FAITH HOPE CHARITY

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VOLUME 145 November 2026 NUMBER 9

FROM THE EAST

Have We Forgotten Why We Are Here?

Brethren,

It's easy to lose sight of why we joined Freemasonry in the first place. Somewhere along the way, we can become so concerned with titles and advancing through the chairs that we forget why those positions exist and what they're supposed to represent.

Holding an office doesn't automatically make a man a better Mason. Each chair brings responsibilities, and advancement should come with an understanding of what those responsibilities require.

I've heard it said that every officer should aspire to become Worshipful Master. I disagree. Some brothers are content serving where they are, and we're fortunate to have them.

Consider a Steward who serves faithfully for five years. He attends practices, learns his work, and comes prepared for every degree. Is his contribution worth less because he doesn't want another chair? I certainly don't believe so.

At the same time, serving in one chair doesn't entitle anyone to the next. We should help our officers learn and improve, but we cannot fulfill their obligations for them. Each of us has to accept responsibility for the work we've agreed to do.

And none of us will do it perfectly. I've made mistakes in the East and learned things I wish I'd understood three years ago. I suspect many Past Masters feel the same way.

We need to remember that our officers are volunteers. Every practice and degree takes time away from their families. Even when we disagree with someone's decisions, that sacrifice deserves consideration.

I think the same sense of perspective should guide our degree work. We spend hours learning lines and movements, sometimes worrying so much about getting everything right that we forget the reason we're there.

The degree is for the candidate. We've seen these ceremonies before, but he may be experiencing them for the first time. It's his experience, and we're fortunate enough to share it.

That brings me to Brotherly Love, Relief, and Truth.

Brotherly Love matters most when we disagree. Relief asks us to remember that a brother may be carrying burdens we know nothing about. Both should influence how we treat one another, especially when conversations become difficult.

Truth asks something more uncomfortable of us.

Early in my Masonic journey, a brother encouraged me to take an honest inventory of myself. Where had I fallen short? What could I have done differently? I've carried that advice with me ever since.

We should be willing to acknowledge our shortcomings and expect the same accountability from one another. There are times when a brother needs encouragement and times when he needs an honest conversation about an obligation he hasn't fulfilled. We can have those conversations without being cruel.

Someday another brother will occupy each of our chairs, and the lodge will continue. I hope we're remembered for the work we did, the brothers we helped, and the example we set.

Because if all we leave behind is a title, I wonder what we actually accomplished.

Your brother
Trevor Tanzillo

FROM THE WEST

Brethren,

Plato's Republic was required reading for a philosophy class I was in back in high school. I remember we discussed the Allegory of the Cave in the class extensively. This summer, I read an article that mentioned the allegory and decided to look again at the sections that described it. While reviewing the sections, I started to think about the Masonic search for light.

The concept of searching for light in Freemasonry, conveys the unsettling truth that none of us has all the answers, regardless of our age, level of education, or accomplishments throughout our working years. Admitting that isn't always easy. And often, with experience and sometimes authority, we become better at defending what we believe, why our judgment is sound, and most of all to protect our pride instead of searching for the truth.

I remember that reluctance to face the truth was the main part of what we discussed in Plato's cave. He describes men who are chained in a dark cave since they were small children. They are sitting in a position where they can look only at the stone wall in front of them. Behind them a fire burns and other people carry figures made of wood and stone along a raised walkway between the prisoners and the fire. The prisoners see only the shadows cast on the wall. Since they have never seen anything else, they have accepted those shadows as reality. When one of the men is finally freed and taken outside, the sunlight hurt his eyes. He doesn't immediately appreciate what has happened to him. His immediate reaction is to return to the darkness he knows.

The part that I also remembered from the class discussion wasn't only that the prisoners were mistaken, they were convinced they were right. That condition is sometimes called double ignorance, not knowing the truth while believing that we already do.

Plato also explains that the prisoners would compete with each other to determine which shadow was moving on the wall. The prisoners that could best identify the moving shadows were rewarded for their efforts. The prisoners had established a social structure around the shadows they were looking at.

