

March 2023

18th District Light

Journal of the 18th Masonic District of New Jersey

LODGES OF THE 18TH DISTRICT

**Audubon-Parkside #218
Campana de Libertad #376
Collingswood-Cloud #101
Laurel #237
Lazarus #303
Merchantville #119
Mozart #121
Rising Sun #15
USS NJ #62**

INSIDE

**The Rite of
Discalceation**

Lipography

Chili

Official Visits

and much more!

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18th District Light: Journal of the 18th Masonic District

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BACK ISSUES OF THE 18TH DISTRICT LIGHT CAN BE FOUND AT:

<https://drive.google.com/drive/folders/0B1zPsUAMCi4Oc0YxSTBKS18xYUk?resourcekey=0-kpXXfYD-Z7l-MVBMEYH3Tg&usp=sharing>

THE 18TH DISTRICT BLUEBOOK CAN BE FOUND AT:

<https://drive.google.com/drive/folders/1tQMIPxzmFirdAeFIXabMTZMMB1Sz-ZJk?usp=sharing>

FROM THE EDITOR

Brethren,

We have an exciting month coming up in March. The month of St. Patrick's Day and all things Irish is always a time of celebration—not least of all for me because it is my birthday month; 74 this year, which is my 50th year a Mason! Also, I can lay claim to one-eighth Irish heritage via my maternal grandfather's branch of the family. Truth be told, I'm an all-American mutt—a jumbled concoction of multiple “old-country” heritages and religions—which means there are a lot of holidays both major and minor that I get to feel warm and fuzzy about. And, frankly, as an American who celebrates as sacred our unique blend of peoples, cultures, religions, (and ethnic foods!) from all around the world, I often delight in feeling kinship to many celebrations (and cuisines) to which I have no actual genealogical link. I truly think the world would be a better place if we all approached life that way—enjoying what's important to us AND to others!

Speaking of cuisines, this month you can combine your Masonic travels with the traditional corned-beef and cabbage dinner before Rising Sun's OV on Wednesday, March 1st (see the flyer on page 18). And you can indulge your Tex-Mex cravings at Mozart's annual Chili Cook-Off on Tuesday, March 7th, which is also Mozart's OV (see the flyer on page 19). If libations are more your thing, there's always Rising Sun's Second-Friday Happy Hour on the 10th.

You can add Lazarus, Audubon-Parkside, USS New Jersey and Liberty Bell to the OV list this month, and we have two EA Degrees, at Rising Sun and Audubon, on the 15th and 22nd, respectively. Lots to do and lots of places to see and be seen!

See you around the District,

Dave



ON THE COVER: The cover image this month was generated by DALL-E 2, the AI image creator, discussed in last month's issue, which can generate graphic images based on plain text descriptions. The description fed to DALL-E 2 to generate this image was:

“Tolkienesque artwork depicting the month of March with Masonic symbols hidden within the image.”

The aspect ratio of the original image was distorted in order to make it fit the cover.

*The world is my country, all mankind are my
brethren, and to do good is my religion.*

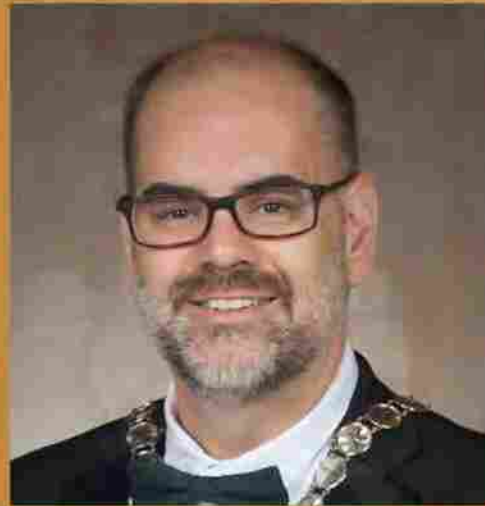
— Thomas Paine



YOUR GRAND CHAPLAINS



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39 Abington Ave.
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We are here to help.
If anyone in your lodge is ailing, in need of a
phone call, card, or visitation ...
If you need assistance with a Masonic funeral ...
Or anything else we can do to assist ...
Please call upon us.

