

THE GLENLYON LODGE
NO. 346 S.C.

**SPECIAL
POINTS OF
INTEREST:**

- GLENLYON
SOCA PARTY
- WHITSUN
MCDONALD
LECTURE

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The Almoner

*The Quarterly Newsletter of
The Glenlyon Lodge no. 346 S.C.*

VOLUME II ISSUE II

AUGUST 2008



GLENLYON CELEBRATES WITH THE 5TH ANNUAL WHITSUN McDONALD LECTURE

On the 9th of July, 2008, The Glenlyon Lodge celebrated the Masonic life and works of its most venerable members with the 5th Annual Whitsun McDonald Lecture. The lecture entitled "We All Enter Here as Equals", was eloquently presented by Bro. Dr. Audley H. Betton P.M. District Grand Steward and Past Master of the Liguanea Lodge no 1479 S.C. The lecture which is a recent addition to The Glenlyon calendar was also attended by The Right Worshipful District Grand Master, Bro Lloyd R. Moore and the Worshipful Depute District Grand Master, Bro. Keith Scott, who both eloquent supporting commentary on the presentation so ably delivered by Bro Dr. Audley Betton P.M. While Bro. Whitsun MacDonald was not able to attend due to ill health, he sent a message to the brethren of Lodge by way of Bro. Warren MacDonald P.M. HDJGW, expressing to the brethren a few of his priceless thoughts and insights on freemasonry.



BRO. Whitsun McDonald
C.D, J.P. P.M. D.S.G.W.
Hon. Grand Jeweler

"We All Enter Here as Equals" (Pt 1) **By Bro. Dr. Audley Betton P.M., D.G.Stwd.** **The 5th Annual Whitsun McDonald Lecture** **July 9 , 2008**

'We all enter here as equals'. These words have resonated with me from the very first time I heard them, In my mind, nothing could be further from the truth. Is it based on the assumption that we have arrived at the same point regardless of our backgrounds, assets, training and lifestyles? Is that possible? The ritual goes on: 'We are admitted not for what we have but for what we are as men.' This statement, attempts to level the playing field going forward and suggests that being a man of a certain character is the only requirement for admission into Freemasonry. Would you agree with me that equality to that point in the lives of men, is impossible? Equal implies a state of being the same in quality,

“We All Enter Here as Equals” (Pt 1)

By Bro. Dr. Audley Betton P.M. D.G.S.

degree, rank or level. I submit that the qualities we possess are more important than just being a man, when we assume any station in life. It is what we do with what we have that determines our success in life. I am here to share my thoughts. It is not my intention to stir up an ‘Ant nest’.

Tonight I want to evoke your introspection on the issue of Equality within the Masonic Fraternity. More so, Equality as we progress in our Masonic journey. Can we be influenced to have the same knowledge, qualities, rights or status? Are we not given the same opportunities, the same training, take the same obligations and are given the same charges; guidelines for our Masonic and ultimately moral development? Should these not be the foundation for equality? I say Foundation because the only way we can remain uninfluenced by the exposure to the teachings of Freemasonry, is if we do not possess certain inherent qualities; for example, the zeal for personal growth and development, the ability to listen, to submit to rules and authority, to work hard, and to live a clean and respectful life. These are implicit in the tenets of freemasonry? These are the endearing qualities a good Mason should have, and are embodied in the opportunities, training and obligations we subject ourselves to.

Have you ever wondered if the guidelines we are asked to adhere to, are practical and easy to follow, or are they in need of change (modernization)? That is something to ponder, but is not freemasonry regarded as a human institution with pitfalls and challenges?’ My Initiation into Freemasonry, aroused my organizational perceptions and curiosities like no other to which I have been exposed. The more I was exposed to the teachings and expectations of Freemasonry, the more questions I needed to have answered. We all enter on equal footing. Would you agree with me that we are equal only in as much as we are seen as lumps of clay to be molded into super structures? It is my belief that every Initiate stands in awe at the Ceremony of his Initiation and is eager for knowledge, eager to be equal, to find someone to emulate and to walk beside in the true spirit of Brotherhood. Is this not vulnerability, being eager to be molded?

Let me jog your memories for a minute with words I found on a bit of paper on which I seemingly made notes at an Initiation I attended some years ago and which I kept for many years.

(here I paraphrase)

You now stand to all appearances a just and upright man and Mason.

