

THE KEYSTONE



Publication of the Grand Chapter of Royal Arch Masons of British Columbia and Yukon

Grand First Principal's Message

Volume 11, Issue 1
March 2011

I recently heard a story about a dangerous stretch seacoast where terrible shipwrecks often occurred, and where some people built a humble little lifesaving station. The building was little more than a hut, with a small lifeboat, and a few devoted people who kept a continuous watch on the sea. Without thought for their lives, they ventured night or day out to sea in their little lifeboat to save lives. In time, this wonderful little station saved so many lives it became famous. Some of the people they saved and members of the local community wanted to be associated with the life station. Those people gave of their time, money and talents to support the work of the station. New, bigger lifeboats were bought, and new crews trained.

However, some of the members of the lifesaving station became unhappy that the building was little more than a crude hut and still poorly equipped. They wanted to build a more comfortable place as a first refuge for those saved from the sea. They enlarged and beautified the building; they replaced the cots with proper beds, and installed wonderful new furniture. The lifesaving station became so popular it became a sort of club. Some of the members had no interest in saving lives, so they voted to hire professional crews to do the work. The lifesaving logo still adorned the building and they saved the old life boat for club initiations. One night a large ship floundered on the coast, and the crews they hired brought in boatloads of cold, wet, half-drowned survivors. The survivors were dirty or sick, and some were not of the class or color they had come to expect. Their beautiful club was in chaos; so the building association immediately jumped into action and had a shower house build outside, so that the victims of the shipwreck could be cleaned up before entering their beautiful lifesaving station.

The chaos continued the next day at their business meeting, when the membership split. Most of the members wanted to abandon the club's life saving activities, because they were a hindrance to the social life of the club. Also, the dirty, wet people were so unpleasant to have around. Some of the members insisted on lifesaving as their primary purpose and explained

that they were, after all, still a lifesaving station. These few members were soon shouted down and told if they wanted to continue that sort of activity they should start their own life saving station. They did; and as the years went by, the new station experienced the same problems that had occurred in the old. It evolved into a club, and another lifesaving station was founded. If you visit the area today you will find a number of beautiful exclusive clubs with life station motifs. Shipwrecks are still frequent in the area, but most of the shipwrecked perish in the sea.

I have spent my time as your Grand First Principal encouraging our Companions to change the way they think, and to return to the important ideals of Masonry and Royal Arch Masonry. No Rite of Freemasonry covers the world as we do in the Royal Arch. In almost every country on earth, on every continent, and in the farthest most reaches you will find Royal Arch Masons, it being the oldest and largest rite in all Freemasonry. Our ancient companions considered it of such importance that the enshrined it as one of the Ancient Landmarks. "Pure Ancient Freemasonry consists of



but three degrees, viz., that of Entered Apprentice, Fellowcraft, and Master Mason including the Supreme Order of the Holy Royal Arch." No other degree has been officially recognized by the Mother Grand Lodge; and every rite, system or additional degree of York Rite Freemasonry cannot be conferred until the Brother has received the Holy Royal Arch Degree. This is as it should be, because a man is not truly a Master Mason until he has

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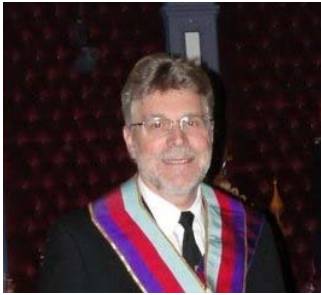
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Grand Chaplain's Message: Aspire to Inspire



If nothing else that is clearly pointed out to us in our membership in Freemasonry, it is plain that what we learn, we do so to improve ourselves; but even more, we learn so that we make a difference in life to our society. We learn this lesson in Lodge, Chapter, Perceptory and Council. It makes no difference which organizations we belong to: the message in Freemasonry is always the same - to better ourselves to help improve our society.

We aspire to inspire.

Aspire – to long, [aim](#), or seek ambitiously; be eagerly desirous, especially for something great or of high value.

to rise up; soar; mount; tower.

Inspire – to fill with an animating, quickening, or exalting influence to produce or arouse (a feeling, thought, etc) to guide or control by divine influence.

Take time to review these definitions and account your own aspirations to inspire.

If we continually attend Chapter meetings for fellowship only, important though that is, then we lose the inspiring significance of the words of our ritual. The meeting is just that: a meeting. If we approach each meeting with the thought, “I am going to seek something new from the words spoken,” or “I am going to take away from this meeting a new idea,” (in other words to make a plan to be a better man AFTER the meeting

than before,) then Chapter has done its job. You are ready to approach the days ahead with new verve and vitality.

Most importantly, you return to Chapter more often, knowing that each meeting will inspire you further.

Stephen Covey in his book, *The 8th Habit*, says: “The crucial challenge of our world today is this:

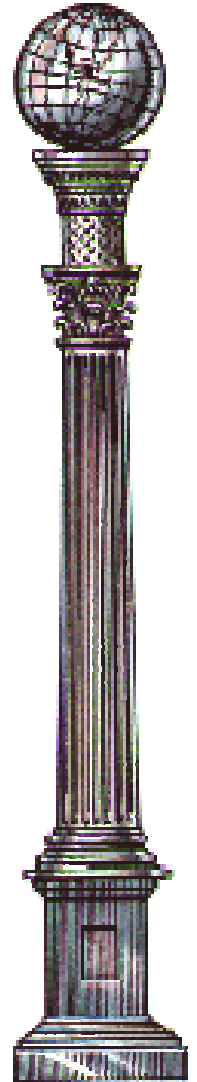
*To find our voice
and inspire others
to find theirs.*

Inspire, Companions, inspire.