Jim

Keith

THE RITE OF DISCALCEATION

Editor's Note: This piece is adapted from a booklet in Bro. J. Stewart Donaldson's extensive series *A Study for the Enquiring Freemason*, which he, in turn, adapted from the original *Short Talk Bulletin Vol. 11 April 1933 No. 4*. The *Short Talk Bulletins* are themselves a series of informative publications put out by the Masonic Service Association of the United States. Being published in 1933, the reader should not be surprised by what may seem somewhat dated language or references. As the 18th District has several degrees coming up over the next few months, including at least one Entered Apprentice degree, this editor felt that this review of the rite of discalceation was timely. The piece has been edited for typos, non-American spellings, and overall length.

A candidate for initiation into a Masonic Lodge often finds odd those requirements which he must fulfill in order to do as have all good brothers and fellows who have gone this way before. Indeed, that preparation often remains a puzzle to him, since the ritualistic explanation is only partial. Not always does the newly made brother, bewildered by the new world into which he is thrust, investigate further to ascertain if all was told him which might have been; to learn a still further meaning to the ceremony and symbol which the passage in Ruth purports to make plain. Those who read the fourth chapter of the immortal Book of Ruth will note especially the seventh and eighth verses:

"Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel." Therefore the kinsman said unto Boaz, "Buy it for thee. So he drew off his shoe."

"Redeeming" here means the taking back or recovery of land or property pledged for a debt; "changing" refers to the transfer of ownership. As both were then, as now, matters of importance, it is evident that the plucking off of the shoe, as a pledge of honor and fair dealing, was of equal importance, comparable with our swearing to our signatures to documents before a Notary Public.

Note that "To confirm all things a man plucked off his shoe..." not his shoes. Taking off one and handing it to him with whom a covenant was made was a symbol of sincerity. Removing both shoes signified quite another thought. These are separate and distinct symbols; in Freemasonry both are used, and it is wise to distinguish between the two, not to miss the beautiful implications of entering that place which is holy with both feet bare.

The Rite of Discalceation—from the Latin "disalceatus" meaning "unshod"—is worldwide. Freemasonry's ritual of the Entered Apprentice Degree refers to the passage in Ruth. In the Master's Degree the reference is not verbal but an act which differs in meaning from that in the first degree.



In all probability Freemasonry takes this symbol from other sources than the Old Testament; obviously any system of teaching that is the result of the coming together of a thousand faiths, philosophies, rites, religions, guilds and associations, must have received so common a symbol from more than one source, although the Great Light does contain it. In the Old Testament are several passages which make of the removal of shoes quite a different gesture than that described in the passage from Ruth.

EXODUS 3:5 states: “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

In JOSHUA 5:15 we find: “And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.”

ECCLESIASTES 5:1 reads: “Keep thy foot when thou goest to the house of God.” This association of the removal of footwear when treading holy ground is a fairly obvious symbol. Sandals or other footgear were used to protect not the ground, but the feet, both from injury and from filth. To wear such protections in holy places, by inference stated that the holy place was harmful to feet, or was dirty! It is similar to the world wide custom of men removing hats in church. The knight removed his helmet in the presence of those he did not fear. He was safe in church; the removal of his protection against a blow was his acknowledgment that in a sanctuary not even an enemy would assail him. We know the custom was wide spread, not confined to Israel, from many sources. Thus, Pythagoras instructed his disciples to “offer sacrifices with thy shoes off.” In all eastern religious edifices the worshipper removes his shoes in order not to defile the temple with that which touches profane earth.

Maimonides, expounder of ancient Jewish law, says: “It was not lawful for a man to come into the mountain of God's home with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet.” The custom was found in Ethiopia, ancient Peru, and the England of the Druids. Adam Clark thought the custom so general in the nations of antiquity that he quoted it as one of the proofs that the whole human race descended from one family.

The Rite of Disalceation becomes the more beautiful as we progress through the degrees. At first it is only a voluntary testimony of sincere and truthful intentions; later it is an act of humility, signifying that he who removes his shoes knows that he enters that which must not be defiled by anything unworthy.

