



28th Grand Masonic Day

SATURDAY, 6 MARCH 2010

Agape and Freemasonry

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY W. BRO. DANIEL ZRYMIAK, ST. JAMES LODGE NO. 80

This presentation was inspired by the image of climbing the rungs of "Jacob's Ladder", a reference noted in popular culture (*i.e.* lyrics to the Bob Dylan song *Forever Young*) and the Canadian Work Entered Apprentice ritual. The rungs make reference to Faith, Hope, and Charity.

Charity in this context is actually an interpretation of the Greek word *Agape*, which was used when the scriptures of Paul's Letter to the Corinthians were written (Paul 1 Corinthians 13). The English translation from the King James version substitutes "charity", and the modern translation uses the word "love". However, to truly understand and appreciate the significance of Jacob's Ladder, we have to explore the meaning and context of the original word *Agape*.

The author C.S.Lewis described *Agape* as one of four types of Love. Along with Affection (*storge*), Friendship (*philia*), and Passion (*eros*), *Agape* (denoted by Lewis as "charity") is a category of Love. *Agape* is distinguished as being a selfless love, which does not require the lover to be moved or inspired by the object of his love in order to flourish. For this reason, *Agape* is frequently referenced within the Volume of the Sacred Law, and is reflective of God's "worshipful" love for mankind.

Agape Feasts are part of traditional religious observations, and consisted of light refreshments following religious services. The purposes of *Agape* Feasts were to reinforce the religious experience, and to build fellowship among the participants as part of the celebration. An example is Maundy Thursday, which is followed by an *Agape* feast. According to the *Encyclopedia of Freemasonry* by Albert Mackey,

"The original meaning of *agape* is not love, charity but union, unity: thus *agapai* (usually translated love feasts) are originally unions for Christian edification, mutual culture associations."

Agape Feasts are held within Freemasonry and generally are a traditional formal meal following a lodge meeting, where the Worshipful Master will carve the meat and serve the wine. Traditional Observance Lodges (*i.e.* Templum Fidelis Lodge 746 in Bath, Ontario) use *Agape* as the noun describing the banquet or festive meal.

Since the origin of the word described in our ritual as Charity is really *Agape*, we can conclude that Freemasonry is not in and of itself a Charity, but delivery charitable outcomes through the practice of selfless *Agape* love to others, and through sharing *Agape* Feasts with brethren to build fellowship and brotherly love. This is clearly revealed in the Address to the Brethren, which defines *Agape* in action.

"Before I conclude, my brethren, let me endeavor to portray to you the ideal of a freemason. If you see a man who quietly and modestly moves in the sphere of his life; who, without blemish, fulfils his duty as a man a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and aids his fellowman without self-interest...."

Hopefully through this presentation, the brethren of the Grand Lodge of British Columbia and Yukon will have a better appreciation for *Agape*, and will incorporate it and make it a more visible part of our regular masonic activities.

Five Pillars of Health

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY W. BRO. WILLIAM HARDMAN, MOUNT HERMON LODGE NO. 7

How to keep speculative masons operative.

The concepts of good health and healthy aging are covered in this presentation by W Bro. William Hardman Dr.TCM. Dr. Bill is one of British Columbia's senior practitioners and he will share with you some of his insights into how to experience a natural approach to a healthier life through Traditional Chinese Medicine and Acupuncture.

The ancient idiom "An ounce of prevention is worth a pound of cure" will be given full measure in this presentation, and you will learn tips and techniques to enhance your quality of life.

Why is the triad of Air – Water – Food so important to your good health? Join Dr. Bill for answers.



Parking karma

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY R.W. BRO. STEPHEN MACKENZIE, MOUNT HERMON LODGE NO. 7

Today I hope to raise some ideas that may help each of us think a bit differently about lodge education. Personally I don't even like the word "education" in a lodge context, but that is for a different discussion. And maybe see how our choices affect not only our lodge experiences and, in turn, also how our choices can affect our life experiences.

First two simple questions:

- What is Parking Karma?
- What do you say when you talk to yourself?

I hope to answer these questions over the next few minutes.

"We make good men better" It's a nice bumper sticker type phrase and I don't believe it is correct. No I don't believe we "make good men better"; what we have in each of our lodges is an opportunity to create the environment that allows a good man make himself better.

We admit a candidate into our lodges, take him through the three degrees and generally leave it up to him to figure out what are the lessons to be learned, sometimes, it seems, by osmosis. We suggest that it is up to him to make his own enquiries.

Carl H. Claudy says "lucky is the lodge with a candidate who has an enquiring mind as he not only can enlighten himself but in the process can enlighten and challenge the members of his lodge." Please note I am paraphrasing, not quoting verbatim.¹

It all sounds great but do we do a good job of encouraging our new brother to make those enquiries? Some of lodges appoint mentors or leave it to the candidates' sponsors who mostly seem to be tasked with assisting the candidate with the ritual and memory work and not necessarily interpreting the messages in our ritual.

We know that those of the younger generation value their time, and quite correctly too—so should we all value our time. Those of us in the Craft for some time know the value of the relationships we have developed, the experiences we have shared, and the lessons we have learned. Because of that we are very forgiving; we will sit through a tedious lengthy meeting and return again. However, I believe our newer younger brethren are less likely to adopt the same approach. One less than interesting meeting and they may not return, two of them and they are likely gone. Sometimes our meetings are too often bogged down in minutiae, reading of minutes, reports, correspondence, etc., all of which can be handled by email in advance of the meeting or in the Board of General Purposes. I suggest we need to change the format of our meetings and allow more time for "education" and interaction among the brethren, basically to improve the overall lodge experience.

So what is it about Lodge "education" and "Parking Karma" ?

At the annual installation of the new lodge officers there is an Address to the Wardens. It includes the admonition that "whatever you find praiseworthy in others you will in yourselves emulate and what you find wanting in others you will in yourselves amend." To me this is not only a recommendation for the brethren when in lodge but also a recommendation for each of us in our daily lives.

We have many such values in our lectures: the tenets of our profession: Brotherly Love, Relief and Truth. The perfect points of your entry which allude to the four cardinal virtues. The recommendation to

serve with Freedom, Fervency and Zeal. That our lodges should be places of refuge for peace and harmony.

To me there is another value that can be adopted for our daily lives: "seek and you shall find, ask and you shall receive, knock and it shall open." It is a bit like Aladdin and his magic lamp which is now relegated to a children's fairy tale but the concept is the same.

Ask, Believe, Receive.

There is a reason why the 2010 winter Olympics slogan is "Believe". For those of you who are golf addicts, have you ever teed up a ball, then stood at the back of the tee box behind your ball to visualize your drive? In effect you are asking, believing and if on target you will receive. A candidate does the same: seek and you shall find, ask and you shall receive, knock and it shall be opened, this is subsequently explained to him in the Junior Warden's lecture (Ancient Work): you sought the recommendation of a friend, asked the lodge for admission, knocked on the door of the preparation room and it was opened, why is that not also a general rule for life?

