

# THE GRAND EAST

## MONTHLY NEWSLETTER

Vol 1 Issue 9

FEB 2025

### Grand Master's Message

Greetings Brethren,

As the heart of winter surrounds us, February offers a season for connection, reflection, and love. It's a month where we pause to celebrate Valentine's Day, a time dedicated to love, devotion, and care for those dear to us. This sentiment closely mirrors the values we hold as Freemasons. Brotherly Love, Relief, and Truth form the foundation of our craft and call us to extend compassion and kindness—not only to our families and friends but to our brothers and communities as well.

Let us use this season as a reminder to live out these values in practical ways. Whether through small acts of kindness, supporting a brother in need, or making a difference in our communities, February encourages us to walk the path of Freemasonry with purpose and heart.

This month also holds a significant occasion on the Masonic calendar: the Conference of Grand Masters of Masons in North America. It is my honor to represent Manitoba at this esteemed gathering and to bring greetings from our jurisdiction. This conference provides an excellent platform for collaboration, sharing insights, and learning from the collective wisdom of our brethren across the continent. The ideas and best practices discussed will guide us in enhancing the strength and vibrancy of our lodges here in Manitoba, ensuring Freemasonry continues to thrive for generations to come.

On the topic of future generations, I am excited to highlight a momentous milestone for us all: our 150th Anniversary! Mark your calendars for April 25, 2025, when we'll gather at the RBC Convention Centre to celebrate this historic occasion. This event is more than a celebration—it is a chance to honor our past, recognize our present, and chart a path forward for the future. It reflects the resilience, vision, and dedication of Manitoba's Freemasons over the last century and a half. If you haven't already, I strongly encourage you to secure your tickets soon. Let us come together to make this anniversary a fitting tribute to our shared legacy.

As we move through February and the months ahead, I encourage you to focus on simplicity and strength in all you do. The true essence of Freemasonry lies not in complexity but in the clear, purposeful application of our principles. It's often said: **KISS—Keep It Simple and Strong**. By staying grounded in our values and applying them with intention, we can continue to make Freemasonry a meaningful and transformative force in our lives and our communities.

Fraternally,

**MW Bro. Emad Bisharat**  
Grand Master  
Grand Lodge of Manitoba



# Grand Lodge Officers and District Deputy Grand Masters

2024-2025

Grand Master	MW Bro. Emad Bisharat (3)
Deputy Grand Master	RW Bro Rey Galapon (136)
IPGM	MW Bro. Mason Jardine (62)
Sr. Grand Warden	RW Bro. Richard Lacoursiere (1-175)
Jr. Grand Warden	RW Bro. Glenn Ramos (111-189)
Grand Treasurer	RW Bro. Gord Greasley (3)
Grand D of C	RW Bro. Thor Weidenbacher (3)

## APPOINTED BY THE BOARD

Grand Secretary	<b>M.W. Bro. Kris Goodmanson (136)</b>
Grand Librarian	<b>R.W. Bro. Brian Rountree (174)</b>
Grand Archivist	<b>Bro. Trevor Millar (1)</b>
Grand Chaplain	<b>R.W. Bro. Dennis Henney (182)</b>
Grand Historian	<b>R.W. Bro. Ted Yorke (183)</b>

## APPOINTED BY THE GRAND MASTER

Grand Lodge Education Officer	<b>V.W. Bro. Jeff Price (186)</b>
J.R.C Evans Lecturer	<b>R.W. Bro. Thor Weidenbacher (3)</b>
Sr. Grand Deacon	<b>R.W. Bro. Gerry Derhak (3)</b>
Jr. Grand Deacon	<b>V.W. Bro. Michael Hall (136)</b>
Grand Organist	<b>V.W. Bro. Gordon MacDonald (4)</b>
Sr. Grand Steward	<b>V.W. Bro. Don Benson (25)</b>
Jr. Grand Steward	<b>V.W. Bro. Jan Andrew Beloro (136-192)</b>
Gr. Sword Bearer	<b>R.W. Bro. Roy Van Luven (178)</b>
Gr. Standard Bearer	<b>V.W. Bro. Kevin Latozke (186)</b>
Grand Pursuivant	<b>V.W. Bro. Elmer Maranan (136-192)</b>
Grand Piper	<b>V.W. Bro. Troy Blair (1)</b>
Grand Tyler	<b>V.W. Bro. Joward Rosales (14)</b>

