



# TRESTLE BOARD

VOLUME XX, ISSUE III

MAY 2020

SENT TO SHAKE THE HANDS WE CANNOT REACH

## From the Past

### Education on the Prayer of Circumambulation

*by John Welsch, Past Master/District  
Deputy Grand Master #2*

**Psalms 133:1 - Behold, how good and how pleasant it is for brethren to dwell together in unity!**

What a beautiful first paragraph! Expressing a hope and prayer that all Brethren can enjoy the pleasantness of peace and unity. What great things could those Brethren accomplish without the specter of war and strife hanging over their heads!

As Masons we are taught the three principle tenets of Brotherly Love, Relief, and Truth, and if those tenets do not represent this first paragraph of Psalm 133, I do not know what would. During our circumambulation, we are read this very powerful statement and we have it reinforced throughout our initiation, and the lecture that follows. Truly a Psalm of unity, the Living God, in whom we have put our trust, can expect nothing less of a Brother, no matter his position, length of tenure, or social status. At the altar, we have sworn to obey the tenets of Freemasonry, and as we are all looking toward that spiritual dwelling not made by hands, we must consider the joy of dwelling together in peace and unity while in our mortal state.

After all, in God's sight, isn't it appropriate that we all promote the goodness and peace represented in these wonderful words? God's people must dwell together in peaceful unity for true light to be found! Godly unity promotes joy because it overcomes the sorrow of self-seeking and fulfills the true love of outgoing concerns for others. Charity is the everlasting goodness that we promote and celebrate, thereby allowing all Brothers to dwell together in unity!

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The Trestle Board is a bi-monthly publication of the Free and Accepted Masons of Flagstaff Lodge #7. Articles are views of the author and not those of the F & AM or the Grand Lodge of Arizona. Articles may be edited for length and or content.



## Grand Canyon Chapter #4 Order of the Eastern Star

*By Katherine Meyer, Worthy Matron*

### A NOTE FROM THE OES EAST

Grand Canyon Chapter #4 Sisters and Brothers!

Hopefully everyone is home and well. I appreciate the service and dedication of our members who continue to be tasked with going in to work to address essential functions of our communities!

It's important to stay connected during times of isolation, so I have started some interactive games on Facebook. I know that not everyone is on Facebook, so I have sent out an email that can serve as a way to connect as well. Please consider texting, calling and mailing a letter to folks you are not able to see right now.

Keep in mind that our Heroines have prepared us for such a time as this:

**Adah** would tell of her time in isolation for 8 weeks in the mountains. She would remind us to be brave, committed and selfless.

**Ruth** would tell of putting the needs of others above herself. She would remind us to get to work and keep ourselves busy.

**Esther** would tell of her time of courage and faith, despite not having certainty about her future. She would remind us that perhaps, "who knows, whether you have come to the kingdom for such a time as this?"

**Martha** would tell of her desperate grief and unfaltering devotion to her faith. She would remind us that life is fragile and hope is eternal.

**Electa** would tell of her time enduring the wrongs of persecution. She would remind us that we are sometimes lonely in our convictions, but to hold steadfast.

Remember to include the following in your stay-at-home plan:

1. Keep a routine
2. Create Movement/Exercise/Stretching Plans
3. Hydrate and eat well
4. Get Fresh Air and Sunlight
5. Communicate and Connect with others
6. Recharge and Relax

I look forward to seeing you all again in the lodge at some time in our future.

Star Love,

Katherine

*Circumambulation(Continued from page 1)*

**Psalms 133:2 - It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;**

Why is a precious ointment or oil placed upon the head an important consideration to Masons? In today's world, the thought of someone pouring oil on our head of any quantity, not to mention enough to run down to the skirts of our garments, is less than desirable! However, when considered in the broader context of unity, especially when applied to the High Priest of the Temple, this becomes less objectionable, and promotes a far different image.

David, by choosing the representation of Aaron's anointing in this Psalm, is promoting the idea that through our adherence to God's plan, we may enjoy the manifold comforts and blessings which surround us, including the peace of unity. This reliance upon the Supreme Architect of the Universe's divine providence, further promotes the aforementioned peace and light that is gained by the avoidance of war and hatred. Brotherly Love ensures unity, and by applying Brotherly Love in the copious quantities necessary to run from our heads down onto our "beards" and thence down to the skirts of our "garments", we cannot help but live in unity and peace.

Furthermore, in the time of David, precious ointments were heavily scented with precious balms and other fragrances. By anointing a High Priest during a ceremony, all who were present would enjoy these remarkable scents and would be constantly reminded afterwards of the ceremony and the meanings associated with it. As Mason's, we must constantly remind ourselves of our initiation and the pleasantness of our enlightenment. Through our own "anointing" through our initiation, we also remind our Brethren in attendance of their own beautiful memories regarding their initiation, and our trust in God and Brotherhood is refreshed and reinstated.

