



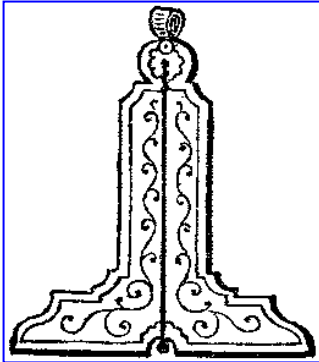
**FLAGSTAFF LODGE No. 7**

# TRESTLE BOARD

VOLUME XXII, ISSUE VIII

DECEMBER 2022

*SENT TO SHAKE THE HANDS WE CANNOT REACH*



## From the West

### The Line for Wages Forms to the Right

*By Tom Carpenter, Senior Warden*

Despite rumors to the contrary, my hitch in the Navy did not occur during the Age of Sail. However, I did serve when the Navy paid wages in cash. The Supply Officer and his clerks sat at tables outside the Personnel Office. One by one, we each exchanged a pay chit for hard currency counted out into our sweaty palms.

Just beyond the pay line stood the creditor line, those wizened old salts who loaned money to young fools who burned through their pay like, well, drunken sailors on shore leave. If you owed money, there was no avoiding that species of shark, the *Loanus ownus*.

But I digress.

Thank you to all who were able to participate in our very successful Clothe-A-Child program last month. And a special thank you to Worshipful Brother John Graham, chairman of the program for 21 years.

Our community partners included Kohls, Groome Transportation, Aaron Centner at NA-PA—Grand Canyon Auto Supply, the Northern Arizona Celtic Heritage Society, and FHS students in the Prayze Bible Club, (Mrs. Kelly Graham, sponsor) and C.H.I.C.C.S (Characters Helping Initiate Change through Community Service) Club (Mrs. Shelly Stearns, sponsor).

A special note of thanks to our liaisons at the participating schools: Liz Walmer, Marshall Elementary School; Aimee Stone, Puente de Hózhó Elementary School; and Jennifer McCarthy-Carlson, W.F. Killip Elementary School.

As you can see, there are many hands involved in the success of this program. Including many of yours.

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*The Trestle Board is a bi-monthly publication of the Free and Accepted Masons of Flagstaff Lodge No.7. Articles are views of the author and not necessarily those of the lodge or of the Grand Lodge of Arizona. Articles may be edited for length and or content.*

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## Warm greetings from your brothers and sisters of OES



We are getting ready for the holiday season. Although our Halloween party did not have the attendance we are used to (due to a frightful flu season), Grand Canyon Chapter #4 still came through with costumes and seasonal cheer.

We honored our Veterans this meeting and learned about the history of some of our amazing leaders. We are looking into new ways to reach out to those who have not attended meetings recently. We are encouraging attendance and considering an article in the paper to raise awareness of our presence in Flagstaff.



This month is the month of giving. We reflect on Electa and her exemplification of charitable sacrifice. She stood by her faith and concern for her fellow man against persecution, adversity and death. Her message of brotherly and sisterly love highlights the spirit we should all embrace this season.

Blessings to you all!



## From the South

*Bro. Brad Ingram, Junior Warden*

### Forever Conceal and Never Reveal The 'Secrets' of Freemasonry

*By Eugene L. Goldman, P.M.  
Brother Goldman is a member of Blackmer Lodge #442, Free and Accepted  
Masons, State of California. He served his lodge as Master in 1993.*

While serving my Lodge, I had occasion to call on one of our Entered Apprentices to ask about the reasons for his long absence from the Work. Like all too many men who join our Fraternity, he completed his initiation and then disappeared. He had several reasons the demands of his business had picked up, some personal issues requiring his attention at home, scheduling problems with his Coach, etc. All these were valid, but there appeared more to this than he was letting on. After some more conversation the truth was revealed... he was concerned about his obligation, particularly about the penalties for revealing our secrets.

