



Grand Lodge Bulletin

Vol. 62, No. 4

Editor: MWBro Robert E. Juthner

April 1997

Passover: Origins, Commandments, Tradition

Passover, or Pesach as the festival is called in Hebrew, commemorates the deliverance of the children of Israel from over two centuries of Egyptian bondage and recalls their mass exodus from Egypt about 3300 years ago. The book of Exodus, chapters 1 through 15, describes this deliverance and, commencing with chapter 12, verse 14, we read of G-d's commandment to the Jewish people: "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; throughout your generations ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; and on the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Thus, we find both a biblical and an historic reason for the Passover festival and, as we read further, we find many more prohibitions relating to not eating, not owning, and not profiting by any thing affected by leavening.

To ensure perfect compliance with the laws regarding leavened products, devout Jews will thoroughly clean their homes and will purchase only those foods that are "Kosher for Passover". On the first night of Passover, "In the first month, on the fourteenth day of the month at even," (Exodus 12.18), a religious service which includes a festive meal, the seder (meaning order) is held in all Jewish homes. This meal has a specific order of service and requires certain foods: wine,

matzah or unleavened bread, a vegetable, bitter herbs, haroset (a thick mixture of ground apples, walnuts, wine and cinnamon, representing mortar), salt water, one roasted shankbone, one roasted or boiled egg, and one large cup of wine, for Elijah. These foods are consumed during the reading of the Haggadah, a booklet containing the order of the seder service, the blessings and the prayers to be recited. The meal begins with a blessing and hand washing and ends, sometimes four hours later, with the blessings after the meal and the final cup of wine. Since the first Passover festival 3300 years ago, the service has been ritualized and recorded in a variety of Haggadot, from the very simple, written in the local language, to the highly detailed with beautiful coloured depictions of the events, and an accompanying Hebrew text.

The Jewish calendar is based on the cycles of the moon and Passover begins this year on the evening of the 14th day of Nisan in the year 5757, which equates to April 21st, 1997. Festival candles will be lit, the blessings will be said, and the seder will begin.

(For a more thorough explanation of the festival and its many traditions, contact any synagogue, or rabbi, or obtain a copy of *To be a Jew*, by Rabbi Hayim Halevy Donin, from your local library.)

VWBro Graham R. Gale, PGR
Edmonton Lodge No. 7

Our Sister Grand Lodge of Israel

During the closing days of 1996, the Grand Representative of the Grand Lodge of Israel near the Grand Lodge of Alberta, VWBro Herschal Bookhalter (Dominion Lodge No. 117) followed an invitation to attend a special meeting of (GL of Israel's) Grand Representatives on the 3000th anniversary of the founding of the city of Jerusalem. On his arrival, he was greeted by Alberta's Grand Representative, WBro Yossi Farhi — but that was only the beginning of a glorious Masonic experience that lasted from the 29th of December 1996 to the 5th of January, 1997. Freemasonry from throughout the world was well represented, as was every race, colour and creed. Brethren of other native tongues added to the eight languages normally present in Lodges of the State of Israel where, as Bro Bookhalter informs us, despite Hebrew being the official number one language, English predominates. And so it was with the proceedings, during these days of celebration of three thousand years of Jerusalem's history, addresses as well as ordinary communication in English prevailed.

One of the highlights of the session was the Consecration of the new "Montefiore Lodge," in the unique setting of the Tzidkiyahu Cave of Solomonic fame, in Jerusalem. Another

such highlight was the Meeting of Grand Representatives at the Tel Aviv Temple. During these purely Masonic functions, the accompanying ladies enjoyed very special programs planned for their entertainment. Other experiences offered to the visitors during six of these days were excursions to Tel Aviv, Jaffa, Haifa, Caesarea, Nazareth, Tiberias, Massada and the Dead Sea, the Judea Mountains and, also, a visit to the kibbutz.

In his address to the Brethren, MWBro Ephraim Fuchs, Grand Master of the Grand Lodge of Israel, AF & AM, linked Jerusalem to what is inherent in Masonic ritual, tradition and symbolism. He concluded with information of an up-to-date nature: "The Municipality of Jerusalem agreed, at our request, to name a square in Jaffa Street, the centre of Jerusalem, the 'Freemasons' Square.' We feel that this square, named for Freemasonry, has great significance for us Brethren in Israel and for Freemasons worldwide.

