

THE ALBERTA Freemason



Editor: MWBro
Robert E. Juthner

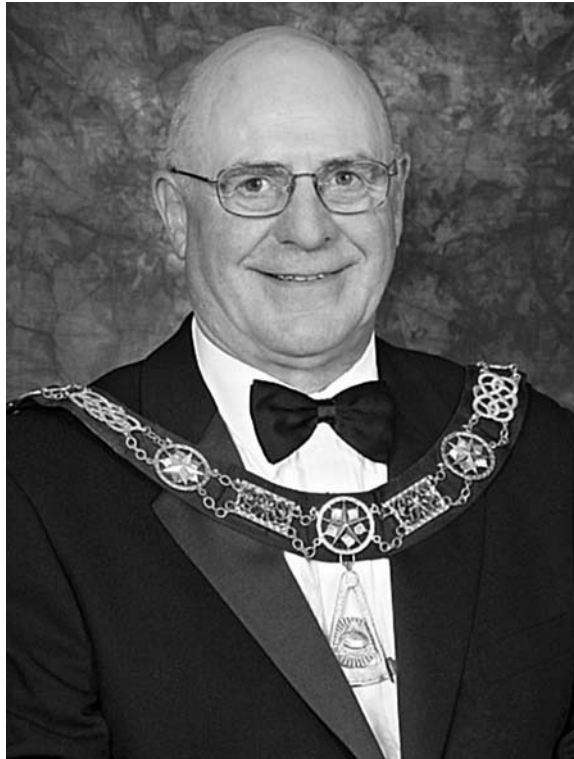
Vol. 71, No. 7

MWBro J.R. Malcolm Berry

MWBro J.R. Malcolm Berry was born in Bury, Lancashire, England, 26 July 1942. He attended Bury Grammar School for Boys 1950–1960 where he was appointed Deputy Head Boy and was captain of the 1st XV rugby team. He went on to attend University College Swansea, South Wales, graduating in 1964 with a BSc (Hons) in Geology. He was chairman of the University Geological Society and Head Student of the Men's Hall of Residence.

Following graduation and teaching geology and geography at the Derby School, Bury, he immigrated to Canada in 1965 to take up post-graduate studies at McGill University, Montreal, where he received his MSc degree, also in Geology. He was lured west by the "oil patch" and was hired by Texaco Exploration Company as an exploration geologist in their Calgary office.

Pursuing his career, he ultimately became Vice President of Exploration with a junior Oil and Gas Company, after which he formed his own exploration consulting company in 1982. Success as a consultant enabled him to pursue other passions in the mid-80s. Malcolm and his wife Dawn moved to the west coast, where Malcolm took a year off to attend the Western Pacific Academy of Photography in Victoria, British Columbia. He was awarded the Edward Weston Memorial Award for top student of the year and earned his accreditation with the Professional Photographers Association of British Columbia. Malcolm and Dawn also pursued another passion, that of sailing. They bought the boat of their dreams, a west coast classic, the *Halcyon II*, which had been built in Victoria in 1948. Malcolm and Dawn lived aboard their sailboat during the summer months, spending their time cruising the coastal waters of British Columbia. Owning a wooden sailboat



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gave Malcolm the opportunity to hone his woodworking skills.

Throughout their west coast adventures, Malcolm maintained his interests in the oil patch and since their return to live year-round in Calgary in 1993, he has concentrated solely on the oil and gas industry. Although now semi-retired, he continues to consult to oil and gas corporations, as well as "making sawdust" in his basement wood shop and pursuing

"birdies" on the golf course.

Malcolm's father was a member of the Craft in England and though exposed to Masonry all his life, it took Malcolm until he was in his early thirties to finally ask his father why he had never asked him to join the Masons, to which his father, being of the Old School, replied, "Son, I thought you would never ask!"

Bro Berry was initiated, passed and raised in Calgary Lodge No. 23 in 1977. He served his Lodge as WM in 1982 and Secretary-Treasurer prior to being elected to serve as DDGM of Calgary-Highwood District for 2001–2002. He is also an Honorary Life Member of Cornerstone Lodge No. 19 in High River. He was elected to the Board of General Purposes in June 2002, and was elected President of the Board for the year 2002–2003. He is the Grand Representative of the Grand Lodge of Nebraska and an Honorary Grand Lodge Officer of several sister Grand Jurisdictions.

