

## Centennial Celebration Moments #22

### How The Ritual Has Changed

The "legend" of the DeMolay ritual is that it is virtually still the same as it was when written by Frank Marshall in 1919. But, how true is that statement? This is a public website, so we can't do an in depth analysis of our private ceremonies to answer that question here, but we CAN take one piece of the ritual that has been authorized for public performance and see how THAT has changed over the years. Thanks to "Dad" Gregory M. Schaeffer, Executive Officer of Pennsylvania, and long-time member of the D. I. Ritual and Regalia Committee, we have an in-depth analysis of the "Nine o'Clock Interpolation" reviewing the text from every edition.

Posted below is the text from pertinent sections of the 1st through the 15th (current) Edition. As you read through each version you will see how the text changed, and will understand why.

The text was first written in 1919 at the end of World War I, and it reflects young manhood full of national patriotism, and appreciation for the work of Masons with orphans. Minor changes were made in 1920 for the second edition, including the addition of the closing line we now all say together, but then, it was just spoken by the Master Councilor. ***(Read one of these texts to the Chapter from the attached analysis.)***

By 1924's 3rd Edition, DeMolay had spread to Canada, and the Americanism of the last paragraph was inappropriate, so it was made more generic to work for ALL countries. The 4th edition of 1926 further refines the instructions to require all active DeMolays to kneel for the prayer. The reference to orphans is made more inclusive of others who also need our prayers.

The 5th Edition of 1930 is essentially the same text, but it is also the first time the Marshal is given explicit instructions to conduct the Chaplain to and from the altar. The 6th edition's differences are minimal and relate to lighting and a minor text revision in 1937. Nothing was changed in the 7th Edition of 1945 or the 8th Edition of 1959. ***(Read the 6<sup>th</sup> Edition text to the Chapter from the attached analysis.)***

The 9th Edition of 1963 adds the use of the Chapter gong to initiate the beginning of the ceremony. Two sentences were reversed, and all DeMolays are instructed to say the final group blessing at the end of the prayer. Also, "the guests in homes and hospitals" replaced a reference to "Institutions," a word which had developed a negative connotation. The 10th edition of 1964 shows no text change at all, except for authorization to perform it in public, and this is the same text as published in the 1965 1st Edition of the Monitor of Public Ceremonies. The 11th Edition of 1969 added the requirement that the 9 O'clock Interpolation be done at EVERY meeting of the Chapter.

The 12th Edition of 1974 gets very specific with floorwork instructions and gavel raps. This makes sense as it coincides with the development of the dominant tournament ritual judging system, where both words and precision matter. The first version of the A-Z floorwork instructions debuted in this edition.

The 13th Edition of 1984 created the format that we see in the Ritual today. The A-Z floorwork instructions were revised to create the system we have today. This is also the first edition that identifies ALL present should say the closing blessing line. The 14th Edition of 1995 specifies more lighting cues, but everything else is the same as 1984. The 15th and current Edition only fixed a bad lighting cue.

So, now you can be the judge whether or not the ritual has changed since it was first performed.

1. Why do you think the text changed so much in the first 6 editions and then has had only minimal word changes in the next 9 editions?
2. Early in the history of DeMolay, Ritual changes were enacted by “Dad” Land and “Dad” Marshall, who were not afraid to make adjustments, and then quickly change them back. Do you know how changes in the Ritual are made today?
3. Ritual Tournament judging made it very important that set-up instructions and floorwork be very specific. Have you ever participated in a Ritual Competition? Were you prepared to participate, or did you get surprised by how thorough the judges are at doing their job?

### 9 P. M. INTERPOLATION.

(This ceremony may include any institutions in which any Chapter is specially interested. Written originally for the mother Chapter at Kansas City it is subject to such variation as the M. C. may direct). When the hour of 9 p. m. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the M. C. rises and says:)

M. C.—Brethren, at this hour all over our land mothers are bending above the beds wherein lie the children they love. At this hour also in the Masonic home the guests of that great institution are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers up a prayer. Bro. Chaplain, you will lead us in prayer. (Three raps.)

Chaplain at the Altar—Our Father, as the sons of loving and indulgent parents, we invoke thy divine blessing upon all the fathers and mothers of our country and of all the world. And wilt thou pour out a special blessing upon our mothers, who have watched over us with unceasing care during all the years of our lives.