At the same time, we celebrate the naming of the 'Freemasons' Forest' at the entrance to Jerusalem, which the Keren Hakayemet L'Yisrael agreed to set up with us. The importance of Jerusalem, as the cradle of Freemasonry, is in our uppermost thoughts. We must do our best to spread the name of Jerusalem all over the Masonic world and to emphasize its centrality to all our fellow Brethren."



Grand Lodge Bulletin

Published each month except July and August by the

The Grand Lodge of Alberta, A. F. & A. M.

330 – 12 Avenue SW, Calgary, Alberta T2R 0H2

403-262-1140 — Fax 403-290-0671

Annual subscription rate for non-members of the GLA
is C\$10.00 plus mailing costs.

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Editor: MWBro Robert E. Juthner, 403-483-5124, Fax 403-486-4512

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Editorial

The Fundraising Dilemma

For months now, the media reported on the use of, and opposition to, Video Lottery Terminals, like everything else better known in abbreviated form as "VLT". One paper stated that, in 1996, \$1.7 billion was wagered on VLTs in the province of Alberta, yielding \$427 million thereof for our government coffers, generated by 5,782 machines, and that 5.4 percent of Albertans are compulsive gamblers. Projections for the future are higher. Does this concern us? Of course not, Masons don't operate VLTs. Now, how about other forms of gambling, like casinos, slot machines, horse racing, bingos, even raffles, and on and on? One or the other may seem so harmless, but is it? One letter to the editor of one of our local newspapers stated, in part, "The forms of gambling prevalent today, particularly lotteries and games offering large prizes, provide only hope, but no real benefit, to almost all who play. These games masquerade as fair and equitable games, since each person has an equal chance to win regardless of skill or intellect. However, the distribution of winnings is clearly inequitable. These games are designed to take money from many and give it to a few..."

Ralph McNabb, an Ex-Director of the Canadian Foundation on Compulsive Gambling (Alberta) stated, among other things, "It would be safe to assume that the present numbers of compulsive gamblers in Alberta are far greater than the 30,000 that the 1993 study indicated. Calls for help for gambling problems have doubled in the past year. The ramifications of the compulsive gambling illness lead to financial ruin, loss of jobs, broken homes, criminal acts and suicide attempts. Compulsive gambling destroys not only the gambler, but also those close to him..."

Still, we may ask, how does any of this concern us as Freemasons? Our methods of raising funds for our charitable projects, and even our self-directed ones to benefit building endeavours and the like, are definitely above reproach. Or are they? Yes, most of them certainly are, particularly when and where we, as individual members of the Fraternity, voluntarily draw on our own pocketbooks for the benefit of our now already time-honoured Masonic Higher Education Bursary Fund, or the Masonic Foundation of Alberta, or other such altruistic and charitable endeavours. The *Bulletin* has also reported on some unique ways of contributing to such funds,

Israel continued

Although it is recognized that Jerusalem being the "cradle" of Freemasonry is not true, in a historic sense, it is so in a symbolic sense, as the early authors of Masonic ritual chose biblical references, and invented the Hiram legend, to create a vehicle for conveying great moral truths. Therefore, the Holy Land will continue to hold a great deal of fascination for us, not only because we might be Jews, Christians or Muslims, but also because we are Freemasons.

The *Grand Lodge Bulletin* will be pleased to feature future articles on Freemasonry in that land which is sacred to three great religions, whose easily recognizable symbols, the Star of David, the Cross and the Crescent, are all found united in the seal of the Grand Lodge of the State of Israel, AF & AM.

Secretaries Please Note

Secretaries of all Lodges planning meetings during the months of July and/or August, please communicate all pertinent information such as date, time, location, social event, etc., directly to the Editor, *Grand Lodge Bulletin*, to be received by him not later than April 1, 1997 (for inclusion in June *Bulletin*). His address: 14103 Buena Vista Road, Edmonton, AB, T5R 5S2 or FAX 403-486-4512.

