

A Change of Heart?

M.W. Bro. Israel Wood Powell and the Scottish Rule

Contributed by R.W. Bro. Doug Franklin, Haida Lodge No. 166

It is a fundamental concept in our history as a Grand Jurisdiction that the founding of the Grand Lodge of British Columbia was only made possible because the charter Craft Lodges were able to use their own rituals. When our first Grand Master, M.W. Bro. Israel Wood Powell stood before the First Communication of our Grand Lodge on December 26, 1871, in his Address, he spoke to his Brethren about ritual:

The adoption of uniformity in Ritual, all will concede to be most desirable—especially in view of the erection of new Lodges in the Jurisdiction. On the other hand, all must recollect that our Grand Lodge is formed by the union of the English and Scottish Crafts of the Province, each of whom are wedded and partial to, their own particular work. Hence, under any and all circumstances, Lodges taking part in the formation of the Grand Lodge, should have full permission to continue the work they now practice so long as they desire to do so. But I would even go further, and for the present at least pay another tribute to the moderation and desire for harmony, which have characterized our proceedings, and allow any Lodge which may hereafter be formed, to choose and adopt, either Ritual at present practiced in the Province.

[Proceedings, 1871]

This often-quoted and referred-to passage has, over the years, served as a basis of law insofar as Grand Lodge and Constituent Lodges govern themselves. It was quoted verbatim in various versions of the Book of Ceremonies during the past century. The name often given to this permissive practice is the “Scottish Rule”, as decreed by the Grand Lodge of Scotland, that Constituent Lodges may choose the ritual workings they desire, provided that the ancient customs and traditions of the Order be maintained. In Canada today, every Masonic Jurisdiction but two—New Brunswick and Prince Edward Island—have multiple rituals.

During the first four years of our Grand Lodge, from 1871 to 1875, the quality of ritual work varied hugely. Well-established Lodges, such as Victoria Lodge No. 1 and Vancouver Lodge No. 2 (Powell’s own Lodge), were expected to set standards for proficiency. However, in his final address to an annual communication as Grand Master on February 20, 1875, M.W. Bro. Powell seemed to have a change in heart regarding the permissive ritual rule. He stated:

I have noticed in respect to the different Lodges in this city, that there is not the enthusiasm and interest manifested which used to characterize their communications. Reciprocal visitations are less frequent and a healthy aspiration to fill the highest offices of the Lodge, seem to be sadly deficient in some of them. Lodges of instruction have almost passed into desuetude, and apart from the Worshipful Master who may or may not be conversant with the proper work of the Lodge, no recognized authority now exists to judge and direct this important feature in masonic assemblages.

*This statement, somewhat incompatible with the well-known formalities of the order, is easily explained by the fact that Lodges of the English and Scottish Registry were allowed to continue the practice of the rituals peculiar to each, after union in the formation of this this Grand Lodge, and with the frequent changes in Mastership, the ceremonies appear to vary, and as a consequence lose their beauty and interest. I believe nothing tends more to destroy that laudable rivalry as to "who can best work and best agree," and I earnestly trust you will give the subject and desirability of **uniform work** your favorable consideration. I know that difficulties obstructing the attainment of this object exist, which Brethren quite understand without further explanation from me. In a matter of such vital importance, however, to the present and future interests of the craft, I should be glad to see a Ritual adopted by the Grand Lodge, if only to govern the admission of future Lodges, and I indulge in the hope that it would not be long ere existing Lodges "fall into line" and complete the real and genuine unity of the craft, by accepting the work you may as representatives of all decide upon.*

It is interesting, and somewhat ironic, that Powell's labours in the late 1860s and early 1870s to create harmony in the Craft by allowing multiple rituals should be redirected to bring about uniformity. It was as if, in his last address as Grand Master, he was seeking a legacy to cement a firm and visible bond among the Brethren of British Columbia.

Towards the end of the Grand Lodge Communication of 1875, some of the Brethren acted on the advice of the Grand Master, and introduced a motion,

That the whole matter of uniform ritual, be referred to the Board of General Purposes, and that they communicate with each of the Lodges, requesting them to discuss the subject, so that the matter can be brought before the Grand Lodge at its next annual meeting for action.

And, an amendment was moved,

That it is in the interest of Masonry, that a Uniform ritual be adopted for all future Lodges formed in this Province.

The amendment failed, but the motion carried. Another, related motion was then introduced and passed,

That the question of ritual be postponed until the subordinate Lodges have had an opportunity of instructing their representatives how to vote in the question. [Proceedings, 1875]

Hence, the first attempt to obtain uniformity or, at least near-uniformity, did not succeed. During the decades following the 1875 Annual Communication, several other attempts were made to create a uniform ritual for our Grand Jurisdiction. All failed. Finally, in the late 1940s, Grand Lodge created the first Committee on Rituals, and thus began the long road to achieving standards in the respective, recognized rituals worked in our Grand Jurisdiction. That monumental task took sixty years to complete, and will be the subject of future articles.

Freemasonry in Action

Southern Cross NO. 44 - DeMolay Exemplification



Members of Beaver Chapter, Order of DeMolay, exemplified their degree work at a Recent meeting of Lodge Southern Cross #44 . Members of the Chapter are joined by SGW RWB Ron Yates, and RWB Chris Foxon, DDGM of District 14

Freemasonry in Action

D.D.G.M Charity District No. 9



Brethren – as a result of your thoughtful donations, I, along with VV Bro Brian Porter, was able to make a delivery of a full trailer of non-perishable foods, along with a cheque in the amount of \$1,230.65 to the Kelowna Women’s Shelter!

On their behalf, please accept sincere thanks for your efforts!

R.W.Bro. Dick Auty, DDGM District 09

Freemasonry in Action

Joppa Lodge No. 11 – G.M. Official Visit to District No. 23



Grand Masters Official Visit to District No. 23 on November 23rd included a presentation of a picture to the Grand Master and cutting the cake with the Honoured Queen.

Freemasonry in Action

Kamloops Lodge No. 10



Grand Master MWB Douglas Collins presents 60- year jewel to WB Al Fraser Jan 12, 2016 at a meeting of. Flanked by Worshipful Master George Dersch of Kamloops No.10 and RWB Brian Turner, DDGM District 3.

Freemasonry in Action

Discovery Lodge No. 149 Campbell River



January 18
Robbie Burns
Night

L-R- SGW RWB Ron Yates, DGM RWB Ian Bowman and Grand Treasurer RWB Mark Forster at Discovery Lodge Burns Night

Brethren – as a result of your thoughtful donations, I, along with VV Bro Brian Porter, was able to make a delivery of a full trailer of non-perishable foods, along with a cheque in the amount of \$1,230.65 to the Kelowna Women's Shelter!

On their behalf, please accept sincere thanks for your efforts!

R.W.Bro. Dick Auty, DDGM District 09

To: Salmon Arm Masonic Lodge #52

December 28, 2015

Salmon Arm, BC

From:

Daniel Rothlisberger

1401-52 Ave NE

Salmon Arm V1E-3M7

250 253 7887 swissinn@live.ca

Re: CP Rail Holiday Train 2015

(Participating Volunteers)

Dear Wm Noel Plumber,

For the 18th time, the CPR Holiday Train rolled into our community and The Salvation Army Food Bank were privileged to benefit from the event. It has evolved into a great, fun, party like evening with live music staged from the CPR wagons. With 1500 patrons of all ages attending, David Byer of the Salvation Army reported an increase to about \$4000 in cash and an increase of donated goods to 2313 pounds donated for this two hour event.

The *SA Masonic Lodge* was participating with members and friends present. We made certain that our brand was represented with a banner, live radio by crediting the sponsors and suppliers for their generosity.

We are interested for feedback from you, and hope for your next years participation again.

Please contact me anytime at swissinn@live.ca or call 250 253 7887.

