



The Lesson of Toleration and Charity

VWBro Ken McComb, Grand Chaplain, Grand Lodge of Alberta

A great many of our Brothers search for more light in Masonry. For some of our Brothers it is through research papers, books or perhaps seeking more enlightenment from the Degrees conferred by our concordant bodies. There is much that can be learned by the true initiate.

As we approach the season of celebration for those Brethren of the Christian faith, humanity tends to think more of those great lessons in Freemasonry — Toleration and Charity. I cannot help but be reminded that in a lecture from the 29th Degree of the Ancient and Accepted Scottish Rite, “Knights of St. Andrew”, it states that “Masonry is the handmaiden of religion. The Brahmin, the Jew, the

Mohammedan, the Catholic, the Protestant — each professing his peculiar religion — may retain their faith, and yet may be Masons.” This ritual was written in the early 1800s and the great lessons of this degree are Toleration and Charity. It is also written, “...that belief in the one true God and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.”

We are taught to regard the whole human race as one family. Does man have the right to condemn or punish others for their religious beliefs? And yet, each day we bear witness to the acts of those who would persecute others. We must wonder, “Do they know about the proof of their faith?”

In this same lecture it states that, “We believe what we are taught, and those who are most fanatical may know the least of the evidences on which their creed is based.”

As Masons, we come together regardless of race, colour or creed and meet on the level. We may not be able to change the world or ease the turmoil, but we can by one act of charity or kindness, change someone’s life. We all should consider those parting words of the ritual that says “...let the world see how Masons love one another.”

To all our Brethren of the Christian faith, we wish you a very Merry Christmas.

To all our Brethren of all faiths, we wish you a very safe and joyous New Year. May it be filled with love of family, love of friends and love of God!

A Forgotten Holiday?

David J. Williamson, *The Short Talk Bulletin*, Vol. 92, No. 12, December 2014, The Masonic Service Association of North America.

Right Worshipful Brother Williamson is Grand Chaplain Emeritus of the Grand Lodge of New York, having served as Grand Chaplain there from 1992 to 1998. He is currently a Grand Chaplain of the Grand Lodge of Pennsylvania and serves as pastor of St. Paul’s United Church of Christ in Hermitage, PA. He also was Grand Chaplain of the Grand Lodge of Connecticut for four years, during which time he wrote “The Grand Chaplain’s Pulpit” for the Connecticut Freemason. As Grand Chaplain Emeritus of New York, Brother Williamson wrote, “The Grand Chaplain’s Corner” for New York’s Empire State Mason for more than 15 years, and this article was taken from his column in the Winter 2013 issue.

The holiday season is upon us.

The eight days of Hanukkah, the Jewish Festival of Lights, begins on December 24. The Christian season of Advent, a time of preparing for the birth of Jesus and his eventual return, began on November 27. The twelve days of Christmas begins on December 25, and the African-American week of Kwanzaa commences December 26. There are decorations on our homes and in our workplaces, the stores are jam-packed, and there’s festive music playing everywhere.

But aren’t you forgetting a holiday?

“Whence came you?”

“From a Lodge of the Holy Saints John...”

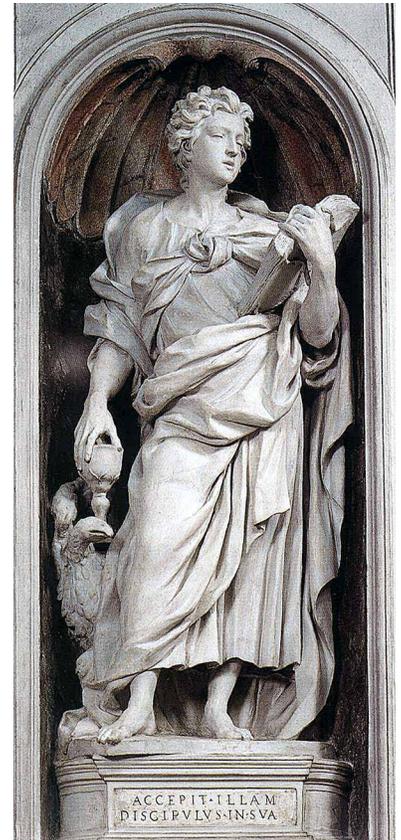
Since the early days of Freemasonry, our beloved Craft has had two patron saints: Saint John the Baptist and Saint John the

Evangelist. (Interestingly, the Grand Lodge of Pennsylvania and the Grand Lodge of Scotland only have one patron, the Evangelist.)