From our Southern Neighbour

The Grand Lodge of Montana now has its own home page on the Internet at <http://www.ixi.net/glofmt>. The e-mail address is mtg/sec@ixi.net. The Fax number is 406-442-1321

From the *Montana Masonic News*, December 1996

Grand Master's Itinerary

April

- 1 Eastgate Lodge, Edmonton
- 3 Edson Lodge
- 5 Forestburg-Alliance Lodge, Forestburg, "Hands Across the Border"
- 7 Mountain View Lodge, Amalgamation
- 17 Jasper Park Lodge, Jasper
- 18-20 Kananaskis, Masonic Spring Workshop
- 26 Kitchener Lodge, Rimbey

often generating much fun, laughter and goodwill as by-products. No need to worry here, after all, this fits well with the great lessons we learned at the Northeast corner of the Lodge.

The dilemma only arises where we would involve the general public to contribute dollars to our cause or causes. Casinos are a case in point. The cause may be a worthy one, from our point of view, and the gamblers there, reportedly to be mostly business people, of one complexion or another, have only themselves to blame for their losses, haven't they? And how about those innocent bingos? Again, reports have it, the proceeds of many a welfare cheque are spent there for naught (except for the misery of the gamblers' families). Looking at fundraising that way, how does that make us feel about that Northeast Corner lecture and all the other beautiful lessons we have learned and internalized in Freemasonry? Just what kind of example would we set, for the emulation of the outside world, if we jumped on the bandwagon of those otherwise worthy charitable organizations, who have not thought through all the consequences of their fund drives?

Is there a point to all this? Is there? Questions, questions, nothing but questions...

Honour Roll

Recognition of Long Service Award Recipients — January to December 1996

The following Brethren were awarded the indicated jewel or bar and are to be congratulated on their many years of loyalty and their contributions to their Lodges in particular and to the Craft in general. Should you see one of these Brethren, be sure to congratulate him.

50 Year Jewels — 1996

Allanach, J.	Victoria Lodge No.13	Johnson, C.A.	Camrose Lodge No. 37	Siegel, E.F.	Temple Lodge No. 167
Armstrong, A.	Bow River Lodge No. 1	Johnstone, W.A.	Victoria Lodge No. 13	Skjenna, P.O.	Kelvingrove Lodge No. 187
Armstrong, R.E.	Nanton Lodge No. 17	Kirby, W.J.C.	Red Deer Lodge No. 12	Slater, Sam	Strathmore Lodge No. 53
Bergstresser, W.	Oyen Crocus Lodge No. 82	Leary, H.F.	Jordan Lodge No. 177	Smathers, L.L.	Red Deer Lodge No. 12
Blore, B.E.	Hanna Lodge No. 78	Love, W.N.	Renfrew Lodge No. 134	Smith, L.D.	Hanna Lodge No. 78
Bremner, J.M.	Highlands Lodge No. 168	MacIver, M.N.	Eastgate Lodge No. 192	Smith, T.	Eureka Lodge No. 10
Brooks, W.	Quarry Lodge No. 70	Maclaime, D.C.L.	Charity Lodge No. 67	Smith, G.A.	Patricia Lodge No. 91
Brown, T.	Cascade Lodge No. 5	Madge, C.M.	St. Mark's Lodge No. 118	Smith, T.R.	Cascade Lodge No. 5
Burnett, G.	Wetaskiwin Lodge No. 15	Mahon, R.K.	Edson Lodge No. 68	Soldan, S.	Vermilion Lodge No. 24
Butterwick, G.	Quarry Lodge No. 70	Martin, I.N.	Cascade Lodge No. 5	Stanley, N.E.	Lake Saskatoon Lodge No. 106
Cameron, D.	Excelsior Lodge No. 80	Mattson, Doug	Camrose Lodge No. 37	Torie, A.G.	Oyen Crocus Lodge No. 82
Christensen, N.A.D.	Northmount Lodge No. 189	McIntosh, R.	King Solomon Lodge No. 41	Towers, T.G.	Red Deer Lodge No. 12
Corbett, E.H.	Zetland Lodge No.83	McKenzie, A.G.	Sherwood Lodge No. 183	Tredger, R.J.	St. George's Lodge No. 169
Crabb, Jesse	North Star Lodge No. 4	McMillan, J.S.	Highlands Lodge No. 168	Ulseth, D.M.	Beaver Lodge No. 56
Erickson, E.L.	Temple Lodge No. 167	Miller, K.C.	St. George's Lodge No. 169	Vickers, B.H.	Symbol Lodge No. 93
Facey, F.B.	Eastgate Lodge No. 192	Milligan, W.A.	Saskatchewan Lodge No. 92	Vickers, B.W.	Symbol Lodge No. 93
Fletcher, K.J.	Lethbridge Lodge No. 39	Mogridge, J.L.	Lethbridge Lodge No. 39	Walls, R.W.	Cascade Lodge No. 5
Folkard, J.	Unity Lodge No. 51	Morgan, T.E.	Empire Lodge No. 63	Watson, G.	Unity Lodge No. 51
Fuller, R.E.	Handhill Lodge No. 98	Munro, D.	Carstairs Lodge No. 20	Watson, J.P.	York Lodge No. 119
Geldreich, R.	Quarry Lodge No. 70	Norris, T.A.	Peace River Lodge No. 89	Watt, W.H.	Nanton Lodge No. 17
George, H.A.	Kitscoty Lodge No. 131	Noss, N.H.	Charity Lodge No. 67	Wearmouth, H.H.	King Solomon Lodge No. 41
Graham, W.H.	Lethbridge Lodge No. 39	Oldham, T.	Strathmore Lodge No. 53	Webber, F.P.	Chinook Lodge No. 47
Hanson, R.	Strathmore Lodge No. 53	Owens, R.N.	Lethbridge Lodge No. 39	Westlind, L.O.	Lethbridge Lodge No. 39
Hare, J.	Camrose Lodge No. 37	Parker, C.H.	Tawatinaw Lodge No. 71	Woods, J.	Bow River Lodge No. 1
Hart, A.R.	Balmoral Lodge No. 185	Pearson, S.G.P.	Carstairs Lodge No. 20	60 Year Bars	
Hill, H.H.	York Lodge No. 119	Perks, L.G.	Kitscoty Lodge No. 131	Kirby, W.J.C.	Red Deer Lodge No. 12
Holt, T.P.	Highlands Lodge No. 168	Peeverell, S.	King Solomon Lodge No. 41	Lang, B.P.	Saskatchewan Lodge No. 92
Hubbard, H.	York Lodge No. 119	Reed, Henry	Handhill Lodge No. 98	McMullen, S.G.	Symbol Lodge No. 93
Hughes, E.L.	Mayerthorpe Lodge No. 148	Ross, M.M.	Concord Lodge No. 124	70 Year Bars	
Jeffels, S.B.	Highlands Lodge No. 168	Shaw, E.	Cascade Lodge No. 5	Fairbairn, E.R.	Brooks Lodge No. 73
Jenkins, D.D.	Lethbridge Lodge No. 39	Short, C.M.	Lethbridge Lodge No. 39	Madsen, E.	Bow River Lodge No. 1
		Sides, W.G.	Pembina Lodge No. 126	Reasbeck, F.A.	Irricana Lodge No. 137

