



2011 Tri-Jurisdictional Outdoor Lodge

VWBro Doug Phillips

MWBroWillAlexanderII, Grand Master of the Grand Lodge of Montana, hosted the second annual Tri-Jurisdictional Roaming Outdoor Lodge in Helena, Montana on 26–27 August 2011.

Historic Kleffner Ranch was the site of the “Meet and Greet” beef barbecue held on the Friday evening to kick off the festivities and give the attendees an opportunity to mingle in an informal setting.

On Saturday morning the Brethren travelled to Mullan Pass, located about fifty minutes northwest of Helena, the site of the Mullan Pass Historic Lodge No. 1862. This is the site of the first recorded meeting of Masons in Montana, which took place on 23 September 1862, when three Brethren of the first Fisk Expedition met to open and close a Lodge.



Nathaniel P. Langford, David Charlton and George Gere convened the first Lodge meeting in Montana. (Painting by Olaf C. Seltzer is at the Grand Lodge of Montana Museum and Library.)

The one hundred and thirty Brethren in attendance at this year’s Roaming Lodge, of whom forty-eight were Albertans, witnessed an exemplification of the Fellowcraft Degree using the Montana Ritual and were treated to a fine lunch prepared by the Brethren of the Helena Valley Scottish Rite. In addition to



The Mullan Pass Historic Lodge No. 1862 meets annually near the site of the first known meeting of Master Masons in the territory.

the Montana and Alberta Brethren, the Grand Lodges of Saskatchewan, British Columbia and Yukon, California, Idaho and Scotland were represented.

While the Brethren were attending Lodge, the ladies were treated to an excursion on the Missouri River from the Gates of the Mountains marina and learned about the local wildlife, history and geology from their knowledgeable guide. They were also afforded a chance to go shopping at the local mall upon their return.



Sapphira Temple Drum Unit (Daughters of the Nile) welcomed everyone to the Pig Roast at the Montana Masonic Home in Helena.

On Saturday evening, a Pig Roast was held on the grounds of at the Montana Masonic Home, a facility that has provided extended care for the elderly over the last century. After enjoying another fine meal, the introduction of the Grand Lodge Officers and honoured guests, the Daughters of the Nile Sapphira Temple Drum Unit entertained the guests and gave a few of them a chance to demonstrate their drumming skills, or lack thereof, to the amusement of the other guests.

Nine riders from the Cornerstone Chapter of the Alberta Widows’ Sons attended, and had lots of stories to tell about their ride from the Edmonton area.

A great weekend of fellowship was enjoyed by all who attended. The Grand Lodge of Saskatchewan will be hosting the third annual Tri-Jurisdictional Lodge in Moose Jaw in September 2012.

The Masonic Explorer: Finding the Courage to Face the Unknown

John L. Cooper III, Senior Grand Warden, Grand Lodge of California. *California Freemason*, October/November 2011

There is an old question asked of a Mason at an important point in his Masonic life: “Whence came you and whither are you traveling?” When the question is asked, there is not much time for contemplation. The question is answered quickly, and ritualistically — and then often forgotten as the more dramatic sequel in the ritual captures our attention. It is too bad, in a way, that we cannot stop at this point in our ceremonies and take time to think about the question and formulate an answer which is specific to each Mason

who is asked it. “Where are you coming from?” and — knowing what you now know about Freemasonry — “Where are you going?”

There is an old joke about Christopher Columbus which is singularly unfair to him, but which nonetheless is still being told. In one form it goes like this: “When he started out, he didn’t know where he was going. When he got there he didn’t know where he was. And when he got home he didn’t know where he had been.” The joke is unfair because anyone who has the courage to strike out into

the unknown is to be commended, not ridiculed. The courageous do not stay home. They go forth to places that they have never known before because of the challenge that it presents. And when they arrive, they have to incorporate all their previous experience into making the new “present” understandable. And this new “present” may take years, if not many generations, to truly understand. When the courageous return home with new information, they may never know how great an impact their courage has made on the future.

