



## Easter Message

VWBro Richard L. Conrad, C.D., Grand Chaplain, Grand Lodge of Alberta

Greetings from your Chaplain to all Lodges in Alberta and beyond, and a very fond and loving outreach to our ladies and children.

Not so long ago, I related to you my adventures in a helicopter ride over a sea of millions of Christmas trees. These trees have long since brought joy to many and have been discarded. They were a small part of the celebration of the “Feast of the Nativity.”

Since that momentous occasion, we now approach the season which Christians proclaim as the “Feast of the Resurrection.” This event was intended to remind us of the powerful voice of the One whose birth we celebrated at the season of Christmas. This feast is surrounded by death and attempted illumination of love and forgiveness.

As Christians celebrate, let us never forget our fellow mankind, who embrace other reasons for feasts. If we find love and forgiveness emanating from the

cross, we must hear those words from the mouth of Jesus Christ: “Father forgive them for they know not what they do.”

I send you greetings on behalf of all people of all races, creeds and colour. I am also reminded that there are millions of people who accept a “Supreme God,”

not necessarily the Christian God, but are they to be condemned? Not if Christians accept the cross as the attempt to destroy truth and the Resurrection as total love of all people who dwell on earth.

I do however condemn the people who use “God” — Christians or otherwise — as a means of total hatred

and evil. This world has entered a period of political unrest, which has no relationship to a supreme power that fashioned the Universe. We must seek to destroy evil disguised behind religiosity of any beliefs. We must embrace love and forgiveness and ultimate peace around all mankind.



*The Lily — a symbol of Easter.*

of any beliefs. We must embrace love and forgiveness and ultimate peace around all mankind.

May the joy of re-birth of spring, casting away the darkness of winter, ever remind us of the joy of new birth and new life,

as we celebrate the “Resurrection of Truth” in which all mankind will accept the redeeming spirit brought to us by sacrifice. May our words of love be symbols of acceptance of all mankind, who seek acceptance of peace and love. I assure you if we plant seeds of hope, we shall inherit joy for generations to come.

Happy Resurrection Day to the World.

## The Five Perfect Points of Freemasonry

MWBro Jacques Huyghebaert, Grand Master, Grand Lodge of the Czech Republic, Inaugural Address, 18 May 2013

- 1 Unanimity** — One cannot be a Freemason without a Lodge. A Freemason is nothing without the support and active participation of the Brethren of his Lodge. Freemasonry only thrives when Lodges are supported by a genuine and closely-knit team of Brethren working together with joy and in unity.
- 2 Fraternity** — Freemasonry is a Brotherhood. Our mutual relations should ideally be similar to those existing between close friends and family members. Maintaining perfect harmony among the Brethren is essential.
- 3 Pleasure** — Freemasonry is meant to be thoroughly enjoyable. In order to avoid Lodge meetings becoming routine, dull and boring gatherings, we must ensure that Lodge activities remain interesting and pleasant at all times, and that labour is followed by

merry refreshment — in other words, worth attending!

- 4 Integrity** — Admission to Freemasonry was never meant to be based on worldly rank, title or personal wealth. Our Order is an institution based exclusively on high moral values. Freemasonry is open indistinctively to all good men. A true Freemason can be a Brother to both a king and a beggar!

- 5 Spirituality** — The ritual, ceremonies, symbols, allegories and mysteries of Freemasonry are the hidden keys to a long, difficult, but most rewarding spiritual journey. They are intended to help us to discover the secrets of the universe and of ourselves. Where do we come from? Why are we here? Where are we going? These essential questions are those which thinking men have been asking themselves for millennia and will always remain

relevant.

Rather than being a secret society, our ancient and honourable Masonic Order — the oldest fraternal organisation in the world — is a revealer of secrets and mysteries.

The great truths of antiquity were, in their time, great secrets and few men were admitted into the sanctuaries where the mysteries were taught.

We are the inheritors of a tradition which has been transmitted faithfully from time immemorial.

Freemasonry teaches these eternal truths to all worthy men who wish to learn them. Masonic initiation does not consist in receiving any type of knowledge that can be written or said or perceived by the five senses of human nature, but is an introduction to a superior type of totally different knowledge, where the Brother will learn mainly to use his heart to conceive the

beauties of Freemasonry.

