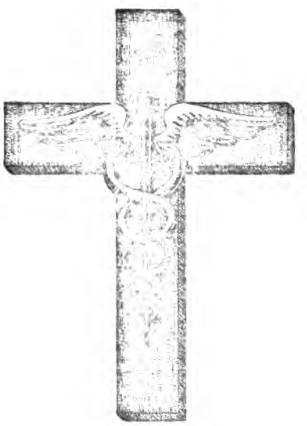
Manual
Order of Service and Ritual
Church of Illumination

Prepared especially for the Priests and Ministers
Consecrated and Ordained to the Service of God, in the
Priesthood of Melchizedek and Church of Illumination



By Rev. Dr. R. Swinburne Clymer

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INTRODUCTION

METHOD OF PROCEDURE

In the preparation of this Manual for the CHURCH OF ILLUMINATION, one thing above all others has been constantly kept in mind: *Throughout the entire service and ministry, neither Priest nor Minister is called upon to make a single statement, unless he can, without hypocrisy or mental reservation, make the statement whole-heartedly and with a clear conscience. Nor is he required to make any statement that could not, with equal verity, be made by either the Neophyte, Applicant or Member.*

To effectively carry out this plan, changes in the usual order of service were necessary. For instance: when we repeat certain portions of the accepted LORD'S PRAYER. Is it possible for any truly honest man to ask the Lord to *give* him his daily bread? Should not every honest person be *willing* to *earn,* not only his daily bread, but everything of which he has need?

If this be admitted (and who can deny it?) should we not rather ask the Father for THE STRENGTH AND THE MEANS TO *earn* OUR DAILY BREAD? In this, as in all other matters concerned with our religious service, we must *try,* to the *best* of our ability, to harmonize with the Divine Law, and our requests, our prayers and every detail of our services should be in harmony. Every statement or request must be so honest and so natural throughout all our services, that we can look squarely into the eyes of any man, knowing that in all things we did the Will of God and observed the Divine Law to the best of our ability.

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All statements and requests must be direct to God on a man to man basis, without the slightest trace of apology, disbelief, or qualification in our own mind.

The regular church service should open with the *Sanctus,* or some other equally heart-warming and soothing music. While the music is being played, the Priest or Minister walks to the pulpit and takes his seat.

At the conclusion of the *Sanctus,* or other appropriate music, the Priest or Minister will slowly walk to the Altar and, with uplifted arms, slowly, clearly and impressively give the Invocation. The Invocation may be repeated three times. Concluding the Invocation, the Priest or Minister will return to his seat; then rise for the responsive reading.

This reading may be *in whole or part* from the *Supplication and/or Responsive Reading.* Before proceeding with the reading, the Priest or Minister always repeats the Introduction or Explanation to the Responsive Reading. This is immediately followed by the reading itself.

Contained in this Manual will be found the entire Temple and Church Service. The service, either in whole, or in part, may be performed during the Consecration of an Applicant for the Priesthood or the Ministry; or, it may be performed as a yearly service.[1] When this service is attempted, every one engaged in the service *must* be fully prepared for his part and the music selected for the occasion must be in harmony with the work and of the highest order.

The music must be operatic in style, rich in variation, its major and minor strains alternating from pianissimo to fortissimo. The prelude should end triumphantly in march time, and the words: "Glory, Glory, Glory," should be sung in all the sublimity of power and great fervor.

[1] This service may be separated into three parts or renditions and given either on separate days or on a forenoon, afternoon and evening.

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As the strains of the last "Glory" die away, the chant begins. Soft, devotional music is played throughout the service and must be in perfect harmony with the development of the theme of the Temple service.

This music should express, as nearly as possible, every shade of emotion through which the Applicant passes and that the Priest or Minister should *feel.* It should manifest *Light* as *Light* comes to him, no less than suggest shadows and clouds of darkness when contending difficulties are expressed. When anything pertaining to the carnal nature is dwelled upon, the accompanying music follows a minor strain. Conversely, at the close of the service, and in accompaniment to the beautiful confession of faith and assurance by the Supplicant or Applicant, the music should swell to a triumphant conclusion.

In no instance, let us repeat, is the complete Temple service attempted unless everyone participating is fully prepared.

At the close of the Responsive Reading, the Priest or Minister takes his seat, and the music (solo, trio or organ) begins.

As the music ends, the Priest or Minister arises, proceeds to the Altar and reads a selected portion from one of the books of the New Testament.

The reading is followed by music; semi-classical or vocal solo.

Offertory during the music.

Following the music, the Priest or Minister proceeds with his sermon, which must be an interpretation of the Divine Law, *applicable to man's daily action and his relationship with his fellow men.* This must be a selection from one of the authorized texts.

Benediction.

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Music: Trio, organ or orchestra.

Conclusion: Reports and announcements of future services or events.

Prayer to the Lord.

Dismissal.

SERVICES OF THE CHURCH FOR THE BENEFIT OF MEMBERS AND ALL OTHERS PRESENT

Reception of Member Into the Church

The ceremony for receiving a member into the Church of Illumination is a very simple one. This ceremony, following immediately after the Benediction, should—for all its simplicity—be conducted in a dignified and impressive manner as befits the occasion. This is true whether one or many members are being admitted.

The Sacraments, or Communion

The Sacraments should be celebrated at least twice a year: at Christmas and at Easter. BOTH OBSERVANCES ARE SYMBOLIC OF REBIRTH; OF THE RISING FROM THE DEPTHS OR THE DEAD.

Representative Symbolism

1. *The Drama of the Heavens.* On the twenty-first of December the sun literally is at its lowest point and symbolically descends into hell or hades. Here it remains for three days; that is, remains stationary in time for three days, after which it again begins to increase in time.

Anciently, this was a time of great sorrow, because the people of that day had no way of knowing whether or not the sun would remain stationary in time, in which event it would have meant continued, unremitting cold, with ultimate death to all things.

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When the sun, after three days, began its ascent, or resurrection, there was a time of great rejoicing. Officially, this is the beginning of winter. Actually, it is the beginning of a *new* year *in time,* because the sun, instead of continuing to decrease, begins to increase and so holds the promise of a renewal of life amongst all living things.

2. *The World is known as the Macrocosm.* The sun is the Soul of the universe. It rises in the East, goes to the South, arriving at midday, the period of youth, love and affection. Continuing to the West, it sets there at eventide, to again arise in the morning, completing the circle, symbolizing eternity.

Man is known as the Microcosm, or *little world.* IN him is the sun of his little world. This is his Soul. Regrettably must it be said that for the great majority, the Soul is not awakened; the *re*birth, or *arising,* does not take place; the circle of eternity is not consummated. Should the Soul be awakened and brought into Consciousness, it then becomes the *Ineffable* or Holy *Light.* At birth it is in the East. During life it completes the circle to set in the West, only to rise again at its new birth.

The *Nazarene's* life symbolized both the Drama of the Heavens, and the experience of man's awakened Soul. To fully symbolize this, HE LIVED THE LIFE. HE BROUGHT LIGHT TO MAN. HE DIED. LIKE THE SUN; DESCENDED INTO THE DARK OF THE GRAVE, OR HELL. HE AROSE ON THE THIRD DAY, HAVING COMPLETED THE CIRCLE, SYMBOLIC OF ETERNITY, OR ETERNAL LIFE. Sacraments are celebrated in memory of this life, symbolizing man's REbirth, or Second birth.

Actually, the new year begins on December twenty-fourth, when the sun begins to take on new life. This new life has its real beginning at about the time of Easter. It is then that Nature starts to take on new vesture, enveloping

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the earth in all its beauty and splendor in order to Glorify God. Fittingly, at this time, when life is renewed, the Sacraments should be celebrated as a thanksgiving and *devotional* rejoicing.

The Sacraments may also be celebrated at any other time of the year; always in thanksgiving and heart-felt devotion.

The celebration of the Sacraments should, in all cases, be followed by the Benediction.

The Altar should be prepared before anyone, other than those helping the Priest or Minister, are allowed to enter. At the proper time the Priest or Minister proceeds to the Altar and Consecrates the Bread and Wine for the special purpose intended. Communion is then served, to be followed by the Benediction, which closes the service.

The Marriage Ceremony

The Church of Illumination is a Congregation, rather than a formal church. Its membership is largely composed of adherents rather than members. The services must necessarily be all-inclusive, because many of the adherents are actually members of other churches. To satisfy all needs, the church has a formal marriage ceremony for those who are members, and another for non-members.

All marriages, formal or otherwise, should take place in the church and during a church service, if at all possible.

Christening Service

As with marriage, so with the Christening service. There is a formal service for members and another one for adherents, or those who desire such a service, but are not adherents. The mission of the Church of Illumination is to SERVE.

Funeral Services

The funeral services are equally diversified. First there

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is a service for non-members. There is a service for members of the church and, lastly, a service for the Priests, Ministers, and those in the *Great Work,* who have attained to Soul Consciousness and who do not desire a Funeral Service, but merely a Departure Service, which is simplicity itself.

Committal Services

This service naturally follows the Funeral Service in the two first instances, but not the Farewell Departing Service.

Memorial Services

The Church of Illumination offers its service to all who desire and request a Memorial Service.

All Souls' Night Service

All Souls' Night Service is, *in intent,* a glorified Memorial Service. It is held once a year on the night of November second. This is primarily intended for Priests, Ministers, *Philosophic Initiates* and members of the various Philosophic Fraternities and their friends. No other services may be held on this night. It is a *devotional requiem* for loved ones who have passed on, but who must continue their cycle of life and works.

In all of its services, the Church of Illumination attempts to illustrate by word and action the *philosophic, esoteric, spiritual and occult* interpretation of what is generally termed Sacred literature, of which the Bible is a part.

R. SWINBURNE CLYMER,
Founder and Director-General
Church of Illumination

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ORDER OF SERVICE*

Church of Illumination

Sanctus. Organ or orchestra (if possible)

Invocation. Priest or Minister before the Altar; Congregation rises.

Responsive Reading. As selected by Priest or Minister.

Music. Semi-classical.

Reading. From St. John, St. Matthew, St. Luke, or St. Paul. Interpretation of the Law governing man and his relation to other men.

Offertory. Music; semi-classical or vocal solo.

Sermon. Interpretation of Law applicable to daily life. Expounding the Divine Law.

Benediction.

Music. Semi-classical.

Conclusion.

Prayer to the Lord.

Dismissal.

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* Obligatory upon all Priests and Ministers Ordained after January, 1951, under penalty of having Ordination revoked.

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MUSICAL SELECTIONS APPROPRIATE FOR VARIOUS SERVICES

(For solos, organ, trio or orchestra. Organ preferred.)

Sanctus	Gounod	
Angelus	Victor Herbert	
Largo	Handel	
Angel's Serenade	Braga	
Intermezzo Sinfonica	Mascagni	From *Cavalleria Rusticana*
Wedding March	Mendelssohn	
Bridal Chorus	Wagner	From *Lohengrin*
Ave Maria	Bach-Gounod or Schubert	
Dream of Love	(Weddings)	*Liebestraume*
Berceuse	(Weddings)	Liszt
Melody in F	Rubinstein	Liszt
Serenade	(Weddings)	Schubert
Glorious Forever	S. Rachmaninoff	
La Reine La Noche	*Marche Solennel*	Fessler
Isis and Osiris	*Magic Flute*	Mozart
Within These Temple Walls	*Magic Flute*	Mozart
Isis and Osiris	*The Rosy Cross*	Fessler

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PRAYER TO THE LORD

(Restatement of the Lord's Prayer)

Our Father, who art everywhere present; whose just Laws govern all things; hallowed be Thy name in our hearts.

May Thy promised kingdom come upon earth and abide with us as we, Thy children, learn to do Thy Will and obey Thy Laws. May the earth become a Heaven through the elimination of sin and suffering.

Give us this day the strength and the opportunity to honestly earn our daily bread and all else that is of benefit to body, mind and Soul.

Bless us, Oh Father, by permitting Thy Light to shine upon us. Give us the courage to overcome all temptations. Help us to free ourselves from all that is evil, so that we may glorify Thee through the gradual but certain unfoldment toward perfection of mind, body and Soul. Help us to obey Thy Will in our thoughts, words and deeds.

Thine, Oh Father, is the kingdom of heaven and earth. Thine is the power, and Thine is the glory; may we, Thy children, become like unto Thee.