"Whatsoever ye shall ask in prayer, believing, ye shall receive"
Mathew 21:22

Ask, believe, receive.

"What things so ever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them" Mark 11:24

Ask, believe, receive.

Some people believe that we are all interconnected and that the universe will respond to our thoughts and wishes. Being a bit more analytical I tend to seek a bit more definition or reasoning behind such ideas.

Some years ago I read a book by John Kehoe: *Mind Power in the 21st Century*.⁵ Among the ideas discussed include concepts in how the human brain functions. He says that our brains cannot tell the difference between fact and fiction. Our conscious mind can but our basic brain cannot.

Have you ever woken up from a bad dream and found your heart racing and perspiring profusely? That dream appeared so real that your body reacted to that fear or flight or stress situation that you dreamt about. On awaking we realise that it was only a dream, a figment of our imagination. So if our brain reacts to a figment of our imagination as if it is real why then cannot our imagination programme our brains by visually imagining the outcome we want. Like the golfer behind the tee box, like the Olympic athlete visualising the task. There is nothing new in the concept of an athlete visualising an outcome for their best performance. What John Kehoe talks about is how we can apply the process to changing our own focus in everyday life.

In one example John Kehoe talks about money and all the bad programming we all have received about money. Money in itself is not a bad thing, after all, most people who dream of winning the lottery also dream about sharing and doing good with their winnings.

Some of the negative programming we all receive includes:

- "Money is the root of all evil",

- “When money goes out the door love flies out the window”,
- “I can never save, there is not enough money left at the end of the month”

Every time you express one of these thoughts you are programming you brain in that negative concept, and reinforcing that bad concept. John Kehoe says, tell your brain to “Cancel” that thought. He actually says to say “cancel” three times to reinforce the message.

Take the last one: “I can never save, there is not enough money left at the end of the month”. Cancel, cancel, cancel.

What the brain does is to take that phrase literally, it will direct your behaviour encouraging you to spend, such that at the end of the month having spent all your money the result is that there is no money left to save and the brain says “YES, success! we achieved our goal – there is no money left to save”. This is almost like a self perpetuating prophesy.

To reverse this we must cancel such thoughts and replace them with others that are more progressive and help us achieve our goals. For example: on the savings side, we can save first when we get paid, that “pay yourself first” concept”. (See also note *2 and *The Wealthy Barber* by David Chilton.)

No doubt you are familiar with the phrase “bad things happen in threes”. For example: you sleep in, getting out of bed you stub your toe, spill some coffee, your day can go downhill from there. Having tried myself to turn such a bad start around I recognize how difficult it can be, however it is possible.

One way to help you change your focus is to have a trigger, being a memory or an emotion. Many times when we say “bad things happen in threes” we then recognize that the bad cycle ends, it is a clever trigger to allow us to start anew. Other triggers can include happy memories, thoughts of loved ones, even smiling, which allow us to change our focus away from those negative events. We can choose to change our focus.

Some years ago I had a practical lesson in this process when spring skiing with a buddy; after coming down one particular run I remarked on all the muddy brown and grassy spots I had to dodge as the spring thaw settled in, melting the snow. He suggested next time to only focus on the snow and where I wanted to go as opposed to the grassy and muddy spots. I did this on a second run down the same slope and at the bottom of the run I recalled that this time I didn’t even notice the brown spots. The concept here is: do not focus on where you don’t want to go, but focus on where you do want to go. You can choose to change your focus on where you want to go.

What do you say when you talk to yourself?

Whether we realise it or not we all talk to ourselves, some call it “self talk.”

How we think about something shapes our behaviour. Understanding this process can help us change our thinking and lead us toward a better outcome, when we have the courage to choose and the courage and the will to change.

We all make our own choices, doing nothing is a choice just as much as doing something is a choice.

In her book *The Secret* Rhonda Byrne says: “Create your day in advance by thinking the way you want it to go, and you will create your life intentionally.”⁵

Or putting it another way: be pro-active, think pro-actively.

If you walk done the street with a sour expression, don’t be surprised if people avoid you. But walk that same street smiling and you will be surprised how many smile back. Sales people are trained to smile while talking on the ‘phone. That smile will translate to the other party. It will also change your own attitude. Remember the old adage “it is easier

to catch flies with honey than vinegar.” You can choose to apply this practice in your everyday life.

“Attitude is a Choice – the most important one you’ll ever make” – a quote from *Life’s Greatest Lessons – 20 things that matter* by Hal Urban.³

He also says that “Your attitude is what you say when you talk to yourself.”

“Everything can be taken from a man but one thing: the last of the human freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way” Dr. Viktor Frankl. [from Hal Urban *3 below – p.38, see also *5].

Not only can we choose our attitudes, we can choose the timing of our actions, we can also choose to plan for our future, we can choose to set out our goals and targets for our lives and for our Lodges.

Timing: “Timing is everything” we can choose the time to act.

Planning: “a plan is not a plan unless it is written down.” Whether it is a plan for life, for lodge or for your year as master of the lodge; if you don’t write it down it is not a plan, it is only a concept and no one can be held accountable. Choose to establish your plan, choose to write it down and you subsequently will be closer to putting it into action. The very act of writing it down seems to subconsciously help us direct ourselves towards the outcomes.

A number of years ago I sat down and wrote out a target wish list. At some point this list disappeared or, perhaps, was “misfiled”, it turned up some seven years later. While, at the time of creating the wish list some of them seemed to be almost inconceivable, after all it was only a “wish list.” On finding it again, over two-thirds of the dozen or so items had been achieved.

Choose to write it down and I assure you, you will surprise yourself. You can choose the time, you can choose to plan.

Many people have at their workplace a picture of their ideal retirement residence, location or activity. No one has a picture of their office at home! That picture in your office is also a plan or goal for retirement, it may be a little vague but at least it exists.

Everything in life comes down to our choices, we are each responsible for our own choices, we can choose to enhance our lives, we can also choose to enhance our lodge experiences, we can choose to enhance the experiences of our new candidates and brethren.

Some years ago when people started working with large computer systems, those programmers had a phrase for bad information, basically “garbage in equals garbage out.” A similar phrase I learned a number of years ago: “If you always do what you have always done you will always get what you always got.”

Basically, if you want a different outcome you need to put in different inputs.

Dr. Stephen Covey says “ I have always been open to new ideas.... This has allowed me to be open to new ways of thinking”⁵

Perhaps some of what I have talked about will help each of you be open to some new ideas, for yourselves, your families and maybe even your Lodges.