**Psalms 133:3 - As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there, the Lord commanded the blessing, even life for evermore.**

If taken literally, a meteorologist would very happily announce that the dew of Hermon (located far north of the mountains of Zion) could never reach

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*Circumambulation (Continued from page 4)*

that far south, but we as Free and Accepted Masons must instead visit this verse in its relationship to the preceding paragraphs and look far deeper. In an esoteric sense, we must consider the position that moisture and dew are blessings from the Supreme Architect of the Universe, and that water is the basic building block of life, and all things living require this most precious commodity. It is indeed a blessing “even for life evermore”, but our focus remains on God’s love of humanity and His wish for peace, unity, and love of each other. Our own tenets reinforce this!

The phrase “descended upon the mountains of Zion” shows us that the Lord’s blessings flow down upon the church from that great spiritual Lodge on high, and while our Lodge is not a church, it is a place of peace and unity that resembles a refuge from the evils that may surround us in society, and reiterates the wishes of peaceful unity found in the first paragraph.

While our civil laws, own Masonic Constitution and Statutes, and Lodge By-Laws outline our behavior in the Lodge and out, and as the Master of the Lodge directs us as Masons, the Supreme Architect of the Universe “commanded the blessing, even life forever more”, and our spiritual guidance arises from His commands, which are laid down in our spiritual, moral, and Masonic trestleboard, which is the Holy Bible. Through the Light found within that trestleboard, a Mason may find life forever more, and may look toward his own immortality through an adherence to our tenets of Brotherly Love, Relief and Truth, and the four cardinal virtues of Temperance, Fortitude, Prudence, and Justice.

As a Mason, can you look at your own life and agree it follows the beautiful descriptions found in Psalm 133? Do you still “smell” the precious ointment found within your Lodge meetings and renew your obligation mentally as you first did when you knelt at the altar? Does the “dew” of unity still flow down from you as the precious ointment once did upon Aaron’s beard? More importantly, can you live the first paragraph of this beautiful Psalm that so accurately represents Freemasonry:

**“Behold, how good and pleasant it is for brethren to dwell together in unity!”**

## DISCRIMINATION

*by Marvin E Fowler, PGM, DC Grand Master, Grand Encampment, Knights Templar  
Submitted by Bro. Richard Ale*

I want to talk briefly on the subject of discrimination. I live in Virginia, and I suspect if you would ask the first 1,000 Virginians you should meet to tell you something about discrimination, some 990 would confine their replies to the racial struggle now prevalent in so many parts of our nation. They would discuss the question of equal employment rights, integration of schools and perhaps of churches and the public accommodation portion of civil rights legislation. They would possibly discuss race riots, mass demonstrations, sit-downs, lie-downs, and stall-ins. Depending on their individual points of view, they would tell you what portions of the civil rights legislation and struggle they condone and what parts they vigorously oppose. I strongly suspect that more than 90 percent of the Virginians you meet in this day and time would not even consider any alternate definition of the term “Discrimination” – nor would they discuss the term in any relation other than as a racial problem.

We have heard so much about discrimination among races that we are prone to limit our definition of the word to its relation to this familiar subject. The term “Discrimination” has become somewhat corrupted by modern usage. One of its definitions is: “A difference in treatment or favor, especially an unfair difference. But this is not its only definition, nor is it the preferred definition. It really means: The power of making careful distinctions, to recognize differences in values, to treat differently. Distinguishing with care.

I do not wish to discuss the controversial subject of racial discrimination with you. I want to relate a personal experience that dealt with this subject and discuss some of its implications.

In 1950, a suit was filed against the Grand Lodge of the District of Columbia for “discrimination.” A non-Mason sued our Grand Lodge for \$150,000, charging that Masons had unfairly discriminated against him, causing him to be discharged from a government position and harassing him on numerous occasions. He claimed that he had been asked to join the Masonic Fraternity and, when he refused, the co-workers in his office who were Masons turned against him, giving him low efficiency ratings, disagreeable assignments and the like. He claimed that later a group of Masons interfered with his sale of some property causing financial loss. These acts, he alleged, were because Masonry requires its members to favor each other, to the unfair treatment of others.

The original suit was filed in 1950 while I was Grand Master of the Grand Lodge. But the suit was filed in Rockville, Maryland, and the court ruled that it did not have jurisdiction over our Grand Lodge. The suit was then filed in the District of Columbia in 1952. This was the year I was Grand High Priest of our Grand Chapter.