Unto Thee we give our thanks and our praise as we humbly bow our heads with contrite hearts, in submission to Thy Will in all things that concern us. Amen. Amen. Amen.

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INVOCATION

Awaken, O my Soul! Accept the Wisdom and the Love that will help thee to become Divine. Lift up thyself to the Throne of the Father, and there seek His understanding, that thou mayest teach the Law to all men.

Free thyself from all that is evil and ignoble; from all hatred, malice, ill-will, resentment, unjust judgment, prejudice, and all carnal passions that are not from the Father; for God is the Law, and he who defies the Law shall be punished by the Law.

By obedience to the Law, thou, my Soul, shalt be raised from the dust of the earth and *become* one of the Sons of the Father, *and* one of the Heavenly Hierarchies.

All power comes to the Soul only as it obeys the Law. By obedience to the Law, will the splendor and the glory of the Sanctuary shine upon it.

Might, power and all other Divine inheritances come to the Soul that trusts in the Father and harmonizes its desires with His Laws.

The Father is all power; Sovereign over all, and thou, my Soul, hast the privilege to harmonize thyself with God and His Law.

Then praise God for all His kindness to thee. Free thyself from all that is undesirable. Accept freely that which is offered unto thee and which will bring thee *greater* life and final Immortality. Lift thyself up, O my Soul. Go to the feet of the Elohim and there be blessed, that thou in turn mayest bless others.

O Lord, Thou art My God. Thee and Thy Law do I accept. Thee and Thy Council will I heed. Thee and Thy

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Law will I endeavor to obey. Help me, O Lord, to perform all my work as a service to mankind and Thee, thereby earning Thy blessings and protection, as promised to all of Thy children who come to Thee in faith and obedience. Amen. Amen. Amen.

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INVOCATION

Father! God of Abraham, Isaac and Jacob! Have mercy upon Thy servants and bless them. Shed the Light of Thy Countenance upon us and help us, that we may walk in Thy ways upon this earth; that Thy Holiness may enter our hearts; show us the way. Let us perform our work in such manner as will be a blessing upon all who partake therein.

Father, Let Thy Holy Hierarch Raphael be with us. Guard us against all evil so that our understanding shall increase for the good of all.

Oh, Thou Lord Agla, Aglato, and Aglati! Thou art full of compassion for those who labor. Thou hast shown Thy favor unto Daniel in the Court of Babylon. Thou hast stretched forth Thine hand and fulfilled Thine promises.

Oh, Thou Great and Mighty Power! Bless Thou the works of our hands and let us succeed to a blissful and worthy end.

Amen. Amen. Amen.

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HEALING PRAYER INVOCATION

(On special occasions or by request)

Dear Brother, Dear Sister, lift up your head. Let your heart be light, not heavy. Be full of courage, knowing that you stand as Spirit, with every right to all blessings. Put away all thoughts of the past. Know that *now* is the only time. You are Divine in Spirit, with strength to meet all that is part of thy destiny.

My Brother, My Sister, God has created your Spirit in His own Image. The Spirit cannot suffer. The Spirit cannot be sick. The Spirit knows no fear. I NOW SAY TO YOUR SPIRIT: ARISE, SHINE, for you are LIGHT. The HOLINESS OF GOD IS YOUR PORTION. That holiness shall show forth in your mind as HARMONY AND HAPPINESS; in your body as WHOLENESS and HEALTH.

This thought, born of the Spirit, is like the LIGHT and casts out the darkness of all thoughts of disease and fear. LET THIS LIGHT SHINE UPON YOU; LET IT ILLUMINE YOUR MIND. Let it *warm your heart.* Let it *heal* your body by its beneficent healing power.

GOD'S PEACE IS WITHIN YOU. GOD'S LOVE IS WITHIN AND ABOUT YOU. GOD'S LIGHT IS YOUR LIGHT. As you become whole in the Spirit, manifest health now.

Peace be with thee. Peace be in thy heart. Peace to thee as the breath of the morning. Peace. Peace. Peace. THE ANGEL OF PEACE IS WITHIN THEE TO HEAL AND TO BLESS. Amen. Amen. Amen.

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BENEDICTION

(General)

Father, we pray Thee that Thy *Light* may shine upon all of us; Thy blessings be upon us by night and day. That we may *feel* Thy presence *within* us, and our feet be guided in the Way Thou wouldst have us go. Be with us now and always. Amen. Amen. Amen.

BENEDICTION

(Personal or Special)

May the Divine Consciousness shine upon you and overshadow you as you leave the portals of this Temple this day. May the Divine Light *within* you shine ever so much brighter, becoming in deed and in truth a Lamp unto your feet, and a beacon in the darkness for all those who are groping for the Light. Amen. Amen. Amen.

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THE CONSECRATION OF BREAD AND WINE FOR THE SACRAMENTS

(The Altar is prepared in advance, before anyone other than the Priest or Minister and his helpers, if any, are permitted to enter the room. Communion follows immediately after Consecration is completed.)

Priest or Minister

Father, Lord of all! Jehovah, Creative God! I seek conscious contact with Thee and the Hierarchies who art Thy Helpers. Be Thou with me now and forever, if Thou findest me worthy. Let me *become* MORE AND MORE *at one with Thee.* Permit me to become as a link connecting myself with Thee and Thy forces of life and *Light,* so that these forces may flow through me, while Thy *Light* will continually overshadow me.

Hands Over the Bread

I pray *Thee,* let Thy forces of *Light* and Life flow *through* me, Thy willing servant, that this bread may become a LIVING FORCE, so that all who partake thereof in Spirit will receive more of life and greater power to do good works.

Hands Over Wine

I pray *Thee,* permit Thy forces of Life and Light to flow *through* me, thy co-worker, into this wine, that it may be so charged that it will be as a *living* Fire, giving *Light* and Life to all sincere Souls; inciting them to willingly obey Thy Laws and *Become* Living Souls, Conscious of Thy ever presence.

Father, Thou hast promised to be with all those who art with Thee. In full faith and wholeness of heart, I claim, and ask the fulfillment of this promise. Amen. Amen. Amen.

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SACRAMENTAL OR COMMUNION SERVICE

The Sacraments must be offered Neophytes and Members of the Church of Illumination *at least* twice a year: Christmas and Easter.

The Altar is fully prepared before any one other than the Priest, Minister or selected Officers is permitted to enter. The Priest or Minister stands before the Altar, facing the Congregation. The bread is placed on the Altar at his left hand; the wine on his right, both between the Cross and candles which form the base of a triangle.

When all is in readiness, the congregation is permitted to enter. Appropriate music (orchestra or organ preferred) is played throughout the Consecration of the bread and wine and while the Sacraments are offered to the Congregation.

With his arms raised in Adoration and Reverence, the Priest or Minister repeats the Invocation three times before starting to Consecrate the bread and wine.

Following the Consecration of the bread and wine, the candles at the apex of the triangle are moved back of the Cross, towards the Priest or Minister, while the bread and wine are moved to the front of the Altar.

A kneeling stool is placed before the Altar. If the Priest or Minister has chosen to have his Deacons or other Officials assist him, he will request the two selected to step forward; one to serve the bread; the other, the wine.

Those desiring to partake of the Sacraments then come forward, one by one; or, in large congregations, two at a time; they kneel before the Altar and receive Communion.

First Deacon or Assistant

"Take and eat of this bread, prepared for thy body."

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Second Deacon or Assistant

"Take and drink of this Wine, Consecrated for thy Soul."

Deacons or Assistants Together

"Whenever you do this, do it to the honor and glory of the Father and in remembrance of your vows."

After all present have partaken of the Sacraments, the Priest or Minister kneels before the Altar, takes bread in his right hand, raises it towards heaven and partakes: "This bread, Oh Lord, I eat in praise of Thee; may I be worthy."

He then raises the cup of wine to his lips and, after partaking, says: "I partake of this wine that it may bring greater Life and Light to my Soul, and that I may be acceptable to Thee and serve Thee well."

Benediction.

Dismissal.

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RECEPTION INTO THE CHURCH OF ILLUMINATION

(Reception of new members into the church should be during a regular church service, directly after the Prayer to the Lord.)

I,.....of my own free will and accord, after fully studying the texts of the Church of Illumination, and finding myself in complete harmony with the teachings, seek membership in the Church of Illumination.

I pledge myself to think, desire, feel and act in accordance with the Divine Law as taught by the Church of Illumination, doing this to the best of my understanding and ability, despite anything and everything that others may think, say or do.

I will endeavor not to be influenced by what others may say or do, at all times remembering the saying of the *Nazarene:* "What is that to thee? Follow thou me." If at any time it is within my power to prevent, I will not permit injustice to be done either to others or myself, lest I help the wicked become more wicked.

I will support the Church of Illumination morally and spiritually, and, when possible, will contribute to the financial support by means of tithes.

I will, to the best of my ability, instruct my children (if any) in the Divine Laws as taught by the Church of Illumination, though never compel, or even insist, that they become members. I will at all times remember that God gave to them Free Will, as He did to me.

To all of these things, I pledge myself in heart and Soul.

Signed .....

Address .....

City and State .....

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FORMAL MARRIAGE CEREMONY

For Members of the Church of Illumination and Those Willing to Assume its Obligations

Priest or Minister

"Friends, Neighbors and Members of the Church, Priests and Princes of the Priesthood of Melchizedek, we are gathered together by agreement to witness the confirmation and solemnization of this man and this woman, in the bonds of Sacred matrimony; a ceremony exemplifying a state of heart already existing in the hearts of the two who stand before us. If this feeling which we call Love did not exist in their hearts, solemnizing this marriage would be impossible.

"Marriage is not to be entered into lightly; but with reverence founded in deep affection; discreetly, soberly, with full understanding between the two directly concerned, and with full respect for the Laws of God. These two before us have requested us to join them into this Sacred estate. Should there be any cause known why this marriage should not take place, then let it be known now, or silence be maintained ever after.

To Those About to be Married

"I entreat and charge you both, that you answer me as truthfully as you must answer on that day when the secrets of all hearts will be revealed. To the best of your knowledge, is there any reason why you should not be joined in Marriage?"

Applicants

"We know of no such reason."

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Priest or Minister — to the Bridegroom

"..... (name) ....., is it your desire that this woman standing by your side shall become your wedded wife; to live with her according to God's Laws? To love her; comfort her; honor and respect her; to enjoy life with her in health, and serve her in sickness; forsaking all others, so long as you both shall live?"

ANSWER

"Such is my desire; this I promise."

Priest or Minister — to the Bride

"..... name ....., is it your wish to have this man as your wedded husband; to live with him and serve him as wife, and be the mother of his children in accordance with the Laws of God as taught by the Church? Will you love him, comfort him and forgive his errors? Will you be his friend and companion in health, and not forsake him in sickness or misfortune? To leave and forget all others for his sake?"

ANSWER

"Such is my desire; to this do I agree."

Priest or Minister — to Those Present

"Who is there present to give this woman in marriage?"

(If there be one present to give the woman in marriage, then the Priest or Minister, receiving the woman at the hands of her father, brother or friend, shall request the bridegroom to extend his right hand to take the woman by her right hand and repeat after him.)

Priest or Minister — to the Bridegroom

"I, ..., freely and with love and sincere desire, take thee, ..., to become my wedded wife from this day forward; in poverty

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or riches; in health or sickness; in sorrow or happiness; to protect, respect and with affection; to be wife, friend, companion, and the mother of my children, in obedience to the Laws of God."

(The Priest or Minister then requests that they unclasp their hands; then the woman, with her right hand takes the right hand of the man, and she repeats after him.)

Priest or Minister — to the Bride

"I, ... , take thee, (name in full) . . . . . to be my wedded husband, to have and to respect, from this day forward; in sickness to serve; in health to be happy; to be the father of my children; my companion and friend through life; to live and love according to God's holy ordinance."

(The Priest or Minister now requests the two to unclasp their hands while he blesses the ring.)

Priest or Minister

"Lord of Hosts, from time immemorial thou hast seen fit that the ring shall symbolize love without end; a bond that cannot be severed; eternity here and evermore; let this ring receive thy blessing and be as a holy charm binding these two to each other."

(After blessing the ring, the Priest or Minister will hand it to the groom who will, while repeating after the Priest or Minister, place it on the finger of the bride. If there is a best man, the Priest or Minister will hand the ring to him who in turn will hand it to the groom, following which the Priest or Minister will proceed.)

