

THE UNITED SUPREME COUNCIL
of the

Thirty-Third and Last Degree of the Ancient and
Accepted Scottish Rite of Freemasonry for the
Southern Jurisdiction of the United States
of America; Prince Hall Affiliation

Special Ceremonies



Memorial Services,
Kadosh Midnight Burial Service
and
The Maundy Thursday and
Easter Sunday Services

GRAND ORIENT

At Washington in the District of Columbia

THE UNITED SUPREME COUNCIL
of the
Thirty-Third and Last Degree of the Ancient and
Accepted Scottish Rite of Freemasonry for the
Southern Jurisdiction of the United States
of America; Prince Hall Affiliation

Special Ceremonies



Memorial Services,
Kadosh Midnight Burial Service
and
The Maundy Thursday and
Easter Sunday Services

GRAND ORIENT
At Washington in the District of Columbia

TABLE OF CONTENTS

Foreword	3
Memorial Services For the Consistory	4
Midnight Services For Knights of Kadosh	9
Maundy Thursday and Easter Sunday Services	17-28
Ceremonies at the Table	17
Ceremony of Extinguishing the Lights	20
Ceremony of Relighting the Lights	22

FOREWORD

This revision of the ceremonies of the Ancient and Accepted Scottish Rite of the Southern Masonic Jurisdiction, Prince Hall Affiliation, has been made in accordance with the directive of the United Supreme Council in its triennial session in Washington, D.C., October 16, 1961. Changes have been made in phraseology, procedure and arrangement. for example, the Kadosh Funeral Service. It is hoped that these ceremonies as presented will serve better the needs of the various Bodies under present day conditions.

This edition and revision is the work of the Secretary-General of the Holy Empire, Illustrious Charles H. Wesley. He makes grateful acknowledgment of the suggestions of the Illustrious Peers to whom were submitted a copy of this work for criticism.

It is hereby ordered and directed that these ceremonies be an integral part of the regulations of this United Supreme Council and as such are to be used in lieu of any or all similar ceremonies formerly adopted or in use (Section 21 of the General Regulations, page 60).

Fraternally submitted,
JNO. G. LEWIS, JR.
Sovereign Grand Commander

Attest:
CHARLES H. WESLEY
Secretary-General, H. E.

MEMORIAL SERVICES

The Consistory having met in some convenient place, the Marshall will form the same in the following order:

1. Sentinel.
2. Sublime Princes.
3. The other officers in order according to stations, ending with the First and Second Lieutenant Commanders, the Commander-in-Chief in the rear, in which order the procession will move to the place where the memorial services are to be held.

If the Consistory meets in the lecture room of the church, the head of the procession will halt at the main entrance of the auditorium. The Marshall will cause the Princes to open order facing inward. The Sentinel will then pass down between the lines and escort the Commander-in-Chief to his place within the altar, the others following in their order; the same will hold wherever they meet, other than the church, the only difference would be that the head of the procession will halt at the outer door of the main entrance. The procession will proceed to the Altar and file right and left to their seats.

Previous to the entrance of the Consistory into the church, lodge hall, or place where the services are to be held, a candlestick or sticks containing as many tapers or candles as there are deceased members in whose memory the services are being held, shall be placed on a table in front of where the Commander-in-Chief shall sit. The Altar is covered with a black cloth, and thereon, there are garlands of flowers and leaves. Every officer in the procession must be in regalia and every member properly dressed.

ORDER OF PROGRAM

1. Voluntary for Procession Organ
2. Music Choir
3. Prayer
4. Scripture Lesson
5. Music Choir
6. Exercises by the Consistory
7. The Oration
8. Music Choir
9. Doxology and Benediction
10. Recessional, (the Marshall leading followed by the Commander-in-Chief and others).