We would ask thy benediction upon the men and women, the boys and girls, of the Masonic home, the wards of that great order dedicated to human brotherhood. May we realize that the children are our little brothers and sisters and wilt thou bless the order that is raising them up to lives of usefulness and honor.

Wilt thou bless the brave defenders of our nation's honor, who fought for a cause thou did'st call thine own. Wilt thou bring the

consolation of thy grace upon those whose loved ones will come back no more and may we consecrate our lives to the cause of civilization and Americanism for which 100,000 heroic Americans gave their lives. Amen. (All respond and Chaplain returns to station. M. C. seats Chapter.)

1<sup>st</sup> Edition (1919)

We must remember that DeMolay was founded just after World War I, in which many young men lost their fathers, brothers and friends. DeMolay was mainly recruiting sons of Masons and their friends, so it makes sense that this prayer would focus on the Masonic home and the efforts of the Masons. There is a clear sense of patriotism here, and a reminder that the Great War was fought for good reasons, and that those who died did so for a noble cause.

### 9 P. M. Interpolation.

This ceremony may include any institutions in which any Chapter is especially interested. Written originally for the Mother Chapter at Kansas City it is subject to such variation as the Advisory Council may direct. When the hour of 9 p. m. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the lights go out and the M. C. rises and says.

M. C.—“Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also in the Masonic home at.....the guests of that great institution are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers up a prayer. (Choir.) Bro. Chaplain, you will lead us in prayer.” (Three raps).

Chaplain at the Altar—“Our Father, as the sons of loving and indulgent parents, we invoke thy divine blessing upon all the fathers and mothers of our country and of all the world. And Wilt thou pour out a special blessing upon our Mothers, who have watched over us with unceasing care during all the years of our lives.

We would ask thy benediction upon the men and women, the boys and girls, of the Masonic home, the wards of that great order dedicated to human brotherhood. May we realize that the children are our little brothers and sisters and wilt thou bless the order that is raising them up to lives of usefulness and honor.

Wilt thou bless the brave defenders of our nation's honor, who fought for a cause thou did'st call thine own. Wilt thou bring the consolation of thy grace upon those whose loved ones will come back no more and may we consecrate our lives to the cause of civilization and Americanism for which 100,000 heroic Americans gave their lives. Amen.” (All respond and Chaplain returns to station.)

M. C.—God bless Mother, God bless Father, God bless the guests in the Masonic Home at..... (M. C. seats Chapter.)

2<sup>nd</sup> Edition (around 1920)

One change in this version is to specify which Masonic home is closest to the Chapter, since DeMolay was spreading outside of Kansas City.

Lighting / music cues were also added.

The ending “tag” we are familiar with was also added, but only the Master Councilor gave it, and did so from the East.

## 9 P. M. Interpolation.

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**M. C.**—"Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also in the Masonic home at.....the guests of that great institution are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers up a prayer. (Choir.) Bro. Chaplain, you will lead us in prayer." (Three raps).

**Chaplain at the Altar**—"Our Father, as the sons of loving and indulgent parents, we invoke thy divine blessing upon all the fathers and mothers of our country and of all the world. And wilt thou pour out a special blessing upon our Mothers, who have watched over us with unceasing care during all the years of our lives.

We would ask thy benediction upon the men and women, the boys and girls, of the Masonic home, the wards of that great order dedicated to human brotherhood. May we realize that the children are our brothers and sisters and wilt thou bless the order that is raising them up to lives of usefulness and honor.

Wilt thou help us to live upright and patriotic lives worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen." (All respond and Chaplain returns to station.)

**M. C.**—God bless Mother, God bless Father, God bless the guests in the Masonic Home at..... (M. C. seats Chapter.)

3<sup>rd</sup> Edition (1924)

The descriptor "little" was removed in this edition, which is an interesting change. We may speculate that, as the orphans were growing up, and becoming teenagers themselves, the adjective no longer made sense.

Clearly the last paragraph was rewritten, likely because DeMolay was moving into other countries, and the term "Americanism" would not be appropriate. But the Ritual committee wanted to keep the same sense of patriotism, and charge all DeMolays to remember those who gave their lives for their respective countries.