I believe we have a wonderful organization, we, each and every one of us, have the ability to make a change in peoples’ lives, one person at a time, and by so doing have the opportunity to make our community a better place for all. We can only do so by nurturing our future, by nurturing our newer brethren, by maintaining and enhancing their interest and focusing on the reality of the future. We cannot rest on the laurels of the past, each year, each month, each meeting we have the ability to choose to create a new future.

A short quote from Dr. Martin Luther King, Jr.: “Take the first step in

faith, you don't have to see the whole staircase, just take the first step".

By taking the first step we have the opportunity to choose to take the next three steps, then the next five, the next seven

So, what is Parking Karma?

Have you ever left a pleasant lodge meeting and on the drive home been cut off by some erratic fellow driver and reacted with less than a pleasant disposition regarding that driver. All that peace and harmony has left you, your new friend is two miles down the road and you are left at the next traffic light with an elevated blood pressure—a budding candidate for a heart attack.

Have you ever been late for a downtown appointment and met with every red light *enroute*? Driven yourself to distraction and maybe driven through the odd dark amber light? Stressed yourself out *enroute* with dark thoughts regarding the absence of suitable parking?

You have at your fingertips the perfect parking spot right outside your appointment, all you have to do is ask, believe and you will receive. Try it, you will be surprised. Enroute to your appointment you say to yourself and the universe: "there will be a parking spot right outside," repeat it, believe it and you will receive it. You can choose to change your attitude.

The first time I tried this, I was quite shocked. It worked. I now try to drive with Driving Karma and park with Parking Karma. Looking at those concepts more logically I translate it to mean that red lights don't upset me, I drive more peacefully, I try not to get upset with other idiots driving tactics, and most importantly hope not to give myself a heart attack. I find that when I enter a shopping mall carpark I now take the first reasonably available spot and find that I am walking in the doors of the mall when the person who drove in ahead of me is still circling the lot looking for his ideal parking closest to the entrance. You too can choose to have Parking Karma – "ask, believe receive."

And Jabez called upon the God of Israel saying "Oh that You would bless me indeed, and enlarge my territory, that your hand would be with me, and that You would keep me from evil that I may not cause pain!" So God granted him what he requested. *Book of Chronicles*

Notes:

- 1 *Introduction to Freemasonry*, Carl H. Claudy. The Temple Publishers, 'Masonic initiation may, but does not necessarily, come to those who seek, are accepted, and receive the degrees.
'Many refuse the results of initiation. The schoolboy who will not study, the man who will not work, the reader who is not interested in his book, the churchgoer to who the service is but an empty form to be gone through once a week because "it is the thing to do" – these gain nothing from such initiations. The candidate who sees in the Masonic

initiation of the E.A. d. only a formal and dignified ceremony designed to take up an evening and push him once step towards membership in the Order refuses to accept his initiation.

'Neither L. nor brethren can help this. If a man will not accept what is offered, if his understanding is so dull, his mind so sodden, his imagination so dead that he cannot glimpse the substance behind the form, both he and the L. are unlucky. That the majority of initiates do receive and take to themselves this opportunity for spiritual rebirth is obvious, otherwise our order would not live and grow, could not have lived through hundreds...of years.

He is a wise initiate who will read and study that he may receive all of that for which he has asked. The L. puts before him the bread of truth, the wine of belief, the staff of power, and sets his feet upon the path that leads to Light ... but it is for him to eat and drink and travel the winding path of initiation to the symbolic East.'

- 2 "pay yourself first," see also *The Wealthy Barber: The Common Sense Guide to Successful Financial Planning*, David Chilton.

"Pay yourself first concept". Transfer to savings direct from payroll, start small and when you have some success take some, not all, of the savings and celebrate or reward yourself, this acts as an encouragement to continue this savings process and is a reinforcement of a prudent habit. You will also find that you will automatically adjust your spending to allow for your slightly reduced salary.

- 3 *Life's Greatest Lessons – 20 Things that Matter*, Hal Urban : Fireside /Simon & Schuster 1992.

"Life is a succession of lessons which must be lived to be understood – Ralph Waldo Emerson"

Hal Urban gives his version of "20 things I want my kids to know" which was his original title. Among the topics include chapters on:

- The importance of laughter – Life Is Also Fun ... and Incredibly Funny
 - Choices – We Live by Choice not by chance
 - Attitude is a choice – the Most Important One You'll Ever Make
 - Habits are the Key to All Success
- 4 *Beyond Jabez*, Bruce Wilkinson. Multnomah Publishers / Random House 2005. Ch. 6, p. 99.

'If your method is not working, or not working as well as it should, change it! Don't maintain the same routine because that's the way you've always done it. Pray for wisdom. Invite suggestions from others. Brainstorm ideas. Try something new. If it doesn't work, you can go back to your original strategy or try something else. You may find that you can accomplish greater results with less effort.'

- 5 Other books of interest:
Mind Power into the 21st Century, John Kehoe.
You've Got To Read This Book!, Jack Canfield and Gay Hendricks. Collins / Harper Collins, 2006.
The 10 Commandments of Common Sense, Hal Urban. Fireside /Simon & Schuster, 2007.
The Secret, Rhonda Byrne. Beyond Words Publishing / ATRIA – Simon & Schuster, 2006.
The Prayer of Jabez, Bruce Wilkinson. Multnomah Publishers / Random House, 2000.

Monarchs themselves have been promoters of the Art

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY RW BRO. IAN THOMPSON, KING DAVID LODGE NO. 93

The Entered Apprentice Charge includes a section stating "...and to so high an eminence has its credit been advanced, that in every age, Monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchange the Scepter for the Trowel (Gavel), have patronized our mysteries, and joined in our assemblies ..."

So the questions arise—when and who? As reference would be to a period before the Charge was established in its current form, we will restrict our review to the time leading up to Queen Victoria.

Queen Victoria was a strong promoter of Freemasonry and the involvement of her husband and her sons are worthy of a separate outline, but I am of the opinion their involvement came after the Charge was established.

The King with the strongest masonic participation has been King George VI, father of our current Queen, who when Duke of York was Grand Master and, when King, attended Grand Lodge in his rôle of Past Grand Master—much too recent to have influenced the ritual.

And, as the Charge appears to have come to us from English Freemasonry, we will restrict this review to various Princes and Kings of England.

Scottish Origins of Freemasonry

Grand Lodge of Scotland has stated "Many agree that Freemasonry began in Scotland and was subsequently adapted in other countries." Scottish Freemasonry has a distinct and unique character. The connection between the craft of stone masonry and modern Freemasonry can be readily established in Scotland. This direct connection can be traced from the oldest masonic written records in the world which are the property of the Grand Lodge.

