



Biography

MWBro Peter Joseph Dunlop Grand Master of Alberta 2011–2012

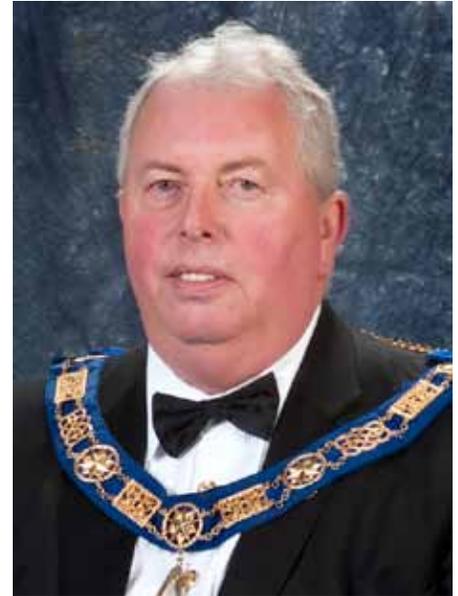
MWBro Dunlop was born 24 May 1950 in Petrolia, Ontario, and married Carmen in September of 2004. He has three children and seven grandchildren.

MWBro Dunlop began his employment with Dow Chemical Canada in June 1970 in Sarnia, Ontario. He was by trade a Process Operator, a 3rd class Power Engineer, a Steam-Fitter and a Gas-Fitter. He worked for many years as Process Operator at the Vinyl plant and Solvents plant in Sarnia. In the fall of 1992 he moved to Sherwood Park, Alberta, and was transferred to Dow's Fort Saskatchewan site, where he again worked in the Vinyl plant and finished his career working on several construction projects. He retired from Dow Chemical in Fort Saskatchewan in November of

2004 with more than 34 years of service.

In his Masonic career, he was initiated 24 November 1997, passed 23 February 1998 and raised 25 May 1998 in Sherwood Lodge No. 183. He is also a member of St. Clair Lodge No. 425 (GLC) in Sombra, Ontario; Victoria Lodge No. 56 (GLC) in Sarnia, Ontario and Palestine No. 357 in Detroit, Michigan. He is also an Honorary Member of Empire Lodge No. 63 in Edmonton.

MWBro Dunlop served as the Junior Grand Deacon for Grand Lodge in the Centennial year of 2004–2005 and was District Deputy Grand Master for Beaverhills District in 2006–2007. He is also a member of the Scottish Rite, Shriners International and Royal Arch Masons.



**MWBro Peter Dunlop
Grand Master of Alberta
2011–2012**

MWBro Peter J. Dunlop's Inaugural Address

The Path to Success — Mentoring, Participation, Caring

First and foremost, I want to thank those of you who have travelled such long distances to join us here today. Your dedication to our Craft is both admirable and inspiring. Several important people in my life have exhibited great "Fraternal feelings of Brotherly love" by their attendance here today. I won't try to name anyone, but you know who you are. You are my Brothers from near and far. I will not forget your kindness.

Thank you to the Brethren of Alberta for affording me the privilege of serving as your Grand Master in the coming year. I will promote Masonry in Alberta and represent this Grand Lodge, and all of you, to the best of my skill and ability.

To all of the elected and appointed Grand Lodge Officers, I'm very pleased to have your participation here today. On behalf of the Grand Line Officers I welcome you and hope you will enjoy the journey during the next 12 months.

This year I'm asking the Masons of Alberta to search for their "Path to Success." Whether it is by improving

our Lodges or improving ourselves, we must take on *the* most important job in Freemasonry — that is, to participate in our Lodges by mentoring and caring for our Brethren, thereby leading them to their individual paths to success.

Success in any field doesn't just happen. You must first set a goal, decide what skills you need to achieve this goal and then acquire and practice those skills to make yourself proficient in them. There is a theory in an article I read in *Maclean's* magazine by Malcolm Gladwell, author of the best-selling book *The Tipping Point*, stating that it takes 10,000 hours of work to become a professional in a given field. Some examples given were Bill Gates working on computers throughout his schooling and the Beatles perfecting their music by playing in cabarets in Germany with little pay for many years while perfecting their musical style. In some sense we must also try to be professional as Masons and mentors.