SERVICES BY THE CONSISTORY

Commander-in-Chief (lighting the tapers) — Sublime Princes, we are assembled here tonight to assist in the ceremonies in commemoration of our Illustrious Brethren whom the Supreme Architect has seen fit to summons hence, and though they have departed this life; though they have sheathed their swords for the last time, and made their last salutation in our Council Chambers, yet we cannot forget their earnest labors while with us.

Come, ye sighing sons of sorrow,
View with me your brother's tomb;
Learn from it your fate - Tomorrow
Death perhaps may seal your doom.

Sad and silent flow our numbers
While disconsolate we mourn
Loss of him who sweetly slumbers
Mould'ring 'neath the silent urn.

Once, when of life, he never
Proved unfaithful to our laws;
We will, like him, be zealous ever
To promote our glorious cause.

Illustrious First Lieutenant Commander, what is the hour?

First Lieutenant — Illustrious Commander-in-Chief, this is the hour of sorrow, for these our Illustrious stars of light have gone out and the hearts of the assembled Sublime Princes are saddened with grief.

Commander-in-Chief — Sublime Princes, we spend our lives as a tale that is told. We are as yesterday when it is past. In the morning, we are like grass which groweth up. In the evening it withereth and is cut down. Life is the series of experiences of body, mind and spirit, which make up our personal history, from birth to death.

Life's but a walking shadow, a poor player

That struts and frets his hour upon the stage,
This, we all know.

Then, Illustrious Second Lieutenant, why have we been commanded to assemble and why are we here tonight?

Second Lieutenant — In loving remembrance of our Illustrious and departed Brethren who have passed from labor in the terrestrial lodge to reward in the Divine realm, and to speak some word in commendation of their virtues and their valiant labors of Fraternal Love in the battles of life.

Commander-in-Chief — Let the examples of these Illustrious dead lead us to our most serious thoughts and more determined resolutions. Let us accept the opportunity to provide for ourselves against the change from life to death. Illustrious First Lieutenant Commander, what does this lesson teach us?

First Lieutenant Commander — Illustrious Commander-in-Chief, we are taught of the uncertainty of life, its brevity, the instability of earthly fortunes and the vanity of human pursuits. This event is a useful lecture for us, the living. While we give our sympathy and tears over the passing of our Illustrious Brethren, let love incline us to throw the vial of charity over their weaknesses, whatever they have been, and not withhold the praise that their good deeds may claim; for perfection on earth has been attained only by one man—the Son of God. The wisest, as well as the best of men, have erred.

Commander-in-Chief — Illustrious Second Lieutenant, what does the occasion bring to us?

Second Lieutenant Commander — Illustrious Commander-in-Chief a reminder that we must perform our duty and lay the remains of the Deceased in Mother Earth with ceremonies after the manner of Masonry. From time immemorial, after the custom of this Consistory, we resign their bodies to the earth whence they came and pay the last tribute of our affec-

tion. We come now to demonstrate the sincerity of our last esteem and devotion to their memory, to our Consistory, and, to our United Supreme Council.

Commander-in-Chief — Sublime Princes, since we feel deep sorrow in the passing of our esteemed Brethren, I adjure you, one and all, to think in solemnity of these memorial services to our Illustrious dead. Their battles with calamities and sorrows, disappointment, wrongs, failures and delusions are over and never more do they need to wield their swords for righteousness and justice to mankind, for they have been called from the weak, frail bodies of their earthly habitations to the Land of Eternal Day.

Response: So mote it be!

It is the natural wish of men that they be remembered when they have passed from this transitory scene, and that words of commendation be spoken in their behalf, and it is for this purpose we come at this time and place.

Illustrious Keeper of the Seal and Archives, kindly read the names of our Illustrious dead. (Names are called)

Prayer:—O Almighty and eternal God, Thou has sent us into this world to serve Thee and our Brethren. Our life here is a short span in length. The days of our pilgrimage are few. Teach us to number our days that we may apply our hearts unto wisdom.