## DISTRICT DEPUTY GRAND MASTERS

First Masonic District	<b>R.W. Bro. Jeff Olafson (186)</b>
Tenth Masonic District	<b>R.W. Bro. Tim Klassen (154)</b>
Thirteenth Masonic District	<b>R.W. Bro. Arnold Calambacan Sr. (136)</b>
Assiniboine Masonic District	<b>R.W. Bro. Robert Nicolas (36)</b>
Parkland Masonic District	<b>R.W. Bro. Ronald Morton (68)</b>
Unity Masonic District	<b>R.W. Bro. Jeffrey Chartrand (180)</b>
Grand Master's Area	<b>R.W. Bro. Bryan Cruda (174)</b>

## Grand Master's Itinerary 2024 – 2025

DATE	DAY & TIME	EVENT
February 3, 2025	Monday @ 6:00 p.m.	GLO Meeting
February 3, 2025	Monday @ 7:00 p.m.	MMT Board Meeting
February 5, 2025	Wednesday @ 7:30 p.m.	Beaver Ionic O.V.
February 8, 2025	Saturday @ 11:30	R.O.S. Meeting
February 8, 2025	Saturday @ 12:30	Condition of Freemasonry
February 9, 2025	Sunday @ 1:00 p.m.	Ophir Lodge – Rubbie Burns (with ladies)
February 10, 2025	Monday @ 7:45 p.m.	Empire Lodge O.V.
February 11, 2025	Tuesday @ 2:00 p.m.	Management Meeting
February 11, 2025	Tuesday @ 6:30 p.m.	150th Anniversary Committee Meeting at MMT
February 14 – February 18		Conference of Grand Masters of Masons in North America 2025
February 22, 2025	Saturday	Daughters of the Nile – Fundraising Event
February 25, 2025	Tuesday @ 6:30 p.m.	150th Anniversary Committee Meeting at MMT

## Masonic Education

### Preparation of an Entered Apprentice

VWB Jeff Price  
Grand Lodge Education Officer 2023-2025  
Grand Lodge of Manitoba

Most of us have seen an Entered Apprentice (EA) degree many times. For the most part, we don't really pay attention to how the candidate is prepared to be initiated. In the Canadian work, the candidate is "deprived of all Ms, H.W., his R.A., L.B. and L.K. are made B. with his R.H.S.S and a C.T. around his N.". (1)

It is the Junior Stewart's job to make sure the candidate is properly prepared and he will be outside the door of the Lodge with his little black book in hand, dutifully making sure everything is correct. When the candidate enters the Lodge, most members on the side wouldn't notice if the candidate is properly prepared or not.

Why do we prepare our candidates in this manner? The ritual makes superficial reference to being deprived of all Ms. and the need for a C.T. in later lectures, but no mention of the reason the candidate's garments are configured in such a manner.

What additional insights can we glean from looking deeper at the symbology of the candidate's preparation?



Being deprived of all M.s. plays an important role in the Charity lecture. During this lecture, the candidate is asked to make a donation. Having nothing, the candidate is asked if he would give it if he could. The response is always 'yes'. At the end of this lecture, the candidate is told to remember that if a Brother is ever in distress and claims your assistance, that he is to remember this moment when he was "received into Freemasonry, poor and penniless...and (he) will then cheerfully embrace the opportunity of practicing that virtue you now profess to admire." (2)

There are several more subtle meanings that some have read into this act. Remembering that the EA degree represents birth, it reminds us that during a physical birth, an infant has nothing. It should also be noted, that at the building of the first Temple of Solomon, no metals were used.

For myself, the most important lesson is that of equality. A rich man and a poor man enter Freemasonry the same. Wealth and ability do not contribute to building character or 'make a good man better'. We are all equal within the Craft and all have the same opportunities.

