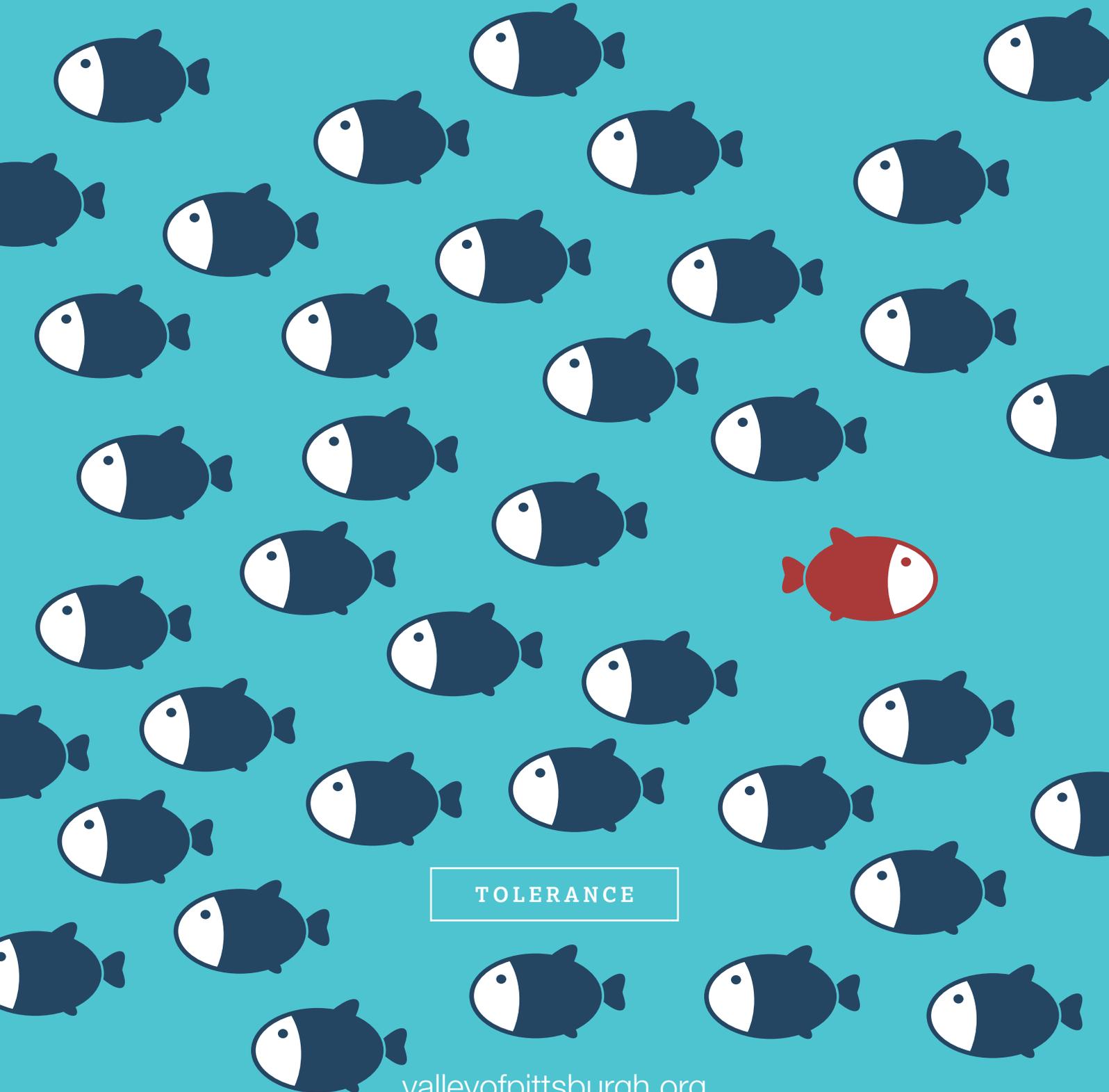


Winter 2022

rite now

THE MAGAZINE OF THE VALLEY OF PITTSBURGH



TOLERANCE

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In Memoriam

Since our last issue, the following members of the Valley of Pittsburgh have been called home:

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Ill. : Robert D. Springer, 33°

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riteNOW

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about this issue

Tolerance is perhaps one of our most misunderstood Core Values. Tolerance does not require us to accept everything as it is handed to us, but rather to accept that each of us is living his own life and finding his own way and that we should be open to the fact that we all experience the world differently. Perhaps now more than ever, it's a message we all need to

hear. We hope you enjoy this issue of *RiteNow*.

You may notice that this issue arrived later than expected. That was due in part to the special issue celebrating the installation of Brother Jeff Wonderling as Right Worshipful Grand Master, and in part to the wave of COVID impacting

both our contributors and staff. Subsequent issues of *RiteNow* will be notated by season rather than by month, giving us more flexibility in bringing you the most current, timely, and accurate information possible.

RiteNow magazine is the official publication of the Valley of Pittsburgh, Ancient Accepted Scottish Rite, District of Pennsylvania, Northern Masonic Jurisdiction, USA. Opinions expressed are those of the individual author(s). Information is obtained from correspondence, press releases, Masonic publications and miscellaneous sources, which in many cases, cannot be verified. **RiteNow** magazine is published four times a year. © 2022, Valley of Pittsburgh, 3579 Masonic Way, Pittsburgh, Pennsylvania, 15237. Phone: 412-939-3579. Email: secretary@valleyofpittsburgh.org

The Active

A message from the Supreme Council Active for Pennsylvania

SUPREME COUNCIL

Behold How Good

By Paul J. Roup, 33°

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

Psalm 133:1
King James Version



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When I was a District Deputy Grand Master, I began every lodge address with those words. I did so for a twofold purpose. First, to remind those present that unity was our aim. We never strove for unity of thought—to do so would stifle creativity, hinder our ability to solve the problems that may have been before us, and damage the egregore of those assembled. What we strove for was unity of purpose. There is something magical about a group of men coming together for the purpose of becoming better versions of themselves.

The second objective was to remind them of the benefit of coming together in unity—the goodness and pleasantness that would follow. Freemasonry in general, and the Scottish Rite in particular, were never intended to be a place of indoctrination or groupthink. No worthy man ever knocked on our doors in the hopes of being told, *This is the only answer*. Most, if not all of us, rather, recognized the benefit of being in the company of other men who had the same goals of self-improvement. Unity of purpose—that was our aim.

When we focus on unity of purpose, we have less time to be concerned with the *hows* and *whys* that can easily divide us. Those *hows* and *whys* that were formed by our religious, social, and family upbringing may influence the work we need to do to become our best

elves, but they don't change the goal. If we all agree to meet at the Greater Pittsburgh Masonic Center, we don't necessarily leave our homes at the same time, travel the same route, or use the same mode of transportation. We are all starting from different places, after all. It is left to each of us to decide when to leave, which way to go, and how to travel.

The same may be said of our Masonic journey. We start at myriad places on the map. Our paths are different. Some have farther to travel. Some have more arduous terrain. In the end, though, with unity of purpose and with the blessing of the Great Architect of the Universe, we may all arrive at our goal.

Behold, how good and how pleasant it is for Brethren to dwell together in unity! □

There is something magical about a group of men coming together for the purpose of becoming better versions of themselves.

Membership

A message from the Chairman of the Membership Committee of the Valley of Pittsburgh

VALLEY OF PITTSBURGH

Valley Road Shows

By Kristin M. Douglas, 32°

The Scottish Rite Valley of Pittsburgh will be continuing its Rite on the Road program with our next production to take place at the Greater Pittsburgh Masonic Center on February 26th, 2022, starting at 10:30 a.m. We will be performing live versions of the 4th and 28th degrees. The dress code for the event is casual. Come early for a free all-you-can-eat breakfast beginning at 9 a.m., and support our local youth groups.

Candidates may begin their Scottish Rite journey by witnessing these two degrees and complete it by becoming a 32nd degree Mason at our 2022 Spring Class on May 14th, when we honor our Valley's own Jeffrey M. Wonderling as Right Worshipful Grand Master. Petitions may be filled out online at the Valley's website. The initiation fee is an incredibly low \$100, with only \$40 due at registration. An additional \$20.00 will be due for each of the next three degrees witnessed by the candidate. The paid \$100 initiation fee will cover the 2022-2023 Scottish Rite dues.

First line signers for any of the dates mentioned will earn a \$20 credit to be applied to your next year's dues for each new candidate who becomes a 32nd degree Mason this Scottish Rite year. The main goal for this

The initiation fee is an incredibly low \$100!

program is to offer remote opportunities to join the Valley for those Brethren who could otherwise not make it to Pittsburgh. We are still looking for volunteers who would like to help with any of the above dates.

Start thinking now of who might be interested in joining the Scottish Rite during one of the Rite on the Road sessions.

As always, thank you for your efforts in growing our membership in the Valley, the future of which is in each of our hands! □



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The Chief

A message from the Commander in Chief of the Valley of Pittsburgh

CONSISTORY

The Fatigue of Tolerance

By Rodney E. Boyce, 33°



Merriam Webster defines *tolerance* in three ways: first, as the capacity to endure pain or hardship; second, as sympathy or indulgence for beliefs or practices differing from or conflicting with one's own; and third, as the allowable deviation from a standard. My Apple Dictionary defines tolerance in two ways: first, as the ability or willingness to tolerate something, in particular, the existence of opinions or behavior that one does not necessarily agree with; and second, as an allowable amount of variation of a specified quantity, especially in the dimensions of a machine or part.

I think tolerance, as a Core Value of Scottish Rite Masonry, is most closely related to Merriam Webster's second definition and my Apple Dictionary's first. And, to me, tolerance is what sets us apart as Scottish Rite Masons.

In our teachings, we discuss the concept that we "meet on the level" meaning that no matter what your profession, education, income, nationality, religion, or abilities, we are all equals in the eyes of Freemasonry.

"Tolerance is giving to every other human being every right that you claim for yourself."

—Robert Green Ingersoll

But let's be brutally honest. Do we really treat everyone in Freemasonry as an equal? Can you think of any examples of when this lesson may not have been applied?

We've all experienced the feeling of being overlooked or underappreciated.

It has even become a bit of a joke

among my closest Masonic friends, that when someone doesn't necessarily understand what the group is discussing, we humorously comment, "You don't understand because you're not on the same level."

And since we're being

brutally honest, I really believe that when someone makes a negative comment about someone else—even jokingly—there is a little bit of one's true thoughts showing through.

After all we are all flawed individuals.

No one is perfect.

But Freemasonry teaches us that we must try to be better—to make good men better men.

In the current social climate, it seems that everyone is celebrating what makes them different. In Scottish Rite we celebrate this diversity, but we also celebrate those Core Values which unite us. We learn to be tolerant of various religious beliefs, of different

Do we really treat everyone in Freemasonry as an equal?



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political beliefs, and of opinions that are different from our own.