In a sense, we are asking each Mason to have the courage to seek a future that he cannot yet know. Our symbolic way of expressing this is “Whither are you traveling?” but what we are really asking is, “Do you have the courage to seek out the unknown toward which Freemasonry points?” Freemasonry is a journey, and when a man stands for the first time at its gate — the West Gate — he cannot know where that journey will lead. We present him with tools and implements to use along the way, but we do not tell him how to use them. He must figure that out for himself. He is surrounded by “friends and brothers” at

the beginning of the journey, but there will be a time when he will be alone, and when he must discover the way forward without any guidance — except for the guidance of the Supreme Architect of the Universe. He learns that the road ahead will not always be smooth. It will sometimes be a “rough and rugged” road, one filled with dangers, real or imaginary, but dangers nonetheless. Only courage will cause him to begin the journey, and only courage will cause him to pursue the journey’s end, even when assailed by forces stronger than he is, which may, in the end, prove fatal. Masons should frequently ask

themselves the question that was once posed to them: “Whither are you traveling?” It will take courage to ask it, for it is easier to drift through life without answering the question than it is to accept its challenge. But in the end, the journey’s end, it will be worth it. The words from Robert Frost’s poem “The Road Not Taken” say it all:

*I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.*

Friendship

Most Worshipful Brother Jesse Villarreal

Extract from the Grand Master’s Message, *The Voice of Freemasonry*, Grand Lodge of Free and Accepted Masons of the District of Columbia, Volume 28, Number 3, November 2011

Time and again I have been impressed this year with the insightful and inspirational writings coming from the Worshipful Masters of our Lodges. Of the many phrases that have proven noteworthy, two in particular stuck with me all year. David Mazaheri, Worshipful Master of Potomac Lodge No. 5, wrote that “Masonry is the mirror of man’s soul.” The other was by Neil Hare, now Past Master of Temple-Noyes-Cathedral No. 32, who wrote: “I thought I travel the road of life by myself and found in Masonry that there were more men in life that travel life in the same direction and with the same values.” We don’t have to read ancient texts to find words from a philosopher; all we have to do is pick up the various trestleboard messages from a Worshipful Master to his Lodge or sit in Lodge. Together we use these teachings to set a course for our Fraternity’s future.

Values are critical because they make up the building blocks of our society. Acceptance, understanding and tolerance are important ingredients in the mixing of the mortar that binds us in friendship. We can be justly proud that our course in DC has been to build on

the foundations of the past a diverse, values-based organization that accepts men of different beliefs and cultures to form a society of friends and Brothers. My message for this issue of *The Voice of Freemasonry* will first discuss my thoughts about the meaning and value of friendship...

When we reference ourselves as a society of friends and Brothers, the focus has always tended to be on “Brothers” and only rarely do we reflect or mention our Brothers as “friends” or the friendships themselves with the love and affection they represent. Outside the Fraternity, when we introduce someone who is special, we often include as part of the introduction, “He/she is also my dear friend,” as in: “This is my wife and also my friend.” Friendship seems to add a higher value to the relationship.

Robert Louis Stevenson said, “So long as we love, we serve; so long as we are loved by others, I should say that we are indispensable; and no man is useless while he has a friend.”

My favorite author, Henry Van Dyke, in a poem states that a man is blessed when he sees the face of a friend: “Blessed is the man that beholdeth the

face of a friend in a far country”; that we never realize friendship’s value until we are surrounded by the multitude of an indifferent mankind. “I knew not the value of the fountain till I found it flowing in the dessert, nor that of a friend till I found him in a distant land.”

The greatest thing a man can have in life is love and friendship. Friends can lift our spirits on cloudy days. It is a comfort to know that we are needed by others, that we are more than just passing shadows, that we are important, to someone or something. Isn’t it satisfying to live for others, instead of only ourselves? We do not really live life to the fullest unless we have friends surrounding us like a firm wall, buttressing us against the foul winds that exist in this world. Masonry provides us with a wall of supportive friendships.

