



Grand Lodge Bulletin

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Editor, M.W. Bro. W. J. COLLETT

CALGARY, DECEMBER 1979

WHAT IS THE MEANING OF CHRISTMAS?

To many people Christmas is an opportunity to take a break from the monotonous routine of work. For many others it is a time for revelry, for whooping it up in some form or another. For a majority it is a time especially for the children because, after all, it all started with a birthday. For many it is a time to give and receive gifts. To disillusioned and saddened persons Christmas is a fantasy, a legend too good to be true, especially in our kind of world.

For Christian people Christmas celebrates God's nearest approach to man. Christianity declares that the Eternal, in the climaxing effort to reveal himself and his will to man, took upon himself the limitations of humanity, that in Christ God lived upon the earth, the ultimate became intimate, or, as the Bible reverently proclaims, "The Word became flesh and dwelt among us." This means that in all matters involving man's spiritual destiny, he is beyond the reach of any human tyrant, he is not dependent for his salvation upon any human instrumentality. It means that man can know God. Theological terms such as omnipotent, omniscience, omnipresent, and other adjectives used to describe God are difficult; but God in Christ is so simple even a child can understand. We can know what God is like because we can know Christ.

The meaning and the wonder of Christmas lies in the belief that in the birth of Jesus in Bethlehem, and in all that His life was afterwards to reveal, there is the message that not only is there a God, but that God comes very near. To believe that God is above is one thing. To believe that God is a strength sufficient for us is another and still more inspiring confidence. But to believe that God is not only almighty, that He is not only all-sufficient, but that He is God with us, God the near, the understanding and the intimate - that is best of all.

The Eternal God coming down into human life - so that human life might become one with the Eternal God - that is the meaning of Christmas.

V. W. J. Dunn
Grand Chaplain

V.W. Bro. D. W. J. Dunn
Rocky-Summit Lodge No. 30
Grand Chaplain

CHRISTMAS TIME

(M.W. Bro. Wm. N. Love, G.M.)

At this time of year, our thoughts and attentions are inevitably turned to the preparations for the Christmas Holy Day.

It might be considered trite to repeat the feelings of so many that the advent of affluence and material riches have tended to divert the lofty purpose of observing this anniversary, into little more than an annual Commercial Festival. But, regrettably, there is much truth here.

Fortunately, there are about us many men of good will and high principle who would seek to remind us of the deeper meaning behind Christmas. Without dampening the fun of shopping and gifting without diminishing the pleasures of friendly gatherings and hearty feasts and without detracting from the pleasant surprises that make young eyes sparkle and bring forth bright laughter, they remind us not to lose sight of the distinction between mere pleasure and real happiness.

It would appear that so many of us are so frantically seeking the one, that we generally pass-by the other. The best things in life are still free! As someone once said, "A man travels the length and breadth of the globe searching for happiness, only to discover it at last seated around the family table for Christmas dinner."

As I travel about the jurisdiction I am constantly reminded of the potential for good in the teachings of Freemasonry. In a rapidly changing society some things, nevertheless, do not change and the advent of Christmas gives all Brethren the opportunity to remind one and all of the eternal values that tend to be lost in the glittering, noisy festivities. If these seeds are properly planted among the young by our moderate counsel and example, the great lessons of life will remain long after the tinsel and superficial glitter has been packed away. Then, (to paraphrase our ritual) "Within your peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity."

Having said this, I nevertheless welcome the opportunity to wish each and every one of you the very happiest of Christmasses and a Merry New Year. May the ensuing twelve months bring the best of health and success to you and yours.

Perhaps, in conclusion, I can make some suggestions to help you with your Masonic Christmas List. The words are certainly not original nor, I should think, entirely new, but they are well worth repeating and bearing in mind. A Masonic Christmas List would include the following:....

To your enemy - forgiveness
To an opponent - tolerance
To your superior - loyalty
To a customer - service
To a friend - your heart
To a father - deference
To a mother - a conduct that will make her proud of you

To a child - a good example
To yourself - self-respect
And to all men - charity in its fullest meaning

But remember always, a friend is the present you give to yourself!

DON'T STAY BURIED

(This story appeared in the December Issue of the Grand Lodge Bulletin in 1936 which was the first issue of the Bulletin)

This story isn't ours, but nevertheless it is a good one.

A farmer had an old blind horse which had outlived its usefulness. One day he fell into an old well. The farmer looked in and saw him standing deep in the water. There seemed to be no way to get him out, and as he was quite useless, and the well was abandoned and dangerous, the farmer ordered his men to fill up the well and leave the horse buried in it.

The men began to shovel dirt into the well. But the horse was not willing to be buried. When the dirt began to pour in he began to shake it off and tread it underfoot. As the well filled up the horse came nearer and nearer to the surface. When the men finished their task the horse walked out into the pasture.