The reason for being H.W. isn't really discussed in the ritual at all, but there are several practical and symbolic meanings to this practice. Again, if the EA degree represents birth, it reminds us of the darkness experienced before we were born. Extending this analogy, it is representative of the spiritual darkness or ignorance of the uninitiated and how we wandered through life blindly before finding Masonry.

There may have been a very practical reason to hoodwink candidates in the early years of Freemasonry. "If the Society was a meeting ground for those expressing greater tolerance and freedom, in an England involved in great religious strife and civil war, it would not be surprising if membership was a closely guarded secret. To protect that anonymity, it would be essential, first, that candidates for admission be vouched for "under the T of GR" and, second, that they be H.W. before they had taken an oath of secrecy to protect the identity of the members." (3)

Being S.S. is part of the arrangements of the candidate's garments, but let's look at it individually first.

In the EA degree, the Volume of the Sacred Law (VSL) is opened to Ruth 4, 7. "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

This passage seems to allude to candidates being S.S.. Taking off one's shoe was a testimony of the obligation they were about to engage in. From the Grand Lodge of Maine, "Neither Barefoot nor Shod — Members sincerely desire to cooperate with the Lodge.

The candidate gives one of his shoes to the Lodge to testify to his good faith and willingness to be taught, as men in the East have done in all ages before us." (4)

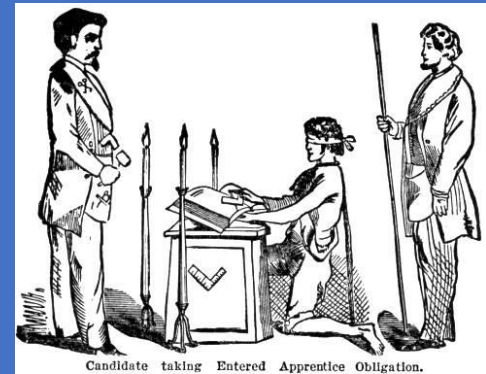
It's hard to assign concrete meaning to the rest of the configuration of the clothing given that the arrangement differs between the Canadian Work and the York Rite Work, but I will provide some thoughts on this.

The L.B. is made B. because the heart resides on the left side. The candidate is received on the P. of an S.I. over the heart. This signifies the purity of candidate's intention to join the Craft. There can be no veil between his heart and his reception.

The Grand Lodge Of British Columbia and Yukon states, "That the R.A. was also made B, is also no accident. That arm was the most commonly used to carry a weapon. The likely explanation for the origin of the practice therefore, is in the weapon. However, the right hand has also been regarded as good, true, honest and faithful." (5)

It's interesting to note that in the Canadian work, all the parts that are made B. come in contact with the important parts on, and around the altar.

The candidate kneels on his L.K., his R.K. forms a square, which means his S.S. right foot is touching the floor. His right hand (arm) covers the VSL. All of these parts were made B. It's as if there is an electrical or spiritual grounding occurring.



The Grand Lodge of Ohio summarizes the arrangement of the clothing as such "Being duly and truly prepared refers to the wearing of simple garments furnished by the Lodge to emphasize our concern with man's internal qualifications, rather than his worldly wealth and honors. By wearing these garments, the Candidate signifies the sincerity of his intentions. The Candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Freemasonry, be destroyed. Being duly and truly prepared also refers to the state of a man's heart and soul as he seeks admission into our Order. "Seek and ye shall find. Ask and it shall be given unto you. Knock and it shall be opened unto you."" (6)

This leaves us with the C.T. and there are varied symbolic meanings to this. Once again, if we recognize the EA degree as symbolic of birth, the C.T. reminds us of a fetus's umbilical cord, and just as the fetus relies on this cord, so does the candidate rely on the C.T. to be lead through the degree. It helps when you note that the C.T. is not a hangman's noose, but a rope that was used to control and guide ships. (7) It is also representative of the candidate being bound to his Brothers, the Lodge, his God, and all of mankind.

In various parts of the degree, there is a reference to the length of one's C.T. "(M)any of the new Brethren do not understand its meaning. Formerly, a C.T. was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. ...this is any reasonable distance from which a summons may be answered, health and business permitting." (8)

Finally, the use of the C.T. might be a bit of foreshadowing to the silver cord in Ecclesiastes 12:6 "Remember Him before the silver cord is snapped and the golden bowl is crushed, before the pitcher is shattered at the spring and the wheel is broken at the well". This scripture is prominent in a subsequent degree.