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*Discrimination (Continued from page 6)*

All of the judges in our District of Columbia courts who were Masons disqualified themselves, and the trial was held before Judge Henry Schweinhaut, a non-Mason and Roman Catholic.

I was called to testify at the trial as an antagonistic witness, as the plaintiff wished to prove through my sworn testimony that Masons discriminate against non-Masons. Of course, this meant “unfair discrimination,” acts of treating non-Masons unfairly. And one way to prove this would be to show that Masons are required to show preference to one another, resulting in unfair treatment and at the expense of others.

I was on the witness stand for about one and three-quarters hours. During this time, many questions were asked about our Grand Lodge structure, the Lodges, the degrees, and manner of control exercised by Lodges and Grand Lodges over their members. I was asked to identify, as Masons, various government officials, from the President and Cabinet members on down to the Bureau Chiefs and others under whom the plaintiff had worked. This was not difficult. Under oath, I could only identify as Masons those individuals with whom I had sat in a Lodge. All else would have been hearsay.

I was asked what inducement we offered men to persuade them to join the Masonic Fraternity and, when I replied “None.” I was asked what induced so many men to join. I mentioned many reasons why a man would come into Freemasonry of “his own free will and accord.”

It seemed that hundreds of questions were asked, but there really weren’t that many. At length, though, I was questioned concerning the conduct of one Mason toward another.

I was specifically asked if the Masonic Fraternity exacted a promise or pledge from its members to extend favors to other members of the Fraternity. Upon testifying that no such pledge is required, I was asked if it were true that Masons did extend favors to one another in business and in various activities of life. Of course, we do, and we not only admit it, but we’re proud of it. I reminded the court that such conduct, being of an entirely voluntary nature, was the same as a person hailing from a particular state showing preference for another person from that same state, or a member of a church extending business favors to another of the same denomination.

This proved to be a most fortunate line of inquiry, for later the plaintiff asked that I be required to repeat the Third Degree obligation, since they understood that it was in this obligation that the Initiate was required to swear that he would discriminate in favor of his Brethren.

The lawyer retained by our Grand Lodge objected. He was overruled by the Judge. I was instructed to give the obligation in open court by a Roman Catholic and non-Masonic Judge.

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*Discrimination (Continued from page 7)*

Frankly, I fully expected to be held in contempt of court. The thoughts that ran through my mind included: What can he do to me? Can he fine me and how much? Will this jeopardize the trial against my Grand Lodge? Can he have me locked up pending raising bail?

All I could say to the Judge was that I had already testified under oath that Masonry did not exact a pledge of discrimination from its members; that this statement included all the degree work and the Third Degree obligation.

This proved to be the correct response. The Judge decreed that I would not be required to give the obligation. At the conclusion of the trial, the Judge found our Grand Lodge and Masonry to be innocent of this charge of unfair discrimination. He lectured the plaintiff at some length, telling him he has imagined many things and there was not one shred of evidence that Masons had discriminated against him.

But does the Masonic Fraternity discriminate? Do you as individuals discriminate? If you do, are you ashamed of your conduct? Is it a sin to discriminate? Is this an evil that we should avoid and overcome?

In an issue of *The Oklahoma Mason*, Bliss Kelly had an article entitled "Does Masonry Discriminate?" He points out, and I agree, that Masonry is the most discriminate fraternal organization in the world. But this is not the unfair discrimination we have been discussing.

Many virtues become sins if they are overemphasized or if they are not controlled. A religious faith can become sinful if it is intolerant of the beliefs of others. Patriotism can be carried to such an extreme as to deny others their just rights and liberty. Freedom of the individual can become sinful if it breeds contempt for the rights of others.

Discrimination is truly a virtue and should be practiced. It becomes sinful only when it leads to the unfair treatment of others.

Let's take a quick look at some of the ways both you and the Masonic Fraternity practice discrimination.

You discriminate, that is, recognize a difference in value, when you select a necktie or an Easter bonnet. You look at many and choose one; thereby rejecting all others in the store.

You discriminate when you choose your friends, when you invite someone to your home for dinner. Possibly some of you discriminated this morning when you selected your table so as to be with compatible companions.

How does Freemasonry discriminate?

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*Discrimination (Continued from page 8)*

It discriminates in accepting into its membership only men of good reputation and upright character, men who believe in God, men of intelligence and integrity, men who will be amenable to the teachings and philosophies of Freemasonry.

Because we accept only such men in the Fraternity, we discriminate against atheists, against men of low moral character, against agitators, crackpots and demagogues. We discriminate against women as members, allowing none to become members of our Fraternity.