So why do we struggle with membership? Aren't our teachings exactly what the world needs today? Isn't tolerance the "buzz" word of the moment? I tend to believe that talk is easy, but putting the true definition of tolerance into action is hard.

"Tolerance implies no lack of commitment to one's own beliefs. Rather it condemns the oppression or persecution of others."
—John F. Kennedy

I think as Masons we sometimes overlook the bad behavior of our Brothers, because they are our Brothers. Therein lies an even greater challenge; if we are all on the level, how do we justify the intolerance of our Brethren? I have seen men resign from the Fraternity because someone whom they disagree with has joined. I have seen men turn away—and ignore the improper actions of others—so as not to offend them or cause others to be aware of their flawed actions. Is

this tolerance or intolerance? I don't have the answer. But I do try every day to be better and to live by the Core Values of the Scottish Rite. As your Commander in Chief, I have struggled mightily with decisions on how best to lead the Valley.

"Tolerance isn't about not having beliefs. It's about how your beliefs lead you to treat people who disagree with you."
—Timothy Keller

I was never aware of the demands placed upon the leadership of our Valley until my arrival on the Executive Committee. We are large and we have many moving parts. As the current chairman, I have seen the enormous challenges we have faced during the pandemic of the past two years. We have been presented with many opinions and options on how to best continue our work. We have adopted new concepts and technologies, and we have been tolerant of everyone's views of how best to endure COVID-19 restrictions.

The tragedy of losing members who have been taken by the pandemic has touched each of us. It is extremely difficult to hear the various debates about whether to vaccinate or not to vaccinate, to mask or not to mask? But we all have choices, and we all must decide what is best for ourselves—independent of what might be best for others.

"Think for yourself and let others enjoy the privilege of doing so too."
—Voltaire

There is no easy answer, or simple definition of tolerance. Tolerance is what each of us make of it. We should just be sure and make something of it.

In this new year, it is my hope that we can all enjoy one another, our families, our Fraternity, and everything that makes each of us who we are. I wish you the very best as we move into 2022!

Together we are one.



The Sovereign

A message from the Sovereign Prince of the Pennsylvania Council of Princes of Jerusalem

PRINCES OF JERUSALEM

Both Kinds of Tolerance

By Mitchell D. Goldstein, 32°

Adapted from “Old Tiler Talks” by Brother Carl H. Claudy, Temple Publishers, 1939

Dedicated to the memory of Ill. Bro. Eric K. Cohen, 33°, PSP

[Tolerance] inculcates in the strongest manner that great leading idea of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.

—Ill. Bro. Albert Pike, *Morals and Dogma*

Tolerance is an interesting aspect of our general duties as Freemasons. It has two important meanings, both of which find their way into Freemasonic lore.

If we were a group of operative Masons, we would be concerned deeply with the first kind of tolerance—represented by our working tools—of ensuring the stones we are to construct our temple with fit closely together. Tolerance here refers to ensuring our work is square and measured to high accuracy to emulate the stones of the Ancient Temple. Without the ability to use tools of iron in the Holy City, the need for high precision of the cutting

of stone took on great importance. Similarly, we must do all our earthly work with the same care and accuracy.

The other sort of tolerance is no less important. We are told to be ‘tolerant’ without specific instructions on what tolerance means or how it is to be recognized. I offer here a definition of tolerance in the form of a dialog between a newly minted Master Mason and his brother, the “Old Tyler,” who embodies the wisdom of our ancient and venerable craft.

Derek had been a Master Mason for a year now. He was starting to get familiar with the ritual and had started socializing with other members of the lodge. On the evening of a stated meeting, Derek sat next to Carl, the lodge’s Tyler, who proudly sported a sixty-year Masonic service pin. Carl was a legend at the lodge, being the oldest living Past Master and still active in the Scottish Rite. He was greeting the Brethren as they entered, shaking each Brother’s hand with a firm, solid grip.

As Derek adjusted his apron, he began to talk to Carl. “Brother Tyler,” he said, “do you know Brother Jacobs?”

The old Tyler smiled. “I believe I do. We raised him a few years ago. Seems like a fine fellow.”



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“Well,” whispered Derek, “I heard that Jacobs is an atheist. I am not sure what I should do.”

Carl stroked his chin thoughtfully. “An atheist, eh?” he asked. “Was he an atheist when he signed his petition?”

“Of course he was!” hissed Derek. “He’s always been one!”

“Well, then,” said the old Tyler, “there is only one possible course of action. If you believe Brother Jacobs is an atheist, then you are obligated to prefer charges against him in the lodge and have him removed from the Fraternity.”

Derek chuckled uncomfortably. “Come now, Brother Tyler. Brother Jacobs has never done me any harm. Why should I embarrass him like that? He hasn’t done any wrong to me!”

“Now, young Brother,” the old Tyler began, “you are insinuating that a Brother gained access to the secrets of the Craft. You took an obligation which compels you to act on your knowledge. By lying to his recommenders, who should have ascertained his belief in a supreme being, he has injured Freemasonry! Remember your obligation!”

“But why me, Carl?” said Derek. “Can’t you do it for me? Can’t someone else?”

“Well,” replied the old Tyler, “you are the one with the evidence. I have never heard Jacobs say anything that would lead me to believe he was an atheist. If he is an atheist, then he

looks and acts just like a theist!”

“I hear and see otherwise,” said Derek, flatly. “We can’t allow an atheist to be in our lodge.”

The old Tyler smiled. “Right you are, my Brother. But you must be prepared to prove he is an atheist. Are you prepared to do that? When he signed his petition, he did it in the sight of the Supreme Being. He read the petition and said he believed.

When he was asked in whom he trusted, he gave the correct answer. When he took his obligation, he knelt at the same altar I knelt at all those years ago. He swore three obligations to the Supreme Being. How can he be an atheist?”

Derek sighed. “I heard him say that he doesn’t believe in Christ. How can he be a true Brother if he doesn’t believe in the truth?”

“But whose truth?” asked the old Tyler. “Your truth or his? Is that what made you think he is an atheist, because he doesn’t believe exactly what you do? We have Brethren from every conceivable religion—Buddhists, Jain, Sikhs as well as Muslims and Jews. Freemasonry does not require that we believe in any particular religion. Heck—I know some Brothers who have never been to church or don’t belong to any particular faith. None of these make you an atheist.”

“But I disagree!” snapped Derek. “He said he doesn’t believe in the God of the Church. That’s not right! If he doesn’t believe... he is going to... you know...”

Not every
Mason has to
believe exactly
what I do
to be a good
Freemason or
a good person.

“Oh, yes,” said the old Tyler. “I do know this—you think Jacobs doesn’t belong in this lodge because he doesn’t believe what you believe. In the lodge, we practice tolerance. We neither ask nor care what a man believes in his heart—it is between him and the Supreme Architect. In the lodge, we worship God in our hearts, in our own way. This is why our prayers are religiously neutral. We acknowledge the Creator without naming him or requiring any belief in any aspect of God. This is what we mean by ‘tolerance.’ We assume that all Brothers give us the same courtesy, to believe what we will, and not dwell on our differences, but our similarities.

“And it’s not just about religion,” the old Tyler continued. “It’s about everything we talk about—from religion to politics to sports. We have to conduct our lives Masonically by assuming that everyone who truly believes in the Supreme Being will take their obligations seriously.”

“I see,” said Derek. “It can be so hard. I have to try and remember that not every Mason has to believe exactly what I do to be a good Freemason or a good person. Tolerance. It makes sense to me now.”

The old Tyler stood as the lodge began to open. “Young Brother,” he said to Derek, “it takes all sorts of people to make the world, and all sorts of men to make Freemasonry. Enjoy your meeting!”

Tolerance is one of the most important and least discussed aspects of Freemasonry. We must learn that to build the Sacred Temple requires each of us to set aside our differences and take up the tools of the Craft in the service of mankind. □

TheWise

A message from the Most Wise Master of the Pittsburgh Chapter Rose Croix

ROSE CROIX

A Matter of Civility

By Kristin M. Douglas, 32°

Another year has come to pass in almost the blink of an eye. The older I get, the faster time seems to move: the years running too short, the days too fast. During this season, I find myself looking back over what has come to pass in the last 12 months or so. Just like 2020, this year will certainly go down as one of the more tumultuous years in recent memory.

With pandemics, a new administration in the White House, and just the grind of everyday life, everyone at this point seems to be wiped out. I have spent a lot of time as of late trying to figure out what has changed the most over the past two years. Many aspects of our society, many of the norms we were taught growing up, no longer seem valid in today's world. It almost seems as though differences of opinion are now no longer suffered. This brings us to the topic of this issue: the subject of tolerance. I don't think a timelier topic could be found at present.

There are many ways to define tolerance. Webster's Dictionary says tolerance is the ability to accept the existence of opinions or behavior that one does not necessarily agree with. I think that pretty much sums it up. I also think we can agree that this is something that is sorely lacking in our society today. It sometimes

seems as though there is no longer the freedom to express one's own opinion without being canceled, labeled a racist, or just dismissed all together. Civility in public discourse has almost completely broken down. It used to be that you could disagree with someone yet still find common ground. Opinions were respected and encouraged. I know that in my life, there are many people to this day that

Civility in public discourse has almost completely broken down.

I consider my friends even if I do not agree with their politics, morals, or other decisions. This attitude, though, seems to be more the rarity today than the norm. How many people reading this article have lost friends because they were of the opposite political party? How

many have lost friends over social issues or any of the plethora of hot button topics that seem to hammer us constantly from the 24-hour news cycle? When it comes right down to it, the middle ground where we were once able to agree has disappeared completely for a lot of these topics. Our nation has become so polarized—so entrenched in our left or right ideologies—that the very idea of tolerance and the freedom of speech that this great country was founded on is in great danger of disappearing altogether.

This holds true in our Fraternity as well. I see it time and again in



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the politics that play out in how we address the future of Freemasonry and our declining membership. We have certainly grown to be more tolerant of those we propose for and admit into the Fraternity. The diversity of our membership continues to increase both from ethnic and religious standpoints. Yet there are those who curse the mere mention of an idea like a one-day class or any other that might attract new members or bring our Fraternity into the 21st century. The “we’ve always done it that way for 300 years” mentality

all too often prevails even as our membership numbers continue to plummet across the board.

**Instead
of trying to
drown out
beliefs and
ideas we may
not agree
with, we need
to listen to
others.**

For us to return to some level of tolerance, some amount of respecting each other’s ideas and opinions, it will take a tremendous amount of effort on each of our parts. This is true not only in Freemasonry but also society as a whole. Instead of trying to drown out beliefs and ideas we may not agree with, we need to listen to others and try

to empathize with (or at a minimum respect) their opinions. This notion is what makes America the great place

it is. The free expression of ideas is what drives our society. When we no longer tolerate other beliefs and opinions, we stifle progress.