Our Brother is a man who is very interested in Symbolism, Metaphysics, and (what we call our) Esoteric Work. The reason he sought out a Lodge to join was to write some papers on our Symbolism! He explained that he became alarmed when taking the obligation. We never informed him of what 'secrets' he had just vowed to protect! We simply advised him of grave penalties for failing to protect them. This caused him concern, as it was his goal to bring some light to non-initiates in his writings. Being a man of much honor, he felt it better to go no further in our mysteries to be free to explain some of our symbolism to non-masons.

Symbolic vs. Pragmatic:

We entered a discussion of the penalties. The need for protection of our secrets was, and is, self-evident . . . if everyone knows our secrets, we have none. Having none, we are no longer unique, or even special. Nothing then remains to induce men of good moral character to want to associate with us. We discussed the historic nature of the penalties. Without addressing the accuracy of our alleged descent from the Knights Templar, there have been other times in history when Masons have faced death simply for being

*(Continued on page 6)*

*The Line... (cont'd from page 1)*

**The date for the next Clothe-A-Child program is Saturday, November 18, 2023.**

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A special note of thanks to Brother John Kains, editor of the *Trestle Board*. John has **volunteered** his services as editor for several years. Thank you, Brother John, for your dedication to providing the lodge with an engaging and informative newsletter. (*Aw shucks – Ed.*)

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For Your Masonic Bookshelf

*The Dictionary of Obscure Sorrows*, by John Koenig. New York: Simon & Shuster, 2021.

“A compendium of new words for emotions. Its mission is to shine a light on the fundamental strangeness of being a human being—all the aches, demons, vibes, joys and urges that are humming in the background of everyday life.”

For example, “Tichloch.” A noun. “The anxiety of never knowing how much time you have left.”



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Masons, and living according to Masonic principles. Hitler, Franco, Khomeni, and others have issued death sentences for freethinkers. We teach our candidates to be freethinkers by the nature of our ceremonies.

He was surprised to learn that, under Masonic Law, the strongest penalty a Lodge can impose on a member is simply expulsion from the Fraternity! Although to most Masons, separation from the Craft would be far worse than the grisly acts described in our Ritual! The term 'no less a penalty' applies here, in great measure. The thought of revealing our secrets to the unentitled should cause revulsion in the minds of our membership.

The Secrets Themselves:

What are our secrets? Today, in this country, our existence is well known. Published phone numbers and meeting times, even the jewelry openly and proudly worn by many Masons is evidence of this.

That we use mystic ceremonies, embedded with symbolism to impart moral and ethical lessons to our novitiates is almost as well documented. Any interested person could enter a specialty bookstore, purchase a book or two and learn the essence of our ceremonies. At the Local Masonic Center in my area there is a book store, well stocked with books on and about Masonry, and writings by many Masons. Many of these books clearly explain our ceremonies and the reasons for the manner in which we exemplify them. Within the same building there is a library containing hundreds of volumes of writings by countless Masonic scholars. Most of these books discuss either the history of our Craft, or the Ceremonies and symbolism we employ in our Work. Who we are, what we do, and how we do it are clearly not secret.

We proudly refer to our modes of recognition as the only secrets in our craft today. In my library at home, I have books describing our ritual in detail. These books have clear English text and include our cherished modes of recognition (complete with diagrams). These books were purchased at a wonderful little bookstore in the Business district in my neighborhood. Any interested person, with a few dollars, can do the same. Though Masons treat the modes of recognition as secret, they could not be considered unknown outside the Craft.

Secrets Defined:

Well, what does that leave? It sounds like it's all out in the open. Our existence, methods, ritual, even the ways we recognize each other are known to any expressing an interest. The

real secret of our Craft is the spiritual and emotional growth we encountered because of the experiences we shared. The true Mysteries of Free-masonry are contained within the acts of being conducted around the Lodge Room, kneeling at the Altar, first learning the Grips and Words of the several Degrees, and participating in the Third Degree Ritual. Experiencing this as we do (first hand) cannot be described in words. As with many other life experiences' you have to be there' to really understand it. Words could only confuse the issue, never explain it.