The feast day of St. John the Baptist is June 24. Every year, many Grand Lodges and local Lodges gather for recognition of this “Masonic holiday.” Often the festivities include a breakfast or lunch, and attendance at a worship service at a church in the community.

It’s a wonderful time for us and our families to commemorate the formation of the first Grand Lodge (in London) in 1717, rededicate ourselves to serving God and our brethren, and celebrate our ties of friendship and brotherly love.

The feast day of St John the Evangelist is December 27. In years gone by, our Brethren



St John the Evangelist, 1629, San Silvestro al Quirinale, Rome, stucco by Alessandro Algardi, 1598–1624.

also gathered for a worship service and feast — there are many records of them being held across the country.

But, I'm betting you and your Lodge have never celebrated the day. We should change that.

St. John the Evangelist was the youngest of Jesus' twelve disciples, and is the author of the Gospel bearing his name and (traditionally, at least) the three letters also named for him, plus the apocalyptic book of Revelation. He was very faithful in his devotion to God, a student of philosophy, a proclaimer of good news, a lover of others and a visionary. Sounds like the principles taught to us in the degrees of Freema-

sonry, don't they?

In more than one Grand Lodge, the feast of St. John the Evangelist is when Lodge officers take office, regardless of when they were installed. In a few Grand Lodges, the Grand Master is installed on St. John's Day at noon, surrounded by many Masons, family members, and friends.

Having a Masonic event just two days after Christmas may seem impractical, but our Brethren in some jurisdictions have found ways to continue celebrating St. John's Day in winter.

Your Lodge probably can't plan anything for St. John's Day this year, but don't let that stop you from re-invigo-

rating the time-honoured tradition now.

Invite a brother Mason or two, a Mason's widow, and their families to join you and your family for lunch or dinner or just dessert on December 27.

Give thanks to the Great Architect of the Universe for your blessings in the year coming to a close, and celebrate the ties that bind our Fraternity together in our Lodges, in our Grand Lodges, and throughout the world.

Even such a brief and informal get-together will draw you closer to your Brethren today and to generations of great men and Masons who have gone before us and who will come after us.

There was a Traveling Man

A new look at the mythology of the traveling man

John L Cooper III, PM, Grand Lodge of California, *California Freemason*, June–July 2016

In addition to the symbolism attached to architectural tools, Freemasonry is built upon stories and legends, and no story is more intriguing than the one about the "traveling man" — the stonemason who traveled from work site to work site in search of a job. We have little direct evidence of how traveling stonemasons did this, but it remains an important part of the lore of Freemasonry.

According to our traditional history, when a building was completed, and stonemasons were released from their duties, they would scatter in different directions looking for work. Upon their arrival at a new work site, the master stonemason in charge would test them to determine if they were really who they claimed to be. One test asked them to recite part of the legendary history of the craft — the Old Charges. Another required them to give the proper passwords and grips. The final test was to ask them for the "mason word." The mysterious "mason word" was proof that they were, indeed, members of the guild of stonemasons, for it was the most carefully guarded of all the secrets. It was so secret that it was only given

in a way and a manner known to fellow masons, and then only in a whisper — "mouth to ear."

Contemporary Masonic historians have searched for evidence of this colourful story in the old records of the craft, but have come up empty handed. Perhaps these "traveling masons" were so careful with their means of proving who they really were that no evidence has survived to prove the accuracy of this old story. Or, perhaps the evidence has been under our noses all the time, but we have not been looking in the right place.