My charge to each of my Brethren during this time of reflection is to truly make an effort to become more tolerant and respectful of other beliefs and opinions. Put an end to the labels that demean and dismiss ideas and thoughts not aligned with yours. Stop and appreciate other points of view even if you do not agree with them. Agree to disagree ,but part as Brothers and friends. That is the civility that society is sorely missing today, and that tolerance is one we can restore a little at a time if each of us makes the effort to do so. I wish you and yours a Prosperous New Year. God bless you!

□



The Potent

A message from the Thrice Potent Master of the Gourgass Lodge of Perfection

LODGE OF PERFECTION

Doing Good Unto All

By David L. Moore, 33°

It is hard for me to believe as I sit down to pen this that 2021 is almost at a close. What a long, strange trip it's been. I hope that each of you had a wonderful summer and fall. It has been so nice to be able to see some of you in person again for meetings and events. I hope that each of you was able to spend time with those you care about during the holidays.

As we continue to try to get back to normal with things in general and things Fraternally, the subject of tolerance could not be timelier. We are being constantly bombarded with examples of the lack of tolerance that exists in the regular world: mask vs. no mask, vaccine vs. anti-vax, racial issues, religious issues. It seems to me that a lot of the world's problems could be solved if people would simply learn the lesson of tolerance.



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It is my firm opinion that technology has greatly impacted being tolerant of other viewpoints. It is very easy to sit behind a screen at a computer and type the ugliest of things on any subject and put it out for the whole world to see with little

or no consequence. It has taken away the back-and-forth dialogue that happens when individuals meet face to face to discuss a certain topic. Face to face meetings enable people to express their view and try to come to a mutual understanding if not an agreement on a topic. Tolerance means that you can respect the views of another and have a meaningful discourse about varying viewpoints. Tolerance does not

mean blindly agreeing or giving in to another's view. We do not have to give up our beliefs to be tolerant; we must just be able to respect the views of those that have a different belief. I believe that Luke 6:27-28 is one of the best examples of tolerance: "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you."

Masonic tolerance is respect for the opinions of others. No one man, no one church, no one religion has a

monopoly on truth. We should be true and faithful to our own opinions, and we should extend to the opinions of others the same respect we demand for our own. This short passage should sound familiar to a lot of you. It is

**We must
as men,
and more
importantly
as Masons,
protect
each other's
character
and do good
unto all,
more especially
our Brethren.**

from the prologue of the 29th degree, *Knight of St. Andrew*, which teaches tolerance of religious differences between the Knights of St. Andrew and The Turkish Sultan. It demonstrates the principles of equality and tolerance of both station and religion. These are lessons that we hear time and time again throughout our Masonic journey and are perhaps one of the most difficult things that we must work through on our journey. The principle

of tolerance is implied time and time again in our Blue Lodge degrees and charges as well as many of the Scottish Rite degrees. We must as men, and more importantly as Masons, protect each other's character and do good unto all, more especially our Brethren. Let the world observe how Freemasons love one another.

May you and yours have a safe and happy new year. I hope to see you soon.

□

Builders Council

Benefactors of the Children's Dyslexia Center-Pittsburgh

The ability to read is the foundation of each child's future. It provides the base upon which all learning depends. Membership in the Builders Council means that you have made a commitment to assure that our Children's Dyslexia Center will be able to help children with dyslexia today and for years to come.

Joining the Builders Council is achieved through a commitment of \$10,000 by one of the following methods:

- **Pledging monthly/annual gifts for a period lasting no longer than 10 years**

- **Naming the Children's Dyslexia Center in your will**
- **Making a bequest to the Children's Dyslexia Center**
- **Establishing an annuity or trust**



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Unified Lodge #2, I.O.O.F.
Valley of Pittsburgh Legion of Honor
Valley of Uniontown
George T. Vance
Vintage-Classic Car Club
S. Timothy Warco
Washington Lodge No. 164
Bob & Charlene Wells
Chester Arthur West Jr.
Louri Ann West
John & Jerry Williams
Jeffrey & Sharon Wonderling



The Office

A message from the Secretary of the Valley of Pittsburgh

VALLEY OF PITTSBURGH

Balance

By David W. Morgans, 33°

Tolerance is an interesting topic. In manufacturing, we all want the smallest tolerances possible. Small tolerances allow parts to fit and work well together. The more complex a machine or process is, the more important it is to have extremely low tolerances. Nothing can more easily bring a machine or process to a grinding halt than to have just one piece that doesn't meet the extremely tight tolerances for any given situation. Small tolerances create an environment where things proceed in a particular and predictable manner.

Our Fraternity is a large and complex organization. One would think that we too would need to



David W. Morgans, 33°
secretary@valleyofpittsburgh.org

have very low tolerances to fit and work well with each other. We do (or should) have low tolerances in some respects, such as our requirements for initiation into the Craft and our adherence to our Core Values. Low tolerances in these areas would give us the comfort of knowing that, as a general rule, our members would look out for each other's welfare and that our members would care enough for the world at large that they would ever work to make the world a better place through their words and actions.

However, in a Fraternity such as ours, high tolerance of others is very important. Having higher tolerances for differences in thought, backgrounds, heritage, or religion allows us to get a fuller appreciation for the world around us, and it allows us the opportunity to learn and grow from our experiences with each other. Having a membership that is stamped out of the same die would make our Fraternity very boring indeed. It is our differences that make this Fraternity great. And yet those very same differences are what some of our members struggle to embrace, leading to conflict and a breakdown of our future success as individuals and as a Fraternity.

Knowing where and when to employ low tolerances in some

areas and high tolerances in others can be a challenging balancing act. As Scottish Rite Masons we must seek to grow in wisdom so that we properly balance the two. In some ways, the office balances the two on a regular basis. As an example,

It is our differences that make this Fraternity great.

we try to maintain low tolerances when keeping the database up to date, when recording dues payments, or when taking reservations for meals and events. We have a high tolerance for the inevitable changes to event attendee lists, taking last minute

reservations, and making sure that our Brothers in need get their dues remitted or get moved to senior status.

The ebb and flow of life causes each of us to have both low and high tolerances in any given situation. Our own levels of integrity will dictate whether those tolerances are held with universal fairness or whether they are administered with selfish intent. As Masons, we are charged to be fair in our dealings with all. The holiday season that we just celebrated called for great tolerance of other faiths, of other customs, and of other world views. With that being said, the staff of the Valley office hopes that each of you may find peace and prosperity in 2022. □



Need Assistance?

No one likes to find themselves in financial hardship. No one likes to ask for help. However, many Brothers would rather be suspended than ask for the help that we all promised to render to a Brother when we joined the Fraternity. If you need to have your dues remitted this year, please, please, please contact the Office by phone (412-939-3579), by letter (Valley of Pittsburgh, 3579 Masonic Way, Pittsburgh, PA 15237), or by email (secretary@valleyofpittsburgh.org). Your request will be kept confidential, and you will continue to be a vital part of our Valley.



Senior Member Status

If you are 80-years old or older or are a 50-year plus member, I would like to remind you that the Scottish Rite does not automatically remit your dues. The Scottish Rite has a program for senior members. The Senior Member Program was implemented to ensure that NO member over the age of 80 (or over 75 with 50 years of membership in the Scottish Rite, NMJ) having financial hardship would be suspended for non-payment. If you qualify for Senior Membership, you will no longer have to pay dues.

If you think you qualify for Senior Member status, please contact the Office by phone (412-939-3579), by letter (Valley of Pittsburgh, 3579 Masonic Way, Pittsburgh, PA 15237), or by email (secretary@valleyofpittsburgh.org).

If you are a caregiver for someone who may qualify, please contact us and let us know of the need. We are ready, willing, and able to help but can only do so if we are aware of the need.

News



VALLEY OF PITTSBURGH

Ill. Robert Mellon, 33°, Retires

AS of November 2021, our Brother Bob Mellon has retired from the office staff at the Valley of Pittsburgh. Bob has been a reliable and dedicated staff member since 2005. We offer our thanks and sincere appreciation to Bob for all he has done over the years and wish him well in all his future endeavors. Bob has not only served the Valley well through his duties in the office, but he has served the Valley as a Most Wise Master, Trustee, Assistant Director of Work, Director for the 18th degree, and many other areas too numerous to list. Even with his official retirement from the office, Bob will continue to serve the Valley in many ways.



Congratulations and thank you for all that you have contributed to make our Valley a success over the years!



I Know It's Only Rock-n-Roll (But I Like It)

by D. Todd Ballenger, 33°



D. Todd Ballenger, 33*

► **I don't typically** go surfing satellite radio, paging through playlists on my phone, or even thumbing through my album collection (oh, yeah, I've got one of those and the gadget to play them on, too) looking for nuggets of wisdom or solutions to the issue du jour. But music does help me think, and you might be surprised at where and when inspiration may strike if you allow your mind to flow in some of that sonic creativity.

For example, some time ago I was listening to the Beatles while thinking about an article I was then writing on Core Values in the Scottish Rite. Sure enough, I put together *A Day in the Life* and *All You Need Is Love* and came out with some interesting thoughts on the idea of tolerance (see *I Read the News Today, Oh, Boy...* in the June 2019 issue of *RiteNow* for more on this).

Today is different—well, sort of.

In fact, I find myself in much the same situation as I did in 2019. Here I am pondering over an article for *RiteNow* (same) where the topic is Core Values of the Scottish Rite (same). The “sort of” differences, however, are that the topic isn't random—we're talking about tolerance

(coincidentally, same), and yes, I'm listening to music (same)—but wait! I'm listening to someone different.

This time, I've swapped the Beatles for the Rolling Stones. It's just the mood I'm in. The fact that I recently saw them play live in Pittsburgh is likely fueling that mood. Now I have no intention of writing a compare/contrast paper on these two iconic bands or their influences across modern music. Let it suffice to say that both bands have tremendous differences, and yet both stand as foundational pillars in the same house of rock-n-roll. Even when inducting the Beatles into the Rock and Roll Hall of Fame in 1988, Mick Jagger (of the Rolling Stones) remarked, “We had sort of—a lot of rivalry in those early years, and a little bit of friction, but we always ended up friends.”

In engineering, tolerance is thought of as a physical distance or space, as a gap or clearance needed for something to pass safely through something else.

Well, if those guys could compete for thousands of screaming fans since the sixties and even given “a little bit of friction” still end up as friends, then that tells me that there's something else going on behind the scenes—perhaps a bit of *tolerance*, anyone? Regardless of what each may have thought of the other's style of music and how they approached the genre, at the end of the day there seemed to be a bit of mutual respect and an understanding that each band was paving their way in the new era of rock-n-roll.

What I would like to know is how this tolerance played out on the road, from gig to gig. Certainly, during the sixties, both were met with a dichotomy of interpretations of the music of both bands. The Rolling Stones were the bad boys of the rock genre and while the





Sometimes we get so concerned with what we will and will not tolerate that we lose sight of allowances.