The idea of friendship, common to current and ancient writers, is not just a poetic concept, that the soul of a man is a fragment of a larger whole and it goes out in search of other souls in which it finds its true completion. How often, as young men, did we dream of the inspirational friendships of “The Three Musketeers,” “Robin Hood and His Merry Men” and

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 Peter Dunlop
Deputy Grand Master	RWBro David Roth
Senior Grand Warden	RWBro John Cameron
Junior Grand Warden	RWBro John Slade
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.

other works of literature that invoked the concept of true friendship, rejecting the selfishness of one for the greater good of the whole, or, in other words: "One for all and all for one." Masonry fulfills our dreams.

To paraphrase another poet, named Stephen D. Glass, "we walk among worlds unrealized, till we have learned the secret of love and friendship." Sometimes we seem to travel through life alone. With all the insanity of life that surrounds us, we feel that the values that we grew up with and hold dear are absent in today's society. Masonry provides us a means for that nobler connection. One of the secrets of Masonry is the opportunity we have to forge enduring and even holy friendships. The Craft binds us together, strengthens us and comforts us. Thus the great joy we experience when we make the discovery that we mean something to another and another is everything to us. It is miraculous.

In the ancient systems of philosophy, friendship was an integral part of the equation. Aristotle makes it his culminating point. Out of ten books, he devotes two to the discussion of friendship. It's his link between his treatise called Ethics and Politics. To him, friendship was both the perfection of an individual's life and the bond that holds states together. It is as true now as it was in Aristotle's

time when he said that no one, though he had all good things, would care to live without friends.

The history of mankind proves this. The author Hugh Black writes, "Mankind has been glorified by countless silent heroisms, by unselfish service and sacrificing love." And we know from the Holy Bible, John 15:13 specifically that "Greater love has no man than this that a man lay down his life for his friends." This high water mark has often been reached. Men give themselves to each other, with nothing to gain, with no self interest to serve and with no keeping back a part of the price. Writes Black: "It is wrong and false to history to base life on selfishness, to leave out the list of human motives, the highest of all, friendship."

Friendship is spiritual; it is a free, spontaneous outflow of the heart. The method by which it comes about differs and depends largely on ourselves. Some friendships grow and ripen slowly and steadily through the years. Or it can come like love at first sight. We cannot tell where they begin or how. In Masonry, it comes at first light, with a strong grip and a kind word. We discover that within Masonry we are united and inspired by a certain companionship: that we understand and are easily understood.

Men put different values on the experiences they share, but we as

Masons always place a high value on our Masonic experiences because we are a society of friends and Brothers. A Brother is a kindred or close friend and companion. A friend is someone we care about, someone we love, someone we trust. Let us continue to practice the art of friendship, that integral part of the mortar that cements us in a Brotherhood.

Let us also always remember the teachings of our order and our oaths of obligation. How are we applying these principles in our daily lives? The history of our country is filled with the names of our Masonic Brethren that stepped up to take leadership roles and direct our country. They did it with moral conviction, understanding, high principals and respect for the common man. Their common Masonic moral compass served them well. Masonry as an organization did not do this, but Brethren did — those who learned the lessons of Masonry and like good students, went out in the world to practice their craft. We are proud of our association with them, as they are with us. Our Lodges and Grand Lodge continue to build leaders, not only for our Lodges but for the community as a whole. Through following the teachings of our order, we strive to improve the human condition and thus make the world a better place for all.

Call for 2012 Grand Lodge of Alberta Nominations

As per the requirements of the Constitution and Regulations, II.1.B, I hereby notify all members of the Grand Lodge of Alberta that nominations for the following offices, Boards and Committees are now being accepted for election at the 2012 Annual Communication:

- Deputy Grand Master*
- Senior Grand Warden*
- Junior Grand Warden*
- Grand Treasurer
- Board of General Purposes (5 to be elected for a 3-year term) I.1.K.2
- Board of Benevolence (3 to be elected for a 2-year term) II.1.G.3
- Masonic Higher Education Bursary Committee (2 to be elected for a 3-year term) II.1.G.7

*A Motion was passed at the 2005 Annual Communication requiring



nominees for Deputy Grand Master, Senior Grand Warden and Junior Grand Warden to prepare and have published an unedited article of approximately 1000 words, but not less than 500

words, outlining their vision for Freemasonry in this Jurisdiction. Incumbents to the Grand Lodge offices are exempt.