Then nothing will remain neither occult nor secret, for the intention of the Fraternity and our predecessors has never been to hide, but only to transmit through the succession of ages the most excellent tenets of our Institution to worthy men.

Let us therefore in the future devote more time in our Lodge calendar and at our meetings not only for ritual rehearsals and frustrating memory work, but also in a significant manner for Masonic instruction and education.

We should of course perform our

ritual and ceremonies as well as we can, in order that our candidates may fully benefit from the deep emotional and lasting impression that degree work is intended to leave on their minds.

The discrete non-disturbing use of the latest audio-visual technologies for music, light effects and even invisible electronic prompting during the Masonic ceremonies is something that can improve their overall quality as perceived by neophytes.

Equally, if not more, important is the necessity to follow up new initiates in their progression in the Royal Art, to

keep their enthusiasm going by meeting and talking to them personally outside the Lodge and after Masonic meetings.

We must strengthen our bonds of mutual friendship. Freemasonry is a Fraternity!

Last but not least we should never lose sight that Brethren need to be helped in discovering and understanding the deeper meaning of Freemasonry.

Masonic education is achieved not only alone at home, by reading books or by surfing on the internet, but must be done together with the Brethren while at work in the Lodge.

## Honour Roll

### Recognition through Long Service Awards

#### January to December 2014

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

#### 50-Year Jewels

Allen, R.S. St. Mark's Lodge No. 118  
Babcock, L.W. St. George Lodge No. 169  
Beloglowka, J. Vermilion Lodge No. 24  
Blumenthal, L.M. Saskatchewan Lodge No. 92  
Boyce, D.G. Crescent Lodge No. 87  
Brannan, A.M. Avon Glen Lodge No. 170  
Brown, P.B. Patricia Lodge No. 91  
Carson, J.M. Temple-Centennial Lodge No. 167  
Cherwayko, W. Bassano Lodge No. 55  
Church, J.K. Irricana Lodge No. 137  
Clark, Ronald Canada Lodge No. 165  
Dorsett, R.L. Camrose Lodge No. 37  
Drolet, T.A. Wetaskiwin Lodge No. 15  
Faechner, H.E. Hanna Lodge No. 78  
Findlay, G.K. Commercial Lodge No. 81  
Friesen, M.D. Beacon Lodge No. 190  
Gailbraith, G.G. Britannia Lodge No. 18  
Gibson, J.D. Foothills-Kelvingrove Lodge No. 174  
Gillespie, R.C. Harmony Lodge No. 75  
Guthrie, C.D. Avon Glen Lodge No. 170  
Hamilton, H.A. Crossfield Lodge No. 48  
Holmes, W.G.E. Cornerstone Lodge No. 19  
Jensen, H. Temple-Centennial Lodge No. 167  
Johnson, R.J. Temple-Centennial Lodge No. 167

Kearney, E.D. Patricia Lodge No. 91  
MacArthur, A. St. Mark's Lodge No. 118  
MacMoneagle, S.M. Avon Glen Lodge No. 170  
Mayberry, R.G. Hanna Lodge No. 78  
McBeath, A.B. Glenbow Lodge No. 184  
McCuaig, J.C. Temple-Centennial Lodge No. 167  
Moules, J.W. Hanna Lodge No. 78  
Mouser, S.G. Stavely Lodge No. 33  
Mulley, W.C. St. Mark's Lodge No. 118  
Murray, D.H. Brooks Lodge No. 73  
Nelson, R.L. Nanton Lodge No. 17  
Olstad, H.C. Norwood Lodge No. 90  
Prosser, B.G. King George Lodge No. 59  
Ramsden, M.G. Patricia Lodge No. 91  
Ratcliff, H.A. Medicine Hat Lodge No. 2  
Reoch, J.G. Star of the West Lodge No. 34  
Robertson, R.B. Acme Lodge No. 60  
Rose, H.W. Bassano Lodge No. 55  
Ross, James Cornerstone Lodge No. 19  
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Skeet, G.W. Corinthian Lodge No. 22  
Teasdale, C.E. Buffalo Park Lodge No. 44  
Tennant, W.K. Vermilion Lodge No. 24  
Tessmer, M. Lochearn Lodge No. 151  
Turner, J.H. Hanna Lodge No. 78

Varro, A.P. Foothills-Kelvingrove Lodge No. 174  
Walls, V.G. Red Deer Lodge No. 12  
Webster, W.J. Meridian Lodge No. 129  
Wild, J.T. Commercial Lodge No. 81