The word “humility” must be strictly construed that it be not confused with its derivation, “humiliation.” He who is humble acknowledges supremacy in another, or the greatness of a power of principle; he who is humiliated is made to feel unworthy, not in reverence to that which is greater than he, but for the personal aggrandizement of the humiliator. A man who removes his hat upon entering a home, in the presence of women, or in church, does it not as a symbol of humility, but of reverence. The worshipper removes his shoes on entering a holy place for the same reason. He who walks “neither barefoot nor shod” offers mute testimony—even though, as yet uninstructed, he knows it not—that he is sincere. Who walks with both feet

bare signifies that he treads upon that which is hallowed.

Freemasonry does not stress in words this meaning of the Rite of Discalceation for very good reasons; throughout our system the explanation of our rites concerns always the simplest aspect. The fathers of our ritual were far too wise in the ways of the hearts of men to teach the abstruse first, and go then to the easy.

Rather did they begin with that which is elementary; then, very often, our ritual leaves the initiate, if he will, to search further for himself. It is Freemasonry's recognition that man values most that for which he has to labor. But it is the less stressed meaning of the Rite which is of the greater importance. He is the better Freemason and the happier who digs for himself in the "rubbish of the temple" to uncover that which is there gloriously buried.

Is proof necessary that behind the tiled door of any open Lodge is a holy place? Here it is! Freemasons teach that the Great Light is "dedicated to God, as the inestimable gift of God to man for the rule and guide of his faith"... In the Great Light we read (MATTHEW 18:20) "For where two or three are gathered together in my name, there am I in the midst of them." Every Masonic Lodge is opened and closed in the name of God. According to this promise, therefore, no Lodge meets without the Great Architect being "in the midst of them." Consequently, the Lodge is holy ground. This being so, it may well be asked why all Freemasons do not remove their shoes when entering Lodge?

They DO! Symbolically. "Once a Freemason, always a Freemason."

No Lodge member is required to repeat the obligations he once assumed, on every occasion at which he is present when a degree is being conferred. But it is well understood that the obligation is binding upon him for life. Every time he follows the old words in his mind, he re-obligates himself. Whenever he sees a candidate initiated, consciously or unconsciously, he himself is again initiated. Having once been taught that a candidate is prepared in a certain way because of a certain meaning in that preparation it is unnecessary to inconvenience him every time he comes to Lodge. If he is again so prepared, in his heart, he fulfils all the outward requirements.

While the promise and its fulfillment makes the Lodge holy ground, it is kept holy only if those who form it and conduct it, so revere it. Stone masons erect a temple to God, ministers dedicate it, and worshippers consecrate it; but a desecrating hand, as in war, may unroof it, use it as a stable, or make of it a shamble.

A Grand Lodge can constitute, consecrate, and dedicate a Lodge to the service of God and the memory of the Holy Sts. John, but to keep it holy is the high privilege of those who form it and attend it. Mackey beautifully puts the thought of the consecrated holiness of a lodge: "The rite of Discalceation is a symbol of reverence. It signifies, in the language of symbolism, that the spot which is about to be approached in this humble and reverential manner is consecrated to some holy purpose.

The worshipper in eastern lands removes his shoes before he enters his temple as a symbol that he knows his flesh needs no protection from that which it will there touch: a symbol that he bring not within its precincts any filth which might defile it. The Master Mason, symbolically removing his shoes before entering his Lodge, knows that here will he find that holiness which is in the promise of God unto David, the holiness of the



Book on the Altar, the very presence of the Great Architect, through whom the Lodge receives the greatest of His Blessing to man: friendship. But he also does symbolically remove his shoes that he may carry nothing “of a metallic nature” into the Lodge to defile it. Men can—and some do—defile their Lodges. He who brings within it evil or contentious thoughts of his brethren, defiles it. In more than one jurisdiction in the world the brethren are asked at every meeting if there be any not at peace with their brethren. If such there are, they are required to retire and return not until their differences are reconciled.

