



Grand Master's farewell address1
In Utah2
When is a man a freemason?2
Grand Masonic Day.....3
Gathering of the tribes.....4
Lodge notes4
Demits or suspension4
Grand Master's itinerary 4

Ours is the task

by MW Bro. Stephen Godfrey

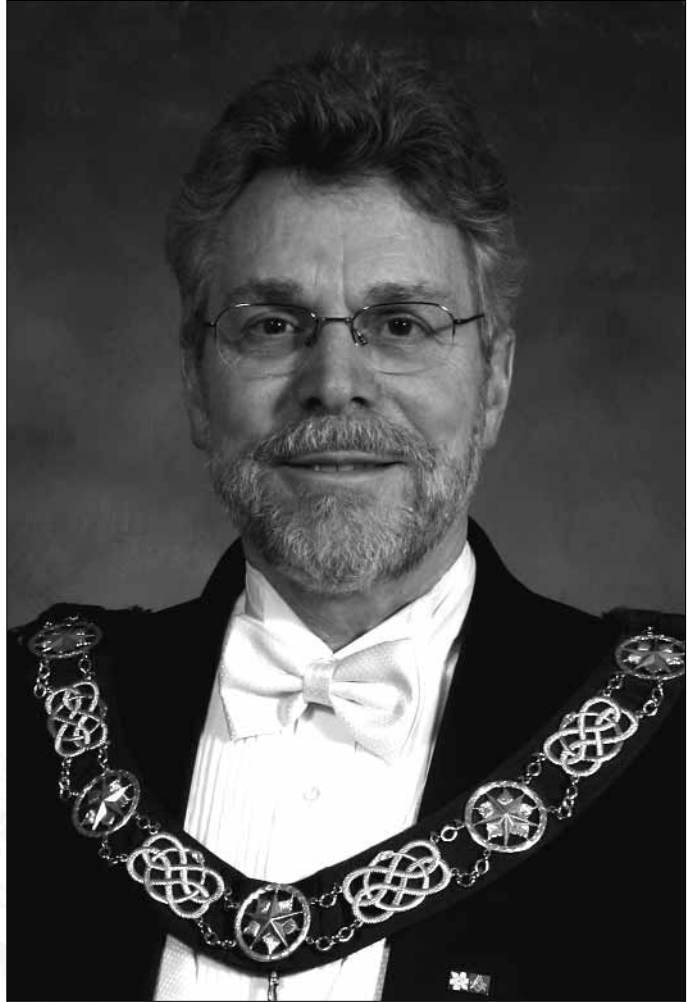
Vision by definition is the act or power of anticipating that which will or may come to be. It is the most useful of human abilities. We take a personal leadership rôle by thinking of what our next goals are and how we can achieve them.

Leaders need to have three essential attributes above many others for success in goal achievement: vision, discipline and passion. Many of our most famous leaders all demonstrated these attributes to create a new world for others. Mother Theresa is such an example. She had vision and the discipline to create her support and care for the poor of India—Missionaries for Charity. And she had the passion to see established the shelters and homes for the poor and a staff to help her with her work as well as the continuation of the shelters when she was not here. In her

lifetime she had 4000 members assisting her cause in 25 countries on five continents. As J. Maxwell describes in his book *Laws of Leadership* she was the epitome of the Law of Influence.

It is good to have a vision. We all dream, and those dreams remain so if we do not work towards making them realities. Hence vision requires two further attributes—discipline and passion—discipline to create the means of working towards the vision and passion for persevering to its end.

The creation of our Strategic Plan - the 5 Pillar Plan, - was the culmination of the collective wisdom and hard work of members of the Board. After three separate meetings over three weekends and separated by about 12 months, the members built a vision for our Grand Lodge Jurisdiction. In total, we probably spent 40



MW Bro. Stephen Godfrey, Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon for 2007-2008.

hours in discussion, individually that would be approximately 400 total human hours. Within those hours we discussed the future of our jurisdiction; we discussed where we felt the jurisdiction should be in 7 to 10 years and we discussed exactly what changes needed to be considered for that new future under Education, Leadership, Membership, Communication, and Community.