Within the Lodge, we discriminate against partisan politics and business activity, and against sectarian beliefs. And yet, Masonry works unceasingly to improve the lot of mankind. We fight communism or any other movement that would enslave the minds of men. We oppose violence and crime. We aid in the rehabilitation of criminals. We assist the handicapped, and we are charitable to the needy. We promote obedience to law, honesty and integrity. Though we discriminate against women, we love them, delight to be with them, share our lives with them.

If Freemasonry did not discriminate – did not recognize differences in values – it would not only be impotent, it would have ceased to exist long ago. It is because of discrimination that it is worthwhile, that it exercises a great influence in the world, that it offers a challenge to its members.

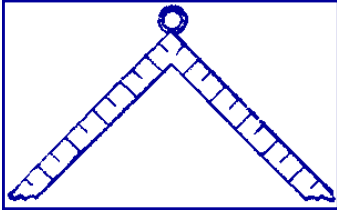
Yes, Freemasonry discriminates. It recognizes differences in values. We do not discriminate unfairly. Masons have fought and died through the ages to obtain freedoms for all men. We insist that all men must have freedom to worship as they please. They must have freedom to choose their associates; freedom to select their political leaders; freedom of education.

We are proud to be members of the most discriminating Fraternity in the world, because we realize that, because it does discriminate, the Masonic Fraternity has exerted a greater influence for good than any other organization in the history of mankind.

Every Mason should know what duty demands of him. I thrill to think of the terrific impact on America, and the world, if each of our close to three million Masons and their families were to solidly unite in the cause of freedom, integrity, justice and Americanism.

### *In Memoriam*

**Brother Arthur Bruce Crozier** passed on April 9 at the age of 87. He was raised to the degree of Master Mason in Flagstaff #7 on July 21, 1966.



## From the East

*By Worshipful Brother Don Hartwell*

Brethren, there is an oft repeated but probably apocryphal story that a particularly harsh curse to lay at someone in China is to say “may you live in interesting times.” The story is compelling to our western sensibilities in large part because, on first glance, it appears that the benison thus described merely wishes the victim an absence of boredom. As our society marches ever onwards into a future bright with instant satisfaction and constant distraction, we might find ourselves perplexed at the negative implications of the saying. After all, are we not constantly striving for a more interesting world in which to live? Of course it need not be said that the clever mind will come to the proper conclusion in very short order; that while many things might be described as interesting, they are not necessarily pleasant.

The year 2020 is a time I think we will describe in years to come as interesting in that Chinese sense of the word.

I think it is tempting for many of us to feel, as undoubtedly many have, that either by divine will, capricious fate, or merely blind chance, it never fails that just as we find our footing, some new obstruction presents itself to ruin the carefully laid plans of men. With little in the way of warning, our plans for this Masonic year have run afoul of circumstance and have had to be adjusted.

It is equally tempting, I think, to find in this the easy excuse that, in spite of our best efforts, the burdens of responsibility have been lifted from our shoulders. The great work that we endeavored towards has come up against unforeseen obstacles, so why not lay down our tools? This is an easy indulgence to grant ourselves because, like any great or important undertaking, our work is hard and the human will and body are frail things. When given the possibility of being relieved of our long-suffering cares, through no fault of our own to drive us onward with the fear of

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guilt, the lesser devils of man's conscience will whisper that we can meet our deserved rest early and unburdened.

I am reminded of a story I once read where the protagonist, on speaking to a symbolic representation of his conscience during a moment of crisis, asked where his reward was. After all, he'd fought the good fight and tried as hard as he could to do the right thing only to find his circumstances worse than before. Rather than accolades, he'd found only more hardship.

His conscience, which had drove him in repeated visions along his path, simply stated that he didn't recall mentioning any reward.

The lesson, of course, is twofold. First, the lesson we all learn in life, which is that the path of good and right and true is rarely one that leads to any material or experientially beneficial outcomes. At least not in this life. A good man does what is right because it is the right thing to do. In nearly every circumstance he will find his only reward is having done so. That he is a better man thereby. The second lesson is, again what experience will teach us through our whole lives, that the right path is practically never the easy one. That given a choice of two ways to go, we can often identify the morally correct course simply by it's being more difficult than the other. Often much more so.

Our working tools were not made for easy tasks. They are our Master's tools, lent to us for the sort of work that most would shy away from.

Our current crisis has certainly obstructed us in unforeseen and frustrating ways. Physical distance is not particularly conducive towards a fraternity that relies in large part on the closeness—physical, moral, and emotional—of its members. This could be the aforementioned excuse to lay down our tools. Or it could be an opportunity to better learn and practice their use.