The "right place" to look may not have been in England, Scotland, or Ireland — the homeland of speculative Freemasonry as we know it — but in France. France has pre-

served an organization similar to Freemasonry called the "Compagnonnage." The French title of those who belong to it is "Compagnons du Tour de France." Today the "Tour de France" is a famous bicycle race, but the race was named for a much older institution, a "Tour de France" associated with stonemasons in the Middle Ages. When a journeyman stonemason (a fellow of the craft, as we would call him) wanted to become



Compagnonnage imagery at the entrance of Musée du Compagnonnage de Tours in France shows the "guilbrette" or rite of fraternal exchange of Compagnons (suggestive, perhaps, of the "five points") along with some of their symbolic tools, some recognizable by Freemasons.

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

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THE ALBERTA
FreeMason

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

Editor: RWBro George Tapley

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Deadline for copy is the 1st day of the month prior to the month of issue.

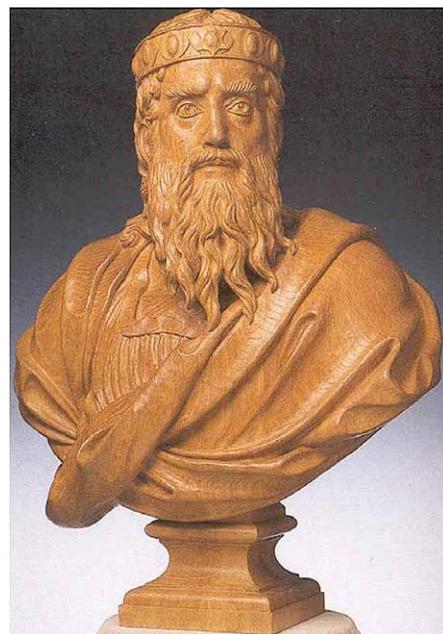
a master stonemason, he would leave home and go “on tour.” The tour — the “Tour de France” — would take him to many towns around the country where he would work for different master stonemasons to prove his skill. It was as if he were having his “card punched” by other skilled workmen, who would certify that he, indeed, proved his worth to achieve the rank of “master stonemason.”

When one of these “journeyman stonemasons” arrived at a new work site he would prove himself by “words and signs” that he had learned during his days as an apprentice.

As with our own Masonic stonemason ancestors, these “Compagnons” had their own manuscript legends, which were carefully preserved through the centuries. They were also organized into three separate societies, with names that seem somewhat familiar to Masons today: The Sons of Solomon, the Sons of Master Jacques, and the Sons

of Master Soubise. Of these three, the Sons of Solomon were stonemasons, while those who belonged to the other two societies often belonged to other trades, such as carpentry.

So here we have it: In France, an organization called the “Sons of Solomon,” who are stonemasons by trade, travel from one work site to another to prove their skill, and at the end of the “around the country tour,” are eligible to be honoured as “master craftsmen.” The Compagnonnage is still in existence today, and while it is not a direct ancestor of our form of Freemasonry, it is easy to see a practice that is very similar to our own legendary history of “traveling stonemasons.” Coincidence or not? We may never know. But this knowledge does present a compelling theory that a possible answer to our long search for the historical proof of the “traveling man” and his Masonic “proof” may have been right across the English Channel in France all along.



Le Roi Salomon — bust of carved oak on the desk of Matthew van der Hoeden, by Brabançon le Disciple des Arts, compagnon sculpteur, 1994.

Better Ritual: Telling a Story

RWBro Mason Jardine, *Masonry in Manitoba*, Vol. 74, No. 4, Summer Edition, 2016.

When it comes to Masonic Ritual, Masons tend to fall into two camps: those who consider that there is only one way of doing the ritual — their way — and those who cannot take rituals seriously.

Both of these positions are extreme and do not really help produce better ritual. Sometimes we find our rituals performed by those who do not bother to familiarize themselves with the ritual and the story it tells, stumbling through their part with a book in their hand, but not even knowing when it is their turn to participate. Red-faced anger and constant pointing out of errors does not help, because their problem is more fundamental than mere error. Is there a way in which we can communicate the importance of the ritual without being rigid about it?

For an answer, we can turn to another realm where rituals are important: the world of religion.