The Mason who comes to Lodge to get something from it, rather than to give something to it, may defile it by that selfish attitude. Men get from Freemasonry by giving. He who brings pride to place and power to his Lodge, and serves only for the empty honor of title or jewel, defiles that which is holy. He who assumes to work in his Lodge, but labors carelessly, in a slovenly manner, to the desecration of ceremonies that were ancient when his ancestors were not yet born, defiles his Lodge by his tacit assumption that his convenience is of greater importance than the teachings of Freemasonry. Alas, that so many symbolically wear shoes in the holy place, by the simple process of thinking little of it, attending it but seldom, regarding it but as a club or association of men who meet together to pass the time away!

Luckily for us all, the majority of Freemasons who are constant attendants at Lodge—the brethren who do the work, carry the load, attend to the charity, form the committees, put on the degrees, go on foot and out of their way to help, aid and assist—the brethren, in other words, who work for and are content with a Master's Wages—these do keep the Lodge holy; these do think of the Three Great Lights upon the Altar as the Sanctum Sanctorum; these do, indeed, put off their shoes from off their feet, in humble and thankful knowledge that the place in which they stand is holy ground. ♦

LIPOGRAPHY

by RW David A. Frankel, 18th District Light Editor, inspired by Anu Garg's A.Word.A.Day

We begin this particular adventure in language with a word I am confident is new to most readers, as it was to me — *lipography* (pronounced li-POG-ruh-fee). It refers to the omission of a letter or syllable in writing and comes from the Greek “lipo-”, meaning “lacking,” and “graphy,” meaning “writing.” It’s a word that’s been around since roughly 1888, when, according to Google’s ngram viewer (<https://books.google.com/ngrams>) we find its first documented use.

So what’s the big deal? Most of us simply call the omission of a letter an error or a typo. But referring to THAT sort of omission is NOT how *lipography* is generally used. More often it refers to the intentional avoidance of a particular word or letter, which is also referred to as “constrained writing.”

Imagine you’re typing away at your keyboard, much as I am doing right now, and you discover that one of the keys is broken. The computer is not reading any of the keystrokes for that key. If the broken key was the “q” or the “z,” you might not have a big problem. You could probably reword things to work around the issue.

But now, imagine that the broken key is the letter “e,” the most frequently used and occurring letter in the English language. Now we have a real problem. How can you possibly write anything of length without your “e” key?!

Let’s take a pause here while you read the sidebar, which contains an

If Youth, throughout all history, had had a champion to stand up for it; to show a doubting world that a child can think; and, possibly, do it practically; you wouldn't constantly run across folks today who claim that "a child don't know anything." A child's brain starts functioning at birth; and has, amongst its many infant convolutions, thousands of dormant atoms, into which God has put a mystic possibility for noticing an adult's act, and figuring out its purport.

Up to about its primary school days a child thinks, naturally, only of play. But many a form of play contains disciplinary actors. "You can't do this," or "that puts you out," shows a child that it must think, practically, or fail. Now, if, throughout childhood, a brain has no opposition, it is plain that it will attain a position of "status quo," as with our ordinary animals. Man knows not why a cow, dog, or lion was not born with a brain on a par with ours; why such animals cannot add, subtract, or obtain from books and schooling, that paramount position which Man holds today.

But a human brain is not in that class. Constantly throbbing and pulsating, it rapidly forms opinions; attaining an ability of its own; a fact which is startlingly shown by an occasional child "prodigy" in music or school work. And as, with our dumb animals, a child's inability convincingly to impart its thoughts to us, should not class it as ignorant.

Upon this basis I am going to show you how a bunch of bright young folks did find a champion; a man with boys and girls of his own; a man of so dominating and happy individuality that Youth is drawn to him as is a fly to a sugar bowl. It is a story about a small town. It is not a gossipy yarn; nor is it a dry, monotonous account, full of such customary "fill-ins" as "romantic moonlight casting murky shadows down a long, winding country road." Nor will it say anything about tinklings lulling distant folds; robins caroling at twilight, nor any "warm glow of lamplight" from a cabin window. No. It is an account of up-and-doing activity; a vivid portrayal of Youth as it is today; and a practical discarding of that worn-out notion that "a child don't know anything."