Priest or Minister — to be Repeated by the Bridegroom

"With this ring do I accept you as my wedded wife; to be my companion through life; my friend in sorrow and in error; the head of my household, the mother of my children."

(If there is a double ring ceremony, the Priest or Minister

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will likewise bless the second ring, and hand it to the father, brother or friend, who in turn will hand it to the Bride, she in turn will place it on the finger of the groom, after which the Priest or Minister will proceed.

Priest or Minister

"Lord, thou hast said, 'where two or more are gathered together for a holy purpose, there will I be also.' I pray Thee, witness Thou the pledge of this woman to this man, that she respect, love and honor him all the days of his life in faithfulness; that she enjoy life with him in health; minister to him in sickness; be the companion of his bosom and the mother of his children. Amen."

Priest or Minister

"Let us kneel."

(Prayer)

Priest or Minister

"Arise, all of you."

Priest or Minister — to Both

You will once again join hands and hear my words to you:

Priest or Minister — to All Present

"Those whom God, in His Wisdom, and for His purpose, from time immemorial symbolized by the immortal God of Love, hath joined together, let none try to put asunder, lest the displeasure of God and His unevadable Law fall heavily upon him.

Priest or Minister — to All Present

"To all gathered together this day and inasmuch as..... and.....have prearranged, and requested, to be joined together in holy matrimony, and have signified this desire

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before God and this goodly company, have pledged their troth, one to the other, and have sealed it by the ring, symbolizing eternity, I, here and now, by the authority of my Consecration as Priest of Melchizedek and/or ordination by the Church of Illumination, pronounce them man and wife, in the name of God, who is the Father of all; the *Christos* who became His Son, and the Holy Ghost or Sacred *Light.* Thus shall it ever be. Amen.

Priest or Minister — to Both

"May you both prove worthy that the blessings of God be upon you; that He shall walk with you, guide and protect you all the days of your life, and that through your enduring love you may be together throughout the eternity symbolized by the ring upon your finger (or fingers); and may these be an ever-present reminder of your pledge and your troth. Our blessings be upon thee. Amen."

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MARRIAGE CEREMONY

For Others than Members of the Church

Priest or Minister — to the People Present

"Friends, we are gathered together to confirm and solemnize a contract of marriage between two, who, because of their love for each other, have already been wedded before God. The two before us are fully prepared to enter into this sacred union, making the two as one. Such a union is well illustrated by the poet:

"I saw two clouds at morn,
In the dawn they floated on;
And ere the day was done,
They had mingled into one."

"Marriage, in Law, is a civil contract. In love, it is a Soul union; for God IS Love. This marriage is Sacred and unbreakable so long as love binds the two. When Love is the basis of marriage, and if the civil ceremony is likewise performed, confirmed and solemnized by a religious rite, those so united are triply bound, both before God and their fellow men.

"Love is the only means to true happiness. It must be kept burning brightly by continued courtship; with the same display of affection after, no less than before, marriage. One in sentiment, one in heart; preferring each other before the self, and solving all differences by fair compromise. It is well to agree beforehand to give and to take; to bear and forebear, to share all things both good and ill; that peace and harmony may prevail.

Priest or Minister — to Both

"You, who now stand before your friends and us, having

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duly considered this important relationship, are about to assume its conditions and responsibilities. Having complied with all the necessary requirements, and there being no objections, you are now to be united in Holy wedlock; by the authority vested in me by the Priesthood of Melchizedek and the Church of Illumination. As a servant of God, I will now proceed to unite you in marriage."

Priest or Minister — to the Bridegroom

"You will please join your right hands."

"Do you solemnly agree and promise to take this woman you now hold by her right hand, to be your lawfully wedded wife; to leave father, mother, brothers, sisters and all others for her sake? To protect her to the best of your ability; to cherish her, and support her in sickness as in health, and to cleave only unto her as long as love and life shall last?"

ANSWER

"I do."

Priest or Minister

"Do you faithfully promise, without mental reservation and as God is your witness, to raise your children in the faith and Laws of God; to instruct them as fully as you are capable, and inculcate this faith in them?"

ANSWER

"I do."

Priest or Minister

"Do you solemnly swear before God and these witnesses that should you, for any reason whatsoever, lose respect and love for her who is now about to become your wife, you will not request the Marriage Rite from her; that you will never

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force her consent; accepting the favor only after winning her willing compliance? This you promise before men and God?"

ANSWER

"I do."

Priest or Minister — to the Bride

"Do you solemnly vow to take this man you now hold by the right hand, to be your lawfully wedded husband? To leave father, mother, brothers, sisters and all others for his sake? To refuse to listen to gossip in everything that concerns him? To cherish his love for you. To be his companion in health and his support in sickness? To cleave only unto him as long as life and love shall last?"

ANSWER

"I do."

Priest or Minister

"Do you swear before God and these witnesses, that should you, for any reason, lose love and respect for him who is your husband, you will not comply with his request for the performance of the Marriage Rite and tell him frankly the reason for your refusal? That when circumstances or conditions are such that you should not consent, even though you are ready and willing to do so, you will inform him of the reason?"

ANSWER

"I do."

Priest or Minister

"All of these things you both promise upon your heart and Soul?"

ANSWER — By Both

"We do."

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Priest or Minister

"You have both fulfilled the requirements and your marriage may now be consummated. I therefore, according to the Laws of our Church and the State of . . . . . (name state), pronounce you husband and wife. What Love hath joined, let none attempt to put asunder, lest the displeasure of God and His Law fall upon them.

"I give unto you my blessings. May God be with you and give you the wisdom that will bring you great happiness, and that your children, if any, will be a blessing all the days of your life and an honor to God and man. Amen."

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FORMAL CHRISTENING SERVICE FOR THE CHILDREN

of The Church of Illumination

Priest or Minister

"Through darkness to light, through night to day,
The Soul on its journey must pass each way;
Yet ever onward towards its goal,
To reach conscious Oneness with the OverSoul.

"The all-wise Father, clothed in His might,
Shrouded in darkness, but crowned with Light,
Makes each aspiring Soul to feel,
The urge of freedom from fate's cruel wheel.

"By name and number, mark and sign,
Each passing Soul holds to its line,
'Till born of Light, with heart aflame,
Celestial powers, assign its name.

"Blest is the babe in love conceived,
From lustful passions purged and freed;
Thrice blest if born to Prince and Princess,
Confirmed and christened by Priestly witness."

"You, the parents of this child, have been fully informed of the importance of a proper introduction of the infant into the first period of its earthly pilgrimage, as well as the sacredness and reverence in which the entry of a Soul to earth life is held by our Holy Orders.

"It is to give emphasis to these truths and to officially

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confirm a duly registered and legal surname upon the newly born to earth life, that this service of Christening is provided, and authorized by the Priesthood of Melchizedek and the Church of Illumination.

"Infant baptism *as a means of salvation* has no place in the *Great Work,* having been taught neither by the ancient Priesthood nor by the *Nazarene.* Here, as in all else, the parents or legal guardians of the child must assume entire responsibility and definitely obligate themselves to instruct, train, guide and protect the child until such time as the child reaches maturity and becomes responsible for its own acts.

"If, with this understanding, there are those present who are willing to assume these Sacred obligations for the instruction and guidance of the one entrusted to their care and keeping, either as parents or guardians, let them come forward with the child, present themselves before the Altar, and there inform us of the name of the father, mother, or guardians, as well as the given name of the child."

(This information should be fully written out beforehand and handed by parents or guardians to the Priest or Minister upon arriving before the Altar.) The Priest or Minister will then continue:

Priest or Minister

To the Father: "Do you, as the father of this child, promise faithfully to adhere to the Laws and Teachings of the Holy Order, that your life be a fitting example and an ever-present inspiration to this child?"

The Father

"I do."

Priest or Minister

To the Mother: "Do you, as the mother of this child, promise to faithfully adhere to the Laws and Teachings of

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our Holy Order, to the end that your life also may be an ever-present inspiration to this child?"

The Mother

"I do."

Priest or Minister — to Both

"Will you, father and mother of this child, to the best of your ability, plan the life and activities of this child to the end that its body may become a fit dwelling place, a Temple in fact, for a Conscious, *Christic* Soul?"

Parents

"We do."

(If there is to be a godfather and/or godmother, or guardians, the Priest or Minister will now question these as follows:)

Priest or Minister — to the Godfather

"Are you willing and ready to give your sacred promise that should the father be called to the Beyond before this child has reached maturity you will, to the best of your means and ability, assume the father's responsibility?"

Godfather

"I am."

Priest or Minister — to the Godmother

"Are you ready and willing to give your sacred promise that should this mother be called to the Beyond before this child reaches maturity, you will, to the best of your ability, assume the mother's responsibility?"

Godmother

"I am."

(In instances where a guardian or guardians assume the

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responsibility, the same questions are asked by the Priest or Minister.)

Priest or Minister

"It is recorded in *St. Mark* 10:16, that the *Nazarene* 'took them (the children) in his arms, placed his hands upon them and blessed them.' Following this example, I as a servant of God, do likewise.

"It is also recorded in *St. Matthew* 19:13-15, that there were brought unto the *Nazarene* little children, that he should place his hands upon them and pray, and that the disciples rebuked those who brought them. But the *Nazarene* would not have it so, but said: 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven,' and laid his hands upon them."

"One of our great poets: John Greenleaf Whittier, has well said:

'A dreary place would be this earth,
Were there no little people in it.
The song of life would lose its mirth
Were there no children to begin it.

'No little forms, like birds to grow,
And make the admiring heart surrender,
No little hands on breast and brow,
To keep the thrilling love chords tender.

'The sterner Souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

'Life's song, indeed, would lose its charm,
Were there no babies to begin it;

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A doleful place this world would be,
Were there no little people in it.' "

(The Priest or Minister now anoints the head of the child with Consecrated water or oil and perfume, saying:)

Priest or Minister

"Welcome, little pilgrim, among us. God speed you on your journey through the stress and storms of life; God be with you, watch over you and protect you.

"By the power invested in me as Priest of Melchizedek and/or Ordained Minister of the Church of Illumination, I now christen you ....., and invoke upon you the blessings of God."

"Amen. Amen. Amen."

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ADULT CHRISTENING

(Generally known as Baptism)

Christening, when performed in the church, follows the regular service. Applicant, member or Neophyte, standing before the Altar:

Priest or Minister

"Baptism as a means to salvation of Soul has no place in the Church of Illumination. It is neither more nor less than the confirmation of the given name.

"The vow, if taken in good faith and the right spirit, with a contrite heart, will serve as a remembrance and an inspiration; an incentive to follow the Path leading to Soul Consciousness; the *real* or spiritual Baptism, the Second Birth, or Birth of the Spirit. The Consecrated water used, if accepted by/in faith and reverence, will ever serve as a link between you and that which is *above.* It will be as an attracting magnet to draw to you the spiritual forces which will help you toward attainment. If, with this understanding, you are willing and ready to assume a sacred obligation, you will kneel before the Altar and place your right hand upon *the* Book."

Applicant, Neophyte or Member

"I am willing and ready."

Priest or Minister

"Will you, to the best of your knowledge and ability, endeavor to be temperate in all things and make every effort

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to keep yourself in such moral and physical state that in time your body may *become* a fit dwelling place for the Awakened, Conscious Soul, a Temple for The *Living* God?"

Applicant, Neophyte or Member

"I will make the effort."

Priest or Minister

(Pouring the Consecrated Water or Ointment upon the head.)

"Then I, by the power vested in me as a Priest of Melchizedek, Ordained Minister of the Church of Illumination, Christen thee (pronouncing name of person). May the Infinite Father bless you, guide you and protect you to the degree that you obey His Divine Law.

Amen. Amen. Amen."

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GENERAL NON-SECTARIAN FUNERAL SERVICE

Priest or Minister

(After all are seated)

Invocation.

Music. (As selected by family or friends.)

Priest or Minister

"Members of the family, relatives and friends: We are gathered here today, not to mourn, but to pay our respects to the departed. Our deepest sympathies are with the bereaved ones; but in this hour of sorrow, let us not forget the justice of God; that their loss is the gain of the departed. It is but human that the loss should be deeply felt, but to excessively mourn is to display selfishness and not love; thinking of one's loss instead of the benefit to the one who has departed from this earthly plane, to find new adventure in another realm of being.

"Life, at best, is but a journey. It is to be thought of as an experience; a place where the Soul learns to know both the good and the ill, and having learned the lesson, to pass on to greater experiences.