The American Jewish anthropologist Barbara Myerhoff wrote a wonderful paper in 1983 called “Ritual and Storytelling: A Passover Tale.” In it she made a number of observations about her family’s Passover Seder which she had videotaped and applied them to the way rituals work in general. There is, of course, a story behind Passover which is found in the Bible, but Myerhoff went further and said that the ritual itself is a story, and how you perform the ritual is how you tell its story.

First of all, it is essential that the

performance of the ritual be considered important by all its participants. In order to make it work, we have to leave the ordinary world of common sense behind. Myerhoff says,

Because it is rhythmic, because it is repetitive, because it uses a special vocabulary, all ritual takes ordinary things and makes them extraordinary. The means it uses are everywhere the same. Whether it’s an African initiation ceremony in Botswana or a Jewish storytelling session in Los Angeles, ritual sets the ordinary apart by its use of language, gesture, costume, posture — sensuous things. And those sensuous things are very persuasive and invite us to suspend disbelief, exactly as we do in a theater.

If it doesn’t do this, it is not ritual.

What Myerhoff says cannot only be applied to other religious rituals but also to Masonic rituals. These also have a background story, for instance the building of King Solomon’s Temple, as well as the foreground story of what is happening in the ritual itself. Myerhoff talks about the official book of the Passover ritual, the Haggadah, and how the family interprets it, adds to it, and leaves parts out, creating a form of the ritual unique to the family. In the same

way, every Lodge has its own traditional way of doing things, often different from that of any other Lodge. There is a tension between what is general and what is particular.

She talks about that tension as well in terms of generations. One of the most significant points (indeed, perhaps the essential point) of Passover is that the story and the ritual are to be passed to the next generation. This is the same thing Masons do when we initiate new members: we tell them the story of the ritual so that it will be preserved. We want “our children’s children to celebrate with joy and gratitude the annual recurrence of this auspicious solemnity.” The youngest children at the Seder do not get a very sublime message, nor do our candidates understand a lot of what happens in their degrees, but they both get an unforgettable experience. In due course the candidates themselves become those who perform the ritual, and here a negotiation occurs. The older generation has its traditions, but the newer one needs to adapt them to their own needs. This is how Myerhoff says this dynamic works with the Seder:

The problem is how to get the children to receive what you have to teach in some form that you consider

valid and recognizable, and to take that version and make it their own. That is the struggle of the parent or the one who is passing it on. The struggle from the children's point of view is how to take that stuff and make it have something to do with their lives, how to adapt it, how to make it useful, how to make it speak to the world around them. If either of these tasks fails, the whole thing fails.

What we can take away from this is that ritual is fluid and naturally susceptible to change, with new traditions being formed and those that are no longer relevant dropping away. Any Mason who has been a member for a long time has seen this happen. But at the same time, these changes cannot obscure and obliterate the main story of the ritual — on the contrary, they should revitalize it.

Therefore, to make our ritual effective, all Masons, and especially Masons who are the presiding officers in rituals either in Craft Lodge or in a concordant body, must understand the whole story of the ritual that is being presented. As a test, take another Brother who has taken the same degree, and explain, without referring to the Work, what happens in that degree. Do not use the words of the ritual — this is an exercise in knowledge, not memorization. Try to be as specific as possible about what Myerhoff calls the “sensuous things”: sounds, gestures, postures, actions, costume.

If you can do this, you have a grasp of where the degree is going, so that at any point you will know when you have to take part, where you have to be, and what you will have to do, either as the presiding officer or as someone on the side and everywhere in between.

If, on the other hand, you cannot do this, you will find yourself totally at sea, unable to anticipate what is coming next, unable to make what you are doing at any stage make sense in terms of what follows, and unable to comprehend what is going on even if you are staring at a book through the entire ceremony.

Having two Brothers tell the story of the degree to each other will have an added advantage, especially if one is older and the other younger. When, as is inevitably the case, some details will be missed, a discussion can take place on how important those details are. Do they need to change? Why are they there? Do they really enhance the story? These questions are the start of the kind of negotiation Meyerhoff has described, which keep ritual fresh and relevant as it is passed from generation to generation.

Grand Oration 1916

Samuel E. Burke, Grand Orator, Grand Lodge Free & Accepted Masons of California

I am honoured beyond my deserts by being accorded this opportunity to address you, and, as I look into your faces, I can say with the ancient Greek orator, “I have with me the best of Athens.”

