



Grand Lodge Officer Training Program

RWBro Glenn McConnell, PDDGM

At the Grand Lodge Annual Communication held in June 2011, the development of a lodge officer training program was included in the approval of the Board of General Purposes report. RWBro David Roth, the Deputy Grand Master, was given a mandate to set the process in motion, including establishment of a committee and procedures. Accordingly, an Officer Training Committee (OTC) was formed to develop the program, with input from MWD Edmonton, MWD Calgary, the MSW Planning Committee and The Doric Plan Committee.



The OTC held its first meeting in Red Deer on 11 September 2011. Shown in the photograph are (left to right) WBro Jack Drebit, RWBro Allan Long, RWBro Ken Cheel (Chairman), RWBro Craig Shutt and RWBro David Roth, DGM. Also on the committee are RW Bro Glenn McConnell (behind the camera), WBro Bob Kennaway and RWBro Angus Stewart, who were absent with regrets.

Among other things, it was determined that the training program will relate to the following six areas of lodge management:

- Membership development
- Masonic Activities
- Lodge Leadership
- Projects and Charity
- Masonic Education
- Public Awareness

The OTC is inviting your input. The Committee will welcome your ideas and suggestions. They should relate to the above six topic areas and be emailed to either Glenn McConnell at gconn@shaw.ca or David Roth at droth@cablelynx.net. Please note that not all submissions will receive a reply.

Dulce et Decorum Est

Bent double, like old beggars under sacks,
Knock-kneed, coughing like hags, we cursed through sludge,
Till on the haunting flares we turned our backs
And towards our distant rest began to trudge.
Men marched asleep. Many had lost their boots,
But limped on, blood-shod. All went lame; all blind;
Drunk with fatigue; deaf even to the hoots
Of tired, outstripped Five-Nines that dropped behind.

Gas! GAS! Quick, boys! — An ecstasy of fumbling,
Fitting the clumsy helmets just in time;
But someone still was yelling out and stumbling
And flound'ring like a man in fire or lime...
Dim through the misty panes and thick green light,
As under a green sea, I saw him drowning.

In all my dreams before my helpless sight,
He plunges at me, guttering, choking, drowning.

If in some smothering dreams, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin;
If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Obscene as cancer, bitter as the cud
Of vile, incurable sores on innocent tongues, —

My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: Dulce et decorum est
Pro patria mori.

Wilfred Owen (1893–1918)

Lest We Forget



Wilfred Owen was the eldest of four who grew up with the strong beliefs of his mother, to whom he remained devoted. Indeed, much is known about his brief life because of the 664 letters she saved, most addressed to her. Owen, impressed by the works of Keats and Shelley, wanted to be a poet from the age of ten, but wrote almost nothing of consequence until 1917, inspired (if that's the correct word) by his experiences as a soldier.

Pressured by propaganda to become a soldier, he enlisted in the Artists' Rifles Officers' Training Corps on 21 October 1915 and was commissioned 2nd Lieutenant in the Second Manchesters on 4 June 1916.

Two major events were to influence him greatly: being blown high in the air by a trench mortar to land on the remains of a fellow officer; and being trapped for days in a German dugout. Suffering shell shock, he was sent to Craiglockhart Hospital in Edinburgh where he met the poet Siegfried Sassoon who encouraged him to develop his war poetry. Many were written upon his return to light regimental duties at Ripon

Owen was sent back to the trenches in September 1918. On 1 October he won the Military Cross for gallantry in the Joncourt action. The citation explains how, when his commanding officer became a casualty, he assumed command and, resisting a counterattack, personally manipulating a captured machine gun from an isolated position inflicting considerable losses on the enemy.

On 4 November he was shot and killed near the village of Ors. The news of his death reached his mother on 11 November as the Armistice bells were ringing.



Dulce et Decorum Est was first penned at Craiglockhart in October 1917 and was one of only five poems published while Owen was still alive.