Give us patience to live well the days given to us, and courage to resist evil. Bless us who carry on here. Bless, O God, our beloved Fraternity throughout our land and our world. May we so live that we may be worthy to emulate the good works of our departed Fraters. May all the influences for good of these our Illustrious dead survive them and be increased and expanded through us who live. Now — the dust

has returned to the earth as it was, and the spirit has returned to God who gave it. May the blessings of our God rest upon us all, now and always! Amen! Amen! Amen!

Response:—So mote it be!

CEREMONIES AT THE OBSEQUIES OF A KNIGHT KADOSH

These ceremonies are public; they must take place at midnight, and may be held in a church or in the hall of the Order, Funeral Parlors or at the residence of the deceased.

On a trestle, covered with black cloth, in the center of the room will be placed the coffin containing the body of the deceased Knight.

The body should be dressed in the habit of the Kadosh, and the arms folded on the breast.

On the upper end of the coffin-lid must be a wreath of white roses, and below it the insignia of the Order, and the sword of the deceased Knight in its scabbard.

At the head of the coffin is to stand an iron cross, painted black, and the Grand Commander of the Kadosh is to bear an iron hammer, painted black.

The officers preceding, the Knights, each bearing a lighted taper and wearing a white flower upon his breast, will enter the chamber, one by one, and as silently as shadows. The Knights so entering will arrange themselves in a semi-circle on the East, West and South sides of the coffin, and the Grand Commander will stand at the head of the coffin and behind the iron cross.

After standing a few moments in perfect silence,
The Grand Commander will say:

Grand Commander—Dear Brethren and Knights of the Temple of the Most High God, it has pleased our Father, who is in Heaven, to take away from among us the life of our Brother Illustrious P R and to leave unto us his remains, of which we are about to speak according to our ancient Knightly custom but we are first of all to hold a judgment on the Knight whose mortal remains lie before us.

It is midnight's holy hour and silence now is brooding like a gentle spirit over the still and pulseless world. Our Brother has finished his earthly probation. Let us look back

upon his life, and see how he has stood the test. If any of you, or anyone else who hears me, can accuse of wrong this worthy Knight now dead, let him stand forth and so declare.

First Lieutenant advances at the head of the coffin, lays his right hand upon it and says:

First Lieutenant—Venerable Grand Commander, I crave permission to speak.

Commander inclines his head in assent, and First Lieutenant says:

First Lieutenant—Grand Commander and Brethren, it belongs not unto man, but unto God, to judge the dead. He alone can with justice, reward and punish. He alone can look into the soul, and know its most secret motives, and at once see and know all, from birth until death, that a man hath thought, felt, said and done.

Therefore, Grand Commander, if thou were even thrice to call upon us to accuse our Brother, whose lips are closed so that he can no longer answer for himself, thou would'st call in vain, for we are all Brethren in the bonds of Knighthood, and do reverence our dead.

Commander—It is my bounden duty again to ask you, Brethren. We are free members of the Order of the Holy House of the Temple of Solomon. Speak if ye have aught whereof to accuse the Brother whose body lieth here awaiting burial.

Grand Commander will pause for some moments, during which there will be deathlike silence. Then in a loud voice;

Commander—Since there is no accuser, there can be no judgment. Does no man accuse the dead?

(All Knights kneel on the right knee, and answer:)

All:—God is his judge and ours.

(Commander raises his hammer, and strikes three heavy blows upon the iron cross, and then says):

Commander—Let the grave then be ready to receive this body. Brethren, hear and make answer! When will God judge the dead?

First Lieutenant—In His own good time.

Commander—Who will be the man's accuser?

Second Lieutenant—His conscience.

Commander—Who will be his defender?

First Lieutenant—No one.

Second Lieutenant—No One.

Commander—Who will give testimony against him?

Commander—No one.

First Lieutenant—God, who will judge, knoweth all.

Commander—Shall he then go uncondemned?