Stephen Covey said that all

things are created twice: first a mental creation; second a physical creation.

Albert Einstein said that imagination is more important than knowledge suggesting that knowledge by itself is worthy but with vision the knowledge found can be put to good use to create a future.

When a vision has been created and written down, discipline executes the vision,

continued on page 2



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*Ours is the task
from page one*

making the vision happen. Covey speaks of discipline as being the 'freedom' to do the work. Disciplined workers are sequential in their progress and in time vision becomes reality.

Much of the work we do in Freemasonry is for the betterment of our society, not by openly declaring our position on one issue or another but by suggesting that we should change to be better ourselves – to help our community. It is done through us setting goals and working towards their achievement.

Passion is the inward drive that one has for the completion of a task – the perseverance. It requires enthusiasm and that in itself creates a concluding quality project. The more enthusiasm for the work, the better it will be accomplished and the more thorough the task completed. Less enthusiasm to the task, the possibility of procrastinating even limiting the quality of the final product will see dreams not realized.

This year, I have encouraged you to make strategic plans for your lodge using the five strands of the Five Pillar Plan as the foundation of *your* plan. Several lodges have begun

strategic planning. A document, *Strategic Lodge Planning* explaining the strategic planning process, has been written by the Committee on Leadership, and is on our website.

The process of Strategic Planning is not an easy thirty minute event at a Board of General Purposes meeting of your lodge. You will find that doing it well will probably take at least a year to work through the process, and several meetings. If you require any help in knowing the process, please ask any member of the executive of Grand Lodge. But I also know that there are skilled brethren in our districts who could facilitate such assistance.

I encourage you all to spend one meeting as a non-lodge meeting each year to review what it is we as a lodge are meeting for. Are needs being met? And check that you can answer such questions as— what business are we in?

My theme for the year was "Look Beyond the Trees." Planning for our future is looking beyond the trees. That is the work of visioning. Within the parameters of our *Constitutions* and by-laws of your lodge, there are many avenues open to us for re-creating ourselves. We cannot continue to be as we are and assume that we will continue to be successful.

Vision requires discipline and passion—these two characteristics for continued growth of our future are what we need.

Sir Winston Churchill said that those who try to build the present in the image of the past will miss out entirely on the challenges of the future. The challenge is then ours to work towards a better tomorrow. We have to leave our fraternity in a better condition than when we 'received' it. Ours then is for growth—to better ourselves and to make certain our lodges are there for many years to come. And looking always

beyond the trees—seeing what is possible is the one true way we will leave our fraternity for our successors to enjoy. Lead, plan and set goals. ■

Recommended reading: Steohen R. Covey, The 8th Habit – from Effectiveness to Greatness. New York: Simon and Schuster Inc., 2004.

In Utah

MW Bro. Glen Cook, a Salt Lake criminal defense attorney, is believed to be the first member of the Church of Jesus Christ of Latter-day Saints to be elected Grand Master in Utah. His recent installation garnered an article in the *Deseret Morning News* and wide coverage on the Internet.

Although the first Utah lodge was warranted in 1859, by 1925 tension between the Church and the Grand Lodge of Utah lead to an amendment to their *Masonic Code* precluding a member of the church from being initiated into Freemasonry. This prohibition was removed in 1984. ■

A mason

by Joseph Fort Newton

When is a man a freemason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself; and seeks to know, to forgive and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds

without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on the flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hands seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, and how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! Such a man has found the only real secret of Freemasonry, and the one which it is trying to give to all the world. ■

Excerpted from Short Talk Bulletin, vol. 1, May, 1923, no. 5.

Grand Masonic Day

SET FOR CHILLIWACK

A full day of presentations on a wide range of subjects is scheduled for the 27th Annual Grand Masonic Day – a Vancouver/Fraser Valley Workshop – to be held Saturday, 4 October, at the Chilliwack Masonic Hall, 45905 Hocking Avenue. Registration starts at 8:30 am with official opening at 9:45 am.