Visitation Restrictions

Short of withdrawing recognition from Grand Lodges which entered into fraternal relations with Prince Hall Grand Lodges not recognized by the United Grand Lodge of England, their own members are not permitted to visit Lodges under such jurisdictions. Lately, the UGL, following their meeting of 11 December, 1996, published the following in their *Grand Lodge News*:

PRINCE HALL GRAND LODGES

British Columbia, Hawaii and New Mexico have been added to the list of North American Grand Lodges whose Lodges our Brethren cannot visit.

The change is because the Grand Lodges concerned recognise or allow intervisitation with Prince Hall Grand Lodges which we do not yet recognise.

The full list of North American Grand Lodges whose Lodges our Brethren cannot visit now becomes: British Columbia, California, Colorado, Hawaii, Idaho, Minnesota, Nebraska, New Mexico, North Dakota, Ohio, Washington State, Wisconsin, New Brunswick, Nova Scotia, Prince

Edward Island and Quebec.

Their Brethren are nevertheless welcome in our Lodges.

Outdoor Lodge

Jasper Park Lodge No. 143 and **Meridian Lodge No. 129** will once again combine to hold an Outdoor Lodge for a Third Degree. This will take place at 12 noon on Saturday, May 10, 1997, at the Jasper Airport. The degree will be conferred by Past Masters from Lodges in Yellowhead District. Dress for the meeting is "casual."

A Bar-B-Que will follow at 6:00 pm at the gazebo of Pyramid Stables, for which tickets will be available, at \$12.00 each, from RWBro Joe Davis, DDGM, Yellowhead District (403-963-5782) and VWBro Sandy Robinson (Box 460, Jasper, AB T0E 1E0)

WBro George Andrews has offered a special Masonic room rate at the Astoria Hotel, Jasper (1-800-661-7343), but early reservations are recommended as rooms are already scarce for this weekend. For further information, contact the WM of Jasper Park Lodge No. 143, WBro Ken Merrill (403-852-3563, fax 403-852-7061).