To obtain the nomination forms for the above positions please go to the Official Forms section of the Grand Lodge website at www.freemasons.ab.ca.

Nominations may be made by any Brother who is a resident in this Jurisdiction and who is a member of this Grand Lodge and acceptance of that nomination must be signed by the qualified resident member nominated.

Section II.1.B of the Constitution

and Regulations requires that all nominations **be in the hands of the Grand Secretary no later than 12 o'clock noon on the last working day of February.**

LATE NOMINATIONS WILL NOT BE ACCEPTED.

Remember Brethren, the determination of who will govern the Craft is in your hands. Choose carefully and wisely and always for the good of Freemasonry.

RWBro Jerry W. Kopp
Grand Secretary

Grand Master's Itinerary February

- 13 Evergreen Lodge No. 166, Fraternal Visit; Edm Freemasons' Hall
- 14 Camrose Lodge No. 37, Fraternal Visit; Camrose Masonic Hall
- 17-29 Conference of Grand Masters of North America; Tampa, FL and visit Tampa Shrine Hospital for Children

Learning Ritual

RWBro Philip Durell, *Masonic Bulletin of the Grand Lodge of British Columbia and Yukon*, January 2012 [edited]

This article is intended as a guide for experienced and inexperienced Freemasons alike, because we can all improve our performance in Lodge.

In one survey, public speaking was ranked as the number one fear among men — above the fear of death — so you are not alone if the very thought of giving a lecture in Lodge fills you with dread.

The following are the methods by which we are able to learn the ritual, overcome our public speaking fears and perform the ritual to the best of our ability. The last point is very important because it represents the most that we can expect from any Brother: to do his best. In my view we can all improve our individual and collective performance of the ritual.

Planning and Allocating

Lodges can greatly assist by planning their degrees early — giving two weeks or even less notice to even an experienced ritualist is only acceptable in an emergency, and last minute planning just doesn't qualify! In most Lodges the Worshipful Master and Director of Ceremonies would be responsible for allocating all the lectures and parts in a degree. Doing so with three or more months notice gives the Brethren ample time to study. It also allows an opportunity for other than "the good old standbys" a chance to be part of the degree. Those who already know the lectures can then be kept in reserve for last minute replacements, if necessary.

Always call the practice a week before the degree and insist on a **full** rehearsal of all parts, as that will help those doing parts for the first time. This is important, as those participating then know that they must have their parts ready for the practice. The week between the practice and degree should be used for polishing the performance, not learning the lines for the first time.

Memorizing and Learning

There are four main stages to learning ritual:

1. Memorize all the words soon after you are allocated a part.
2. Repeat it aloud often.
3. Repeat it aloud often.
4. Repeat it aloud often.

When accepting a part in a degree, too many Brethren procrastinate and don't start learning their parts until it is too late to do it justice. Some men

can memorize the work quickly, and for others it is a considerable time commitment. In my experience, the more memorizing you do the quicker the brain will learn. Before attempting to memorize any words, read your part over two or three times. Our ritual was mostly written over 150 years ago and, although the English is exquisite, there are many words not in common use today. So look them up in a dictionary or online. By reading the work aloud you will get a preliminary idea of how to communicate the lecture.

In our busy lives we often find it difficult to set aside time to memorize ritual. But we have to make time, otherwise we will end up doing it when we have no choice and that is always much too late. Consider what time of the day you are most alert. For some this will be early in the morning, some later in the day, but it is rarely late at night. Try to get somewhere away from interruptions and on no account try to learn when the hockey playoffs are on.

There are many different ways of approaching memorization. I generally use the old-fashioned way of covering the ritual with an old envelope and learning sentence by sentence, and eventually paragraph by paragraph. For me, it depends on the length of the lecture or the part, but the principal aim is the same: to memorize all the words as soon as I am able. For a relatively short piece, say less than half a page, I simply learn the words sentence by sentence until I can repeat the whole piece. If it's in a couple of paragraphs then I will do it a paragraph by paragraph.

