

THE ALBERTA Freemason



Editor: RWBro
George Tapley

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The Gift

Brother the Reverend Dennis E. Milne, The VW Grand Chaplain of Alberta

The celebrations around this time of year are focused heavily around the giving and receiving of gifts. I remember as a child waiting with great anticipation for what we might find under the tree just waiting to be discovered. As I grew older, the excitement became more for what the person for whom I had bought a gift would think of it. When I give a gift, it is usually a gift that I have put a lot of thought into, and I want them to be impressed with what I have purchased or made for them. When my wife and I had our children, I loved to see their excitement as they opened their gifts, and now with grandchildren it is another generation that I get to see come into the living room with the same excitement and wonder.

Over the last little while I have learned, however, that the gifts under the tree or given at other times are nice, but the best gifts we receive come not from the amount of money we spend. The following is an example of this. It comes from the speech given by one of my heroes, George W. Truett, Pastor of First Baptist Church, Dallas. It is a speech given at Texas Grand Lodge, Waco, in 1940.

Most Worshipful Grand Master, President Neff [then president of Baylor and Truett's introducer to the Grand Lodge], and you, my Brother Masons: In my first expression from this platform this evening, I would say that I am touched more deeply than you can know by the courtesy of the invitation to me to be here with you this evening, and to speak out of my heart some words to you. I am responding to that invitation with a poignant sense of my inability to speak in a manner worthy of so significant an occasion as is the one here assembled this evening.

In the appreciation of the far-reaching and gracious serviceableness of the Masonic Fraternity... any qualification for me to speak to you, then I have that one qualification. From

my earliest recollection, sitting about my father's knee (who was a Mason) and hearing him and fellow Masons talk, I imbibed the impression in early childhood that the Masonic Fraternity is one of the most helpfully mediating and conserving organizations among men. I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years.

A man has a strong heart if he is not touched with a strange sense of awe when he goes into a Masonic Lodge and observes its furniture, notably the Bible, right in the center of that Lodge, the square and the compasses. When one calls to mind this furniture in the local Masonic Lodge, he is reminded at once that an institution of strategic and commanding importance is in his community and when one calls to mind the vast array of great men linked with this institution, his appreciation must be greatly magnified.

It is obvious to me that one of the greatest gifts his father gave him was the fraternity of the Masons and his faith. Dr. Truett was one of the greatest Baptist preachers of his time, and how he saw our Fraternity helped me in my own journey into the Masons. But you should also see that the other reason this touched me was the way he seemed to see it as a gift from his father, and for me it is the very same gift my grandfather gave to me.

My grandfather never gave me a gift all my life that he bought with money. I never received a gift under the tree from him or a single gift on my birthday, but the gift he was able to give me was my strong and proud heritage. Gilbert Alexander Milne was born in Aboyne Scotland. His father, my great-grandfather, was a member of No. 181 Charleston Lodge of Aboyne and was raised to the Sublime Degree of a Master Mason 6 June 1917. My grandfather became an Entered Apprentice at the same Lodge 25 February 1920, and was raised to the

Sublime Degree of a Master Mason 24 March 1920. Soon after that he would move to Canada and join Norwood No. 90 and in 1939 would become the Master of the Lodge. My grandfather would pass away in 1951, taken to Grand Lodge Above way too early in his life. The way my father talks about him even to this day makes me wish I could have gone on walks with him just to hear him tell me stories about his life and our family in Scotland. But that was not to be.

His story doesn't stop there. In April 2015 my Dad, my son and I would open the gift he wrapped for us when we all were raised to the Sublime Degree of Master Mason. So way back in 1920 he wrapped a gift for us and it truly has been a wonderful gift. For me, all that I have already experienced as a Mason, and I am sure to experience in the future, is really a wonderful gift and it is a result of my great-granddad, and my granddad's gift of my heritage — a gift that is more valuable than silver or gold and more precious than diamonds or rubies.

You see, as we enter the season of buying and giving of gifts, let's try to remember what the best gifts we can give and receive are. They aren't always ones found under trees or bought at stores. The best gifts we can give and receive are strong heritages that money cannot buy, that moths and rust cannot destroy.