"The departed ..... (here may follow the name, a short history of the person, and the names of the relatives left behind.)"

Music; vocal solo or song.

Twelve Chimes[1] (if possible)

[1] Tune to F-349-23 note.

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Priest or Minister

"The sun of life has set and bells have tolled the departing of another Soul. The chains that held the spirit captive have been broken asunder by Nature's Law. The star that shone so brightly in life's night has ceased to shed its light upon this earth. Though its changing course has removed this life from our field of view, we know that the Soul lives; that there is no death; that 'the grave' has no victory over the Soul, and that death, so-called, has no stings. In this knowledge, those left behind may find solace for their loss and grief.

"The family, friends and companions who had learned to love the departed must now bow in silence to a higher command; knowing that the angel of death, though of darkened mien, sets the spirit free from bondage and pain. It is in this sad hour that our sweetest comfort can come only from God. Let us then bow in heart-felt prayer."

Prayer by Priest or Minister

"Father of Light and Life; Creator of heaven and earth; Thou hast given man all he is, all he has, and offered unto him all there is. Soothe Thou these troubled Souls; these sorrowful hearts. Help them to bow in humble submission to Thy Law. Let them feel Thy Tender Spirit, so that they may know that Thou doeth all things well. Help them to see beyond the plainly visible and feel the life-throbs that are eternal. Be Thou near those who by ties of fellowship and love have been left bereaved.

"Console those who by ties of birth have been parted by the reaper. Teach them to look to Thee for help and hope until they, too, shall be called to that realm of greater experience. Amen. Amen. Amen."

Music.

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FORMAL FUNERAL SERVICE

(For Members of the Church of Illumination and Associate Orders)

Priest or Minister

(After all are seated.)

Invocation.

Music: Angelus (organ or orchestra) or
Within These Temple Walls, from The Magic Flute

Priest or Minister

"Brethren, relatives, friends, once again that which is commonly known as death, symbolized by the sickle, has deprived us of a beloved one. Again he has come to impress upon us what has so often been taught us in solemn words and symbols in our Temples of instruction: That man was born to gain all experiences, and to die *in order that he might gain greater life.*

"Once again we view with solemn thought the truth that man lives but for a day, then changes raiments, casts aside the garb of mortal life and passes on to greater experiences.

"Dust to dust, ashes to ashes. Such is the Law. As the purifying fires consume all that is earthly and return the dust as ashes to the earth from whence it came, so is the Soul freed to go on its journey hence. Let us not mourn the departed; (he-she) has gone on a journey we all must take; a journey that is to the welfare of the Soul, and ours should be a feeling of rejoicing, rather than mourning.

"The sun of the earth rises in the East, journeys to the West, to again rise in the East. The Soul likewise comes to a world of its own free Will; undergoes a journey of experi-

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ence, and sets in the West, only to rise again in greater splendor and for deeper experiences.

"In life the departed manifested those qualities that enabled us to admire and love (him-her). While the mortal part is no more, the spirit having departed, the Soul has not been touched by death of the body.

"In our blindness, we are unable to look beyond the veil. We feel the wound that (his-her) departure brought upon us who held (him-her) dear in life. That Soul knows no sorrow now, but rejoices in its new freedom."

Music: Handel's *Largo* (organ or orchestra).

Priest or Minister

Name, family history, etc.

Priest or Minister

"Father of *Light,* Thou great Eternal Sun of the Soul; Comforter and Helper of the children of earth, soothe Thou these troubled Souls. In their present gloom and sorrow they can see only with mortal eyes. They find it difficult to realize that this Soul that has departed from its earthly habitation, is more alive than they themselves. Let Thy tender Spirit fall upon their heavy hearts and let them *feel* that Thou are near with comfort and solace in their hour of trial.

"Father, we beseech Thee, that Thou bless this Soul.

"That Thou will forgive this Soul to the full extent of Thy Law.

"That by Thy Law this Soul may advance onward and forward as rapidly as possible. Let this Soul 'see with eyes clearly,' and feel with the heart; recognizing that which is real, and evermore praise Thee for Thy Wisdom. Amen."

(If desired, song: ***Lead Kindly Light.***)

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DEPARTING FAREWELL SERVICE

(This service is for Priests of Melchizedek, Ministers of the Church of Illumination; Princes and Princesses of Melchizedek, and all those who have attained to Soul Illumination.)

(All who know the Law of Being and have attained to Soul Illumination, seek not the plaudits of man. "By their works must they be known and remembered." They are willing, even anxious, to pay for whatever faults were theirs in life. Therefore they prefer to pass on quietly and unnoticed. They desire no viewing, of mortal remains, no flowers, no long sermons, no funeral, so-called; but merely a few words of farewell by their fellow-workers.)

Music: Angelus.

Priest or Minister

"While our hearts cannot help but be heavy, we should not in spirit mourn for the departed Soul, but in fond memory be gathered together to pay our last respects as a token of farewell. (His-Her) lifework must speak for itself. We *know* that whatever ill there may remain unpaid, the departed Soul, now clothed in Love, the *spirit* of tenderness and unselfishness, is most willing to pay. We, 'though in deep sorrow, rejoice in the freedom the Soul has gained, and in the fact that this Soul has been favored by the privilege of proceeding on its journey ahead of us.

"We pray Thee, Oh Father, that Thy blessings may be upon this Soul.

"May (he-she) be forgiven to the full extent of Thy Law.

"May (his-her) Soul pass onward and forward as quickly as possible, so that according to (his-her) repeated desire, (his-her) rejuvenated, revitalized and Illuminated Soul, may

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again return to Earth to resume its labors for humanity, and the Soul's desire for final achievement.

"This is our prayer to Thee, Oh Father. It is a prayer from our very heart and Soul, filled with love and reverence for Thee and Thy just Laws.

"Into Thy hands, Oh Lord, we entrust this Soul,
Thy Child.

"Farewell to thee, beloved friend. Amen. Amen.
Amen."

Music: Handel's Largo

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FUNERAL COMMITTAL SERVICE

(If there is a committal service, it is to be held at the Chapel of the Crematory, the Priest or Minister steps before the casket, and while dropping petals of roses over the casket, after music ceases, says:)

Music: Largo, Handel

Priest or Minister

"Softly, as the petals fall, that which came from the earth returns to earth; dust to dust; ashes to ashes; thus completing the cycle in fulfilling the Law.

"Softly, as the petals fall, the Soul ascends to its appointed place to continue its journey in the Immortal realm by direction of an immutable Law.

"Softly, as the petals fall, the pleasant memories of the departed lingers among us, reminding us of all that was good and noble.

"May the Eternal *Light* ever over-shadow the departed Soul, and be its guide onward and forward to its destined end. Amen." *The Twelve Chimes.*[1]

COMMITTAL (When desired)

The placing of one red rose on the Altar by each relative and friend, during the rendition of the *Largo.*

[1] Tuned to F-349-23 note.

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MUSIC MEMORIAL SERVICES

Priests and Ministers of the Church of Illumination may officiate at the Memorial services of those lost in war, at sea, or by any other cause.

These services are practically identical with the Services held on All Souls' Night, and part, or the whole, of that service may be used.

If these services are to follow the regular church service, they start with the rendition of the *Angelus* or, preferably, Solemn March, or by any other suitable music.

The Twelve Chimes.[1]

Concluding service.

Prayer.

Handel's *Largo.*

[1] Tuned to F-349-23 note.

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TEMPLE AND CHURCH SERVICE

Prepared for the Purpose of Personal Dedication and Responsive Reading

Introduction and Explanation to the Responsive Reading

As man awakens or becomes conscious of the truth that the life ordinarily lived by humanity is not a *full* life according to the WAY, the TRUTH and the LIFE, he first bethinks himself, and finally sets forth in search of the *"Truth that shall make him free."*

He will seek, and make the necessary effort to gain an understanding of the Divine Law which governs in all things in man's life, no less than in every manifestation in the entire realm of nature.

This stage of man's life we know as the *Conception, Awakening* or *Baptism by Water; water* symbolizing the mind. Baptism by water symbolizes *mentally coming to life.* It may truthfully be called the Immaculate Conception, because there must first be purity of thought and desire before there can be a consciousness of the Divine, or that which pertains to the Divine.

As man becomes conscious of a better life, a more complete and more satisfying existence, there also comes an awakening of the sleeping Christ, or *Christos* WITHIN himself. This is clearly implied in the Biblical statement: "Ye are the temples of the living God."

Such a man, once he has "become conscious," will find no rest until he begins his search for *reality.* His first efforts are almost wholly in the dark. He can see only as "through a glass darkly," and he finds it necessary to supplicate (pray to)

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the Father, that he be shown the Path which will lead him on the Way, so that he may follow in the true path and grow into the consciousness of his relationship with God and his fellow men.

His first efforts are to develop his devotional self by prayer—not a prayer simply uttered by words of the lips, but a prayer which expresses the *innermost* FEELING OF THE HEART.

For a time, he may continue to believe that the Father dwells in some distant realm, rather than *within* his own being. This belief will likely persist until, by effort, he becomes conscious of a spiritual self *within* his material self.

Through this development, man attains to, or experiences, the Second, or Spiritual Birth. This attained, he will, for the first time, understand what the *Nazarene* meant when he said:

> Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.—*St. John* 3:5.

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SUPPLICATION AND/OR RESPONSIVE READING

Candidate or Member of the Church

"Father of *Light,* hear Thou my plea.

"Help me to find that Light which is 'neither on land nor sea.'

"To Thee I appeal to help me in awakening *Within* me that which is Immortal.

"Hear my sincere prayer."

Priest or Minister

"Son of the flesh, when thou hast learnt the Divine Law and art willing to obey, then the *Light* of the Soul and of God shalt be thine."

Candidate or Member of the Church

"Here I am in ignorance, grief and sorrow;

"Here in suffering held.

"I seek not to be released from what is justly due me, nor do I for pleasures plead.

"But supplicate, Oh Father of *Light,* for the Illumination of my own Soul."

Priest or Minister

"Thou child of the flesh, learn, be obedient, and thine shall be the recompense; thou shalt reap as thou soweth."

Candidate or Member of the Church

"I ask not for that which I have not earned, nor for freedom from debts unpaid.

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"I fear not suffering.

"Of pain I am not afraid.

"I ask only that the Law of Justice shall bring me that which is my due.

"When I have been made to pay for the wrongs I have committed,

"When I have freed the flesh from its weaknesses,

"When I have harmonized my life with the *Divine Law,*

"After I have travelled the thorny path leading to Illumination,

"Then, Oh Father, may my Soul be brought into the *Light* of Illumination and into the ultimate of my Divine Inheritance."

Priest or Minister

"Thou, Oh Mortal, hast no need to plead. Know that when thou hast freed thyself from the evils of the carnal self, when thou hast transmuted that which is of the flesh only, into the *Light* which is the Soul, then will Illumination be thine."

Candidate or Member of the Church

"Justice is all that I ask.

"I seek to free myself from all we know as evil.

"I search that I may know the Law:

"That I may possess the strength to be obedient to the Law.

"I seek to find the *Light* which is Thine and hidden *within* me.

"Knowledge and wisdom do I desire above all else.

"Not for the benefit of self alone do I seek,

"But that I may be of service to Thy children, my fellow man."

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Priest or Minister

"Know then, oh child of the flesh,

"As thou art able to forget the selfish self,

"As thou thinkest only of that which is good,

"So wilt thou come to understand the Divine Law and live obedient to it."

Candidate or Member of the Church

"I will search deep within myself.

"I will seek to 'know myself.'

"I will give thought only to that which will benefit both myself and my fellow man.

"I will be ever ready to serve to the benefit of those who are in need and deserve such help.

"I will help all who seek the truth, to find it as it has been given to me."

Priest or Minister

"Know then, thou child of the flesh,

"That as thou doest well to thyself and helpest these the least of My children,

"So also doest thou this unto me."

Candidate or Member of the Church

"I will endeavor to obey the Law that Wisdom may be mine.

"Ever will I seek to relieve the suffering of those who seek my service.

"I will show them the *Way.*

"I will instruct them in the *Truth.*

"I will be to them as a Light shining through the darkness.

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"Helping them, I will likewise help myself."

Priest or Minister

"Thou child of man,

"Thus far hast thou been right.

"But know this, not in mere obedience to the Law is Immortality to be found.

"Only by entering into the *spirit* of the Law is freedom of the self and Immortalization of the Soul to be achieved."

