



112th Annual Communication

The **One Hundred and Twelfth Annual Communication** of the Grand Lodge of Alberta, A.F. & A.M., will be held at the Holiday Inn and Suites, Red Deer South, 33 Petrolia Drive, Gasoline Alley, Red Deer, AB commencing **Friday, 9 June 2017** at 09 00 h and continuing on **Saturday, 10 June 2017**. Brethren are encouraged to be in place at 08 45 h in order to receive Special Dignitaries, Representatives of Concordant and non-Masonic groups etc.

Agenda: The Annual Communication under provision of the Constitution PART I.1.L.1 will be conducted by MWBro James Ratchford, governed by the Rules of Order as per the Constitution and/or those listed in the Preliminary Report. The Grand Master reserves the right to revise the Agenda (PART I.1.A.4).

Notices of Motion & Nominations: The complete list of Notices of Motion to amend the Constitution and Regulations and all Nominees for Election will appear in the May Edition of *The Alberta Freemason*.

Registration & Balloting: Shall begin at 08 00 h, 9 June 2017 and continue until 18 00 h. Registration and Balloting resumes at 08 00 h, 10 June 2017 and closes at 10 00 h, as per PART II.1.B.9.

Accommodations: All reservations are on a first come basis at the host hotel, Holiday Inn and Suites, 1-403-348-8485, Group Code "GLA." The cost of a room (1-King or 2-Queen) is \$135. Prices in effect until 25 May 2017. Alternate hotel: Holiday Inn Express, 1-403-343-2112, Group Code "Grand Lodge of Alberta." The cost of a room (1-King or 2-Queen) is \$125. Shuttle provided and Continental Breakfast included.

Function Tickets: Can be ordered through Grand Lodge Office. **Prices and details to be announced.** Ticket orders (with payment) **must** be placed before 29 May 2017. After 29 May 2017 prices will be increased by \$5.00/ticket. **Only those tickets ordered by the Lodge Secretary will be mailed out.** Any individuals ordering tickets will retrieve them at the registration desk at the Annual Communication. Payment will be expected at the time of pick up if not previously paid for.

Installation of Grand Lodge Officers: Immediately following the business before Grand Lodge, MWBro Chris Batty will be the Installing Grand Master with the assistance of Past Grand Masters.

Dress: Grand Lodge Communication — Business Suit/Regalia (includes Grand Lodge Officers). Grand Lodge Banquet — Dark Business Suit, Semi-Formal, except Grand Lodge Officers to wear Tuxedos at Grand Master's Banquet, Grand Lodge Banquet and at the Installation of Officers.

Regalia must be worn at all sessions

Master Masons are encouraged to attend the Annual Communication

From the East

To the One, Experience is Wonderful!

Over the past few weeks, I have been trying to come up with a message worthy of the Orient. After some thought, and a couple of wonderful conversations with beloved Brethren (and a few beers), I figured I could share a few of my personal deliberations into the fundamental conundrum of every spiritual being.

Paradoxically, we all are homesick travellers, loving the voyage, yet missing home. Deep within us is an immortal call, a seed, a beacon, an awareness of consciousness, an animating force that connects us all, immortal and beyond comprehension. It is the very essence of our being, and forms the very fabric of our reality. For reasons unknown to us, our soul has decided to enter a frail, helpless, mortal body, surrendering its might and will to the forces of nature and chaos. Yet in its great mercy and wisdom, it has left a seed of knowledge within the body, so it may not forget

itself. Why would something immortal and great reduce itself into this helpless state and subject itself to a variety of human experiences across the entire spectrum of good and evil, just to die at the end and return to itself?

This question has always intrigued me, and some of my conclusions helped me plan out my life. It is the voyage, the experience, the thrill of the challenge, and the need to dream. To be ONE is awfully lonely. Eventually you start doubting your own existence. How can we experience existence without experiences? How can we experience an experience without sharing it? Our world is just a giant experience machine, created by the One to Be. This world and our lives are a gift of the One to itself. No matter the experience, to the One, it is all wonderful.