Religious and Political Strife

Religious strife complicated Royal Succession. Henry VIII separated the English Church from Rome, Protestants became established in Scotland while Ireland remained largely Roman Catholic. With the death of Queen Elizabeth I in 1601 there were no further heirs to the throne descending directly from Henry VIII.

King James VI of Scotland and I of England 1566 - 1625 and his successors

Next in line was King James VI of Scotland, Protestant, descending from Henry VII. His mother Mary, Queen of Scots, a Roman Catholic, had abdicated in 1567 when he was only one year old. He became King James I of England in 1603.

A 1658 record of the Lodge of Scoon and Perth states that James was "entered Freemason and Fellowcraft of the Lodge of Scoon" on 15 April 1601.

King James was a strong believer in the divine right of kings—a right challenged by early English translations of the Bible: Tyndale's New Testament in 1526, Coverdale's Bible in 1536 and John Calvin's Geneva Bible in 1560 with marginal notes.

The Geneva Bible undermined whatever biblical basis there was for the divine right of kings—a factor leading to the Civil War, execution of James' son, King Charles I, and establishment of the Republic under

Cromwell from 1649 to 1659.

King James convened a conference at Hampton Court in January 1604 that included authorizing a new English translation of the Bible to be used by the Church of England. A committee of scholars was formed and their completed work printed in 1611, apparently without any particular approval by King or bishops.

It has been claimed that Kings Charles I and Charles II were Freemasons, Charles II having been initiated while in exile in the Netherlands. Unfortunately there is no direct supporting evidence.

In 1662, in London, under Charles II's patronage, a group of freemasons led by Sir Robert Moray formed the Royal Society. Expressions used in correspondence between them and the King implies he could have been a freemason.

The Restoration and King William III of Orange 1650 - 1702

Charles II was restored to the throne in 1661 and died in 1685 without royal heirs. He was succeeded by his Catholic brother James II to much Protestant opposition. This opposition invited Protestants Prince William of Orange, grandson of Charles I, and his wife Mary, daughter of James II, to assume the throne as joint monarchs. William landed with a Dutch army in southwest England in November 1688.

He came ashore proclaiming "the liberties of England and the Protestant religion I will maintain".

In the face of certain defeat, James II abdicated. William permitted him to leave the country, not wanting to make him a martyr for the Roman Catholic cause. It has been stated that William III was a freemason, initiated in the Netherlands, but again there is no direct supporting evidence.

The House of Hanover comes to power

With the death of Queen Anne in 1714, once again there was no direct heir to the throne. Catholic sympathy continued to support Jacobite descendants of Mary, Queen of Scots. The most direct Protestant heir was George, Elector of Hanover—descended from King James I—and made King George I of England that same year.

James "the Old Pretender" (1688 - 1766), Bonnie Prince Charlie (1720 - 1788) and the Jacobite Failure (1746)

The Jacobites were supporters of the descendants of Roman Catholic King James II who had been deposed in 1688 and replaced by his Protestant daughter Mary (of William and Mary), not by his Catholic son James who was called "The True King" by Jacobites and "the Old Pretender" by Hanoverian supporters.

On the death of James II in 1701, the son declared himself King James III of England and VIII of Scotland and was recognized as such by France, Spain, the Papal States and Modena. He attempted two rebellions; that of 1715, "the Fifteen", after which he fled to France; and the rebellion of 1719, "the Nineteen", which was so weak that it was almost farcical.

The Old Pretender's son, Charles Edward Stuart, popularly known as Bonnie Prince Charlie, led the most famous rebellion on his father's behalf in 1745. Bonnie Prince Charlie landed in Scotland in July 1745. Many Scots were loyal to his cause; he defeated British forces in September. He then attempted to enter England, where even Roman Catholics seemed hostile

to the invasion. The French monarch, Louis XV, had promised to send twelve thousand soldiers to aid the rebellion, but did not do so. The Jacobites retreated back into Scotland. On 16 April 1746, Bonnie Prince Charlie faced the Duke of Cumberland in the Battle of Culloden, the last pitched battle ever fought on British soil. The ravaged Jacobite troops were routed by the British Government Army. Bonnie Prince Charlie escaped to France, but many of his Scottish supporters were caught and executed. The Jacobites were all but crushed; no further serious attempt was made at restoring the House of Stuart.

Formation of the first Grand Lodges

Four lodges, meeting in London, formed the first Grand Lodge in 1717. This Grand Lodge may have formed to distinguish these London lodges from other lodges under Scottish influence sympathetic to the Jacobite cause.

Starting as an annual banquet for lodges in London, by 1721 it began to establish itself as a regulatory body, attracting to it lodges meeting outside London. It became known as the Premier Grand Lodge.

The Grand Lodge of Ireland then formed in 1725, possibly because English experience showed having a Grand Lodge was a positive advancement and possibly to forestall the Premier Grand Lodge from extending its authority to Ireland.

The Grand Lodge of Scotland followed in 1736 with perhaps one third of the Scottish lodges participating. The other lodges ultimately became included.

As London lodges expressed hostility to Irish freemasons from the 1730s—passwords were changed for their exclusion—a number of unauthorized Irish lodges formed. These gathered in 1751 to create their own Grand Lodge which came to be known as the Antient Grand Lodge on the basis they had maintained the traditional passwords. For many years, the Premier and Antient Grand Lodges went their separate ways.

Royal freemasons

Frederick Lewis, Prince of Wales (1707 - 1751)

Frederick Lewis, Prince of Wales, son of King George II, was initiated in 1737. He was father to King George III, grandfather to King George IV and King William IV and great grandfather to Queen Victoria. He was raised in Germany, coming to England when his father became King George II, and became much at odds with his parents. He was a supporter of the arts and of cricket with much wagering placed on cricket matches.

Henry, Duke of Cumberland (1745 - 1790)

Henry, Duke of Cumberland, son of Frederick Lewis and brother of King George III was initiated in 1762 and became Grand Master of the Premier Grand Lodge of England in 1782. As Grand Master, in 1784, he issued a warrant to African Lodge No. 459 in Boston Massachusetts as petitioned by Prince Hall and others.

King George IV (1762 - 1830)

Son of George III, George was an intelligent child with lots of promise, but quickly became a cause for concern to his father and the country. He fell in with people of whom his father disapproved, such as Whig politicians and, more importantly to freemasons, his uncle, Henry. The Duke of Cumberland and his circle introduced George to the pleasures of drink, gambling and the theatre.

By 1785 George had married the Catholic actress Maria Fitzherbert. The marriage was illegal because the Royal Marriage Act required the consent of both the King and Parliament and marriage to Catholics was forbidden. Mrs Fitzherbert had to be paid off by the government, but continued to be the Prince's mistress for many years.

In 1787, at a special lodge meeting held at the Star and Garter in Pall Mall, George was initiated into Freemasonry by his uncle Henry. That year, George formed his own lodge, The Prince of Wales's Lodge (now No.