It is often said that we learn the

most by teaching others. Mentors may be defined as experienced and trusted guides or advisors. In the ranks of Alberta Masons we have hundreds, maybe thousands, of such men. Many of you, my friends, are mentors to Brothers like me in our Craft and also to men and women outside the Craft. You set an example of ethical conduct and honest caring for your family, your workplace and your communities, to our country and to society in general.

Mentoring begins at the first meeting with a potential candidate. When someone expresses an interest in the Craft, we need to be able to tell him how membership in Freemasonry can be of some relevance in his life. Any potential members need to feel that they will benefit in some form that is important to them, whether through feeling better about themselves, being more confident, finding new friends or learning new skills. They need to feel that they are spending their time and talents for some useful purpose.

But Masonry should require a win-win situation. Masonry itself must benefit from each new candidate who is proposed. We must be vigilant in ensuring that each candidate is suitable to become a Mason and that he is directed to a Lodge that will meet his needs.

I am very much in favour of Lodge breakfasts or dinners to get to know candidates, asking a prospective candidate to your Lodge Festive Boards and asking prospective candidates to come to Lodge social events. We must ensure that our candidates are fit and proper persons to be made Masons, and I agree that slowing down the process of accepting a candidate may well be necessary. We cannot, however, slow the process for the sole purpose of extra time. We must make profitable use of this time to get to know our candidates better.

When a man becomes a Brother, we need to remember that the ceremony of Initiation does not make a man a Mason. Our degrees are necessary to teach lessons, but we must study and understand those lessons to fully comprehend their meaning. There is "no light without understanding." Every Brother must be a mentor, and every Brother must be mentored and given proper instruction for his labours. We must mentor according to the needs of each man. Every man is different from the next, and his wants and needs have to be met. Yes, I do agree that there is much material that should be common to any educational programs in our Lodges, but if we wish to hold a man's interest in the long term we must fulfill his wants.

It takes all kinds of men with varied abilities to build a Lodge. The performance of floor work is reasonably easy to teach and absorb, but the knowledge and performance of Ritual is much more difficult to perfect. Ritual skills are built slowly and are similar to learning acting. This may not suit the character of every Brother. If the man is

interested in social and organizational skills, have him work alongside the Junior Warden's committee to organize banquets, Ladies' nights, golf, curling or other sporting activities. If the man is interested in the esoteric side of Masonry, direct him to a person or a Lodge where he can find it. Discuss books, movies, web-sites, etc., but give the man **what he needs**.

In this vein I strongly recommend that we stop forcing people into Officers' duties until those Brothers are ready. This was a number one comment made to me by new Masons. Even the simple act of asking, "Would you be willing to..." instead of saying "You're going to be the new..." avoids placing pressure on a new Brother to immediately take an office.

Set our Brethren on a path to success. We must recognize our Brother's efforts and make him understand that, as stated by John Ruskin, "The highest reward for persons' toil is not what they get for it, but what they become by it."

We want to get absent members to return to the Lodge, retain our members, reduce demits and reduce suspensions. First of all, we cannot use the length of our cable-tow as an excuse for absence or non-participation in our Lodge. Having said that, I do understand the responsibility we have to family and work, but please don't forget that your Lodge and your Brethren need you too. We owe our Lodge "participation" when we are able.

We must prepare our Brethren and our Lodges for success, so here's my little piece of mentoring. Brethren, the time has come to keep our Brothers closer to us. Some have drifted away from our Lodges. We must be in regular contact with all of our members. If we truly wish to address the problem of demits from our Lodges, we must keep our Brethren in our closer care.