The very things which conspire to bury the lionhearted these days, are used by them to lift themselves out of difficulties into the light. The very last thing one should do is to agree to stay dead and buried. and this -----

Don't hunt after trouble but look for success;
You'll find what you look for; don't look for distress.
If you see but your shadow remember I pray,
That the sun is still shining but you're in the way.
Don't grumble, don't bluster, don't dream, don't shirk,
Don't think of your worries, but think of your work.
The worries will vanish; the work will be done;
No man sees his shadow who faces the sun.

When hope and joy are gone, and you
Grove in the darkness, may you live
To find a boundless source of strength
Aware that God will somehow give
The courage to endure, and wait
With patience, though dawn is late.

W. Bro. R. Robertson, W.M.
Cyprus Lodge No. 113

SYMBOLISM IN THE WORKING TOOLS

By R.W. Bro. Rev. J. H. Young

The subject of symbolism is a peculiarly difficult and immense topic. Many books, articles, lectures and even the ritual of the lodge itself contain a very large and comprehensive instruction of the symbols and emblems of Freemasonry. Freemasonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. The word "sym-

bol" is derived from the Greek, meaning 'to compare'. A symbol then is the expression of an idea by comparison. Symbolism is the science of symbols or signs, or in other words, the art of representing abstract truths and ideas by concrete things. An allegory is a story told to illustrate or to convey some truth.

The origin of the symbol is Divinity itself, when at the beginning of recorded time, Jehovah made a covenant with man wherein a promise was made that he would never again send the waters to cover the face of the earth. He set the first symbol, that multi-hued arch of the rainbow in the clouds as an emblem of security and an assurance to all future generations of his watchful care. Freemasonry has many symbols, two of which being that of the Square and the Compasses. The SQUARE. Freemasons know two squares: one being the square angle and the other the implement. The geometric square is defined as an angle of 90 degrees or the fourth part of a circle.

The implement known as a square has two arms of wood or metal united in the form of a right angle and is used in setting out and testing work. The square is one of the most important tools used by creative craftsmen, notably workers in stone, wood or metal. It is of great antiquity. In 1500 B.C. there was made at Thebes a drawing in which a carpenter's square is clearly illustrated. We know that the word "square" as meaning honest and straightforward, goes back thousands of years. Confucius is stated to have used it in that manner some 500 years before Christ. A brass square was found at the rebuilding of Baal's Bridge near Limerick, Ireland, inscribed with the date 1517 and the words "I will strive to live with love and care upon the level and the square."

The COMPASSES. They have a highly special significance recognized for thousands of years. The C, at his initiation, quickly made their acquaintance not as wooden tools, but as an emblem of Freemasonry itself, bringing home to him the seriousness of the Obligation into which he is entering. The 8th book of Proverbs contains the following statement: "When He prepared the Heavens I was there; when He set a Compass upon the face of the depth." In Isaiah we read: "Who hath measured the waters in the hollow of his hand and meted out heaven with the span and comprehended the dust of the earth in a measure and weighed the mountains in scales and hills in a balance."

In the British Museum, in an Anglo-Saxon manuscript about the year 1,000 is a picture in which the Deity holds in his right hand a large pair of Compasses and some scales — both symbols of the creation of the World. Milton in the middle of the 17th century must have seen G. as the Supreme Geometer when he wrote these remarkable lines in Paradise Lost in Book VIII:

*"Then stayed the fervid wheels and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This Universe and all created things.
One foot he centered and the other turned
Round through the vast profundity obscure*

*And said, "Thus far extend, thus far thy bounds,
This be thy just circumference, O World."*

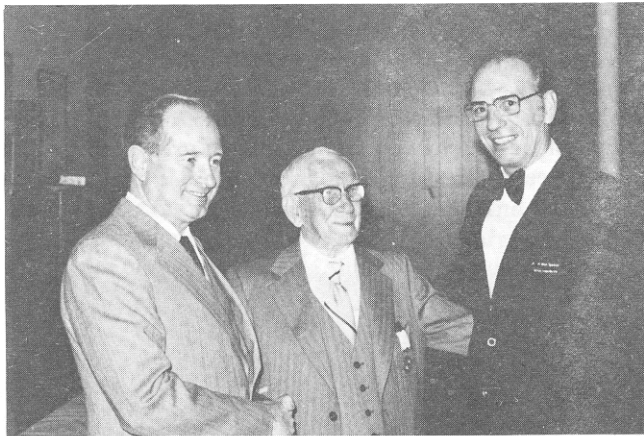
(Reprinted from the "Tracing Board" of The Grand Lodge of Saskatchewan from a paper presented to the Committee on Research and Education)



Bro. Mark W. Ferguson seated in front of his birthday cake celebrated his 100th birthday in the Christian Education Centre at Rimbey United Church in July. He is a member of Palestine Lodge No. 46. In the back row are Bros. J. Wall, F. Regeber, V. Moos and G. Ferguson, the latter is a nephew of Bro. Ferguson and is a member of Oyen Lodge No. 104. In the front row is a great nephew, Bro. D. Ferguson of Star of the West Lodge No. 34, Bros. N. Phillips and, D. Murray of Palestine Lodge, Bro. S. Ferguson of Unity Lodge No. 51, Bro. G. Alexander, Bro. Gordon Ferguson, a nephew of Kitchener Lodge No. 95.