259). Initially the members were a mixture of his friends and household. The lodge attracted other high-ranking freemasons such as Thomas Dunckerley and the Tory Prime Minister George Canning.

Therefore, it was not surprising that George was elected Grand Master on the death of his uncle in 1790. George was not the most active of Grand Masters. He enjoyed the social side of Freemasonry. He also had an able Acting Grand Master in the Earl of Moira.

As the Prince of Wales's private and public life became more complicated, his involvement in the Craft diminished. By 1813 his involvement with Freemasonry had come to an end, although he was given the title Grand Patron of the Order.

He became George IV in 1820. As King he abandoned liberal politics and became very reactionary. He should be remembered for his patronage of the arts and architecture, and to freemasons for being the first of their order to become King of England.

King William IV (1765 - 1837)

Another son of George III, the Duke of Clarence, afterwards King William IV, like his brothers was initiated, early in his twenties, by Prince George Lodge at Plymouth and from 1828 until 1830 when he became King was Master of the Prince of Wales Lodge.

He was a Naval Officer, and once served under Lord Nelson, but never with any special distinction. After much effort he succeeded in obtaining the rank of Lord High Admiral.

He did not marry until he was fifty-two years old and heir to the throne, but had an alliance with Dorothy Jordan, an actress, and remained faithful to her for twenty years during which time she presented him with ten children (all named FitzClarence).

Edward, Duke of Kent (1767 - 1820)

Edward was initiated in 1790 by the Union Lodge at Geneva. Sent to Canada in 1791, and promoted to Major-General in Lower Canada in 1792, he was appointed Provincial Grand Master by the Antient Grand Lodge. He reached the rank of general and was appointed the commander-in-chief of British forces in British North America stationed in Halifax, Nova Scotia

In May 1802, the Duke began an appointment as Governor of Gibraltar with express orders by the government to restore discipline among the troops. However, the Duke's harsh discipline precipitated a mutiny by soldiers on Christmas Eve 1802. He was recalled in May 1803. While serving in Gibraltar, he was appointed Provincial Grand Master by the Premier Grand Lodge.

As a consolation for the end of his active military career, he was promoted to the rank of Field Marshal and appointed Ranger of Hampton Court Park in 1805. The Duke of Kent continued to serve as honorary colonel of the 1st Regiment of Foot (the Royal Scots) until his death.

As a strong supporter for combining the Premier and Antient Grand Lodges, in 1813 he assumed the rôle of the last Grand Master of the Antient Grand Lodge during the period of merger.

He had a number of mistresses but remained single until 1818 when, following the death of the only legitimate grandchild of George III, he married Princess Victoria of Saxe-Coburg-Saalfeld (1786 - 1861). They had one child, Princess Victoria of Kent (1819 - 1901) who succeeded to the throne on the death of King William IV in 1837.

The Duke of Kent died on 23 January 1820 after a brief illness apparently brought on by a long walk on a cold, wet day with insufficient footwear. He died only six days before his father, George III, and less than a year after his daughter's birth. His large debts were ultimately paid by Queen Victoria.

Frederick, Duke of Sussex (1773 - 1843)

Frederick was initiated in Berlin in 1798 by the Royal York Lodge, which was named after his uncle, a Duke of York, who had been initiated

there in 1765. Frederick also became a member of the Prince of Wales Lodge and Master of the Lodge of Antiquity from 1809 until his death in 1843. It is interesting to note that by a close vote in 1830 he was elected President of the Royal Society, and presided over its regular meetings for years.

As Grand Master from 1813 he was often arbitrary and irritable, possibly because of his health; for many years he suffered greatly from asthma.

The United Grand Lodge

In 1809 the Premier and Antient Grand Lodges appointed Commissioners to negotiate an equable Union. Over a period of four years the articles of Union were negotiated and agreed and a ritual developed reconciling those worked by the two Grand Lodges.

On 27 December 1813 a ceremony was held at Freemasons' Hall,

London forming the United Grand Lodge of England with two sons of King George III as Grand Masters: HRH Edward, the Duke of Kent, for the Antient Grand Lodge and HRH Frederick, the Duke of Sussex, for the Premier Grand Lodge. Frederick then continued as Grand Master of the UGLE until his death in 1843.

Their combined ritual was termed the Emulation Ritual and adopted as a standard ritual by UGLE, although other rituals continue to be used in many lodges.

Conclusion

From this review, it could be understood that those Monarchs referred to in the Entered Apprentice Charge as promoters of the Art, who thought it not derogatory to their dignity to exchange the Scepter for the Trowel, patronized our mysteries, and joined in our assemblies are likely to be King George IV and King William IV.



Freemasonry and Generation X:

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY BRO. WESLEY S. REGAN, MOUNT HERMON LODGE NO. 7

Mass culture, mass media, and public perception of the Craft

The following are compiled notes and talking points from a PowerPoint presentation. While effort has been made to clarify points, some of the content does rely on images for emphasis and clarity.

Today, when a prospective freemason goes to search for information on the Craft it's much different than even fifteen years ago. Where once we would have to rely on the opinions of a freemason we might have known, or perused pages in books and maybe even brochures from Grand Lodge to help form an opinion, now anyone with an opinion on Freemasonry can have a website presenting the Craft in any number of ways. Even if one finds sites that are supportive of the Craft they can still experience vastly differing opinions on its origins. Does it begin in the mystery schools of antiquity? Does it begin with the operative mediæval masons who built the cathedrals of Europe? Did the Craft come from the Knights Templar? Or was Freemasonry part of an eighteenth century intellectual zeitgeist, propelled forward by legendary thinkers and made popular by the aristocrats found amongst its membership? Is it as American as George Washington or as British as King George? Ask two freemasons and they're likely to give you two different answers. Ask the internet and you'll be buried so fast in obscure lies half truths and contradictions that your head might spin.

This is our first PR conundrum. When one considers what attracts men to the Craft today, we should consider the different theories of ancient and recent masonic history, because they are all quite unique, at times ambiguous, and at times contradictory. And any number of them could be the primary reason for a prospective candidate's interest. The fact that we have so many diverse and interesting theories surrounding our origins certainly makes it interesting, and fun; but this is potentially a damaging thing for lodges too. When the preconceived notions of Freemasonry don't line up with the reality of the lodge environment *i.e.* no map to the Templar gold given to you on your MM degree, or instant connections to royal families and heads of state, after a few nights of cold sandwiches, business and meetings' minutes, is it any wonder that many younger members seem to stop showing up? Oh, and don't forget all that memory work! What's the average attention span at now: twenty seconds or something? But let's continue on with our first PR conundrum, the contradictions in our fraternity's identity.