The last lines of Owen's poem come from the Latin poet Horace (Quintus Horatius Flaccus, 65–8 BCE) in his Ode III.2.13:
*Dulce et decorum est pro patria mori:
 mors et fugacem persequitur virum
 nec parcit inbellis iuventae
 poplitibus timidove tergo.*

“How sweet and fitting it is to die for one's country:
 Death pursues the man who flees,
 spares not the hamstrings or cowardly backs
 Of battle-shy youths.”

The first line of the poem is inscribed on the Chapel wall at the Royal Military Academy at Sandhurst, England, to which Owen refers as “The old lie.” It is also found on the monument commemorating the 7th Ohio Regiment at Gettysburg, Virginia.

Franz von Liszt — Born 200 Years Ago

MWBro Robert E. Juthner, PGM

On 22 October 1811 the famous pianist, composer, music scientist and Freemason, Franz von Liszt, was born in Raiding, a small town in the Province of Burgenland in Austria, which during his life time was a part of the Kingdom of Hungary within the Austro-Hungarian Empire. His father was Hungarian, his mother a German-Austrian, yet in most publications he is erroneously referred to as a Hungarian. He made his name as a pianoforte virtuoso, as the conductor of the “music of the future,” and the prolific composer of piano pieces, songs, symphonic orchestral pieces, cantatas, masses, psalms and oratorios. His son-in-law was Richard Wagner who had married his daughter Cosima.

At the age of almost thirty, on 18 September 1841, he was initiated in Lodge Zur Einigkeit (Unity) in Frankfurt on Main, Germany and received his Fellowcraft and Master Mason's degrees on 22 February 1842, courtesy of Lodge Zur Eintracht (Harmony) in Berlin. There he was also elected to honorary membership, proof of the esteem in

which he was held. It is not known to this writer if he, like Mozart or Sibelius, had composed Masonic music, but if we would want a most stirring piece for a festive Masonic function, his symphonic tone poem *Les Préludes* comes to mind.

Liszt's petition for membership in the Frankfurt Lodge is still preserved by that Lodge, as is his handwritten reply to the customary three questions to be answered prior to initiation. It tells us much about him and is here included, in translation:

1. What is a human's destiny?

A human's destiny is to strive for perfection, as may be feasible, in what is true, good and beautiful, and thereby to endeavour to achieve resemblance with his Creator — as far as his weak limitations permit.

2. What do you expect (to gain) from Freemasonry for your spirit, your heart and your temporal happiness?

I believe and hope to enter into a society of good and lawful humans who unite to work for wise and time-honoured purposes; I believe and hope that I will



obtain spiritual nourishment and that in cases of need and dangers I will see brotherly hands extended to me.

3. What can Freemasonry expect of you?

The Order will always find me ready to assist in word and deed, and I will take part in whatever serves good purposes, thus participating in its honourable labours. The Order, in whose profound wisdom I believe, will find in me a studious neophyte and obedient member regarding all matters that do not run contrary to my religious and political convictions, my honour and my conscience.

Franz von Liszt passed away in Bayreuth on 31 July 1886.

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Community

RWBro Kim Greenizan, PDDGM
Airdrie-Wildrose Lodge No. 2001

The dictionary describes a community as a unified body of individuals. They can be unified with common interests, such as environment. They can be living in a particular location or area, such as the British Moors. They can have a common characteristic while living within a larger society. They could have a common history, share social, economic or political interests. They could have a professional tie while mixed within a larger society, which leads to a common character, likeness or fellowship.

Being synonymous with *neighbourhood*, it can track its original usage to the 14th century. It is a characteristic that we as humans could relate to from even the times of the troglodytes who banded together in their caves for mutual safety and comfort. Although we have outgrown the ways of the Neanderthal — or so we hope — we still have the common urge to belong to something. Who or what we belong to or belong with defines our particular community.

So when you think of community what comes to mind? Is it the town or village where you were born? Your high school graduating class? Your own family and relatives? Perhaps it is the neighbourhood or district of a larger city?

As you grew up, did you think of sports teams as community? Say the Oilers are our team, or the Stampeders are us? What about your church group, Scouts, Guides and, for the new generation, what about Facebook?