For a one page to multiple page single lecture, I will learn it paragraph by paragraph, imagining them as a series of smaller lectures. I will spend exactly the time I need to repeat each paragraph roughly right and then move on to the next paragraph and repeat the procedure until I have gone through the whole lecture. I know that I will have forgotten most of the first paragraph by the end of this process, but that doesn't matter, because I am going to repeat the process all the way through the lecture again (and for a third or fourth time if necessary).

The brain is a wonderful computer that recognizes I've been over these words before, and each time I go through the whole piece, more of it sticks in my

memory until I have it all down roughly correctly.

The aim here is **to spend as much time on the last third of the lecture as the first third**. Too often you hear a lecture in Lodge when the first third sounds like Sir Laurence Olivier or Sir Anthony Hopkins, the second third is good, with the odd prompt, but the final third requires a lot of prompting. Usually this is because the Brother has repeated the first paragraphs learned every time he learned a new paragraph, thereby giving far more attention and repetition to the first third of the lecture.

For a major part in a degree, such as that performed by a Worshipful Master, I start with what I consider to be the most important section of my part — in the case of the WM that would be the obligation — and learn that first. As the obligation will be repeated by the candidate it is useful to practice the obligation by repeating both the Worshipful Master's part and the candidate's responses. When you have it down, have someone else act the candidate's part. After learning the obligation I will memorize the next largest pieces, until finally I go through all of my part from beginning to end. Remember that all I'm trying to do at this stage is get the words memorized roughly right.

Some people find it easier to memorize the whole degree so that they know their cues, particularly in what I call the Q&A sections (like opening a Lodge). What I do at this stage is have another Brother test me on the memorization by giving me the previous line to my part. I intersperse this testing by repeating the whole part out aloud until I know my lines and my cues.

Some Brethren are good at improvising, but I'm not. So I try to be close to word perfect — never quite achieved, but close.

For a long lecture it is important to remember the sequence of paragraphs. Many Brethren use cue cards, which I think are great for practice. I'd prefer not to see them used in Lodge unless they are unobtrusive, say on a pedestal, but not held in the hand when on the floor of the Lodge. It's far better to be prompted.

Stage Fright and Nerves

Most people get very anxious when they are about to perform, even if they've

done it a hundred times before. There are some pointers to overcoming nerves.

Lay off caffeine, particularly coffee and colas. It may make you feel more alert, but it will increase heart rate and heighten any anxious feelings. Maintain normal eating habits and don't skip meals before a big part. The body and brain need energy.

Remember to breathe. If you feel a panic coming on before your part take several deep, slow breaths. You can also imagine how you'll feel after your performance, i.e. relaxed. This will help calm you down. Make sure you learn your lines **days** before and show up early on the night. A combination of last minute revising and late arrival can be deadly!

Last, remember that all those Past Masters out there are just people, and your performance is not a matter of life and death, even if it feels like it at the time.

Performance and Delivery

No matter how good your memory, always have a prompter. There should only be one prompter at a time, who has no other responsibility. It is okay to have different prompters for major lectures in the degree provided that this is planned beforehand and the Worshipful Master,

Director of Ceremonies and any other prompters are informed.

The prompter should be close to the Brother performing the ritual, not at the other end of the Lodge. It is important that the prompter have a clear and distinct voice and that you agree on the signals to be made when you need a word.

Always speak in a clear and distinct voice, loud enough to be heard in all corners of the Lodge. You may be addressing a candidate, but all the Brethren want to hear you.

There is one difference between a good piece of ritual and a great piece of ritual — the performance and delivery. The first is often characterized by good memorization, but to be truly memorable the delivery has to match the standard of memorization. In fact I'd say it's even more important. That's why it is essential to memorize the words early and repeat the whole piece as often as possible. The more repetitions, the more automatic the recall of the sentences will become, and as the repetitions progress you will find yourself beginning to interpret their meaning. This is really important as it is **your** interpretation of their meaning that you will be communicating in Lodge.