Sincerely

Daniel Rothlisberger

Event co-ordinator

Attachment: The Salvation Army



David Byers

Community Services Coordinator

P.O. Box 505

191 2nd Avenue NE

Salmon Arm, BC V1E 4N6

Daniel,

Thank-you for taking the lead in the food aspect of the Holiday Train 2015. Your efforts were invaluable to the Salvation Army.

I do not want to mention different organizations you worked with this year, as I may miss one. Can you pass on the word to those businesses and the other groups you worked with this season know that the Holiday Train event took in almost \$4,000 and 2313 pounds of food on December 16, 2015. Without yourself and the efforts of those who helped in many ways we could not have done it.

The generosity of this great town never ceases to amaze me. Thanks one and all from the Salvation Army who made Christmas much brighter for many families here in the Shuswap.

David Byers

Salvation Army Salmon Arm

Community services Coordinator.

ANOTHER WORD ON RITUAL

By Bro David Freeman

Editor's Note- By publishing this paper, Grand Lodge is not implying it endorses the opinions of the author. Our current policy is that the ritual is sacrosanct and must be followed. However, we respect and endorse the author's right to express the thoughts and opinions contained in the article.

During a recent board of general purpose, a Brother posed the question why we continue to use language that makes our memory work so difficult. Memory work for many is the bane of their involvement in Freemasonry. Individuals may very well not attend lodge in fear of being coerced into taking part in ritual or simply not participate in the Craft as they do not have the ability, skills or inclination to spend hours cramming to memory material so as to meet the present little test of a good Lodge Brother.

George Oliver's in the "The Discrepancies of Freemasonry" addresses our Brothers question and our present single-mindedness on memory by suggesting that an ignorant man, with a retentive memory, will often surpass the soundest and ripest scholar.

Mackay says that in Freemasonry there must be a realization that our usages and ceremonies are "subject to extensive variations" and "are not the sum and substance" of Freemasonry. He suggests the totality of our legends "is not to establish historical fact but to convey philosophical doctrines". He affirms the most important of these doctrines is the "immortality of the soul". The rest of the legend may stimulate the Brothers curiosity as an antiquarian inquiry but the Brother who is prepared is content with the doctrine. Mackay submits that our symbols are simply visible signs and our lectures audible representations of our doctrine.

Albert Pike an ardent critic of the "schisms and disputes for power in Masonry, and of jealousy and dissensions between Masonic Rites" asserts that Freemasonry is "morality founded in faith and taught by symbols" with its "purpose being to benefit mankind physically, socially, and spiritually; by helping men to cultivate freedom, friendship and character". It teaches "the reality of God, the moral law, and the hope of immortality".

These three scholars and creators are advocates of the moral imperative as being the purpose of Freemasonry. It follows the Ritual in Freemasonry should focus on primarily preparing the Brethren to understand the philosophical doctrine and to embed our doctrines within their beliefs. Secondly to this our ritual should give Brethren an understanding of our physical and social benefit to mankind and only as a vehicle for the primary doctrinal preparation of the Brethren should we be concerned about how our Ritual is performed.

The solution that Oliver suggested in teaching the philosophical pillars of Freemasonry is not to eliminate memory work. Rather, an approach which would simplify the language so it is easier for a Brother to memorize and present. Not to change the lesson, the story or the intent but to put these into language that is comprehensible to the presenter and the candidate. Even an iconic Shakespearian group such as Bard on the Beach stimulate interest by taking the Bards plays and setting them in contemporary speech.

Using Oliver's solution;

1. Where there is more than one word in a sentence which means the same thing eliminate the unnecessary words.
2. Replace words that are no longer utilized in our vocabulary with words that we do use and which have the same meaning.

3. Where there are run on and multiple sentences expressing the same thought reduce the phrase to one or two complete sentences which express the thought.
4. Where there are run on sentences expressing different thoughts make each thought into a complete sentence.
5. Make the language personal where appropriate.

Ritual is important as it passes on the foundations of Freemasonry but the process or performance of ritual should not dominate meaning. To add to our Brothers Question Is our present obsession with memory work turning our ritual into the domain of the parrot mason where the words are simply spoken to get through the text?

Our scholars are suggesting it is the meaning that is paramount. Whether we subscribe to Oliver's solution or the more stringent memory process presently advocated in the Craft, for the lessons to be realized by the candidate requires preparation, delivery and enjoyment.

Preparation

1. Understand the meaning of what you are about to say. It is not just the words that represent meaning but meaning is a composite of the cultural context of the story. What is happening in the story and when was it set? What were the norms and values of the era in which you are relating?
2. Who was this person you are about to play? What do they mean to you? Are they saying things you yourself believe in? If not, it will be very hard to convince those who are listening what you are presenting is meaningful.
3. Empty your mind to memorize. There are many different methods of memorization and you may have your own technique. Look at all the different ways you can present your meaning.

Delivery

1. No Fear- We get concerned with parroting the words and from this we derive apprehension about the delivery. To deal with this anxiety prepare well. When you are about to participate in the degree concentrate on your role. For the evening of the degree that is all that matters. Enjoy the spotlight.
2. Beware of Overacting or Mechanical Acting-To portray the meaning appropriately be sincere in your emotion and belief while playing the part. You have probably experienced similar emotions to those you are speaking of. Tap into these memories. What was it like to feel this way?
3. Live the part and be creative- Our degrees are presented in make believe. For the few minutes that you participate in the degree be the person you represent.
4. Empathize-understand the complexities, contradictions, agony and bliss of the person behind the part you are playing. Add them to the way you portray the person.
5. Degrees are not work they are the way we impart to our Brothers the culture, beliefs, understanding, and love of Freemasonry. Convey the enjoyment of being a Freemason.

Enjoy and have fun

1. It's about the Team-Do not prepare or deliver your part in isolation. The success of the degree will be directly proportional to how much you support your Brothers in preparing the degree and how much pleasure you and the degree team had in getting ready. Get to know the other parts in the degree. Rehearse individually and with other members of the degree team before the entire team is together for the degree rehearsal.

2. For a few moments step outside your life and identity and live the life of another. Not only is it enlightening it is fun.

A Primer for Lodge Leadership

By Bro David Freeman

The most difficult part of leadership is the demand that the leader master himself. Self-doubt will stop a good leader. A leader must develop and grow courage, mental focus and determination. These will allow the leader to assess information as to its relevancy, reliability and importance which in turn will permit the leader to prioritize actions in an appropriate sequence. A leader does not expect thanks, rewards and praise. As the leader he encourages Brethren to take on more responsibility. In so doing he must be prepared to reward the Brother. The Brother sees his action as being related directly to the leader's success and believes his involvement is a direct linkage to the leader. The follower sees himself as having influence in the ongoing operation of the Lodge and so is entitled to a reward such as a "thank you" or some other recognition of his work. In essence the follower expects tangible physical, emotional or psychological rewards where as the leader is perceived as gaining esoteric rewards and so needs little else.

A leader knows decisions are his. He will never shy away from that obligation. He believes in himself. A leader is going to be criticized. He is going to be questioned. But he puts the Lodge and the Brethren first. In doing this he knows the criticism and questions will disappear when his Lodge has progressed. A leader avails himself of the advice from other Brethren but it is advice not a dictum. He must remember advice is tinged with the values, beliefs, desires, time and place and experience of the individual making the analysis and commentary. No matter what advice he receives the leader is accountable to the Brethren for his decisions. The leader remembers that a Lodge evolves. It is a mix of the established and neophyte Brethren. A leader must ensure decisions are based on facts and relevant for the current time and place.

A leader sets the standard for the Brethren. The standard in dress, deportment, involvement, speech, attendance, learning, ethics, interpersonal behaviour between the Brethren and work is the leader's responsibility. The leader's behaviour demonstrates these standards. Every follower is justified in meeting no more of a standard than what the leader sets. The imperative for the leader is what is best for the Lodge and this is what the leader sets as the standard. What is best for the lodge is grounded in the beliefs, values, norms, teachings and history of Freemasonry. It is obligatory that the leader understands what these cultural requirements of the Craft are.