Beatles may have been the more tailored of the lot, they met with their fair share of disapproval (and bonfires made from their albums) after John Lennon made the widely publicized remark that their fans' infatuation had made them "more popular than Jesus." The Rolling Stones had their own issues when touring, but the Lennon remark had a tremendous negative impact on their 1966 tour of the United States much like a 13'6" tractor trailer truck trying to make its way under a 13'4" bridge. The Stones ran into a similar bridge in 1969 in Altamont, California where they topped a free outdoor festival bill. The folks running the show hired the Hell's Angels motorcycle gang as security, and a combination of poor organization and illicit chemical influences resulted in the intolerances of the day (some overtly racial) coming to light and the death of four people.

It seems to me, in both cases, what everyone needed was a healthy dose of tolerance. Hear me out, though. I'm not talking about the finger-wagging "you're doing it wrong and boy are you going to be sorry" sort of thing that seems to be prevalent throughout history, but the

simple kind. The kind that starts with baby steps. For instance, in engineering, tolerance is thought of as a physical distance or space, as a gap or clearance needed for something to pass safely through something else. Think of a train going through a tunnel or our too-tall tractor trailer truck trying to squeeze under our too-low bridge. We need a bit of space, or tolerance, to be able to pass safely beneath the overpass.

Well, as the old riddle of our 13'6" truck and the 13'4" bridge goes, the driver realized he was stuck and called the police. The officer called a tow truck in case they had to pull the trailer out. This would damage the trailer for sure and possibly the bridge as well. He then called the county engineers to figure another solution. As the engineers debated the possibilities of temporarily raising a section of the bridge or dismantling it altogether, a child on her bike rode past and paused to watch the spectacle. As the officials argued back and forth, the girl walked up to the truck driver who was sitting on the side of the road and asked what was wrong? The driver was touched by the child's simple question and answered her. "My truck is stuck and we can't decide how to get it out without breaking everything." The girl pursed her lips and furrowed her brow as she looked at the scene. She then said to the driver, "Why not just let some air out of the tires? You know, just enough to fit under the bridge."



“You can’t always get what you want. But if you try sometimes, you just might find, you get what you need.”

Sometimes we get so concerned with what we will and will not tolerate that we lose sight of allowances. Things all too often become a scenario of “all or nothing at all.” Either it works my way, or we cannot co-exist. In truth, all we need is a little tolerance; not so much that it necessarily makes us uncomfortable, but just enough to get by. We need the ability to provide that gap where everyone can get along in the same space. We all make mistakes—mistakes in speech, in judgement, in everything. It’s a part of life. But it is possible to take a step back and understand that we all don’t have to play the same style of music, dress the same way on stage, or have the same persona in order to make a contribution in this world. You may like rock-n-roll or not. I do. You may like either the Beatles or the Rolling Stones. Me? I love them both. There’s room enough for both in my head. And today as I’m writing this article and listening to Mick and the boys, I can’t help but think that everyone could use a bit of a gap in their soul for something different—a little space for ideas not quite in your comfort zone. You never know when it may come in handy, that bit of extra room, or more importantly,



when you’ll wish someone else had it. After all, it’s like the song says: “You can’t always get what you want. But if you try sometimes, you just might find, you get what you need.” □



A still life composition featuring a shofar (ram's horn) on the left, an open prayer book in the upper right, a white tallit with blue and gold stripes on the left, and a white crocheted kippah with a gold Star of David in the lower right. The items are set against a teal, textured background.

Beyond Tolerance

by Austin Shifrin, 33°



Austin R. Shifrin, 33°

I have spent a great deal of time contemplating the Scottish Rite principle of tolerance. To some in this audience, it might feel unnecessary to be reminded that I am a Jewish person.

While the vast majority of my interactions within Freemasonry have only ever made me feel safe and respected, Jewish people are still vilified by some in the world at large, and the danger inherent in this has been all too brutally evidenced in recent memory. Unless you have ever experienced it, even just in the short-term, it's difficult to comprehend what it is like to be a minority and to rarely have your cultural position be the default setting in day-to-day society. The principle of tolerance is indeed a key component of my Masonic experience, but the term itself can be construed as carrying a negative or cynical connotation that sets the bar fairly low for our treatment of those different from ourselves. That is to say, one can choose to read "tolerance" in the most lukewarm fashion: that I deign to put up with those who are different than me.

With all of this said, then, I think that together we should turn our attention to the interplay of religion and Freemasonry—even in spite of our reflex to shy away from this topic that is sometimes implied to be taboo within our organization. We are told that a monotheist (a man who believes in a supreme being) may be qualified to join. While other requirements of character are outlined, the definition of his religion is not constrained any further than this. So our institution systemically respects religions as coequal. Now we wade into potentially controversial territory. If, for instance, a devout practitioner of religion X asks us—"is Freemasonry pro- or anti-X?", the true and honest response is going to depend on the querent's definition of what is *sufficiently* pro-X. Following this line of reasoning, if I think that the only way to be a proper practitioner of my religion requires that I find it superior to all others—the One True Religion—then Freemasonry

could be perceived to take a stance opposed to my religious beliefs.

We know some of the touchy subjects where people have felt obliged to mount a defense of the Fraternity. It is not, itself, a religion, and does not purport to take the place of a member's religion. If anything, it encourages him to be an enthusiastic practitioner of his own religion and to find suitable ways to express his own belief. So what can we do with this notion that Freemasonry respects various religions as coequal? I will start right off the bat by

Freemasonry is simply incompatible with fundamentalism or zealotry.

saying we may have to accept that Freemasonry is simply incompatible with fundamentalism or zealotry. What it is compatible with, on the other hand, is a worldview that emphasizes the confluence of the principles underlying world religions. Let's examine that further:

In *Mackey's Encyclopedia of Freemasonry*, there is an interesting entry under the header Religion of Freemasonry. At one point, he references Webster's four definitions of the word. The first three speak in more abstract terms about belief in God, an effort to perform the duties owed to God and our fellow man, and the distinction between religion, theology, virtue and morality. In the fourth definition, he touches on the practice of explicitly labeling the religions belonging to different cultures and nations. He explains that given the wording of the first three definitions, Freemasonry can at least be referred to as a "religious institution," if not specifically a religion. From here, then, he proceeds to the crux of the issue:

...it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world as a sectarian system

of faith and worship, in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism... It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth...

Ergo, it suggests a truth which underpins or transcends all religions. To be overly simplistic, we might reference the golden rule: Do unto others as you would have them do unto you. Not only is this notion not exclusively a maxim of Christianity, it even predates Christianity—as in this story from the Babylonian Talmud:

Once, a gentile approached the Rabbi Shammai and said that he would like to be converted to Judaism on the condition that the Rabbi could teach him everything he needed to know in the duration of time that the pupil could balance on one foot. Shammai sent him away. The gentile next approached Rabbi Hillel with the same challenge. Hillel said, “That which is despicable to you, do not do to your fellow, this is the whole Torah, and the rest is commentary, go and learn it.”

But there are more sophisticated references to what the universal truth might be. The introduction to the Kybalion states:

The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always a certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

As far as observers of comparative religion go, few have had the sheer opportunity for study and conversation on the subject to compare to the Dalai Lama, who states his position as follows:

I maintain that every major religion of the world—Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism,

Zoroastrianism—has similar ideals of love, the same goal of benefiting humanity through spiritual practice, and the same effect of making their followers into better human beings. All religions teach moral precepts for perfecting the functions of mind, body, and speech. All teach us not to steal or take others' lives, and so on.

The principle of tolerance is indeed a key component of my Masonic experience.

All religions agree upon the necessity to control the undisciplined mind that harbours selfishness and other roots of trouble, and each teaches a path leading to a spiritual state that is peaceful, disciplined, ethical, and wise. It is in this sense that I believe all religions have essentially the same message. Differences of dogma may be ascribed to differences of time and circumstance as well as cultural influences; indeed, there is no end to scholastic argument when we consider the purely metaphysical side of religion. However, it is much more beneficial to try to implement in daily life the shared precepts for goodness taught by all religions rather than to argue about minor differences in approach.—*A Human Approach to World Peace*, by His Holiness Tenzin Gyatso, the fourteenth Dalai Lama (Wisdom Publications, 1984)

In an excerpt from one of his other books, *Toward a True Kinship of Faiths: How the World's Religions Can Come Together*, he encapsulates his conclusion succinctly:

It is my fundamental conviction that compassion—the natural capacity of the human heart to feel concern for and connection with another being—constitutes a basic aspect of our nature shared by all human beings, as well as being the foundation of our happiness.

One of the most significant schools of thought on the confluence of spiritual teachings, is the Theosophists.

I will not deprive the reader of their right (nor absolve them of their responsibility) to look into this further for themselves, but only tease you with this selection from the introduction to *The Secret Doctrine*, by Helena Blavatsky:

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

And does something so mystical really have a place in our Fraternity, which at times can seem so practical and grounded? Consider the words of renowned author Manly P. Hall, 33° —and note well how it echoes the sentiment expressed by the Dalai Lama:

Freemasonry is not a material thing: It is a science of the soul; it is not a creed or doctrine but a universal expression of the divine wisdom... only those who see in it a cosmic study, a life work, a divine inspiration to better thinking, better feeling, and better living, with the spiritual attainment of enlightenment as the end, and with the daily life of the true Mason as the means, have gained even the slightest insight into the true mysteries of the ancient rites.

With all the preceding in mind and in the spirit of the 4th degree, I urge all of you who read this to treat this day in your Scottish Rite journey as a new beginning—an invitation to grow and to travel beyond tolerance.

□



VALLEY OF PITTSBURGH

Annual Holiday Luncheon

After a year off due to the Coronavirus lockdowns, the Annual Valley Holiday Luncheon returned to rave reviews. The halls of Shannopin Country Club were decked in full holiday splendor and guests were once again entertained with holiday classics courtesy of Bob Addleman and Bill Dorfner. This year was made even more special with the celebration of Brother Samuel C. Williamson's 95th birthday. It was one of the largest crowds we have seen in years. Be sure to watch coming issues of *RiteNow* for details on next year's luncheon. You won't want to miss it.