How can we reconcile that royal families and the rebel armies who sought to overthrow them were both full of freemasons? Today the Craft is full of the echoes of radicals and royalists. Patriotism abounds in the U.S. while in Great Britain the Duke of Kent is the Grand Master. So what attracts a man to Freemasonry in the U.S. may be entirely different than what attracts a man in the UK, or in France, or Italy *etc.* Freemasonry is more diverse and nuanced than anti-masons give it credit for. And by looking at the seemingly irreconcilable contradiction in the image above, any critically thinking person's curiosity should be piqued.

Is the craft conservative or is it liberal? Is it Harry S Truman or Oscar Wilde? (yes he got kicked out, but he loved the Craft)

Is someone drawn to the Craft because they believe it is a Christian

or quasi-Christian organization, or because of an attraction to mysticism and the occult, or science and reason?

Is it "Dad's thing"? Countless times I've been informed of "the skipped generation" of men who saw the Craft as Dad's thing. They were the generation who rejected Freemasonry, for being stuffy, conservative and an agent of "the man". This has been offered to me as one of the key reasons why we have lodge rooms for 200, but 30 brethren is a good turnout. I find this ironic. An organization that had been at the most radical edges of society, with leading thinkers and revolutionaries, now had become recognized as the very model of mediocrity and *status quo*. Not only this, but just like many young men blaming their fathers and their father's generation for making the world (and their lives) so complicated and messed up, we find that Freemasonry is associated with the authoritative quasi-governmental institutions also blamed for humanity's woes.

Where it was once, Dad's thing, it clearly has become the new world order's thing. Authors like David Icke love to use flashy graphs to clearly lay out how Freemasonry prepares initiates to become minions of the multinational institutions at the core of global control. Our association with the leadership of yesteryear (Royals and Rebels or Dad) now translates to an association with the most vastly complex network of international organizations.

So what does Freemasonry say Freemasonry is?

There is a disconnect between the language of Grand Lodge websites or official masonic PR literature and the portrayals of Freemasonry in mass media. This isn't the global conspiracy crowd, this is pop culture. And in pop culture money, power, and dark secrets are the pillars of masonic representations, relying on overly dramatized connections between Templars, the Illuminati and other groups throughout history. And because western popular culture has become globally proliferated, a new global masonic conspiracy has grown out of the misrepresentations presented to the public.

Freemasons used to be associated with civic politics, royal families and the stuffy upper crust. This made the Craft the subject of ridicule from groups like the Gormagons who were relatively focused on local politics, staging mock parades to discredit Freemasonry. In America the anti-masonic movement saw the Craft as a national problem, and politically rallied to oppose the Craft. Now that the face of money and power is changing, new associations are being made. And yet our PR literature remains stunningly quaint and vague. "Taking good men and making them better" is one line we see time and again, but if the images of Freemasonry in the public realm are overwhelmingly portraying the Craft as dark, secretive, power-hungry, and tied to the often demonized bureaucratic agents of financial greed, are we going to be attracting good men? Another one is "To be one ask one" and I agree the best way to represent our institution and honour its history is by your life's example, but depending on who our prospective craftsman asks, once again he may get a very different answer, and possibly join for disingenuous reasons. But of course we then have the adage that "No single person speaks on behalf of all Freemasonry" and that nicely clears the confusion up I suppose. If any

group of people believe in freedom of speech and freedom of thought it would be us.

But let's take a moment to revisit our image in the public sphere, in particular anti-masonic images. Because as society has progressed and changed, so has anti-masonry, and so have the reasons to petition a lodge. So let's revisit that progression for a moment.

The Antient Noble Order of the Gormogons and other brands of early anti-masonry were steeped in local politics and utilized local activism.

In response to the William Morgan affair in the nineteenth century anti-masonry in the U.S. became national in scope, and remains that country's first official third party.

Now conspiracy theorists draw a straight line from the birth of America to globalization making anti-masonry both global in scope and global in its assumptions. Freemasonry has become the shadowy constant behind the scenes. The new Gormogons parade online, and they parade around the planet.

Not only are associations made between Freemasonry and globalization but bad PR ties Freemasonry to other forms of wealth and power. There is increasing rumour online that a masonic conspiracy to overtake hip-hop exists. Popular rap artists like Jay-Z, Justin Timberlake and Kanye West are either implicated as being bought or controlled by masonic interest. More critically thinking web surfers suggest that they may just be utilizing masonic imagery to further their brand as it's associated with political power and money. Ironic, being that the eye on the pyramid and everything else on the American dollar bill was designed by a non-mason.

While several other orders or societies may exist in America, some of them perhaps even drawing from masonic imagery and even ritual, it is ultimately regular Freemasonry (being the oldest and largest fraternity) that is implicated—with all the trimmings of a global conspiracy attached. Because power corrupts, and Freemasonry has absolute power, Freemasonry is absolutely corrupt and will corrupt hip-hop artists to make way for the new world order.

Some Rappers like Jay-Z are profiteering off of masonic imagery and capitalizing on this hype. Reënföring his image as a powerful and connected business man by making allusions to the Craft, his clothing line is eyebrow-raising. Regardless of whether or not Jay-Z is in fact a member of a lodge or is just familiar with masonic or occult imagery, his use of quasi-masonic images does little to help the image of Freemasonry. It further enmeshes it in dubious obscurity and ambiguity.

Even Heavy Metal Bands are in on the action. From this we can extrapolate that because Freemasonry has not been in control of its own public image, its public image is being determined by non-masons.

Yet some men are still able to wade through the muck and mire and come to some kind of positive conclusion that inspires them to petition. So what are those traits? What are the PR strengths that the Craft still possesses? What draws men to the Craft today?

Thirty anonymous craftsmen from lodges in New York, British Columbia and Alberta were asked multiple questions, aimed at shedding light on this question. Here are some of their responses:

What do you feel attracted to the Craft most?

- The potential for a forum in which you could freely explore esoterica, philosophy, spiritualism, science and other intellectual pursuits with men of like-mind. 52%
- Self improvement and charity. 38%

Who represents the ideal of a freemason best?

- Out of nine answers representing different eras of Freemasonry from 1700s to present
- Isaac Newton 25%

- Benjamin Franklin 20%
- Franklin D Roosevelt 20%
- 6 others ranged from 0% to 10%

Which Era of Freemasonry are you most attracted to?

- The Enlightenment era 35%
- The Regency, Victorian, Edwardian (1800s) 20%

Oddly enough the Future ranked high at 25% either because Masons have a good sense of humour or because of an overall positive disposition.