## NINE O'CLOCK INTERPOLATION

This ceremony may include any institutions in which any Chapter is especially interested. Written originally for the Mother Chapter at Kansas City it is subject to such variation as the Advisory Council may direct. When the hour of 9 p. m. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the lights go out and the M. C. rises and says.

**M. C.**—"Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also the guests in institutions are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers up a prayer. (Choir, "Sweet Hour of Prayer".) Bro. Chaplain, you will lead us in prayer." (Three raps all rise.)

**M. C.**—"DeMolay's will kneel on left knee. Masons will remain standing." (Chaplain goes to altar, gives prayer as follows:)

Our father, as sons of loving and indulgent parents we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world, and wilt Thou pour out a special blessing for our mothers who have watched over us with unceasing care during all the years of our lives. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. We ask Thy benediction upon all who labor for the relief of suffering and need. Wilt Thou help us to lead upright and patriotic lives, worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

**M. C.**—God bless mother, God bless father, God bless the purposes of DeMolay. Amen." (All respond and Chaplain return to station. M. C. seats Chapter.)

4<sup>th</sup> Edition (1926)

The next major evolution was to remove any specific reference to the "Masonic home" in the ceremony, instead making a general reference to "institutions".

There is now an explicit direction for the DeMolays to kneel for prayer.

The middle part of the prayer has also been completely rewritten and shortened. The current generation of teenagers no longer had brothers and sisters in orphanages, so perhaps the intent was to charge the DeMolays to always seek to help anybody in need.

Even though only the Master Councilor still gives the final tag line, it is now performed while the Chaplain is still kneeling at the Altar. That tag line (instead of referring to the Masonic home) now has the familiar phrase, "God bless the purposes of DeMolay".

## NINE O'CLOCK INTERPOLATION

This ceremony may include any institutions in which any Chapter is especially interested. Written originally for the Mother Chapter at Kansas City it is subject to such variation as the Advisory Council may direct. When the hour of 9 p. m. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the lights go out and the M. C. rises and says:

M. C.—“Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also the guests in institutions are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers up a prayer. (Choir, “Sweet Hour of Prayer”.) Bro. Chaplain, you will lead us in prayer.” (Three raps all rise.)

M. C.—“DeMolays will kneel on left knee. Visitors will remain standing.” (Chaplain goes to altar, conducted by Marshal, (see general instructions) gives prayer as follows:)

Our father, as sons of loving and indulgent parents we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world, and wilt Thou pour out a special blessing for our mothers, who have watched over us with unceasing care during all the years of our lives. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. We ask Thy benediction upon all who labor for the relief of suffering and need. Wilt Thou help us to lead upright and patriotic lives, worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

M. C.—“God bless mother, God bless father, God bless the purposes of DeMolay. Amen.” (All respond and Chaplain returns to station. M. C. seats Chapter.)

5<sup>th</sup> Edition (1930)

Largely unchanged, but note that the direction is now for “Visitors” to remain standing, not just “Masons”. Senior DeMolays were attending meetings, and they might not be Masons.

In addition, the Marshal now has the duty of conducting the Chaplain to/from the Altar.

## NINE O'CLOCK INTERPOLATION

When the hour of 9 p. m. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the lights are dimmed and the M. C. rises and says:

M. C.—“Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also the guests in institutions are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers a prayer. (Choir, “Sweet Hour of Prayer”.) Bro. Chaplain, you will lead us in prayer.” (Three raps, all rise.)

M. C.—“DeMolays will kneel on left knee. Visitors will remain standing.” (Chaplain goes to altar, conducted by Marshal, (see general instructions), gives prayer as follows:)

Our father, as sons of loving and indulgent parents we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world, and wilt Thou pour out a special blessing for our mothers, who have watched over us with unceasing care during all the years of our lives. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. We ask Thy benediction upon all who labor for the relief of suffering and need. Wilt Thou help us to lead upright and patriotic lives, worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

M. C.—“God bless mother, God bless father, God bless the purposes of DeMolay. Amen.” (All respond and Chaplain returns to station. M. C. seats Chapter.)

6<sup>th</sup> Edition (1937)

Chapters no longer are given the option of customizing the ceremony.