□

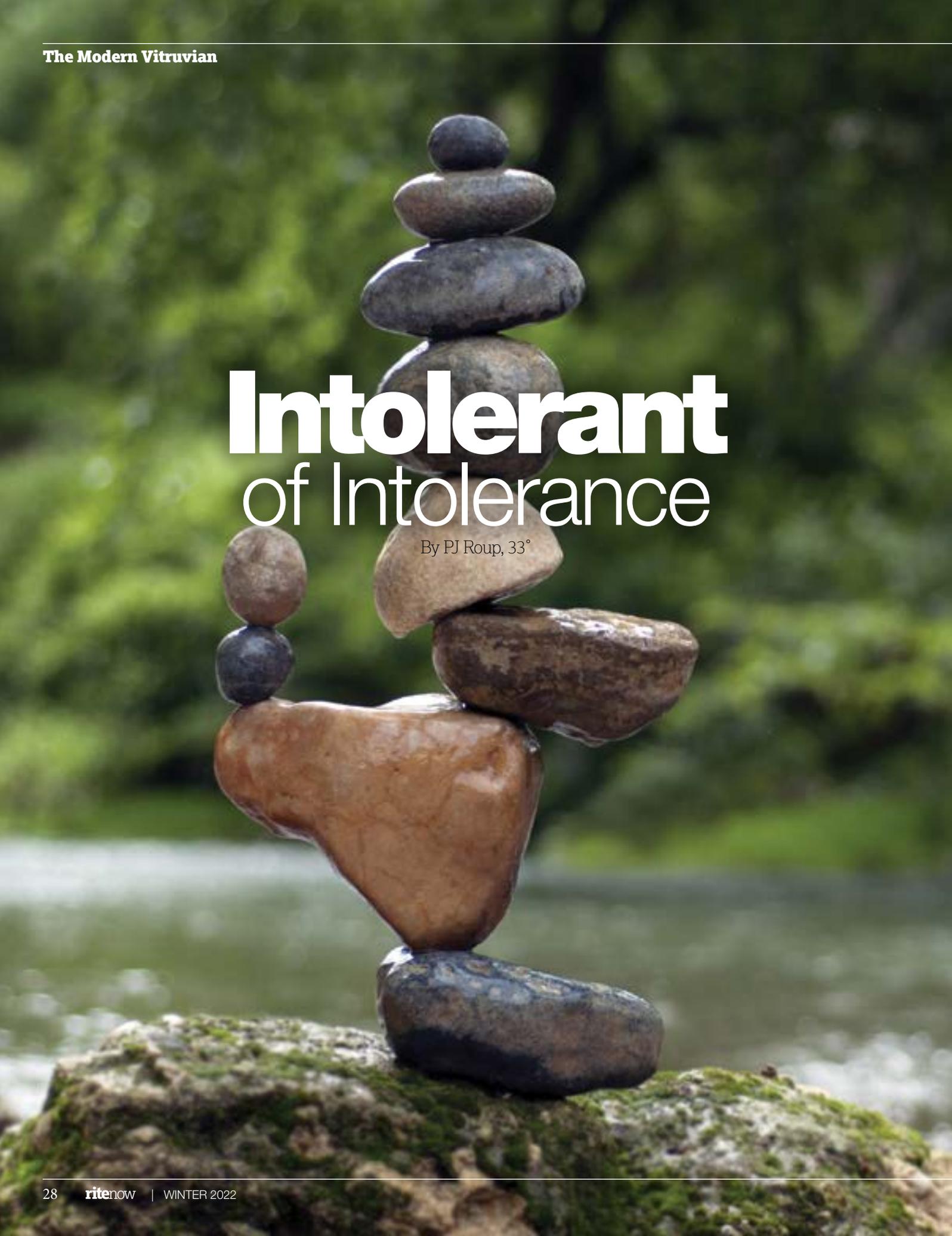




Annual Holiday Luncheon







Intolerant of Intolerance

By PJ Roup, 33°



PJ Roup, 33°

No man is an island, entire of itself; every man is a piece of the continent, a part of the main.—JOHN DONNE

We meet upon the level, and we part upon the square. We have all heard that expression in the lodge, but sometimes we hear a phrase uttered or repeated so often that we lose sight of what it really means. The tools of the Fellowcraft, as well as the Scottish Rite Core Value of tolerance, can help shed a little light on exactly what this phrase should mean to the Modern Vitruvian.

Surely, we all know the lines from our Fellowcraft lecture that explain briefly what the tools should represent, but beyond that cursory explanation lies much deeper knowledge. If we look for the deeper meaning, or at least try to put the virtues that those tools are to represent into practice, we will be better Masons—and by extension, better men—for it.

Let us look first at the tools as a group. In the Entered Apprentice degree, the working tools are tools of action. Their purpose is for the measuring and manipulation of our rough ashlar to make it better fit God's plan for us.

Let us contrast that with the tools of the second degree. The plumb, level and square are implements of testing. After we tell the Apprentice how he should live, we must then give him tools by which he may test his growth. Just as those tools help an Operative Mason check his progress as he builds, they also give the Speculative Mason the ability to compare his actions to those which we know or suspect to be right.

The plumb is a symbol of uprightness. It should remind us that being righteous is the best way to serve God and

our neighbors. Just as a building that is out of plumb will not stand for long, neither can we get away with being untrue and still able to stand among our fellows.

The square for us is a symbol of morality and in another way, fairness. The square teaches us that we must discern what is right and govern our actions accordingly. Notice that I said *discern*. Sometimes what we feel is right or just in our own eyes is not necessarily viewed that way by everyone.

Our own view of the world, colored by our personal experiences, biases, or understandings is not the same as every other man we meet.

And the level symbolizes equality. As Freemasons, we must remember that we are Brothers to all mankind. We are all children of God and equal in his eyes.

How can we as Modern Vitruvians use these tools and what they teach to be better Freemasons in the Lodge and better men without?

Uprightness, equality, and fairness—those three virtues are at the heart of tolerance. If we live upright lives, understand the concept of equality, and practice fairness, we cannot help but be tolerant of others. The recognition that *our* truth is not *the* truth is the very heart of understanding others.

In the Scottish Rite, the degrees *Knight of Valor*, *Brother of the Forest*, *Knight of Jerusalem*, and *Knight of St. Andrew* all teach the Core Value of tolerance. Each deals in some form with the conflict that develops when one struggles with thinking that he possesses the only version of Truth.

Good men come in all colors, creeds, and backgrounds.

As our society progresses more toward acceptance and tolerance of all, we too must learn that our own view of the world, colored by our personal experiences, biases, or understandings, is not the same as every other man we meet. Their lifestyle choices, politics, religion, or race might not be the same as ours. These men are active members of their community, work hard to make it a better place to live, and feel that Freemasonry is one way that they can give back.

When these men knock at our West Gate and ask to be admitted into our Fraternity, we must call to mind the lessons of the working tools. We must ask ourselves if we are qualified to sit in judgment of another man based on our view of his lifestyle, his religion, or the way he dresses. Our foremost concern must be to determine whether he is a good man with a genuine desire to join our organization, to make himself better, and give something back.

We cannot allow our own, perhaps narrow, understanding of another man's religion, lifestyle, or look sway us into keeping him from becoming a member of our Fraternity. Nothing can damage our reputation quicker than being labeled as closed-



minded, intolerant, or bigoted. Paradoxically, we must become intolerant of the intolerant.

By the level, we will remember that we are all equal in the eyes of our God (however each of us chooses to worship Him). By the square, we will be reminded that we must do what is right (and excluding a good man from our sacred retreat will never be right). The plumb's lesson of righteousness will make us realize that for us to be truly good, we cannot injure another based on our own prejudices or biases. Finally, the beautiful lessons of the Scottish Rite will help call to mind how much more harmonious life can be when every man is free to sing his own note.

Brethren, if we truly take our professions as Freemasons seriously, we will never have to worry about excluding good men from the Craft.

We will use what we have learned to look beyond the external and to see that good men come in all colors, creeds, and backgrounds. Let it never be said that Masons are intolerant, let it never be said that Masons feel qualified to sit in judgment of others. But let our conduct show the world that all men who seek to better themselves have a home here in our Sacred Brotherhood. □



Fundamentals of Shaping of the Golf Ball

By Eric S. Teasdale, 33°

FOR THIS INSTALLMENT, I will continue with the theme of controlling the trajectory of the golf ball by focusing on the fundamentals of “shaping” the golf ball. By this, I mean purposely making the golf ball curve in flight from left to right or right to left. Though most golfers try to hit the golf ball as straight as possible, there are instances where shaping the golf ball is necessary for avoiding trouble and shooting lower scores. In the following pages, I will go over the fundamentals necessary to purposefully and properly shape the golf ball.

Shaping the golf ball consists of two distinct shots: hitting the golf ball from left to right, a fade or slice, and from right to left, a draw or hook, for the right-handed golfer. The names are reversed for a left-handed golfer.

These specific golf shots are produced based on three factors: body alignment, clubhead path, and clubface alignment. The focus of this article will be to identify the principles of proper body alignment and the effect that clubface angle (where the clubhead is pointed) has in relation to the path of the clubhead and its effect on the golf ball. This will also include the adjustments you need to make in your set-up alignment to get the golf ball to match the desired shot shape.

Please refer to the following illustrations on the fundamentals of shaping the golf ball. Please note: for all the subsequent illustrations, the orange line closest to my feet is body alignment, the yellow line is clubface alignment, and the orange line on the outside refers to the path of the clubhead.

Comparison Analysis—Fundamentals of Hitting the Golf



Down the Line Straight Shot (Set-up):

In this photo, you will see that my feet, knees, hips, and shoulders are all set-up in a square position (pointing down the center of the fairway). Also, the clubface is in a square position (aimed in the same direction as my body alignment). To hit the golf ball straight, you will need to keep the clubface square to the clubhead path as illustrated in the next two photos.



Down the Line Straight Shot (Backswing Path):

At the midpoint of the backswing (position 3 from a previous article), you will see that the shaft line is parallel to my body alignment. Also, you will see that the toe of the driver head is pointing upward, and the clubface is perpendicular to my body alignment. The clubhead path is square at this point and will result in a straight shot. I was always taught to not over-manipulate the clubface to hit the ball straight. This is a good tip for all golfers.

“It took me seventeen years to get three thousand hits in baseball. It took one afternoon on the golf course.” —Hank Aaron



Eric S. Teasdale, 33°

Ball Straight



Down the Line Straight Shot (Forward Swing Path):

At this point of the forward swing, which is right after impact (position 9 from a previous article), you will see that the shaft line is still parallel to my body alignment. Also, you will see that the driver head is still pointing upwards and the clubface is still perpendicular to the body alignment. This is a complete reversal (mirror) of the midpoint of the backswing.

Perfect symmetry like this = a straight golf shot.

Shaping the Golf Ball from Left to Right (Fade or a Slice)



Down the Line Fade Shot (Set-up):

In this photo, you will see my body alignment pointing to the left of the target (yellow) line. You will also notice that the clubhead/clubface is still pointing at the target. This body left/clubface square set-up helps to impart the proper fade spin on the golf ball at impact. How far you aim to the left of the target line (yellow line) will determine how much the golf ball fades or slices. The more you aim left, the more the golf ball will fade or slice.



Down the Line Fade Shot (Backswing Path):

At this point of the backswing, you will see that the shaft line is again parallel to my body alignment, and the face is still “toe-up” or square. This will promote an outside-to-in swing path to the target line. This outside-to-in path to the target line is critical to impart the spin needed to hit a fade or slice.