So as you look at what to give your loved ones this year, sure it is great to buy them something nice, but really the best thing you can give them is a life lived with truth, with integrity, a life that puts the needs of others ahead of your own, and life that would give themselves away for others. This is the gift my granddad gave me and I appreciate it more than many of those other things I have received — many of which I cannot even remember today.

In closing, my hope for you as you celebrate during this holy season is that may you cherish all that God has blessed you with. And as we enter the New Year my prayer for you is that you draw closer to God.

Ontario's 2017 Masonic Essay — Third Place

More than 25 Masons participated in the 2017 Masonic Essay Contest sponsored by the Grand Lodge of Canada in the Province of Ontario. Bro Chris Coome of Richardson Lodge No. 136 in York District placed Third this year. He was Second last year.

Freemasonry and the Crisis of Masculinity

Bro Chris Coome, Richardson Lodge No. 136, York District.

When a young man joins Freemasonry, what is one of the first things that he learns? It's not the passwords or handshakes, nor the experience of the degrees. Sorry to say, his very first lesson comes from the grumbings of old Past Masters, huddled in groups outside of the Lodge room, conversing about the state of Freemasonry today. Loss of members is on their mind, and I've heard many Brethren describe the future with worry. But you can't really blame them, can you? It would certainly seem that our numbers are declining and our members are aging; Lodges are amalgamating, and our historic buildings are sold off without enough members to sustain them. According to some American sources, younger members, and the newly initiated are disappearing at an increasing rate. The talk of the town seems to be on how to fix this, but what would a young man have to say about all this?

It can certainly be disconcerting for younger members to join and hear that what they have just decided to invest their time in is on the decline. It's not exactly Freemasonry putting its best foot forward, especially considering that it might take a younger member a substantial bit of courage to join something where he is usually 20, if not 60 years the junior of everyone else around him. The age gap has often led to some interesting conversations. "Why young Brother, what were you doing this weekend?" "Oh, not much, out for a few drinks with the friends at a local pub, met a really cute girl and... oh, sorry? Your granddaughter was at the local pub? But, she's not the one with the red hair and green... oh my."

I confess that exchange is only half true, but the fact is that there are hurdles which young men have to overcome

within Freemasonry. However, having been a young Mason for almost six years now, I can say that despite some difficulties, the Craft has unequivocally stolen my heart. And if we want to understand what Freemasonry can mean to a young man, I think we need to look at the issue in two ways; the type of world young men face, and what exactly Freemasonry offers them. I believe the foremost way to do this is to look at the crisis of Freemasonry as mirrored by the much larger crisis of masculinity in general.

As Freemasonry is a fraternity, it is dependent upon men for members, and the quality of both the Order and the men who join it are shaped by what we understand a man to be. Right now, I can tell you, as a young man and on behalf of my generation, we are not entirely sure anymore. This may seem like an odd thing to say, but it is becoming an increasing problem. Anxiety and depression are becoming more and more prevalent among young men and we are rapidly falling behind in academia. Society has made some young men so unsure of their basic nature that they either reject any form of masculinity altogether, or take the opposite route and become hyper aggressive and resentful.

My generation is bombarded by media — be it Facebook, Twitter, or Instagram. Every day we are exposed to millions of dissenting opinions. Gender theorists, who are becoming increasingly popular in academia, have even decided that the notion of a "man" and "masculinity" are inherently offensive and should be destroyed. What's a young man to do? Do we look back to the men who stormed the beaches of Normandy, or do we forget all that? How can a male society like Freemasonry grow when society doesn't even know what a man

is anymore?

The truth is always in the middle, something I think Masonic philosophers have always understood. Men need a way forward. In an increasingly digitized and specialized society, young men need to develop the sophistication needed to handle it, but we should never forget the simple virtue of being a man. Freemasonry can be that way forward. Freemasonry is a cultural institution that instills all the values necessary for a healthy masculinity: courage, fortitude, charity, service, and the quest to constantly improve oneself. My generation needs to remember these values.