We must re-learn the art of effective communication. There is an old adage that says, "You are not learning when your mouth is moving." For the most part I believe this is true. While I'm standing

here delivering my thoughts, I'm not learning, I'm telling. This is one-way communication. When I send an e-mail this may be a one-way communication. Surely most people would admit that two-way communication is much more effective. We need effective communications in our Lodges. In our Canadian Rite Second Degree Charge we are told, "You are now permitted to discuss such topics..." But we seldom seem to have those discussions. Healthy two-way communication is one of the most productive forms of communication. That takes personal contact and exchange of ideas.

For our members who do not attend, you must make personal contact and have a productive two-way communication. Find out why they don't attend and encourage them to return to the Lodge. Ask what we can do to help. For our absent members, recognize their absence and welcome them on their return. Make personal contact with two-way communication. In the case of demits, recognize that you have options on how to handle demits. Again make personal contact and have an effective two-way communication. Do what's right for your Brother. As for suspensions for non-payment of dues, sending an e-mail, or putting a note in the Summons will seldom resolve the issue. Make personal contact and have an effective two-way communication. Find out if there is a problem and make an attempt to resolve the problem. You have a finance committee that can be used to investigate delinquent dues. The collection of delinquent dues should not be dumped on the shoulders of the Secretary; this is not the Secretary's job. Use or form an appropriate committee.

For me, the "Path to Success" for our Lodges and our members consists of Mentoring, Participation, and Caring for every Mason. "Labour is the lot of man" and perseverance will bring success. Let us each prepare our "Path to Success."

Thank you for your attention, my Brothers.

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Presentation of Ross Sheppard Memorial Bursary

Kristie Pearl McMullan

Introduction by RWBro Chris E. Batty

Chairman, Masonic Higher Education Bursary Committee

In his book *Good to Great*, Jim Collins wrote:

In the end, it is impossible to have a great life unless it is a meaningful life, and it is very difficult to have a meaningful life without meaningful work.

Most Worshipful Brother Ross Sheppard understood that to have meaningful work one must have a good education. To help the young men and women of this jurisdiction to obtain a good education he initiated the Masonic Higher Education Bursary in 1959 with four \$500 bursaries. In the last fifty plus years the number has increased to a total of 2898 bursaries exceeding 3.2 million dollars.

Tonight, we have with us a young lady from Fort McMurray, Kristie Pearl McMullan, who is determined to have a meaningful life, who plans to attend Keyano College and who wants to become a nurse. I ask you, what is more meaningful work than that of being a nurse? She is the recipient of the Ross Sheppard Memorial Bursary, and is here tonight to tell you a little about herself and what the Masonic Higher Education Bursary means to her.

Most Worshipful Grand Master and Brethren:

Tonight I would like to share my appreciation on receiving the Ross Sheppard Award. Being chosen to receive this award is a great honour. This award has provided me with the opportunity to advance my studies and pave the path towards my future career goals.

I would like to thank the generous Grand Lodge of Alberta for bestowing me with this honour and for extending a helping hand.

I left my home in Fiji in hopes of building a better life, since there are so few opportunities in my home country. When I arrived in Canada for the first time on 7 April 2010, I felt so isolated and afraid. I was determined, and I believed through hard work I could succeed. I soon discovered that I would need to upgrade my education to access university, which would be the key to unlocking the door of opportunity. Although nervous, I re-enrolled in high

school, rebuilding the foundation of my education so I would be able to graduate with a Canadian diploma. I had to start from the bottom with Grade 11 courses and work towards Grade 12 in one school year. Right now I'm doing Grade 12 courses with Eng 30-I, Math 30P, Chem 30, and Bio 30 in one semester in order to graduate high school. Although I know I must earn the right qualifications for this country, sometimes I feel like I have taken a big step backwards, as though all the work I did to graduate in my own country counts for nothing. That is very discouraging.