“The secret of golf is to turn three shots into two.” —Bobby Jones

Shaping the Golf Ball from Left to Right (Fade or a Slice)



Down the Line Fade Shot (Forward Swing Path):

During the forward swing for a fade shot, notice how the clubhead is approaching the golf ball from outside the target line (yellow arrow). This outside-to-in path to the target line is critical for imparting the spin needed to hit a fade or slice. Spin is created by the path of the clubhead cutting across the target line with an open clubface. (orange and yellow arrows to the left). At impact, it is critical to keep the face from closing. Also notice how the left hip is opening to the left and the right foot is coming off the ground. Good ball striking fundamentals here.

Shaping the Golf Ball from Right to Left (Draw or a Hook)



Down the Line Draw Shot (Set-up):

In this photo, you will see my body alignment pointing to the right of the target (yellow) line. As with the set-up for a fade, note that the clubhead/clubface is still pointing at the target. This body right/square clubface set-up helps to impart the proper draw spin on the golf ball at impact. Again, how far you aim right of the target line will determine how much the golf ball draws or hooks.



Down the Line Draw Shot (Backswing Path):

At the midpoint of the backswing, you will again see that the shaft line is parallel to my body alignment, and the face is still “toe-up” or square. This will promote an inside-to-out swing path to the target line. This inside-to-out swing path to the target line is crucial to imparting the spin needed to hit a draw or hook.

Summary

There are three goals to purposefully shaping golf shots. First, to hit more fairways off the tee by shaping it into the fairway. Second, to get the golf ball closer to the hole on tucked pins. Lastly, to navigate around obstacles when necessary. This will result in approach shots being on the putting surface in fewer strokes and closer to the hole—the keys to scoring.

I always try to fade (**left to right**) the golf ball on all dogleg right holes and draw (**right to left**) the golf ball on all dogleg left holes. I find that it is easier to hit the fairway when shaping the golf ball with the hole's design.

There are two golf ball laws that apply when shaping shots. These are as follows:

- ✓ The golf ball will **ALWAYS** start on the path that the club path is traveling. For example, if the path is outside-to-in (left to right) for the right-handed golfer, the golf ball will start left of the intended target line.
- ✓ The golf ball will **ALWAYS** finish where the club face is pointing in relation to the clubhead path. So an open clubface will result in a golf ball traveling to the right of the target line, and a closed clubface will result in a golf ball traveling to the left of the target line. A square clubface will have the golf ball traveling on the target line.

Focus on the following when shaping golf shots:

- ✓ For the right-handed golfer, make a slight adjustment in your set-up and alignment where your feet, knees, hips and shoulders are aiming to the left of the target line to shape a shot from **left to right** (fade) and aim to the right of the target line to shape a shot from **right to left** (draw).
- ✓ For both shot shapes, make sure that the face of the club is aiming at the target line, or where you want the golf ball to end up.
- ✓ For both shot shapes during the backswing, make sure that the club is parallel to where your body is aligned at address and the top of the club is pointing up.
- ✓ Lastly, during the forward swing, make sure that the clubface stays open to the path of the clubhead for a **left to right shot** (fade) and make sure the clubface closes to the path of the clubhead for a **right to left shot** (draw). This will impart the necessary spin to make the golf ball curve in the intended direction.

If you have any further questions regarding shaping the golf ball, please contact your local PGA Professional. Happy golfing! □

Eric Teasdale is the resident P.G.A. Professional at Shannopin Country Club in Pittsburgh, Pennsylvania.



Down the Line Draw Shot (Forward Swing Path):

During the forward swing of a draw shot, notice how the clubhead path is approaching the golf ball from inside the target line. In this example, the draw spin is created by the path of the clubhead cutting across the target line with a closed clubface (orange and yellow arrows to the left). Through impact, it is critical to close the clubface. You can see in this photo that the toe of the club is in front of the heel which imparts hook spin. Lastly, notice how the right foot is coming off the ground.





Dr. Glenn D. Miller, 33°

Carpal Tunnel Syndrome

By Dr. Glenn D. Miller, II, 33°

Carpal tunnel syndrome is a common condition that causes pain, tingling, numbness, burning sensations, and potential weakness in the wrist, hand, and fingers with loss of manual dexterity. Carpal tunnel syndrome can affect either one or both hands, but the dominant hand is usually affected initially and develops more severe symptoms. This syndrome is caused by compression of the median nerve as it travels through the “carpal tunnel” in the wrist. The carpal tunnel is a narrow canal or passageway about an inch wide on the palm side of the hand. The floor and sides of the carpal tunnel are comprised of the carpal bones which form the wrist. The roof of the carpal tunnel is comprised of a strong band of connective tissue called the transverse carpal ligament or flexor retinaculum. The median nerve and the nine flexor tendons that bend the thumb and fingers travel within the carpal tunnel, and it does not have any significant capability to expand or increase in size. Carpal tunnel syndrome occurs when the median nerve is compressed by narrowing of the carpal tunnel or by swelling of the tissues surrounding the flexor tendons and median nerve. This pressure or irritation leads to the nerve conducting impulses slower than normal, decreased feeling in your fingers, and potentially less strength and manual dexterity (especially affects the ability to use the thumb in a pinching motion).

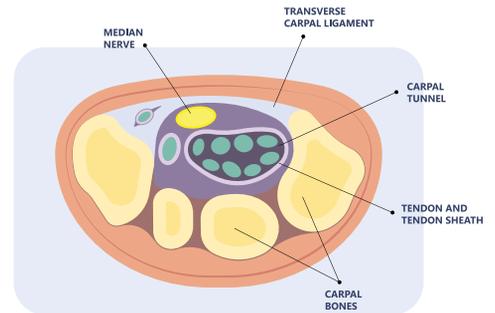
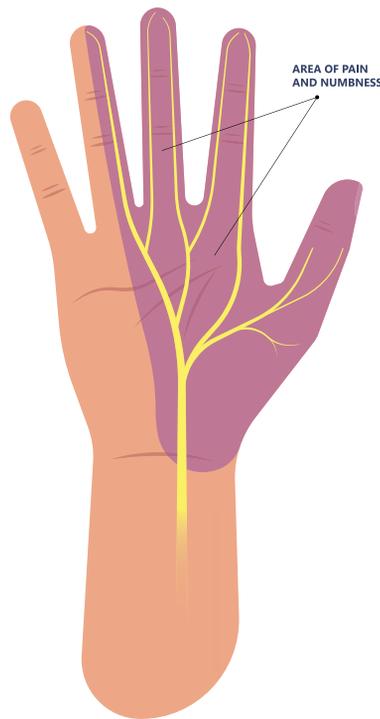
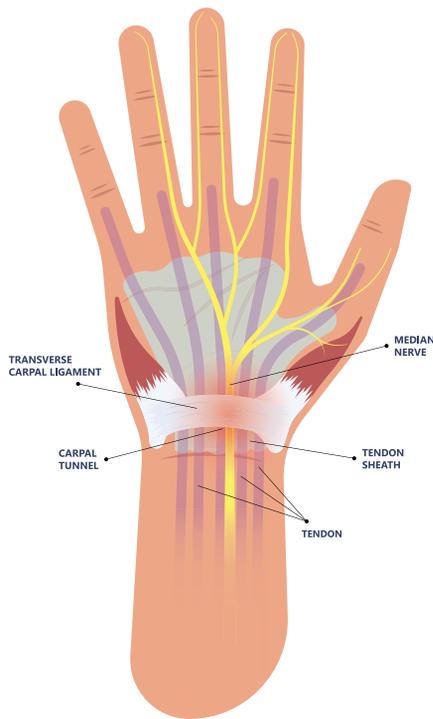
Carpal tunnel syndrome affects approximately 5% of the population in the United States, including myself. Sir James Paget, an English surgeon and pathologist for whom Paget’s Disease is named, was the first to describe median nerve compression of the wrist in 1854. However, it was not until 1913 that French neurologists Dr. Pierre Marie and Dr. Charles Foix discovered the association between the carpal tunnel ligament pathology and median nerve compression in

carpal tunnel syndrome. They proposed that treatment would require surgical division of the transverse carpal ligament. The first documented case of surgically dividing the transverse carpal ligament as treatment for median nerve compression neuropathy occurred in October 1929 at the Mayo Clinic and was performed by Dr. James R. Learmonth. Dr. Frederick P. Moersch of the Mayo Clinic is credited with giving the name “carpal tunnel syndrome” in 1938 to median nerve compression within the carpal tunnel.

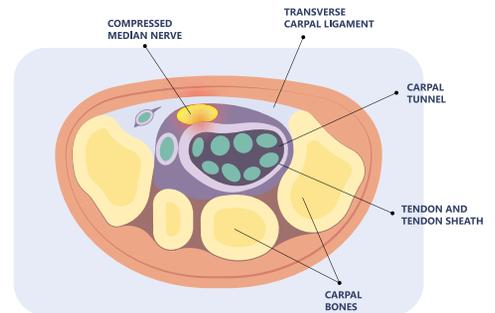
Carpal tunnel syndrome affects approximately 5% of the population in the United States.

As previously stated, the most common symptoms of carpal tunnel syndrome are pain, numbness, tingling, burning sensations, and weakness with loss of manual dexterity. These symptoms involve the thumb, index finger, middle finger, and the medial (thumb) side of the ring finger in the affected hand(s) which are innervated by the median nerve. These symptoms usually start gradually and often are most notable after awakening from sleep because many people flex or curl their wrists during sleep. “Shaking out” your affected hand(s) and wrist(s) often helps to relieve these symptoms in the early stages. As the condition progresses, daytime symptoms start to occur and include the aforementioned tingling and numbness in the fingers and fingertips. Additionally, people may notice difficulty using the affected hand(s) for small tasks such as writing, using a computer keyboard or mouse, handling small objects for prolonged periods of time, and grasping a steering wheel for longer drives. Left untreated, symptoms can progress and become more constant. People may then notice weakness in the affected hand(s) which can result in the inability to

CARPAL TUNNEL SYNDROME



NORMAL ANATOMY - CROSS SECTION



CARPAL TUNNEL SYNDROME - CROSS SECTION

hold objects without dropping them and a decrease in dexterity with the inability to perform fine motor tasks such as buttoning a shirt or coat. In the most extreme cases, permanent nerve and muscle damage can occur with atrophy (shrinking) of the thenar muscle group at the base of the thumb.