Second Lieutenant—The mercy of God is infinite, as His justice is, and He hath pity for the creatures that He hath made imperfect, frail and faulty.

Commander—The Almighty God is merciful as well as just. Therefore, my Brethren, let us obey His laws. Prepare the body of our Brother for its last resting-place.

Commander strikes three blows again on the iron cross. Knights will arise.

Grand Chancellor and Architect open the coffin as is customarily done in viewing the body. The Grand Chancellor places on the coffin a wreath of laurel and vine leaves, black cords, white roses, and a cross of gold.

Commander—Sir Knights, serving in your respective stations, give heed to my commands, and make answer to my questions. What means the wreath of leaves of laurel and vine?

First Lieutenant—It is a mark of distinction, a mark of victory.

Commander — There are better things than these to live for in this world, and better things await the good and wise in a better life. The laurel and vine decay and perish; honors fade like leaves; and victory bears little fruit in this world. Remove these vain distinctions.

(Grand Chancellor takes the wreath from the Coffin)

Commander — What means the golden cross?

Second Lieutenant — That the cross is the symbol of his experiences with the troubles, afflictions and tribulations of earth, and that just as did the Master of Men who died on the cross, and arose a symbol of victory over death, in this way also, this Sir Knight will triumph.

Commander — How cometh man into the world?

First Lieutenant — Naked and destitute.

Commander — As we brought nothing into the world with us, it is certain that we can take nothing out. We leave behind us all the victories and glories of our earthly state, and lay down all our honors when death comes. Take from the dead the glittering bauble which he no longer needs and for which he has no desire.

First Lieutenant takes the cross from the coffin.

Commander — What mean the black cords which formerly bound his hands and feet?

Second Lieutenant — To show that in this life man is the slave of his habits and the bondman of circumstances, but that it is possible to break these bonds.

Commander — Death has ended that bondage, and freed our Brother from that servitude. Remove the cords.

(Second Lieutenant removes the cords from the coffin).

Commander — What mean the roses over his breast?

Second Lieutenant — They are symbols of purity and affection, the offering of brotherly love to one who deserves to be remembered, and whose death has made us sad and sorrowful.

Commander — Do you know of a truth that our Brother is dead, and does not merely sleep?

Second Lieutenant — (Looking into the coffin): Verily our Brother is dead.

Commander — His grave is his next abiding place.

Commander — There—for each of us, the wicked cease from troubling, and the weary are at rest. Brethren, perform the last sad offices for the departed, and give him a Brother's blessing, for he was one of us; and though the dead cannot come to us again, they do see and hear us.

(First Lieutenant and Second Lieutenant in succession slowly approach the coffin with hands folded on his breast, right over left, and looking upon the deceased brother, each accompanying his approach with a fervent blessing as follows):

First Lieutenant — His once busy brain is still. It will plan no more. Its manifestation of intelligence on earth is done. May the grace of our Father who is in Heaven bless the soul of which it was an instrument.

Second Lieutenant — His eyes will no more look upon the earth, and the faces of his fellow Sir Knights and other men. May the Grace of our Father who is in Heaven make our Brother to see the truth more clearly in the new life.

First Lieutenant — His cheek will no more feel the pressure of the lips of love, nor blush with shame, nor be furrowed with anger. May our Father who is in Heaven be gracious

unto our Brother, and give to him a spiritual body, warm with the rosy hues of eternal life.

Second Lieutenant—His mouth will speak no more in this world. What it hath said of good, may our Father who is in Heaven make to bear good fruit. What of ill, may it work no harm and be forgotten.

First Lieutenant—His heart no longer beats. It has counted all the moments of our Brother's life, and has now ceased. May our Father who is in Heaven forgive the weaknesses and reward the generous loving kindness of our Brother.

Second Lieutenant—The work of his hands is done. May our Brother, for all the true and earnest work they did, find favor with our Father who is in Heaven.