Comp. Stephen Godfrey

Reference:

Covey, Stephen. 2004. *The 8th Habit: From Effectiveness to Greatness*. Free Press: NY, NY. 409 p

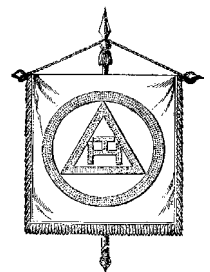


Grand First Principal's Message (cont.)

received the Master's Word, and he can only receive that word in the Holy Royal Arch.

Companions, Royal Arch Masonry will never fail; but we don't want to see it become a shadow of its former self as just another service or social club. We have the power to change the way we think and deal with our future. I want to encourage all Companions to try to learn a new piece of ritual, read something new and come to Chapter ready to share. Help set up Chapter or help take it down, if you are too old or infirm to do these things then come to Chapter with a word of encouragement for others. Let us show the world why the Holy Royal Arch is one of the Ancient Landmarks of Freemasonry.

MEC Joel J. Chiri



Leadership: Creating a Vision

With this article, I wish to return to the series of educational offerings on leadership and its many aspects which began in Volume 19, Issue 2. The resources, both printed and on the web, are many and varied. I will use the list of basics, espoused by Warren Bennis, as an outline for the remainder of the series.

Bennis saw the first basic ingredient of leadership being a **guiding vision**. The leader has a clear idea of what he or she wants to do (professionally and personally) and the strength to persist in the face of setbacks, even failures.

Kevin Kearns, the president of a leadership coaching company, offers a top seven tips for creating an inspiring vision that I have paraphrased for our purposes in this way:

Create a vision because you

want to; not because everyone else has one. The value of a vision is that it should provide direction for you and your organization. Take time with it.

Do not be afraid to re-define a vision that is not working or that is not sufficiently inspiring. The context in which you are establishing a vision is always changing. You may need to revise to keep pace with what is happening around you.

Keep a vision statement concise. Members of an organization will not keep in mind a lengthy vision statement, much less be able to see its role in their work. They have to be able to buy-in easily and willingly to the vision.

Focus your vision, both in terms of scale and timeline. It should embrace achievable accomplishments for the size of your organization.

Be prepared not only to know and believe in your vision, but to promote it sincerely to your membership. You will be its top salesman.

Walk the talk. It is not sufficient that you communicate your vision: Rather, you must demonstrate by your own actions that you are embracing the vision every day.

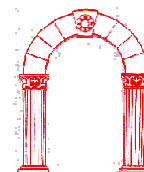
Reward or recognize behaviour in others that moves your organization toward the vision you have created.

Sources:

Bennis, Warren. 2009. On becoming a leader. Basic Books: New York, NY. 254 p.

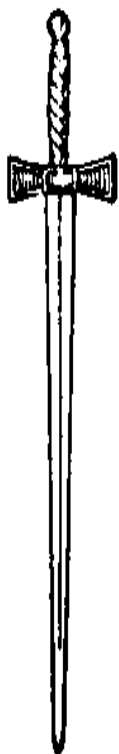
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www.kearnsadvantage.com



Spring Board of General Purposes 2 April, 2011 - Kelowna, B.C.

- Venue:** St. George's Lodge Hall, 1564, Pandosy Street, Kelowna
- Registration:** From your Scribe E or on-line at www.grandchapter-bc-yukon.ca
- Meet & Greet:** Friday, April 1, 19:00-21:00, St. George's Lodge Hall
- Opening:** Saturday, April 2, 08:00
- Accommodation:** Vineyard Inn, 2486 Hwy 97 (Harvey), corner of Powick and Harvey
Toll Free Reservation number: 1-888-547-6667



Liberal Arts & Sciences: Rhetoric

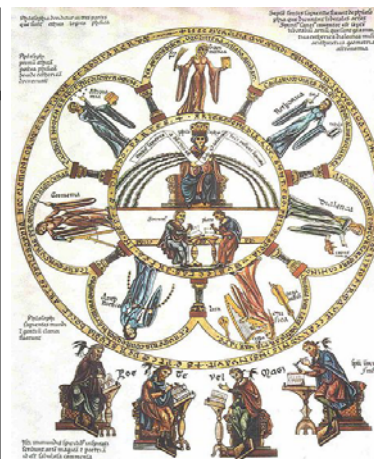
This article is the third in a series describing the seven Liberal Arts and Sciences and their context within Freemasonry.

The second of the *Trivium*, the part of the Seven Liberal Arts and Sciences concerning language, is Rhetoric. In defining Rhetoric within the context of Freemasonry, Dr. Albert Mackey quotes the 16th Century linguistic Theorist, Sanctius, who described Rhetoric as “seeking only the adornment of language.”

Contemporary members of the Rhetoric Society of America, the Canadian Society for the Study of Rhetoric and the International Society for the History of Rhetoric would, doubtless, disagree. They view Rhetoric

as being of growing importance and recognition.

The course outline at Armstrong Atlantic State University for the course, “Rhetoric,” by Dr. Richard Nordquist provides a succinct, contemporary definition for Rhetoric: “In its broadest sense, Rhetoric concerns both the practice and study of effective communication in literature and art as well as in social and political discourse.” As such, rhetorical analysis is a bridge between the study of literature and the study of all other forms of discourse: speeches, ads, news, images and symbols. Thus, rhetorical skills are useful not only to students of literature, but to those in or entering law, business, education and



journalism.

Sources:

edurhetor.wordpress.com

en.wikipedia.org

Mackey, A.G. 1949. *Lexicon and history of Freemasonry*. T.A. Maclure: Philadelphia. 570.p.

masonicdictionary.com



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Editor
V.E.C. John McIntosh

Grand Scribe Ezra
R.E.C. Les Robinson

3865 Honey Locust Drive
Nanaimo, BC V9T 6B9

Phone : (250) 729-0190