In concordant bodies, he is a 33rd Honorary Inspector General and Past Most Wise Sovereign of the A&ASR, Valley of Calgary; a member of Alberta Chapter No. 1, RAM; a member of Cyprus Preceptory No. 33, KT; and a Knight Companion of the Red Cross of Constantine. As a Shriner, he is a member of the Tin Lizzie Corps of the Al Azhar Temple. With his wife Dawn, he is a member of Bow Valley Chapter No. 5, OES.

"Raise The Bar!"

MWBro J.R. Malcolm Berry

From the Grand Master's Inaugural Address, 10 June 2006

In his book *Alice in Wonderland*, Lewis Carroll (1832-1898) wrote:

One day, Alice came to a fork in the road and saw a Cheshire Cat in a tree. "Which road should I take?" she asked. "Where do you want to go?" was his response. "I don't know." Alice answered. "Then," said the Cheshire Cat, "I guess it doesn't matter."

At the Fork in the Road

Today Freemasonry stands at a major fork in the road and the decisions to be made are extremely important. If, like Alice, we don't know where we want to go,

Editorial

100-Year Anniversaries

The Grand Lodge of Alberta had been founded by eighteen Lodges, previously under the jurisdiction of the Grand Lodge of Manitoba. When their 100th anniversaries approached, the editorial staff of this publication was most pleased to notify the readership of the upcoming celebrations. In most cases details were received from these Lodges well in advance of the date; in a few instances they had to be reminded to submit the information in due time for publication. So it was until Lodge No. 18 had celebrated its centennial, and con-

tinued with the first Lodge consecrated under the jurisdiction of the Grand Lodge of Alberta, Lodge No. 19.

A student of our historical development as a Grand Lodge will know that soon after 1905 followed periods of multiple Lodge institutions which, today, means that there will be a rapid succession of many Lodges reaching the point when they can embroider their aprons and adorn certain regalia in gold. Therefore — hear ye, hear ye! — the editor will no longer remind the Lodges (read: the Masters or Secretaries) to “please

let us know what you are planning, so that we can tell the world.”

This does not mean that there will no longer be advertising of these events in *The Alberta Freemason*. Quite the contrary! We will be happy to continue putting in a “plug” for 100-Year Lodges, but it will be those Lodges’ responsibility to submit detailed plans for their anniversary functions to the editor **at least two months** (in this case preferably sooner) **ahead of the month of publication** (which could be the month in which the celebration is to occur, or the month prior to it). We want to make everybody happy and ignore none.

WMs and Sec’s, clip this and preserve it for future reference!

Raise the Bar, from page 1.

then, like the Cheshire Cat said, I guess it doesn’t matter. But it does matter and **we** have to make decisions. The decisions to be made are going to be the decisions of you and me who are the Freemasons of today. However, one thing is a “given”: Freemasonry has been, is, and always will be Freemasonry — it **is** a beautiful system of morality, veiled in allegory and illustrated by symbols, and it **will** transcend the ages of man, regardless.

Let us for a moment envisage what this fork in the road looks like. We stand together at a point in time and space, and we have choices. Figuratively, we can turn to the left or we can turn to the right, or, as a third alternative, we can just stay where we are and simply “mark time.” Three choices!

I believe that Freemasons have been marking time for the last several decades. They were lost in the Doldrums. The Doldrums, a belt of calms and light, baffling winds located between the North and South Trade Winds, is aptly described by the dictionary definition of “a state of inactivity or stagnation.” Yes, Brethren, we as Freemasons have pursued our Craft and operated our Lodges in the Doldrums, in a state of

inactivity or stagnation. We have been content to attend our meetings, go through the process of holding “Regular” meetings at which the stated business of the Lodge is carried out. Occasionally, we have initiated, passed and raised a new member, often with great pride and exuberance in our verbosity and ability to deliver the Work. However, in so doing we have neglected something of pre-eminent importance. We have forgotten how to do that which we are primarily charged with doing, and that is to **practice Freemasonry**.

So, here we stand at the fork in the road. Do we choose... to mark time... to continue to do that which we have been doing and suffer the consequences? Those Masons who choose this option for their Lodge will continue to drift in the Doldrums... and likely die from starvation and boredom. Sadly, there will be those who will make this choice and we must, having explored all other avenues, if necessary, let them go with love.