If we can approach our life that way, and perceive all our experiences as gifts

to ourselves, we will have more fulfilling, happier lives. If we see each other as gifts to ourselves, and appreciate the beauty behind our fellow creatures, love becomes part of everything we do. There is no more cruel fate than to have a conscious, thinking being experience eternal loneliness. Mercy, charity, hope are gifts of the One to itself through us.

We must enjoy the voyage, and however bad our experiences could be, we must remember that it is this experience which our soul craves. At the same time, the One gave us the shining beacon in the east, the seed of consciousness that keeps us aware of its existence, and calls us home. We must be careful not to succumb to the lure of this seed, this Call, as we will miss out on our very purpose. On the other hand, we should never have experiences without knowledge of the seed.

Such is the eternal conundrum. What happens when an unstoppable force meets an immovable object? A Thought.

WBro Tarek Hamida, Calgary No. 23

Honour Roll

Recognition through Long Service Awards — January to December 2016

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

Anderson, R.W. Carstairs Lodge No. 20
Braiden, B. Avon Glen Lodge No. 170
Cormack, R.T.

Gratton-Connaught Lodge No. 144

Davey, B.C. Corinthian Lodge No. 22
Dimm, H.L. Alberta Lodge No. 3
Durnie, D.R. Crescent Lodge No. 87
Ferguson, L.E. Gleichen Lodge No. 36
Ferrier, B.T. Meridian Lodge No. 129
Foote, M.L. Zetland Lodge No. 83
Godberson, C.V.

Westlock Lodge No. 114

Hart, R.W. Alberta Lodge No. 3
Heighington, R.C.

Highlands-Unity No. 168

Hoyle, R. E. Edmonton Lodge No. 7
Ingram, N.J. Glenbow Lodge No. 184
Larson, P.H. Hanna Lodge No. 78
Lore, J.A. Acme Lodge No. 60
Mack, G.H. Apollo Lodge No. 27
Maines, H.W. Edmonton Lodge No. 7
Manson, J.M. Jasper Lodge No. 14
Mellett, W.R. Wetaskiwin Lodge No. 15
Mikkelsen, E.H.

St. Mark's Lodge No. 118

Neis, G.W. Apollo Lodge No. 27
Nelson, N.W. Britannia Lodge No. 18
Norton, G.D. Mosaic Lodge No. 176
Noyce, J.W.A. Nanton Lodge No. 17
Perkins, T.E. Strathcona Lodge No. 77
Ponech, R. Acacia Lodge No. 11
Pope, D.D. Nanton Lodge No. 17
Ramey, M.R.

Rocky-Summit Lodge No. 30

Reach, C.G. Alberta Lodge No. 3
Roadhouse, S.E. Acacia Lodge No. 11
Robinson, E.S. Meridian Lodge No. 129
Scott, A.W. Crescent Lodge No. 87
Senn, N.J. Mosaic Lodge No. 176
Sinclair, A.K. Crescent Lodge No. 87
Smith, R.H.C. Highlands-Unity No. 168
Snyder, W.B. Cascade Lodge No. 5
Taylor, R.F. Zetland Lodge No. 83
Tiede, R. Strathmore Lodge No. 53
Travis, A.C. Alberta Lodge No. 3
Tsujiita, M.J.

Mountain View Lodge No. 16

Tupper, D.A. Norwood Lodge No. 90

Walch, P. St. Mark's Lodge No. 118
Westbury, R.G.S. Perfection Lodge No. 9
Wilkin, K. Crescent Lodge No. 87
Wolfman, E.L. Crescent Lodge No. 87
Wright, A.C. Baseline Lodge No. 198

50-Year Past Master Jewels

Elliott, A.G. (Curly) King Solomon Lodge No. 41
Gatenby, K.H. Vulcan Lodge No. 73