What this means to us, my Brother:

What does it mean that we are required to keep all this secret? The prohibition against unlawful disclosure of these secrets is meant to protect our ritual from corruption. It is not prohibited to instruct a candidate in the Work. Proper instruction of Candidates is strongly encouraged by Lodges.

Candidates Coaches (the unsung warriors of our Fraternity) spend hour after hour personally instructing candidates in a myriad of areas. The Ritual Work, the history of Free-masonry, even proper Lodge etiquette are topics of much discussion. They spend many additional hours sharpening their proficiency in the Work to do this more effectively. They patiently answer the hundreds of questions posed by Candidates. Officers spend evenings away from their families to attend practices to improve their Work. In California, Coaches and Officers are required to attend District Schools of Instruction, and when proficient, they are certified by District Inspectors. Inspectors are supervised by Assistant Grand Lecturers. These men come under the oversight of the Grand Lecturer. The Grand Lodge of California, and most of its constituent Lodges, have active committees on Masonic Education. This elaborate system exists to insure that Candidates receive proper instruction.

Work is done only in a tyled Lodge, by qualified Officers. Coaching is done in private settings, by skilled and dedicated men. In this way the Ancient Landmarks are preserved. If Degrees were to be conducted by the unqualified, errors would begin to seep in and Keystones would begin to change or disappear. The essence of the Work would change and those elements that make it what it is would be lost. Thus, it is easy to see why the admonition against unlawful disclosure of our Work exists.

The flip side:

That is it? All I have to do is leave things to the Officers and Coaches and I have fulfilled my Obligation? Not at all! Remember promising never to reveal these secrets unlawfully? That promise contains a hidden injunction to reveal lawfully. Relate the emotions you feel in Lodge to your family and friends, and to the way in which you conduct your life.

Share what Masonry means to you by your conduct out of the Lodge. Remind yourself why you are a Mason. Let the world see, by your actions, evidence of the growth you experienced. Promote your Lodge's activities and invite non-Masons to social activities. They just might get caught up in the spirit of Brotherhood and ask 'How may I become a Mason'? Then discuss the membership and degree processes with him. If he asks for a petition, help him fill it out. Introduce him to other members of your Lodge.

Lawful disclosure of our secrets:

Signing a petition also carries with it a moral obligation. It obliges you to support our new Brother through his Masonic travels. Be present at his Degrees and Proficiency examinations. Patiently answer his questions, or refer him to his Coach. Sit with him at Lodge dinners and in Lodge. Be to him the friend you told your Lodge he was to you.

Being a member of a Lodge enjoins you to attend whenever you can, even if you are not an officer. A full Lodge room for an initiation expresses the love of the fraternity to the Candidate and encourages him to become more active himself.

Doing these things will go a long way to fulfilling your unstated obligation to lawfully communicate the secrets of Freemasonry. Become a True and faithful Brother and encourage others by your cackle.

Meanwhile back at the Coaching Room:

Remember our Candidate? As this paper is being written, he has actively resumed meeting with his Coach. He is looking forward to completing his Degrees, and writing many excellent articles on our Craft. I know he will be happy as he forever reveals, and never conceals much of the non-secret information about our Fraternity. He will be happier still as he lawfully communicates many of our secrets.

**Flagstaff Lodge No. 7 congratulates our brothers  
on their Masonic accomplishments:**

**Entered Apprentice**



**Bro. Rukevwe Ziregbe  
Initiated November 9, 2022**





## From the Past

### Of Society and Honor

*An excerpt from the upcoming book Return to Honor by Worshipful Brother Manuel Ramirez.*

I started this project because I grew concerned with what I saw as a constant attack on masculinity in Western culture. Society has been attempting to suppress, dismantle, deconstruct, or redefine masculinity, for reasons ranging from gender equality to constructing a more egalitarian society.