There are many risk factors associated with the development of carpal tunnel syndrome. Females are more prone to developing carpal tunnel syndrome than males, because their carpal tunnel area is narrower. Heredity can also play a role in developing carpal tunnel syndrome in that smaller or narrower carpal tunnels can run in families. Advanced age and obesity are also risk factors. Conditions that can alter the space within the carpal tunnel and increase the pressure on the median nerve, such as a wrist fracture, dislocation, deformity, or tumor, can increase the risk for developing carpal tunnel syndrome. Inflammatory conditions such as rheumatoid arthritis and gout can affect the linings around the tendons in the wrist and increase the pressure on the median nerve. Diabetes

mellitus and alcoholism are risk factors, because they can damage the nerves in the body, including the median nerve. Conditions that cause fluid retention can increase the pressure within the carpal tunnel and lead to carpal tunnel syndrome. These conditions include pregnancy, menopause, hypothyroidism, lymphedema, amyloidosis, and renal failure. The breast cancer medication, Arimidex, has also been identified as a potential risk factor in some studies. Carpal tunnel syndrome has also been associated with certain occupational activities such as working with vibrating tools (jackhammer) and working on assembly lines where prolonged or repetitive wrist flexion is required. Manual laborers who work in cold environments also appear to have an increased risk. Current evidence is inconclusive as to whether frequent computer use (mouse and/or keyboard use) is associated with the development of carpal tunnel syndrome.

The diagnosis of carpal tunnel syndrome is made utilizing a combination of the patient's history of symptoms, physical examination of the patient,

ultrasound studies, radiology studies such as X-rays and MRI scans, and electrophysiological studies such as nerve conduction studies and electromyograms. Two physical examination tests that are often performed are the Phalen Test and assessment for Tinel's Sign. Phalen's Test is performed by having the patient press the backs of the hands and fingers together with the wrists completely flexed and the fingers pointed down towards the floor. If the patient experiences tingling or numbness in the fingers after a minute or two, the test is positive for carpal tunnel syndrome. The physician can also tap the inside of the patient's wrist over the median nerve in an attempt to elicit tingling in the fingers. If the tapping does elicit tingling in the fingers, the test is positive for carpal tunnel syndrome (positive Tinel's Sign). X-rays of the wrist can be performed to assess for alternative causes of the patient's symptoms such as bone fractures, arthritis, or trauma. Ultrasound studies can be performed to assess for evidence of median nerve compression. MRI scans can be performed to assess for alternative causes of the patient's symptoms such as abnormal tissue (tumors) impinging upon the median nerve as well as to assess for median nerve pathology such as scarring from tumors or injury. Nerve conduction studies can be performed to assess how well or how slowly the median nerve is conducting electrical signals. The more impaired conduction is in the median nerve, the more severe is the carpal tunnel syndrome. An electromyogram (EMG) can also be performed simultaneously with a nerve conduction study to assess for muscle damage secondary to carpal tunnel syndrome.

Treatments for carpal tunnel syndrome are divided into two basic categories: non-surgical and surgical. In general, if the condition is diagnosed early and the symptoms are not too severe, non-surgical treatments are initially recommended. These non-surgical treatments include wrist splinting, nerve gliding exercises, activity changes, oral nonsteroidal anti-inflammatory medications (NSAIDs), and corticosteroid injections. Wrist splinting consists of wearing a splint or brace at night to prevent bending the wrist(s) during sleep and/or during the daytime while performing activities that aggravate the symptoms. Nerve gliding exercises can help the median nerve to move more freely within the carpal tunnel

and can be recommended by a physician or physical therapist. Activity changes to a patient's occupational and/or recreational activities may be required and can include making changes to a work site or workstation. NSAIDs such as ibuprofen, naproxen, diclofenac, and others may help to reduce inflammation and pain associated with carpal tunnel syndrome. Corticosteroid injections directly into the carpal tunnel can help to decrease inflammation and swelling which relieves pressure on the median nerve and subsequently helps to relieve the symptoms, although this effect is often only temporary. Surgical procedures for carpal tunnel syndrome consist of an open carpal tunnel release and an endoscopic carpal tunnel release. The open surgical technique consists of making an incision in the palm

If the condition is diagnosed early and the symptoms are not too severe, non-surgical treatments are initially recommended.

of the hand over the carpal tunnel and cutting through the transverse carpal ligament to increase the size of the carpal tunnel, which decreases the pressure on the median nerve and results in improvement or resolution of the patient's symptoms. The endoscopic surgical technique consists of making one or two small incisions in order to insert an endoscope that is used to visualize the carpal tunnel and cut through the transverse carpal ligament. The "success rates" for these two different techniques are similar but the endoscopic technique typically results in less post-operative pain. During the post-operative healing process the transverse carpal ligament tissues gradually grow back together but leave more room for the median nerve. It should be noted that, in patients with severe carpal tunnel syndrome symptoms, these surgical procedures may not result in the total resolution of symptoms post-operatively. Additionally, in rare cases, carpal tunnel syndrome can recur resulting in the need for additional treatment or surgery.

□

UniontownUpdate

A message from the Thrice Potent Master of the Valley of Uniontown

VALLEY OF UNIONTOWN

Tolerance

By Vic Baronie, 32°

AS each of us journey through life, we meet many people—each with their own personalities, opinions, and world views. As Masons, it is important that we learn how to cooperate with the many different personalities, looks, attitudes, and opinions that we may encounter.

At times this may be difficult, but we need to strive to tolerate different opinions and compromise with those who approach situations differently. Through the Good Book, we are taught to love one another. In life, we may not agree with everything another person may say or do, but we should strive to tolerate and love that person no matter what—even though it may be difficult at times.

We, as Masons, know the difference between right and wrong. We need to work harder to be an example for others to follow. Our example may make a positive change in another person's outlook on life. Sometimes we may succeed in this endeavor, and other times we may fail. This is where patience comes in.

Patience is the key to success in many aspects of life. The farther we trace patience, the easier it will become to apply. As each of you know, we are bound together as a band of Brothers among whom no contention should ever exist. My Brothers, if each one of us could

come together as we should and do as we are taught by The Supreme Grand Master through his good word, this world would be a much better place for all, no matter what differences we may encounter.

We are united into one sacred band. Do good unto all, more especially our Brothers in Freemasonry. □

We are bound together as a band of Brothers among whom no contention should ever exist.

Our Youth

News and information about the Masonic Youth in our Valley

Great Events Taking Place in Pittsburgh

Thanks to the hospitality of the Greater Pittsburgh Masonic Center, DeMolay has been able to hold several events this fall. On October 10, 2021, the Legion of Honor was conferred on ten well-deserving adult leaders, including the Secretary of the Valley of Pittsburgh, Brother David W. Morgans. The ceremony took place on the stage of the auditorium. This would mark the first time the degree took place outside of a lodge room, which proved to be a great location to help share the event with as many guests as possible.



On October 17, the members, advisors, family, and friends of DeMolay had a regional picnic at the Greater Pittsburgh Masonic Center. State Master Councilor, Ryan Kraus, planned a picnic for the eastern and western side of the state. Chapters from all over the western part of Pennsylvania gathered with their friends and family for a great day of fellowship, food, and fun. Games were played including corn hole and can jam. Hot dogs, hamburgers, and other picnic food was provided for all who attended.

As an early reminder, on March 12, 2022, the Valley of Pittsburgh will also host the Three Rivers Class for Pennsylvania DeMolay. At this class, new candidates will begin their DeMolay journey by receiving the degrees, so please join us in welcoming them to the Masonic family. The degrees will start at 2:00 p.m. More information will be provided in the coming months, so please mark this on your calendar. □



pademolay.org

The Lessons of the Bow

The theme of this issue is tolerance: acceptance of others, embracing uniqueness, patience, and knowledge of right and wrong. Given Rainbow's Masonic Heritage, it is no surprise that these issues are part of our ritualistic training as well as our general instruction.

Many lessons are contained in the Initiation speeches of our seven bow stations. The first station is Love and includes "Love as strong as a chain of steel" with direction to love all with all our hearts. Second is the station of Religion which "encourages us to teach religion as love and service." The third station is Nature that teaches us to do "right." Fourth is Immortality and includes "the lesson that death is no respecter of persons" and that "your soul is immortal." The fifth lesson is Fidelity and teaches that loyalty is the "foundation for true happiness" and to be "true to each other." (Rainbow welcomes everyone, regardless of race, creed, color, or national origin.) The sixth station is Patriotism and teaches to "be true to your Flag and defend it always." The seventh and final bow lesson is that of Service and admonishes us "that service is its own reward and to strive to be of service to someone every day."

These lessons encourage members to be strong in spirit, kind in heart, and giving toward all humanity. That's a good thing. □



parainbowgirls.org

TheWord

Observations from Brother and Reverend David A. Eichelberger, 32°

THE MASONIC VIRTUE OF TOLERANCE

My journey in Freemasonry in general and with the Scottish Rite has impressed upon me the importance of tolerance toward others, especially those who are Brethren in Freemasonry.

In the Blue Lodge, we are reminded that “we meet upon the level and part upon the square,” and that the level ever reminds us that we are traveling toward an unknown country from which no one ever returns. The opening charge reminds us to be fair to all and to remove all manner of animosity if any should exist.

We are encouraged by the Scottish Rite degrees to see one another as brothers and to put aside intolerance.

As we well know, there are any number of causes of unhappiness and animosity in our culture today as there have been since Cain slew his brother Abel. Nevertheless, we are encouraged by the Scottish Rite degrees to see one another as brothers and to put aside intolerance.

The Brothers of the Forest degree reminded me of how Scottish Rite Masons are taught to be tolerant of other’s understandings of the G.A.O.T.U. Each of us has learned to approach the Almighty in a manner that feels appropriate for us. This should not prevent us from respecting the approach our Brethren may choose.

The degree that features the four chaplains in World

War II reminds us that tolerance is a virtue appreciated in other organizations as well. The Armed Forces of the United States recruit Chaplains from a variety of backgrounds: Protestant, Catholic, Jewish, Latter-Day Saints, just to name a few. They are trained to attend to the spiritual needs of their fellow soldiers, Marines, or seamen.

In that degree, we are reminded that during the war a troopship crossing the ocean was torpedoed and sinking. The four chaplains, being of different faiths, each reached the same decision: that they should give their own flotation device to those who did not have one. They did not ask what faith tradition the other was from. They saw a brother in need and freely gave up their chance for safety so that another might live.

This was a powerful demonstration of tolerance of others —being able to see another person’s intrinsic value and doing what you could to better his life.

We as Scottish Rite Masons may never be put in a situation where we will be called upon to put our personal faith in action in quite such a dramatic way. But day to day, in the workplace, on the street, or in the marketplace, we may meet others who worship or

believe differently than we do. Rather than ridicule or torment the other, we are called to treat them with the respect we would like to receive ourselves.

We are about the process of making the world a better place for all. I believe Tolerance is a strong value for us to study and to practice.