W. Bro. Milton Clements received his Fifty Year Jewel from Mosaic Lodge No. 176 when a group of his brethren called at his home to make the presentation. Bro. Clements is shown in the centre with R.W. Bro. T. A. Pruett on his right and Bro. S. G. Davis on his left. Bro. Clements was raised in Britannia Lodge No. 18 in 1926 and is a charter member of Mosaic Lodge. His health is good and he continues to enjoy travelling.



Mosaic Lodge No. 176 also presented a Fifty Year Jewel to W. Bro. W. H. Acton at a regular meeting of that Lodge. The presentation was made by the D.D.G.M., R.W. Bro. E. G. Jones on the left and W. Bro. H. A. Spencer on the right. Bro. Acton was born in Ontario and raised in Rockyford Lodge No. 123 in 1928, he later affiliated with Symbol Lodge No. 93 and then with Mosaic Lodge. He acted as organist of Mosaic Lodge for a number of years.

NOTICE

THE FINANCE COMMITTEE OF GRAND LODGE ADJUSTED THE GRAND LODGE OFFICE HOURS AS OF SEPTEMBER 1, 1979. THEY ARE AS FOLLOWS:

Monday to Thursday: 8:00 a.m. to 12:00 noon
12:30 p.m. to 4:30 p.m.
Friday: 8:00 a.m. to 12:00 noon

●●Please Note

R.W. Bro. S. E. Mottershead, the General Chairman of the Masonic Spring Workshop Committee has announced that the dates for the Masonic Spring Workshop in 1980 are May 2, 3 and 4. He hopes the brethren will mark these dates down and keep that weekend free. Further details of the program will be published later.

KNOW YOUR LODGE BROTHERS

Several Lodge notices reflect a growing program designed to get the brethren of the larger Lodges to become acquainted with one another. Elbow River Lodge No. 180 is devoting several meetings for this purpose. Edmonton Lodge No. 7 published in a recent notice a profile of one of its outstanding members. The Profile reads as follows:

PROFILE

Right Worshipful Brother JOHN STANLEY SANDERCOCK was born in Clearwater, Manitoba on May 27, 1909. John was initiated in Edmonton Lodge No. 7 on January 13, 1948, Passed on February 24, 1948 and Raised on March 23, 1948. Twelve years later John served as Master of No. 7. In the year 1974 he was District Deputy Grand Master. He received his Life Membership in this Lodge on January 14, 1975.

R.W. Bro. Sandercock taught school in Alberta for 45 years, 25 of those years in Edmonton.

After his retirement from Teaching he was a representative for an International Book Publishing Firm a position that lasted for 5 years.

On October 25, 1978 the University of Alberta, Educational Foundation Dept. honored John by naming their library The John S. Sandercock Library.

We honor John at this time for his many Masonic achievements and for being such an emissary of Masonry in his personal life.

JASPER PARK LODGE NO. 143

Jasper Park Lodge No. 143 has undertaken a project to rennovate its Lodge Hall. The brethren are now involved in painting the entrance way and patching up some of the walls. The improvements are being well received. At its October meeting the Lodge presented a Fifty Year Jewel to Bro. H. Kensit. Future plans include a visit to Kamloops Lodge No. 7 G.R.B.C.

ACACIA LODGE NO. 11

Acacia Lodge No. 11 suffered a severe loss with the death of its Worshipful Master W. Bro. F. G. Wyatt. Plans had been underway for the initiation of two candidates at the September meeting with W. Bro. Wyatt officiating. Due to the sad loss the Initiation was postponed and the Lodge held a Memorial Service instead.

CYPRUS LODGE NO. 113

Cyprus Lodge No. 113 held a very special meeting in November when it had a visit from the M.W. the Grand Master, M.W. Bro. W. N. Love. The evening was marked by the presentation of Life Memberships to some of the faithful brethren of the Lodge.

PRACTICES

I was reading the book of instructions to the Master of the Lodge recently and came across the part where it was pointed out that candidates for initiation pay quite a lot of money for this and are therefore entitled to the very best that the Lodge can offer, and it should be something that they will always remember. The standard of work in Redwood has always been high, but in order to maintain this, it is necessary to have practices, how many of us have work word perfect in the car on the way to Lodge, only to stand in Lodge and hardly remember our names, it happens to all of us.

This is why we have a practice, to give us the atmosphere and I would appeal to everyone who has work to do in a degree, and particularly a first degree, where the candidate gets his first and lasting impression, to make every effort to attend these practices even if you feel you know the work.

These evenings also give us an opportunity to discuss matters that we would like to bring up at Lodge, many of our best ideas have been born at these meetings, and of course we have the relaxed atmosphere of a meeting of friends. Any Brother who does not have work to do is always welcome to these gatherings.

W. Bro. Jim McCracken.
(Redwood No. 193)