My generation is starving for mentorship and masculine bonding, something that forms the bedrock of the Masonic experience. If you want young men to flock once again to the Lodge doors, we need to remember that we are a Fraternity. We cannot afford to forget about our newly initiated Brethren, especially the young ones. Meeting once a month is often not enough to create the bonds of Brotherhood we so clearly espouse. When a new Mason is initiated, they should be bombarded by so many calls to grab a coffee or a beer, that they won't ever think for a second that they aren't valued in our Fraternity. And what of our philosophy and history? In such a materialist age, young men crave mystery and mysticism. Even the single most enchanting aspect of human existence, the reverence for the divine, is utterly and completely frowned upon. Masonry makes life more enchanting. The esotericism and legends that surround our order offer more fascinating topics to explore than any one Mason will ever master, and our mature Brethren should be meeting with newer members to impart their knowledge. Even if you don't like the legendary foundations

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of Freemasonry, would any of us really object to grabbing a few drinks and hearing about the heroic Knights Templar, or the wisdom of Pythagoras? I know a young man certainly wouldn't. He would love it! We don't have to believe in our legends to actually enjoy them, nor to acknowledge that they are an appealing part of the Craft.

Think of it this way: the very question "is Freemasonry evolved enough to be relevant for young men" is entirely

misplaced. We don't need to evolve. Young men have had enough of the modern world as it is. What we need to do is get better at what we already offer. We need to be better at turning Masons into true Brothers, teaching Masons to learn our histories, and to better understand the philosophy of our degrees. If we offer a place of friendship and learning to young men, then we can truly help them grow.

Why should Freemasonry not be on

the doorstep of a very bright future? Our order becomes more relevant with every new piece of technology that is introduced, every gadget that takes us away from the human experience. We should capitalize on what we can offer aspiring young men: real experiences and a healthy environment for them to develop into the type of men the world needs. If society and universities no longer want to turn young men into men, then I say we step in and fill that gap.

Living Freemasonry

RWBro Geoff Ludowyk, PJGW, Lodge Capitol 612, Freemasons NSW & ACT, Australia
Winner of the Grand Master's Literary Prize for 2015

Being a Freemason is not — to me — merely about knowing what our Masonic tenets and principles are, but rather lies in taking pleasure in them. Knowledge by itself can be a dry and dusty thing, to be taken out and aired from time to time when the occasion calls for it. 'Living' is an attribute which describes Freemasonry more aptly and, looking to the Oxford English Dictionary, we can describe 'Living Freemasonry' as having life; being real, being contemporary and the action of living one's life in a particular manner.

I learnt one useful lesson about 'Living Freemasonry' from my father, who was a Freemason in another jurisdiction. He was an Anglican who fell in love with a devout Catholic woman. To marry her, he had to promise that their children would be brought up and raised as Catholics. And so we were. We went to Catholic schools, were immersed in Catholic doctrine and went unflinchingly to Mass every Sunday, and my father was always there to make sure that we got to Mass on time. He also insisted that we attend Sunday School in the afternoon, something my mother was not particularly fussed about. My father remained staunchly Church of England until his death in 1975, and I occasionally wondered why he was so much more rigorous than my mother in ensuring that we practised our Catholicism. It was not until I joined Freemasonry, some twenty years later, that I was able to comprehend this conundrum. He applied the principles of his Masonic Obligation to all facets in life: not just in applying them but also in taking pleasure in them.

He did this by cultivating friendships with Catholic clergy. He taught Italian to our local Parish Priest — a Canadian — to prepare him for a posting to the Holy See. This was all the more remarkable because my father, although a linguist, had to teach himself Italian first to do

so. He frequently invited senior clerics home for dinner, and they would discuss universal points of theology late into the night. These were entertaining evenings, and I used to listen on the periphery while pretending to be absorbed in homework.

This is an opportune point to go from the example of an individual to how we as Freemasons can practice and enjoy Living Freemasonry. To quote Christopher Hodapp in *Freemasons for Dummies*:

Freemasonry is a strange topic. It's not a religion, but it's religious. It's not a political movement, but its members have been some of the greatest political and social reformers in history. It's not a charity or a service club, yet its various organizations operate outstanding charities. Its language comes from the 18th century, yet its lessons apply to the 21st.