□



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P.J. Roup pjroup@gmail.com

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August 1, 2021 - July 31, 2022

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David L. Moore, 33° Thrice Potent Master
Eric S. Teasdale, 33° Deputy Master
Peter A. Leary, 33°, MSA Senior Warden
Christopher A. McNeal, 32° Junior Warden
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David C. Runco, 32° Master of Ceremonies
Erich W. Gumto, 33° Guard

Pennsylvania Council, Princes of Jerusalem

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Richard F. Kucera, 32° High Priest
Robert H. Nelson, 32° Senior Warden
B. Scott Allen, 32° Junior Warden
Aaron J. Antimary, 32° Master of Ceremonies
Robert B. McGinnis, 32° Master of Entrances

Pittsburgh Chapter of Rose Croix 18°

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Jordan L. Frei, 32° Senior Warden
Charles F. Zurcher, 32° Junior Warden
Benjamin J. Douglas, 32° Master of Ceremonies
Richard J. Saxberg, 32° Guard

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Rodney E. Boyce, 33° David L. Moore, 33°
Mitchell D. Goldstein, 32° Kristin M. Douglas, 32°

Allegiance

The bodies of the Scottish Rite, sitting in the Valley of Pittsburgh, Pennsylvania, acknowledge and yield allegiance to the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America whose Grand East is in Lexington, Massachusetts, and whose Officers are: Ill. David A. Glatly, 33°, Sovereign Grand Commander, Ill. Robert J. Bateman, 33°, Deputy for Pennsylvania. Other Active members for Pennsylvania are: Ill. Stephen Gardner, 33°, Ill. Thomas R. Labagh, 33°, Ill. George Nakonetschny, 33°, Ill. Keith E. Parkinson, 33°, and Ill. Paul J. Roup, 33°.

ValleyNews

A collection of recent happenings in the Valley of Pittsburgh



Valley Officers Visit the Uniontown Lodge of Perfection Reunion

The Uniontown Lodge of Perfection held their reunion on Friday-Saturday, November 5-6, 2021. Several presiding officers and Brethren of the Valley of Pittsburgh were welcomed by the Thrice Potent Master, Brother Vic Baronie, 32°.

Uniontown is known for exemplifying all 11 Lodge of Perfection degrees in one weekend, and this year was no exception. Brethren from all over the NMJ attend to see some rarely performed degrees. The next chance to see this unique event is November 4-5, 2022. We hope to see you there.



L to R: Ill. J. Blair McGill, 33°, Deputy's Representative; Brother Charles F. Zurcher, 32°, Junior Warden, Pittsburgh Chapter Rose Croix; and Brother Matthew A. Boice, 32°, Past Most Wise Master, Pittsburgh Chapter Rose Croix

A Night of Hats

On Thursday, November 4, 2021, the Valley of Pittsburgh held a hybrid (in-person and via Zoom) Stated Meeting.

At the meeting, several unique and prestigious hats were presented.

Ill. Brother Jeffrey M. Wonderling, 33°, RWDGM, was presented with a custom-made beaver skin top hat. It is a tradition for the current and Past Commanders in Chief of the Valley of Pittsburgh to purchase the gift of a top hat for any Past Commander in Chief of the Valley who is elected to the office of Right Worshipful Grand Master.

In addition, our new recipients of the 33rd degree were presented with their white hats.

September Stated Meeting

On Thursday, September 2, 2021, the Valley of Pittsburgh held a hybrid (in-person and via Zoom) Stated Meeting.

The Lodge of Perfection was the hosting body with Ill. David L. Moore, 33°, Thrice Potent Master presiding.

Many Brethren attended in-person and on-line via Zoom. Several presentations were made including 50 and 60-year Service Emblems, Black Hats, and a donation to the Children's Dyslexia Center-Pittsburgh.



Brother Bill Keller, Chairman of the Vintage Car Club, presents a donation to the Children's Dyslexia Center-Pittsburgh.



Brother Michael Bahney and Brother Ray Hess receive their Black Hats.



The recipients of the 33rd degree in Cleveland, Ohio, are presented with their white hats.



The current and Past Commanders in Chief who were present at the meeting



Ill. Donald I. Green, 33°, receives a 50-year membership commemorative plate.



Ill. Rodney E. Boyce, 33°, Commander in Chief, presents Ill. Jeffrey M. Wonderling, 33°, RWGM-Elect, with a top hat.



Ill. Jeffrey M. Wonderling, 33°, RWGM-Elect, offers his gratitude to the Valley for their continued support.



Officers of the Valley present 50 and 60-year Service Emblems.



50 and 60-year Service Emblem recipients



The Valley officers with the Ill. David L. Moore, 33°, Thrice Potent Master, Gourgas Lodge of Perfection, presiding

The Latest

Important happenings coming soon to the Valley of Pittsburgh

FEB

3

Reservations are required for Dinner only!

Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

February Stated Meeting

The Princes of Jerusalem will be conducting the meeting. At the time of publication, the meeting will be held in-person at 7:00 p.m. and a meal at 6:00 p.m. for \$15/person. Please watch for final confirmation via email and our website. And if you are able, come out to enjoy some good Scottish Rite fellowship.

TIME: 6:00PM/Dinner, 7:00PM/Meeting

LOCATION: GPMC

COST: \$15 for Dinner. No charge to attend meeting.

RSVP: February 1

FEB

26

Reservations are requested.

Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

Live Degree Day

The Valley of Pittsburgh is pleased to announce that we will have a mini-Reunion on Saturday, February 26, 2022, beginning at 10:30 a.m. There will be live presentations of the 4th and the not-too-often-performed 28th Degree. A free all-you-can-eat breakfast will be provided for all candidates and current Scottish Rite Masons who attend.

TIME: 10:30AM

LOCATION: GPMC

COST: No Charge to members. Initiation fees apply to candidates.

RSVP: February 22

APR

7

Reservations are required for Dinner only!

Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

April Stated Meeting

The Pittsburgh Chapter Rose Croix will be conducting the April 7, 2022, Stated meeting. The meeting will be held in-person at 7:00 p.m. and a meal at 6:00 p.m. for \$15/person. Please come out to enjoy some good Scottish Rite fellowship.

TIME: 6:00PM/Dinner, 7:00PM/Meeting

LOCATION: GPMC

COST: \$15 for Dinner. No charge to attend meeting.

RSVP: March 5

APR

10

Reservations are required for Dinner only!

Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

Story of the Crucifixion

The Valley of Pittsburgh will present a live presentation of the Story of the Crucifixion on Sunday, April 10, 2022, at 3:00 p.m. at the Greater Pittsburgh Masonic Center. After this wonderful presentation a traditional Easter meal will be served for \$15/person. Bring your friends and family out to enjoy this wonderful event.

TIME: 3:00PM

LOCATION: GPMC

COST: \$15 for Dinner. No charge to attend performance.

RSVP: April 4

Fellowship Breakfast

You can't find a better breakfast with better company that supports a better cause. The breakfast is cooked and served by our local DeMolay and Rainbow and the proceeds benefit those organizations.

TIME: 9AM to 10:30AM

LOCATION: GPMC

COST: \$7/person (all you can eat)

RSVP: None required

FEB

26

To have an event listed in future issues, please contact the Valley Office at 412-939-3579, or by email at secretary@valleyofpittsburgh.org

MAR
12

Reservations are not required.
Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

DeMolay Steel City Class

Pennsylvania DeMolay will honor the Valley of Pittsburgh by inducting new members as they present their two ritual degrees. Valley Officers and members are invited to attend. Dress is coat and tie, officers should be in officer dress. All Masons and their spouses are welcome to attend.

TIME: 2:00-4:30PM
LOCATION: GPMC
COST: None
RSVP: None

APR
22

Reservations are requested.
Please contact the Valley Office:
secretary@valleyofpittsburgh.org
412-939-3579

CigaRite

Bring your own cigars and adult beverages and join your fellow cigar lovers for an evening of good conversations, snacks, and smokes on the patio at the Greater Pittsburgh Masonic Center. This laid-back evening is the perfect way to relax and refresh yourself. Non-Scottish Rite Masons and nonsmokers are welcome too.

TIME: 7:00-11:00PM
LOCATION: GPMC
COST: Small donation for pizza, BYOB & cigars
RSVP: **April 18**

MAR
26

APR
30

MAY
28

Looking Ahead

APR
23

Pennsylvania Council of Deliberation Officer Seminar

SATURDAY, APRIL 23
9AM-3PM
GPMC

MAY
6

CigaRite

FRIDAY, MAY 6
7-11PM
GPMC

MAY
14

Spring Class Honoring Jeffrey M. Wonderling, RWGM

SATURDAY, MAY 14
8:30AM
GPMC

MAY
16

CDC Graduation Picnic

MONDAY, MAY 16
5PM
GPMC

JUN
2

June Stated Meeting

THURSDAY, JUNE 2
6PM Dinner, 7PM Meeting
GPMC

JUN
11

Valley Golf Outing

SATURDAY, JUNE 11
8AM
Butler's Golf Course

Valley of Pittsburgh
Gourgas Lodge of Perfection
Greater Pittsburgh Masonic Center
3579 Masonic Way
Pittsburgh, PA 15237-2700

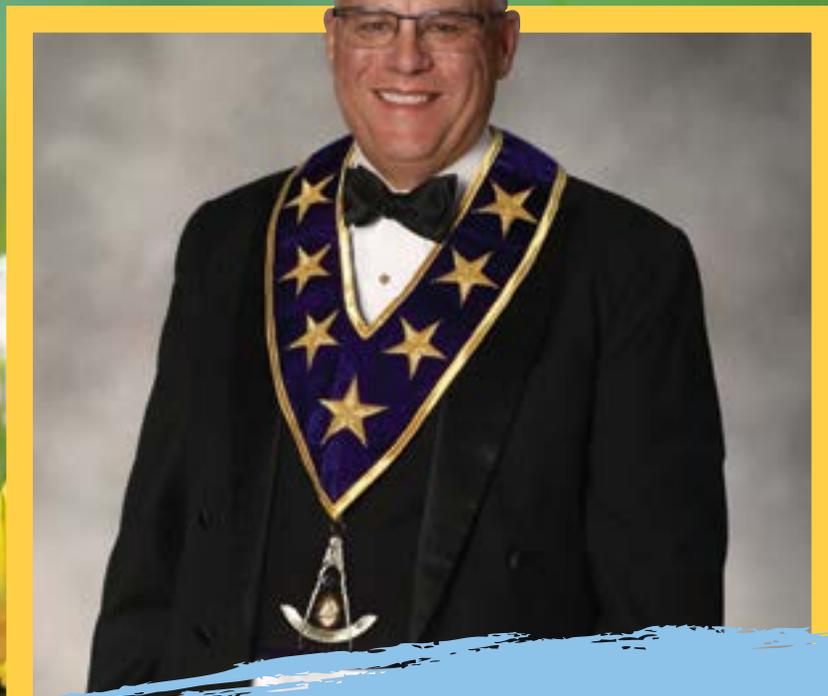


SPRING CLASS

*Honoring Jeffrey M. Wonderling, 33°
Right Worshipful Grand Master*



Saturday, May 14, 2022, 8:30AM
Greater Pittsburgh Masonic Center



No Charge to members. Initiation fees apply to candidates.
Please RSVP to the Valley office by May 10, 2022.