The lights are now dimmed rather than extinguished.

The only minor change to the spoken text is that the Chaplain “offers a prayer” (instead of “offers up”).

The ceremony was unchanged in the 7<sup>th</sup> Edition (1945) and 8<sup>th</sup> Edition (1959).

## NINE O'CLOCK INTERPOLATION

When the hour of 9 P.M. arrives or as soon thereafter as the proceedings will not be too greatly disturbed, the gong is struck 9 times, the lights are dimmed and the M. C. rises and says:

M. C.—“Brethren, at this hour all over our land Mothers are bending above the beds wherein lie the children they love. At this hour also the guests in homes and hospitals are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers a prayer. (Choir, “Sweet Hour of Prayer.”) Bro. Chaplain, you will lead us in prayer.” (Three raps, all rise.)

M. C.—“DeMolays will kneel on left knee. All others will remain standing.” (Chaplain goes to altar, conducted by Marshal, [see general instructions], gives prayer as follows:)

Our Father, as sons of loving and indulgent parents we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world, and wilt Thou pour out a special blessing for our mothers, who have watched over us with unceasing care during all the years of our lives. We ask Thy benediction upon all who labor for the relief of suffering and need. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. Wilt Thou help us to lead upright and patriotic lives, worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

All DeMolays in unison—“God bless mother, God bless father, God bless the purposes of DeMolay. Amen.” (Marshal and Chaplain return to station, M. C. seats Chapter.)

9<sup>th</sup> Edition (1963)

The Chapter gong, previously only used for the Initiatory Degree, is now put into effect for this ceremony.

The guests are now referred to as being in “homes and hospitals” instead of “institutions”, likely because that term developed a different connotation over time.

Instead of the awkward “Visitors”, the prompt is now “All others”.

The middle two sentences in the Chaplain’s prayer have been reversed (but were otherwise unchanged). One guess on the intent is that the previous ordering asked God for help in back-to-back sentences, and now those requests are broken up to improve the flow of the ceremony.

All DeMolays now repeat the tag, rather than just the Master Councilor stating it.

## NINE O'CLOCK INTERPOLATION

(This is an open ceremony and may be given either publicly or privately.)

10<sup>th</sup> Edition (1964)

The ceremony did not change, but there is now authorization to perform it in public, which coincides with the release of the Monitor of Ceremonies -- the 1<sup>st</sup> Edition (1965) and 2<sup>nd</sup> Edition (1967) are identical to this version.

## NINE O'CLOCK INTERPOLATION

All meetings, whether public or private, require the giving of the Nine O’Clock Interpolation at the proper time with all lights dimmed, if possible, or with only candles lighted. It may also be given on other public occasions when the circumstances are appropriate to the nature of the ceremony.

11<sup>th</sup> Edition (1969)

The ceremony itself did not change, but there is a new requirement that every meeting include the ceremony. Further instructions are given on how to perform it in public or private.

The Monitor of Ceremonies 3<sup>rd</sup> Edition (1970) is identical.

## NINE O'CLOCK INTERPOLATION

All Chapter meetings, whether public or private, require the giving of the Nine O'Clock Interpolation if the meeting includes the hour of nine o'clock. The Nine O'Clock Interpolation may also be given on other public DeMolay occasions which include the hour of nine o'clock when the circumstances are appropriate to the nature of the ceremony. Nine O'Clock refers to that hour in the evening.

When the hour of nine o'clock arrives—or as soon thereafter as the proceedings will not be too greatly disturbed—all lights except the candles are extinguished. A gong is struck nine times. The striking of the gong and the extinguishing of the lights may be omitted at public occasions if the circumstances are such that that would be more appropriate.

**M.C.** Brethren, at this hour all over our land, mothers are bending above the beds wherein lie the children they love. At this hour also, the guests in homes and hospitals are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers a prayer.

Suggested music: "Sweet Hour of Prayer".

M.C. gives three raps. All stand.

**M.C.** Brother Chaplain, you will lead us in prayer.

Chaplain, conducted by Marshal, goes to Altar, as shown in Diagram Number Eight. As Chaplain and Marshal leave their stations, all active DeMolays in the East and the S.C. and J.C. descend to the floor level. At public occasions outside the Chapter room where no Altar is available, M.C. will proceed directly to next speech.