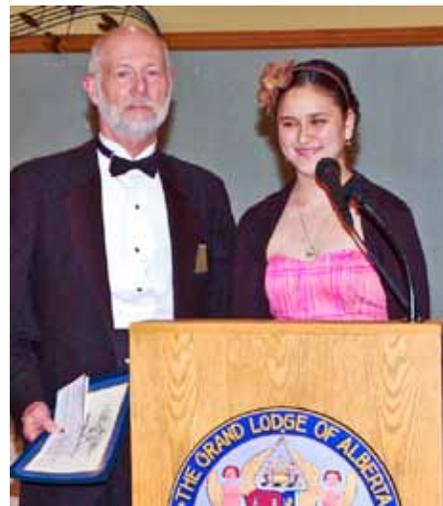
As I have been working towards my Canadian diploma, I have had to balance my studies with a nearly full-time job because I must pay for all my living expenses as well as my schooling. This has been a struggle. Often I have worried about whether I will be able to pay for my university studies, since I have to bear the full cost on my own. Sometimes I fear that I will not be able to fulfill my dream of becoming a nurse.

My financial stresses and my fears about not having the finances to reach my goal have been greatly relieved by your generous financial contribution. I feel as though you have handed me the key that will open the door to university and then to my future goals and beyond.

Update on the Grand Master's Steam Train Tour

RWBro Doug Wade, PDDGM

The 2011 Grand Master's Steam Train Tour on 15 May was a great success! A total of 187 tickets were sold; Alberta Prairie Railway was thrilled with the results; Symbol Lodge No. 93, the organizers, received just over \$1,000 dollars towards their Centennial celebrations; and the "train robbery" netted the Masonic Higher Education Bursary Fund more than \$565. Everyone enjoyed the train, the trip, the entertainment, the robbery and the meal in Big Valley. Nine Bursary recipients rode the train, courtesy of Masonic Lodges throughout the Jurisdiction, along with four mothers, two fathers and one grandmother. The students were not



RWBro Chris Batty with Kristie Pearl McMullan, recipient of the Ross Sheppard Memorial Bursary.

This has been a great encouragement to me, and has helped lighten the load I sometimes feel too heavy to carry.

I want to be a nurse because I, too, want to help people. I feel compassion for those who are suffering and those who are struggling.

You have shown that same heart of compassion in granting me the Ross Sheppard Award.

Thank you very much.

[The Brethren may wish to know that Kristie was born in the Fiji Islands in 1991. Her father was a Canadian citizen who passed away in 2002. Her mother remains in Fiji with her two younger siblings. Kristie received her Canadian citizenship in 2005. RWBro Chris Batty]



MWBro Gerald Waldern, RWBro Doug Wade, RWBro Chris Batty (l) and RWBro Jerry Kopp (back r) with Higher Education Bursary recipients.

aware that they were recipients until the Grand Master made that announcement after our meal.

Symbol Lodge would like to thank all those who participated and the 16 Lodges who sent in funds.

From a Badge to a Symbol

Emblems to allegories, Masonic symbols contain different levels of meaning

John L. Cooper III, Past Grand Secretary, Grand Lodge of California
California Freemason, Vol. 59, No. 2, pp 8–11, Dec/Jan 2011

Freemasons are easily identified in the public mind with the square and compasses*, with the letter *G* in the center. Not only does it appear on many of our buildings, but Masons wear it proudly on coats and jackets, as well as on rings. Even films such as “National Treasure” make use of the square and compasses as a “brand,” identifying us in the public eye as Freemasons.

Freemasons, however, have many such symbols, and

nowhere in our ritual is there a statement that the square and compasses is our primary symbol. Indeed, it is not our primary symbol, regardless of its widespread public use.

The primary badge identifying a Mason is the white lambskin apron. At the very beginning of his Masonic journey, we tell an Entered Apprentice: “[The lambskin apron] is an emblem of innocence and the badge of a Mason.”

Many Masons wear name badges — badges that identify them as members of a particular Lodge or as holders of a particular office in Masonry. These badges proclaim to others that we are a part of something larger than ourselves, and/or that we have been entrusted with something more important than just a simple membership. But such badges have little to do with the true “badge” of a Mason.

The true badge, we are told, is also an emblem — an emblem of innocence.

When presented with the lambskin apron, we are told for the first time that it has an inner as well as an outer meaning. Like the name badge, the lambskin apron identifies us to the world at large as Masons.

But it carries a meaning far deeper than that of a mere badge, and that is the meaning of the term emblem.