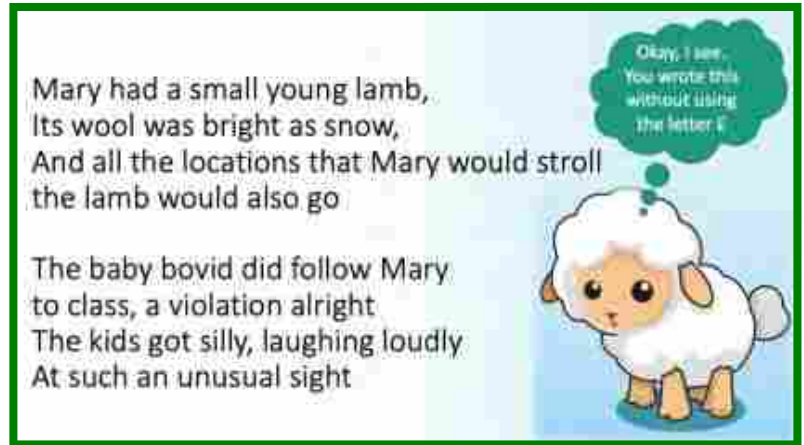
Now, any author, from history's dawn, always had that most important aid to writing: - an ability to call upon any word in his dictionary in building up his story. That is, our strict laws as to word construction did not block his path. But in my story that mighty obstruction will constantly stand in my path; for many an important, common word I cannot adopt, owing to its orthography.

I shall act as a sort of historian for this small town; associating with its inhabitants, and striving to acquaint you with its youths, in such a way that you can look, knowingly, upon any child, rich or poor; forward or "backward;" your own, or John Smith's, in your community. You will find many young minds aspiring to know how, and WHY such a thing is so. And,

excerpt from *Gadsby*, by Ernest Vincent Wright.

Notice anything interesting? I hope, reading it in the context of this discussion, that you noticed that the entire piece is written WITHOUT the letter “e”!

Wright, in fact, wrote *Gadsby*, a 50,000 word novel, entirely without English’s most frequently used letter. *Gadsby* was “vanity-published” in 1939 and was little noticed at the time. But, according to Wikipedia, it has become a favorite of fans of constrained writing. There seems to be some variations among different editions of the book, because (again from Wikipedia) “some editions of the book accidentally contain a handful of uses of the letter ‘e’.” The 1939 edition, for example, contains ‘the’ three times and ‘officers’ once.” Nevertheless, a pretty astounding feat.



Such a work is known as a *lipogram*.

One of the best known E-less works is Georges Perec’s lipogrammatic French novel, *La Disparition* (The Disappearance), a paronomasian work whose plot is full of wordplay, puzzles, and other word fun. Considering the restriction under which it was written, *La Disparition* is held to be quite engrossing. Many of its reviewers at the time were not even aware of the special constraint applied in writing it. To make up for all those missing e’s, Perec then wrote *Les Revenentes*, a short work in which “e” is the ONLY vowel used.

For non-speakers of French, *La Disparition* has been translated into English as *A Void*, by Gilbert Adair, again without the letter “e.”

While the word *lipography* may be relatively modern—if we’re counting centuries—the practice goes back at least to the ancient Greeks. The earliest known author of a lipogram, Lasus of Hermione, lived in the second half of the sixth century BCE. Lasus excluded the greek letter *sigma* from a couple of works—the poem *Ode to the Centaurs*, of which only the tale, but no physical copy, has survived history, and *Hymn to Demeter*, of which only the first verse has survived.

The Phrontistery (<https://phrontistery.info/>) provides a list of lipograms, both modern and pre-modern, including *Gadsby* and *La Disparition*, and others such as Mark Dunn’s *Ella Minnow Pea*, (think of reciting your ABC’s and the sequence L,M,N,O,P) which is a fascinating “progressively lipogrammatic epistolary fable” that uses the progressive loss of letters to highlight the endangerment to freedom of speech as we lose the tools necessary to exercise and preserve it.

Just encountering the word lipography led me down a fascinating path of research and discovery. I hope it can do the same for you. ♦

CHILI

by RW David A. Frankel, 18th District Light Editor, in honor of Mozart's March Chili Cookoff

Who doesn't love a bowl of steaming hot chili? Whether you like it mild or so spicy that your taste buds don't work for three days after, it makes for a hearty and satisfying meal, often accompanied by great sides—but more on that later. Though typically thought of as fare for lunch or dinner, chili even has its breakfast proponents—it's packed with protein (and often vegetables), and can easily be made ahead of time, making it a perfect option for a busy morning. Instead of eggs and bacon or sausage or ham, think scrambled eggs with a side of chili.