I would fathom a guess that there is a mixture of a bit of all of the above for most individuals. Some keep their vision of community small, as a protection against disappointment and hurt. Others, perhaps, just focus on one or possibly two areas of interest and ignore everything else. Some open themselves to all that they can see, many times ending up without any specific direction in their lives. Even so they lead a happy existence.

Just because people are seen widely in society — such as politicians — it does not mean that they consider this wide breadth of society to be their personal community. Quite often they focus only on their constituency as their community and the caucus as being on the outside or just the “others.” More

especially, they support their devoted followers.

Masonry is no different. Our Masonic community starts with our Craft Lodges. For some, their Lodge is their only community. For others, it is but a small part of their lives. Our perspectives have been limited by our past and only in the last few decades have we broadened our outlook.

If we look only to the Craft, then some will see our sister Lodges, and others maybe also our sister districts. We can even expand this to add adjoining Grand Lodge jurisdictions and spread our community distinction across the globe.

This, however, is the view of but a small portion of Masons. Average Masons, I suspect, are content to be active within their own town, city and possibly countryside, perhaps remaining within a few hours drive of their homes.

Such a view is not restrictive by any means. Some consider the value of time with Masons over time with family and others and live in their comfort zone. Such are the basic teachings of the EA degree in the apportioning of time for all of our requirements for each 24 hours. So just what is their community?

I would venture to guess that for most Masons, Lodge fellowship is but a portion of what they deem their

community. Yes, there are those who have made it their life. They have joined and excelled in every known concordant body and are well respected for it. But for most of us, we limit our time and treasures to a more balanced approach.

More and more we are seeing men joining at a younger age. We are actively supporting our youth groups in the manner of DeMolay, Rainbow Girls and Jobs’ Daughters. We are trying to make Masonry an integral part of our lives and families. We want to instill a salubrious experience so that it can carry forward for many generations to come. But are we really touching our community?

In some European communities the reticulations of Masonry are ever present. Not so here in Canada. Although we honour our Craft, we do not extend it to our personal community. We do not readily interact with other service clubs, respecting their objectives and work amicably with them for the betterment of the public.

Yes we have many members who belong to these groups, but I refer to community where we identify as Masons working with the Lions, Kinsmen, Elks, etc. Should not all members of the community work in unison?

Invite your comments and feedback. You can reply to the newsletter or to me directly at kimberlydg@shaw.ca

Calgary Stampede Lodge



Bow River Lodge No. 1 held its annual Stampede Lodge on 13 July 2011 at Freemasons’ Hall in Calgary. There were over 70 in attendance, including wives, other family members, friends and guests.

MWBro Peter Dunlop was the special guest. He was accompanied by RWBro John Cameron, SGW and RWBro Byron Nelson, Alpha District DDGM. Masonic visitors from England and Columbia were welcomed to the event and all out-of-towners were treated to the ‘white hat’ ceremony. WBro Chuck Rose graciously provided entertainment, adding a great deal of colour and fun for everyone’s enjoyment.

As 2012 will be the 100th anniversary

of the Calgary Stampede, Bow River Lodge is looking forward to a special celebration next July.

RWBro Glenn McConnell

District Meetings

November

- 5 Battle River; Irma Lodge Hall; Reg 13 00 h; Mtg 14 00 h; Dinner 16 30 h; GSec
- 12 Beaverhills; Highlands Freemasons’ Hall, Edm; Reg 11 00 h; Lunch Noon; Mtg 13 00 h; GSec
- 19 Lakeland; Dynamic Masonic Hall, Holden, AB; Reg 10 30 h; Mtg 13 30 h; Dinner 16 30 h; DGM
- 30 Phoenix; King George Masonic Hall, Cgy; Reg 17 30 h; Dinner 18 00 h; Mtg 19 30 h; SGW

Book Review

Jeshua: The Rebel Who Shook the World.