Your Principles are put to the test.

You are to keep down all vain and unbecoming thoughts.

Contemplate the Volume of the Sacred Law as the unerring standard of truth and justice. The duties you owe to God, your neighbor and yourself are outlined.

Use your days wisely, refreshment, prayer, labour and rest.

Conformity to the constitution of the fraternity, and observance of the laws and regulations.

Engage yourself in such pursuits as may enable you to be at once respectable in life, useful to mankind and an ornament to the society of which you have this day become a member. How many of us remember these words? Do we act them out? These are all powerful words with intent. These are words we expect to resonate with every Mason should he make a daily advancement in Masonic knowledge. An Initiate has no alternative but to assume that all these attributes and recommendations are being undertaken by all Brethren. He is therefore of the opinion that he is expected to live up to them.

“We All Enter Here as Equals” (Pt 1)

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What else must a good Mason do? There are lessons to be learnt in everything we do. When he stands in the presence of the R.W.M. to confirm his respect for the office, is this not showing respect for authority? When we acquire knowledge will we not be able to discuss and defend Freemasonry?

An eager Initiate is likely to be embarrassed when performing his functions regardless of how confident and zealous he may be. I propose that what he needs in addition to Masonic Knowledge, is a feeling that he belongs. How is this acquired? Every Initiate will be influenced by what he hears, sees and does. Every Brother with whom he comes into contact can have a profound influence on him. Such a Brother will help to mold his character, develop his weaknesses, suppress his arrogance, guide and enhance his faith. All those qualities which I have outlined undoubtedly will make him a better man, and give him that sense that he belongs. Is this a realistic expectation? How can this be done? I believe this can only be done by the right example-Mentorship. I believe it is joining hands that we are reminded of the expectations of fellow Masons and thereby are able to promote each others development. Meetings, discussions, visitations and wholesome participation. Forget for a moment about the obligations and charges we take and to which adherence is expected. Our journey involves many activities with many challenges. It is by participating that we learn and not simply observing. ‘You hear you forget, you see you remember, you do and you learn.’ Can we honestly say that all Brethren come to meetings and adhere to our tenets? Are the examples being set good? In the real world, we speak of the Pareto Principle, do we ignore it as we do the Peter Principle under the guise of Charity? Charity must be received as much as it is given, and does not have to be equally so. May I remind you that whatever we do in life, is by choice. The only decision affecting our lives over which we have no control is of course the selection of our Parents. We have no choice here, but making choices is decision making. In making decisions, we rely on one if not all of four factors, Instinct, Experience, Education and Example.

As mature men we should not be relying on Instinct. That is the approach and rational all Freemasons need to adopt. A mature approach seeking at all times to be educated and/or to follow the example of Brethren. Senior Brethren therefore have a responsibility to set an example to ensure younger Brethren are educated, and not left to their instinct or experience. In like manner, it is not reasonable to assume that at Initiation we have the foundation, ability and motivation to accrue the necessary knowledge to become a true Freemason, and even to assume the responsibilities of the various Offices we are likely to occupy. Proper and accurate guidance has to be assured at all times. Brethren are obliged to care for and support the maturation of other Brethren. It cannot be taken for granted, or left to happen-stance. With the best will in the world like any other organization, there can never be equality in Freemasonry. (Balance, similarity, uniformity.) Some will be more informed, and some more interested than others. Therefore it is my opinion that our forefathers never implied or expected our efforts to be focused on attaining equality. There is information readily available which would allow us to become more informed if we are so inclined. But doesn’t inequality fuel growth? Brethren are obliged to care for and support the maturation of other Brethren. It cannot be taken for granted, or left to happen-stance.

TO BE CONTINUED IN THE NEXT EDITION OF THE ALMONER

“THE CHURCH, SOCIETY AND FREEMASONRY”

By Bro Lloyd A. Cundy PM, PSDGW

(A Lecture presented at The Glenlyon Lodge on the 13th of August 2008)

R W M & Brethren,

I hope you will forgive me if I deviate from what I would refer to as “Hard Core Freemasonry”, and touch on some other thoughts that have occupied my mind for some time. They relate to our lives in this society of ours, and how we as Freemasons and Christians do respond and ought to respond.