**M.C.** Active DeMolays will kneel on left knee. All others will remain standing.

Active DeMolays except Marshal kneel as Chaplain kneels.

**Chaplain** Our Father, as sons of loving and indulgent parents, we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world and wilt Thou pour out a special blessing for our mothers who have watched over us with unceasing care during all the years of our lives. We ask Thy benediction upon all who labor for the relief of suffering and need. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. Wilt Thou help us to lead upright and patriotic lives worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

**Active DeMolays** (In Unison) God bless mother. God bless father. God bless the purposes of DeMolay. Amen.

Active DeMolays rise. Chaplain, conducted by Marshal, returns to station as shown in Diagram Number Eight. As Chaplain and Marshal leave Altar, all active DeMolays who were in the East and the S.C. and J.C. return to daises. Lights on full. M.C. seats Chapter with one rap.

12<sup>th</sup> Edition (1974)

The up-front instructions have been expanded to explain how the ceremony should be performed.

One change to the spoken text is that "Active DeMolays" will kneel, not just "DeMolays". Likewise, the directions are changed to reflect that only Active DeMolays should repeat the tag.

The other change is that the Master Councilor raps three times before directing the Chaplain to attend at the Altar. This makes sense, because otherwise, the Chaplain must have risen to receive the order from the Master Councilor. And when, then, would the Marshal have risen?

In addition, the floorwork directions have been more clearly outlined and expanded.

All of this coincides with the start of a consistent nationwide ritual judging system, which required that the ritual be unambiguous.

## NINE O'CLOCK INTERPOLATION

*All Chapter meetings, whether open or private, require the giving of the Nine o'Clock Interpolation if the meeting includes the hour of nine o'clock. The Nine o'Clock Interpolation may also be given on other DeMolay occasions which include the hour of nine o'clock when the circumstances are appropriate to the nature of the ceremony. Nine o'clock refers to that hour in the evening.*

*When the hour of nine o'clock arrives or as soon thereafter as the proceedings will not be too greatly disturbed all lights except the candles and Altar spot are extinguished. The sounding of the gong and the extinguishing of the lights may be omitted at open occasions if the circumstances are such that that would be more appropriate*

*Required Parts: Master Councilor: MC; Chaplain: Ch.; Marshal: Mar. Required Paraphernalia: Gavel on the MC's pedestal. Holy Bible open on Altar. School books on the Northeast corner of the Altar. Gong.*

*\* \* \* \* \* (9 soundings of Gong.)*

MC Brethren at this hour all over our land, mothers are bending above the beds wherein lie the children they love. At this hour also, the guests in homes and hospitals are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers a prayer.

*Suggested music: "Sweet Hour of Prayer"*

MC \* \* \* (3 raps. All rise.) Brother Chaplain, you will lead us in prayer.

*Ch., conducted by Mar., goes to Altar, moving X Z I O A. Ch. halts at point A. Mar. takes one step further, both face E. Ch. takes one step towards Altar, simultaneously Mar. takes one step backward away from Altar. As Ch. and Mar. leave their stations, all Active DeMolays in the East and the SC and JC descend to the floor level. At open occasions, outside the Chapter room where no Altar is available, MC will proceed directly to next speech.*

MC Active DeMolays will kneel on left knee. All others will remain standing.

*All Active DeMolays except Mar. kneel in unison as Ch. kneels.*

Ch. Our Father, as sons of loving and indulgent parents, we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world and wilt Thou pour out a special blessing for our mothers who have watched over us with unceasing care during all the years of our lives. We ask Thy benediction upon all who labor for the relief of suffering and need. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. Wilt Thou help us to lead upright and patriotic lives worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

Active DeMolays (in unison) God bless mother. God bless father. God bless the purposes of DeMolay. Amen.

*After prayer, Ch. and all Active DeMolays except Mar. rise. Ch. takes one step backward away from Altar, simultaneously Mar. takes one step forward. Both face N. Ch. takes one step forward to Mar.'s side. Mar. conducts Ch. A P H Z X, face W. As Ch. and Mar. leave Altar, all Active DeMolays who were in the East and the SC and JC return to the daises. Lights on full.*

MC \* (rap. All sit down.)