Many of the brethren polled agreed that our meetings should be filled with education and debate, and offer an intellectually stimulating experience. Intellectual heroes and leaders more than career men were seen as the masonic ideal. Nobody voted for John Glenn or Gene Autry and the Duke of Kent himself only received one vote for being the ideal representation of a freemason. Isaac Newton, Benjamin Franklin and FDR, for whatever reasons, emerge as clear cut winners. Given one choice out of five, thirty freemasons chose to petition a lodge because they felt it might be a forum in which you could freely explore esoterica, philosophy, spiritualism, science and other intellectual pursuits with men of like-mind. And given six eras to choose from ranging from the 1700s to modern time, the Enlightenment, followed by the 1800s proved the most popular eras of Freemasonry. Patigorski (*Whose Afraid of Freemasons*) claims that this has been a theme from the very beginnings of Freemasonry, a rejection of the previous generation's thinking in favour of the one before or possibly the one before that.

And how do our masonic test group feel about our image and PR?

Do you feel Freemasonry is attractive and relevant to younger men today or does it seem to have lost its appeal?

- Attractive 15%
- Lost its relevance 10%
- Still attractive but could use a PR makeover 75%

Do you feel Freemasonry has kept up with the pace of change in the world? (meaning adapted to meet the needs of new generations of Craftsmen)

- Yes 10%
- Somewhat 45%
- No 45%

While this test group is comparatively small it still sheds light on the thoughts and feelings of younger freemasons today. The most attractive aspects of the Craft are not being conveyed to the public, and some of the most attractive traits are not being experienced in enough measure in the lodge environment. I firmly believe that in the early twenty-first century, Freemasonry can be more open about the spiritual and intellectual energies that drew men in the renaissance and still appears to draw men today.

Why are we denying or minimizing these mystical and intellectual aspects of Freemasonry that men in the twenty-first century appear to be craving? The next generation of prospective craftsmen are searching for the light, and the light is being obscured by a poor PR presence. Men are searching for intellectual and spiritual reward and the lodge meetings they've expect them in have been institutionalized and formalized to a point where we risk going through the motions, with little time or energy left for intellectual, philosophical, or spiritual exploration.

While I'm in no way speaking on behalf of Freemasonry, I firmly believe that Freemasonry could benefit from a reinvigoration of the craft that revisits the intellectual spirit of the enlightenment, while critically questioning what rôle we can play in the evolution and betterment of society today. To "do Freemasonry" for the sake of Freemasonry is not enough, and is certainly not why prospective candidates are still drawn to the Craft today. To attract men of good intention our PR literature should

reflect those ideals that are seen as our strengths, our drawing cards, not what pop culture or conspiracy theorists tell them. And to retain them we should endeavor to make the lodge environment a place where we can truly express ourselves openly and engage the intellectually rewarding debate and discussion that men crave. This isn't my opinion; it appears to be the most commonly suggested thing we can do to make the lodge experience more meaningful and rewarding by brethren of different ages in different cities and countries.

These masonic ideals, of openness of the mind, tolerance of other beliefs, a reconciliation of science and reason with mysticism and religious philosophy, these helped to shape much of the open and liberal western society we live in today. Freemasonry should embrace its intellectual and spiritual roots, prospective and current freemasons seem to crave it and want to believe that this is the Freemasonry they are joining or are a part of. We live in a society that for all rights should be celebrating Freemasonry as a force for the equitable and tolerant *status quo* we enjoy today, but instead society has no clear notion of what it is and associates it with dark secrets, greedy power, and money.

Concerning the image of the Freemasonry in the public realm, it is my opinion that the Craft has gotten complacent, and allowed itself to be obscured and misrepresented. I feel we can up our game, and reposition ourselves in the public sphere. We need to re-frame the debate as they say. I believe the best way to combat anti-masonry and to cut through the obscurity that distorts our image in the public sphere is to absolutely continue being active in the community at large, continue being charitable, and to promote the arts and education, but we need to go beyond that. We should recognize that we were once a force for intellectual evolution, for spiritual awakening, for liberal ideals that served humanity and honoured our Creator. It pains me and every freemason I know that our image and reputation in the public is so negative, obscure and inaccurate. I firmly believe that we need to sit down as lodges, as Grand Lodges, as a brotherhood of man under the fatherhood of God and reassess how we present ourselves to the public at large and how it affects our attraction and retention. Where do we take it from here?

PR is not a marketing blitz, it's not advertising—it's understanding how our image is framed in society, in the media, in our community, and then acting on that revelation so that we can better build our lodges and contribute to the betterment of ourselves and our world. I think a more concerted effort to study the PR of the Craft should be undertaken by our Grand Lodge or the Lodge of Education and the language of our public materials improved on. In short, a communications and PR audit should be done.

This new modern age that we live in is producing a different kind of man, and the language of the mid twentieth century just might not be reaching him. If we wonder why membership has been shrinking, or why retention is an issue, there's far more to it than just our PR. But this is one aspect that I think we can work on to make sure that the right kind of men are being attracted to the Craft for the right reasons. And there are some excellent resources available online that help to combat the bad PR and showcase the strengths and attractions of Freemasonry. The Grand Lodge of British Columbia and Yukon website which has been diligently built and maintained by V.W. Bro Trevor McKeown is one of the most respected and

thorough masonic websites on the internet, bar none. Innovative and engaging podcasts from Bro. Scott Blaskin of Calgary Alberta are downloaded every day by brethren everywhere. A new masonic clothing line called Ashlar, offering younger craftsmen a tasteful and subtle way to express their masonic identity in a modern way will be released soon, with a portion of sales going to masonic charities and community efforts. And there are others, but no collective PR effort exists because no dialogue for it has been created. More communication between brethren who are communicating with the public might help to get the messages we want out. We have an amazing tool in the internet, and it is currently being used against us more than we are using it for. I firmly believe there should be more discourse between Grand Lodges and Craft lodges and brethren in general about how we can better use the internet and other media.

My recent research shows that most prospective and most current freemasons feel deeply attracted to the ideals of the original freemasons (if I can use that term) of the 1700s. The reconciliation of science and religion, the apolitical humanitarian values, the fierce importance placed in freedom of personal exploration whether spiritual, intellectual and social. These are some of the most valued aspects of the Craft that the younger brethren of today are inspired by. Many have raised the point that the Freemasonry they thought they were joining and the one they ended up joining are far different than they had expected. I'm not proposing that I know exactly what to do with the Craft, how Worshipful Masters should run their meetings, or, like J.S.M. Ward, that I believe we should have a unified "great aim". But I do firmly believe that men who would thoroughly enjoy contributing to our institution and benefit from it are being prevented from participating because of the ambiguous signals being sent through media and even from the Craft itself.