According to fatherhood.org, approximately 18.4 million children live without a father figure in the home. Research shows that fatherless homes are detrimental to boys and correlate to a higher likelihood of violence and violent crime, lower school achievement, lower verbal and quantitative intelligence, higher school dropout rates, higher unemployment, increased risk for suicide, increased risk of doing drugs, increased risk of living in poverty, increased risk of committing rape, inability to manage emotions such as anger, and low levels of empathy (Farrell & Gray, 2018). It seemed the more boys and young men spiraled into chaos, the more society blamed masculinity as the problem. However, could such behavior be a result of a lack of mature masculinity in society? If so, society's attacks on masculinity would be the equivalent of pouring proverbial gasoline on a fire.

I couldn't help but wonder what would happen to male identity over time. I read headlines of troubled male teens committing atrocities and saw young men stew in nihilism. I began to think that young boys and young men will struggle to transition into manhood as they search for masculine meaning. What are young males supposed to think about themselves when society criticizes male identity? What should a young man think when the world seems to hate masculinity and people dislike you simply because you are male? Men need guidance on what it means to be a good man, but more importantly, men need other men to guide them into and through masculinity. I felt the cultural war on masculinity has massive destructive potential for men in society. So, I decided to lend my voice to that war in a way that provides clarity for men.

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At the time of this writing a Google search of "attacks on masculinity" returned more than 24.3 million results. Among the top results were articles from The Atlantic ("The problem with a fight against toxic masculinity"), the American Psychological Association ("Harmful masculinity and violence"), Vox ("Toxic masculinity is under attack. That's fine."), The Conversation ("Stop scolding me for being 'toxic'"), and Scientific American ("How to fight toxic masculinity").

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See: "The statistics don't lie: Fathers matter." <https://www.fatherhood.org/father-absence-statistic>

Masculinity is not the only thing at risk of being destroyed, but so is femininity. What happens to the young girl who grows up hating or fearing men only to find out she is attracted to men and wishes to have a family? Will her view of men be twisted to such a high degree that she struggles to build a loving relationship with a man? Will her definition of femininity in the world end up not aligning to what she feels emotionally and psychologically? What happens to her then? Shrier (2020) touched on this when she wrote:

*"Women often define the world around them according to the actions of men. They become obsessed with viewing the world as they think men see it. Men do not force women to see the world this way. Women have created their own misery by measuring outcomes according to what they believe are masculine traits. Women need to stop blaming men for the way women see the world. Such blame is increasing women's discomfort with the world around them. This discomfort is the doing of women rather than men."*

I began researching male masculinity, submerging myself into male psychology. I found two things. First, I found books written as personal beliefs in how men should be dominant in society. I found this unacceptable, because this approach does not develop meaningful masculine outcomes that benefit both men and women. Not all men can sit simultaneously atop the social hierarchy, and according to the theories in these books, women should never sit atop the social hierarchy. Therefore, these books imply that some men will dominate over the majority of men while also dominating over all women. To make matters worse, these books are not rooted in even a basic understanding of male psychology. Sadly, these authors are building followers of men who now have a manual for what they believe is proper masculine behavior. Second, as I dove into the world of male psychology from scholars in the field, I found something alarming. A high number of scholars in this space view masculinity through feminist theory. Feminist theory traces its roots through critical theory back to Marxism. There is value in viewing social phenomena through a wide array of theoretical frameworks, but I was concerned about the overwhelming tendency of scholars viewing masculinity through Marxist ideology. Why the concern? To put it simply, Marxist ideology separates society into two categories, oppressors (or privileged) versus oppressed (or unprivileged). The prevailing theme of masculinity research using feminist theory is the presupposition that masculinity falls into the former category. Such scholarship can fuel cultural attacks on masculinity as outlined above.