60-Year Bars

Arnold, F.M. Ashlar Lodge No. 28
Crist, M.L. Crescent Lodge No. 37
Doerr, W.G. Glenbow Lodge No. 184
Elliott, A.G. King Solomon Lodge No. 41
Feather, R.M. Meridian Lodge No. 129
Fedun, J. Strathcona Lodge No. 77
Fraser, W. Edmonton Lodge No. 7
Gardner, D. Dominion Lodge No. 117
Gateman, N.B. Gleichen Lodge No. 36
Gatenby, K.H. Vulcan Lodge No. 74
Gulliver, H. Strathmore Lodge No. 53
Larson, K.L. Gleichen Lodge No. 36

Leiper, H. Drayton Valley Lodge No. 82
Mair, L.J.G. Highlands-Unity No. 168
Manson, J.M. Jasper Lodge No. 14
Morter, H.J. Cascade Lodge No. 5
Phillips, Russell Gary

Mountain View Lodge No. 16

Richardson, A.M.

Wetaskiwin Lodge No. 15

Snowdon, T.W. Perfection Lodge No. 9

Steiner, W.H. Gleichen Lodge No. 36

Stephenson, F.W.

Highlands-Unity No. 168

Switzer, S. Perfection Lodge No. 9

Taylor, K. Acacia Lodge No. 11

Ward, G.A. Gleichen Lodge No. 36

Ward, J.F. Gleichen Lodge No. 36

70-Year Jewels

Hart, D.F. Dominion Lodge No. 117
Rodger, J.H. Lethbridge Lodge No. 39
Rogers, J.A. Carstairs Lodge No. 20
Smith, G.A. Patricia Lodge No. 91
Vickers, Blake Hartley
Symbol Lodge No. 93



The Hidden Mysteries of Nature and Science

The Masonic Spring Workshop is fast approaching. The hotel is under new management and they are in the process of renovating. Most of the rooms are done and one new addition is air conditioning!

The Lobby is currently under renovation and check-in has moved to a different building, but our rooms, meal places, and conference area are in the same places.

Also there is a new banquet chef and a new pastry chef! It will be interesting to see the changes in the meal offerings.

For those Brethren and ladies who

have reduced mobility, let me know and I will try to move your room closer to the elevators for convenience.

A big change this year — the system that the hotel uses for bookings. On 24 March, the rooms I have not filled will be returned to the room pool and we will not be able to guarantee you a room for the conference, let alone a renovated one!

Don't wait until it is too late!

Kim Parkyn

Secretary-Treasurer

Masonic Spring Workshop

www.masonicspringworkshop.ab.ca

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.

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www.freemasons.ab.ca

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Deputy Grand Master RWBro Gordon Berard
Senior Grand Warden RWBro Kenn Culbertson
Junior Grand Warden RWBro Ken Cheel
Grand Secretary RWBro Bill Kostenuk



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VWBro Garth Cochran; WBro Loren Kline;
Ex Officio: Grand Master,
Deputy Grand Master & Grand Secretary

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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 prior to the month of issue.

Selling Freemasonry's Benefits in Current Times

WBro John Clark, Past Grand Steward and Past Master of The Ponsonby Lodge No. 54, Auckland, New Zealand; *New Zealand Freemason*, Vol. 44 (3), September 2016

For much of my Masonic experience the phrase "Making Good Men Better" has been my cringe factor, primarily because Freemasons have been inept in explaining the meaning behind the phrase and even more inept at explaining its importance in contemporary life. No more! I have adopted it as a truism and argue it should be placed at the centre of our recruiting and education.

Making good men better can be defined in many ways, and the ultimate for me is that good men will not only be self-aware, act with personal conviction, maintain self-control and be self-directed, but will be observable by others demonstrating the Social Responsibility that sees them working for the greater good.

About three years ago I was asked to take on another Masonic job, to contact non-connected referrals, introduce Freemasonry and assist them to join, if they were suitable. This offer gave me cause to reflect on an important question, would I recommend a modern man join Freemasonry? I'm still in the role, however I did need to convince myself of Freemasonry's value to men in today's world. The obvious corollaries to that are how I arrived at my positive answer and, second, how can this value be achieved. For both questions, I thought back to that little jingoistic phrase so often used for Freemasonry's vision, making good men better.