I think we can view two very different reasons for being involved in the lodge. One is simply doing a good job and the other is wanting to be recognized for the good job you do. Wanting recognition isn't bad by itself, however, the trouble starts when pride gets in the way and you make the office your main objective, and do the "good" work only to get into that office. Brothers running for an office, need to realize that the progressive line isn't like a corporate ladder. The East is not a prize to compete for like the prisoners in the cave, rather it is a responsibility given to a brother for the benefit of the lodge.

Our working tools teach the same lesson. One of my favorite tools is the common gavel, whereby we are taught to use it for knocking off the rough edges of our character, and pride is one of the roughest. These lessons meant more to me once I took an office. Keeping the harmony in the lodge and helping and mentoring a younger brother in his masonic journey is perhaps the most rewarding part of an officer's duties. The title made me reflect and responsible for more of the work I am doing.

Looking again at those sections of Plato this summer, made me think about how both of those lessons fit together. Pride is what keeps us defending opinions we are wrong about, and also wanting an office just for the title it comes with. Without using the gavel on ourselves first, we can spend our time arguing over beliefs and chasing titles that are no different than the shadows the prisoners were staring at.

Fraternally,
Moe Momayez - Senior Warden

FROM THE SOUTH

Why Ritual Matters

Brethren,

As Freemasons, we spend a great deal of time on ritual. We memorize it, rehearse it, correct it, and occasionally stumble through it. We devote hours to getting the words just right, remembering where to stand, when to move, and what to say. It is fair to ask: Why? What makes all this effort worthwhile?
I believe our ritual serves three important purposes, each of which is essential to what makes Freemasonry special.

First, ritual reminds us of our values.

Freemasonry teaches us to be better men, but becoming better men is not something we accomplish in a single evening. It requires constant attention and practice. Our ritual provides that repetition. Every time we open a Lodge, confer a degree, or hear a familiar passage, we are reminded of the principles we have promised to uphold.

There is a reason we return to the same lessons again and again. The words may not change, but we do. A passage that meant one thing to us as an Entered Apprentice may carry an entirely different weight after years of experience. Ritual gives us an opportunity to revisit those lessons, reflect on our conduct, and renew our commitment to the ideals of our fraternity.

Second, ritual gives us a common home, wherever we travel.

One of the remarkable things about Freemasonry is that a Brother can walk into a Lodge hundreds or thousands of miles from home and find something familiar. The faces may be different, the building unfamiliar, and the customs slightly changed, but the essential experience is recognizable.

Our shared ritual provides a common language and a common foundation. It helps a visiting Brother feel that he belongs, even among men he has never met. It also unites those of us who meet regularly. When we work together to perform the ritual well, we become more than a collection of individuals. We become a team, each Brother contributing to something larger than himself.

There is comfort in familiarity, and there is brotherhood in sharing a tradition. By preserving our ritual, we preserve that sense of belonging for ourselves and for the Brothers who come after us.

Third, ritual distinguishes us from other worthy organizations.

There are many excellent social clubs, charitable organizations, and community groups. They bring people together, support good causes, and do important work. Freemasonry does these things too, but they are not what makes us uniquely Masonic.

Our ritual is at the heart of our identity as a fraternity. Through ceremony, symbolism, and shared experience, we communicate lessons that cannot be conveyed quite the same way through a business meeting, a charitable donation, or a dinner among friends.

We are not merely an organization that raises money for charity, nor simply a group of men who enjoy one another's company. We are a fraternity dedicated to teaching moral lessons through a shared system of ritual and symbolism. Without that, much of what distinguishes Freemasonry would be lost.

None of this means that ritual must always be perfect. We are human, and even the most experienced ritualist occasionally forgets a word or misses a cue. But it does mean that ritual deserves our attention, our preparation, and our respect.

The purpose of learning our ritual is not simply to recite words without error. It is to preserve the lessons those words contain, to strengthen the bonds that unite us, and to pass along something meaningful to the next generation of Masons.

Ritual reminds us who we are, makes us feel at home wherever we go, and preserves what makes us Freemasons.

That seems well worth the effort.