And R W M, in view of my prejudice towards Christian virtues (despite my many sins of which you are well aware) I would ask any brother of the Jewish or Moslem faith here present, to substitute the name of the One he considers Holy, where I make reference to God or Christ, and not to regard my presentation as discourteous. And if there is any ecclesiastical gentleman present, I crave his forgiveness for delving into a subject that he is more competent to deal with than I.

R W M., in one of the gospels it is recorded that Christ prayed this prayer for His disciples shortly before His departure:

“I pray thee Father not to take them out of the world, but to keep them from the evil one. They are strangers in the world, as I am. Consecrate them by the truth; as thou has sent me into the world, I have sent them into the world.”

The Christian faith has for the past four hundred years enjoyed a happy co-existence with the society in which that faith is proclaimed. So much so that many are led to believe that the society itself is Christian. Much of the laws which govern human behavior today can be traced back to the Laws of Moses (recorded in the Bible). There was a time when the State even co-operated with the Church in evangelizing the society. Teachers and students, parents and children quoted liberally from Scriptures as the basis on which daily choices were to be made.

There was a time not so long ago when the Church spoke and the nation listened. Many recent events however, have caused me to reflect seriously on whether the Church can continue to assume that we do in fact live in a Christian society, and to ask the question : To what extent are people willing today to accept the truth of the gospel, without questioning the basis of that truth? I speak, of course, of the staging of Carnival during Easter, proliferation of gambling, dishonesty and corruption from the highest to the lowest echelons of the society, and blatant half truths and lies being redefined as “terminological inexactitude.” This is done despite the protest of the Church. Thirty years ago, the Church’s voice would have been heeded, unlike today, and yet there are perhaps three times the number of Churches and six times the number of preachers today than they were then. What then is the reason for this? Why after four hundred years should the Church find itself a stranger in the land?

Is it because, as the gospel suggests, the Church proclaims the truth of Christ and the world does not wish to hear it because the world is evil? There are people of my acquaintance, good members of the Church who love Christ, are not evil, not selfish nor individualistic in outlook, and yet the truth of Christ has very little impact on the lives of many church members and institutions and structures of society. I believe that this could be due to the post-modern culture in which we live, and it is in this context that we must interpret Christ’s words in the gospel about being strangers in the world.

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Modern civilization is undergoing a fundamental shift in world view in the way it answers the questions: What is the meaning of life? And what is this life all about? This was symbolically expressed by Tennyson over a century ago in one of his poems: “Let the great world spin forever Down the ringing groves of change.”

Tennyson wrote these words as he took a trip on the first train from Liverpool to Manchester, and it was his way of affirming the emancipation that Science and Technology had won for the world. But Science and technology have not only liberated man from the limits of his own world, but have had a fundamental effect on changing the way people generally, understand what is truth, and therefore what they are willing to accept as authority.

We see this in our homes. When our children are exposed to the literature that is readily available, the wide choice of television programmes, all reflecting values and points of view different from the ones with which we were raised--- it is this exposure that quite often challenges the authority of the Church. And, if this happens in Christian homes where the Bible is read and the truth of Christ is communicated, what do we expect in a world that has never taken the trouble to read the Bible, or to listen to the message that it proclaims?

As individual Christians, we are required by our faith in Christ to pass judgement on the culture and the society in which we live. And it is not only for Christ and the Church that we must do this. It is also for the society that such a judgment be pronounced. But how do we proclaim such a judgment in a fragmented culture? In a culture which neither speaks in one voice nor hear the same voice?

In the days when Bishop William Percival Gibson spoke everyone listened because he spoke with moral authority. He spoke with authority because there was a general consensus on the points of reference from which he spoke. Today there is a plurality of values and there is no consensus, and the Church, in effecting its ministry of judgment on the society, must acknowledge this. It must realize that its voice is just one of many.

This, however, does not mean that the Christian must be defensive, for I believe that the mission today is clearer than it has ever been. The mission is to challenge the suppositions on which those other voices speak. The Church can no longer assume that those within the corridors of power have settled the question as to where we ought to go as a nation. And so when a national leader says that the decision to reintroduce a form of national was not informed by moral values, the Church must see this as a glorious opportunity for turning peoples’ attention to that moral path that must guide the daily choices that they make.