#### 50-Year Past Master Jewels

Dowling, R.W. Jasper Park Lodge No. 143  
Laycraft, J.H. Zetland Lodge No. 83  
Martin, R.N. Temple-Centennial Lodge No. 167  
Ritchie, Gordon King George Lodge No. 59  
Scheer, J.H.W. Strathmore Lodge No. 53  
Ward, J.F. Gleichen Lodge No. 36  
Wright, R.J. Irricana Lodge No. 137

#### 60-Year Bars

Flesher, J.B. Temple-Centennial Lodge No. 167  
Juthner, R.E. Commercial Lodge No. 81  
Klumph, S.G. North Star Lodge No. 4  
Low, J.W. Avon Glen Lodge No. 170  
Millar, D.R. Avon Glen Lodge No. 170  
Mottershead, S.E. Saskatchewan Lodge No. 92

#### 70-Year Jewels

Elford, C.H. Glenbow Lodge No. 184

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

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# Moral Advantages of Geometry

*In the Fellowcraft Degree, the Lessons of Geometry Provide New Inspiration*

MWBro R. Stephen Doan, Past Grand Master, Grand Lodge of California, California

In the Master's lecture of the Fellowcraft degree, we are told that "Geometry, the first and noblest of sciences, [is]... the basis upon which

the superstructure of Freemasonry is erected." By the time we reach this lecture in our Masonic journey, we probably have figured out that the medieval stonemasons from whom our Fraternity evolved used geometry to design and erect the structures on whose construction they were employed. At this point in the lecture, we expect additional instruction on the symbolism inherent in the builder's trade.

Instead, the Master throws us a curve. He tells us that geometry

can help us trace nature to her most concealed recesses in order to discover the power, wisdom and goodness of the Great Architect of the Universe.

But what does Geometry have to do with God? Geometry is mathematics. Builders use it to resolve questions of shape, size, and relative position of the parts of a structure.

The Master then states that through geometry we can "discover how the planets move in their respective orbits" and "account for the return of seasons, and the variety of scenes which each season displays to the discerning eye."

More confusion. How do the movements of planets and the change in seasons help us learn how to do good and be better men?

The Master continues, "Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature."

What is the Master's message? The reference to the "unerring law of nature"

is an important hint. Geometry is a Masonic symbol but its symbolism goes far beyond the lessons of the builder's trade. It is much more profound.

Geometry relates to the nature of God, or the Supreme Being, as we Masons refer to the divine. This symbolism is designed to help us better understand the nature of the divine and what is expected of a moral life.

Most of us would probably agree that God is not a person sitting on a Carnelian throne with wheels of fire. God has been referred to in that fashion, but we understand the reference to be symbolic. We cannot see God — we can only know God by what

God does.

This is nature's role. The planets move predictably in their orbits, and seasons change in a repeating cycle. There are forces in nature, sometimes violent, which can disturb the predictability of life. Yet, all things return to a pattern we recognize. The world may change, but a certain balance or harmony always reemerges. Nature has a way of correcting the forces that disturb its predictability, and we can count on that.

Quantum physics helps the scientist understand the most elemental nature of our physical existence, and even at the subatomic level we find laws that cannot be violated. In them, Masons are invited to find equilibrium, harmony, and evidence that God exists. We are invited to find God by what God does.

How does geometry fit in? Geometry helps the astronomer predict the movement of planets. It helps the meteorologist predict the return of the seasons by charting the sun. Geometry helps the botanist find symmetry in

Freemason, October-November 2014

plants. In other words, geometry proves that there is a repeating pattern in nature, and this is our evidence that God exists, as the creator and sustainer of that harmony. Geometry is therefore shorthand. It refers to the work of God and therefore God itself.

Understanding this relationship between geometry and God helps us understand not only what we need to do as Masons, but also who can become a Mason. We require an applicant for the degrees to affirm a belief in a Supreme Being. Christianity, Judaism, and Islam, among other religions, include such a belief.