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Any analysis of masculinity that starts from the presupposition that masculinity is bad, toxic, or oppressive by nature does a disservice to men and women. First, women can be bad, toxic, or oppressive the same as men. Second, such research can become blind to the good that men do, and have done, throughout the world. Additionally, it places women in a bad spot in their relationships to men, seeing as women are wives, daughters, sisters, and mothers to men. And if we accept that 1) boys are being raised by women (i.e., homes without fathers), and if we accept that 2) masculinity is toxic, then such research is a subtle attack against women as caretakers of young boys. After all, if masculinity is socially constructed (Mfecane, 2018; Willie, Khondkaryan, Callands, & Kershaw, 2018), then women should be able to socially construct boys into their ideal definition of masculinity. And if women were successful in doing this, then there would be little need for feminist ideals calling to ‘smash the patriarchy’, and the extant literature on masculinity would provide little value in studying the toxicity of men. I believe a proper view of masculinity must begin with the presupposition that men are capable of great good and great evil, and that men must learn to channel their masculine energy in appropriate ways to be and do good in the world. I also contend that men displaying mature masculine energy are the best teachers of young boys on how to develop their own mature masculine energy. Such a statement is not a slight against women, it is simply a recognition that women lack masculine energy, on account of them being women—they are simply ill-equipped to be mentors to boys and men seeking to grow their masculine energy.

Cultural analysts have recognized the confusion swirling around masculinity. Squires (2022) wrote “men are confused about what is and what is not acceptable behavior in society.” Walsh (2022) argued, “There’s nothing wrong with telling [boys] to be strong or encouraging them to exercise control over their emotions.” If boys and young men are confused, then we cannot expect them to learn how to be mature men.

Boys are failing to understand what masculinity is and what mature masculinity looks like. Squires (2022) stated, “[Today’s] men have no idea how to be the purveyors of order and defenders [of society].” Walsh (2022) observed, “Too many boys are given no instructions on how to be men, no example to follow, no guidance on how to grow and mature in their masculinity.” Without guidance, young men will create their own definitions of masculinity, but they will likely fail in creating definitions of mature masculinity. One need only look at inner city gangs and gang violence to see that young men are not doing well on their journeys through masculinity. Inner city boys are looking to each other to learn how to be men, and they are defining their manliness using anger to achieve respect. The blind are indeed leading the blind.

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In the short CBS documentary *Raising Boys* (Yamaguchi, 2019) the creators showed how boys and society are often confused by what is and what is not masculine. And although the short film called for teaching boys to exhibit healthy masculinity, at no time did the creators define what healthy masculinity means or what it should look like. If society expects boys to become mature men, but if society does not tell them what mature masculinity looks like, then young men will be confused and struggle to manage their own masculinity. Additionally, men who lack a framework for masculinity may feel lost as they attempt to foster their masculinity in an ever-changing world.

I wanted to write this book in a way that respects both men and women while analyzing mature masculinity. I recognized I needed to control my bias as a man and not write a book attacking feminist theory or critiquing femininity against masculinity. Such a book would look like a debate, and it is not my intent to wade into the cultural gender wars wielding the same presuppositions as other scholars. I decided that I would avoid contrasting masculinity to femininity or to feminism for that matter. I had to write this book such that I explored masculinity only, while accepting all that masculinity is, with the hope of creating a code of honor reflecting mature masculine identity.

What does such an approach mean for this space? On the one hand, it stands in stark contrast to the brutish belief of masculinity. On the other hand, it is my hope to add a credible interpretation of male identity for future scholars should they consider masculinity from a viewpoint different from Marx and feminist theory.

As I thought about masculinity two questions formed in my mind: 1) What does it mean to be a good man?; and 2) How do men become good men?

To answer these questions, I explored the concept of a framework for masculinity for the purpose of doing good in the world, in other words, a code of honor. My exploration acknowledged that men can do evil in the world, and at no time did I assume that men will never do evil. A critique of men's capability for evil was beyond the scope of this exploration. Other scholars have already done fantastic work describing and detailing man's potentiality for evil, and to them I would send readers interested in the topic. I focused on being and doing good in the world because I wanted to explore my belief that it is the embrace of and adherence to moral values that directs individuals to act in accordance with moral virtue. To be moral is to raise up the individual and become a source of strength for the betterment of society.

