CANDIDATE ORIENTATION

EQUESTRIAN ORDER OF THE HOLY SEPULCHRE
OF JERUSALEM
MIDDLE ATLANTIC LIEUTENANCY
The text of this document has been adapted from material written by H.E. Patrick D. Powers, KGCHS, Vice Governor General, and H.E. Donald D. Drake, KGCHS, Lieutenant of the Northern Lieutenancy, U.S.A., and derived from the following sources:


www.vatican.va/roman_curia/institutions_connected/oessh/luogotenenze.html

www.eohsj.org

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Preamble of the Constitution of the Equestrian Order of the Holy Sepulchre of Jerusalem

“You are to be my witnesses in Jerusalem, and throughout Judea, in Samaria, and to the ends of the earth.” (Acts 1:8).

The Knighthood is defined as self-discipline, generosity and courage. Whosoever does not have the firm willingness to develop and deepen these traits in his life will never be able to become a True Knight. The zeal for self-renunciation, in the midst of this society of abundance, generous aid to the weak and those without protection, courageous struggle for justice and peace are the characteristic virtues of the Order of the Holy Sepulchre.

“The tie with Jerusalem, which is manifested in the Order and exacts responsibility for the Holy Places, orients our desires toward the heavenly Jerusalem.” (Gal 4:26).

The Holy Sepulchre is the symbol of the Passion shared with Jesus and also of our hope in the Resurrection. (Phil 3:10).

The cross which we wear is not jewelry but a testimony of our submission to the cross of Christ. The form of the Cross, which is the symbol of the Order, brings to our minds the five wounds of our Lord, as well as the suffering in the Holy Land with the loss of its own blood.

“The Pilgrim Shell” reminds us of the reality that we are all pilgrims on this earth, and recalls also our pledge to aid the needy.

Exemplary moral conduct and true Christian feeling are the prime requisites for admission to the Order. The practice of Christian faith must be shown in the heart of one’s family, at work, in obedience to the Holy Father, and in involvement in Christian activities both in one’s own parish and in one’s Diocese.

This distinction of affiliation with the Order requires of its Knights and Ladies:

- Religious devotion,
- Participation in the activities of the Church,
- A lay apostolate, placed at the service of the Church, and
- Diligence of the ecumenical spirit, above all, by means of active interest in the well-recognized problems in Palestine.

The characteristic feature of the Order consists of its pledge to the Holy Places of Jerusalem and its obligations toward preservation of the Christian presence in Palestine. It is not possible to stress sufficiently that the charitable work of the Order must have its roots in the spirituality of its Knights and Ladies.

Approved and ordered published by Pope Paul VI, July 8, 1977.
A Knight/Lady is one who intends to place himself/herself at the service of a noble and difficult cause, a pure and arduous ideal: fighting evil, promoting good, defending the weak, and the oppressed against injustice.

Becoming a Knight/Lady does not merely mean receiving a title of honor, even though it is well deserved, it presupposes a solemn commitment.

Cittá del Vaticano
June 1984

Agostino Cardinal Casaroli
Vatican Secretary of State
For New Knights and Ladies

The Equestrian Order of the Holy Sepulchre of Jerusalem is an association of the Catholic faithful, established according to ecclesiastical law and entrusted with a special mission from the Holy Father to aid the Church in the Holy Land and to strengthen the practice of the Christian life among its members. The ordinary regulations of Canon Law, the dispositions of the Church, and the rules of its own Constitution govern it. The Order is one of the oldest and yet one of the least known organizations within the Catholic Church. It has its roots in the 11th century, at the end of the First Crusade, and there is continuous documentary evidence of its existence during the past 900 years.

Investiture into the Order is given to Catholics who are active in Parish and Diocesan work as a labor of love and have distinguished themselves as an example of faith, motivated by charity and love. As in the Age of Chivalry, knighthood is reserved for those strong enough to protect and support others. It is an honor with responsibility. Knights and Ladies are expected to undertake a lifelong commitment to the work of the local Church and to be able to contribute spiritually and financially to the needs of the Holy Land. His Eminence Edmund Cardinal Szoka said that it is a mark of distinction to be a Knight or Lady:

“Entering the Order allows a person to become a very real and active participant in a great Catholic tradition. For almost a thousand years, a millennium, the Equestrian Order of the Holy Sepulchre has continued to foster medieval traditions of chivalry in the midst of an ever changing world.”