Candidate or Member of the Church

"I lay bare the desires of my heart,

"Search Thou deep within me.

"Seek to learn my inmost desire,

"Root out that which is solely of the self.

"Fear not the pain Thou mayst cause me.

"I will *try* to root out all fear,

"I will be silent, however great the suffering.

"I will obey the commands of the Law and heed Thy instructions, knowing Thou wilt lead me aright.

"If pain and suffering be mine that freedom I may gain, I will not fear them.

"My efforts will be to overcome all that is temporal and of the flesh."

Priest or Minister

"Thine is a desire that gladdens the heart of The Father; for know, that when the lost return to the fold, there is rejoicing in the heavens and peace brought to the Soul.

"Ever seek the *Light,* for lo, this is thy destiny, and fullness of life cannot be known until thou hast sought and found Illumination."

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Candidate or Member of the Church

"My constant effort shall be to transmute all that is evil within my being.

"To free my heart from all ignoble and debasing desires.

"To guard the mind against all degrading thoughts.

"I pray that my Soul, with all its desires, be my monitor.

"Not one selfish thought will I willingly hold within myself,

"Nor one desire that may be to the injury of another.

"All my thoughts do I seek to direct to the eternal, the Divine,

"All my works toward the creation and construction of lasting good.

"Give me Thy guidance.

"Let me know Thy Will.

"My one desire is to know the Law.

"To feel the Spirit,

"Grant this, my wish."

Priest or Minister

"Thou child of earth,

"Thine is a worthy desire.

"Be thou faithful,

"Be obedient to the Law as thou now already understandeth.

"As thou wilt obey that which thou already knoweth, so wilt thou be instructed further.

"Know that in the service of mankind, in doing good,

"Is service to thy better self.

"No man lives by bread alone,

"Neither does any man live for self alone.

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"In thy help to thy brethren, in showing them the way and the truth,

"In indicating to them the Way that leads to the Light,

"In helping them toward their Illumination,

"Wilt thou attain to thine own goal."

Candidate or Member of the Church

"Then, Oh Father, show me the way,

"Give me the strength to travel the Path,

"Let me more fully understand Thy Laws,

"That I may obey them,

"That I may help myself by helping others."

Priest or Minister

"Hate not thine enemies;

"This is one of the great commands.

"As thou obeyest this,

"So wilt thou free the Soul from much evil.

"He that hateth not his enemies,

"Is able to forgive much and much will be forgiven him."

Candidate or Member of the Church

"I will *try* to be obedient,

"I will eliminate hate from my being,

"I will bear ill will to none.

"I will free my thoughts from all that is tinged with hate,

"I will cleanse my desires from every taint of revenge."

Priest or Minister

"Then know, thou child of man,

"That as thou doest this, none can hurt thee;

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"That whatever man doeth unto thee,
"He doeth unto himself threefold.
"When thy neighbor doeth ill to thee,
"He doeth ill more to himself.
"When thine enemy hateth thee, he poisoneth his own Soul:
"All that any man doeth, be it good or ill,
"He doeth it unto himself;
"For as man soweth, so *shall* he also reap."

Candidate or Member of the Church

"Then do I know, Oh Father,
"That to Thee only am I bound:
"That as my devotions are to Thee,
"Thy blessings will flow upon me.
"That which I do to myself,
"I also do to Thee.
"Father, Thou God of *Light,*
"Help me to see more clearly the Way,
"Give me the strength to continue on the Path,
"That will lead me to my Soul's Immortalization."

Priest or Minister

"Service is the Path; Thus saith the Lord:
" 'As thou doeth the least unto others,
"So doest thou unto Me also;
"As thou doeth unto Me,
"So doest thou unto thyself.'
"Such is the Law."

Candidate or Member of the Church

"Then will I render service to those in need;

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"To those who are unable to help themselves.
"Then will I teach the Truth as it is made manifest to me.
"I will fear no evil; no harm can come to me.
"Thine is the right to command;
"Thine is the protecting arm.
"All I ask of Thee is that my Soul may become the *Light,*
"That I may become Thy son."

Priest or Minister

"The Law is *One.*
"There are many avenues of its manifestation.
"When thou hast found the *Light,*
"Thou hast become the Son of God."

Candidate or Member of the Church

"How may I, the son of man, become the Son of God:
"Where will I find that Temple wherein He dwells?"

Priest or Minister

"Thou child of the flesh,
"Thou who yet dwellest in darkness,
"Open thine eyes to the Truth; forget the selfish self.
"Thy body may become the Temple of the Living God;
"The Temple of thy Immortal Soul.
"Free thy body from its weaknesses and evils,
"Free thy thoughts and desires from ill,
"Cleanse thyself of all that is ignoble and carnal, and thy body shall become the House of the Soul, the Temple of the Living God.

'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' "—*I Cor.* 3:16.

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Candidate or Member of the Church

"Show me the Way, the Path,

"Help me to rend the Veil that hides the *Light* of the Father.

"Let all that is dark pass away from me.

"Let the *Light* from *within* shine forth.

"This is my plea."

Priest or Minister

"Ever seek for the *Light.*

"As the sun rises in the East,

"Dispelling the darkness of the night.

"So will the *Light,* hidden within thee,

"Pierce the veil of darkness and bring the *Light* upon thee."

Candidate or Member of the Church

"I shall continue to see the *Light,*

"I will endeavor to awaken my Soul asleep,

"If Thou but lead and guide me."

Priest or Minister

"Think of thy neighbor as of thyself,

"Thine enemy as one walking in darkness.

"Do *not* unto others

"Aught which thou wouldst they should not do unto thee.

"Free thy mind and heart

"From the memories of evils done against thee.

"Think naught of that which caused thee pain.

"Remember all that brought thee peace and happiness;

"All things being for thy good."

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Candidate or Member of the Church

"I am beginning to see the *Light,*

"Darkness is passing away.

"The Light begins to shine upon me,

"As the Fires burn within me.

"The Fires which are God are consuming the dross of the self;

"And in the consuming,

"The *Light* is made manifest, shining toward the heavens,

"And the face of the Father

"Is in the *Light* and shineth upon me as mine eyes are able to behold it."

Priest or Minister

"Child of the flesh,

"Thou must grow strong and comely.

"Knowest thou not

"That if the *Light* of the Father

"Were to shine upon thee

"Before thou art strong,

"It would consume thee?

"Jesus saith unto her: 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.' "—*John* 20:17.

Candidate or Member of the Church

"Then will I in patience wait,

"Then will I purify the self that is to become the Temple for the *Light.*"

Priest or Minister

"Only through patience,

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"Only by continued effort,

"Only by strong desire,

"Will the Light of the Father come upon thee in its full glory.

"By doing the works of the Father,

"Canst thou become strong;

"Strength is not given to thee, but comes to thee by doing.

"For he who doeth the works of the Father will become like unto the Father."

Candidate or Member of the Church

"Oh Father, I will endeavor to do Thy work as strength cometh upon me. Thy Will, shall be my will."

Priest or Minister

"Child of earth,

"By faith in the promises of the Father, by doing the will of the Father,

"Wilt thou become like unto the Father and the son of man become the Son of God."

Candidate or Member of the Church

"To God be the Glory,

"My reward shall be as His servant.

"I will be the least of them that serve Him and do His Will."

Priest or Minister

"Then shall the Light of Illumination shine *within* thee, Then shall thy body become the Temple of the Living God.

"Thine the glory of fulfilling the promise and becoming the Son of God.

"The *Light* that shines upon thee, the Crown of glory."

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PART TWO

Dedication of the Self to the Church of Illumination

Music: Solemn

Supplicant

All that I am, all that is in me, all that I may become, I here and now lay before the Father, the Creator of my being.

To Him who is Life.

To Him who is the *Light.*

Who giveth man all good things,

Who is Love,

Who is righteousness made manifest,

To Him do I offer all that is of me.

To Him who is the Father

Dwelling in the Temple of *Light,*

To Him whose Light is within me,

To Him do I here and now dedicate my Life.

Him will I follow as my Master,

To Him will I henceforth give my service,

To Him will I be loyal,

To Him will I be faithful,

Him will I serve,

To Him will I give obedience above all.

His Laws will I endeavor to obey,

His Laws will I teach to all to the best of my ability.

In His service will I become an example that others may find the Way.

As He is my Light, so will I be a Light unto all.

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As He is my guide, so will I in turn guide others.

He alone do I choose as my Light; His brightness will I follow forever.

Him will I follow because only He is good.

In his hands will I place myself and all that is mine.

Father, help me to gain Wisdom, that I may use it to Thy glory.

Accept me as one of Thy children; Thy workers. Let me become as Thy Son, that I may have the power for good Thy Son should possess.

Father, help me to gain strength, that I may use it in Thy cause.

Father, help me to gain greater faith, that by the example of my faith, greater faith in Thee be inspired in others.

Let the Spirit of a more abundant life grow within me, that I may use it in Thy service.

Let my thoughts become harmonious with Thine, that I may grow more like unto Thee.

Help me to gain Wisdom that I may search the recesses of my heart, and cast out all that is unworthy of Thee; retaining within me only that which is to Thy glory.

Let me constantly gain greater understanding of all that is Divine, that I may use my knowledge in helping mankind to a better life.

Chant

Help me to gain in health and strength that I may use them in Thy Great Work.

Help me to gain greater Inspiration, that I may radiate power and glory in Thy name and draw men to Thee.

Let me become more and more like unto Thee; abiding

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in Thee; renewing myself in Thee, that I may have greater power for good works.

Let my Love be like unto Thine, that through such Love I may draw others away from their folly of hatred, and arouse in them the Love that will lift them unto Thee.

Hear Thou, Oh Father, my prayer, and grant Thou my desire, to Thy glory.

Lead me in the Way Thou wouldst have me go. Show me the Way as Thou didst to Thy prophets of old. Give me the same Faith and the same willingness to serve Thee, that they possessed.

Guide Thou me to the Right Path, Let me find Thee in the Temple, and there receive Thy blessings according to my works.

Let me gain full knowledge of my own Soul; Let me find the *Light* that is the glory of my Soul.

Help me to find Thy Kingdom *within* myself that, though in sorrow, I may dwell in peace and continue Thy works.

Help me to gain a deeper understanding of Thy Laws, that I may be able to teach them to all who seek for the Truth and the *Light.*

Help me to gain control over all that is evil in me, and to transmute the undesirable into all that is Holy.

Help me in my efforts to free my mind and heart from all that is carnal and evil, that all good may find an abiding place *within* my Temple and that here may be found an Holy place to worship.

Teach me to be merciful, that mercy I do unto others will show and help them to become merciful as Thou wouldst have all men become.

Music: Solemn, Triumphant.

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PART THREE

Priest or Minister

Man, puny and insignificant as he is, is a perfect replica of the universe and its sun. In general, men are like a world wherein there is a sun, but a sun hidden so deeply in darkness that it never shines. In truth, they are not even aware that there *is* a sun, the very *Christos,* hidden within. When they at last awaken to a consciousness of this hidden *Light* WITHIN themselves, and begin to make an effort to clear away the debris under which it is hidden, then will the *sun*—the *Christos*—be aroused and begin to shed its *Light* upon not only the possessor, but upon all others as well. This is the mission of all men on earth; more especially, those appointed and those who dedicate themselves to God's services.

To him who is faithful in his efforts, the *Light* will arise as does the sun of the universe in the East each morning. With each day and renewed efforts, the Light will become brighter and brighter until it will envelope the material, physical and carnal self. At the end of man's day, though the (his) *sun* will set in the West; after he has passed through the veil of darkness through which all Souls must pass, the *Light* will shine as brilliantly as ever before the Great Change.

Song or Chant in Praise of the Awakened Soul
Priest or Minister and Supplicant

Praise to Thee, Oh Father of *Light,* Thou Creator of all that is, and ever will be.

To Thee, Who wert in the past, Who art in the present, and Who shalt be throughout all eternity.

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To Thee, Who created all Souls after Thine own Light, that they might be Immortalized to Thy glory.

All Praise to Thee, Oh Father, for the *Light* offered all men; the *Light* which is found neither on land nor sea;

But alone *within* those who obey Thy Law and transmute the carnal body into the *Living* Temple, that the *Light* of the Soul may be its glory.

May this *Light* Thou hast given into the keeping of all men be brought to its greatest glory, to Thy power, Thy majesty, Thy praise.