If we choose to move forward, we are then left with the fork in the road that, as many advocate, involves **change**, and I agree wholeheartedly. Marking time is not for us, change must be inevitable, but which [road] do we take? It seems that Freemasons have identified two optional directions, hence the fork in

the road.

The one road directs us down a path based on a membership and a **numbers-driven philosophy**. Only those organizations focused on making or raising money are numbers-driven. In business, the more widgets you sell, the more money you make. In charitable or service-focused organizations, the more members you have, the more money you can raise. This numbers-driven philosophy obviously embraces the so-called **One-Day Classes**, mass initiations, passings and raisings. A philosophy of, if a man passes the “fog the mirror” test, he is a suitable candidate for Freemasonry. It is a philosophy that subscribes to instant gratification in a plastic society. The conveyor belt, assembly-line approach is not true Freemasonry. Freemasonry is first and foremost concerned with **quality — not quantity**.

I believe that not all the rocks in the quarry are suitable for the building. Some have inherent flaws that will eventually cause structural failure if made part of the superstructure we build. Having the sound foundations we have inherited from our forefathers, why would we build a house of straw? Secondly, I believe that we rob the truly deserving candidate of that unique experience of

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& Grand Secretary

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MWBro Norman Frederick Oslund

MWBro Norman F. Oslund passed away after a prolonged and valiantly fought illness at St. Mary's Hospital in Camrose, Alberta, on July 7, 2006. Norman was born in Ryley, Alberta, on June 17th, 1925. He married Marjorie Sutton in 1944 and the couple had three sons, Jimmy, Neil and Keith, and two daughters, Charlotte and Debbie, to be followed by eight grandchildren and five great-grandchildren. During World War II he served with the Canadian Army overseas, and then with RCAF until 1968, when he was awarded the Canadian Forces Decoration (CD). For a number of years he had been a member of the Military and Hospitaller Order of St. Lazarus of Jerusalem (KLJ) and its Commander of the Edmonton Commandery, and later an Officer of the Venerable Order of St. John of Jerusalem (OStJ), also in Edmonton.

Our distinguished Brother was initiated in Astra Lodge No. 179 in Cold Lake in 1961, from where he demitted in 1971, only to again affiliate in 1985. Meanwhile he had affiliated with Palestine Lodge in Tofield in 1968, which Lodge he served as Worshipful Master in 1970-71, in 1978-79 and again in 1979-80. He was also an affiliate member of Avon Glen Lodge No. 170 from 1980 to 1985. Bro Oslund was DDGM of District No.



1925-2006

20 (now Beaverhills District) for the 1981-82 term and was elected Senior Grand Warden in June 1984, leading to his installation as Grand Master of the Grand Lodge of Alberta for 1986-87.

His unquestioned devotion to the Craft was recognized by honorary

life memberships in the following Lodges: St. John's Lodge No. 25 in Vegreville; Camrose Lodge No. 37 in Camrose; Palestine Lodge No. 46 in Tofield; Commercial Lodge No. 81 in Edmonton; Forestburg-Alliance Lodge No. 128 in Forestburg; St. George's Lodge No. 169 in Bonnyville; Avon Glen Lodge No. 170 in Edmonton; Redwood Lodge No. 193 in Edmonton; and Ye Olde Craft Lodge No. 196 in Edmonton. Bro Oslund had been instrumental in founding the Northern Alberta Veterans' Degree Team which always remained dear to his heart.

Bro Oslund has long been active in concordant bodies of Freemasonry, including Al Azhar Temple AAONMS, but most prominently in Capitular Masonry where he rose to the office of Grand First Principal of the Grand Chapter of Royal Arch Masons of Alberta for 1989-90.

The funeral service for our late Brother was held on Tuesday, July 11, 2006; following opening of Camrose Lodge No. 37, at the Camrose Seniors' Centre, with family, friends and numerous Masonic Brethren paying their last sad tribute to this highly respected and well liked Brother who has gone ahead to the Grand Lodge Above. He will be sorely missed. REJ

Raise the Bar, from page 2.

"being made a Mason." Our rituals are designed to create and stimulate within the individual a life changing experience, a transformation of mind and spirit. I do not believe that this is something that can be experienced from the sidelines or from sitting in the bleachers of an auditorium. We say that "Masonry is a progressive science," but some would have that progress supposedly condensed into a few hours.