First Lieutenant—The feet of our Brother will go no more upon errands of mercy, nor follow the dead to the grave, nor tread the flinty paths of life. May our Father who is in Heaven both be gracious unto our Brother, and keep our feet in the true way as we follow the paths of Liberty, Equality and Fraternity, as proclaimed by our Great Founder, Prince Hall.

GRAND ORATOR READS FOLLOWING PSALM

Man, that is born of a woman, has but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death, of whom may we seek for succor, but of Thee, O Lord, who for our sins are justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not Thy merciful ears to our prayer but spare us, Lord most Holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee

ALL JOIN IN SINGING SOFTLY,

"ABIDE WITH ME"

Abide with me, fast falls the even tide,
The darkness deepens, Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

(Now each taper, except that of the Grand Commander, is extinguished, and all the Knights, kneeling with their arms crossed, pray silently. Then the Grand Commander strikes the iron cross three times with the iron hammer, and in a deep and solemn voice says):

Commander—I bless thee, O dead Brother in the name of Almighty God, in the name of the Order of the Holy House of the Temple, and in the name of the Knights and Brethren here assembled. May the light of the face of God shine upon thee and bless thee.

ORATOR OFFERS FOLLOWING PRAYER:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in everlasting joy. We give Thee hearty thanks for the good examples of all Thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech Thee, that we, with all those who are departed in the true faith of Thy Holy Temple, may have perfect consummation and bliss, in Thy eternal and everlasting glory. Amen! Amen!

Response: So mote it be!

(Knights arise)

The coffin is then closed by the Grand Chancellor and Grand Architect when the Grand Commander says:

Grand Commander — Retire in peace, my Brethren, and emulate the good example of him whose lifeless remains now lie before us.

The Knights, led by the Grand Commander, will kiss their right hand three times, palm open, toward the coffin, saying, each time:

Farewell! Farewell! Farewell!

The End.

MAUNDY THURSDAY
(The Thursday of Holy Week)
AND

EASTER SUNDAY SERVICES

ROSE CROIX KNIGHTS

CEREMONY OF THE TABLE

This ceremony should take place at initiations and in connection with Maundy Thursday and Easter observances.

It is not to be used as a part of a public ceremony

(The Banner of the Rose-Croix should be hanging in the East to the left of the M. W., a square piece of white satin, lightly sprinkled with crimson, edged with a gold fringe, upon which is embroidered or painted the side of the Jewel representing the "Pelican," with the words, "Lux E. Tenebris" above the Pelican, and the words, "Faith, Hope, Charity," below, painted in gold on a ribbon).

Most Wise — To the glory of the Grand Architect of the Universe; in the name and under the auspices of the United Supreme Council of Sovereign Grand Inspectors-General, Prince Hall Affiliation, for the Southern Jurisdiction of the United States of America, and by virtue of the powers in me vested, I call this Chapter from labor to refreshment.

(ALL MAKE SIGN OF GOOD SHEPHERD)

This Chapter is now called to refreshment. Before we part, let us eat together the bread earned by our labors, and thank our Heavenly Father for furnishing us the means for sustaining life. Brother Master of Ceremonies, visit the avenues, and see if there be any Brother, or even any of the profane, who suffers from hunger or thirst. If there be, bring him in; for whoever he may be, he is our Brother, and we

will freely divide with him our bread and wine.

(Master of Ceremonies retires, returns, and reports. In silence and order the Knights follow the M. W. and form a circle about the table – the M. W. facing the West, with the Wardens opposite. The table is covered with a white cloth, in the center a plate of white bread, surrounded by three burning tapers of yellow wax; near the plate a goblet of white wine and a triangular piece of paper, having written on it the initials; J.H.V.H., a pan of burning coals is near. The Knights dressed in black or dark clothing).

Brothers and Knights, let us assemble around the altar of fraternal love, joyfully strengthening the tie which binds our hearts together.