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Our working tools are our Master's tools, and they were not made for easy work. They are not there for glad-handing and pleasant conversation. For meals before a meeting, and to pay the bills for the month.

We have an opportunity to do the hard jobs that few would relish. To reach out to our brothers, family, friends and neighbors. To look after those whom this crisis has impacted worse than ourselves. We have an opportunity to learn better what closeness means when six feet is a minimum proximity. To learn how a local lodge persists when gathering together is an impossibility. To engage in the sort of work for which our tools were lent to us. For myself, I hope to learn whether I can rise to that challenge, or whether I will fall short and learn what about myself still warrants improvement.

## Schedule of Events

May 14	Meetup on Zoom—7:30
June 4	Stated Meeting—7:30 Location to be determined.
	<b>Grand Communication—Canceled</b>
	<b>Awards Banquet—Postponed</b>
June 25	Trustees Meeting Location to be determined.
July 2	Stated Meeting—7:30 Location to be determined.
	<b>Celtic Festival—Canceled</b>
August 15 (tentative)	Outdoor Degree
November 21	Clothe-a-Child

## From the Secretary

*By John Kains*

Greetings Brothers and Sisters! I hope that this Trestle Board finds you all healthy and as happy as can be expected, considering the circumstances.

Per the edicts of Grand Master Greg Vasquez, all Arizona lodges are closed and required meetings are held via teleconference only. The past two stated meetings were held on Zoom.com with five officers meeting briefly to take care of business. Such will be the case until Gov. Ducey's Executive Order is revised or rescinded, allowing public gatherings. I will, of course, make you all aware when we are able to meet in Lodge.

This year's Grand Communication was canceled but Grand Lodge is in the process of rescheduling it. They hope that it will be configured as close to normal as possible but many factors must be considered as you can well imagine. Details will be publicized as they are made available.

Our Awards Banquet will not be held in June but Bros. Greg Howe and Tom Hover are making plans now so that we may pull the trigger as soon as we get the go-ahead. Tentatively, we're looking at September or October.

To maintain some semblance of our socialization, Worshipful Master Don Hartwell has instigated "meet-ups" in which all interested brothers can get together informally, compare notes, tell tall tales, gripe, or just look at each other. This will occur every week or so – online of course. Anyone who would like to participate should email or call me and I'll give you the secret link to our Zoom meeting.





# Masonic Anniversaries



Clinton Russell	5/6/2000	Kristofer Newton	5/20/2010
Brian Yarbrough	5/6/2000	Pat Jordan	5/22/1969
Lloyd Smith PM	5/8/1984	Robert Munson	5/25/1984
Ross Wetmore	5/9/2017	Morgan Hagaman PM	5/27/2004
Gregory Howe	5/11/2000	Randall Peters	5/27/2006
Paul Ingram	5/12/2007	Terry McCormack	5/30/2013
John Lindsey	5/12/2016	James Rexroad, Jr.	6/8/1968
Brian Collup	5/13/2008	Steven Lucero	6/9/2005
Brian Kolb	5/13/2004	Michael Reinecke	6/13/1979
William East PM	5/15/1969	Ricky Duffield	6/16/2011
Jesse Mills	5/15/1980	Jonathan Annis	6/20/2008
D. Brook Cunningham PGM	5/16/1974	Carlos Villanueva	6/21/2018
Marvin Ratcliff	5/16/1957	James Harvel PM	6/23/1966
Paul Pertuit III	5/17/1973	Michael Purcell, Jr.	6/28/1980



# Birthdays



Nicholas Yates	5/2/1987	James Vandevier	6/4/1929
John Kains	5/4/1956	Jeremy Adams	6/6/1982
Richard McCall	5/4/1976	Paul Ingram	6/6/1968
Carl Smith PM	5/5/1944	Milton Evans	6/9/1929
Nicholas Bilyk	5/11/1982	Zachary Goodman	6/9/1986
Richard Rhea	5/11/1943	Jonathan Annis	6/10/1989
Donald Hartwell	5/12/1987	Ross Wetmore	6/13/1984
James Duval	5/15/1926	Damon Krieg	6/15/1980
Manuel Ramirez	5/19/1974	Raymond Lindsey	6/20/1970
Brad Biglow	5/21/1970	Carlos Villanueva	6/20/1982
Kirby Thoma	5/24/1951	John Graham	6/22/1971
Marvin Ratcliff	5/30/1931	Thomas Hover	6/23/1977
Morgan Hagaman PM	6/2/1974	Nicholas Barnard	6/27/1984
Rodney Kenly	6/4/1954	John Graves	6/29/1948