His Eminence Augustine Cardinal Casaroli, former Papal Secretary of State, clearly identified the essential traits of Knighthood and of our Order:

“As a Knight or Lady of the Equestrian Order of the Holy Sepulchre of Jerusalem is not simply an honor but a calling. Just as Baptism itself brings with it not only the grace of salvation, but also an obligation to live a life of Faith, so to be admitted into the Order of Knighthood is a commitment of Christian service.”

We are today confronted with the same essential challenge as our founding Knights. We must meet this challenge with the same spirit of prayer, example, and charity. To this cause our Order has been and is dedicated. In light of what is happening in the Holy Land, we have as great, and perhaps a greater, mission to perform as at any time throughout our history.
Membership in the Order

Unlike some chivalric order whose membership is open to non-Catholics, the Equestrian Order of the Holy Sepulchre of Jerusalem is reserved solely for practicing Catholics. Membership in this Order is the highest Papal award which can be conferred on clergy and laity alike. It is precisely that faith that bonds them so closely to the Sovereign Pontiff. The investiture ceremony itself requires the pledge of fidelity to the Holy Father and defense of the Faith with a Profession of Faith, which, of course, only the Catholic faithful could undertake.

The Nomination Process

Existing members of the Order usually nominate, through their Section Representative, new members each year. Nominations must be reviewed and approved by the Section Representative and by the candidate’s pastor and bishop. The Lieutenant then extends letters of invitation. Dossiers of accepting nominees are prepared and, if approved by the Lieutenant, forwarded to the Grand Prior for review. Once approved by the Grand Prior, the dossiers are forwarded to the Grand Magisterium in Rome where the Chancellor reviews them and sets them before the International Admissions Committee. Once approved, a diploma is prepared and signed by the Grand Master of the Order and forwarded to the Vatican Secretary of State for review and signature.

The nomination of a candidate to the Order is strictly confidential until the offer has been approved by the nominee’s bishop and an invitation has been extended to the candidate by the Lieutenant.
The Mission of the Order

The 1977 Constitution for the Order states its mission as follows:

- To strengthen in its members the practice of the Christian life, in absolute fidelity to the Supreme Pontiff and according to the teachings of the Church, observing as its foundation the principles of charity of which the Order is a fundamental means for assistance to the Holy Land;

- To sustain and aid the charitable, cultural and social works and institutions of the Catholic Church in the Holy Land, particularly those of and in the Latin Patriarchate of Jerusalem, with which the Order maintains traditional ties;

- To support the preservation and propagation of the Faith in those lands, interesting in this work the Catholics scattered throughout the world, united in charity by the symbol of the Order, and also all brother and sister Christians; and

- To sustain the rights of the Catholic Church in the Holy Land.

Your Call to Membership

The Constitution provides that “members in the Equestrian Order of the Holy Sepulchre of Jerusalem are distinguished by:

- their assiduous practice of Christian faith,

- living by the highest standards of moral conduct,

- their exemplary involvement in the activities of the Church at the parish and diocesan levels,

- their willingness to engage in the specific lay apostolate of the Order at the service of the Church,

- their ecumenical spirit, and

- their active interest in the needs and problems of the Holy Land.”
Membership in the Order presumes an active personal commitment to sustain and aid the charitable, cultural and social works and institutions of the Catholic Church in the Holy Land, particularly those of and in the Latin Patriarchate of Jerusalem with which the Order maintains traditional ties.

Duties of Knights and Ladies

Membership in the Order presumes a firm willingness to develop and deepen the three characteristic virtues of the Order: Zeal for self-renunciation in the midst of a society of abundance, generous aid to the weak and those without protection, and a courageous struggle for justice and peace.

The words of Pope Paul V are still relevant:

“Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses. Bearing witness is the external manifestation of our adherence to Christ through faith as well as testimony of hope and charity in service to our brothers and sisters.”