Fee for the session is \$30, payable at the door by cash or cheque. Breaks, luncheon, and a copy of the proceedings are



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included in the fee. Pre-payment is not necessary, but an indication of attendance would be appreciated for catering purposes. Those planning to attend should contact VW Bro. John Keirstead, 604-524-1661 or keirsteadjohn@netscape.net, by Monday, 29 September. ■

Q&A

The following notes are excerpted from Harry Carr's *The Freemason at Work* and describe lodge practices in England.

Q. Can you tell me what are the proper page-openings for the V.S.L. in the three degrees, and are there any official rules on the subject?

A. Customs vary considerably in different parts of the country, and the following notes are designed to show some of the best-known procedures. I have added a brief note, in each case, indicating the essential masonic significance of the passages quoted.

The earliest French exposure of the Ceremonies, *Reception d'un Frey-Maçon*, states that the E.A. took his obligation with his right hand on the Gospel of St John, and this is confirmed by the next oldest French Version, *Le Secret des Francs-Maçons*, of 1742. Several later documents of this period indicate that the V.S.L. was usually opened at John iv. 1, "In the beginning was the word..."

Three Distinct Knocks, an English exposure of 1760, gave different pages for all three degrees:

- 1° The Second Epistle of Peter, with its reference to brotherly kindness and charity.
- 2° The story, from Judges, xii of the test of the Ephraimites.
- 3° I Kings Chapter vii. the final details of Solomon's Pillars.

Cartwright, in his *Commentary on the Freemasonic Ritual*, cites the

procedure in Old Yorkshire lodges where the following is customary:

- 1° Psalm 133, Behold how good etc.
- 2° Amos, Chapter 7 Verse 7 The Lord stood upon a wall made by a plumbline etc.
- 3° Ecclesiastes, 12, Then the dust shall return to the Earth as it was etc.

The Bristol Working is unusual in that the Master actually quotes—during the three Opening Ceremonies—the full texts from the pages on which the V.S.L. has to be opened i.e.:

- 1° Ruth, ii, v 19. The story of Ruth and Boaz.
- 2° Judges, xii, vv, 5, 6. The test of the Ephraimites.
- 3° Gen., iv, v 22 The Birth of Jabal and Jubal who are mentioned in the *Old Charges*, from c.1400 onwards..

Of course there is no official Grand Lodge ruling on this question, and few of the "named" rituals prescribe any particular page-openings for the three Degrees

Cartwright states that the *Perfect Ceremonies*, in their editions from 1918 onwards, specify II Chronicles, chap vi, as a standard 'opening' for all degrees; it deals with Solomon's prayer at the consecration of the Temple. Generally, Cartwright agrees with the widespread practice, in English Lodges, where a haphazard opening of the V.S.L. suffices, but if a particular page is to stay open through all Degrees, he favours, II Corinthians, ii, which is prescribed in the *English Ritual*. That passage deals with the preliminaries to the building of the Temple, and of Solomon's first embassy to Hiram, King of Tyre, asking for timber, etc, and a 'man cunning to work in gold, and in silver, and in brass...' etc.

A German correspondent writes to say that many lodges in his country use the following:

- 1° John, i, 1. "In the

beginning was the word..." etc.

- 2° Matthew xxii, 39. "Thou shalt love thy neighbour as thyself" etc.
- 3° II Chronicles. vi. Solomon's dedication of the Temple. ■

As there is no constitutional requirement to open the Volume of Sacred Law to a specific passage, or to read a specific passage, some lodges in this jurisdiction have developed their own practices, choosing not to read or recite scripture, or to read other passages. This jurisdiction does not define the Volume of Sacred Law as the Christian Bible although many American jurisdictions do so.