So, where does chili come from? The dish we know as chili, more properly called chili con carne — “con carne” is Spanish for “with meat” — appears to have roots in the American West, particularly the State of Texas. Many food historians agree that chili con carne is an American dish with Mexican roots. It is undeniable that chili was popular among pioneers and cowboys on the western American frontier. The Texas legislature named chili the official state dish in 1977. As for Mexican influence, surprisingly, many Mexicans are said to indignantly deny any association with the dish. But some sort of Hispanic connection seems inevitable, the language being built into the name “chili con carne,” as it were, and the dish is deeply entrenched in what today is called Tex-Mex cuisine.

One old legend holds that immigrants from the Canary Islands (today an autonomous Spanish community) brought a recipe for chili with them when they settled San Antonio in the early 1700s. A 17th century legend tells the tale of Sister Mary of Agreda, a Spanish nun of the early 1600s who never left her convent, but whose spiritual apparition visited the Jumano people (Native Americans living in what is now west Texas) while she remained in Spain, in a trance. When she awoke she possessed the first recipe for chili—chili peppers, venison, onions, and tomatoes. Some less fanciful historians insist that ancient man no doubt figured out how to blend meat and peppers into a pleasing stew thousands of years ago. The world may never know.

Chili comes in almost endless variety—from mild to hot, featuring different types of peppers, meats, spices, and even beans and noodles in some versions. In the 1880s, in San Antonio, “chili queens” served “bowls o’ red” from streetside stands, and the fame of chili con carne began to spread across the country. The 1893 World's Fair in Chicago featured the dish at the San Antonio Chili Stand. Since that time, chili has become a popular dish all over the United States—and elsewhere.

Whatever the recipe, almost everyone agrees that chili improves with time for the flavors to develop and blend. That's one of the reasons why it is a dish best prepared a day or so before it

is meant to be served. It's always better the second day than it is right out of the original cooking pot, which makes it a great dish to prepare in advance to be reheated and served up at a later time. Another thing that makes chili such an attractive meal is the different side dishes and beverages that can be successfully paired with the spicy concoction in almost endless variety.

When it comes to beverages, many epicures will tell you that chili is best paired with a fruity red wine or Sangria, a blend of fruit and red wine, that nicely complements the spiciness of chili. Others think that Margaritas are the way to go, possibly because of the lime and salt, as well as the tequila. But for many, the obvious choice is a hearty beer, as the carbohydrates in beer (just as in bread) help to temper the capsaicin inherent in hot peppers. From this author's perspective, the optimal beverage will depend on the Scoville rating (see the sidebar) of the chili, the types of side dishes chosen to go with the meal, and personal taste.

As for side dishes, they are limited, if at all, only by the imagination. The website <https://insanelygoodrecipes.com/what-to-serve-with-chili/> provides a list that includes:

- Cornbread—a classic accompaniment
- Cheesy Breadsticks—cheese is often sprinkled on chili
- Quesadillas—a way to add more Mexican flair
- Nachos—an embellishment on the classic chips
- Tacos—using the chili as a filling for the tacos
- Baked Potatoes—with sour cream, bacon, and cheese
- Cheesy Potato Skins—baked crisp and cheesy
- Maple Syrup Topped Sweet Potatoes—!!!!
- Onion Rings—speaks for itself
- Soft Pretzels—chewy and bready to absorb the heat
- Fresh Salad—with crispy veggies
- Sweet Potato Fries—fries without all the calories
- Guacamole Dip & Tortilla Chips—Duh!
- Grilled Cheese—on your favorite crunchy toasted bread
- Coleslaw—fresh and crunchy if made properly
- Rice or Spanish Rice—you can put the chili on top

AND—if you're still thinking that chili is a uniquely American dish—try this. Open your internet browser and in the search box type in any country you can think of followed by the word chili. You'll find French, German, Italian, Japanese, Chinese, Russian, Argentinean, even Chilean Chile! The options are endless. *Bon Appétit!*

THE SCOVILLE SCALE

The Scoville Scale measures the hotness of peppers in Scoville Heat Units (SHU). The scale is named after Wilbur L. Scoville who developed the Scoville Organoleptic Test in 1912 while attempting to find a suitable pepper to use in a heat-producing ointment. The scale is used to measure the amount of capsaicin in peppers, capsaicin being the chemical compound responsible for making your tongue burn and your body sweat after eating a hot pepper. Most capsaicin is found in the ribs and seeds of a pepper.