May this *Light* shine forth as the Living, Conscious Soul in all those who bear Thy form.

Oh, Father of *Light,* may it not be long until all men awaken to their Divine Heritage and put forth the necessary efforts to claim that which Thou offereth them.

Oh, Father of Light, may all Thy creatures find this *Light* WITHIN themselves and become Illuminated as Thy Sons.

Praise to Thee, Thou Who art God the Father in the Temple wherein the *Light* has been brought to Brightness.

In Thee art all things, Oh, Father. Thine is the glory; without Thee, all men born are born to die. With Thee all men shall live and be partakers of all good things.

Praise to Thee evermore for Thou art the Giver of Life; of Love, of Health, of Strength, of the Peace that may overshadow the Temple wherein the *Light* of Thee Shines.

Praise to Thee for having created man in Thy form with the privilege to become the Temples wherein Thou art willing and ready to seek an abiding place when men have made themselves fit to receive Thee in Thy glory.

Glorious are the manifestations of the Father.

Mighty is the Divine Soul that sheds its *Light* upon the children of men.

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Glorious also is the orb of day which the Father hath created in the visible world as an example of the greater *Light* that is the Father and dwells in man.

Glory to Him who has offered the privilege to all His creatures, to *become* like unto Himself.

Glory to the Father and to all His creation.

Music: Praise, Triumphant.

Priest or Minister

Praise to Thee, Oh Father;
Thou dwellest in Thy child,
Thou dost shine forth in all Thy beauty,
In all Thy glory,
In all Thy power.
When Thy children seek Thee
Thou dost shine through them.
Thou shinest forth.
Thou risest to the highest
At the dawn
When the Soul of man
Awakens from its long sleep.
Glory to Thee who art the Creator of all things.
I came to Thee,
I came to Thee, Oh Father,
I was weary and ill,
All things were as a curse to my Soul.
There was neither happiness nor peace in the Temple.
I prayed my desire unto Thee,
Thou didst hear my humble petition.
Thou gavest me many days
That I might have time to find Thee;
That I might obey Thy Laws,

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That I might live Thy life,

That I might find the *Light.*

Thou tryest me; my heart was sincere,

Thou gavest me strength, that I might continue to seek Thee.

Thou helpest me in all things, and when I gave up all that I might know Thee, then did I find Illumination of Soul. Then did I *know* that Thou art my Father.

Glory to Thee, Oh Father, who dwellest in Thy Temple.

Who sittest upon Thy Throne and there watchest over all who seek Thee.

Glory to Thee, Oh Father,

Now am I become Thy Son.

I am the Temple in which Thou dwellest; Thou sittest upon the Throne that is *within* me.

Glory to Thee in the Highest, now and forevermore!

Amen. Amen. Amen.

Music:

Supplicant

I come to Thee, Oh Father;

For in Thee only is Truth and Light.

I come to Thee trustfully, as a child to its earthly father.

Grant Thou me, Oh Father, to become more and more like unto Thee.

Grant Thou me, Oh Father, the privilege and the power to do Thy works,

To help others to find Thee,

To teach others obedience to Thy Will.

Thus do I petition Thee,

That I may *become* a worker with Thee and for Thy kingdom;

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For only with Thee is Life.
Only by Thy Will do I live,
Only through Thee can man find Divine *Light,*
Only through Thy glory is found Eternal Life.
Glory to Thee, Oh Father of Life,
Glory to Thee who art the Father of *Light,*
Glory to Thee in the Highest,
For Thou art the Father of Love.

Music:

Priest or Minister

Glory to Thee, Oh my Father,
Thou who art the Creator of all things.
Through Thy manifestation is the world made beautiful,
Through Thy manifestation are there beasts in the field,
Through Thy manifestation are there flowers to gladden hearts,
Through Thy manifestation does the sun shine upon the visible world and give life to all things.
Glory to Thee for these manifestations; they are Thy creation and are for the welfare of Thy children.
Glory to Thee, Thou has seen fit to create man in Thine image,
To give power over all things to those who overcome their own weaknesses,
To glorify Thee by their works.
Glory to Thee for creating all things good that they may honor Thee, their Creator.
Watch over Thy children, that they may come to do Thy Will.
They are weak,

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They have forsaken Thee,
They do not know Thy Will,
They live in darkness,
They suffer all manner of evil.
They have not learned to know their God.

Music.

Supplicant

Oh, Thou, Father of *Light,*

Help Thou me that the Light within me may so shine forth that through it many of Thy children may be drawn to Thee.

Help Thou me that I may be more like unto Thee,
That I may demonstrate all Thy Laws,
That I may teach Thy Laws to Thy children,
That I may show unto them the Way,
That I may teach them how they may attain Divine Illumination,
That I may show them how they may know Thee and see Thee in the *Light* of Illumination.

Father, Thou art with me, Thou who art my guide, more and more would I know of Thee. Nearer will I draw unto Thee, for Thou art my Father. I am Thy Son. Thou art my guide. I am Thy child. Thou art the *Supreme Light* that lighteth my pathway. Glory to Thee, Thou Father of *Light,* Thou that dwellest *within* the Temple.

CHANT

Priest or Minister and Supplicant

Thy messengers have said, and I believe, that in the *awakened,* Soul-Conscious, Illuminated man, is the Temple of the Living God. *In* him are all things that were created

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by the Father. *In* him is the Father, and the Son, and the Holy Ghost.

Man born of the earth shall return to the earth. Man born of the Spirit is the Spirit. Man born of the Father, Illuminated by the *Light* of the Father, is the Son of the Father and shall live eternally.

Glory to Thee, Oh Father of Life,
Glory to Thee, Oh Father of Love,
Glory to Thee, Oh Father of *Light.*

In Thee all things live, and move and have their being;
Thou art the life of all things.

CHANT

Priest or Minister

The sun shines; there is light and men are happy. The sun shines, there is life and warmth and men are at peace.

The sun is overcast; there is sorrow; there is sickness and death.

The *Light* of the Soul shineth forth and the Soul is in its glory.

Darkness covers the Soul of man and there is no *Light.*

All is in darkness, and the man of flesh returns to the earth, whence he came.

Glory to Thee, Oh Mighty Creator,
Thou art the Lord of the high heavens,
Thou art the Lord of all that is in the earth.
Thou art the Creator of those who dwell in the earth,
And of those who dwell in the heavens.
Thou art the One Supreme Father;
There is none other besides Thee.
Thou art the Creator of man,
Thou gavest him the heart that is within him.

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Thou gavest him the earth to have dominion over, wherein to glorify Thee by his goodly works.

Thou gavest him power to be a Creator like unto Thee.

Thou didst create man in Thine own image, to Thy glory, and in Thine own power.

Glory to Thee, Oh Mighty Creator, who createst all things good.

Glory to Thee, Oh Mighty Father.

Peace be with all Thou hast created.

The waves and the winds obey Thy Laws.

The mighty earth obeys Thy bidding.

The trees grow in the woods,

The lilies in the field.

All these obey Thy Laws. All these are beautiful.

The beasts in the fields and in the woods know naught but to do Thy Will; only man, to whom Thou hast given free Will, betrayest Thee.

He has denied Thee.

He has crucified Thee.

He has mocked Thee, Oh my Father.

The Soul of man, because of his disobedience, is in darkness.

Man no longer knows Thy Laws,

No longer is he happy,

No longer is he at peace with himself and Thy creation.

All things are evil to him,

All things does he use for evil,

He stubbornly refuses to recognize Thee or Thy Law.

He curses Thee for creating him.

He curses Thee for having given him all those things which should be a blessing to him.

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Because of this curse unto himself, he dwells in darkness.

His Soul is continually consuming.

He can no longer see the Light.

He knows not where the Son of Man dwelleth.

To him—all is dark. He has disobeyed the Divine Law.

Glory to Thee, Oh Mighty Creator, for as Thy glory was in the beginning, so is it now and ever shall be.

Thou art just to Thy children, though they disobey Thee.

Still art Thou willing to give *Light* to them that *seek* it.

For Thou hatest none, Thou punishes none, Thou cursest none.

All are still Thy children, though they prefer to dwell in darkness.

Still wilt Thou accept them when they seek the *Light,* the Life everlasting.

Priest or Minister

Glory to Thee, Oh my Father, I am Thy servant and will do Thy Will.

I am Thy Son. Thou hast given me Illumination, that I may know Thee and be with Thee now and forevermore, world without end. Amen. Amen. Amen.

Music:

PRAISE YE

Praise be unto Thee, Oh Father, Lord of all that is. Thou art from eternity to eternity. Thou art in all things. Thy forms are infinite.

Thy attributes are sublime. Thou art altogether good. All that Thou has created is good. Only man, to whom Thou has given Free Will, through his disobedience to Divine Law, has brought evil and suffering upon himself and into the world.

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Thou art ever watchful, and will be ever with those that *seek* to *know* Thee and Thy Will.

From none wilt Thou withhold Illumination. To none wilt Thou deny Sonship if they come to Thee and Live Thy Laws.

Thou art a just God. Thou art a God of Love. Thou dost not punish, for Thou art not a God of revenge.

Thou canst not set Thy Laws at naught. When Thy children disobey the Law, *they* bring *upon themselves* the punishment of the Law.

Thou art a God of Love. Thou art the Father of those that love Thee and keep Thy Laws. Thine is the Glory, for Thou dwellest in the glory of the Divine Light.

Amen. Amen. Amen.

Triumphant Music of Glory.

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PART FOUR

All Hail to the God of Life, of Love and of the Light

Music:

Music, light and dreamy; fairy-like; suggestive of fleeting clouds. It is to express the *feeling* that life *is* beautiful; like the beauty of the sun-lit clouds; the lovely flowers in the garden.

Whether man is conscious of it or not, whether he sees "clearly" or as through "a glass darkly," The *Light* permeates all things, making life worth every effort. Love is to be found everywhere associated with Light.

Priest or Minister

(*Chant, with or without, music.*)

Hail, shining Light, Illumine all about us.

Hail, Son of Man, who hast become the Son of God.

Hail, Thou who has been twice born:

> "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—*John* 3:3.
> "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—*John* 3:5.

Hail, thou who, through obedience to the Divine Law, hast become free from all that binds the Soul.

Hail, thou who hast found the Fount of Life.

Hail, thou who hast become Immortal, whose life shall be forevermore. Amen.

Hail, to the one who is worthy of all praise, for he has overcome.

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Hail, thou whose Soul through *its own efforts* has *become* a shining *Light.*

Hail to thee, thou hast found the Breath of Life.

Hail to thee, thou knowest no fear; thou hast found the Father who is all Love, who sets mankind free from all fear.

Hail, thou who has become Divine; thou hast obeyed the Divine Commands of the Father.

Hail to thee, Illuminated Soul; thine is the glory of being the servant of the Father who dwells *within* the Temple. Thine is the glory of divine service.

Behold, thou hast become the Son of God, to whom be all glory for thy every effort in the service of the Father.

Hail to thee, Soul of the Illumined; thou art like unto the Father who lives in the Realm of Light.

Hail, thou who art to be a leader of the people, and who *fearest naught;* thou knowest that God is thy Father. Amen.

Hail to thee, who art the beloved of the Father; thou hast found the Living *Christos,* who gives life eternal to them that *seek Him* and *find* Him.

Hail to thee, who hast prepared thyself to be the *Living* Temple of the Father to dwell therein, to sit upon the Throne in judgment over all thine acts.

Hail to thee, son of man, thou who hast compassion upon all thy brethren; who hast dedicated thy life as a servant unto them; thine is the glory of Illumination.

Hail to thee, who givest thy life and thy desire to those who have need of thy service. For: "inasmuch as thou hast done it unto one of the least of these, my brethren, *thou has done it unto me.*"

Hail to thee, who, *through obedience* to the Divine Command, hast become like the Rose in blossom; hail to thee whose Soul radiates a *Light* like unto the shining sun.

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Thine is the *Light,* thine is the Glory, and thine is Immortality.

World of *Light* without end to thee. Amen.

Hail to thee, Oh Son of God, through thy obedience to His Laws thou art become youthful in thy Spirit.

Hail to thee, Oh Son of thy Father; thy Soul has become Illumined and Immortalized.

Hail to thee, thou hast solved the mysteries unknown to those who *know not* the Father.

Hail to thee, Son of God; thou canst teach thy fellow mortals; enlighten them in the Divine Laws of the Father.

