact

Peter J. Dunlop
9114 – 96 Avenue
Morinville, AB, T8R 1T3
Phone 780-939-0105,
email: pjdunlop3@shaw.ca

who have been members for a few years or more). It has been said by many that this experience of fraternity with other university students is a huge positive and benefit to their growing love of everything that Freemasonry has to offer. Secondly, new technologies that allow such a greater degree of fraternity have shown me that lower numbers are not necessarily as serious a concern as it first seems.

For me personally, I knew very few people in my daily life and social circles who were Freemasons when I joined a few years ago. This seems to be a common experience amongst newer younger members, and is something that can be seen in both positive and negative lights. With the power of the Internet and these social networking tools, I now am a part of a group of Brethren who have many things in common. Not only are we all university students and of very similar ages (all in our early to mid-20s), but we are all also able to share our growing fascination and love of Freemasonry with those who are experiencing things in the

same light and from the same perspective. This enables us to see things "the way they used to be." I have always been a big champion for the amazing benefits of intergenerational friendships that I feel are unrivalled in Freemasonry. However, in many ways there is a sense that the golden age of Freemasonry was in the past. With the experiences I have had through the use of these Internet resources, I truly believe that we are on the verge of reclaiming those "glory days" that I have seen bring a twinkle to the eyes of many an older Brother.

Rather than be concerned for the future of Freemasonry, we should be excited for increased opportunities for our fraternity. It is not too far off in the future before most of us will be able to say that we personally know and are in contact with Brethren on all continents and from all countries that Freemasonry is found in. The unwavering bonds of cross-cultural fraternity that for most of my peers are unknown are returning in full force. As Freemasonry has always been able to transcend differences to bring unity, it is

perfectly situated to take full advantage of this new globalised world that we find ourselves in. Personally, I am not worried about the future of Freemasonry in the slightest, but instead feel an excitement towards new frontiers and new levels of global fraternity that have yet to be realized.

Keep an eye on these new developments as they are only just coming into their stride. Freemasonry is only just beginning to show what it is truly capable of in relation to modern times and attitudes. The results will be truly astounding.

Grand Master's Itinerary April

- 1 Granite No. 127 Oyster Night; Masonic Hall, Blackie, AB; 19 30 h
- 6 Mountain View No. 16 50-Year jewel presentation; Olds Masonic Hall, Banquet 18 30 h; Tyle 20 00 h
- 17–19 Masonic Spring Workshop; Delta Lodge at Kananaskis
- 25 Daughters of the Nile New Initiates Banquet; Al Azhar Temple, Calgary; Social 17 00 h; Dinner 18 00 h

Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Exemplar Lodge No. 175

I have been to Sanctuary and stood with my Brethren — shrouded in the glow of the pale, blue walls that towered over us. I've explored the intricacies of the stained glass windows and raised my eyes to the rich, dark balustrade that leads to the loft and the haunted nooks. I have gazed upon the countenance of men — steadfast in bearing, graceful in demeanour, who, like I, could sense the convergence of energy born in the wake of our ancient rites. As I focused on the flickering pinpoint of light, all about me faded into darkness. I could hear only the words of the ritual ringing in my head and sense only the presence of my Brethren near

Overcoming Obstacles



WBro Robert Sanders skipping along the Great Wall of China to the obvious delight of other sightseers.

WBro Robert Sanders, of Symbol Lodge No. 93, was going on the Grand Master's "Mysteries of the Orient" tour, and heart bypass surgery was not going to stop him! After WBro Sanders was discharged from hospital in May 2008, he never let up on his rehabilitation program. Just six months later his determination to fully recover from his surgery paid off. On 12 November 2008 the tour arrived at the Great Wall of China and, moments after they climbed onto the wall, VWBro Murray Pay photographed WBro Sanders proving that with perseverance almost anything is possible.

to me. Intent on allowing no word to escape our collective grasp, no passage to die without consequence, we immersed ourselves in the ceremony. We were one.

It doesn't happen often, but when it does, it can be pure magic. These are the nights when the harmony in Lodge warms the room like a feather blanket and every look, every word, is filled with kindness. Your mind is open and you're content to be nowhere else but there. If the stars could line up like that every night, our Lodge rooms would be filled to bursting. But they don't, and like Freemasons everywhere, we appear comfortable with things just as they are.

I suggest we reconsider.

There may be no foolproof formula for making every meeting an extraordinary event, but there are things we can do to increase the odds of making it more than the sum of its parts. We must be there with our Brethren — for our Brethren. We cannot participate if we aren't present. We must be in harmony with one another. Discord has no place here. We must anticipate the night, generate excitement, plan and practice. The work done in advance of the ritual is inspiring, lends importance to what we are doing and imparts confidence and comfort to the participants. The collective mindset brings it all together, and when that happens it can be a profound experience.

If you can look at a group of men standing at the Lodge room door and see nothing more than a group of men, you must learn to see with a different eye. These are your Brethren. If you can hear the words of the ritual but fail to comprehend their meaning, you must learn to listen with a different ear. Once we learn our potential, we will be capable of sharing the experience as it was meant to be shared.

WBro Daniel Boyco

Internet Lodge of Research

Dr. S. Brent Morris was the on-line guest speaker at the Internet Lodge of Research's February meeting, part of their on-going series of webinars delivered via the Internet to Brethren in Calgary, elsewhere in Canada and in other countries. Dr. Morris's topic was "Itinerant American Masonic Lecturers" which was his Inaugural Address at his November 2007 Installation as Worshipful Master of Quator Coronati Lodge No. 2076 in London, England.



Using GoToMeeting software, Brethren in Edmonton, at Kamloops Lodge No. 10 in British Columbia, and in two locations in New Zealand, along with the members of Internet Lodge, watched (and heard) Dr. Morris's PowerPoint presentation — delivered from Baltimore, Maryland — and afterwards took part in a question and answer session with him.

His talk covered the influence itinerant lecturers had on spreading and shaping Masonry in its many forms in the United States during the late 1700s and early 1800s. This presentation focussed on the varied careers of Abraham Jacobs, James H.C. Miller, Antoine Bideaud and Jeremy Ladd Cross. The complete paper will be published in a coming issue of *Ars Quatuor Coronatorum*.