Richard Trombinski, Booksurge Publishing, December 2009, 576 pp, ISBN-10: 143925771X, ISBN-13: 978-1439257715

WBro Trombinski (Calgary Lodge No. 23, GRA) has crafted an engaging fiction of what the young Jesus (the Greek of his Hebrew name Jeshua) might have gone through as a scholar who had proved to be too much for the establishment. He was bright, quick of thought, mystical, innovative, unwilling to simply accept what he was told, and full of ideas he wasn't afraid to talk about. Indeed, his first sermon caused a riot and put him permanently on the wrong side of Caiaphas. He was a magnet for trouble!

The idea for the novel came from a remark Trombinski read in Mark Twain's book, *The Innocents Abroad...* (1869), that: "Whoever shall write the boyhood of Jesus ingeniously will make a book which will possess a vivid interest for young and old alike." (Page 537.) Trombinski had the temerity to try it. Creating that world and making it real for a modern reader took considerable research into the history, traditions, politics and events of Hebrew life under Roman rule. Trombinski's intent "was to explain [to people] that Jesus was a living, breathing human, just like them."

The result is an unusual take on a coming of age story — full of self-discovery, unintended (and unrecognized) miracles and all the passions of youth, including a teenaged Jeshua's angst over a girl. It includes an expedition to seek out the Messiah, taking the reader on a tour of Israel with an unusual group — a Greek scholar, his European slave and a Roman soldier. (That gave the author the ability to present different points of view of the era's events.) Jeshua is betrayed by a traitor, ambushed by bandits and tracked by Roman soldiers with orders to kill the Messiah. It is a hero's journey in the classical sense, opening Jeshua's eyes to the real world outside the home of his youth and leading to a crisis of faith caused by his own actions.

Despite the historical character of the book, the author also tackles modern concepts that have also created for some a crisis of faith: the big bang theory and evolution, to name a couple. At first, I thought he had over-reached, but we are dealing with Jeshua who, in one of his dreams, experienced his Abba's (the

Aramaic word for father) creation of the universe and saw how that process evolved. We saw a man who rejected much of the conventional wisdom that regulated religious and political thought at the time and for centuries to come. Instead of the divisive dogmas (including those surrounding modern science), Jesus finally accepts that his mission must be to show the world the unifying force of his Abba's love for His creation — all of His creation!

Overall, I enjoyed the read. The author's love of his character — both the young man of the novel and the focus of his modern Catholicism — results in an unusual, between the lines insight into his own faith. Despite my Protestant upbringing, his revealed faith isn't much different from my own, something sitting together in Lodge had not revealed.

Jeshua is available at Amazon.com or directly from the author at eatrombinski@shaw.ca, cost \$25. Profits from the sale of books to Masons will be donated to the Masonic Higher Education Bursary Fund.

WBro Garth Cochran, Calgary 23

The Indissoluble Chain

John L. Cooper III, Junior Grand Warden [Formerly Past Grand Secretary]
California Mason, February–March 2011

"To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection."

In the lecture of the first degree of Masonry in California, we encounter for the first time the symbol of the chain*. The chain is one of the more neglected symbols of Masonry, but that should not be so. It is, in fact, one of the more powerful symbols through which Masonry teaches an important lesson. It actually has many meanings in Masonry, but in this context, it is associated with "a duty incumbent on all men, but particularly on Masons..." In order to truly understand our obligation "to relieve the distressed," we need to understand the meaning of the Masonic chain.

Linked in love

The first aspect of this symbol, and perhaps the most easily understood, is that a chain is composed of separate links. In the lecture, relief — the second of the three principal tenets of Freemasonry — follows that of brotherly love, which is the first. The placement is

purposeful. Without understanding the dimension of brotherly love, a Mason would have little concept of the chain that links him to other Masons. The chain of Freemasonry is not the chain of the prisoner nor of the slave; it is the voluntary assuming of a link in the chain of brotherhood, which one has promised to support of his "own free will and accord." The chain that binds him to his Brethren will only be broken by death, but it is still voluntary.