An *emblem* goes beyond a badge and enters into the world of symbolism. The white lambskin apron is therefore both a badge for others to know us as Masons and a symbol of something

much deeper, something that turns our thoughts inward rather than outward. It reminds us that we are engaged in a great enterprise, which has far more meaning to each of us as individuals than it can ever have for the world at large. The lambskin apron is an *outward and visible symbol of an inward and spiritual grace*.

The use of such symbols to turn our thoughts toward God, and to our own spiritual values, is very old. Carvings

a wall because of the stability that they lend to the finished structure. Each row of rectangular blocks of stone is placed so that each stone overlaps the one below it, keeping the blocks tightly fitted against one another. The rough ashlar is the beginning of the process of building the wall; the perfect ashlar is the end product — a stone made so smooth on all sides that the cement uniting the blocks will adhere uniformly to the surfaces, and provide a lasting bond.

The perfect ashlar is not an emblem of absolute perfection in some abstract sense, but is as perfect as the stonemason can make it *for the purposes intended*. The perfect ashlar is a symbol of making our lives fit into that spiritual building



Square and Compasses with a G

in stone at Tell el Amarna in Egypt show a solar disk with hands extended in blessing. The purpose was to show that what the Egyptians perceived as the source of all life — the sun — was also the source of continual good things to men and women on earth. But this emblem was much more than just a reminder of the solar energy that

makes all life possible. It was a symbol of God — one of the first representations of a monotheistic God in history.

In a similar fashion, the lambskin apron is a symbol of the blessings of God that we seek in our work as Masons. Shortly after an Entered Apprentice is presented with his very own white lambskin apron he is taught an important lesson about Masonic progress toward “perfection.” Later in the evening he is told that two important symbols for a Mason, taken from our stonemason ancestors, are the rough ashlar and the perfect ashlar.

An ashlar is a rectangular block of hewn stone. Stonemasons use rectangular blocks of stone in building



Aten, represented by a solar disk whose rays end in hands, presents the ankh, the gift of life, to the nose of Akhenaten and his wife Nefertiti. Inset shows “gift of life” detail. Note the hand pointing away from the nose is empty and open.

which Masons are building — lives that are useful for creating a stable and lasting structure for the benefit of humanity.

Both the white lambskin apron and the perfect ashlar are often misunderstood by those who do not truly understand Freemasonry. Neither the apron nor the ashlar implies that a Mason will become a perfect

man, free of all defects and untouched by sin. The concept of perfection amongst Masons is not a theological concept. Freemasonry makes no statement about religion, and makes no promise that by wearing the lambskin apron or shaping his life into a perfect ashlar, he will thereby gain admission into heaven. Those concepts are the province of religion, and not Freemasonry.

We use these symbols, instead, as a way of explaining that our lives here on Earth must be truly useful to God, and to our fellow humans, if they are to have value in this earthly life. If we allow our white lambskin apron to become soiled and dirty because of the way in which we live our lives, others will notice. If

*California uses the term “square and compass.”

we leave our rough-hewn ashlar in that state for a lifetime, our work will be of little value in building a stable and useful society. These symbols of Freemasonry encourage us to take a look at what we are doing with our lives, and to work to improve our contribution to the building of that “house not made with hands, eternal in the heavens.”

Freemasonry teaches by symbol and

by allegory. As important as the square and compasses are to us as Masons, they are not our primary symbols. The white lambskin apron is. It teaches us that the world will notice what we do with our lives, and that our efforts to preserve unsullied this primary emblem of a Mason are also tied to the usefulness of what we do as Masons.

It is only at the end of our life that we

will truly understand why we were told that it is “more honourable than the Star or Garter, or any distinction that can be conferred...” If worthily worn, it is most certainly “an emblem of innocence, and the badge of a Mason...” But it is more. Above all our symbols, it is the only one that we continually wear with “honour to the Fraternity” as well as “pleasure to ourselves.”