Further, being a Freemason carries with it certain privileges at a very personal level. These privileges are based on trust. When I meet a man and I know him to be a Freemason, I know that he has taken on certain responsibilities as to his behaviour to me, to my family and in my business dealings with him. Because we have shared the same experiences in being made Masons, I know that I can trust him implicitly with all things, including my life. I ask you, can

I have the same trust in a man who saw a well-acted play from the sidelines? I don't think so! Therefore, are we in danger of creating different classes of Masons, those we can trust and those we can't? If so, the next step logically is that I refuse to recognize that man, from that Jurisdiction or that Lodge as a Freemason. Would you feel comfortable undergoing major surgery performed by a person whose professional qualifications were obtained over a long weekend in May? How long will it be, if the current trend of creating "Fast Track Masons" continues, before Jurisdictions with traditional standards of Masonic code refuse to recognize so-called Masons from the plastic society? I do not believe this to be an unsubstantiated fear. These may seem like very strong words, but we are at a fork in the road.

Where, then, may the other road lead? I am happy to say that this branch seems to be illuminated by the hearts and minds of so many of the younger

Masons of today. These are the young Masons in the 25- to 40-year old age bracket who have become disillusioned with the deteriorating moral and ethical standards experienced in business, politics and the very fabric of society as a whole. They are looking for something of substance. They are looking for a moral high ground in which they can live and bring up their families... They are looking for an environment of trust. They are sophisticated in their thinking and they are highly researched in their knowledge. They have studied Freemasonry and realize that the practice of the traditional principles of Freemasonry is the answer to what they find lacking in society today. That is why they are flocking to our doors. But, they are coming with their eyes wide open — they know what they want and what they want is "Freemasonry." I hear it so many times from these young men: **"Don't water down the Craft"**; "We want to put Freemasonry back into our meetings";

“If Mohammed Cannot Come To The Mountain...”

On Thursday, 1 June 2006, **Zetland Lodge No. 83** moved its charter, by dispensation, from Freemasons’ Hall in Calgary to hold a Regular Meeting at the *Colonel Belcher Care Centre*. One of their esteemed Brethren and Past Masters, **WBro T. McMeekin**, stricken with MS and confined to a wheel chair, is a patient at this Care Centre and in no condition to attend a Lodge meeting. So it was decided that the Lodge would come to him. Accordingly, all regalia and other essential attributes were moved to the Centre and Lodge was set up there. Twenty-eight members of Zetland Lodge and three visitors (including one Past Grand Master) attended, and the esteemed Brother was invited to the East. Some essential business, including balloting and election of officers, was conducted and the rest of the time was spent on a review of the honoured Brother’s professional and Masonic



careers, enjoyed by all.

The enthusiasm at this Lodge meeting well repaid the time and effort spent in moving the meeting. Brother McMeekin enjoyed it just as much as all Brethren in attendance.

If your Lodge has a member confined to a nursing home, or the like, you may consider something similar. It epitomizes

Brotherly Love and will give this Love to a Brother who otherwise is no longer able to attend Lodge.

If Mohammed cannot come to the mountain, let the mountain come to Mohammed!

(In the picture, WBro McMeekin is second from the right among the seated.)

Raise the Bar, from page 3.

“We want to study and learn about the Craft and apply it to our everyday lives”; “We want a quality experience, without that, our lives being as busy as they are, we don’t have time for humdrum minutes, etc.”

We as Freemasons stand at the **fork in the road**. As the Cheshire Cat said — we must decide where we want to go and then choose. To me the choice is clear, Freemasonry will survive regardless, but we as Freemasons must choose to **practice** Freemasonry, we must move out of the Doldrums and into the Trade Winds. We must look at who we are, we must be proud of our heritage, we must be true to our principles, we must make true Freemasons out of our new initiates, we must re-establish in the hearts of our members, and in the eyes of society, through the practice of the tenets of our Craft that we are **men of the highest ideals**. We must strive to be the **best of the best**.