So what is Freemasonry? To me it is a combination — in varying degrees — of fellowship; of charity; of sociability; of self-development; and of brotherhood throughout the world — all robustly underpinned by a strong moral code which expects men to be truthful and for their promises to be believed. How many of us live our Freemasonry? That is a question I cannot answer with any degree of objectivity as it has not been measured. This is not an important question though. We can safely assume that Freemasonry is representative of the society in which it exists; and that this representation is heavily biased towards the good in society — arising from the values of the Institution and the aspirations of those who join.

The important question is: "How can I live my Freemasonry?" There are no prescriptive answers but there are practical guides a man can follow. First and foremost among these is a mindshift

from wearing Freemasonry as a comfortable, well-worn glove which fits snugly to your hand, which you pull on once a month or thereabouts without a second thought, and which you later remove with either a feeling of satisfaction or perhaps satisfaction tinged with a fleeting and soon forgotten niggles, then putting it away until the next time. It is all too easy to be seduced by routine. The Canadian Mason and author, Stephen Dafoe, likened it to an imaginary restaurant chain which had a slogan, "We take good food and make it better" — but did not deliver on that promise, leading eventually to the decline of the chain as its newer patrons woke up to the hollowness of that promise. Shake off that seduction! We must take responsibility for thinking about our Freemasonry and how we can implement its philosophy in our everyday lives with our families, our neighbours, our friends, our communities, our workplaces and our Lodges. Living Freemasonry starts with us and our Lodges, and the decisions we make today will have a bearing on Freemasonry for our children's children.

We are at a moment in time that may never be repeated. The world is going through revolutionary change and our Lodges need to adapt to that change or risk becoming an anachronism. Change is our bedfellow and there is nothing we can do to displace it. Instead of making change unwelcome, we should embrace it and partner it. As Master Masons, we are the Perfect Ashlars of our Lodges. Essentially it means that we must have the same set of values in our 'outside' lives as those we espouse in our Freemasonry. If not, it means that the Ashlar is flawed, presenting one face to Freemasonry and another to the world at large.

The starting point must be our ritual because it is the very cornerstone of our

moral philosophy, but — and this is a very salient point — it is not an end. It is only one means to an end. The ritual is there to provide lessons to the initiate as he progresses through Freemasonry. It is not there to be trotted out as an exemplification because we do not have a candidate. It gets back to what we and our Lodges are there for. Are we there just to make Masons or are we there to develop, promote and encourage lifelong learning and discovery, based on the principles of our fraternity? If we are there just to make Masons, then we have lost sight of the reason for our Lodges' existence. One can see the symptoms of this with Lodges scheduling exemplifications; or opening and closing in the three degrees; or just having a business meeting only. While these may satisfy long tenured members, it does nothing to develop them or to attract and keep our newer members. This is not 'Living Freemasonry'; it is 'Fossilized Freemasonry.'

My message is simple: if the Lodge does not have a candidate, then do something different. "Not another lecture..." I hear the groans. I agree! Lectures can be boring but they can also be most interesting. In the opening to this essay I wrote that "Knowledge by itself can be a dry and dusty thing, to be taken out and aired from time to time when the occasion calls for it." I am referring to stored knowledge — what we have already learnt. What can make a lecture interesting is new knowledge — adding to the store. What is more, it does not mean that we need new lectures or new lecturers. The ingredients are all there. We just need to learn how to cook with them. The late Max Schubert of Penfolds Wines once said that you cannot make a good wine from bad grapes, but that you can certainly make a bad wine from good grapes. We have good grapes in Masonry and these are the lectures and other resources available to us. Having a person stand in a corner of the Lodge Room and drone on and on is not what I espouse.

As an example, take the accredited talk on the First Degree Working Tools. This was written in 1924 and we need to remember that it was written at a time when society was vastly different, although the underlying message is still of value. There are a number of ways to present that talk, other than the drone approach.