(In silence and order, the Knights follow the M. W. to table)

INVOCATION

Sovereign Creator of all things, and source of life and light, who provides for all our necessities, bless the nourishment for the body we are about to take, and make it to give strength to labor for thy glory and the advancement of all the great interests of humanity. Amen! Amen! Amen!

Response: So mote it be!

ADDRESS

From time immemorial, man has plighted his faith and confidence in his fellow man by drinking from the cup and eating from the loaf.

Among Eastern nations at the present day this method of solemnizing a pledge has been retained. We learn from history, and our fathers of the Masonic faith, the most illustrious of whom was our own Prince Hall, that in the ancient mysteries of Judea and Egypt, the newly initiated were presented with bread and wine as a symbol of the new life they were about entering upon, and that they were henceforth to be

devoted to the laws of truth, and knowledge of their rights and duties.

This Ceremony is noted as having been practised in the mysteries of Judea in Palestine and Egyptive Africa, in their initiation to what they called the Degree of Perfection.

The Hebrews acquired the custom from the Egyptians, and celebrated their feasts of the Spring full moon, with bread and wine. With us, it is simply a manifestation of fraternal love, as inculcated by charity and Masonic philosophy.

The solemn feast of the Rose-Croix Knights is held this day, and commemorates the Feast of the Passover, observed by the Hebrews.

Respectable and Perfect Knights, the feast of which we are about to partake is thus ordered:

“And thus shall ye eat it: With your loins girded, your shoes upon your feet, and your staff in your hand; and ye shall not eat in haste, it is the Lord’s Passover. And this day shall be unto you for a memorial and ye shall keep it as a feast throughout your generations, a feast by an ordinance forever.”

This feast, and the bread and wine of which we partake, are to us symbols of fraternity and brotherly affection, and of that perfect union that must ever subsist among Brother Knights of the Rose Croix.

Thus, Brother Knights, are we assembled, solemnly and fraternally, pledging ourselves one to another in brotherly love, in the presence of the angels and of that great Intelligence that surrounds us in our every action.

We belong to no creed or school, but to universality, where Truth is the base and morality the handmaid: We are Knights of Prince Hall Masonry, and to her service our swords are consecrated: May we prove worthy soldiers in a worthy cause!

(Most Wise breaks the bread, takes a piece and eats, and, passing the plate, says):

Take, eat, and give to the hungry!

(While officers serve the bread or crackers, sing "Let Us Break Bread Together," etc.)

Then taking the goblet, drinks, and passes it, saying):

Take, drink, and give to the thirsty!

(While serving the wine, sing "Let Us Drink Wine Together," etc.)

TO CLOSE

To order, my brethren.

(ALL MAKE SIGN OF GOOD SHEPHERD)

My brethren, we may now retire; but first, I must request your oaths not to reveal any of this day's proceedings

(Presents hilt of sword to orator, who, taking the handle, says, 'I swear'; in succession passing, they all do likewise; and then, as they retire in silence, the Most Wise says): "E.....L."

Peace be with you, my brethren, and remain with you always. Remember that your duty is, not to be better than your brethren, but to be better than yourselves; that the more you have, the more you owe to those who need assistance. The Peace of our Master be with you always. Amen!

THE CEREMONY OF EXTINGUISHING THE LIGHTS

This ceremony takes place on every Thursday before Easter, after the table ceremony, and begins the moment the "Word" is returned to the Most Wise, when all have resumed their positions.

HYMN

Softly now the light of day
Fades upon our sight away;
Free from care, from labor free;
Lord we would commune with thee.

Soon for us the light of day
Shall forever pass away;
Then from care and sorrow free,
Take us, Lord, to dwell with thee.

At the west end of the table is a candelabra with seven branches of unequal size, so as to form a triangle, the middle branch forming the top of the triangle. In each a wax candle must be burning, all being around the table, and at a sign from the Most Wise—

Master of Ceremonies goes to the candelabra and says:

Master of Ceremonies — Our Lord came to save the human race, but they knew Him not and put Him to death.