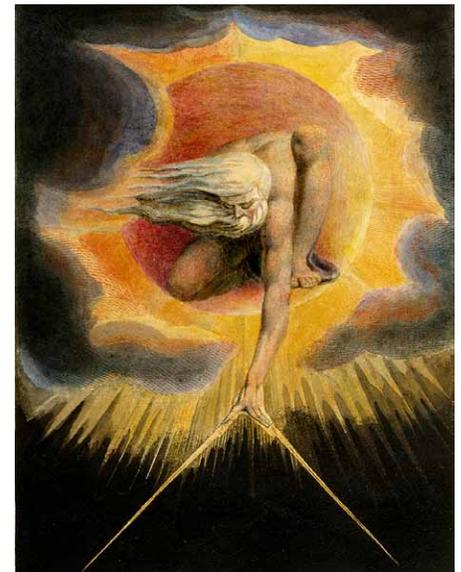
But geometry encourages us to take a broader view of God than is often found in the teachings of any specific religion. It encourages us to find the Supreme Being in the harmony of nature — that religion in which all men can agree, as Rev. James Anderson wrote in his Constitutions of 1723. It is only logical that a man who finds the Supreme Being in the harmony of nature can be a Mason, too.

Geometry is about morality, the values and principles of right conduct, because it gets to the root of what morality is: harmony. If God is about harmony, then we should be, too.



*"Since geometry is co-eternal with the divine mind before the birth of things, God himself served as his own model in creating the world (for what is there in God which is not God?), and he with his own image reached down to humanity."*

Johannes Kepler (1751–1630),  
German mathematician and astronomer.



William Blake's (1757–1827) painting "Ancient of Days setting a Compass to the Earth" produced as a frontispiece for his 1794 book *Europe a Prophecy*. (Copy D in the British Museum.) Stephen Hawking used it as the cover of his 2005 book *God Created the Integers: The Mathematical Breakthroughs That Changed History*.

# You Are Part of the Message

RWBro Garnet Schenk, *The Ontario Mason Magazine*, Summer 2014, Grand Lodge of Canada in the Province of Ontario

Communications is more than words. George Bernard Shaw recognized that fact years ago in his short crisp statement, "The single biggest problem with communications is the illusion that it has taken place." A simple definition of human communications for work on the Lodge floor consists in its simplest form of a source (you) transmitting a message to a receiver (candidate/audience) in order to teach a lesson. You, the communicator, play a very important role in the process of getting a message across and understood. To put it more clearly, if you are not an asset, you may be a liability to the communication process.

There are three elements in the communications process on the Lodge floor. They are words, tone of voice, and body language. The first category, words, is known as verbal communications. The last two are known as nonverbal communications. All three play a part in communicating on the Lodge floor. There is truth in William Carlos Williams statement that "It is not what you say that matters but the manner in which you say it; there lies the secret of the ages." The ritual tells us what to say in a lecture or a charge, but the manner in which we deliver the material is the speaker's responsibility. We have the opportunity to connect with and engage the candidate and the brethren.

Research shows that we start to make up our minds about other people within the first seven seconds of meeting them. Protocol and etiquette, dress code, posture, eye contact and how we position ourselves to work on the Lodge floor are all part of making that first impression in the communications process. They can be positive or they can be negative; the goal is to be positive. We must never forget that in the total or composite communications process we all send messages and we all receive messages. Signals are being sent and signals are being received. It is a two-way channel.

It is important to think of your role in the communications process. What sort of impression do you think you are making in the first seven seconds? How aware are you of the verbal and nonverbal signals that you are sending to others in a face-to-face situation? How aware are you of the underlying

messages sent by the eyes, the face, the voice, and body? Answers to these questions not only help define your own communications skills but also who you are and how others perceive you. All communication is a dialogue. You are selecting and sending symbols by words, facial expressions, etc., and the audience is sending symbols back. We must read the symbols that are coming back; have we connected or is it a blank stare?

It is our job while engaged in work on the Lodge floor to paint a verbal picture for the candidate and the members. We do not change the ritual, but we communicate the lesson of the ritual as intellectual light in the mind, so that the candidate appreciates the beginning of knowledge, insight and understanding. The trick is to make the material your own, supported by the appropriate emotion, gestures and facial expressions. Keep in mind; if you communicate that you care, the candidate and other listeners will care and your voice will move up and down gracefully. If you care about the material you are delivering you must learn to absorb the moods and the signals that the candidate and the audience are generating. What is that feeling? Are you connecting with them? Use the eyes to sense and detect the attitude and mood of the listeners.