The Church’s duty to the world involves to a great extent, the passing of judgement. But she must exercise great care in not effecting such judgement by uttering words of condemnation, but by processes of interaction. Christ set this glorious example when He said: “For God did not send His Son into the world to condemn the world, but to save the world through Him.”(John Chap. 3)

The words and works of Christ demand that choices be made for or against Him, and reveal the hidden distortions that would otherwise never come in view. They bring about a readiness

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to be judged by a higher authority, and at the same time, a recognition and acceptance of a truth and meaning that we are unable to provide for ourselves. In a world of mixed values such a change does not come about by standing as one who condemns. It comes about by quiet confrontation. This is why Christ wants His disciples to remain in the world, for by doing so, and by listening to the questions it asks, while at the same time pointing to the truth of the gospel, we will create the opportunity for transformation.

Today, the Christian community stands in the midst of fundamental cultural transition. Faithfulness in such circumstances depends not on our ability to remove ourselves from it, but our ability to discern and join with the movement of that Spirit which will make all things new.

We, like Abraham are called upon to sojourn in a strange land, and there to build in word and deed, altars to the glory of the One who is bringing this new world into being. The challenge is great; may we have the courage to respond appropriately.

But brethren, in so doing, let us recognize that we will encounter great difficulties. We may encounter difficulties similar to those of Marcus Garvey as recorded by our own Jamaican author Victor Stafford Reid Sr. (01.05.1913 to 25.08.1987) when he wrote in one of his books about the lives and times of Garvey in Jamaica—“Garvey’s voice was not only that of one crying in the wilderness, but one that creates a wilderness where’er it cries.”

And brethren, when this happens, as indeed it will, lift up your hearts and minds into the presence of the Most High and make your supplications as follows:

“Give me wide walls to build my house of life,
The North shall be of Love against the winds of Fate,
That I may outreach hate,
The East of Truth, that rises clear and new each day,
The West of Hope that e’en dies a glorious way:
The threshold ‘neath my feet shall be Humility,
The roof---the very sky itself---Infinity.
Give me wide walls to build my House of Life.”

Brethren, these are times of stress and strain. In the economic field the pressures are unrelenting and our lodges are among those who have suffered the embarrassment of the difficult times that are upon us. But I would encourage you all to maintain that inner strength of character inculcated by the precepts of Freemasonry, developing a perfection of working standards in your lodges and in our daily lives. We should continue with pride to think that we are honoured to belong to an organization which teaches a rule and guide of living. Let us, as of today, resolve upon a more determined effort to absorb and put into practice, those principles, so that not only the brethren with whom we sit in lodge, but also the outside world will be impressed with the endeavour of each of us to make this world a better place.

Let our light so shine before men that they may see our good works and glorify the Almighty.

L. A. Cundy P.M, 346 S.C.

13.08.2008

BRO. KEVIN FRANCIS INSTALLED AS THE NEW MASTER OF LODGE IMPERIAL SERVICE



On the 5th of June 2008, Lodge Imperial Service installed one of Scottish Freemasonry's most outstanding young brothers to the Chair of King Solomon. Bro. Kevin Francis is well known for his Masonic acumen, his interest and zeal in the development of Scottish Freemasonry and the generous compassion and assistance to other Freemasons. Bro Kevin Francis is well known to the brethren of The Glenlyon Lodge having made countless visits over the years. Bro Kevin Francis was initiated on November 1st, 2001 and is also a founder Member of the newly consecrated Portmore Lodge. He will be ably supported by the Immediate Past Master Bro. Samuel Thompson and the other brethren of Lodge Imperial Service.

The Right Worshipful District Grand Master Bro. Lloyd R. Moore imparting his knowledge and experience to the newly installed Master of Lodge Imperial Service no. 978 Bro. Kevin Francis, who is no doubt paying keen attention. The Glenlyon Lodge wishes to congratulate Bro. Kevin Francis upon his ascension to the "Chair of King Solomon. We wish him and Lodge Imperial Service continued success during his administration.