A primary responsibility of a leader is to develop leaders. The leader encourages Brethren who are in the leadership stream or are potential leaders to make decisions within their function in the Lodge, to make their own mistakes and to expand their own experience. Poor leaders will stifle leadership amongst the Brethren. They discourage a Brother's participation by minimizing the Brother's involvement. Brethren see this as a personal rejection. The insensitive leader perceives it as managing the Lodge. Rejecting a Brother's participation is often based on the leader's concern of how it might reflect on his tenure as leader. Weak leaders see control as their most important function.

Leadership is not an innate skill. Many leaders fail because they either believe their leadership is intrinsic, lean on control as a methodology or they evaluate their leadership skills unrealistically. The Leader fails when he does not build strong relationships and teamwork with the Brethren of the Lodge. He fails when he does not know and hence fails to achieve the most important objectives expected of him coupled with the lack of understanding of the internal political awareness required of him. He fails when he is unable to form solid partnerships with

the GL, Craft Lodges and Concordant Bodies. He fails when his behaviours do not reflect the requirements of Freemasonry or his position and he takes too long to learn the requisites of his position.

Effective leaders understand control is the characteristics they cannot sustain. The effective leader understands it is the leader's responsibility to create the environment for each Brother to make his contribution to the success of the Lodge. If the Brothers skills need enhancing the effective leader teaches. If the Brothers attitude detracts from the harmony of the Lodge the effective leader counsels. If the Brothers confidence is deficient the effective leader supports.

Though it takes personal and emotional strength the leaders greatest tool is encouragement of leadership allowing Brethren to learn through their mistakes and expand their own experience Bro. Rudyard Kipling when discussing being a leader tells the story of meeting an old prospector who in a simple sentence summed up the cardinal issue of leadership. The old prospector pointed out "As long as you've only got yourself to think about you can think as much as you damn-well please. When you have other folks hides to answer for, you must quit thinking of your own amusement". Leadership is about others. As a leader the task is not to dream or hope about an outcome but as Dr. A Zaleznick of the Harvard Business School believes "a leader originates ideas, suggests solutions to problems and translates vision into far reaching goals".

For the leader to originate ideas, suggest solutions and to translate a vision to the members he must have the ability and be able to use;

Visionary Leadership.

This style is most appropriate when an lodge needs a new direction. Its goal is to move Brethren towards a new set of shared dreams. These leaders articulate where the Lodge is going but not how it will get there. How it gets there is the decision of the Brethren allowing the Lodge to innovate, experiment and take calculated risks.

Coaching leadership.

This one-on-one style focuses is on developing individuals, showing them how to improve their performance, and helping to connect their goals to the goals of the Lodge. Coaching works best when a Brother shows initiative and wants to improve his skills and knowledge about the Rite. The leader must be cautious because if the Brother sees this as the leader trying to manage him the coaching will undermine the Brothers self-confidence.

Affiliate Leadership.

This style emphasizes the importance of team work, and creates harmony in a group by connecting people to each other. This approach is best used when trying to heighten team harmony, increase morale, improve communication or repair broken trust in a Lodge. In using Affiliate Leadership, the leader must guard against the perception that mediocrity in the Lodge is acceptable.

Democratic Leadership.

This style draws on people's knowledge and skills, and creates a group commitment to the resulting goals. This style is used when the direction the Lodge should take is unclear, and the leader needs to tap the collective wisdom of the Brethren. This style cannot be used in times of crisis, when urgent events demand quick decisions.

Pacesetter Leadership. In this style, the leader sets high standards for performance. Pacesetter Leadership demands the Olympic Motto "Citius, Altius, Fortius" ("Swifter, Higher, Stronger"). The leader must be cautious in using this style as it can undercut a Brother's morale and make a Brother feel he is being set up for failure.

Commanding Leadership.

This is "military" style leadership – probably the most often used, but the least often effective. Because it rarely involves praise and frequently employs criticism, it undercuts morale and the satisfaction of the Brethren with being a Brother in the Rite. This style of leadership is only effective in a crisis when an urgent turnaround is needed. Even the modern military has come to recognize its limited usefulness outside of the combat environment.

For many leaders in our Craft Commanding Leadership is seen as being an entitled style that has been passed down over the years. This style is most appropriate with Coercive Power one of five power bases a leader can use. This is the power to punish. This power requires the leader has control of the elements in the Lodge and can punish by removing a Brother from a Task, committee or function within the Lodge. For this to be effective the penalty must be something that the followers do not want to happen and that the Leader has the ability to bring about. In a volunteer organization coercive power is the least effective. It is the use of Coercive power that leads to Brethren leaving a lodge.

Leadership power that will garner greater success in a lodge is;
Reward Power-this is influence that a Leader in a lodge may use by giving a Brother a special position, or leaning on him in the decision making process or arranging rewards from the Lodge or GL. The Reward must appeal to the followers and the followers must believe that the leader has the ability to give them the reward.

Legitimate Power also known as position power- this is the power that a leader has because the followers believe that the leader has "a right" to instruct them and that they have an obligation to follow instructions.

Referent Power or personal power occurs when followers believe the leader possess qualities that they admire and would like to possess. The followers identify with their leader and attempt to copy their leader. This power is dependent on how the followers view and perceive the leader and because of this perceptual component does not translate to all followers.

Expert Power- this power derives from the expert knowledge of the leader or what the followers believe is expert knowledge regarding the Lodge.

The power of expertise and referent power (power of relationship) have the best potential for success in our Lodges.

A leader to be successful must have Social influence. There are many theories of social influence. Trait Theory, Attribute Pattern Approach, Behavioral and Style Theories, Positive Reinforcement, Situational and Contingency Theories to name a few. Contained in all of these is a set of skills that a leader in a Masonic Lodge should develop for success within his lodge.

The leader must;

Think Strategically- This is knowing how your Lodge is functioning at the moment and where you want it to be when your term in office is completed. How are you going to get there and

what actions do you need to take to get there? This applies to all the positions from the JW to the WM. To think Strategically the Masonic leader must be an effective problem solver, be self-motivated and be able to manage his time effectively.

Motivate others - There is intrinsic and extrinsic motivation. Intrinsic motivation is "I do this because I want to". Extrinsic "I do this because I have to". A leader needs to be aware of the balance between intrinsic and extrinsic motivations for each of the Brethren in the Lodge. Create an motivational environment- Show your Appreciation. All of us like to be recognized. It does not have to be a big deal. A simple word of "thank you" or "great job" goes a long way. Help your Officers and Brethren to develop mastery of what they must do. Our ritual uses language that is not common to us and derives from a past world. For many these concepts are confusing and difficult. Individuals become discouraged and having a motivational environment will prevent this. Give your Officers and the Brethren your big picture. They cannot come with you if they do not know where you are going.

There are many other skills of social influence a leader might wish to develop (Active Listening, Building Rapport, Negotiation Skills, Effective Speaking and Communicating in Difficult Situations and so on) but two that are integral to leadership are understanding empathy and emotional intelligence. Empathy is the ability to see the world as another person, to share and understand another person's feelings, needs, concerns and emotional state. It enables the leader to learn more about his relationship with a Brother and the relationships between Brethren. Emotional Intelligence is the ability of the leader to recognise and manage his emotions, and the emotions of the Brethren individually and in groups. For the leader, he must possess the skills of self-awareness, self-management and personal development.

Social influence skills are sometimes called soft skills. Which is a misnomer. They are very hard skills to learn and even harder to apply. They require much of what is taught in our degrees but in particular they require our tolerance and patience. They necessitate an astute knowledge of oneself and knowledge of what draws individuals to become members of the Craft. Not a general knowledge but a specific knowledge of what brought the Brother to our Lodge.