It is this brotherly love to which the "indissoluble chain of sincere affection" refers. The obligation to relieve the distressed grows out of the Mason's understanding of this brotherly love, which encompasses not only other Masons, but also their families and — by extension — any who are in need.

Beyond this earthly life

There is, however, a deeper symbolism of the chain within Freemasonry. According to some Masonic writers, it is

associated with the "silver cord" of life itself, and with the cabletow, the other symbol of brotherhood. In the Masonic memorial service, we make reference to the fact that death has "loosed" the silver cord. We also make reference to the fact that a link in the chain binding a Mason to his Brethren has been broken. The "lost link" is related to relief; having passed beyond this earthly life, the "chain of sincere affection" has been broken, and this has, in turn, altered forever the possibility of the Brother continuing to extend relief to others. Or has it? The very nature of a chain is that broken links can be, and are, replaced. Every new Mason who assumes his obligation as an Entered Apprentice Mason becomes a new link in the chain. Even if a link is broken, the chain of brotherhood is not. In fact we explain this to the candidate when we inform him that "the greatest of these is charity... [for] charity extends beyond the grave, through the boundless realms of eternity." Indeed it does. The ability to extend relief does not, therefore, cease with our individual ability to extend it, but rather continues because the chain itself is renewed through the addition of new links

When we return to the world

In some times and in some places, Masons have assembled around the altar at the closing of the Lodge and joined hands in a symbolic representation of this “chain of sincere affection.” It is a powerful symbol that when we leave the Lodge, and “return to our respective places of abode,” as the ritual says, that we will shortly return to the world where Freemasonry will be practiced by our individual efforts. The chain is not broken, even though we drop hands with a Brother, because the chain that binds us together can never be broken, until death brings about the final separation. But we are reminded upon leaving the Lodge that we have a duty to perform. We are to perform the duty that is incumbent upon all men — but particularly upon Masons.

From this understanding have arisen

the great Masonic charities with which the world is familiar. We have built homes for the aged and infirm amongst us; we have offered medical services to children in need; we have given scholarships so that young people may learn; and we have done much, much more. We demonstrate that relief is not an idle principle for Masons. It is one of the three essential characteristics of a Mason.

May the symbol of the chain remain a powerful and important one in our understanding of Freemasonry!

*In Alberta, the symbol of the chain as explained above occurs in the York Rite second part of the second section of the EA Degree (as it does in California). In the Canadian Rite, the chain is mentioned in the explanation of the Five Points of Fellowship in a similar context: “It is thus, my Bro, that we are bound together in one indivisible chain...”

Grand Master's Itinerary

November

- 1 Vulcan 74, Wild Game Supper
- 3 Exemplar 175, Edm Fmns' Hall; 50-Year Jewel presentation.
- 4 Edm Valley A&ASR; Freemasons' Hall
- 5 Sherwood 183; 50th Anniversary
- 5 Empire 63; Grog 'n Gruel
- 12 Beaverhills District Meeting; Highlands Freemasons' Hall, Edm
- 17 Gratton-Connaught 144; Annual Beef Bourguignon Cook-off; Irma, AB
- 19 Especial Communication in Castor, AB; Re-consecration of Beaver Lodge No. 56 and 100th Anniversary
- 21 Griesbach 191; Acacia Hall, Edm; 50-Year Jewel presentation
- 24 Acacia 12; Acacia Hall, Edm; Installation
- 28 St Marks 118; St Marks Masonic Hall, Cgy; Fraternal Visit.

Your DDGMs 2011–2012, from page 6.

Phoenix District

RWBro Dave Switzer was born and raised in Toronto and North York, where he attended school until age 17, when he joined the RCAF. The next five years were spent “seeing the world.” His tour of duty took him to St. Jean, Quebec, Calgary, Fort Churchill, Manitoba, back to Toronto and then overseas to Metz, France. The next eight years were spent with the Ontario Provincial Police and a smaller municipal police force outside the city of Brampton. In the 1970s, Dave went into the automotive field, having come out of the RCAF with a Mechanic's License. In 1987, while working for Nissan Automobile Canada in Mississauga, he was transferred to Calgary to the regional office parts and service department. When the Regional office closed three years later, Dave remained in Calgary and worked in the automotive service business as a manager. At the present time, after trying to semi-retire seven and a half years ago, Dave now works for The Canadian Corps of Commissionaires, supervising the uniformed office personnel at the Calgary Parking Authority head office.