In Cuba

Fidel Castro recounts that when he was captured by Cuban National Guardsmen after the storming of the Moncada in 1953 he was sure that this was the end of him. Ordinarily he would have been taken out into an alleyway and shot in the back of the head. His comrade however, gave a peculiar masonic sign to their captors and the commandante was summoned. Their summary execution was stayed and they were taken prisoner and brought to trial. Castro was imprisoned until an amnesty was declared and he was released. Today, with over 300 lodges and some 30,000 members, Freemasonry is alive and well in Cuba, although Castro isn't a member. ■

See *Frei Betto's Fidel and Religion. 1987.*

Pow-wow

A unique event will take place 14-17 August when the Oklahoma Masonic Indian Degree Team will confer the Master Mason degree as a highlight of a Gathering of the Tribes Event and Pow-wow at the Pearson Air Museum in Vancouver, Washington.

Organized in the 1950s, the degree team consists of fifteen active members, thirteen of whom are Past Masters. Ten



Grand Lodge of BC & Yukon 137th Annual Communication

June 19-21, 2008
Burnaby

Our online registration
form can be found at:
freemasonry.bcy.ca/gl2008



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recognized tribes are represented: Apache, Cherokee, Chickasaw, Choctaw, Creek, Keetowah, Oneida, Ottawa, Quapaw, and Shawnee. They have traveled all over the United States and Europe to confer the Master Mason degree.

Ticket information, event details, and lists of discounted hotel accommodation and more are available at silverstar286.org/TRIBES.htm. ■

Our history

Longest recorded meeting

The last Regular Communication of Star of the West Lodge, UD, was held on 29 May 1912. Lodge was opened at 8.30 pm. In addition to the regular business a ballot was held on a candidate for initiation. The lodge conferred, after the appropriate examinations, the Master Mason degree, the Fellowcraft degree and then another Master Mason degree. After all this, lodge was closed at 4.05 am. ■

History of the Grand Lodge of British Columbia. p. 229.

Lodge notes

This past autumn a donation of \$10,000 to the Cancer Clinic at Royal Inland Hospital was made by the brethren of Kamloops Lodge No. 10, an act of charity which garnered the lodge the thanks of the Hospital Foundation in an advertisement published in the *Kamloops Daily News*. ■

Quitting

While it is of course hoped that a freemason will never find cause to leave the Craft, it is important that he knows the form. Suspension deprives a member of all his masonic rights and privileges, either for a definite or indefinite time. For example, a member can be

suspended by his lodge for non-payment of dues. A Grand Lodge Trial Commission can also suspend or expel a member for un-masonic conduct. A member, once expelled or suspended, is no longer considered a freemason. He has no claims on Freemasonry and Freemasonry has no claims on him.

If a member in good standing finds himself, for whatever personal reason, unable or unwilling to maintain his association with Freemasonry, he may voluntarily withdraw from Freemasonry by requesting a demit, which he is entitled to receive.

Taking a demit is preferable to being suspended. A demitted member may still, with some restrictions, visit lodges; he will also find it easier if he wishes to affiliate with a lodge in the future.

Just as important is the potential bearing of his masonic status on his family. Membership in appendant organizations such as the Order of Eastern Star for women, or Job's Daughters for girls, requires that a relative be, or have been, a freemason. A member who is suspended does a potential disservice to his children or children's children. ■

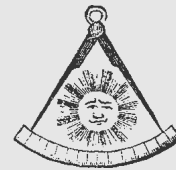
From Iowa

Freemasonry is a charitable, benevolent, educational, and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable, in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent, in that it teaches and exemplifies altruism as a duty.

It is educational, in that it



Grand Master's Itinerary JUNE 2008

1	Sun	Golf Tournament	District 27	Cowichan
6-8	F-S	Annual Communication		Grand Lodge of Manitoba
13-14	F-S	Annual Communication		Grand Lodge of Alberta
19-21	Th-S	Annual Communication		Burnaby

teaches by prescribed ceremonies a system of morality and brotherhood based upon the Sacred Law.

It is religious, in that it teaches monotheism; the Volume of the Sacred Law is open upon its altars whenever a lodge is in session; reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind, which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious, and intellectual. It charges each of its members to be true and loyal to the government of the country to which

he owes allegiance, and to be obedient to the law of any state in which he may be. It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds, and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness, and welfare, for Masonic bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience. ■

Reproduced from a booklet compiled by the Masonic Service Committee, Grand Lodge of Iowa.