Epiphany in 2016 - find your "Sweet Spot" within Freemasonry

By VWBro Dan Zrymiak

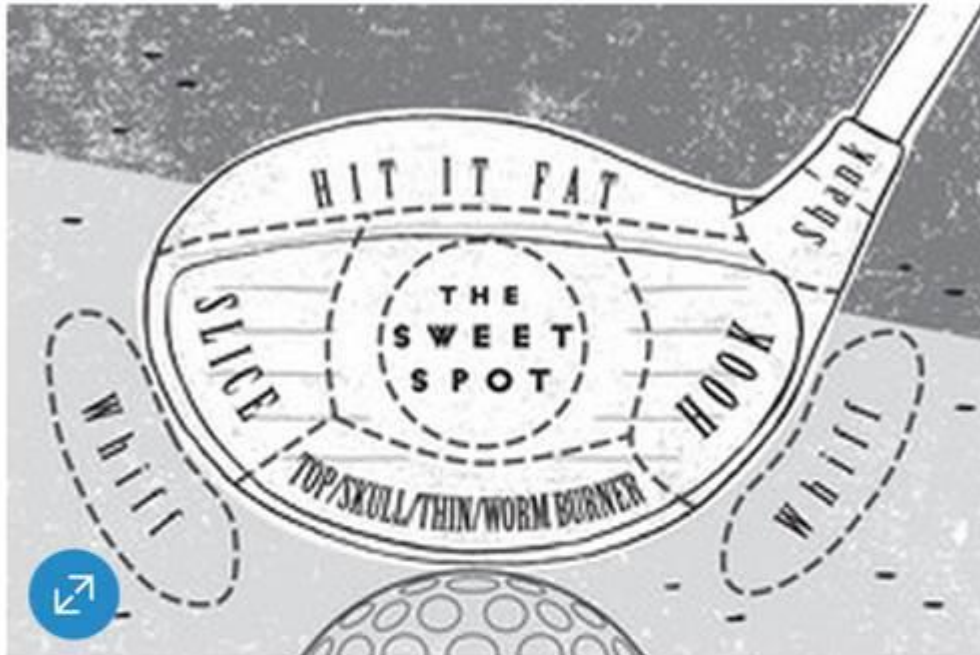
As we start 2016, I wanted to extend my personal best wishes to you and yours for the coming year.

On January 6, Epiphany is celebrated. This is a holiday which is celebrated by many nationalities. Epiphany dates back to the times of Dionysus and Ancient Greece, and different cultures celebrate this day with wine, cake, gift exchanges, and other festive activities.

The word Epiphany also refers to the discovery of a solution or "Eureka moment", when a complex problem or challenging situation is resolved. It is associated with mathematical and scientific discovery, and epiphanies provide the foundation for innovation and progress. Examples come from Pythagoras and Archimedes (who actually screamed the word "Eureka" after having discovered water displacement as a measure of volume).

It is timely that I extend my personal Epiphany wishes to you. In 2016, I challenge each of you to find your "sweet spot" in all of your pursuits. What is the sweet spot? That is something for which you require your own personal Epiphany ☺.

To use golf as an analogy, the sweet spot refers to the point of contact on a golf club which will enable the golf ball to travel its intended path and distance without deviation. The benefit is that success is not entirely dependent on speed or strength, but the techniques of precision and accuracy.



CARL WIENS

Eureka moments for some golfers occur while taking a lesson.

Dubiously complying with yet another awkward piece of advice from the instructor, the student unexpectedly catches a shot pure and a **whole new world of possibility opens up**. "I get it! I get it now! I finally get what golf's all about!" they say.

<http://www.wsj.com/articles/SB10001424052748704075604575356863337638270>

In my opinion, the best approach is to encourage every Freemason to find their personal sweet spot. Whether your interests and capabilities orient you towards being:

- A vocal and inspiring ritualist or presenter,
- A thought-provoking author,
- A supportive advocate, promoter, and sponsor of Masonic programs and events,
- A conscientious mentor and coach, and/or
- An energetic and driven volunteer, organizer, committee member, and Lodge or Grand Lodge officer;

My hope is that you will explore and pursue any of these opportunities within Freemasonry.

Until you find your personal Epiphany, I recommend you golf as hard as you can until your "sweet spot" emerges. ☺

A MASONIC NEW YEAR

By Bro David Freeman

The New Year, some may say "another year". How many have there been. For that matter how many more will we see.

Over the past few weeks we have been inundated by reviews of 2015. I do not know about you but most of what is said to be popular I have never heard of. "You know like kinda like well you know kinda like waddle dairy doodle bug he is well don't you know kinda like". I have no idea what they are trying to articulate. Then again I only speak English and a little French.

With wisdom we leapt into 2015. We understand the new year is based on what we bring to it from the old year. Bring anger, disgruntlement, frustration, defensiveness, aggression and disappointment from the past and we continue these obsessions into the future. Bring Optimism, kindness, gentleness respect from the old year and we perpetuate this persona in to the new year.

Even with all our understanding and skills 2015 may have ended with some despondency. Events we expected did not occur. Events we had not expected did occur. Though with different players, different slogans and more technology we saw the mistakes of the past being propagated. Our bodies told us we have been running this race for some time. We could not help but reminisce about those events which brought us to this juncture in our own lives.

We may have felt alone. What ever bearing we took it seemed we had turned in the wrong direction. Its not that the world has passed us by. We have matured exceeding the need for commodities to give us our identity. We have gained the knowledge of how to live a gentler and kinder existence. We are comfortable with ourselves. To some degree we have found contentment. All advantages divergent to our cultures emphasis.

And of course there were all those normal things that occur with our experience. We developed a couple of extra little wrinkles and we have put on a few extra kilos.

During the year we forgot more than one important commitment. We suddenly have to write things down. We walk down the hall and wonder what we are looking for. We sometimes have to search for our keys, wallet and cell phone. We meet friends and may struggle to remember their name though we remember who they are and how we know them.

Not to mention differences of opinion with friends, spouse, children, and those around us who do not get the concept of life which our understanding has taught us. Sometimes we might even have been accused of being ridged or not listening.

If 2015 ended with less optimism than it began "so what". We completed another year. We live life to the fullest. Most of what happens now is an irritant not a tragedy and as we look to our left and right we know we are amongst friends. Our balance sheet shows our lives are celebratory.

If you slept through the ending and the beginning, as those with our experience often do. 2015 is done and 2016 has arrived.

Let us celebrate it in the best possible way. Not just for the first few days but for the full year. Delight in every moment, every person, every experience. Look for opportunities to create new encounters. Revel in every sunrise and sunset, and every emotion. Glory in the hues of life. Never let an opportunity pass that might cause us to say "I wish I had". Take a risk.

Let us celebrate 2016 through out the year with cuddles, and kisses from our children, grand children, nephews and nieces. Be a nuisance if you must but never allow "I love you" or "I am proud of you" to go un said to a son or daughter. Commit to our children never saying "I wished we had spent more time together" as many of us have said about our own fathers. It is our obligation to ensure our children and grand children know how the roots of their tree are nurtured.

Let us celebrate 2016 throughout the year by being men of courage, practicing as well as teaching that a mans happiness and misery are of his own making. Let us be noble through distain for shameful, cowardly, deceitful, or manipulative acts. Let us be gentlemen exalting the inner man. Let us serve the common good by exercising moral and intellectual virtues. Let us be steadfast in the defense of goodness aiding the oppressed and helpless. Let us be wise confirming wisdom is not gained from intellectual exercises or the adherence to the thoughts of some sage but rather through character tested and tempered over time, challenged by adversity and fortified by the insights of experience.

Let us celebrate 2016 through out the year with wit and humour. As Churchill quipped "Don't worry about avoiding temptation... as you grow older, it will avoid you." Or "Tact is the ability to tell someone to go to hell in such a way that they look forward to the trip." Or "There are two things that are more difficult than making an after-dinner speech: climbing a wall which is leaning toward you and kissing a girl who is leaning away from you." Our experience provides us with our wit. Our vision, allows us to see the humour in life.