Centuries ago our Lodges were composed of operative masons. With trowel and square and plumb line they constructed the temples and palaces of mediaeval Europe. They were the friends of order and the allies of religion, and actually laboured with the tool as well as the precept. Ever before the eyes of the humblest Mason who wielded the trowel was the vision of Grand Master Solomon directing the construction of that great temple in whose building the founders of our Institution worked for more than seven years under cloudless skies.

The temple of Solomon has crumbled in the grasp of four thousand years; the fraternity which he aided to organize has ceased to be operative, and the implements of the craft have become symbols instead of tools. Today we construct temples of character instead of temples of stone, and those edifices which we build will be unaffected by the ravages of Time, for they will accompany us and shelter us into the Great Beyond toward which we are fast journeying.

It was well said by a great Mason who long since climbed the path to immortality,

The Masonic Institution itself is

more wonderful than any edifice which it ever constructed from the perishable materials of earth. It has an unspoken language older than any living language of Christendom. It has survived wars and revolutions, and is ever ascending to loftier planes of usefulness. It looks to the heavens for its model, and in its work imitates the Divine plan of nature. The sun draws in vapory tributes the moisture from the ocean; the invisible winds carry it in clouds over the globe and distribute in refreshing showers the liquid treasures of the skies. In like manner, Masonry draws its strength and resources from the deep sea of human sympathies, and employs them to redress the wrongs and relieve the sorrows of humanity.

[MWBro Frank Tilford, GM Utah, address at Laying the Cornerstone of St. Paul's Chapel, Salt Lake City, 3 May 1880.]

The dominating spirit of Masonry is Charity. Down the aisles of nineteen centuries comes the voice of Paul, saying, “Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing... Charity suffereth long, and is kind; Charity envieth not;

Charity vaunteth not itself, is not puffed up. Charity never faileth.” [1 Corinthians 13: 1–2,4]

Said Brother Thomas Starr King [1824–1864] fifty years ago, in an address [to GLCalif, 1863]:

*Do we ever get tired of the toils and tax of charity? Suppose the sun did! What does he receive in homage or obedience from the orbs that swing round him in comparison with what he gives — all his light, all his heat, all his vitality, for the blessing of four-score worlds? Shall we complain of the demand upon our treasures, or our private purses, for the sacred funds of the Masonic Board of Relief? What if the sea grumbled at the assessment which the mighty sun, the Most Worshipful Grand Master of the solar system, levies upon its substance! Every day the sun touches its stores with its wand of light, and says, **give, give,** and the sea obeys. Evaporation is its tax, constantly demanded, constantly given. Remember Brethren, that every cloud you see, whether stretched in a beautiful bar across the east at sunrise, or hanging in pomp over the gorgeous pavilion of the retiring day, is part of the contribution for the general relief of Nature, assessed by the lordly sun. The water which the ocean keeps is salt. Pour a bucket of it on a hill of corn or a garden bed, and it kills it. The water which the ocean gives is*

fresh, and descends in blessing after it rides in beauty or majesty on the viewless couriers of the air. Nature tells us that to give is to live.

Truth is the dominant virtue of Masonry, and Truth is immutable, immaculate, and immortal. Experience dissolves in its clear light the cloud-capped fancies of youth, and the passions and plans of manhood vanish amid the infirmities of age; but neither time nor decay can impair Truth. In Masonry, allied to this noblest of virtues, are the discipline of the mind, the subjection of the emotions to the dominion of reason, and the attainment of knowledge. Good is the vital principle of Masonry, and it is universal good, for the Mason who is good to his brother Mason is incapable of being bad to the rest of the world.

Time destroys material monuments erected by man. Beneath the waves of the mid-Atlantic are buried the relics of the cities of the lost Atlantis. The cities of Palestine are ruins; the pyramids and the sphinx are slowly decaying; in our own domain the ruins of Casas Grandes and of prehistoric aqueducts may be seen. But the principles of Truth, of Justice, of Equity, of Fraternal Love, of Charity, of Faith, of Hope, are indestructible, and because they are attributes of God, they cannot die.