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## Northern Arizona Scottish Rite

By WB Lou Campas 32°



*Pictured above is the cast and crew of the Cochise and Tucson Scottish Rite Degree team along with the eleven new Scottish Rite members.*

Scottish Rite Brothers from all over Arizona came together to participate in the 2022 Fall Reunion and confer the degrees upon all of our new members.

The two-day event was completed on Saturday with the eleven new members receiving their caps and rings. This was a ceremony that will be on the minds of our new members for many years. It is hoped that some of these brothers will step up to participate in future reunions in Tucson and the older members will find their replacements.

The Tucson Scottish Rite is currently undergoing a re-modeling/re-building of a room previously used by the DeMolay into a new Masonic Library. This may be a very interesting room when completed.

Keep in mind that any and all Master Masons may petition to become a Scottish Rite member and the next re-union will take place during the first weekend of May 2023 at the Tucson Scottish Rite Cathedral. Petitions can be obtained through the Secretary's office and should be submitted to Tucson by April 1.

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*Pictured above is the Egyptian Room on the third floor of the Tucson Scottish Rite Cathedral.*



*Newly-capped Brothers Zach Nelson, Sedric Cade, Justin Nelson, Keith Majors, all of Flagstaff #7, and Ahmed Al Ajaj, of Central AZ #14,*

## Upcoming Events

(Thursdays are typically reserved for degrees or degree practice).

December 1	Stated Meeting/Elections	Dinner at 6:30; Meeting at 7:30
December 10	Officer Installation	Doughnuts and bagels at 8:00; Photos at 9:00; Installation at 10:00.
December 10	Christmas Parade	2:30 - 7:30
December 15	Third Degree	Dinner at 6:00; Degree at 7:00
December 25	Christmas	No Lodge Activities
December 29	Trustees Meeting	6:00
January 5	Stated Meeting	Dinner at 6:30; Meeting at 7:30

**Merry Christmas!**



The 2022 Clothe-a-Child event went off with nary a hitch last month under the leadership of WB John Graham (see page 1). Above, WB Santa Claus greets the kids (and adults) who had just been treated to a reading of A Visit From St. Nicholas by WB Jason Morrett.





# Masonic Anniversaries



Lou Campas PM	12/11/2003
Jared Bohn	12/12/2013
Alfred Austin III	12/17/2009
Ronald Linebarger	12/18/1967
Alan Kitchen	12/21/1956
Walter Johnson	12/30/1958
Manuel Ramirez PM	1/4/2010
James Duval	1/16/1958
John Graham PM	1/18/1994
Brad Biglow	1/19/1995
Eugene Bernhard	1/27/1965
Todd Garfield	1/29/2005
Earl Wunder PGM	1/31/1970



# Birthdays



Lynn Hunter	12/1/1951	Cecil Neal III	12/26/1946
Marc Burdiss	12/3/1976	Glenn Davis III PM	12/29/1948
Robert Lindley	12/3/1939	Calvin Magness PM	12/30/1950
Walter Johnson	12/4/1928	Robert Wilson	12/30/1934
Anthony Jacovino, Jr.	12/6/1987	Ralph Doudna PM	1/2/1939
Malcom Gough PM	12/7/1942	John Watson	1/5/1953
John Nicolls PM	12/8/1966	Bruce Jacks	1/7/1957
David Saunders	12/9/1957	Alan Adams	1/14/1955
William East PM	12/11/1929	Terrence Schick PM	1/18/1934
Lou Campas PM	12/12/1948	Kevin Wright	1/19/1992
Irvin Drye	12/14/1935	Jeffery Browne	1/20/1957
Keith Vogler	12/15/1941	Joel Shapiro	1/21/1949
Earl McLain PM	12/17/1958	Allen Jensen	1/25/1948
Charles Brown	12/19/1942	Sam Belkin	1/26/1990
Ricky Duffield	12/20/1956	Christopher Hartwell	1/27/1991
Terry McCormack	12/22/1969	Steven Lucero	1/29/1950