

# 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.

## 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

1921

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# MEMORIAL SERVICES

ARRANGED BY ILL W. H. SEVERSON, 33°

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

1. Sentinel.
2. Sublime Princes.

The other officers 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 Marshal 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 good wherever they meet, other than the church, the only difference between that the head of the procession will halt at the outer door of the main entrance.

Previous to the entrance of the Consistory into the church 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.

## ORDER OF PROGRAM

1. Voluntary ----- Organ
2. Music ----- Choir
3. Prayer ----- by Rev.-----
4. Scripture Lesson ----- by Rev.-----
5. Music ----- Choir
6. Exercises by A. A. S. Rite
7. Orations
8. Music ----- Choir
9. Doxology and Benediction

## SERVICES BY A. A. S. RITE

*Commander-in-Chief (Lighting the tapers)*—Illustrious Princes, the results of death have summoned us here tonight to assist in the ceremonies in commemoration of our Illustrious dead 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. ~~Illustrious First Lieutenant Commander, what is the hour?~~

*First Lieutenant—Illustrious Commander-in-Chief* it is the hour of darkness and sorrow, for many of our Illustrious stars have disappeared and the hearts of the Illustrious Princes are saddened with grief at their absence.

*Commander-in-Chief*—Princes, whatsoever ease we can have or fancy here, continues but for a moment, and is shortly changed into sadness or tediousness. It goeth away too soon, like periods of our lives; or stays too long, like the sorrows of a sinner. We are like the shadows that departeth; or like a tale that is told; as a dream when one awaketh. *Illustrious Second Lieutenant Commander, what has commanded us to assemble here tonight?*

*Second Lieutenant*—The loving remembrance of our Illustrious dead and departed Knights who have passed from labor to reward, and to utter some word in commendation of their virtues and their valiant labors of Fraternal Love in the great battles of life. *has*

*Commander-in-Chief*—So it must be with all men. We also shall die and end our quarrels and contentions by passing to a final sentence. And the Illustrious Princes who are here present tonight bring with them sweet recollections of the departed dead instead of their perishable remains. ~~Illustrious First Lieutenant Commander, what does it teach us?~~

*This teaches us that*  
~~First Lieutenant—Illustrious Commander-in-Chief,~~ the brevity of human life and the instability of human fortunes; that we also must soon turn to dust and forgetfulness; and we ought, by a constant fidelity to

the Present, make it useful to the noblest purposes, so turning our condition unto our best advantage by making our unavoidable fate become our necessary religion.

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

*Second Lieutenant*—~~Illustrious Commander-in-Chief~~, the sweet consolation that we have performed hitherto our duty to our fallen Illustrious Knights and we have laid them in the lap of Mother Earth with due and appointed ceremonies after the manner of Masonry, but that was not enough, so we have come hither to revive in our minds the sweet incense of their Knightly valor displayed so long in this community.

*Commander-in-Chief*—Illustrious Princes, since we feel the cruel sorrow for our departed Knights, I adjure you, one and all, to think in solemnity of these memorial services to our Illustrious dead. Their warfare with the calamities and sorrows, the disappointments, the wrongs and oppressions of this world, is over and never more can they wield their swords for righteousness and justice to mankind, for they have joined the Mighty Army to minister unto the Eternal and Everlasting God.

It is but the natural wish of man that he be remembered when he has passed from this transitory scene and that words of commendation be spoken in his behalf, and it is for this purpose we come at this time and place. Illustrious Recorder, kindly read the names of our Illustrious dead.

*Sing Abide with Me*  
*Prayer*  
The End.

## Ceremonies

AT THE

### Obsequies of a Knight Kadosh

ARRANGED BY ILL ROBERT L. PENDLETON, 33°  
Sovereign Grand Commander, Southern Jurisdiction

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

The walls should be covered with black cloth, and on a trestle 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, the legs crossed, 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 taper and wearing a white rose 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 Holy House of the Temple, it has pleased our Father who is in Heaven to take away from among us the living soul of our Brother Illustrious P----- R----- and to leave unto his body, of which we are about to dispose 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 proba-

tion. Let us look back upon his life, and see how he has stood the test. If any of you, or any one else who hears me, can accuse of wrong this 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 Master 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 that, from birth until death, a man hath thought and said and done.

Therefore, Grand Commander, if thou wert 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*—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*—Who, then, shall 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 remove the coffin-lid, and expose to view the body of the deceased Knight. The hands and feet will be found tied with cord, the temples adorned with a wreath of laurel and vine leaves, and on the heart will lie a bunch of freshly culled roses. On the breast a cross of gold.

*Commander*—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*—That man lives for honor and enjoyment.

*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 enjoyment bears little fruit except regrets. Relieve the dead of such vain distinctions.

(Grand Chancellor takes the wreath from the temples of the deceased.)

*Commander*—What means the sparkling cross?

*Second Lieutenant*—That dignities and splendour are the great prizes of life.

*Commander*—How cometh man into the world?

*First Lieutenant*—Naked and poor.

*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 glories of our earthly state, and lay down all our dignities, when we fall into the grave. Take from the dead the glittering bauble for which he no longer cares.