English in the EEC

(European Economic Community)

Having chosen English as the preferred language in the EEC, the European Parliament has commissioned a feasibility study into ways of improving efficiency in communicating between government departments.

European officials have often pointed out that English spelling is unnecessarily difficult — for example, cough, plough, rough, through and thorough. What is clearly needed is a phased programme of changes to iron out these anomalies. The programme would, of course, be administered by a committee staff at top level by participating nations.

In the first year, for example, the committee would suggest using 's' instead of the soft 'c'. Certainly, sivil servants in all sites would resieve this news with joy. Then the hard 'c' could be replaced by 'k', since both letters are pronounsed alike. Not only would this klear up konfusion in the minds of klerical workers, but typewriters could be made with one less letter.

There would be growing enthusiasm when, in the sekond year, it could be announsed that the troublesome 'ph' would henseforth be written 'f'. This would make words like "fotograf" twenty persent shorter in print.

In the third year, publik akseptanse of the new spelling can be expected to reash the stage where more komplicated shanges are possible. Governments would enkourage the removal of double letters which have always been a deterrent to akurate spelling.

We would al agre that the horrible mes of silent 'e's in the language is disgrasful. Therefore we would drop these and kontinu to read and writ as though nothing had hapend. By this time it would be four years sins the skem began and people would be reseptive to steps sutsh as replasing 'th' by 'z'. Perhaps zen ze funktion of 'w' could be taken on by 'v', vitsh is, after al, half a 'w', shortly after zis, ze unesenary 'o' could be dropd from words kontaining 'ou'. Similary argu-ments vud, of kors, be aplid to ozer kombinations of leters.

Kontinuung zis proses yer after yer, ve vud eventli hav a reli sensibl riten styl. After tventi yers, zer vud be no more trubls, difikultis and everivun vud fin it ezi tu understand ech ozer. Ze drems of ze government vud finali hav kum tru.

Editor's note: My spell check just blew its brains out!

The Tracing Board, Saskatchewan, January 1997

Jasper Park Lodge No. 143



As previously reported, Jasper Park Lodge No. 143 has recently welcomed into Freemasonry two classes of candidates, one of four and one of five. Eight of the nine new members are shown in the photograph, together with a number of well known Brethren.

Bill Moyers Advocates "Toleration"

Broadcaster Bill Moyers says Southern Baptist conservatives are clinging to an "alien ideology" by leaning towards a literal interpretation of the Bible and a close-minded philosophy. He also says that Baptists must accept other religions and reject conservative legislation that is not inclusive.

Speaking to the Baptist General Convention of Texas, Moyers also said the convention deserved praise for holding out against the conservative ideas of the fundamentalist faction which controls the national Southern Baptist Convention.

(Readers will recall that the Southern Baptist Convention authorized a study of Freemasonry and then discharged Dr. Gary Leazer for not condemning Freemasonry in that study. Please note, Bill Moyers statement about "accepting other religions" and "rejecting legislation that is not inclusive." This is a call for toleration, a word not often heard in the Southern Baptist convention in recent years. It also points out that the Freemasons are not the only group attacked by the Southern Baptist Convention.)

MSA FOCUS, v.3, 4. December 1996

Investigation into Masonry

The [British] House of Commons Home Affairs Select Committee is conducting a short inquiry into the effect of Freemasonry on the judiciary and the police service.

At [United] Grand Lodge [of England], the President of the Board of General Purposes said, "We have submitted evidence to the committee and our witnesses will be called in the New Year. While this ought to be a good opportunity for



From In Need — The New Masonic Samaritan Fund Newsletter, No. 6, December 1996

showing Freemasonry's general virtues, the inquiry is confined to the judiciary and the police and is only into Freemasonry, in general, excluding considerations of organisations like Freemasonry, at least one of which is secret and is for advancing interests.

The President of the Board of General Purposes hopes that the committee will deal with **evidence**. "I view with concern news that the committee's first witness is to be Martin Short, the author of a work on Freemasonry which is heavily imbued with conspiracy theory", he said.

Grand Lodge News, UGL of England After meeting on 11 December 1996