Let us leap into 2016. We have made it this far, we are successful, and we have a depth of spirit that can only be earned by steadfastness. We have a lot to offer those around us and for all who love us we cannot be replaced.

FREEMASONS' CRUCIAL ROLE IN FIRST NON-BEATING HEART TRANSPLANT IN EUROPE

Friday, 04 September 2015



STEPHEN LARGE, CONSULTANT CARDIOTHORACIC SURGEON

Photography: Cristian Barnett

CHANGE OF HEART

BY COMPLETING THE FIRST NON-BEATING HEART TRANSPLANT IN EUROPE, CONSULTANT SURGEON STEPHEN LARGE COULD RADICALLY REDUCE THE TIME FOR THOSE ON THE DONOR WAITING LIST. SARAH HOLMES DISCOVERS THE PART FREEMASONS HAVE PLAYED IN THIS MEDICAL BREAKTHROUGH

A heart attack in 2008 was the beginning of Huseyin Ulucan's slow decline into heart failure. By 2014, his condition had deteriorated so severely that he could barely walk. Placed on the transplant list, he joined a long queue of urgent cases. Of the 250 people a year in need of heart transplants in the UK, fewer than half will find a viable organ in time.

While the chance of Ulucan finding a new heart seemed low, everything changed in March 2015 when he was put forward for a bold new transplantation procedure that would reduce the wait for a donor heart from three years to just four months. Traditional transplants only use hearts from donors who have been declared brain-stem dead but still have blood pumping around their bodies. This new procedure used a non-beating heart that had been reanimated in the donor's body after death.

Using a groundbreaking technique, surgeons kept the heart beating in the donor body for 50 minutes to test its function, before transporting it on a three-hour journey to Papworth Hospital, Cambridgeshire, for transplant into Ulucan. The procedure was the first of its kind to be performed in Europe, and looks set to revolutionise the field by opening up a new supply of donor hearts previously thought unusable.

'This procedure could increase heart transplantation by 25 per cent in the UK,' says Stephen Large, the consultant cardiothoracic surgeon (opposite) who oversaw the operation. For three years, he and a research team at Papworth have worked tirelessly to fine-tune the techniques needed to restart and restore a non-beating heart. 'It means that instead of accepting one in five hearts offered, surgeons will be able to accept two or maybe even three.'

The operation's success has transformed attitudes towards donation after cardiac death, with Papworth now receiving at least one referral per week. It's a remarkable feat given the longstanding belief that non-beating hearts become irreparably damaged during the process of death. This breakthrough proves that by re-establishing a fresh supply of blood within 30 minutes of death, the heart can restore its energy supplies enough to start pumping efficiently again.

LIFE-GIVING FUNDS

A £200,000 donation from [The Freemasons' Grand Charity](#) and the [Masonic Samaritan Fund](#) allowed Large to establish the project in February 2013, paying for costly organ-care technology as well as the employment of Simon Messer, the cardiothoracic transplant registrar who helped to develop the technique for restarting the heart.

'It's difficult to determine whether an organ will function properly once it's been transplanted. With a heart, it's even more challenging because it has to be beating,' says surgeon Charles Akle, a member of the Non-Masonic Grants Committee of The Freemasons' Grand Charity. 'The fresher the organ, the better the chance of a successful transplant – there

have always been problems with maintaining the quality of a heart, especially one that's already stopped beating, until it reaches the recipient.'

'It's difficult to determine whether an organ will function properly once transplanted. With a heart, it's even more challenging, because it has to be beating.' Charles Akle

KEEP THE RHYTHM

To this end, the team at Papworth used a revolutionary new technology, the [TransMedics Organ Care System](#), to give the donor heart a steady supply of warm blood. Known as normothermic perfusion, this technique keeps the heart beating as it would inside the body after it's been removed, so it doesn't suffer further damage during the journey to the recipient. It's an essential support system for non-beating hearts, which have already suffered a prolonged lack of blood supply and wouldn't survive the traditional method of preserving donor organs on ice.

'TransMedics really takes the heat out of the situation,' says Large. 'It allows us to travel greater distances with a "live" heart, and gives us the time to properly assess whether a donor organ is being matched with the right recipient.'

In Ulucan's operation, the decision to continue with the transplant fell to Steven Tsui, the clinical director of transplantation at Papworth. Watching him mull over his thoughts while the donor heart pumped away on the TransMedics was, Large admits, the most nerve-shredding moment of the procedure.

'After years of research, that was the final hurdle,' he recalls. 'I said to him, "You need to wrestle with your demons here, but this I'm sure is a great heart."' Within minutes, it was being stitched into its recipient and just four weeks later, Ulucan was back at home enjoying his new lease of life. 'That's an outstanding recovery by any standard. It must have been a phenomenal heart,' says Large.

OPENING UP THE DONOR POOL

Without the support of the Freemasons, Large's research could never have translated into the successful clinical programme it is today. 'One of the greatest challenges of research is realising the funds to do it,' says Large. 'Competition is fierce, and translational programmes like this struggle to attract funding from the [Medical Research Council](#).'

As both a researcher and fund-giver, Charles also understands the challenge. 'We get pulled in so many different directions at the Grand Charity. It's impossible to prioritise one research project over another. They are all worthy,' he says. 'But we do tend towards applications with a more methodological process, something that's likely to have a good result that can be developed to benefit other conditions.'

Large's funding application ticked all the boxes.

'It provided an immediate and flexible solution for heart transplantation that opened up the donor pool,' says Charles. 'It also laid the groundwork for further research into preserving donor organs for as long as possible.'

For Large, the research is only just beginning. 'Snipping out dodgy organs and stitching in new ones is a replacement therapy. It's up to the next generation to find out why organs deteriorate and how we can regenerate them organically. I just wish I had another lifetime to see it, because that will be such fun.'

'A great challenge of research is realising the funds to do it. Competition is fierce, and programmes like this struggle to attract funding from the Medical Research Council.'

Stephen Large

HEART-SHAPED BOX

Developed in the US, the TransMedics Organ Care System pumps warm, oxygenated, nutrient-rich blood through a heart, allowing it to keep beating from the moment it's removed from the donor until it's implanted in the recipient. A transparent chamber fixed to the top of the machine allows surgeons to watch the attached organ pump blood as it would in a body. Dubbed the 'heart-in-a-box', it has also been used to transplant livers and lungs.

<http://www.freemasonrytoday.com/freemasonry-cares/freemasons-crucial-role-in-first-non-beating-heart-transplant-in-europe>

XIV World Conference of Regular Masonic Grand Lodges

The Chain of Union – Strengthening Fraternal Bonds in a Changing World

San Francisco November 2015

By M.W. Bro. Philip Durell

Introduction

These are my notes from the [XIV World Conference](#) and may not be 100% accurate and may not reflect my personal views. The conference is held every 18 months in different countries – 18 months ago in Bucharest, Romania and May 2017 in Panama City. Each conference has a different theme and topics decided by a program committee two or three years in advance. This year's conference was held in the magnificent auditorium in the Masonic Temple on the top of prestigious Nob Hill in San Francisco – the home of the Grand Lodge of California.

This year's program committee was chaired by V. W. Bro. Allan Cassalou, Grand Secretary of the Grand Lodge of California and, in addition to California, included members from other U.S., Mexican and Canadian Grand Lodges – the latter from the Grand Lodges of Canada in the Province of Ontario and British Columbia & Yukon – I was privileged to be our representative on the committee.