Raising the Bar

How proud we were of our Olympic athletes when they competed and returned with all their medals. Do you think those athletes were satisfied with mediocrity, that they were complacent and happy with second best? I don’t think so. The high jumper... the runner... believed that the impossible was possible. They raised their sights, they strove to be the best of the best,

and so must we, and, in the words of my theme, as your Grand Master for the upcoming Masonic year, we must **“Raise the Bar”**

We must **Raise the Bar** in all our Masonic endeavours and activities. I believe this starts with our own deportment, in society at large and within the Lodge. It begins with the initial proposal and subsequent investigation of the candidate. Let the proposer first explain to his Lodge why he thinks this man is a suitable candidate for Freemasonry and why he believes that Freemasonry is what he is looking for. Remember, you were first made a Mason in your heart.

Let us **Raise the Bar** in greeting this new candidate, in the delivery of our Ritual Work and in the performance of our symbolic Floor Work, not just in the initiatory degree but also in all our degrees and other ceremonies.

Let us **Raise the Bar** in educating our candidates and, through an ongoing process, the members of our fraternity, not simply in the Q & A and Obligation sections, but in the true teachings of the Craft. Let us always remember, as the General Charge says, *to draw aside the veil, or more properly speaking, to penetrate through it*, and become acquainted with all the mysteries of Masonry.

Let us **Raise the Bar** in making every one of our Regular Meetings a meeting with real substance, meaning and value — a meeting worth getting off

a comfy couch when it’s minus 20, to attend — a meeting that those who weren’t there will be sorry they missed.

Let us **Raise the Bar** in caring for each other. Establish a communications network within your Lodge to look to the welfare of every single member. If we don’t care about our members, pretty soon they won’t care about us. “Let the world see how Masons love one another.”

Lastly, I want to encourage every Freemason to practice in his daily life the sacred tenets of our order. **Raise the Bar** and be seen as a man of integrity in all things; a man who is true to his word; a man who will not compromise his position of the highest moral and ethical standards regardless of the circumstances; a man whose heart is open to help the oppressed and disadvantaged; a man who is envied by others in society for his wealth, not in his pocketbook, but in his soul; a man who is proud to hold his head high and proclaim that he is a member of the oldest, greatest and most prestigious fraternity in the world, that he is, first and foremost, a **Freemason**.

Remember, Freemasonry is a fraternity of like-thinking men who cherish, above all things, the highest moral and ethical standards in all that they do and say.

Brethren, let us return to our several Lodges and places of abode and, together, let’s **RAISE THE BAR**.

The Days of Awe

By Melville H. Nahin, PGM (California)
STB, 83/10, October 2005

On the first day of the seventh month, the month of Tishri on the Jewish calendar [usually coinciding with parts of September and October — this year Rosh Hashana on September 23 and Yom Kippur on October 2, 2006 — Ed.], people of the Jewish faith observe the beginning of the new year, Rosh Hashana, literally translated as the *Head of the Year*. It is a time for introspection and reflection, for it is said that on that day the Creator of us all writes in the Book of Life the story of what shall take place in the coming year, who will wax rich and who will be poor, who will be healthy and who will be ill.

And on the Day of Atonement which follows ten days later, the Book of Life for the forthcoming year will be sealed.

The period of ten days is often called the *Days of Awe*. They are the time for soul searching, for recognizing the sins which one has committed or omitted with respect to his relationship to his God... Forgiveness which is sought during these Days of Awe is a forgiveness from the Creator for the sins which we, as humans, have done to Him and in our dealings with Him. We do not believe that He will cleanse the sins that we have committed against our fellowmen. In turn we must realize and rededicate ourselves to atoning for the sins of man to man by making retribution and dealing fairly with our own fellowmen by indeed being brothers to them.

Our own Masonic vows were given only after being assured that they would not interfere with the duty we owe to God, our country, our neighbour or ourselves. It is not easy to examine oneself and admit one's errors and to pray for forgiveness. Yet in the Judaic tradition, the privilege is given to us to strip ourselves of what we know is injurious and harmful to ourselves, our families and our fellowmen, and to return to a course of positive action that will give us in our own eyes, satisfaction and gratification.

Rosh Hashana, in the traditional usage, is observed two days during which those of the Jewish faith gather in the synagogue or temple and by deep introspection realize the seriousness and the necessity of doing that which is right to one's fellowman and in keeping faith with Him who rules and guides our lives.