Fraternally,

Logan Gaither
Junior Warden

TUCSON LODGE MASONIC FAMILY SCHEDULES

Saguaro Chapter #48 OES, Second & Fourth Mondays	7:00PM
Olana Temple #131, Daughters of the Nile, Third Monday.	6:00PM
Oasis Court #75, Ladies Oriental Shrine, First Monday	6:00PM
Daughters of Scotia, Second Friday	7:00 PM
DeMolay—Arizona Chapter	For info Contact Arizona.Chair@AzDeMolay.org
Bethel #25, Job's Daughters	For info Contact Michelle at bethel25azjdi@gmail.com
Assembly #2, Rainbow Girls	For info Contact Paul Simpson at psimpson130@gmail.com

For use of the Lodge Building contact the Lodge Secretary at tl4so@outlook.com

NOVEMBER MASONIC BIRTHDAYS

NAME	DAY	YEARS
GARY RAY LARAMORE	3	55
ROBERT PERRY RODDEY	*4*	*67*
AKASH SHARAD TAGGARSE	6	27
GLENN ROGER DAY	13	35
MARK WILLIAM ALBERTSEN	17	44
EDWARD WARNICK DUNGAN	17	54
RODNEY JOE HOPPER	19	29
WILLIAM EDWARD AHERN	22	29
JONATHAN F. BRADFORD	22	29
SALIM ELIE JABBOUR	22	29
MARTIN THOMAS JONES	22	29
JOHN FRANK PROKOP	22	29
LARRY DEAN SPAULDING	22	29
PHILLIP LEE SPAULDING	22	29
FREDERICK MARTIN BLATT	23	62
KENNETH C. WILLIAMS	24	55
RONALD NEAL ALLEN	27	41
GREGORY STEPHAN PFISTER	30	4

If you mention that this is your masonic birthday, you will have your stated meeting dinner paid for.

NOVEMBER BIRTHDAYS

NAME	DAY
MARK JOSEPH GILLILAND	2
ERNEST BRUCE COOPER	7
SAMUEL CAMPBELL GREER	12
BRUCE DANIEL PYLES	14
JON ROMAN HAHN	16
JOHN DOUGLAS DYER	21
EDGAR CHARLES LEWIS	23
JOSE ESTRELLA	25
STEVEN LEO VOGEL	27
CRAIG ALLEN PRINK	30

STATED MEETING DINNER

It is November and time to talk turkey, or eat it. Dinner at the stated meeting will be roast turkey with all the fixings, salad, and dessert. Price is $15 and will be prepared by our sisters and brothers of Saguaro Chapter #48 OES. If paying by check, please make the check out to Saguaro #48 OES.

Reservations are due by noon on Monday, November 2nd and can be made to the secretary. If you make a reservation, please honor it as we do have to pay for unfilled no-shows.

OUR SICK AND DISTRESSED BROTHERS

Brethren, please keep the following ailing brethren and their family members in your prayers. If you would like to send a card, please contact the secretary for their address.

Ron Hill, Hannes Meyer, John Bolduc, Jim Bell, Craig Gross, Wes and Mary Yandell, and Catheryn Simpson (our layout editor)

If you know of any brothers or family members who are sick or in distress, please let the Senior Warden or Secretary know.

CHRISTMAS TOY DRIVE

As we mentioned last month, we are collecting toys for Casa de los Ninos. Casa de los Ninos has long served the Tucson community for over 50 years to prevent child abuse and neglect, and to support and empower families. This includes foster care and helping families and children to heal, grow, and stay together. They have family support, behavioral health, and foster care and adoption services.
If you would like to donate, there is a toy house in the lobby which was decorated by the members of Bethel #25 and our secretary's wife. For more information or answers to your questions, please contact the Junior Warden.

CARPET PROJECT

For those of you who were able to attend our awards night on October 28th, you saw the new carpet that had been installed. As I am writing this, the project is complete! We had some challenges with the mountings for the electric and microphone outlets in the floor near the altar, but they have been resolved. Many thanks to Rick Chimblo who was the project manager, Mark Goldrich, P. Scott Ceravolo, Don Stevenson, and Paul Simpson.