He and Frances were married in 1965 and celebrated their 46th anniversary in August. While never having children, Dave and Fran enjoy fishing, model airplanes, cooking and travel. They have always had at least one dog and presently are owned by a Border terrier puppy that pretty well rules the roost. Fran has also actively supported Dave during his Masonic activities as well as being an active member of Delta Kappa Gamma.

RWBro Switzer's Masonic career began in 1982 when he was initiated in Ionic Lodge No. 229, GRC in Brampton, Ont. He joined Peel Chapter RAM in 1983, Emanuel Preceptory in 1984, and became a member of Rameses Shrine Temple the same year. He served as Senior Deacon in Ionic Lodge prior

to being transferred to Calgary.

In 1999 Dave became a charter member of Airdrie Wildrose Lodge No. 2001, GRA and served as Worshipful Master in 2004–2005. He was elected as DDGM for Phoenix District in 2011. He affiliated with Strathmore Chapter No. 21 in 2002, served as First Principal in 2007, as Grand District Superintendent of District No. 3 in 2008–2009 and was elected as Grand 3rd Principal for 2011–2012. Dave is also a member of Pompilius York Rite College, Zadok Council of the Cryptic Rite, the Order of the High Priesthood, Al Azhar Shriners and the Knight Templar Priests.

Athabasca District continued

served as president of Area Council 17 for over 25 years, has been chairperson of Lac Ste. Anne/Lake Isle Water Quality Society, chairperson of Hwy 43 Waste Commission and mayor/councilor for the Summer Village of West Cove for 17 years. He also sat on committees for the Provincial Government including the Land Use Framework Review and the Environmental committee. He has received a number of awards, including the Commendation Medal of Canada in 1992 and the medal for outstanding service to the people of Alberta in 2005. He has recently been recognized by the Rotary Club at the Champions for Children Awards night for his contributions. Gordon received the Paul Harris Award, which is the highest award that the Rotary Club gives.

RWBro Harris was initiated into Freemasonry in 1977 at Edmonton Lodge No. 7. He then went on into the Scottish Rite in 1978 and received his 32nd degree. He joined the Al Azhar Shrine in 1978 and is a founding member of the Al Shamal Shrine in Edmonton. He has been the Shrine Soccer Chairperson since 1995. This program provides soccer uniforms for children. He also served as Worshipful Master of Tawatinaw Lodge No. 71 in 2005.

As well as his volunteering and involvement with Freemasonry, he keeps busy gardening, building things, travelling, making wine and spending time with his family. He is an avid John Wayne fan and collects memorabilia and antiques.

Your DDGMs 2011–2012

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2011–2012 term. This will be continued in the next two issues of The Alberta Freemason.

Central District

RWBro Grant William Dixon

was born 1 May 1955 in Chilliwack, BC. The family relocated to Lethbridge, Alberta where Grant spent his youth and attended school. After pursuing various jobs, he apprenticed as an electrician in 1976, becoming a journeyman and then master of that trade. He pursued further education at the University of Lethbridge, where he received a Bachelor of Science, majoring in chemistry, in 1991. He then attended the University of Alberta and received the degree of Bachelor of Science in Pharmacy in 1996. He has practiced pharmacy at Sylvan Lake Value Drug Mart since 2000. He lives in Red Deer with his companion, Coleen Edwards. Grant enjoys gardening, home improvement projects, travel and cooking.