There are a plethora of learning opportunities that the Craft offers for self-awareness and improvement. These need to be clearly enunciated in recruiting. I know many of you will be uncomfortable with the concept of selling "what's in it for me" messaging but that's the prime rule of sales and recruiting is a sales process. We also need to accept and provide the message that the level of opportunities taken resides with new entrants.

First and foremost I will start with inner growth, or self-improvement. Here it is looking primarily to our ceremony. Personally I have gleaned this improvement from the charges in our ceremonies. I say glean because it is self-discovery, and it does need personal perseverance to translate ceremonial messages to contemporary lives. I appreciate our ceremonies are based on

biblical times around the building of King Solomon's Temple, however the allegory and the ability to relate these contemporaneously are the true value. We need to get this across to entrants and given many now have little or no exposure to religious studies our educators need to scale back on religious aspects and treat the charges as stories. Equally we need to ensure new entrants understand that reciting the ritual through presenting charges takes a distant second place to their personal study of the ritual.

Further, we need to provide the ability to discuss and explore why our new Brethren have interpreted the allegory in the manner they have, and be prepared to posture alternatives. This can be completed individually or in groups, perhaps even concentrating on key charges and centring Lodge meetings on education. What needs to be stressed is that learning and reciting charges in a degree working will provide another level of practical skill which will be elaborated on below.

In Lodge and rehearsals, attentive Brethren can learn leadership and management skills, public speaking skills through delivering charges, and listening and interpreting skills. In committee they can enhance these as well as hone communication, problem solving and most importantly collaboration skills. Taking office or roles such as Treasurer and Secretary give us a stronger business insight. These skills are practical to men as they progress in both professional and personal life and

yet we fail to even give them airspace in our recruitment.

I specifically mentioned collaboration above, as we are a voluntary organisation and Lodge needs that collaborative team approach. Through that practice Brethren can learn to harness the team's talents best to cover the multitude of tasks that make a good Lodge run, but that also requires a commitment to contribute time which is minimised if all Brethren pull their weight.

But still Freemasonry provides other avenues of personal growth. What other platform provides a better forum than talking with such a diverse group of men than our refectory. Every one of us is unique in our diversity of thought, as well as in age, situation in life, experience in working and family. What a place new entrants have to learn and to contribute to other's learning!

Active participation in benevolence, in any or all of its forms, gives us both an opportunity to hone organising skills as well as an outlet for our social responsibility.

There is no doubt Freemasonry can make today's good men better. In reality Freemasonry will make anyone better, but we have rules to try to limit it to good men and not all men and our current rules also won't allow the admittance of women. I submit it is time for an overhaul of our criteria; especially given the decline in religious affiliation which is beyond our control and which will, with time, limit our market for new entrants.

Part 3 of 4

A Triad of Masonic Ideals — The Ideal of Knowledge

Excerpted from the Grand Oration of Matt S. Hughes, Grand Orator, Free & Accepted Masons of California, 1915

In part two of this series, Bro Hughes discussed the Masonic ideal of Quality. He focussed his discussion on the quality of membership and pointed out that Freemasonry is not an association of the average. Our institution depends on the quality of the material from which it is built, and it is our duty to maintain that ideal within ourselves. He continued:

Our second Masonic ideal is that of **knowledge**. One of the ends of Masonry is light; and light is synonymous with intelligence. The man who travels the highway from the West to the East is a seeker after light. The implication is that

Masonry has an educational function and that every Lodge ought to be a school of instruction with a curriculum covering the theory and practice of brotherhood. This educational function of Masonry ought to have in view both

the individual member and the world at large.