If we allow mainstream media and the internet to determine what we are in the public sphere we risk attracting the wrong men for the wrong reasons and we inhibit our ability to attract the right men for the right reasons. If we find that new initiates and younger craftsmen are being drawn to Freemasonry for certain reasons we should use that to our betterment. Perhaps this is how Generation-X and the younger members of the Craft can contribute as we move forward? Instead of allowing our diversity to confuse and obscure our identity, it can be an asset. Instead of allowing the internet to become a place for anti-masonry to espouse a new global anti-masonic diatribe we can use it to further engage ourselves and the public. But we need to make sure that our message won't fall on deaf ears. And this is why I feel that as important as it is to study Masonic history, we need to spend some time studying what's happening today, right now. Looking into the relationship between mass culture, mass media, and our own communications material can offer some valuable insight into where we stand in society at large, and how we can better engage it so as to ensure the men in our ranks are there for good reasons and more are on the way.

Bro Regan has worked in marketing and communications since 2005. He is currently the Communications Liaison for Building Opportunities with Business, a community economic development non-profit group and an Industry Trends blogger for the internet marketing firm, Thirdi. He has a degree in Geography from Langara College and is in his fourth year of studies at Simon Fraser University where he is finishing his second degree in Cultural Geography and Political Science.

Intergenerational Change and Lodge Communication

PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY R.W. BRO. MICHAEL D. YULE, MELROSE LODGE NO. 67

People resemble their times and their peers more than they resemble their parents. Alan Foote

Explore the uniqueness of each of the four generations working in our Lodges today. Determine what is required to lead each generation through change successfully. Enhance our capacity to engage the generations in our Lodges. Provide a foundation to allow the transition of authority in our Lodges

Four generations in the lodge

Traditionalists	Born 1932-1945	Age 64-77
Gen X	Born 1965-1978	Age 31-44
Baby Boomers	Born 1946-1964	Age 45-63
Millennials	Born 1979-1998	Age 21-30

Why do we need to do this Now?

Shift of required leadership paradigm. Challenge facing freemasonry in retaining new members. Current success rate for changes in our fraternity.

Traditionalists: Work First — Career = Opportunity

- Comfortable with command and control leadership
- Work and family are kept separate
- Advancement based on tenure ladder
- Like consistency and uniformity
- Future should be extension of the past
- Unlikely to buck the system once it is in place

Baby Boomers: Live to Work — Career = Self Worth

- Participative management
- Loyalty to the team
- "I am my job."
- Politically connected at work
- Challenge the rules
- Push to change everything
- Process over results
- Hesitant to engage in conflict

Gen X : Work to Live — Career = One Part of Me

- Loyal to good leadership
- Promotions based on results and expertise
- Frustrated by office politics
- Get to the point communication style
- Old rules can get in the way
- Work independently with virtual connections(24/7 for projects)
- Competency driven

Nike on behalf of Gen X: "Don't insult our intelligence. Tell us what it is. Tell us what it does. And don't play the national anthem while you do it."

Millennials: Live then Work — Career = Add Value

- Loyal to their group
- Casual relationship to work
- Challenged by constructive feedback
- Take multitasking to a new level
- Fun and flexibility are key
- Expect constant connection
- Open access to information

Defining Successful Change:

- The stated goals were achieved.
- It was completed in the planned time frame.
- Helps people know what they have to do differently
- The people came through no worse off.
- The organization as a whole benefits.

Generations and Change

Traditionalists

- Must be connected to strategy
- Valuable team members who need to be asked to join project teams
- Change based on good work of the past
- Want final decisions made by executives

Baby Boomers

- Cautious of change they aren't driving
- Creators - cynical of "flavor of the month"
- Must be disciplined to launch changes that support strategy
- Will push timelines, budgets and results they don't support

Gen X

- Skeptical of team members and decision makers unless experts
- Push for maximum efficiency and results
- Work well in virtual 24/7/365
- Engaged in projects that extend their capabilities

Millennials

- Project teams mean inclusion
- Changes must connect to mission or vision
- Want to learn everything
- Likely to surface unexpected ideas

Generations and Communication

Traditionalists

- Trust one-way, top down information
- Formal written information is normal
- Respectful and courteous
- Expect management to be aligned
- Should lead to action
- Appreciate executives who show up

Baby Boomers

- Customized messages
- Want to be kept in the know
- Information is power
- For connection and debate
- Unlikely to trust or respond to writing
- Source of information is key

Gen X

- Want it quick, simple
- Information = results
- No need to be included in everything
- Source must be knowledgeable
- Don't waste face time with trivia
- Multitude of virtual connections

Millennials

- No tolerance for being excluded
- Likely to share everything
- Want ongoing contact with manager
- Fast, often and clear
- Electronic connections
- Expect executives to show up and talk

Strengths You Can Count On ...

	Traditionalists	Baby Boomers	Gen X	Millennials
<i>Strategy</i>	Acceptance	Visionary	Applicability	Support
<i>Change</i>	Follow requests	Ideas	Project excellence	Participation
<i>Transition</i>	Storytelling	Bringing everyone along	Creativity	Willingness
<i>Communication</i>	Listen	Involvement	Act on	Learn

What May Get in the Way ...

	Traditionalists	Baby Boomers	Gen X	Millennials
<i>Strategy</i>	Lack of legacy	Their lack of involvement	Too ethereal	Lack of corporate social responsibility
<i>Change</i>	Not getting involved in project teams	Taking on too many projects	No experts on project teams	No clear alignment of changes to mission
<i>Transition</i>	Unsure what to stop doing	Holding on to old ways	Disregarding past experience	Letting go of high need for feedback
<i>Communication</i>	Looking for the message from the leaders	Filtered messages	Don't share	Trust and act on everyone's message



Time well spent: enjoyment and growth

**PRESENTED AT THE G.V.R.D. GRAND MASONIC DAY, 6 MARCH 2010
BY R.W. BRO. G. MURRAY WEBSTER, JUNIOR GRAND WARDEN**

Abstract of the Junior Grand Warden's Address

In my travels leading up to my election as Junior Grand Warden, and since that time, I have made some interesting observations regarding pride, age, geography, and success

I realize that members belong to Freemasonry because they recognize that their participation is time well spent. In particular they find

enjoyment and recognize personal growth. Enjoyment is realized through camaraderie, fellowship, accomplishment, pride and fun. Growth is seen in the areas of skill, character and spiritual development

Despite the diversity of the membership and the vastness of our jurisdiction, we all practise a common sense of brotherhood and common good. There is 'unity within diversity' in our jurisdiction.

W. Bro. Bill Hardman, *Five Pillars of Health*
W Bro. Dan Zrymiak *Agape and Freemasonry*
RW Bro. Stephen MacKenzie *Parking Karma*
RW Bro. W. Ian Thompson, *Royalty and Freemasonry*
Bro. Wes Regan *Making it our own: Freemasonry, Pop Culture and Generation X*
R.W. Bro. Michael D. Yule, *Intergenerational Change and Lodge Communication*
RW Bro. G. Murray Webster, *Luncheon address*



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W. Ian Thompson, Trevor W. McKeown
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