Hail to thee, thou canst lead men from the path of darkness to the path of *Light.*

Hail to thee, thou hast received the *Crown of Light.* The crown of thorns, the desires of the flesh, hast *thou* changed unto a crown of roses, resting lightly upon thy brow.

Hail to thee, now canst thou give thanks to thy mighty Father, thou who knowest the Fount whence all things flow.

Hail to thee, who through thine Illumination hast become the servant of the Most High God and canst work with Him in the redemption of mankind. Thine is a work of glory.

Hail to thee, Son of God; thou canst show others the Way, help them to free their Souls from the trammels of the desires of the flesh which lead but to death and to destruction.

Hail to thee, thou who canst be the mouthpiece of the Father and teach man Truths given only to the gods to teach. Thine is a work of glory.

Hail to thee, thou art become a *Living* Soul. Thou hast, *through thine own efforts,* attained Divine Illumination, the Baptism which is of *Fire.*

Hail to thee, thou hast found *within* thyself the Divine essence, the spirit of eternal life in the realms of the gods.

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Hail to thee, thou art become through thine Illumination, the Son of God.

Hail to thee, thou *Living* Soul, thou who hast found the "heaven" of the just and the true. Thine is the heritage of the haven of peace.

Hail to thee, not only hast thou found thy Father who is in heaven, but thou knowest also the Divine Mother of thy Being, who giveth thee love and peace.

Hail thou, son of man become the Son of God; thou who wast from the beginning with the Father; thou hast *returned to* the Father.

Hail to thee, thou who hast become Immortal, who art like the gods that dwell with the Father.

Hail to thee, who, created like all mortals on earth, hast *become* Immortal because thou hast obeyed the Father.

Hail to thee, thou who wouldst teach peace and good-will to mankind. Thine is a mission of love and freedom to all mankind.

Hail to thee, thou who wouldst go forth to teach mankind to love others as they love themselves.

Hail to thee, who goest forth to teach mankind how to become free from the great enemies: hate, fear, and jealousy —enemies from which they are able to free themselves only through the Divine Law of Love.

Hail to thee, thou Immortal being, who goest forth to teach man that he may *become* the Temple of the Living God; and take up His abode *within* the Temple.

Hail to thee, thou Son of God; if men obey thy message then will peace reign supreme and men become as brothers. Thine is a message of Divine Love to rule all things to the glory of the Father.

Hail to thee thou who carriest with thee the Golden *Light*

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which shall come upon all who live according to the Divine Law and *seek to find* the Father in the Temple.

Hail to thee, whose work it is to cleanse the Temple that the *Light* of the Father may shine until *all* come to *know* the Father through the manifestation of Light.

Hail to thee, who goest forth in the name of the Father to teach man how to overcome his enemies by obedience to the Law.

Hail to thee, thou wilt teach man that evil comes from *within,* that none can harm us but we *ourselves.*

Hail to thee, thou wilt teach the Law of Justice—that only "as we do, shall it be done to us." The Father is a God of Justice.

Hail to thee, thou wilt teach man that God is a God of Love; that He cannot hate; does not punish; that man *through his own misdeeds brings about his own punishment.*

Hail to thee, thou wilt teach man that he may become the Son of God as he is now the son of the flesh. By obedience to the Divine Law, and the purification of the Temple, will he find the Father in Illumination of the Soul.

Hail to thee thou wilt teach that men are brothers; all life sacred, and they who take life unnecessarily with the sword shall perish with the sword.

Hail to thee, thou wilt teach that the aim and the end of all life is service; *as we serve others so shall we be served.*

Hail to thee, thou wilt teach man that only in doing the Will of the Father can he overcome the desires of the flesh.

Hail to thee, thou Son of God; because thou hast obeyed His Law, hast thou been anointed with the perfumes of the heavens; thou hast *become* one of the gods, and thy Sonship is witnessed by the Father.

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Hail to thee, thou Immortal being; thou shalt ever be one with the Father.

Hail to thee, Prince of Peace.

Hail to thee, Prince of Love.

Hail to thee, Prince of Life.

Hail to thee, thou Living Son of the Living Father.

Hail to thee, thou who hast come from the Father and hast returned to the Father.

Hail to thee, thou who keepest the commands of the Father and who teachest others to keep them.

Hail to thee, thou who art adored by the messengers of the Father; for thou hast suffered; thou hast *overcome,* and thou hast *become* Illuminated.

Hail to thee, Prince of Peace; thou wilt teach mankind not to destroy aught but to wisely use all things.

Hail to thee, thou Prince of Peace; thou wilt teach men not to be jealous of one another.

Hail to thee, thou Prince of Peace; thou wilt teach men to have affection for one another.

Hail to thee, thou Prince of the Immortals; thou wilt teach man to become Immortal.

Hail to thee, thou Prince of the Immortals; thou wilt show man the *Way* to Immortality.

Hail to thee; thou knowest the commandments and wilt teach men to obey them that they may become the Sons of the Living God.

Hail to thee, thou Prince of heaven; thou hast found heaven *within;* the Abode of the Father who is in heaven, and thou wilt point the way to others, show them how to live that they may find the Father's Abode.

Hail to thee, thou Son of the Living God; thou who wilt protect those who need thy protection.

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Hail to thee, thou who wilt ever be on the side of right and wilt teach nothing not sanctioned by the Father. Hail to thee, thou servant of God; thou wilt ever do the Will of God, rendering service to mankind by doing the Will of the Father.

Hail to thee, protector of the innocent and preserver of all that is pure.

Hail to thee, thou who bringest a message of Love to all mankind, thou who shalt teach the truth, thou who hast no fear of any man when about thy Father's business.

Hail to thee, thou who, born of flesh, the desires of the flesh, hast *overcome* the flesh so that thou mightest *know* the Father.

Hail to thee, Son and servant of God, thou hast found the Fount whence spring all good things.

Hail to thee, Prince of Peace, who, having found the Fount whence spring all good things, wilt lead others thereto that they may receive thereof.

Hail to thee who, knowing the Divine Law, wilt help to establish that Law on earth that men may know the Law and live together in peace. Hail to thee, thou Illumined Soul; thou beloved of the Father, thou who art about to teach mankind the Divine Message of Love.

Hail to thee, thou wilt never countenance hatred.

Hail to thee, thou wilt never uphold fear.

Hail to thee, thou wilt never uphold destruction.

Hail to thee, thou wilt never uphold that which is not just.

Hail to thee, thou who wilt condemn the unjust in high places.

Hail to thee, thou who wilt teach the Law of Love.

Hail to thee, thou who wilt teach the Law of Justice.

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Hail to thee, thou who wilt teach the Law of Peace and Good Will to all men.

Hail to thee, thou who wilt teach mankind that God is not a God of hate, but a God of Love.

Hail to thee, thou wilt teach that God is not a jealous God, that He is a forgiving God, forgiving His children seventy times seven if they *return* to Him and seek to *know* Him.

Hail to thee, thou wilt show mankind the Way to Illumination that all who will may become Illuminated and see the Father face to face.

Hail to thee, thou who wilt be a worker in the vineyard of the Father. Thou wilt do His Will. Thou wilt obey His commands, wilt teach others to obey.

Hail to thee, thou wilt teach how to root out all evil from the hearts of men, thou wilt cleanse the Temple, thou wilt root out fear, and hatred, and jealousy, and plant therein Love—the "Love that passeth understanding."

Hail to thee, thou who hast sworn to be the servant of the Most High God; thou who hast received Divine Illumination; thou who dost this day make public thy consecration to the Divine service. Mayest thou be faithful unto death. May thy days be long in the land which the Lord thy God giveth thee, and mayest thou be true to every trust placed in thee.

May the Love of God the Father be with thee. May the Love of the Son for the Father ever abide in thee. May the Holy Ghost, the *Baptism of Fire,* the Divine Illumination, never leave thee.

Amen. Amen. Amen.

Music: Most Triumphant of the Masters.

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ALL SOULS' NIGHT SERVICE

Sequence

1. Music
2. Opening Poem: "The Soul Reveals"
3. Music: "Within These Temple Walls"
4. Reading
5. Music
6. Funeral Service
7. Music
8. Poem: "Though Torrents Fall"
9. Music
10. Poem: "At Last"
11. Explanation of Death
12. The Sacraments

(Depart in Peace)

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ALL SOULS' NIGHT SERVICE

Music: La Reina Noche

MARCH SOLEMN
or *The Angelus*

Priest or Minister

"The Soul reveals not of what it knows,
Till end of use the lips unclose.
Man from man must stand apart,
Yet touching by rays, like star with star;
Touching by circuits of the Will,
As energies their ends fulfill.

"In the privacy of one's temple the Spirit keeps
At home with God, upon the deeps;
In secrecy, the Spirit folds
All forces, whereby for Him it holds;

"But must conjugal things belong
To that untold, unwritten song,
That it through all the Heavenly Host,
Feels the motion of the Holy Ghost.

"When in the stillness of the night,
Thy guardian angel touch thee for thine delight;
Speak not of her mysterious way,
Whereby her loves make bosom play.

"Till man becomes godlike for thy trust,
Disclose not of her presence just,
Lest he that Holiness bemean,
Or slander by a thought unclean;

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Remembering thus: That God conceals,
Till deep experience reveals.

"Lift up your hearts, as one who lifts
His being to the Lord of gifts;
Remembering, still, that gifts are given
Only from the deep secrecy of high heaven.

"To all of us may come the Bridal Guest,
But only through the Gates of Pearl;
If she perchance diffuse a spray
OF SWEETNESS OVER THY HARD, COLD CLAY:
(Slowly)
OR VIBRATE IN THY SUFFERING CLOD
(Slowly)
SHE MOVES—TO LIFT THEE TO THY GOD."
(Slowly)

Music: Within These Temple Walls

Priest or Minister

In youth we expect miracles; a brilliant future without any great effort on our part. It is only as we approach the middle of life we begin to realize that miracles are neither more nor less than natural results wrought by our own patient and painstaking effort; nor would we appreciate it were it otherwise.

As time passes, understanding unfolds *within* us as do the petals of the rose in the well-kept garden, and we become conscious that life is only what we make it; that death, so-called, alters nothing. Whatever follows our transition is by reason of what we have *desired, felt* and *brought about by our own efforts,* during our earthly span of life.

As age keeps apace with the course of life, we begin to really and truly appreciate the favor granted us by a most-wise Creator in endowing us with powers, forces and capabili-

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ties permitting us to become, or attain to, whatever we truly seek, and our heart fills with gratitude to Him who offered us life and opportunity. Youth is incapable of recognizing this; only passing time, experience and sorrows open our eyes to realities and dispel the shadows; freeing us from the illusions of the gross senses; enabling the heart to respond to the real and eternal.

As time passes, what can the individual do? *If it be our Will,* we may learn aright to number our years before they fall, and fill each day with the glory that is in the heart.

In youth we lived for pleasure, adventure, power, for fame and glory; above all, ambition that oft bears bitter fruit. As the years pass, experience teaches us that none of these things were what we thought them to be. At last we begin to bethink ourselves, and well that this be so, for *now* we learn to truly value friendship and companionship, and to more fully appreciate the warmth of all that friendship and fellowship mean to us; more especially the friendship of those near and dear to us; those we love unselfishly, though they are perhaps unaware of it.

No longer do we think of our acts in terms of "what will it profit us," but instead: "Today I have brought harm to none; offered good-will to all."

Youth cannot understand this. Youth must gradually ripen by years of experience, as does the fruit in the warming rays of the sun, before it can even begin to appreciate the things it cannot see or touch.

November, heralding death of the passing year, plays its andante preceding the year's whirling and wintry onset. With every gust of wind the quaking aspen tap their golden tambourines, and the leaves of the maple, glorious in their colors, wave like a billowy fire as though they, also, were giving praise in glory to the Soul. All nature is like gold

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glittering in the sunlit sea floating in the air; to pass, but not to be easily forgotten.

Within the sacred sanctuary, where men worship, not by words alone, *but in spirit,* a Holy three: *Love, Memory* and the *Feeling* of a warm friendship never to be forgotten, *light their candles to the beloved ones gone on their journey. If we feel not thus, then all is naught.* These gone hence are not dead; but LIVING; PRESSING FORWARD, on this Feast Day of the Soul.

The laying aside of the body, so foolishly called death, because we are blind and cannot see beyond the veil, does not end all. This is but a new beginning; for in the beginning of life there is also the beginning of death; and, in death, the beginning of a new, greater life.