2011 Masonic Spring Workshop

Bro Irwin Vines, Chairman, Planning Committee

The 46th Masonic Spring Workshop was held 15–17 April 2011 in the Delta Lodge at Kananaskis. Among the 188 Brethren in attendance, 44 were “first timers” (including an EA and a FC) as well as our three “lifers” — Brothers Cec Holmes, Robert Juthner and Russ Phillips, who haven’t missed a single workshop weekend in 46 years!

The keynote speaker was Bro S. Brent Morris, a 33^o Scottish Rite Mason and Past Master of Quator Coronati Lodge of Research. Bro Morris is a well-known author and currently the managing editor of the largest-circulation Masonic magazine in the world, the *Scottish Rite Journal* of the Supreme Council, 33^o, Southern Jurisdiction.

The theme, *Drawing Aside the Veil*, was explored in a stimulating variety of sessions ranging from Bro Morris discussing the “real” secrets of a Master Mason to Bro Timothy Hogan revealing the relationship of the Qaballah and Alchemy to Freemasonry. In line with our mandate to teach and train as well as stimulate, the weekend included several practical sessions aimed at honing such skills as writing Masonic papers, delivering ritual, conducting floor work and running the Lodge.

We were extremely fortunate to have five author-Masons in attendance. In addition to Bros Morris and Hogan, who conducted an open “Meet the Authors” session on Friday afternoon, Bros Randy Williams, Kim Greenizan and Richard Trombinski also were available to autograph copies of their books.

At the Saturday evening banquet, the Committee was pleased to honour the 9th Workshop Chairman (1974), Bro Norman Senn. (See “46th Masonic Spring Workshop Honours Norm Senn,” *Alberta Freemason*, June 2011, p 5).

Constantly striving to improve and keep pace with the times, the Workshop completed a major overhaul of the web site (www.masonicspringworkshop.ab.ca)

and also implemented a pilot project to digitally record the Workshop sessions. With four streams running simultaneously, many Brethren are torn between two or more interesting sessions. The plan is to alleviate this problem by making recordings of the sessions available. The Committee was grateful to those Brethren who volunteered their time to man the cameras. Our thanks also go to volunteers from the Internet Lodge of Research who provided technical setup and support at all sessions.

The Committee’s gratitude is also extended to several sponsors who helped cover the costs of coffee and speaker’s expenses as well as those who contributed items to our ever-popular raffle.

The 2012 Chairman, Bro Kim Parkyn, is already preparing for the 47th Spring Workshop. His theme, *Our Future Through Our Past*, promises another outstanding weekend. The keynote speaker will be Bro Robert D. Cooper, curator and librarian of the Grand Lodge of Scotland.

The Masonic Spring Workshop would not be possible without the skill, dedication and hard work of a fantastic team of Brethren, the Workshop Planning Committee. I thank each and every one for their valuable contribution to this unique weekend of Masonic education and friendship.



Bros Tim Hogan (l) and Brent Morris (c) with the 2011 Chairman, Bro Irwin Vines.

The 47th Masonic Spring Workshop 20–22 April 2012 Delta Lodge at Kananaskis

Our Future Through Our Past

Our Keynote Speaker



Brother Robert L.D. Cooper

Our Future Through Our Past

Ideas that Bob will explore:

- Where did our ritual come from?
Separating the fact from the fiction
- How will it change in the future?
The arguments for change
How the ritual might be changed

Our Future Through Our Past

What else will be happening?

- A featured author
- Remote presentation
- Panel discussion
- More lodge education
- And much more!

Sign up to join us at the
Masonic Spring Workshop 2012

Our future Through Our Past

Register early and save. For details on the program, surf the website at: www.masonicspringworkshop.ab.ca

Alpha District Merit Awards

RWBro Glen McConnell, PDDGM

Alpha District has undertaken to provide more frequent and improved recognition of Brethren who make exceptional contributions to Freemasonry. The contributions

invariably take the form of initiative, innovation and development within the Lodge but this year's recipients have extended their efforts beyond the Lodge to Concordant Bodies, community and

MWD Calgary. Shown in the photos receiving the Merit Award plaque from RWBro Glenn McConnell (from l to r) are WBro Wade Bell, Foothills-Kelvingrove Lodge No. 174; WBro Alan Dickson, Ashlar Lodge No. 28; and WBro Bill Kirk, Bow River Lodge No. 1.