Pre Conference

Over 1,050 Brethren and ladies were registered for the conference which fortuitously started with a pre-conference performance of Mozart's The Magic Flute by the San Francisco Opera. At a reception before the opera we were treated to an entertaining presentation by M.W. Bro. Stephen Doan, PGM of California on the Masonic connections in the Magic Flute. A few highlights

- Mozart was an active Freemason
- Act One is symbolically Tamino seeking Masonic Membership
- Act Two is symbolically his initiation
- Based on an imaginary Egyptian cult
- Continental Freemasonry but includes alchemical and Rosicrucian traditions
- Tests of earth, air, fire and water – correspond to Plato's 4 cardinal virtues – temperance, fortitude, prudence and justice
- Tamino's sweetheart Pamina is also accepted as were women in continental Lodges of Adoption
- The opera shows those that can never gain admittance – Queen of the Night, Monostatos, Papageno and Papagena.
- Whenever the Magic Flute is played by Tamino, harmony is restored

I could go on but that is a complete other paper!

The opera itself was performed well but did seem to minimize much of the traditional symbolism as it was a modern production. I preferred other performances including that performed here in Vancouver in M.W. Bo. Clark Gilmour's year (1995).

The Conference Day One

The opening ceremony was conducted by the M.W. Grand Masters of California, Prince Hall of California and Iran in Exile – all of which share jurisdiction in the state of California. Each lit a candle and from their candle each lit a taper on the single conference candle – very symbolic as the conference candle tapers were of course in a triangular shape. There were 8 V.O.S.L.'s on the altar. The conference candle remained lit until the closing ceremony on Saturday when it was extinguished by all three Grand Masters.

The first topic was **A Worldwide Connection: The Role of the World Conference**. The papers in this section varied from the operational purpose – to communicate face to face and share ideas of Freemasonry without in any way impinging on individual Grand Lodge jurisdictions (note: some Grand Lodges are concerned including U.G.L.E. who send an observer but not a delegate) – to the state of Freemasonry today and its influence (or lack thereof) in modern society. In my view the World Conference is essential to improving the Masonic experience for Brethren and by extension the lives of our communities – however it relies on attendees taking it back to their Lodges, not just Grand Lodges.

The second topic was **Quality Versus Quantity: Membership Standards in the 21st Century**. This was a very interesting session as it was obvious that the quantity over quality issue was pretty much a North American issue as European, South American and many other jurisdictions had waiting periods of at least a year before receiving a petition for initiation and a at least a year between degrees, during which time proof of proficiency far exceeded memorizing ritual and required a demonstration of the understanding of the degree. Decline graphs were shown and much mention was made of the failed efforts to increase membership including thousands initiated, passed and raised in one day sessions. It was noted that the drive to increase membership was often lead by concordant and appendant bodies that rely on Craft membership as a prerequisite. One speaker noted that Lodges have always been formed and gone dark throughout our history from the early days of the Grand Lodge in London to today. It was a normal evolutionary process for the numbers to rise and fall and rise again in Freemasonry. It would be better to allow some Lodges to gracefully go dark than spend all our Masonic time and resources trying to barely keep them afloat. The GM of Belgium stated that Freemasonry is primarily an initiatic process that changes a man's life. Recently his Grand Lodge had 10 "tables of reflection" to discuss two questions –What are we looking for in new members? – and – What are young men looking for in us today? I would say that all speakers were in favour of maintaining quality first and that quantity in fact can only come with putting quality first.

The evening's entertainment was a dinner cruise (600+) on a large paddle-wheeler around San Francisco Bay and under the Golden Gate Bridge.

The Conference Day Two

The first session was on **Tools and Implements of the Information Age: Technology & the Fraternity**. This session focused on both the advantages and challenges of technology and in particular the use of social media. The most insightful and knowledgeable speaker was Sebastian Taveau of California, a former hacker and now security expert for MasterCard, who covered most of the bases of other speakers

- Advantage is that technology saves time – e.g. secretary's duties
- Easier to share best practices
- Newer generation uses different communication channels – we have to connect
- It enhances knowledge and transparency
- It improves the Masonic experience by engaging Brethren
- Example; if we video degree it would provide illustration for education
- Example: Internet Lodge in England uses technology but only meets in person
- Facebook: a Grand Lodge or Lodge needs a public and private page
 - **MUST** have tech savvy brethren moderating
 - Take down inappropriate content immediately
 - Redirect those who should not be commenting
 - The risk is that others can read your content
 - What is posted is indelible and permanent – screen capture may have been used on inappropriate comments subsequently taken down

To sum up: we have to use social media as one means of communication but we have to be mindful

The second session was on **Legacy of Liberty: Masons and the Path to Freedom**. There were several speakers in this session and papers varied from the historic – Washington, Franklin, Suarez, Bolivar, Rizal, Garibaldi and many others to the more modern re-establishment of Freemasonry in Eastern Europe and countries that still ban it. A few items that caught my attention

- Tom Jackson, Past Grand Secretary of Pennsylvania and considered as the “godfather of the World Conference”, made reference to the internal challenges hurting the Craft including leaders “whose egos exceeded their ability”.
- He also cited Eastern Europe and Africa as areas of tremendous growth in the Craft
- The GM of Israel noted that Jews, Muslims and Christians have a harmonious relationship in Lodge but regretted that no member of parliament was a Freemason.
- The GM of French National Grand Lodge gave a very interesting paper on personal liberty

- Only a freeman can exercise free will to take our obligation
- Once taken the obligation actually restricts liberty by requiring secrecy
- The western concept of freedom – free to do whatever I want – is an obstacle to spiritual elevation
- Why should my freedom affect freedom of others – there is no right without an obligation
- We have rules which we freely accept as necessary to achieve ultimate spiritual freedom
- We are a school of spirituality not a school of thought

The evening's entertainment was a dinner in the Masonic Temple and I have never seen so many Masons and their ladies dancing for so long – the 12 piece band Rouge had some amazing musicians and singers. The lead singer in particular for her performance of "Time to Say Goodbye" made famous by Andrea Bocelli and Sarah Brightman, and "Rolling in the Deep" by Adele.

The Conference Day Three

The first topic was **On the Level? Tolerance in Contemporary Freemasonry**. I was moderator for this topic and I also presented a short paper (published elsewhere in this E-Bee). My paper essentially focuses on how I believe that we sometimes talk the tolerance talk but don't always walk the tolerance walk and that it takes effort to think about and be tolerant because it is not easy to do so. The GM of the Grand Lodge of Swiss Alpina gave a philosophical paper focusing on the tolerance (or acceptance) and harmony for and within oneself necessary to practice tolerance without.

The second topic was **Universal Benevolence: The Charity of Modern Masons**. Interestingly this topic focused more on individual charity of thought, word and deed as in caring for our brothers and others. Today our charity has become more institutionalised whether it be through Grand Lodge, Concordant bodies or the Lodge Benevolent fund and it is about raising money and often time spent in charitable work is about raising money. One speaker put it in very strong words

- Charity is crowding out Freemasonry – while we raise millions for charitable causes there is little cash for decent food at the festive board, time to learn ritual properly or cash to upkeep our temples.
- The purpose of Masonic charity has been subverted to promote Freemasonry and the public are led to believe that is our reason for being. In which case we are just one of many good charities and not special at all
- We should turn away from institutionalized charity and go back to individually caring for our brethren and others. Non- financial charity is more important. (My words) When did you last phone a brother who missed Lodge and ask him if he's okay? When did you last send regrets when you couldn't attend?

The last topic of the conference was **Family Ties: The Relationship with Concordant and Appendant Bodies**. Firstly one speaker defined Concordant bodies as those that conferred degrees that expanded on the first three degrees of Craft Freemasonry. Appendant bodies were those that required Masonic membership or affiliation but whose ceremonies did not expand on the first three degrees. He also noted that many appendant and concordant bodies have shrunk in membership to the extent that their existence was in jeopardy. In California the Grand Lodge had made a conscious effort to support Youth orders but he believed they should also strongly consider supporting Eastern Star and Amaranth as having vibrant orders for women will be increasingly important to counteract our “men only” fraternity. He also noted that many Shrine Temples were de-emphasizing their fraternal side by selling buildings they can no longer afford and although Shrine Hospitals are well endowed there may not be enough Shriners to support them in 10 or 20 years.