Scoville heat units (SHUs) are a measurement of the number of times capsaicin needs to be diluted by sugar-water to become undetectable to the taste. The number of Scoville Heat Units (SHU) in a pepper or even hot sauce indicates the amount of capsaicin present. The higher the Scoville rating, the hotter the pepper, a low rating indicating little or no heat. For example, a jalapeno pepper ranges between 2,500–5000 SHU.

To determine the Scoville Heat Unit, an alcohol extract of capsaicin oil from a dried pepper is mixed with a solution of water and sugar to the point where a panel of human taste-testers can't detect the heat of the pepper. The pepper is then assigned a Scoville Heat Unit with respect to the dilution required for the "burn" to no longer be sensed. For example, if a pepper rates at 5,000 Scoville Heat Units, then the oil obtained from the extract must be diluted 5,000 times before the heat is barely detectable.

18TH DISTRICT LODGE COMMUNICATIONS

AUDUBON-PARKSIDE No. 218

3rd Friday
@ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

MERCHANTVILLE No. 119

2nd Thursday
@ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

CAMPANA DE LIBERTAD NO. 376

4th Tuesday
@ Merchantville
6926 Park Avenue
Merchantville, NJ 08109

MOZART No. 121

1st Tuesday
@ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

COLLINGSWOOD-CLOUD No. 101

2nd Tuesday
@ Audubon Temple
305 East Atlantic Avenue
Audubon, NJ 08106

RISING SUN No. 15

1st Wednesday
@ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033

LAUREL No. 237

1st & 3rd Friday
@ Laurel Temple
Atlantic Avenue and Stone Rd
Laurel Springs, NJ 08021

USS NEW JERSEY No. 62

3rd Monday
@ Merchantville Temple
6926 Park Avenue
Merchantville, NJ 08109

LAZARUS No. 303

1st Monday
@ Haddonfield Temple
16 East Kings Highway
Haddonfield, NJ 08033



2023 DLI/GLI Schedule

18th District MW&PM Association at 6:45pm before DLI at 7:30pm

Wednesday

Lodge/Location

January 11

Audubon-Parkside No. 218
(@ Audubon Temple)

February 8

Merchantville No. 119 &
Campana de Libertad No. 376
(@ Merchantville Temple)

This month

March 8

Collingswood-Cloud No. 101
(@ Audubon Temple)

April 12

Laurel No. 237
(@ Laurel Temple)

May 10

Lazarus No. 303
(@ Haddonfield Temple)

June 14

Mozart No. 121
(@ Merchantville Temple)

September 13

Rising Sun No. 15
(@ Haddonfield Temple)

October 11

USS New Jersey No. 62
(@ Merchantville Temple)

November 8

Qualification Teams &
Incoming WMs
(@ Merchantville Temple)

2023 Official Visits



RW Keith A. Herman
District Deputy Grand Master

The work to be exemplified at the 2023 Official Visits will include:

- Opening
- Closing
- 1st Section EA (unless the lodge is actively preparing for or has just performed a different degree, in which case the 1st section of that degree will suffice)



RW Kenneth F. Carpenter
District Ritual Instructor

DATE	LODGE
Wednesday, March 1st	Rising Sun #15
Monday, March 6th	Lazarus #303
Tuesday, March 7th	Mozart #121
Friday, March 17th	Audubon-Parkside #218
Monday, March 20th	USS NJ #62
Tuesday, March 28th	Campana de Libertad #376
Friday, April 7th	Laurel #237
Tuesday, April 11th	Collingswood-Cloud #101
Thursday, April 13th	Merchantville #119