As you can see, there is a lot of symbolism and depth in the simple act of preparing a candidate. I encourage members of the craft to pay attention during degree work and the opening and closing of the Lodge and to start asking questions and researching as to why things are done as the ritual dictates. Digging deeper into our ritual can be very rewarding and bring a greater understanding and appreciation of our Craft.

1,2 The Work (1996) Grand Lodge of Manitoba

3,5,7 The Grand Lodge of British Columbia and Yukon. "Silent Exemplification", Freemasonry.bcy.ca, [https://freemasonry.bcy.ca/vgmd/gmd2000/silent\\_exemplification.html](https://freemasonry.bcy.ca/vgmd/gmd2000/silent_exemplification.html). Accessed 01/30/2025

4 The Grand Lodge of Maine. "Symbolism of the First Degree" <https://www.mainemason.org/resources/handbook-for-masons/chapter-iii-continued/>. Accessed 01/30/2025

6,8 The Grand Lodge of Ohio. "A Basic Masonic Education Course For Entered Apprentices With Questions", Freemason.com, [https://freemason.com/education/CMP\\_EA.pdf](https://freemason.com/education/CMP_EA.pdf). Accessed 01/30/2025



# Plato's Cave And The Masonic Enlightenment

What do you most Desire?

Light.

These initiation lines accompany perhaps the most dramatic and penetrating moment in the first degree.

It is significant that a volume of the sacred law, containing ancient scriptures, is always opened on the altar, yet at that moment it is particularly significant, since the book is the source of enlightenment, precisely as the Sun is to our eyes.

I greatly adore reading ancient books, contents of which are non perishable, only more valuable over time. One such book recently planted in my mind the seed of insight on the more intricate meaning of the receiving of Light.

This book is Plato's Republic, in which the famous allegory of the Cave is described, the allegory recognized by some thinkers as mankind's most principal archetypical parable.

A lot can be said and discussed about Platonism with its vast impact on the history of human thought or about Freemasonry with its ancient roots. This essay, nevertheless, attempts to laconically communicate some of the symbolic connection of the both, their penetrating and enchanting resonance.

Plato's Cave became a classical archetype of enlightenment long before this word began to be associated with the 17-18 centuries period and the birth of modern sciences. It is evidently one of the most ancient narratives representing this ideal.

## A Retelling Of The Allegory

Presented in Book VII of The Republic, the allegory describes a group of people imprisoned in a cave since childhood. They are chained in such a way that they can only see the cave wall before them. Behind them burns a fire, and between the fire and the prisoners, objects are moved by others, casting shadows on the wall. The objects casting the shadows are varied and include vases, as well as statues representing both animals and human figures.

For the prisoners, these shadows constitute their entire reality, although the shadows are not even images of real objects, but mere images of images. Hearing the noises by the people walking behind, the prisoners attribute them to various images on the wall, discovering certain patterns.

One day, a prisoner is freed and compelled to turn around. At first, he is blinded by the fire's light and struggles to comprehend the objects whose shadows he once believed to be reality. If led out of the cave into the sunlight, he initially suffers pain and confusion but gradually begins to see the world clearly—first the reflections of things in the water, then the objects themselves, and finally, the Sun, which he understands as the source of all light, life, and truth.

Returning to the cave to free others, the enlightened prisoner is met with hostility. The others, still chained and accustomed to shadows, mock his arguments and resist the idea of leaving their familiar reality.

## The Cave & Freemasonry

What is this parable about? The answer seems obvious at first glance. It is a story about the fact that from childhood and throughout our lives we are prisoners of illusions and false certainties. Next, it is the story that one day a profound personal transformation must happen to us. Finally, this story tells us that as a result of this transformation, we will come to understand our purpose and realize our basic responsibilities to the world and to other human beings. This narrative is of liberation, of healing, of approaching the Light. It is described as coming out of the cave into the open world, being brought from darkness to light (!) by releasing illusions and learning true reality and conscious action.