It is a necessity if we are to have a Masonically intelligent membership. It goes without saying that no man ever grasped the full significance of the principles of Masonry simply by receiving the degrees. In the first place, a great deal of our ritual work has come to us from the past. Much of it therefore, needs translation because of terms that are obsolete, and interpretation because of forms that are archaic. In the next place, there is much that is symbolical; and symbols, such as those employed by Masonry, need more than the passing explanation given in two or three brief lectures. Again, the circumstances under which the degrees are received are not conducive to clearness and continuity of thought. And, finally, many Lodges are all too lax in conferring degrees without even the superficial preparation required by Masonic usage. These are some of the reasons why every Lodge should be a school of instruction on the subject of Masonic spirit and methods.

The results of our failure in this respect are manifest. The first outcome is what may be called Masonic illiteracy. It is not too much to say that there are a great many who have received our degrees who have no clear idea as to what a Mason actually is. If they were held up at the point of a gun some night with the demand: "A definition of a Mason, or your life!" they would be likely to turn up in heaven or some other place at breakfast time. The current notions about our Order sometimes remind one of the famous college definition of a lobster. A freshman was asked by the professor of natural history to define a lobster. He gravely replied that a lobster is a red fish that walks backward. The professor said it was a most excellent definition with some trifling exceptions. In the first place, a lobster is not a fish; in the second place, it is not red; and, in the third place, it does not walk backward. Otherwise, he said, the freshman had given a good definition.

Now, Masonry either stands for something definite, or it does not. If it does mean anything definite and distinctive, then every member of a Lodge should have clear ideas on the subject. That desirable end can only be accomplished by making every Lodge a school of instruction, and having intelligence, as one of our Masonic

ideals, kept constantly in view. Even our fundamental principles need interpretation. It is a commonplace, for example, to say that Masonry means brotherhood. But at once a score of questions are suggested to the inquisitive mind: What kind of brotherhood? What is brotherhood? What does Masonic brotherhood imply? What are the obligations of Masonic brotherhood under specific circumstances? What is the relation of the brotherhood to those who do not belong? The intelligent Mason ought, at the very least, to be able to give answers to such elementary questions.

When we remember that the man who comes into Masonry takes up a life work, the necessity for the educational function of the Masonic Lodge appears even more imperative. Brotherhood is a profession, comprising both a science and an art; but who acquires a profession in the conferring of three degrees on thrice evenings, together with the memorizing of a few paragraphs of a ritual service, and the hearing of a few brief lectures? The man who takes up the profession of medicine these days must have a preparatory college course; must prosecute four years of strenuous study; must serve his time in hospital; and after all that it is considered that he is just ready to begin practice. The same thing is true of the other learned professions. But we expect to turn out qualified Masons after the manner of some of our get-rich-quick advertisements. The impossibility of such a thing is self-evident; the imperative demand for the persistent diffusion of Masonic intelligence among the members of the Craft is no less apparent.

It is also to be emphasized that Freemasonry owes something in the way of the spreading of its principles to the world at large. Our teachings are not to be kept in cottonwood, only to be brought out and exhibited within the secrecy of the lodgeroom. There are certain things for which Masonry stands and there are certain things against which Masonry stands, and those things may well be known to mankind, both for the sake of Masonry and for the sake of the world. My earliest Masonic recollection goes back to the time when I was a little boy. There was a man in the small community accused of stealing turkeys. He was brought up for trial in a Masonic Lodge, found guilty and expelled. The action of the Lodge

became known to the public and the community understood that whatever else the Order favoured or opposed, it was against turkey stealing. That is the first thing I remember about the Masonic Order; and now that I have had a rather extensive and comprehensive acquaintance, it is my conviction that it was a very wholesome beginning.

We believe that our principles are of value to mankind, and that each fraternity is a prophecy of the coming time of universal brotherhood. There ought to be some point of influential contact between Masonry and the social order whereby the public might profit by a knowledge of what it is trying to do in the world. This work cannot be accomplished by one Grand Lecturer, whose hands are full by reason of the demands of the Order. It might be feasible for each Masonic jurisdiction to maintain a sort of university extension course — to have a number of really qualified lecturers, who could not only interpret the work to Masons in the lodgeroom; but who in addition, could elucidate the broad principles of human brotherhood to the great world outside.