Masonry, in the vast number, of its members and in the extent of its sway in all countries, is the most powerful,

the most wonderful and the most beneficent social organization in all the world. Operative masonry is the oldest mechanical trade. Deep excavations made in modern Jerusalem have uncovered massive masonry of the time of King Solomon, which underlies work done in the age of Zerubbabel. Above these are specimens of mason work laid in the age of Herod the Great; and finally there appears, but still below the level of the present city, stones laid in the reign of Justinian.

The past of speculative Masonry, like that of operative masonry, is beneath us, but not like the grandeur of a ruin. It is beneath us like the roots beneath one of the giant sequoias of the Sierras—they still give life and strength to the great tree which has for four thousand years given shelter to all who gathered beneath its far-spreading arms.

Solomon's temple, which our ancient brethren constructed, was not comparable with the living temple of our Institution. Under the direction of Hiram of old, the stones of the first temple were prepared at the quarries. They were brought to the temple-site and laid in massive walls and arches in reverent silence, without sound of hammer or chisel or any metal tool. Thus have our living temples been constructed in every land and every age, without boasting and without noise. The best of the manhood of the land are the stones of this living

temple. The strife and the selfishness of the world may roar outside the Lodge room but they do not penetrate within its walls, and the sound timber and approved stones are somewhere fitted to their places daily, without noise or confusion, in tens of thousands of Lodges in our land.

The walls of our Lodges never echo a sentiment that is not kindly and their doors never open for an evil deed. When those of us who are here today have been gathered to our fathers, our Masonic Lodges will look upon a field of labour and supply larger than we can dream of. Twenty millions of people will dwell in our California. Temples of art, and industry, and science, and religion, and benevolence, will send ten thousand spires to the skies. The outreaching arms of our iron Briareus will bring to our doors the trophies of a conquest which commerce shall achieve from Alaska to Patagonia, and which will extend over the western sea, to where sinks the sun.

And still as Yosemite in the presence of awe-struck tourists, tosses her soft white lace of falling waters into the air, as simply and as purely as in the days when she was alone with the forests, and the meadows, and the mountains, so will the maxims and the deeds and life of our Institution bear themselves serene and unchanged amid the din of human industry and the selfishness of human struggle.

Your DDGMs 2016–2017

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2016–2017 term. This will be continued in the next issue of The Alberta Freemason.

Mighty Peace District

RWBro Deric Rudolph Delaney

was born in Grande Prairie, Alberta in October 1981. Aside from one year living in Calgary while attending SAIT, he has lived in the Peace Country area his entire life. Growing up on family farms in Grovedale and in Sexsmith, he now resides on his own acreage north of Wembley. Deric attended SAIT after graduating from the Grande Prairie Composite High School in 1999, excelling in the Electronics Technology program. He spent several years working for security, forestry equipment manufacturing and oil field companies as an electronics technician and also acquired his Journeyman Red Seal Instrumentation Technician certificate in 2010. He has been employed by Telus Communications since 2011, working his way into becoming the network operations manager for North West Alberta.

Deric met his wife, Aimee, while in kindergarten together



at the Harry Belfour School in Grande Prairie in 1986, but they did not meet again romantically until 2003. They married in 2006 and have two young children, Rosealyn (eight) and Clayton (four). Aimee has recently become a member of the Order of the Eastern Star, Sunset Chapter No. 95

Deric was introduced into the light of Masonry by his father-in-law, RWBro Robert Buchan in 2005. He has since served as Junior Warden and Senior Warden, and in 2009 became the Worshipful Master of Grande Prairie Lodge No. 105, followed by the position of Secretary of the Lodge for six years. Deric became a member of Grande Prairie's Wapiti Chapter No. 34, Royal Arch Masons, in 2008, serving as the Excellent Z in 2014. He also became a member of Edmonton Preceptory No. 46 in 2010. He enjoys the fellowship of the Craft Lodge and believes you get out of Masonry what you put into it.

Outside of work and Freemasonry, Deric holds memberships in the Grande Prairie Rural Crime Watch Association and the Pipestone Creek Dinosaur Initiative and in 2009 obtained his designation as a level 1 CCST (Certified Systems Control Technician) with the International Society of Automation.