While the contractors did a fair job in cleaning up all the dust from the carpet removal, there is still a lot of cleaning that needs to be done. We expect to have a work party in the coming months to finish the cleanup work.

FROM THE SECRETARY

November, the month where we vote, thank our veteran's, give thanks for what we have and watch football. Hockey season has also begun. I prefer hockey to football and feel it is a much saner sport. In my younger days I was an aspiring football player and was on a kick return team. I messed up my knee and was told if I didn't want to have surgery to give up football and go for a saner sport, one not so hard on the body. I took the trainer's advice and picked up a new sport – ice hockey. I played goalie in college in several leagues as well as serving as a referee for intramurals in college. The last time I was on skates was in the USAF when we played hockey on a frozen alert ramp. Needless to say, some eyebrows were raised especially questioning how we had enough ice to do it. Today, I don't do skates (ice or roller). Too afraid I may break something that can't be fixed. At my age, I need a plan before I sit on the floor. I limit my hockey time to watching it and cheering for the Boston Bruins. A fun fact about me, when I was in college, I learned how to drive, and got paid to drive, a Zamboni. The Zamboni company used to send out a "license" certificate as well as a model Zamboni with the school markings for folks trained in driving them.

Now at this time of year, we start to wonder – do I turn off the A/C now or wait. For the record, we turned ours off the other day. If we need additional cooling, that is why fans were invented. I am still wearing shorts and not quite ready to transition to long pants.

We also see the signs that litter the roadsides. You know, the political ones. I have already sent in my mail in ballot, and I think I may have accidentally cast a vote for a realtor. While do not discuss politics in the lodge, we are all encouraged to exercise our right and responsibility to vote in our local elections. This is part of the civic duties referred to in the charge given to the Entered Apprentice.

At our November stated meeting we will be electing those officers we desire to guide our lodge in the upcoming years. You may have noticed I said years (plural). When we elect officers, we need to think about the impact to the lodge in future years. A decision we make now, will affect the lodge 5 or 6 years down the road. The lodge does have a long range plan in regard to officer progression.

I have been receiving payments for 2027 dues. For those brothers who have already paid, I thank you. Dues cards will be printed and sent out when they are loaded by the Grand Secretary. Dues are still **$129** and are due and payable by December 31st. I am accepting cash, check, and we are also taking Zelle payments. Zelle payments can be made to tl4treas@outlook.com.

I want to apologize for the confusing dues emails. We recently had an update to Grand View and in the update the "broke" the "Send Dues Email" link. In the past when you clicked on the link you would get a screen that essentially said here is the email you are sending out. With the last update, it sends whatever the last dues notice you had in the system. We have already addressed it as a problem that needs to be fixed.

With our challenging economy and today's economic climate, I realize that some brothers may be considering whether they want to keep their membership in the lodge. If you are thinking about either demitting or withdrawing from Tucson 4, it needs to be completed before December 31st. Grand View closes the books as of midnight on the 31st so we will be charged per capita on anyone on the rolls at that time.

And finally, in the words of that unnamed newscaster in Chicago many years ago "Vote early and vote often" (but don't get caught!).

See you in lodge,

Paul A. Simpson, PM

NOVEMBER CALENDAR

Mon Nov 2	Dinner Reservations Due	Noon
Wed Nov 4	Stated Meeting	7:00
Thur Nov 5	Trustees Meeting	7:00
Wed Nov 11	EA Practice	7:00i
Wed Nov 18	EA Degree	7:00
Wed Nov 25	Dark (Thanksgiving Eve)	
Fri Nov 27	Cigar Night (Anthony's)	7:00
Mon Nov 30	Dinner Reservations Due	Noon

MASONIC BREAKFAST GROUP

Meets Every Thursday 8:00 AM

IHOP – Oracle and Limberlost

Good Food and Fellowship

Masonic Musings on Mortality

Brother Voltaire: Enlightenment, Tolerance, and the Masonic Search for Light

Brother François-Marie Arouet, known to history as Voltaire (1694–1778), was a French writer, philosopher, historian, dramatist, and public critic whose wit and courage made him one of the central figures of the Enlightenment. Born in Paris and educated at the Jesuit Collège Louis-le-Grand, he chose literature over the legal career his father planned for him. His sharp pen brought early fame, but also imprisonment in the Bastille, exile in England, censorship, and controversy. Yet through plays, histories, essays, letters, pamphlets, and the satirical masterpiece *Candide*, Voltaire became an enduring voice for reason, religious tolerance, civil liberty, and opposition to fanaticism.