One approach would be for the presenter to take a point from the talk, go up to one of the Brethren, state the point and

ask him if he agrees or disagrees with it. If the answer is monosyllabic, ask him "why?" If he says something out of left field, bounce that off the others around him. Do the same with other points. In this way, the dusty talk becomes interactive. People engage in it because it becomes fun and we learn from each other. It's not hard. These talks abound with potential questions. For instance: "The talk on the First Degree states that the 24-inch gauge is a static instrument, rigid and inflexible; while the other two are dynamic. The gauge also represents the wisdom of the Worshipful Master. This seems to imply that the Master's wisdom should be rigid and inflexible. Do you agree with this?" And so on.

Another approach is to take a Masonic topic — controversial or otherwise — well before a meeting and organise a debate between two teams drawn from your Lodge or you can challenge another Lodge in your district. Run it as a traditional debate with your DGIW or an independent Master as adjudicator. When the debate is over and before the result is announced (save the adjudicator's summation and verdict for the South), open the topic up for discussion by all. Have someone there to facilitate this. Take a point made by one of the teams and ask an audience member to say whether or not he agrees with it. Bounce it off others. Take another point and do the same. At the end of it all, arrange for a rematch to be hosted by the visiting Lodge and it will snowball.

What else can we do? We can invite interesting people from our local community organisations and professions to come to Lodge and speak to us. It's a diverse community out there, full of people with engaging interests. It would

not take much persuasion to engage them, especially if the Lodge can assist their endeavours in a material way. Show our communities that we are interested in what they do, that our Lodges are a part of it and that we want to explore how we can actively contribute to community life.

We must also involve our wives and partners. If Freemasonry is a way of life, then it cannot be to the exclusion of wives and partners. How can they contribute to it? Ask them how; not tell them how. Ask them to discuss it in your Lodge so that you can learn from them. Our wives and partners are a powerful, untapped source for doing good in the community. We need to focus on transforming our Lodges into quality organisations that are like old trees — firmly rooted in the ground of history and tradition but forever putting out new leaves, new branches and new shoots. We need to shift our thinking about our Masonry by actually thinking about our Masonry and taking it out into our communities as an observable and attractive way of life. Let us not focus on declining membership and how we can stem that, but on how we can stimulate the members that we have to become more active in learning; in heightening our awareness and our contributions to our communities; and taking responsibility for making ourselves better. Freemasonry is not about taking good men and making them better. It is about taking good men and then we make ourselves better. All it takes is for one man to join such a fraternity and to enjoy his Masonry and he will bring others in. If there is one thing that is clear to me, it is that age is **not** a prerequisite for enthusiasm, exuberance and energy in our Freemasonry. Live your Freemasonry and your Freemasonry will live!

Courage

WBro David R Sandy. *The Short Talk Bulletin*, Vol 95: 4, April 2017, The Masonic Service Association of North America

WBro David R Sandy was raised in Mt Moriah Lodge No. 116, Towson, MD, in 1983 and served as Worshipful Master in 1989. He is a Charter member of Ancient Baltimore Lodge No. 234, the Doctor John Coates Memorial Lodge No. 1787 and the Maryland Masonic Lodge of Research No. 239. He is a plural member of Tyrian Lodge No. 205 in Emmitsburg, MD. He can be heard regularly on the Grand Lodge of Maryland's "Common Gavel Podcast" in an educational segment called "Further Light."

The Cardinal Virtues of Masonry are Temperance, Fortitude, Prudence and Justice. This article takes a closer look at Fortitude.

Fortitude is associated with the pectoral or breast, and within the breast beats the heart. Fortitude is another word for courage, which has its origin

from the Latin word **cor** or heart. The anatomical analogy of heart has also been connected to man's emotional nature. Fortitude or courage is indeed a heart-based virtue.

An examination of courage is incomplete without also examining "fear." Masonry teaches us that the virtue of

fortitude is “equally distant from rashness and cowardice.” This tells us that courage is not fearlessness. Neither is being afraid the sole mark of a coward. The fearless man is reckless and foolish, while the man who allows fear to conquer him is a coward. It is the man who faces down his fears who is courageous and has fortitude.