We can distinctively now see that it inspired such plots as the Matrix movie trilogy, which demonstrates its archetypical power still to be alive in our age. Let us proceed then with our archeology of timeless meanings and connect them to Freemasonry.

First, it is worth noting the significance of the Cave itself. In Empedocles' religious poem Katharmoi (Purifications), the powers which conduct the soul to its earthly incarnation say 'We have come into this roofed cavern'.

This leads to the clue that the image was likely taken from mysteries held in caves or dark chambers representing the underworld, through which the candidates for initiation were led to the revelation of sacred objects in a blaze of light – to such mysteries Freemasonry traces its roots, and they clearly existed in ancient Greece, where they were brought from Egypt, according to some scholars.

Second, the Light in the parable clearly symbolizes knowledge – early on, the fire, painful at first, is what allows us to see the simulacrum (shadows, images of images), but as we ascend, the light of the Sun allows us to see the true objects.

Here we must acknowledge that Plato's concept of enlightenment goes far beyond a mere empirical contemplation of tangible, immediately seen objects. The Platonic ideal consists of the elevation to the immediate, intelligible perception of that highest, ultimate moral Good, symbolized by the Sun. I can see in this the significance of the path, the active process of searching for wisdom, of living it, rather than thinking it can be obtained once and for all (one of our brothers once told me that we are in fact always learning Fellowcrafts, as long as we still live). The Sun guides us as long as we live under it.

The Republic represents an inquiry aiming, among other things, to define and describe the character of a perfect philosopher-king who is most suitable to rule. Plato values harmony in a commonwealth, but as a pre-condition such harmony must first be established in one's soul, same as we ought to bring our inner Light to lighten the lodge. Clearly, the philosopher-king is a perfect ruler over himself in the first place. Most certainly, Freemasonry starts in one's heart before it extends on our social life. Kant's essay "What is Enlightenment?" (1784) compares the Enlightenment to mankind's maturity, ability to think for oneself, resembling Plato's ideas: "That the guardian of the people (in spiritual things) should themselves be incompetent is an absurdity which amounts to the eternalization of absurdities" (quote from the essay).

## **Towards Highest Good**

Same as the philosopher's (or that of the enlightened man) duty is to bring others from darkness to Light, precisely as he was once delivered before, so is our duty of giving brotherly love to every poor and blind candidate, entirely destitute of all the lights, rights and benefits of the Craft, since we were once in his place.

The ultimate Good, represented by the Sun, however, remains undefined in the strict sense in The Republic. Such Good will definitely take more than one word to describe.

Brother Benjamin Franklin fairly enumerated 7 tenets of Freemasonry that conduce to the common good: Charity, Benevolence, Community, Morality, Education, Belief, Truth, and Justice. The only word(s) that should probably be added to these tenets is (brotherly) love.

The ultimate Good is nevertheless illustrated and explained to some extent by Plato, not in the sense of what it inherently is, but in the sense of what it should bring about. In the same way that the Sun, as the greatest source of Light, makes all the world before our eyes visible, so is the ultimate Good that makes all other things intelligible to the mind. It is the ultimate form (eidos), that enhances our perception of everything else and allows us to learn the purpose of things.

But if one stares directly at the Sun, released from the cave unprepared, they may get blinded. The ideal of Freemasonry deals with it in a proper way, allowing its members to be 'The Light of the world'. Every mason can be a source of Light to others, if he directs his Light elsewhere, by keeping the Sun in mind and transmitting its rays to the world, to the temple we are building, the ashlar of our brethren soul's we can mutually perfect. The most benevolent application of the Good is not selfishly absorbing its light alone, but using it to multiply this Good, bringing, redirecting the Light wherever there is darkness.

The fact that the moral duty of the enlightened man in this parable is to return to the cave, readjust himself to its darkness, and strive to guide the prisoners toward the higher light signifies a symbolic parallel with our Lodge life. We, too, eventually return to the world to carry out our values and share our love with the individuals we encounter.