Monitor of Ceremonies 4<sup>th</sup> Edition (1975)

The formatting (officer abbreviation in the left-hand margin, and indented/italicized directions) has been changed to make the text more readable.

Note that the "Altar spot" is referenced for the first time (many Lodge rooms have a light on the ceiling, above the Altar, and there was no direction given before on how to handle it).

This is the first time that the A-Z alphabet floor positions are used, but they are quite different from what we are used to! Turn to the section on floorwork diagrams to see the system that was implemented for this version of the Monitor.

Again, the alphabet positions were put in place to give a clear, consistent system for ritual tournament judging.

*All Chapter meetings, whether public or private, require the giving of the Nine o'Clock Interpolation if the meeting includes the hour of nine o'clock in the evening. The Nine o'Clock Interpolation may also be given on other public DeMolay occasions which include the hour of nine o'clock in the evening when the circumstances are appropriate to the nature of the ceremony.*

*When the hour of nine o'clock arrives--or as soon thereafter as the proceedings will not be too greatly disturbed--all lights except the candles are dimmed. A gong is struck nine times. The striking of the gong and the dimming of the lights may be omitted at public occasions if the circumstances are such that that would be more appropriate.*

**M.C.** Brethren, at this hour, all over our land, mothers are bending above the beds wherein lie the children they love. At this hour also, the guests in homes and hospitals are preparing for the hour of rest. Let us pause a moment in our deliberations while the Chaplain offers a prayer.

*Suggested music cue:*

**M.C.** \* \* \* (3 raps)

*All stand.*

**M.C.** Brother Chaplain, you will lead us in prayer.

*Ch., conducted by Mar., moves X Z I J. As Ch. and Mar. leave their stations, all Active DeMolays in the East and the S.C. and J.C. descend to the floor level.*

*Mar. and Ch. halt at point J. Mar. takes one further step North; both face East. Ch. takes one step toward Altar; simultaneously Mar. takes one step backward away from Altar. At public occasions outside the Chapter room where no Altar is available, M.C. will proceed directly to next speech.*

**M.C.** Active DeMolays will kneel on left knee. All others will remain standing.

*Active DeMolays except Mar. kneel as Ch. kneels.*

**Ch.** Our Father, as sons of loving and indulgent parents, we invoke Thy divine blessing upon all the fathers and mothers of our country and of all the world and wilt Thou pour out a special blessing for our mothers who have watched over us with unceasing care during all the years of

our lives. We ask Thy benediction upon all who labor for the relief of suffering and need. May we ever realize that we are brothers of the helpless and suffering and rejoice in every call to the relief of pain or the alleviation of sorrow. Wilt Thou help us to lead upright and patriotic lives worthy of the devotion of all who have labored for our beloved country in every field of sacrifice and service. Amen.

**ALL** (In Unison) God bless mother. God bless father. God bless the purposes of DeMolay. Amen.

*Suggested music cue:*

*Active DeMolays rise as Ch. rises. Ch. takes one step backward away from Altar. Simultaneously Mar. takes one step forward. Both face North. Ch. takes one step forward to Mar.'s side. Ch. conducted by Mar. moves J K V Z. Ch. crosses in front of Mar. and moves to X, stands facing his station. Mar. moves Z X and both Ch. and Mar. simultaneously face West. As Mar. and Ch. leave the Altar, all Active DeMolays who were in the East and S.C. and J.C. return to daises. Lights are raised to full.*

**M.C.** \* (rap)

*All sit down.*

13<sup>th</sup> Edition (1984)

The formatting is now identical to what we have today.

The A-Z floorwork system was changed to be easier to follow, and matches what we use today. The wording of some of the directions was improved as well.

Note that "ALL" are now allowed to repeat the tag line, not just Active DeMolays.

The Monitor of Ceremonies 5<sup>th</sup> Edition (1985) is identical.

The 14<sup>th</sup> Edition of the Ritual (1995) is identical, except that the lighting cues were put in different places, one of which was incorrect.

The Monitor of Ceremonies 6<sup>th</sup> Edition (2006) is identical, except that the incorrect lighting cue change was fixed.

The 15<sup>th</sup> Edition of the Ritual (2012) also fixed that lighting cue problem, but otherwise is identical.