There comes a moment in the lives of all men when body and Soul must sever their relationship; for the body ages, while the Soul renews itself. The body must return to its natural element; the earth from whence it came. The Soul must pass beyond the veil; thence into a renewal of life and greater experience. It will be well with all who prepare themselves for the change which offers them another and greater chance to live to the fullness of life.

Death is *not* the subject of the Feast Day of the Soul, but LIFE MORE ABUNDANT. As we approach the season of the Winter of the body, let us determine that no more will we bring pain and sorrow to the least of our fellow men, however lowly or unworthy they may be. Let us speak only words of cheer or of good advice, so that when the Soul reaches the Beyond and looks back, THERE BE NO REGRETS.

That which we know as death all too oft comes as a thief in the night and finds us unprepared because of our thoughtlessness. None can be certain when the CHANGER OF LIFE

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WILL RAP UPON OUR DOOR AND WE CAN DO NAUGHT BUT OPEN IT.

Let us be convinced that death is not an enemy, but a friend in disguise; offering us the new in exchange for the old. Men accuse, because, lacking vision, and subservient to the many weaknesses which hold them in bondage, they are unprepared for the unexpected visitation.

(The Priest returns to the Altar)

Music: Handel's *Largo*

Priest or Minister

SERMON

We are come together on this day, not to mourn the departed, but to pay our final respect to those who, during life, had our deepest respect. In losing them, we have indeed lost friends and brethren; mayhaps a loved one; but our loss, great as it may be, however heavy it may be, is their gain. If, *in our hearts,* we *feel* the kindness and graciousness that should be there, then we will rejoice in our sorrow, and our thoughts and prayer will be:

May God's, the Creator's Blessing be upon these Souls;

May they be forgiven all their trespasses to the full extent of the Law;

May these Souls quickly press onward and forward so that they shall quickly return;

Take up their labors with renewed courage and energy, and re-commence their climb toward higher realms;

Toward final and complete achievement; either to become associated with the Spiritual Hierarchies of the Great White Brotherhood; or:

Return to earth to teach, to help and guide seeking Souls on the Path upward to their final goal. Amen.

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BEFORE THE COFFIN

Death, thou art not a grim reaper. Only those left behind think of thee as such. Thou hast no stings; but kindly offer us a change for the better. Sorrow alone is left for those bereft of our love and friendship.

(Pause)

(Those present may each pass before the coffin and lay a rose upon it, then pass on to their seats.)

Ashes to ashes, dust to dust, thus Nature recalls her own. The Soul gaining its freedom, returns to its original realm; to its glorious *Light;* its home once more for a short time.

Man dreads the reaper only because he has refused to obey the dictates of his Conscience, and is enshrouded in darkness, instead of the *Light;* that *Light* which would open his eyes to the glories that lie beyond and await the seeking Soul.

Were man wise, prayerfulness for the departed *would fill his heart* instead of the heavy sorrow that lies upon it. The parting would indeed be sweet in the knowledge that the Soul departed would awaken to greater blessings and to a wider opportunity of service.

Music: The Angelus

Priest or Minister

Well may the poet say:

"Though torrents fall, the fountains play,
To keep us goodly company,
Till both, articulate in thee,
Upon thy lips their story tell,
And picture Heaven, though they shadow hell.

"Both ecstacies and miseries

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Are as ivory and ebon keys:
Over which the mighty Musician sweeps
As man awakens from his mortal sleep,
Heights call to greater heights,
The depths to greater depths;
Revealing the tragedy and the splendor,
The epic of Humanity, wherewith the Universe is rife.

"Growth of the spirit is a slow investiture
In forms and habitudes oft impure,
Customs from times long past.
They bind, they fashion, fold by fold,
Until the youth puts on the world,
To sleep like a calyx curled.

"Thence the awakening:
First, joy to sorrow turns;
A noble discontent within begins to burn.
'Tis the Soul seeking life and Light,
In the great world of bridegrooms and brides.

"Nature demands though pontiffs cry 'peace,'
By inward agonies, that will not cease,
Man's spirit grows rebellious; from the beast
In man, and from the senses of their feast
On all earthly things the seasons give,
Man turns abhorrent; he refuses to die, he cannot live,
Because he disobeys the Soul's beseechment—God's Law.

"Night opes her starry films for benediction,
Mother Isis would smile on men;
And all her lordly planets, burning dim,
Would sympathize with him.
But he who permits his fates be fixed, who would abase,

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Though in himself be concealed the selfhood of the race—
Finds temptation first, then crucifixion,
At last to rise transfigured."

Music: ISIS AND OSIRIS, from the *Magic Flute*

Priest or Minister

"At last!
"All things come to pass, for him who Wills and waits,
"And opes to God his gates,
"And in the innocent and simple ways
"Of Nature, lives with angels and with fays,
"All things pass but Love and Light.
"The way is long, oft the orbs of time grow dim;
"Mortals, who followed in his track and quailed,
"Because, they said, the dreams proved false and failed,
"Awaken, and lift their sorrowful brows upward and are stirred,
"Even in their grave-dust, by the trump, the Word;
'And he who hopes of the Ideal bore.
"Lives on—aye, lives evermore." *

All who overcome the dread of death through kindly feeling and affection in the heart, governed by an inner goodness, shall pass from the bosom of the flesh and, in triumph, enter into and pass the great Beyond, thence onward and forward to greater opportunity, knowledge and blessings.

The flesh is neither more nor less than the house of clay the Soul must inhabit to gain the experience necessary to know both good and evil; and, knowing the good, overcome

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the evil so that the sons of man may become the *Sons of God,* and finally enter Immortal life.

Death appears as a grim reaper only to those left behind. Only through death may man enter the gates of the Great Beyond and behold the Mystery of Life revealed in its fullness.

The awakened man is he who, in the words of the poet, "The hopes of the Ideal bore," and lives on and on, forever. Amen.

Music:

THE SACRAMENTS

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THE UNDERLYING PRINCIPLES OF THE CHURCH OF ILLUMINATION

The Church of Illumination recognizes that *within* man there is a *Divine Spark* which is part of the Father or Cosmic Soul, and that every effort should be made to bring this Spark into Consciousness.

The attainment of this Consciousness is termed Individualization, Soul Consciousness, Illumination, or the Manifestation of the Godhood in man.

The first requisite in attaining the privilege and the ability to achieve this Soul Consciousness is for man to free himself from bondage; not alone from Kings, Priests, from any and all association of men, but from the even greater bondage to the *evils existing within himself.* These are the carnal passions, hatreds, jealousies and—yet stronger passion—the desire to dominate over his fellow-men.

This freedom, however, in *nowise* seeks the overthrow of either Church or Government. Rather, it gives birth to a passionate desire for a Government which guarantees the freedom of all men; as, for instance, the freedom assured man by the written Declaration of Independence of the United States of America.

The Divine Law is for the government of man. *Order is heaven's first law.* To be in harmony man must live within the Law. Legislative enactments—man-made laws—are for those who refuse to obey the Divine Law! *All* of those who obey the Divine Law, likewise obey all righteous civil laws.

Man is not made for the law, but the laws are made for the proper conduct of man. In like manner, man is not the servant, nor the minion, of either church or government, but the church and government are the servants of man.

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BY-LAWS
CHURCH OF ILLUMINATION

ARTICLE I
NAME

The name of this church shall be the Church of Illumination.

ARTICLE II
PURPOSE

The purpose of this church shall be to help and to enlighten humanity, by teaching and explaining the *purpose* of being as expounded by the SEE, Church of Illumination, "Beverly Hall," Quakertown, Pennsylvania.

ARTICLE III
AFFILIATION

This church is affiliated with the Headquarters of the Illuminatæ and recognizes Dr. R. Swinburne Clymer as the Supreme Grand Master of all branches.

ARTICLE IV
GOVERNMENT

Section 1: The Government is vested from Headquarters, through the HIGH-PRIEST or MINISTER who is the Teacher and Leader of the church.

Section 2: It shall be the duty of the High Priest or Minister, on all occasions possible, to preside at all regular and special services; All Souls' Night, Easter Service, Christmas Service, etc., and be the director in all spiritual matters.

Section 3: A Board of Directors, consisting of five

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members elected from the church membership, shall assist the High Priest or Minister in the direction of the affairs of the local church.

Section 4: It shall be the duty of the Board of Directors to convene regularly, keep the affairs of the church running smoothly, and assist the High-Priest or Minister in the directing of the church.

ARTICLE V

Members

Section 1: The members of this church shall be those who have made application for membership and have been accepted.

Section 2: The members of this church shall, as far as humanly possible, try to live up to the teachings of the church and take an active interest in the affairs of the church.

Section 3: If, over a period of time, no interest is shown by a member, he shall be dropped from the church roll. He or she may also be dropped for any other adequate reason.

Section 4: The membership dues shall not be a stated amount, but each member shall endeavor to contribute such financial support to the church as he conveniently can. Pledge blanks for this purpose will be provided for the membership.

ARTICLE VI

Meetings

Section 1: Regular weekly services, arranged as to time and place for the convenience of the majority, shall be held. There shall be at least one class night a month and, in the event church services are suspended for any reason, class shall be held regularly each week, with a reader appointed by the Board.

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Section 2: Annual meetings shall be held each year, on December 21st, for all church members. Notices of such meetings shall be published, mailed or otherwise be brought to the attention of all enrolled members. At this meeting annual reports from all departments shall be rendered. A summary of the church activities of the preceding year shall be read and acted upon.

ARTICLE VII

Board of Directors

Section 1: The members of the Board of Directors shall be elected by the church membership for the term of one year. All members who are in good standing are eligible for nomination.

Section 2: The executives of the Board of Directors shall be elected by ballot by the Board members and shall consist of a President, Secretary and Treasurer. Other officials shall be: Librarian, Sunday School Superintendent, Music Director, Ushers and Press Correspondent.

Section 3: It shall be the duty of the President to call and preside at all board meetings. The President shall be called upon to cast a vote only in case of a tie.

Section 4: It shall be the duty of the Secretary to keep all records of the church affairs and Board meetings; provide a complete list of church members; conduct the correspondence; assume complete charge of any and all clerical work which may be necessary; prepare annual reports of the activities of the church for the annual meetings; receive all monies paid by members and keep a record of these; crediting each member for his or her donations and turn such funds over to the Treasurer.

Section 5: It shall be the duty of the Treasurer to maintain custody of all church funds, to pay all accounts, to keep

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a complete record of all receipts and expenditures and to report these at each meeting of the Board. It shall also be the responsibility of the Treasurer to prepare an annual report for the annual business meeting.

ARTICLE VIII

Duties of Other Church Officials

Section 1: The Librarian shall keep a record of all books available for the purpose of lending; likewise a record of those who borrow the books. He will also arrange for the return of books that are held longer than the period allotted and charge the sum of 2c per day for each day of delinquency. The Librarian shall keep a record of any and all funds donated to the library fund and turn it over to the Treasurer before the annual meeting. He shall also prepare a report showing the number of books loaned, and the number of people who borrowed books during the year.

Section 2: It shall be the duty of the Music Director to provide appropriate music for both regular and special services.

Section 3: It shall be the duty of the Sunday School Superintendent to direct the affairs of the Sunday School. He or she will also prepare a report of the activities of the year for the annual meeting.

Section 4: It shall be the duty of the Ushers to welcome all members and visitors, to have charge of the collection plate, and to serve in any needful capacity which may arise.

Section 5: It shall be the duty of the Press Correspondent to place notices of church activities in the newspapers each week, as well as any special notices that may be required.

ARTICLE IX

Library

This church shall maintain a library of the works of

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Dr. R. Swinburne Clymer, which shall be composed of books belonging to students who are willing to lend them, as well as books owned by the church. The term for which a book may be borrowed shall be two weeks. If the book is not returned within this time, a rental of 2c shall be assessed for each delinquent day. Any donations or rentals contributed by borrowers shall be kept as a separate fund and will be recorded by the Librarian.

ARTICLE X

Committees

Standing and special committees shall be appointed by the President of the Board of Directors.

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TITHING

Tithing is an ancient institution. In modern times, it is compulsory in very few churches. However, it is becoming more and more generally recognized by aspirants, and even by wealthy, successful men of business, that tithing brings definitely gratifying returns. Those members of this organization who have commenced the tithing system of their own accord and by their own free will, have continued it because they have found that "bread cast upon the waters will return manyfold."

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