Dinosaur District

RWBro Don Ewing was born in Stettler, Alberta in 1949, and has lived his entire life in Drumheller except for the years that he attended the University of Calgary, earning a Bachelor of Education Degree. Don was a Math teacher for 37 years at Drumheller Composite High School and an administrator for 11 of those years, until he retired in 2010. Since his retirement from public education, he has taught mathematics to offenders in the Drumheller Penitentiary.

He has been married to Linda for 47 years and they have two sons, Ryan and Chad, and 11-year old twin grandsons Brody and Duncan.

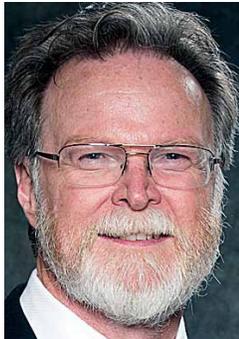
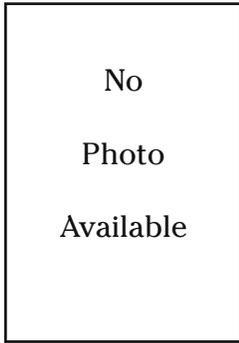
RWBro Ewing was initiated into Symbol Lodge No. 93 in September 1974, passed in October 1974 and raised to the Sublime Degree of a Master Mason in December 1974. He served as Master of Symbol Lodge in 1981–82 and again in 2009–10.

Lakeland District

RWBro Terry Kennedy was born in May 1955 in Pembroke, ON, grew up in the Ottawa area, attended St Clair College in Windsor, Ontario for the two-year program of Motive Power Technician and later attended St Clair College in Chatham, Ontario for the two-year program of Business/Accounting. Terry and his wife Susan have been married 39 years. They have four children, two of whom are Masons, and five grandchildren, one of whom is in Job's Daughters.

RWBro Kennedy is self-employed, servicing automotive shop equipment throughout Northern Alberta and Northern Saskatchewan, working with Susan.

RWBro Kennedy was initiated, passed and raised in Norwood Lodge No. 90 in 2006 and 2007 and held several offices in Norwood Lodge below the office of JW. In 2010 he affiliated with Acacia Lodge No. 11 and held several offices there, including WM in 2012–13. He joined Norwood Chapter Royal Arch Masons in 2010 and has been an active member there. He joined the Edmonton Association of Masters, Wardens and Deacons in January of 2011 and served as President in 2012.



Northern Lights District

RWBro Christopher J. Uchman was born in April 1970 in Edmonton and grew up in Sherwood Park. After school he went into the trades, becoming a tile setter and floor covering installer. In 1992, he, along with his father and older brother, started XMG Commercial Floor Coverings, where he currently serves as the company's Senior Project Manager. He is married to Lanie Uchman and they have one son.

RWBro Uchman has a very strong Masonic tradition within his family: Chris is the third generation of his family in Patricia Lodge No. 91. He was initiated into Freemasonry in Patricia Lodge on 22 October 1996, passed to the Degree of a Fellowcraft on 26 November 1996 and raised to the Sublime Degree of a Master Mason on 28 January 1997. Chris served as Worshipful Master of Patricia Lodge No. 91 for the Masonic Year 2013–14.



Yellowhead District

RWBro Garry D. Hedberg was born August 1956 in Jasper, Alberta. He attended Jasper Jr-Sr High School, and then took post-secondary schooling at SAIT, graduating with a diploma of Petroleum Technology. He worked in the oil industry as a Field Technologist and Completion consultant until his retirement. Garry has been married to Loreen for 30 years and has three grown married children.

Garry has resided in Drayton Valley, Alberta for over 30 years. He started his Masonic career in 1988 at Drayton Valley No. 182. He served as Master in 1996 and as Treasurer for the last four years. Garry is a past President of the Northern Lights Shrine Club and has been a member of the Scottish Right and Eastern Star (Elizabeth Trapp Chapter in Edson). Garry is very active in his Lodge, especially as a coordinator of the Famous Annual Crazy Tie Event.