Over the centuries various Grand Lodges have sought to protect the first three degrees and establish some sort of influence over bodies that confer other degrees or require Masonic membership as a pre-requisite.

Paulette and I had a wonderful 5 days in San Francisco and our hosts – The Grand Lodge of California and their volunteers were exceptional – rivalling those Brethren in British Columbia and Yukon at the CGMNA last February 😊 Every afternoon was free and Paulette walked me all over San Francisco (8.5 miles one day) and did not allow a cable-car ride. If you ever get an opportunity to attend a future World Conference I highly recommend it

The Importance of Tolerance in Freemasonry

By Most Worshipful Brother Philip Durell

Immediate Past Grand Master, Grand Lodge of British Columbia & Yukon

Presented at the World Conference of Regular Grand Lodges

San Francisco, November 2015

Good Morning Brethren,

For me one of the greatest attributes and attractions of Freemasonry is that we are constantly reminded in our rituals and ceremonies to practice Tolerance and Toleration and that constant reminder is particularly important in a world of increasing polarization of opinions. A few examples from rituals used in my home jurisdiction;

- Canadian Address to the Brethren (given at the end of every installation) : *a man who towards himself is a severe judge, but who is **tolerant** of the debilities of his neighbour*
- Investiture of the Chaplain: *It will be your duty to lead the devotional exercises of the Lodge, which should be practiced in the spirit of universal **tolerance** which characterizes our Institution*
- Shrine Initiation Ceremony Prologue: *The purpose of the Order of the Mystic Shrine is the teaching of the broad principles of **Toleration**...*
- Scottish Right 14th Degree: *respect the opinions, and be perfectly **tolerant** of the errors of each other in matters of faith and belief and to be **tolerant even of intolerance**.*

Tolerance is a central theme of Freemasonry - not too surprising for without tolerance it is impossible to practice universal Brotherly Love or for harmony to reign in the Lodge. Tolerance and Toleration have very similar meanings. The Oxford Dictionary definitions are;

Tolerance: the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with.

Toleration: the practice of tolerating something, in particular differences of opinion or behavior.

Essentially tolerance is a willingness to be tolerant and toleration is the practice of being tolerant. Practicing toleration is difficult for most of us because we have to disagree with or dislike something - a word or action - otherwise there is nothing that we need tolerate! I often catch myself being intolerant – at least in thought - and need constant reminders to be more tolerant - just another element of my journey from the rough toward the smooth ashlar.

One might say that there are certain actions or words that we just cannot tolerate but to *be tolerant even of intolerance* we have to strive to be tolerant even in the prosecution of such actions. That is something that I personally have the most difficulty with - how can I be tolerant of an action or a word that is in itself intolerant? Especially when it is contrary to our strong sense of justice - another one of the virtues taught in Freemasonry.

We naturally think that we are tolerant and that it is other people who should be more tolerant. It is much easier to justify our opinions and minimize others in

support of our own. However if we honestly think about our own thoughts, words and deeds we might find a surprising amount of intolerance. This is a natural state as our attitudes toward others are instilled at an early age - our culture, our nation, our religion, our school, our football or hockey team is supreme over others - but we can improve and should strive to be more tolerant.

It's easy to perpetuate intolerance - how often have you received and perhaps unthinkingly forwarded a "humorous" email which, if you stopped to think, you know would be religiously or racially offensive to others, perhaps even to a Brother in your Lodge. The delete button is in order here and perhaps a gentle reminder to the sender. Closer to home is the repetition of negative comments about a Brother - never mind their veracity. Even if the rumours are true we are bound by our obligations to support our Brethren

Intolerant people affect those around them in a negative manner. They do not bother to consider feelings of others nor do they care as they believe they have "right" on their side or that they are entitled to express their intolerant opinions anywhere including in Lodge - but there is a huge difference in having an opinion and being opinionated as an opinionated person believes his or hers to be the only right opinion. It is incumbent upon us as Freemason's to empathize with others and to seek resolution not confrontation, to reduce intolerance by our own example. We should avoid private piques and quarrels and endeavour to resolve our differences - outside the Lodge if necessary - in order to preserve peace and harmony within the Lodge.

So how do we as individuals make a stand for tolerance? How can we improve our own levels of tolerance? Building tolerance and trust cannot be done overnight, it takes time and commitment. Intolerance is often rooted in ignorance and fear: fear of the unknown, of the "other", other cultures, religions and nations. Intolerance is also closely linked to an exaggerated sense of self-worth and pride:

notions taught and learned at an early age. We need to place greater emphasis on education - especially in our capacity as parents and grandparents to teach children about tolerance, human rights and fundamental freedoms. But we should not forget that education does not end in school, and that adults need to make an effort to educate themselves. If you don't think society can change then consider television programs of a few decades ago that wouldn't make it on air today - Archie Bunker anyone? Or Steptoe & Sons in the U.K.? The internet is a wonderful tool for education and we can educate ourselves on other cultures, nations and religions and avoid learned stereotyping. Unfortunately the internet is also efficient at spreading hate but we have the ability to differentiate.

In Freemasonry we set a higher standard for ourselves but unfortunately we do not always measure up to those standards - but we can start by being more tolerant of contrary opinions in Lodge, our community and our country - in fact our ritual and ceremonies require it

Brethren thank-you for listening - May Peace and Harmony prevail in your Lodge, and may you practice out of the Lodge those beautiful lessons taught therein.

Western Canada Conference

Banff, Alberta

October 13, 14, 15, 2015

Quality Lodges for Quality Masons

R.W.Bro. Ron Yates

I write this paper based on my knowledge of the workings of Freemasonry that I have observed while travelling throughout our Grand Jurisdiction and elsewhere. The following discussion may have taken place in other jurisdictions throughout our fair land. However, I have never really heard of any discussion on the following proposals that I wish to present to you today.

We talk about guarding our West Gate, and making sure that we receive only good quality men into our Fraternity. When they get there, what about the quality of the meetings they are going to attend? There are two main areas where we lose Brethren from the Craft: we overwhelm our new Masons with ritual and protocol, combined with a lack of **MENTORSHIP** to help them progress through their Masonic Journey. Our Senior Brethren are becoming increasingly disenchanted with the Status Quo, (which will be discussed in a moment), and lack of stimulating Lodge meetings

Our current Grand Master, Most Worshipful Brother Douglas Collins stated at the Western Canada Conference in 2013, that changes must be made to how we approach our Freemasonry.

Our Deputy Grand Master, R.W.Bro. Ian Bowman presented a paper at the Western Canada Conference in Banff, Ab., October 2014, stating that Freemasonry is undergoing a Renaissance in our Jurisdiction. What is a Renaissance? It is a rebirth of our Gentle Craft.

The Craft has been undergoing several changes over the last few years, changes that will make us more relevant in the 21st century. We talk about how to make our meetings more interesting and exciting rather than living with the Status Quo.

What is the Status Quo? We open our Lodges in the appropriate degree to do our Work: first time visitors, minutes, Treasurer's report etc. Let us put some thought into making some changes.

Before I do that, I must clarify or reiterate that I am not promoting innovation to our Ritual or our Landmarks. Remember, all worshipful Masters made a solemn oath not to make those changes.

There are three areas of Work in Freemasonry: Ritual, Governance and Education. Most Lodges work with them together. One example is, the Junior Warden does the Junior Warden's Lecture in the Entered Apprentice degree in Canadian Work, assists in the Governance of the Lodge with the other Principal Officers, and is responsible for all repasts and social functions.

I propose that we split the Work into the three different categories that were mentioned previously: Ritual, Governance and Education.