## Beyond Torture

Finally, the EA degree part with the sword also bears a resemblance to an idea from The Republic: that we must keep our hearts faithful to the values we have embraced, even when facing torture of the flesh and worldly dangers. These trials are insignificant compared to the danger of losing one's soul, one's dignity, and the essential, life-bringing, virtuous inner beauty, which stands in stark contrast to treacherous ugliness.

In the same way, Plato's ideal man—the philosopher-king—is to rule over himself and pursue the highest good more reverently than any other aim, regardless of fears or dangers. Such a man is unfit for his role if he is consumed by cowardice or corrupted by greed. He cannot afford to waste his spirit on petty matters.

At first, the prisoner's encounter with the minor source of light (the fire) is painful for his eyes. If he values the comfort of the cave more than truth, he will willingly surrender his freedom and abandon any attempts to escape, bound by his high standing among the other prisoners as an interpreter of shadows. Even if he steps out and adapts to the fire's light, there is still a long journey ahead before he will have to endure comprehending the Sun after abandoning his dark cage (interestingly, only one letter separates "cave" from "cage").

## A Legacy Spanning Generations

Failing to apply the highest type of knowledge (which is the knowledge of the Good) will make us fall into the same trap that Faust is discovered by the reader at the beginning of Goethe's poem. Faust complains that he mastered all the principal fields (in his time it was theology, philosophy, medicine, jurisprudence), yet he does not feel that he reached anything meaningful. Feeling alone, unworthy and despaired, he even agrees to promise his soul to Mephistophel, the spirit-deceiver, if the former will manage to bring him a single moment of fulfilment. Thus their fascinating journey begins, and the case of Faust exhibits our inherent vulnerability if we are disconnected from something so essential to Life.

I hope to explore the great poem 'Faust' on a future occasion, especially since it was also written by a mason. For now, to connect it back to Plato, we can recall that this poem has severe similarities with Dante's 'Divine Comedy', which, in its turn, bears the imprint of Platonism.

The Pythagorean movement, however, left its mark on Plato's teachings. Pythagoras is said to have received his "Light" from the Egyptian mysteries, to which Freemasonry is also tracking its esoteric roots.

In the following example, we can observe how Plato's impact lasted through centuries, including the Enlightenment period and the French Revolution: Danton, one of the leaders of the Revolution, is believed by some to have been a mason, but regardless of whether he was one or not, Freemasonry coincidentally played a huge part during the period. Danton associated himself with the great Roman orator Cicero, inspired by his speeches against tyranny and in favor of Republican ideas.

Cicero, in his political philosophy, clearly adopted the analogous ideas of Plato, for which the tyrant, or the despot, was the most miserable type of man, meaning not only the tyrant on the scale of the state, but also the despotic character – when a man is enslaved by his petty impulses and weaknesses (notably, Plato failed to build his political career in Syracuse, a Sicilian polis, while Cicero had a great start of his career while serving as a questor in Sicily, centuries later).

And so, I conclude that any brother who would read Plato, a thinker whose shadow is still so huge that other thinker's impact can barely compare to it, will definitely discover senses that resonate with the delightful principles accepted through the masonic journey, one such principle being receiving and passing out Light.

Let there be Light!

I express my gratitude to every brother for reading this.

Sincerely Yours,

Augustin

Entered Apprentice

Ancient Landmark #3

Discussions, reflections and critique are welcome: [augtayt@gmail.com](mailto:augtayt@gmail.com)



# NEWS AND EVENTS

Installation of ILL Sir Jack Hildebrand  
Jan 18, 2025



Acacia lodge No. 111  
Official Visit  
Jan 22, 2025





13th Masonic District  
Annual Meeting  
Jan. 23, 2025



GLMB Education Workshop  
January 25, 2025





Khartum Shriners  
Installation of Officers  
Jan 18, 2025



Job's Daughters International  
February 1, 2025





Widows Sons  
Jan 19, 2025



Unity Masonic District Meeting  
Jan 8, 2025



# VOLUNTEER DRIVERS NEEDED!



Help cancer patients in your community



Canadian  
Cancer  
Society

**WHEELS  
OF HOPE**

**For more information**

Email [volunteer@cancer.ca](mailto:volunteer@cancer.ca)  
or call 1-888-939-3333





## WHEELS OF HOPE TESTIMONIAL

*I just wanted to drop you a line saying how helpful and wonderful the Wheels of Hope program is! I had seen the vans around, but it never really clicked in how essential they would be until I started going through my treatments. Especially during radiation, I noticed JUST how many people it is helping! Watching van, after vehicle picking up so many people in the loop outside the hospital, it's really overwhelming how much love people have to give.*