There are four elements or essentials of a good communicator. They are simple but they do require some work and effort. You can practice them in every communication situation. The elements are: be prepared, make others comfortable, be committed, and be interesting.

**Be Prepared:** Good preparation gives the listener the confidence that you know what you're talking about. Good preparation also includes rehearsing the material so that you can emphasize certain words and phrases to intensify their meaning. If you don't prepare and rehearse you set a poor example for the Order and miss the opportunity to make a good impression for yourself and the organization.

**Make Others Feel Comfortable:** To make others feel comfortable you have to have to be comfortable with yourself. If you are striving to be comfortable with yourself, you make others feel

comfortable in the interpersonal communications process. A good place to start is to appreciate people. If you genuinely appreciate people you will make them feel more comfortable and they will sense it in the way you relate to them.

**Be Committed:** Commitment shows on the Lodge floor. If you know what you are saying and why you are saying it, and if you care enough about what you are saying to the candidate and/or the members of the Lodge, you will say it well. You can become a good communicator if you are committed to the task. Learn to demonstrate and show commitment to others. Your actions and conduct will reflect your level of commitment to Freemasonry.

**Be Interesting:** Being committed to the subject matter you are delivering to the candidate and members goes a long way toward making an interesting and inspiring delivery. Jon Kraushar, a noted teacher in communications says, "facts provide the information and emotion provides the interpretation." Emotion is what you personally bring to the communications process. A good communicator knows how he personally feels about what is going on. When you are aware of your own emotions you can communicate in the right tone of voice to others. The qualities of emotional balance and a good attitude are important to communication on the Lodge room.

The lecturer on the Lodge floor has the responsibility to ensure that communication has taken place. To that end it is useful to think in terms of asking yourself a few simple questions.

- Who is my audience?
- What do I want my audience to remember as result of what I say?
- Why should the audience listen to me?

As you think it through and answer these questions you will recognize that to be a good communicator you will need to invest sufficient time. There is no substitute for thorough preparation and rehearsal. You are a big part of the message.

# Alberta Miscellany

*Thoughts from the summonses, selected by Bro Trevor Morris*

## Exemplar Lodge No. 175, March 2014

At our Regular Meeting in February, I was honoured to receive my Past Master's Certificate for 2013. But where most of my contemporaries have retired back into the masses "having done the good act," I have continued on, serving as Master for a second year. In a way it feels anticlimactic because there is still another year to go.

In fact, I had struggled to approach this upcoming year with the same "fervency and zeal" I approached last year. That is until I heard a quote which I would like to share with you. "Don't let your memories become larger than your dreams." It opened my eyes as I thought about what it meant. You cannot just rest upon the laurels of what you have accomplished but you have to strive to do better and dream bigger. We can be satisfied with our past successes or we can examine them and look for ways we can improve. The latter is the only way we grow.

That doesn't mean you shouldn't look back proudly on those things you have accomplished; just don't let that be the end of the story. You should take those lessons you've learned and the successes you have earned and apply them to your next endeavor. Use them as stepping stones for new projects. Find something that appeals to you and work towards it.

But far too often we hear, "I've finished my year (or my work)" or "I'll leave that to the next guy (the younger Brethren, or someone else) because my year (or work) is done." Don't allow yourself to fall into that trap; there is always something more. We mustn't forget that Freemasonry, the same as life, offers many projects and opportunities to take on. We are only limited by our imaginations and our tasks are only complete when the Great Architect calls us home to the Grand Lodge Above.

Brethren, I challenge you, if you haven't already, to find that next challenge whether it be in Freemasonry or in your personal life.

WBro Iain Girvan

## Exemplar Lodge No. 175, April 2014

"We ornament our Masonic Lodges with Mosaic Pavement to remind us of the uncertainty of all things here below. Today, we may tread in the flowery meads of prosperity. Tomorrow we may totter on the uneven paths of weakness, temptation and adversity..."

It is a reminder and a warning not to take what you have for granted, because in an instant it can change. Be thankful for what you have and whenever possible help those who are in need.

I have found there is also a secondary meaning, that those who are struggling with adversity can take solace in that your situation can change in an instant, too — that whatever troubles you are having, they too shall pass and you will find yourself on those "flowery meads" once again, and your Brothers are there for you whenever your path seems too rocky to continue.