He then puts out the lowest light on the left, and returns to his station. Treasurer goes to the candelabra, and says:

Treasurer — Our Lord willed that all should be brethren, but they knew Him not and put Him to death.

He then puts out the lowest light on the right, and returns to his station. Secretary goes to the candelabra and says:

Secretary — Our Lord's sublime doctrine was intended for man's happiness, but they knew Him not and put Him to death.

He then puts out the next light on the left, and returns to his station. Orator goes to the candelabra and says:

Orator — Our Lord's object was to teach the truth, to promulgate love, but they knew Him not and put Him to death.

He then puts out the next light on the right, and returns to his position. Junior Warden goes to the candelabra, and says:

Junior Warden — Our Lord proclaimed: "So whatever you wish that men would do to you, do so to them," but they understood Him not and put Him to death.

He then puts out the next light on the left, and re-

turns to his station. Senior Warden goes to the candelabra, and says:

Senior Warden — Our Lord came from Heaven to do the will of His Father in Heaven; to preach glad tidings to the meek; to give sight to the blind and hearing to the deaf, but they listened not to Him and nailed Him to the cross.

He then puts out the next light, and returns to his station. Most Wise goes to the candelabra, and says:

Most Wise — Yes, my brethren, our Lord was despised and rejected of men, a man of sorrows and acquainted with grief. There was no guile in His mouth. He was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.

He then puts the light out, and says:

Most Wise — My brethren, we have met this day for the purpose of commemorating the death of our Lord and Master. Today is the anniversary of the last supper of which He partook with His disciples. On that occasion, He instituted a memorial to His broken body and shed blood, and was thereafter betrayed by Judas, the traitor. Let us remember the sad transaction, one and all. Above all, let us remember also the message delivered by Him in the famed words: "LOVE YE ONE ANOTHER."

Here if the chapter wishes it may hold the "Mystic Banquet" which is the name given the general feast of Paschal lamb and white wine.

CEREMONY OF RE-LIGHTING ON EASTER SUNDAY MORNING

If a *Public Ceremony* is desired, the chapter assembles under the direction of the Marshall at the church, hall or auditorium that has been selected and the ceremony proceeds.

The table is arranged as in the Ceremony of Extinguishing the Lights; the yellow wax candelabra have remained unlighted since the previous Thursday.

The officers who participate in the ceremony are seated around the table and the Knights are so seated as to give the audience a clear view of the table. Everything being in order, at a signal from the Most Wise, the officers discharge their several duties as follows:

Most Wise — Officers to your duties.

Officers all arise

Guard — The doctrine of Him who died for the regeneration of humanity, has become the living son of truth.

Lights far candle to left, returns to station, remains standing.

Master of Ceremonies — The doctrine that the love of God for his children is infinite, and that true religion is to love our brother, rises like the blessed sun, triumphantly from the darkness.

Lights far candle to right, returns to station, remains standing.

Hospitaller — The doctrine of Him who lost his life for having proclaimed that all men, children of a common father, were brethren, shines upon us from the awful light of the past.

Lights next candle to the left, returns to station, remains standing.

Treasurer — The doctrine of Him who suffered an ignominious death for endeavoring to substitute truth for error, love for hatred and persecution, has gone around the world, and prevails against ignorance and superstition.

Lights next candle to the right, returns to station, remains standing.

Junior Warden — The doctrine of Him who said "do unto others that, which you would that others should do unto you; Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven; Love God with all thy

might and heart and soul, and thy neighbor as thyself and thou shalt live," has become the light and life of all intelligent minds of every creed.

Lights next candle to left, returns to station, remains standing.

Senior Warden — The doctrine of Him who gave up His life for His friends to insure forever the liberty of the oppressed, the rights of the weak, and the over-throw of tyranny over mind and body, has become the supreme law of regenerated humanity.