RWBro Dixon was Initiated into Freemasonry in May 1999, passed to the Fellowcraft Degree in October 1999 and Raised to the Sublime Degree of a Master Mason in April 2000, all in Beacon Lodge No. 190 in Red Deer. He served as Beacon's Worshipful Master in 2006–2007. He affiliated with Innisfail Lodge No. 8 in 2001. Bro Dixon is also a member of Central Valley Lodge of Perfection, Mizpah Chapter of Rose Croix and Alberta Consistory, Ancient and Accepted Scottish Rite of Freemasonry. He served as Thrice Puissant Grand Master of Central Valley in 2007–2008 and currently holds the office of Grand Chaplain.

Chinookarch District

RWBro Wayne King was born in Calgary in 1941 and lived in East Coulee, Alberta, where his parents taught school. The family moved to Calgary in 1946 where Wayne received his early education. Extracurricular activities were primarily the Boy Scouts and farming activities with members of the extended family in the Vulcan district. In 1959, Wayne joined the RCAF and continued his education, completing his BSc Degree in Civil Engineering in 1963. His Military career took him to many locations across North America. He took early retirement in 1981 from his final posting in Winnipeg. He joined Dome Petroleum in Calgary with responsibility for logistic support for the Beaufort Sea exploration program. When Dome was bought out, he joined TimeAir in Lethbridge. Having already moved 14 times, the family decided to remain in Lethbridge when TimeAir was bought out by Canadian Airlines, occupying his time with farming and an automotive business.



Wayne and Joan (Crosby) married in 1963 and look forward to their 50th anniversary in a couple of years. They have two sons, James, PM of North Star Lodge No. 4 and George.

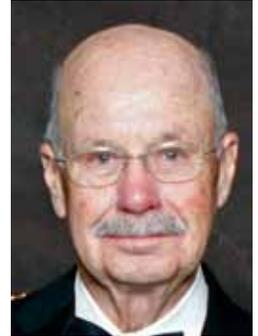
Wayne is a 4th generation Mason. He received his Entered

Apprentice Degree in 2000, with the Fellowcraft and Master Mason Degrees following in 2001, all with North Star Lodge. He was Worshipful Master of North Star in 2007–2008. He joined Royal Arch Masons and Scottish Rite in 2002.

Calgary-Highwood District

RWBro Roger Higham

was born 23 May 1933 in Hamilton, Ontario. He joined the RCAF in 1953 and served three years. He was employed by Aluminum Company of Canada as a sales person in building products, where he obtained the position of General Manager for Canada, leaving the company in 1974. Since that time he has been self-employed, building homes in Saskatchewan, starting a security company in High River, Alberta and selling this company in 2008. RWBro Higham and Evelyn, his wife of 32 years, live in High River and have two sons, both Masons, and 4 grandchildren.



He was Initiated in Friendship Lodge No. 212 in Regina, Saskatchewan in 1982 and moved to High River in 1989. Joining Nanton Lodge No. 17 in 1990, he became its Worshipful Master in 2007. He affiliated with Cornerstone Lodge No. 19 in High River in 2009 and is also a member of Al Azhar Shrine and Order of the Eastern Star.

Athabasca District

RWBro Gordon M. Harris

was raised and educated in Edmonton and has lived his entire life there. He and his wife, Shirley, have been married for 43 years. They have a daughter, Heather, and a son, Jarrad. Heather is married to Craig Dimond and they have one son, Eastyn. Jarrad recently married Tayla Wendler.



RWBro Harris apprenticed with Canadian Westinghouse as an electrical mechanic. After several years, he went to work with the City of Edmonton in the transportation department as a transit operator. He became involved with the Alberta Transit Union as a shop representative until he was elected as President. In 1977 he left the Union position and went to Special Services in Transit, where he was in charge of the special events taking place in Edmonton. These events included the Commonwealth Games, University Games, the Pope's visit, Heritage Days, football and hockey games, concerts and other events. He was promoted to General Supervisor of Customer Information and filled that position until he retired after 30 years of service.

He has volunteered for over 40 years, starting out as a coach for hockey, ringette and ball. During this time, his teams were successful at the local and the provincial levels. He has held many positions in his volunteer years. He has

Continued on page 5.