Fortitude enables us to undergo any pain, peril, or danger, and these can take many forms. While there is physical danger, there can also be mental anguish, the pain of discipline and the agony of regret. Motivational speaker Jim Rohn tells us that the pain of discipline weighs ounces, yet the pain of regret weighs tons.

Similarly, courage is a virtue that has many definitions. Here are a few examples to consider what courage looks like:

The first is **physical** courage, often called bravery or valour. This is personified by the soldier guarding the perimeter or the firefighter who enters the burning building. Hollywood movies and bestselling books shower us with examples of physical courage or the lack thereof. Consider the Cowardly Lion in the Wizard of Oz, James Bond, Harry Potter and John Wayne. In the Holy Scriptures, we read about David and Goliath. They are all examples of physical courage. Yet possessing physical courage alone is no guarantee of a virtuous man.

So, let’s look at some less obvious forms of courage.

One of these other forms is **perseverance**. This is the courage to be determined, to stick with a purpose and to be discontent with merely holding ground, but to continually strive forward, even in times of failure and setback. Brother and

President Theodore Roosevelt speaks of this kind of courage in his “Citizen in a Republic” speech when he describes the man in the arena, “whose face is marred by dust and sweat and blood, who strives valiantly; who errs, who comes up short again and again, [the man] who spends himself in a worthy cause.”

Moral courage is the ability to face ethical challenges. This is the Mason who holds onto his convictions when his values are put to the test. When a Mason puts ethics into action, he is showing moral courage, when he stands up for a moral principle, when others are standing aside. While others may choose an aloof detachment from the issues, the Mason with moral courage takes a stand. This is not merely whistle blowing, a relatively quick action. Moral courage involves ongoing integrity exercised with poise and serving as a role model for others to emulate.

Intellectual courage is the willingness to face new ideas and to solve problems; the willingness to be curious, check facts, ask questions and make mistakes. This is the courage it takes to do something, even if it might be incorrect — in other words, risk-taking and daring. The Mason with intellectual courage takes whatever time is necessary to gain a thorough understanding of a subject. He is not satisfied with just a superficial overview. He listens intently and considers others’ points of view. He seeks out opposing positions on issues. The Mason with intellectual courage is not afraid to say, “Can you please explain that to me again?”

Freemasonry provides an atmosphere for free thought, where intellectual courage can be exercised. Our earlier Brothers tested their ideas in

the safety of their Lodges, then showed intellectual courage by sharing their innovations with the world.

Social courage is the quality of being comfortable in our own skin, standing tall, and being the first to offer a handshake and greeting. It is the quality of not being a slave to the expectations of others. It is being one’s self at the risk of social disapproval. The ability to express opinions without checking to see if they are in line with others’ preferences is social courage. A Mason with social courage stands firm against destructive peer pressure. He is the man who stands out when it might be more comfortable to blend in. Social courage is speaking one’s mind, even though the voice is quivering.

The final element of this multi-faceted virtue is **spiritual** courage. The obvious example is the Mason who welcomes the prospect of his demise, but there is more. Consider the spiritual courage needed to explain death to a young child. It is the courage to have faith, and the fortitude to forego the need to control everything.

In a fragmented world, divided by sectarianism, intolerance, hatred and greed, spiritual courage means having friends who practice a different faith than our own. It is asking questions about other religions and being tolerant of other men’s beliefs.

When we are challenged and despite the risks, we must each decide on the path we take. The courageous actions of others may inspire us, and offer examples for emulation, but the courage to act comes from within. Each of us must look into our soul and then apply it.

Indeed, our Masonic lesson on fortitude provides us with a lot to consider.

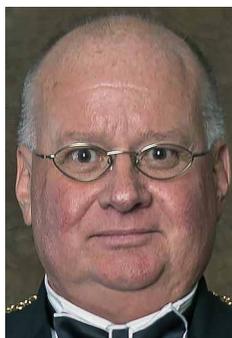
Your DDGMs 2017–2018

We are pleased to introduce to our readers the District Deputy Grand Masters serving the Craft in Alberta during the 2017–2018 term. This series will be concluded in the next issue of The Alberta Freemason.