Freemasonry and the Enlightened Pursuit of Light

Freemasons are united by a shared commitment to seek light through knowledge, discipline, fellowship, relief, and truth. Voltaire's life illustrates these values in a distinctive Enlightenment key. Though he entered Freemasonry only near the end of his life, when he was initiated at the Lodge of the Nine Sisters in Paris in 1778, his long career had already embodied many ideals cherished by the Craft: a reverence for reason, courage before authority, sympathy for the persecuted, and a belief that human beings may be improved through education, tolerance, and moral labor.

Voltaire's Journey: Wit, Exile, Reason, and Moral Courage

Voltaire came of age in a France shaped by monarchy, ecclesiastical authority, censorship, and social privilege. His literary talent appeared early, but so did his impatience with hypocrisy and abuse of power. After satire helped send him to the Bastille, and an aristocratic quarrel forced him into exile in England, he studied a society that seemed to him more hospitable to religious diversity, commerce, scientific inquiry, and political liberty. The experience deeply influenced his *Letters on the English*, which praised tolerance, empirical science, constitutional restraint, and the work of thinkers such as Locke and Newton.

His later life was marked by astonishing productivity. Voltaire wrote tragedies, histories, philosophical tales, poems, essays, scientific commentary, and thousands of letters. His satire exposed cruelty and pretension; his historical works sought causes rather than legends; his philosophical writings defended toleration and criticized superstition, fanaticism, and judicial injustice. In public causes, most notably the Calas affair, he used his fame to challenge wrongful condemnation and to argue that law must serve truth rather than prejudice. This union of intellect and conscience made him not only a writer of brilliance, but a servant of moral reform.

Transformative Impact on Literature, Liberty, and Culture

- **Literary Impact:** Voltaire's plays, histories, essays, letters, and philosophical tales helped shape the public voice of the Enlightenment, while *Candide* remains one of the most enduring satires in world literature.
- **Intellectual Impact:** He made reason, evidence, tolerance, and freedom of conscience practical public principles rather than abstract ideals, urging readers to test authority by the light of judgment.
- **Civic Impact:** His opposition to fanaticism, censorship, cruelty, and judicial injustice helped prepare later generations to speak of civil liberty, religious toleration, and human dignity as public obligations.

Voltaire's Brief Masonic Affiliation and Enduring Fraternal Meaning

Voltaire's formal Masonic life was brief, but symbolically powerful. In April 1778, near the close of his eighty-third year, he was initiated in the celebrated Parisian Lodge of the Nine Sisters, a lodge associated with literature, science, philanthropy, and Enlightenment thought. Benjamin Franklin, then in France and himself a distinguished Mason, was connected with that same lodge. Voltaire died only weeks later, but his initiation did not create his values; it recognized them. His life had long been directed toward the light of reason, the relief of the oppressed, and the defense of liberty of conscience.

***Aligning the Life of Voltaire With Masonic Virtues*:** The life and work of Voltaire provide a compelling illustration of the virtues taught in Freemasonry. Through disciplined study, courageous speech, compassionate advocacy, and relentless inquiry, he showed how the tools of the mind may be used in the service of moral improvement.

Temperance in Masonry teaches moderation of passion, appetite, ambition, and judgment. Voltaire's pen could be severe, yet his noblest purpose was not mere ridicule; it was correction. He used satire to discipline arrogance,

fanaticism, and cruelty. His example reminds Masons that strong speech should be governed by moral aim, and that zeal for truth becomes Masonic only when joined to restraint, fairness, and charity.

Fortitude appears in Voltaire's willingness to endure imprisonment, exile, censorship, and public hostility rather than surrender his commitment to reason and reform. He knew the cost of offending powerful institutions, yet he continued to write against intolerance and abuse. For a Mason, such fortitude is not stubbornness for its own sake; it is courage shaped by conscience.