We are taught that during the *Ten*

Days of Patience, which take place from the first day of Rosh Hashana to the Day of Atonement, Yom Kippur, this evaluation must take place and in order to avert the punishment of God, we must repent, pray and do good deeds. We must in effect account for our souls.

On Yom Kippur, Jews traditionally fast, having no food or liquid from the sundown preceding the Holy Day, to sundown of the following day. This is not to say that if one does not fast, it would be a deep sin before our Maker; neither does it suggest that for one to fast will in effect give you a "star" next to your name. It is a belief, it is a self-discipline whereby we as individuals seek to recognize that we are involved in introspection and in rededication, It is a time when all earthly pursuits are put aside and if no other day in our lives belongs to our Deity, that day, Yom Kippur most certainly does.

Put very simply Rosh Hashana is the anniversary of the creation of the world, and all its inhabitants are judged anew and given an opportunity to accept the Kingship of God for the years to come. But as serious, and oftentimes melancholy, as these Holy Days may be, they are indeed days also of happiness and fond memories, recalling to our minds the great traditions and hopes of our people, recalling to our minds our identification with the great Jehovah.

During the ceremonies of Rosh Hashana and Yom Kippur, a ram's horn known as a *shofar* is blown pursuant to specific notes that our readers recite. It is the oldest, most primitive wind instrument. It reminds us of the biblical story of Isaac being placed on the altar by Abraham and his place as part of the sacrifice being taken by the ram furnished by the angel of God. It reminds us of the giving of the Law at Mount Sinai which was punctuated by blasts of the ram's horn. The walls of Jericho tumbled, we are told, as the shofar waxed, and we in our Jewish tradition believe that the same holy notes will herald the final coming of the Messiah. The shofar calls to each and every one of us reminding us of our heritage and our strength...

Judaism takes for granted that all humans are prone to sin... But this does not mean that man is burdened with sin from birth. It implies, however, that when we fail to do right, we must make amends... In Hebrew there really is no word for sin. The word "*het*" which is utilized for the word "sin" translates as "distance." The

word for repentance is "*tshuva*" which literally means "return."

So you made a boo-boo? Trespassed the will of God? So you have created distance between you and God. God still loves you just as the parents still love the child who has committed errors in spite of the distance which he has created... He has also created us with weaknesses and has placed us in the cosmic gym designed to transform those weaknesses into strengths... If, after all this, we still make mistakes, we commit the same sins, we recognize still that God, among his other attributes, is all patient and he will wait for us if only we try, if only we attempt to make amends. If we do not, if we make no attempt to sincerely repent our atonement, repentance is for naught.

As we think about it, there is a great similarity in this regard between the Jewish concept of atonement and the Christian of faith as the means of salvation. Adam and Eve fell not because they distanced themselves from God by error, but rather their fall was their failure to get back up again. Indeed, the lesson of Rosh Hashana and Yom Kippur is a simple one. Man is human. Man commits error. Therefore both God and his fellowman will forgive him if he seeks to make amends. But those amends must, indeed, be with a sincere effort to better oneself, to practice the law of his Creator.

Is this not also the teaching of our Masonic fraternity? As we think of each other's customs, we appreciate all the more how universal the philosophy of Freemasonry really is. And perhaps that's why we're all so very pleased and proud to be a part of it. We are indeed brothers, the children of the ever-living Father. So may I say to you, as we of the Jewish faith say to one another at this Holy season, "May you be inscribed for a happy new year."

L'shana tova tekosaivu

Grand Master's Itinerary September

- 7 Glenbow No. 184; 50-year jewel presentation; St. Mark's Hall, Calgary; 19 30 h
- 8-23 Grand Master's Tour of British Columbia
- 30 Especial Communication of Grand Lodge; 100th Anniversary of Corinthian Lodge No. 22; Okotoks Masonic Hall; Confirming the Consecration; 14 00 h; Cocktails & Banquet at 18 00 h

Warning From Abroad

Our Grand Secretary received the following communication which, it is felt, should be brought to the attention of the Craft in Alberta:

REGULAR GRAND LODGE "YUGOSLAVIA"

of Ancient, Free and Accepted Masons

Grand Master

P.O. Box 64 11000 Belgrade, Serbia and Montenegro

e-mail: gmrgly@gmail.com

*To all Grand Lodges in fraternal relations with Regular Grand Lodge "Yugoslavia" — Brotherhood of Freemasons
June 2006*

Dear and distinguished Brethren,

It came to our attention that a group of former and expelled members of Regular Grand Lodge "Yugoslavia", together with Zoran Nenezic, former Grand Master of Grand Lodge "Yugoslavia", who was expelled from the Craft in 1993, formed a so-called "United Grand Lodge of Serbia."