To truly communicate a lecture we have several tools at our disposal. First is our voice, that has a range of options to help us: tone, volume, speed, pauses and pitch. If we are close to a candidate we can also use facial expressions and body language.

The ritual gives us plenty of clues as to what we should emphasize. Take the Address to the Brethren where there are key phrases that need emphasis. Phrases like "fundamental principles of our order" and "the chief point of Freemasonry" beg for emphasis.

Conclusion

Most Brethren are capable of performing ritual and all of us are capable of improving our performance. Remember:

- Plan the degree early and set the practice a week before the degree;
- Learn the words as soon as you can;
- Repeat out loud often;
- Endeavour to interpret the meaning of your part;
- Be ready to perform your part by the practice date;
- Control your anxiety;
- Have one prompter near the performer;
- Speak clearly, distinctly and loud enough for all to hear.

47th Annual Masonic Spring Workshop ***Our Future Through Our Past***

You have no doubt heard the quote "those who forget the past are doomed to repeat it" or one of the many other such quotes that remind us we need to learn lessons from the experiences of others. Hence the theme of the 47th Masonic Spring Workshop — ***Our Future Through Our Past*** — taking place 20–22 April 2012 at the Delta Lodge at Kananaskis.

The Masonic Spring Workshop is an excellent place to exchange ideas with some great minds in a most comfortable setting. The workshop committee brings in exceptional speakers and authors who have a wealth of knowledge, and this is the best opportunity to learn from them.

Over the years we have met some very talented members of our Craft, as

is evident by the principles and ideas they have presented for our education. These are, indeed, the fundamental truths of a well-lived life. While some of these truths are plainly depicted in the ritual and lectures of our Craft, a large number remain hidden in the symbols and phrases of ages gone by.



Robert L.D. (Bob) Cooper,

This year's Keynote Speaker is Robert L.D. Cooper, well-known Masonic author and Curator of the Museum and Library of the Grand Lodge of Scotland in Edinburgh. Although he has written books on many topics ranging from *The Rosslyn Hoax* to anti-Masonry and conspiracy theories, his main interest has been

our ancient rituals and the messages contained in them. "The message," he says, "is written in such archaic language



that we have a real problem trying to understand what our predecessors were trying to tell us."

What are we missing? What else is hidden in our ritual? What effect did these teachings have on the psyche of our ancient brethren? What effect do they have on us? Do the truths that the rituals convey still have the same impact in today's world? Do we do a good job of explaining these fundamental truths to all our members? Have the principals been watered down or lost because of the modernization of our rituals?

Continuing on this line of thought, what roles do myths play in our craft? No doubt they are important as they help us define who we are. They affect us by supporting our ideals. Why do we embrace some while debunking others? Should we only choose myths

that are in line with our personal ideals and principles? Is there a need to attach ourselves to other groups that are mysterious, unique, or perceived as being powerful?

What does the future hold for our fraternity? Do we have dominion over all our ritual? Can other groups teach the same truths? Can we protect our ideals from the scrutiny of social media or should we?

Our 47th Workshop speakers are well able to handle such questions. Bob Cooper has had access to the archives of the Grand Lodge of Scotland, where the oldest Lodges date back to the sixteenth century. Some of that history has been reflected in his many books — fourteen in all. He has also written numerous articles on Freemasonry, provided informed comment for numerous films and TV specials, spoken at international conferences on the history of the Craft and lectures extensively around the world. (A recent lecture was posted in its entirety on YouTube: <http://www.youtube.com/watch?v=Xrh72uWdFjc>)

Andrew Hammer, author of *Observing the Craft* (<http://observingthecraft.com/>), is one of the “hottest” Masonic speakers in America today. His topic is the “traditional observance” Lodge, but from a unique viewpoint. His message is blunt. “Masonry is not for everyone, nor should we feel that it should be. But if one is going to pursue it, then there is no way to avoid the fact that one make time to do so, and invest genuine effort in the process.”