Prudence guided Voltaire's lifelong appeal to evidence, critical thought, and practical judgment. His Enlightenment faith in reason was not cold abstraction; it was a working method for exposing error and improving human affairs. He teaches a Mason to examine claims carefully, distrust fanaticism, and remember that wisdom requires both intellectual courage and disciplined discernment.

Justice stands at the center of Voltaire's legacy. His advocacy in the Calas affair and other causes showed his conviction that courts, churches, and governments must not sacrifice the innocent to prejudice or convenience. Masonry teaches each brother to act upon the square; Voltaire's public life shows that justice sometimes requires persistent labor, public courage, and sympathy for those who cannot defend themselves.

Relief, in the Masonic sense, is more than financial charity. It includes the defense of dignity, the lifting of burdens, and the encouragement of a more humane society. Voltaire relieved others by giving voice to the silenced and by challenging customs that protected cruelty. His relief was intellectual, civic, and moral: he labored to make errors less powerful and mercy more possible.

Truth lies at the heart of Freemasonry, and Voltaire's work repeatedly returns to the duty of seeking what is real rather than what is merely convenient, inherited, or enforced. His famous campaign against superstition and fanaticism was a campaign for moral clarity. He reminds us that truth is not possessed lazily; it is pursued through study, tested by reason, humbled by experience, and applied in service.

Masonic Lessons for Young, Midlife, and Senior Brethren

For young and newly initiated Masons, Voltaire's life teaches the discipline of forming the mind before seeking influence. His early years were marked by study, language, theater, debate, and hard experience. A new Mason may learn from him to read widely, listen carefully, ask honest questions, and cultivate the habit of testing opinion by reason. The young brother should not mistake cleverness for wisdom; Voltaire's better example is the steady refinement of talent into useful service.

For Masons in middle life, Voltaire's example speaks to the faithful use of influence. By that stage, a man often has experience, reputation, and responsibility. Voltaire used his mature powers not merely to entertain, but to defend tolerance, expose injustice, and encourage reform. Midlife Masons may ask: Are my skills serving only myself, or are they strengthening my lodge, family, profession, and community? Voltaire challenges the brother in full labor to make ability useful and reputation honorable.

For older and senior Masons, Voltaire offers a moving lesson in late-life vitality. His Masonic initiation came near the end of his earthly journey, yet it crowned a lifetime of seeking light. Senior brethren may see in him a reminder that age does not end usefulness; it may deepen it. The elder Mason can preserve memory, mentor younger men, temper zeal with perspective, and bear witness that the search for truth continues until the final summons.

Taken together, these lessons make Voltaire a rich subject for a Lafayette Masonic article. He speaks to the entered apprentice learning to subdue impatience, to the craftsman in midlife building usefulness from experience, and to the seasoned brother whose wisdom can become a light for others. His life shows that Masonry's values do not belong only to lodge room instruction; they may be carried into letters, courts, public debate, private conscience, and daily conduct.

Conclusion

Brother Voltaire offers Freemasons a compelling blueprint for a meaningful life: cultivate reason, defend tolerance, oppose cruelty, seek truth, and use the gifts of intellect in the service of humanity. His formal time in the Craft was short, but the moral direction of his life harmonizes with the fraternity's enduring call to light. For young, midlife, and senior Masons alike, his example reminds us that the work of improvement never ends. As Freemasons, may we continue to cultivate our gardens with patience, courage, justice, and brotherly love.

© William Wilkinson, JD, DrPH, Esq., Past Master, Tucson Lodge #4, Trustee, Wolcott Foundation

VETERANS' DAY

The 11th hour of the 11th day of the 11th month is set aside to remember those Veteran's of wars who served and sacrificed so that we might enjoy the lives we do today. Many countries have similar observances, so we ask that all reflect on the meaning of this date.

Captain Henry T. Waskow, CO Company B, 143rd, was killed on the slopes of Mt Sammucro, 14 Dec 1943 during the operation to take San Pietro. Here is his last will and testament:

"Greetings:

If you get to read this, I will have died in defense of my country and all that it stands for--the most honorable and distinguished death a man can die. It was not because I was willing to die for my country, however--I wanted to live for it--just as any other person wants to. It is foolish and foolhardy to want to die for one's country, but to live for it is something else.