Lights next candle to right, returns to station, remains standing.

Most Wise — "He is not here, for He is risen." Liberty, Equality and Fraternity, baptized in the blood of Him who died on Calvary, henceforth march steadily onward toward certain and complete victory over Ignorance, Fanaticism, and Despotism.

The ignoble cross, on which was nailed the friend of the wretched and destitute, itself often desecrated by being made the ensign of superstition, rapine and persecution, shall henceforth be for us the symbol of regeneration.

Man shall at last stand erect and disenthralled, and under that symbol the legions of freedom shall march forth to victory.

Thanks, love, and gratitude to our father for the word and the new law.

Truth reappears, and love and liberty illuminate philosophy.

Lights remaining candle

The world of life and regeneration is recovered and the law of love lives.

Hymn

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

INVOCATION

Almighty God, who through Thine only-begotten Son Jesus Christ hath overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that by Thy special grace we too shall find that there will be nothing preventing us from attaining the same victory. Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen!

SCRIPTURE READING

If you then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil lust, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time when ye lived in them.

CONFESSION — ALL

Almighty and most merciful Father: We have erred, and strayed from Thy ways like lost sheep. We have followed too

much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent, according to Thy promises declared unto Mankind in Christ Jesus our Lord. And grant, O merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy Name. Amen!

HYMN

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all;
Bring forth the royal diadem,
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His Feet,
And crown Him Lord of all;
Go, spread your trophies at His feet,
And Crown Him Lord of all. AMEN!

SCRIPTURE LESSON

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

For he hath founded it upon the seas; and prepared it upon the floods.

Who shall ascend into the hill of the Lord; or who shall rise up in His holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift his mind unto vanity, nor sworn to deceive his neighbors.

He shall receive the blessing from the Lord; and righteousness from the God of his salvation.

This is the generation of them that seek Him; even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? Even the Lord of Hosts, He is the King of Glory.

MY CREDO

I believe in God — He who is the Grand Architect of the Universe, and the Great Creative Spirit and that those who worship Him must worship Him in Spirit and in Truth.

I believe in Christ — He who is the Son of God, our Elder Brother — and that we are also the sons of God, and that it doth not yet appear what we shall be but that when He shall appear we shall be like Him.

I believe in Humanity — that Personality is more important than Property; that well-being is more valuable than wealth; that Humanity is a greater goal than nationality; that Cooperation can be a substitute for conflict; and that a lasting Peace and Brotherhood depend upon human values.

I believe in my Country — the land of my allegiance — and in its people of whatever race or color; and that through Justice, Brotherhood, Equality, and Opportunity, our nation may have a new birth of freedom.

I believe in Free Masonry — with its fundamental supports of Beauty, Strength and Wisdom, and its cardinal virtues of Temperance, Fortitude, Prudence and Justice, and that these supports and virtues cannot be disassociated from my

responsibility in Freemasonry.

I believe in Prince Hall Masonry — and in its leadership, its followers, its history, its tenets, and its potential for the future. I dedicate my life to it, in a confident faith, to the end that no blot or stain shall appear on its escutcheon through my words and deeds, and that, through the acceptance of the responsibilities of my exalted rank in Prince Hall Masonry and my loyalty to it, there will be the realization of its better self.

Therefore,

I shall strive for Truth and Right,
And on these take my stand.
Then onward from morn to night,
Believing in God and Man!

This, I Believe!

SERMON

BENEDICTION

On this resurrection morn,
Raise us with thine own right hand,
Freed from envy and from scorn,
Bring us to the better land —
Where from labor brethren cease,
Share refreshment, dwell in peace.

Peace be with you, my brethren, and remain with you always. Amen! Amen! Amen!

Response: So mote it be!

BREAKFAST

(If the "Mystic Banquet" is observed after the ceremony of Extinguishing the Lights, breakfast may be omitted).