*All of the drivers are so kind, and it was really interesting learning about their stories and how they became volunteers. Cancer is so consuming, and they decided to give back. I love that. In particular, there was an absolute wonderful driver I had named Trevor. His wife had battled breast cancer twice, and was doing well. He is a gem of a human being. Super funny, always with a fun anecdote about what he had done on the weekend. Open with his wife's battle, and just so so kind.*

*Trevor always made my day better. Made me realize that there is hope, that if his wife could do it, so could I. That there's still no reason not to smile, and be kind toward others.*

*Cancer can be super lonely, and until you are in the thick of it, you don't realize what a gift just seeing a smiling face can be.*

**Holly Thiessen**

# Grand Lodge of Manitoba 150<sup>th</sup> Anniversary



2025

150<sup>th</sup>  
**ANNIVERSARY**  
**GALA**

**GRAND LODGE  
OF MANITOBA**

APRIL 25, 2025

RBC CONVENTION CENTER  
WINNIPEG

HONOURING THE PAST  
CELEBRATING THE FUTURE  
150 YEARS OF MASONRY IN  
MANITOBA



**SAVE *the* DATE**  
**APRIL 25, 2025**

RBC CONVENTION CENTER  
YORK BALLROOM WINNIPEG

COMMEMORATING 150 YEARS  
AN ANNIVERSARY GALA TO CELEBRATE  
BROTHERHOOD & COMMUNITY  
&  
THE GRAND LODGE OF MANITOBA'S ESTEEMED LEGACY

SPONSORSHIP OPPORTUNITIES  
AVAILABLE



CONTACT  
EVENTPLANNER@GLMB150.CA

# Grand Lodge of Manitoba

ANCIENT FREE AND ACCEPTED MASONS



October 10, 2024

**Brethren,**

As you are aware, the Grand Lodge of Manitoba is approaching a momentous occasion—the 150th anniversary of its founding. This historic celebration will not only commemorate the longstanding legacy of our Craft but will also serve as a beacon of inspiration for future generations of Freemasons to carry on the great work we have been entrusted with.

Accordingly, we are calling upon all brethren to support this gala by securing their attendance through the purchase of tickets. Your participation is not only a gesture of unity but also a vital contribution to the continued strength and prosperity of our sacred institution.

*The event will take place on April 25, 2025, at the RBC Convention Centre, York Ballroom (375 York Ave.). For members from outside the city, we are making arrangements with two hotels within walking distance of the venue. Please be sure to indicate in the notes when purchasing your ticket if you will require hotel accommodations.*

For purchasing tickets, the event page is accessible here or via barcode:

**[GLMB150.ca](https://GLMB150.ca)**

We trust that you along with your families and friends, will join us in this most auspicious occasion. If you require any further information, please feel free to call the Grand Secretary, MWB Kris Goodmanson at 204-453-7410.

Together, let us celebrate our craft and mark this significant chapter in our Masonic journey.

Faternally yours,

A handwritten signature in black ink, reading 'M.W.B. Bisharat'.

MWB Emad Bisharat  
Grand Master  
Grand Lodge of Manitoba



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Articles published in this newsletter are not necessarily the opinion of the Grand Lodge of Manitoba or any of its officers or members, but are solely those of the writer. Freemasonry is the world's oldest and largest fraternity. It is comprised of adult men (18+) of good character from every country, religion, race, age, income, education, and opinion. Its body of knowledge and system of ethics is based on the belief that each man has a responsibility to improve himself while being devoted to his family, his faith, his country, and his fraternity.

For submissions/requests and inquiries please contact:

TGEMonthlyNewsletter@gmail.com

*Deadline of submission(s) and request(s) for the March issue is on Feb 28*