Chinookarch District

RWBro Tom Hovan was born May 1951 in Lethbridge, Alberta to Albert and Mary Hovan. He is the oldest of two boys. His brother David was five years his younger and passed away on 27 November 2002.

Tom was raised in Lethbridge and attended Gilbert Paterson School for Grades 1 through 9. He then attended the Lethbridge Collegiate Institute for Grades 10 through 12, graduating with Honours.



In 1967 Tom joined the 18th Field Regiment of the Royal Canadian Artillery in Lethbridge as a reservist. In 1969 he joined the regular forces and attended Royal Roads Military College in Victoria for two years studying Engineering. He was released on a medical discharge in June of 1971 and returned to Lethbridge. For the next two years he worked at the El Rancho Motor Hotel as a bartender until he had enough to return to school. He enrolled in SAIT in the Chemical Engineering Technology program, graduating top in his class.

While he was working at the El Rancho, he met a young lady that caught his fancy and after courting her for two years, she finally said yes to a marriage proposal. On 27 October 1973 Tom married Sharon Dian Tyssen. Forty-four years later

she still puts up with him. They have three girls: Chrissy (Jacob) of Boise, Idaho, Kimmie (Josh) of Lethbridge, and Dian (David) of Safford, Arizona. They have 12 grandchildren, seven girls and five boys. It seems that Tom is destined to be outnumbered by the girls in his family and wouldn't have it any other way.

After graduating from SAIT, Tom went to work for Gulf Oil in the gas utilization department in Calgary and was later recruited by Flint Engineering to work as the assistant maintenance coordinator at the Gulf Nevis Gas plant. He later took a position with Saskatoon Fire Engine Company of Calgary as the design engineer, eventually taking over as the Parts and Purchasing Manager. He moved back to Red Deer several years later to take the same position with Superior Emergency Equipment. When the company was sold to an American firm, Tom went to work with one of his suppliers as a parts man and machine shop counterman. In 1988, Tom and the family moved back to Lethbridge to take over a small business. For the next 10 years Tom and Sharon operated the Mohawk gas bar and convenience store on the corner of 13 Street and 8 Avenue North and opened one of the first privatized liquor stores in Lethbridge. Tom sold the businesses and tried the retirement thing until Sharon very politely told him to go find a job and get out from under her feet before she killed him.

Twenty years ago he joined the Canadian Corps of Commissioners and been with them ever since. He has served in mainly supervisory positions and is currently the security supervisor at the Lethbridge Airport.

In the fall of 1976, Tom's mother stated that his dad would love to have him join Masonry while he was Master of Charity 67. He said that his dad hadn't said anything and his mom said he never would, that it was up to Tom to ask him: his first lesson in Masonry.

Central District

RWBro Armando Uy was born October 1965 in Guimba, Nueva Ecija, Philippines. He is second of five children of Nicolas and Celedonia Uy. Happily married for 25 years to Rowena, they are blessed with four children; fraternal twins Alphonso and Arianna, Amanda, and Andrea.

He graduated with a Bachelor of Science degree with a major in Marketing from De La Salle University Taft Avenue, Manila. Born to a business-minded family, he served as treasurer of the family corporation that is engaged in agriculture, livestock and restaurant business. He was also a Past President of the Rotary Club of Tarlac in 2001 and a Paul Harris sustaining member. He migrated to Canada in May 2010 and temporarily settled in Richmond, BC before moving to Alberta in October 2010. He is currently the bakery supervisor at Costco Wholesale in Red Deer, Alberta.

He is a third generation Freemason and a true stalwart of the Craft. His grandfather, Tian Sin Uy, was a member of Memorial Lodge No. 90 in Munoz, Nueva Ecija, Philippines. His father, Nicolas Uy is a dual member of General Manuel Tinio Lodge No. 167 and Zaragoza Lodge No. 263 and was a 50-year Mason in 2016. His brother Alexander is a Past Master



of Red Deer Lodge No. 12.