Hammer points out that no matter how we bring men into the Craft, in many cases we have lost them before they have completed their degrees. “Observing the Craft, returning to the pursuit of meaning instead of mediocrity, can help all of us avoid such an outcome.”

As you can see from the tentative agenda below, all of this and more will be discussed at the Masonic Spring Workshop. It will continue to enlighten Masons, instruct new officers, and provide fellowship and enlightenment

for all. Registration for the Workshop is easy. Simply go to the Workshop website — www.masonicspringworkshop.ab.ca — and click “Register Online.” Here you will find several options: a downloadable pdf form that you can fill out and mail or fax ; a text form that you can drop into a e-mail message and fill out; or on-line registration and payment by credit card at a secure site.

Several rooming options are available: double occupancy; triple occupancy; or single (your lady may also wish to come to the resort for a holiday). All registrations include two nights, five meals and all taxes and gratuities. Meals for ladies may be purchased if desired. For further information or even to register, contact Garth Cochran, 403-274-0563; sgarthc@shaw.ca

This is your best opportunity to hear good speakers, discuss current Masonic issues, enjoy fellowship and make new friends. Don’t miss it!

Kim Parkyn, 2012 MSW Chairman



47th Masonic Spring Workshop — 20, 21 & 22 April 2012

Tentative Agenda



Friday, 20 April 2012				
15 30 h	Coffee Break — Convention Foyer			
Location	Gold	Silver	Bronze	Sinclair
16 00 h	Bookstore Hours (Closed during keynote sessions) 14 00 – 22 00 h Friday, 08 00 – 15 15 h Saturday		<i>Meet the Authors (Open Session)</i> Robert LD Cooper Andrew Hammer	<i>Video Theatre (Public Showing)</i> Masonry Revisited
20 00 h	Robert LD Cooper — Keynote Speaker Freemasonry: Our Future Through Our Past		Ladies Reception and Mixer — Champion Room 2nd Floor Meet other ladies present, make new friends, make plans for the weekend 20 00 to 22 00 h	
Saturday, 21 April 2012				
09 00 h to 10 15 h	<i>Our Future Through Our Past</i> Observing the Craft Andrew Hammer	<i>Esoterica</i> The Power of Myth David Roth Explore the importance of myth in our lives	<i>Personal Development</i> Effective Presentations Chuck Rose Presentation is theatre. Learn to act!	<i>Training & Mentoring</i> New Members Cgy Masters, Wardens & Deacons Enthuse them or lose them!
Coffee Break — Convention Foyer				
10 45 h to 12 00 h	<i>Our Future Through Our Past</i> The Red Triangle Masonic Phobia and Conspiracies Robert LD Cooper	<i>Our Future</i> Basic Volunteerism Zane Valji Modern volunteerism: Its structure, profile, reward and feedback	<i>Our Past</i> Origins & Customs in the First Degree Sean Tracy	<i>Personal Development</i> Formal Wear Joe Zasada Is a Tux enough? What is the proper wear?
Lunch in Rockies and the Fireweed Grill				
13 30 h to 14 45 h	<i>Our Future Through Our Past</i> Freemasonry: Our Future Panel: Moderator Ken McComb	<i>Our Future Through Our Past</i> The Ancient Charges Bruce Zawalsky Their relevance for today & tomorrow	<i>Our Future</i> Job's Daughters & DeMolay	<i>Focus on Training</i> Lodge Officer Training Pgm Ken Cheel or Al Long Plans for a new program to be discussed — feedback & volunteers wanted
Coffee Break — Convention Foyer				
15 15 h to 16 30 h	<i>Wrap-Up</i> Freemasonry: Our Future Through Our Past Kim Parkyn, Robert LD Cooper, Andrew Hammer	Bookstore Closed for Weekend at 15 15 h		Raffle & Silent Auction Closed at 15 15 h Sharp
18 00 h	Cash Bar & Annual Banquet			
Sunday, 22 April 2012				
08 30 h	Interfaith Devotional Service — Rev Dr Earle Sharam — Music — Bro David Oyen — Gold Room Followed by a Buffet Breakfast in the Silver and Bronze Rooms			