Alberta Miscellany

Thoughts from the summonses, selected by Bro Trevor Morris

Exemplar Lodge No. 175

Everyone knows something about mentoring. Parenting is a form of mentoring and shares many of its characteristics. As our children grow in understanding, we pass along to them our values and principles, lessons in discipline and decorum and, through sharing our experiences and stories, family history, traditions and memories. We also serve as role models for our children as they explore and question their world.

Unfortunately, in our Lodges the method often used to impart "wisdom" is through criticism. Many of us have heard those words "It wasn't like that in my year" when we have not performed our ritual work well, have done something that might be a little "out of the box" or accomplished something in a manner different than that of our predecessors.

I like what MWBro Hugh Young, PGM, had to say (tongue in cheek) at the Masonic Spring Workshop: "Past Masters should be seen and not heard." He meant the words above are not helpful in building confidence or fostering brotherhood in our Lodges. We can impart our knowledge in more positive ways when asked for our suggestions or advice.

The word "mentor" comes from Greek mythology describing the close personal relationship between Odysseus and Telemachus — a long term relationship between two people predicated upon mutual trust and respect. Trust is the cornerstone of mentoring. Without it a healthy relationship cannot develop.

Coaching is often confused with men-

toring. Although they are closely related, they complement each other when done well and used appropriately. Coaching is short term, geared to move a specific outcome forward for the successful completion of a specific purpose — for example, passing an examination. Both parties move on once the objective is attained. A good example of coaching in Lodge is the preparation of a candidate for his three degrees.

The fundamental principles of Freemasonry help create a safe place to foster fraternity and allow trust and respect to grow. The teachings in our ritual encourage us to provide the building blocks for relationships to form between the Brethren. We all benefit when we act together as a team. Deep inside none of us want our Brothers to fail, for we all know we could be in that same situation sometime.

WBro John Girvan

Strathcona Lodge No. 77

Once again the old has passed and a new year is upon us. It's a time to reflect on the past and plan for the future. With open minds, let us take the lessons of the past and move forward into 2011 with more wisdom.

Brethren all, I enjoy you to walk together with me as we face 2011 as a Lodge. Let us move forward united in the common principles of our Craft and veiled in the rich history and traditions of our Lodge. This Lodge has always been known for ritual work, strong bonds, and festive boards, and I intend, as a minimum, to keep it that way. However, I can only do this with your support and encouragement.

Craft Masonry is a personal journey. As we go through the degrees and learn the lessons in each, it makes us better persons — persons who practice without hesitation our principal tenets: Brotherly Love, Relief and Truth, and walk in the pathway of life exuding our cardinal virtues: Temperance, Fortitude, Prudence and Justice. Collectively, we'll have the strength to show to the world what a Mason is like. And, hopefully, we will be able to attract more into our ranks, and more importantly re-ignite the flame of interest in our brothers with whom we have not been in Lodge for some time now. Let our cable tows be extensions of our bonds of friendship and brotherly love.

WBro Sam Malayang

Grand Master's Itinerary September

- 10 Especial Communication of Grand Lodge, Crossfield and District Community Centre; Re-consecration of Crossfield Lodge No. 48 and celebration of their 100th Anniversary; Tyle 15 00 h; Cocktails 17 00 h; Banquet (\$60 ea/\$100 couple) 18 30 h.
- 17 Especial Communication of Grand Lodge, Strathmore Civic Centre; Re-consecration of Strathmore Lodge No. 53 and celebration of their 100th Anniversary; Tyle 14 00 h; Cocktails 17 30 h; Banquet (\$35 ea) 18 30 h.
- 23 King George Lodge No. 59, Presentation of Masonic Medal of Merit; King George Masonic Hall, Calgary; tyle 19 30 h
- 29 Acacia Lodge No. 11, Mixed Table Lodge; Acacia Masonic Hall, Edmonton