Armando was initiated on 12 January 2000, passed to the degree of Fellowcraft on January 26, 2000, and raised to the Sublime Degree of Master Mason on 10 February 2000 in Isagani Lodge No. 96 in Tarlac City, Philippines, and served as Worshipful Master in 2002. He was appointed Grand Lodge Inspector in 2003, served as District Grand Lecturer in 2005, 2006 and 2009. He was appointed DDGM for Masonic District Region 3 Tarlac in 2007. His Masonic journey continued in Canada. He affiliated in Red Deer No. 12 in November 2010. He is a charter member of the Alberta Filipino Degree Team since it was organized in 2011, and is currently the DDGM of Central District, GLA.

In his leisure hours, he still plays table tennis and bowling. The call of travelling is hard to resist for him. An avid traveller, he is always looking for what the world can offer... what Freemasonry can offer!

Dinosaur District

RWBro Larry McKinley Larry is a Welding Inspector with over 14 years of experience, contracting his corporate services to major clients in the oil and gas industry. He lives in Chestermere, has been married to his loving wife Zena for 20 years, and they have 10 grandchildren and three great grandchildren spread from BC to Ontario.



Larry began his Masonic journey following in his father's footsteps (a 50-year Master Mason) in Seymour Lodge No. 272, GRC, Ancaster, Ontario. He took his Entered Apprentice Degree in December 1998, the Fellowcraft Degree in February, the Master Mason Degree in March and proved up in April 1999 at Bow River Lodge No. 1 in Calgary.

Larry was accepted as an Affiliate Member at Strathmore Lodge No. 53 in June 2007, where he began through the chairs and was elected Worshipful Master in January 2012 and again in 2014.

Larry received the distinguished level of 32° in November 2000 as a member of the Scottish Rite — Valley of Calgary. He was then eligible for his membership in the Ancient & Accepted Order of Nobles of the Mystic Shrine of North America — Al Azhar Temple in October 2001.

Lakeland District

RWBro James (Jim) Fadden has a background in radio advertising and promotion. He has worked throughout Alberta and BC in sales. He has worked for the Edmonton Eskimos in marketing and is currently working in security for the Edmonton Oilers, among other things.

Jim has been married close to 24 years to Cheryl, who is a member of the Order of the Eastern Star and they have one child, Laura.

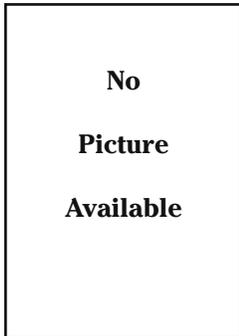


He began his Masonic journey by joining DeMolay in 1974, was Master Councillor in 1978 of Jubilee Chapter, and later was awarded the Chevalier Degree.

He was initiated, passed and raised in Norwood Lodge No. 90 in 1990, then went on to serve numerous terms as Junior Warden and Worshipful Master in 2004 and 2007. He is also a member of Commercial Lodge No. 81, as well as Norwood Royal Arch Chapter, Edmonton Preceptory, and Al Shamal Shriners.

Mighty Peace District

RWBro Stan Berry was born in Toronto July 1952, to William and Margaret Berry, the middle of three boys. Stan grew up in a number of locations in Ontario, finally settling in Burlington. Stan moved to Alberta in 1976, met Pam Hasiuk in Calgary, and married her in 1978. They have two sons, Jonathon and Thomas and are the proud grandparents of two beautiful girls. Stan and Pam settled in Beaverlodge in 1994 where they still live.



He is self-employed, doing safety training and safety consulting. He is also a volunteer with the Beaverlodge Fire Rescue Team as the fire prevention and training officer. Stan is a volunteer with many community organizations including the Red Cross and Scouts Canada.

Stan was initiated into Freemasonry in September, 1982, in Ashlar Lodge No. 28, Calgary, passed to the Fellowcraft Degree in October, 1982, and raised to the Sublime Degree of a Master Mason in November, 1982. Stan affiliated with Lake Saskatoon Lodge No. 106 in 1998. He served as Master of the Lodge in 2008–09, 2015–16, 2016–17, and is currently serving as Secretary.

Stan is also member of Aurora Chapter No. 46, O.E.S., and Wapiti Chapter No. 34, Royal Arch Masons.