Obituaries (July 2008 - September 2008)

NAME	LODGE	MONTH
Bro. Alexander Samuels P.M	Imperial Service 978 S.C.	JUL. 2008
Bro. Errol Alberga Snr. P.M.	Liguanea Lodge 1479 S.C.	"
Bro. Horace Sterling	Imperial Service 978 S.C	AUG 2008
Bro. Vincent Reid P.M.	Seville Lodge 530 S.C.	"
W. Bro. Tony Salmon P.M.	Moore Keys Lodge 2519 E.C.	"
W. Bro. Ruel Madden P.M.	Harmony Lodge 3603 E.C.	"
W. Bro. Gerald Strudwick P.M.	Western Shamrock 889 I.C.	"
Bro. Geoff Brown P.M.	Lodge St. John 623 S.C.	SEPT 2008

Newly Installed Masters (May 2008 - September 2008)

NAME	LODGE	DATE OF INSTALLATION
Bro. Evrol Lyn Cooke	Lodge Barrington Miller no. 1829	3rd of May 2008
Bro. Kevin Francis	Lodge Imperial Service no 978 S.C.	5th of June 2008
Bro. Douglas Fflokcs	Lodge Stony Hill no 1820 S.C.	10th of July 2008
Bro. Sam James	Elgin Lodge no. 1562 S.C.	3rd of September 2008
Bro. Leopold Nesbeth	Lodge Wolmers no 1506 S.C.	23rd of September 2008
Bro. Sam Perrin	Lodge De la Vega. no 1744 S.C.	24th of September 2008

What's Going On

LODGE	MONTH	ACTIVITY
	OCTOBER 2008	
Lodge St. Andrew no. 1684 S.C.		Raising of Bro. Lemuel Williams (Alternate 3rd)
Lodge St. John no. 623 S.C.		Senior Wardens Night (Initiation)
The Glenlyon Lodge no. 346 S.C.		Lecture by Bro. C. Robinson "Understanding the 1st degree"
Lodge Imperial Service no. 978 S.C.		Lodge of Sorrow for Bro. Alexander A. Samuels P.M
Liguanea Lodge no. 1479 S.C.		Triple passing (Dr. S. Reid, M. Hall, A. James)
Lodge John J. Mills no. 1657 S.C.		Installation of Bro. John Sinclair as Master
Lodge J. McClaren Wint no 1818 S.C		Installation of Bro. Major Roy Wade as Master
	NOVEMBER 2008	
The Glenlyon Lodge no. 346 S.C.		Past Masters Night (Raising of Bro. M. Williamson)
Lodge St. John 623 S.C.		Raising of Brother Otis Verly (Alternate 3rd)
Lodge Imperial Service 978 S.C.		Raising of Bro. Dr. Trevor Lewis
Liguanea Lodge no. 1479 S.C.		Raising of Bro. Gilbert Scott
Lodge Caledonian no. 554 S.C.		Installation of Bro. Jeff McKitty as Master
	DECEMBER 2008	
The Glenlyon Lodge no. 346 S.C.		Installation of Bro. Godfrey Perkins as Master

Pictorial of The Installation of Bro. Kevin Francis



Pictorial of The Installation of Bro. Kevin Francis



THE GLENLYON LODGE No. 346 S.C.

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THE GLENLYON LODGE No. 346 S.C. ADMINISTRATION 2007-2008

Bro. Norman Wright.....	R.W.M.
Bro. Gregory Khan P.M.....	I.P.M.
Bro. Howard C. Ennis P.M.,	Dep.M.
Bro. Lloyd A. Cundy, P.M., HD SGW	Sub.M
Bro. Godfrey Perkins	W.SW.
Bro. John A. Pickersgill	W.J.W.
Bro. Maj. Al Stewart Gaynor P.M. DJGD.....	Secretary
Bro. Keith O. Clarke	Treasurer
Bro. Samuel E. Stewart C.D. J.P. P.M.....	Almoner
Bro. Dr. Frank Villiers P.M. HD SGW.....	Dir. of Cer.
Bro. Donovan G. Brown.....	Chaplain
Bro. Craig F. Foreman.....	S.D.
Bro. Charles A. O'Connor.	J.D.
Bro. Hopeton L. Nembhard.....	Bible Bearer
Bro. Trevor J. Fuller.....	Asst. Secretary
Bro. A.G. Leon Robertson P.M.....	Asst. Dir. of Ceremonies
Bro. Heron S. Dale.....	Inner Guard
Bro. Christopher Robinson P.M.....	President of Stewards
Bro. Bruce Taylor DJGW P.M.....	Steward
Bro. Warren A. McDonald, P.M. HDJGW.....	Steward
Bro. S. Earl Hamilton, P.M.....	Steward
Bro. Wilson K. Look-Kin, (P.M.# 1391 S.C.)	Steward
Bro. Maj. Richard Reece.....	Steward
Bro. Rohan D. Ennis	Steward
Bro. Carl D. Domville, P.M.....	Tyler