This program of education is a necessity if Freemasonry is to avoid the risk of being left behind in the progress of the race. The meaning of such a statement may be illustrated by reference to one of the familiar bits of our history. One of the stock stories frequently heard at Masonic banquets is the incident of the wounded Mason on the battlefield giving the hailing sign of distress and being rescued and cared for by one of the enemy who was a brother Mason. It is always recited as a triumph of Masonic sentiment and principle. But without minifying the value of such a manifestation of fraternity, it may be declared that the real triumph of Masonry will not be seen in the world until its influence is so felt and applied, that Brother Masons will never be compelled, by personal ambition and arbitrary power, to face one another in deadly combat on the battlefield. And that end can only be attained by a persistent and prolonged process of general education on the basis of the principle of Brotherhood. Freemasonry cannot be content simply with the rescue of an individual here and there from the horrors of actual warfare; it must strive by every means in its power to bring to humanity the lasting era of peace.

Our point may also be illustrated by a reference to our familiar work of charity. Freemasonry is philanthropic. No little time and thought are given in such gatherings as this to the work of relief and the sustaining of charitable institutions. Our fraternity responds to the cry of distress with open-handed generosity; but the giving of alms is only the kindergarten course in human relief. The Good Samaritan was faithful to his immediate duty when he took care of the unfortunate victim of thieves on the Jericho road. It has been suggested, however, that the modern Samaritan has been extending his work of travellers' aid. He has been inquiring about the antecedents of the thieves and seeking to know why the boys in Jerusalem and Jericho are growing up as criminals; he has been wanting to know why the authorities do not give protection to those whose business calls them to and fro between the two cities. He is no longer content simply to exercise humane offices in behalf of the individual who has become the victim of preying criminals and negligent authorities.

Thus, in the nature of things, we must add to our work of relief some inquiry into the reasons why appeals for help are being made from time to time. And if it is discovered that many of these burdens have been thrown upon Masonry by reason of wrong and oppression in the social order, then Masonry must do its part in the righting of the wrongs and in the prevention of such injustice. It is childish to imagine that a great order will always be content to care for specific cases of want, without inquiring as to the causes of the want it is called upon to relieve. These things, certainly practical and pressing in character, simply serve to show that we must give new attention to the Masonic ideal of knowledge.

Next, in the final part, Brother Hughes discusses **The Ideal of Religion**.



MASONIC FOUNDATION of ALBERTA

Presentation to Family Centre

Alwyn Charles, President of the Masonic Foundation of Alberta, presents a cheque to Kathryn Ponomar, Advancement and Communications Manager, of the Family Centre in Lethbridge. On Saturday, 25 February 2017, Kathryn Ponomar addressed the Masonic Foundation Board at its quarterly meeting. The Foundation

was pleased to make a donation to the Family Centre, in support of the services it provides.



WANTED: Editor for *The Alberta Freemason*

The Alberta Freemason is a publication of the Grand Lodge of Alberta established to facilitate the spread of news and information amongst the Grand Lodge, Constituent Lodges and the Brethren of the Jurisdiction; to provide Masonic education and to function as another "window to the world" for Freemasonry in this jurisdiction.

The role of the Editor is to produce and publish to the Grand Lodge website, in cooperation with a typesetter/designer, a periodic publication containing material received or solicited from sources within the jurisdiction or obtained from outside sources, edited as to length, content, language, grammar, etc. He may also be called upon from time to time to edit Grand Lodge documents. The Editor is also expected to attend and report at each Board of General Purposes meeting.

The successful candidate will possess superior writing and editing skills, a good overall knowledge of Masonry as a whole and in this jurisdiction in particular, and knowledge of outside sources of publishable material.

This is a volunteer position, reporting to the Grand Master, and will begin with the September 2017 issue. Interested Brethren should contact RWBro George Tapley, editor@freemasons.ab.ca