To live for one's country is to my mind to live a life of service; to--in a small way--help a fellow man occasionally along the way, and generally to be useful and to serve. It also means to rise up in all our wrath and with overwhelming power to crush any oppressor of human rights.

Yes, I would have liked to have lived--to live and share the many blessings and good fortunes that my grandparents bestowed upon me--a fellow never had a better family than mine; but, since God has willed otherwise, do not grieve too much dear ones, for life in the other world must be beautiful, and I have lived a life with that in mind all along. I was not afraid to die, you can be sure of that.

As I said a couple of times in my letters home, 'When you remember me in your prayers, remember to pray that I be given strength, character, and courage to lead these magnificent Americans.' I said that in all sincerity and I hope I have proved worthy of their faith, trust, and confidence.

When you remember me, remember me as a fond admirer of all of you, for I thought so much of you and loved you with all my heart. My wish for all of you is that you get along well together and prosper--not in money, but in happiness; for happiness is something that all the money in the world can't buy.

Try to live a life of service--to help someone wherever you are or whatever you may be--take it from me, you can get happiness out of that, more than anything else in life.

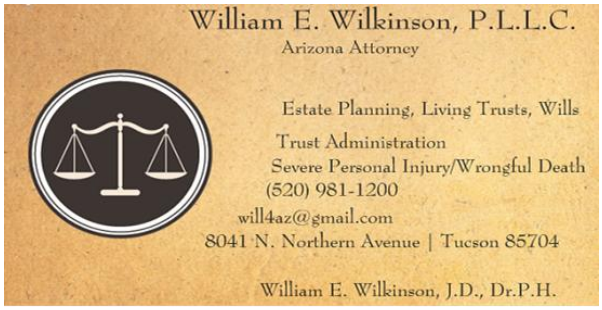
Henry T. Waskow"

Posted on the Freemasonry Mail List

EDITOR'S NOTE

This edition has been brought to you by the content editor. As most of you know, our layout editor, Catheryn System had rotator cuff surgery and would have been an unfair challenge for her to do all the entry one handed. On top of it, Microsoft in their infinite wisdom has shut down and deactivated MS Publisher which was the software we used to put the trestle board together. On top of it, the software we were looking at using (a clone of Adobe Illustrator) recently increased their price which made it not economically feasible.

So, your secretary (aka content editor) dusted off some seldom used MS Word skills managed to put this issue together. Hence, the slightly different format and lack of graphics. Luckily, I made a couple of mastheads for November and December before Publisher went bye-bye. Did you know that moving a graphic one pixel can totally reformat the entire document and the UNDO command doesn't undo the change. On a side note, I have someone developing a set of newsletter templates in another program for our future trestle boards.



2026 LODGE OFFICERS

Worshipful Master	Trevor Tanzillo (Isela)
Senior Warden	Moe Momayez (Caroline)
Junior Warden	Logan Gaither (Shelby)
Treasurer	Jon Schmidt, PM (Shari).
Deputy Treasurer	Ronald Hill, PM (Linda)
Secretary	Paul Simpson, PM (Catheryn)
Secretary Emeritus	Bob Conrad, PGM (Jackie)
Senior Deacon	Sam Greer, PM (Paddy) , PM
Junior Deacon	Anthony Coviello-Blinn)
Senior Steward	P Scott Ceravolo
Junior Steward	Rafael Leidy-Escabi
Marshal	Jose Gonzalez
Chaplain	
Tyler	Mark Goldrich (Pro-tem)
Trustee 2026	Samuel Greer (Paddy)
Trustee 2026	Rafael Leidy-Escabi
Trustee 2026	Gabriel Class (Rosa)
Trustee 2027	William Wilkinson, PM (Laurie)
Trustee 2027	Hannes Meyer (Joyce)
Website Editor	John Prokop (Sharlot)
Widow's Assistance	Paul Simpson, PM (Catheryn)
Newsletter Editors	Catheryn & Paul Simpson



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