WBro Iain Girvan

## Waskatenau Lodge No. 154, April 2014

We have passed the spring Equinox, which is the tipping point of the season. It is a time of change in the year, but it is easy to miss if we are too absorbed in our busy lives. I have been thinking about tipping points in respect to the moral and social aspects of our lives. Many times in a man's life he reaches a tipping point. These can be caused by the failure of health, a marriage or a financial problem, among other things. They are a time of great change, challenge and even tragedy.

It is at times like these a man needs his friends the most. It is important that we as Masons are ever vigilant of our Brothers' circumstances. It is equally important that we meet the promise of our obligation to assist our Brother when the need arises. People's lives hit tipping points all the time. Sometimes bad things happen. But the hand of a Brother can often be all that is needed to push the tipping point in the right direction.

WBro Robert Glen Stevens Sr.

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## The Winning Edge

MWBro George O. Braatz

*The Short Talk Bulletin* Vol. 93 No. 1, January 2015, The Masonic Service Association of North America

*The author is a Past Grand Master and Grand Secretary Emeritus of the Grand Lodge of Ohio and is currently Executive Secretary of the Masonic Service Association of North America.*

The season for the National Football League is winding down, with contenders vying for this year's Super Bowl.

There are many lessons in sports, some of which can be applied to Freemasonry, and one of the most dramatic occurred more than 40 years ago. In 1972, the Miami Dolphins under Coach Don Shula went undefeated during the regular season, moved easily through the playoffs, and won the Super Bowl.

On the back of the Super Bowl ring that each player received for their victory were inscribed four words: "Perfect Season — Winning Edge."

"Perfect Season" referred to their spotless 17-0 season record. "Winning Edge" referred to the philosophy of Coach Shula. According to Shula's book, *The Winning Edge* (1973), he set a goal and got the entire team to work for that objective.

Like the Dolphins, Freemasonry across North America has a strong team, good leadership, outstanding coaching, and a proud tradition of success. But do we have the "winning edge?" Do we have the continuing desire to move

onward, upward and outward? Do we have the incentive to continually strive for higher thoughts, nobler deeds and greater achievements?

Freemasonry today, like the 1972 Miami professional football team, would benefit by acquiring a winning edge. Our goal is to take good men and make them better, and, by doing so, improve our communities and our way of life.

Coach Shula had a poster on the locker room wall throughout the 1972 season that said in bold letters, "Winning Edge." Below each of the four letters in the word, "Edge," was written another word vertically, which referred to four qualities that make a good football

team and were part of his philosophy for winning.

These same four attributes refer to qualities that make a good Mason and a good Lodge.

- Under “E” was written the word *Enlightenment*. Football players must know the plays, their blocking and defense assignments and the specific game strategy. Knowledge is important. Education is vital for Masons as well. Candidate counseling and lifelong Lodge education efforts are intended to prepare men for the challenges they face as Masons.

- Under “D” was the word *Dedication*. A football team will not become a winning team without its players having an intense desire and dedication to succeed. The same is true for a Lodge. There must be an inner resolve to work

and succeed, or the whole effort will not meet our lofty expectations. Dedication is shown by regular attendance at meetings and activities, fulfilling officer responsibilities and displaying Masonic principles in daily living.

- As in Masonic teachings, Coach Shula used the letter “G” as the first letter of *God*. Whether on the football field, in Lodge, or every day in a Mason’s life, we must rely on our belief and faith in God. Coach Shula realized this as one of the four most important qualities for winning on a football field, and, as Masons, our belief in and reliance on God is singularly our most important message for each other.

- Finally, the letter “E” is the first initial of *Enthusiasm*. Skill, training, beliefs and preparations are all fine qualities. But to achieve that “winning

edge,” that extra lift to put you ahead of the competition, the extra quality of enthusiasm is required. In many cases in our Lodges, it is the difference between a robust, active Lodge and an apathetic, declining Lodge. The Miami Dolphins in 1972 knew that enthusiasm could make the difference, and it is a timely lesson for Masonry today.

Coach Shula’s decades-old philosophy continues to be a formula for winning on the football field, even today. Attaining the “winning edge” in Freemasonry would be a very powerful attribute as we confront the challenges of our day.

In this New Year, may we pursue our responsibilities and desires in Masonry and use *Enlightenment* to enhance our *Dedication* and allow *God’s* blessing to feed our *Enthusiasm* as we seek the benefits of the Winning E-D-G-E.