*First Lieutenant* takes the cross from the breast of the deceased.

*Commander*—Why are his hands and feet bound with cords.

*Second Lieutenant*—To show that in this life man is the slave of his habits and the bondman of circumstances.

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

(*Second Lieutenant* takes off the cords.)

*Commander*—What mean the roses on 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 should make us sad and sorrowful.

*Commander*—Do ye know of a truth that our Brother in the coffin is dead, and does not merely sleep?

*Second Lieutenant*—(Taking the hand of the dead): The flesh cleaveth not unto the bones, nor to the skin unto the flesh. Verily our Brother is dead.

*Commander*—How looketh his grave?

*First Lieutenant*—Deep, dark, narrow and cold.

*Commander*—Even such will the grave be for each of us. Yet there the wicked cease from troubling, and the weary are at rest. Brethren, do the last sad offices to the departed, and give him a Brother's bless-

ing, 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 (each lays his right hand, *First Lieutenant* on the head, *Second Lieutenant* on the eyes, *First Lieutenant* on cheek, *Second Lieutenant* on the mouth, *First Lieutenant* on the heart, *Second Lieutenant* on the hands, and *First Lieutenant* on the feet of the dead, each accompanying this solemn rite with a fervent blessing, as follows):

*First Lieutenant*—This once busy brain is still and dead. It will scheme and plan no more. Its work, for good or ill, is done. May the grace of our Father who is in Heaven bless the soul of which it was the instrument.

*Second Lieutenant*—These eyes will no more look upon the sun, the stars of the earth, or the faces of 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*—This cheek will no more feel the pressure of the lips of love, nor blush with shame, nor be red with anger. It is cold and white and lifeless as the marble. 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*—This mouth will speak no more to anyone 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 he make to work no harm and be forgotten.

*First Lieutenant*—This heart no longer beats. It has counted all the moments of our Brother's life, and stopped forever. No feeling or affection is its tenant now. May our Father who is in Heaven forgive the weaknesses and reward the generous loving kindness of our Brother.

*Second Lieutenant*—The work of these 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, bleeding, the flinty paths of life. Their work also is done, and for good or ill remaineth forever. May our Father who is in Heaven be gracious unto our Brother, and keep our feet in the true way.

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 succour, 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 joy and felicity; We give Thee hearty thanks for the good examples of all those 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 Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

(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 toward the coffin, saying, each time:

Farewell!

Farewell!

Farewell!

*The End.*

# MAUNDY THURSDAY

AND

## Easter Sunday Services

### ROSE CROIX KNIGHTS'

ARRANGED BY ILL. ROBERT L. PENDLETON, 33°  
Sovereign Grand Commander, Southern Jurisdiction

#### CEREMONY OF THE TABLE

*This ceremony should take place at every convening of a  
Rose Croix Chapter*

*Most Wise*—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council of Sovereign Grand Inspectors-General 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 refreshments.

#### (ALL MAKE SIGN OF GOOD SHEPHERD)

This Chapter is now called to refreshments. 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 W. M. 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; a pan of burning coals is near.

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!

#### ADDRESS

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

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

Take, and eat, and give to the hungry.

Music, soft. Then taking the goblet, drinks, and passes it, saying:

Take, and drink, and give to the thirsty.

To order, my brethren.

#### (ALL MAKE SIGN OF GOOD SHEPHERD)

My brethren, we may now retire; but first, I must require 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———1."



CEREMONY OF EXTINGUISHING THE LIGHTS ON  
THURSDAY BEFORE EASTER

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.

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 his 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 that men should do unto their brethren as they would be done by, but they understood him not and put him to death.

He then puts out the next light on the left, and returns 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.

*Close as in the table ceremony*

CEREMONY OF RE-LIGHTING ON EASTER SUNDAY  
MORNING

This ceremony takes place immediately after the Ceremony of the Table. As in the Ceremony of Extinguishing the Lights, it begins as soon as the "Word" has been returned to the Most Wise. Each Knight is then at his post, and the music has stopped.

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

The Knights being round the table, at a signal from the Most Wise, the officers discharge their several duties, as follows:

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 lights 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 lights the lowest light on the left, 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 lights the next light on his 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 lights the next light on the right, and returns to his position. Junior Warden goes to the candelabra, and says:

*Junior Warden*—Our Lord proclaimed that men should do unto their brethren as they would be done by, but they understood him not and put him to death.

He then lights the next light on the left, and returns 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 lights 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 guide 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 lights the last light, and returns to his station.

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MUSIC

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INVOCATION

Almighty God, who through Thine only-begotten Son Jesus Christ have overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us. 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 ye 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 concupiscence, 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.

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#### 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.

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#### MUSIC

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#### FIRST LESSON

The Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture; and lead me forth beside the waters of comfort.

He shall convert my soul; and bring me forth in paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

But thy loving kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

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#### MUSIC

#### SECOND LESSON

The earth is the Lord's, and all that therein; 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 lifted 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 lifted 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 lifted 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.

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#### APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell; the third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sin; The Resurrection of the body; And the life everlasting. Amen.

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#### SERMON

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#### BREAKFAST

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#### BENEDICTION

*The End*