Those individuals are at present addressing both general public through media, and international Regular Masonic Bodies claiming to be the only regular Masonic authority in Serbia. Their main claim, the succession of all international recognitions from RGLY, is based on forged documents.

We are hereby informing you that it is possible that this ille-

gally formed group of individuals might contact you with some information or requests, and thus kindly ask you to inform us in the case that something like this occurs.

Fraternally,

PETAR KOSTIC, GRAND MASTER RGLY

In-House News

I am pleased to announce that, with the consent of the Grand Master, I have appointed **RWBro George Burnham Tapley** Assistant Editor of *The Alberta Freemason* and a member of the Committee on the Grand Lodge Bulletin, effective September 2006.

A biography of Brother Tapley can be read by revisiting *The Alberta Freemason*, Vol. 70, No. 10, December 2005.

We welcome Brother Tapley to the editorial staff and look forward to his future contributions.

Robert E. Juthner, PGM
Editor and Chairman

Fiat Lux in Calgary 23 September

WBro Irwin Vines will be installed as Master of Fiat Lux Lodge of Research No. 1980 in a ceremony to be performed 23 September 2006 by Mosaic Lodge No. 176 in the Blue Room at Freemasons' Hall, Calgary. The meeting tyles at 13 00 h and will be followed by a Banquet at 18 00 h. Meal cost is \$20. Contact: Garth Cochran, 403-274-0653 or sgarthc@shaw.ca

Relations with the Roman Catholic Church

The following statement was published in the Vatican Bulletin and remains in effect at the present time. It was prepared while Cardinal Ratzinger was Prefect of the Sacred Congregation for the Doctrine of the Faith, and prior to his elevation as the new Pope. However, the statement does remain in effect and represents the official position of the Roman Catholic Church toward Freemasonry.

Sacred Congregation For the Doctrine of the Faith Declaration on Masonic Associations

It has been asked whether there has been any change in the Church's decision in regard to Masonic associations since the new Code of Canon Law does not mention them expressly, unlike the previous Code.

This Sacred Congregation is in a position to reply that this circumstance is due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories.

Therefore the Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion.

It is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic

associations which would imply a derogation from what has been decided above, and this in line with the Declaration of this Sacred Congregation issued on 17 February 1981 (cf. AAS 73 (1981) pp. 240-241) [Published in English language edition of *L'Osservatore Romano*, 9 March 1981. Editor's note.]

In an audience granted to the undersigned Cardinal Prefect, the Supreme Pontiff, John Paul II approved and ordered the publication of this Declaration which had been decided in an ordinary meeting of the Sacred Congregation.

Rome, from the Office of the Sacred Congregation for the Doctrine of the Faith, 26 November 1983.

Joseph (Card.) Ratzinger, *Prefect*
Fr. Jerome Hamer, O.P., *Titular Archbishop of Lorium, Sec'y*
Focus, 13/1 Mar. 2006

International Conference on the History of Freemasonry

May 25th to 27th 2007 at Edinburgh, Scotland

This conference is held under the joint patronage of the Grand Master Mason of Scotland, the Pro-Grand Master of England and the Grand Master of Ireland. The Conference's Academic Committee reads as a "who's who" of worldwide researchers and lecturers in Freemasonry. It is a rare opportunity for the attendees to enjoy an enlightening experience from the Masonic and non-Masonic researchers who study Freemasonry as a social science and as an integral part of world history. Full details of this conference can be found at <http://www.ichfonline.org/>

The conference will form the final section of a **Masonic Tour of Scotland** being organized by MWBro Hugh Young with RWBro Marv Foote as travel consultant. The members of this trip will also be present at the 300th anniversary of the Lodge of Journeymen Masons No. 8, attend two other Lodge meetings and have an opportunity to enjoy this beautiful land. Full details of the trip can be obtained from MWBro Young, RWBro Foote or by visiting...

<http://www.linshaw.ca/2007tour/>