There are many Brethren who sit on the sidelines of the Lodge year after year, who are business owners, retired managers, Military personnel and Community leaders who do not wish to proceed through the different offices of the Lodge because they feel that they cannot do all the ritual that is required to be done while holding those offices. They may not be great ritualists but are great managers who can look after the Governance of the Lodge. Of course any-one who proceeds through the chairs will be required to do the necessary ritual for the opening and closing of the Lodge in the different Degrees. By removing the Degree Work from their duties, the Officers can now give their undivided attention to running the Lodge, in a manner that will stimulate the minds of the other Brothers. This, together with implementing Lodge Degree Teams for Degree Work will provide the quality time in Lodge that has been talked about for many years.

How do we now provide that quality time in Lodge you ask?

Most Lodges have 10 stated meetings per year, along with any emergent meetings that may be required to carry out the different Degrees that must be conferred. We must take time to plan our stated meetings.

The Senior Warden of a Lodge should presume that he will be going to the East the next year. He must organize and plan what is going to be done during his

Stated Meetings for his year in the East. He can then have a meeting with the Past Worshipful Masters of the Lodge and lay out his plans for the ensuing year. This meeting should take place before his Installation, so that he can make any changes that may arise from the Past Masters meeting.

Emergent Meetings should be held for the Conferring of Degrees only. There should be no business conducted at that time; this should be the time to dedicate our attention to our Candidate completely.

Let's take the mundane business out of the Lodge and put it to the Board of General Purposes. This is where the business of the Lodge should be carried out. How many of us have sat in another Lodge that we are visiting and have to hear, at times, the dirty laundry that a Lodge is airing because it comes under Good of the Order or New Business? If we all do our business, which is of the delicate nature at the Board of General Purposes it is kept in a private setting and it may encourage Brothers to speak up in that more personal, safe and private environment because it is in front of his Lodge Brothers only. The Senior Warden of the Lodge should Chair the Board of General Purposes; this will give him the experience that he needs to conduct a meeting during his year as Worshipful Master. So, when it comes to dealing with the business of the Lodge at the Stated Meeting, the Senior Warden gives a report on the Board of General Purposes and makes a motion to accept the recommendations of the Board. End of business.

After the acceptance of the Board's recommendations we now have the time to say, put the Lodge at refreshment and have a guest speaker address us in our Lodge so that they can see how a Lodge is set up; a discussion period where two Brothers can be involved with putting their opposing points of view forward on paper followed by discussion with the Brethren; a video presentation or any other educational information that the Worshipful Master, the Education Officer or any other Brother may want to present. During refreshment you could get the Job's Daughters to come in and give the Living Cross, the Story of Job or actually holding their meeting during our refreshment. I would encourage all Lodges to think outside of the box and be imaginative as to what can be done during this refreshment period.

Further to having the Officers looking after the Governance side of things; more time can now be dedicated to the arranging of more social activities;

implementing and participating in different programs that are offered by Grand Lodge; and getting more involved with our youth such as Job's Daughters and DeMolay. We must endeavour to work diligently with our youth so that both of those organizations can grow and prosper through our Mentorship. We must be proactive and encourage the same changes in their organizations as we are, in attempting to make the positive changes in our Gentle Craft.

The next area that we must work on is RITUAL.

How many of us have sat through a Degree and listened to a Brother being prompted every second line or actually have read the RITUAL out of the book? This is disrespectful and irresponsible for a Brother to do this to our Candidates.

When a Brother is being installed as a Worshipful Master he consents to the Ancient Charge number 11 which reads as follows, "Do you admit that it is not in the power of any man, or body of men, to make alteration or innovation in the body of Freemasonry, without the consent first obtained of Grand Lodge?", but what is wrong with variation? There are ways in which Ritual can be delivered without innovation.

In the Constitution of The Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon, regulation R20.17 (new Constitution) states "Ritual Teams, using their own ritual, may confer a Degree on a Candidate in any Lodge".

Would it not be prudent for a Lodge to develop a Degree Team for each Degree?

We already have different Degree Teams throughout our Grand Jurisdiction, eg. RCMP – Lower Mainland, Northern lights – Campbell River, B.C. and the Scottish Degree Team – Lower Mainland , just to name a few. Let us form our Lodge Degree Teams from our Members and if there are not enough Brothers in the Lodge to fill all the parts, then let us bring in Brothers from other Lodges to help out. The one thing that would have to be done, is to see that there is backup Brothers to fill in as necessary. By implementing these Teams, we can be assured that our quality men that are coming through our West Gate, receive quality Degree's throughout their Masonic journey.

We can also have the major parts (Lectures) of the different Degree's done by numerous Brothers and be somewhat imaginative on the floor work when the Lectures are given. At the Hiram Lodge #14 (Courtenay, B.C.) outdoor Entered

Apprentice Degree, the Lecture is done by 8 – 10 Brothers coming to the center of the Lodge from different directions while doing their part of the Lecture. Some changes could be added to that Lecture by having non-verbal participants involved where you can create 2 parallel lines touching a circle with the Candidate in the middle and the circle and lines touching the Volume of the Sacred Law. We have a great opportunity to put some real drama and period costuming into our second section of the Master Mason Degree in our Ancient Work Lodges. Get King Solomon and all the actors to be dressed in costumes from the time of the building of the Temple. (Use Royal Arch, Preceptory or Scottish Rite Costumes?)

There are areas in our business practises that should be changed. We must be willing to look at using Visa or Master Card or even PayPal as a payment avenue for our different social functions. Usually, the Lodge that is putting on the function, needs upfront money to be able to get things started, for example partial payment to the Caterer. We, as Freemasons must develop a different attitude toward our timing when we notify a Lodge that we will be coming to their event. The major factor of timely notification to any event, is the requirement of the notice to the Caterers. Every Lodge and Grand Lodge tries to be fiscally responsible by putting on a particular event without losing money and catering is a big factor. Please keep in mind that a 2 week notice to the Lodge that you are attending would be a great help in controlling the cost of the meals. It would also prevent the embarrassment of having the event running out of food. We, as Freemasons must understand that if you commit to attending a function you pay for the meal even if you don't attend.

In Conclusion My Brothers, I quote Bro. Matt Nelson from his book, A 5 Step Guide to Masonic Reform, "We must understand that the Fraternity is an interdependent network of complex levels. Caution: what gets us to where we are now is not good enough to keep us going. "GOOD" is not enough, you need to be "GREAT." GOOD got us here. GREAT gets us there. When we are there, that is the new GOOD, which – again – will not be enough. It will take continual effort to evolve."

My Brothers, we must make our Lodge meetings more interesting and exciting than what can be seen on Television that evening, and to give all our Brothers a sense of pride and well being when they leave the Portals of their Lodge.

If we were to pursue and implement these changes, we will eventually have a -
Quality Lodge for Quality Masons.

Respectfully submitted;

R.W. Bro. Ron Yates, Senior Grand Warden

Grand Lodge of B.C. and Yukon

Worshipful Master, brothers all:

Fraser Valley DeMolay under the sponsorship of Pacific Lodge #16 and supported by Abbotsford Lodge #70. in conjunction with The Fraser Valley DeMolay Chapter wish to announce that Fraser Valley DeMolay will be meeting on the 1st and 3rd Wednesday of each month, at the Abbotsford Masonic Hall. However, until we have enough young men to have a meeting or an installation we may or may not be committing to actually being at the hall on those dates.

This DeMolay Chapter can only succeed with your assistance. If anyone knows of young gentleman between the ages of 12 – 21 living in the Fraser Valley and might want to be part of a great organization, please contact us at www.fraservalleydemolay.com; go to the Contact page and send us a email.

Fraser Valley DeMolay is also on Facebook or you can contact me by telephone - 604-814-2808

Thank you,

Fraternally yours,
Pat Bateman, Tyler, Pacific Lodge# 16
Adviser Chairman of
Fraser Valley DeMolay