The duties and responsibilities of Knights and Ladies of the Order today are:

To observe and promote the objectives of the Order; which relives in a modern manner the spirit and ideals of the Crusaders, with the Arms of the Faith, of the Apostolate and of Christian charity, more specifically:

- Practice the virtue of charity supporting and aiding the Church and the Catholic Religion in the Holy Land.
- Promote the preservation and the propagation of the Faith in the Holy Land, and to aid the Catholic Missions in their activities and in their religious, charitable, cultural, and social institutions, particularly those of and in the Latin Patriarchate of Jerusalem, with which the Order maintains traditional ties.
- Intensify the practice of the Christian Faith in absolute loyalty to the Roman Pontiffs.
- Bring together the Catholics from all over the world, in the love and service to the Holy Land, uniting them in charity by the symbol of the Order.
- Foster in all Catholics and non-Catholics of every nation, interest in the Holy Places.

To keep in mind Catholic ethical principles in carrying out their own professional and social duties.
To strive to set an example as a Catholic gentleman or lady in word and deeds in adherence to moral and religious principles and evangelical spirit.

To actively and generously support the Parish and Diocese to which they belong.

To give generously and freely to the Order for the sustenance and development of the Catholic works in the Holy Land and to endeavor to make at least one pilgrimage there.

To attend the Annual meetings and Investiture of the Lieutenancy to renew their promises to the Order given at their investiture.

To participate at ceremonies of the Order and of the Lieutenancy whenever possible.

Endeavor to attend daily Mass, but in any event to attend Mass not only on Holy Days, but at the following times when a Plenary Indulgence is granted to members of the Order under the usual conditions:

- The Feast in honor of Holy Mary Queen of Palestine (last Sunday in October)
- The Feast of the Triumph of the Holy Cross (September 14)
- The Feast of St. Pius X (August 21)
- The Feast of St. Helena (August 18)

To attend the funeral of a departed member whenever possible and called upon to do so.

To never risk suspension, expulsion or disciplinary measures by an unethical act of any nature.

To assemble in your Diocese annually honoring the Ordinary at a dinner.

The annual meeting and investiture is the one time during the year that we come together from all over the Lieutenancy to pray, invest new members, learn and socialize. This meeting provides an update on current conditions in the Holy Land and an explanation of how the Order’s funds have been used. It also provides us the opportunity to rededicate ourselves to the Order. Each member has a firm obligation to attend this meeting. The annual meeting and investiture in the Middle Atlantic Lieutenancy is a 2-day event (Friday and Saturday) that is usually held at the end of October. The date and location of the meeting is published on our website and in a mailing in late spring.
Recurring Financial Obligations

On an ongoing basis, membership costs include the annual meeting and investiture expenses and the annual charitable contribution. We ask each member to contribute to the mission of the Order according to his or her capacity to do so. This amount will vary from member to member according to their circumstances, which may even change from year to year. Nevertheless, the annual charitable contribution should be *sacrificial*, meaning that the amount of the contribution should be such that it is missed by the member and causes the member to reflect upon the mission and needs of the Order throughout the year and not just when the annual contribution is made. The *minimum amount* of the annual charitable contribution is set by Rome. Any member who intends to contribute an amount below the minimum must inform the Lieutenant in writing and request to be excused for good cause. As some members cannot contribute the minimum charitable contribution, we rely on the generosity of those who can contribute more to achieve the total amount requested by Rome to complete the year’s charitable projects.

For more than 150 years the Popes, including the present Holy Father, have given our Order the unique mission of supporting the embattled Christian Community in the Holy Land. Each knight and lady is expected to support that Community both by his and her prayers, by being actively engaged in the works and mission of the Order, and by financial contributions in support of our mission. We cannot stress too strongly the importance of the annual charitable contribution, which is forwarded to the Grand Magisterium in Rome to be used to support the works of the Latin Patriarch. We publish the annual financial statement at the annual meeting so that you know precisely where your funds are going. We also publish information from the Grand Magisterium about its distribution of the funds. A list of the projects and works of the Order can also be found on our website.
Mary, Queen of Palestine


“Filial devotion to the Blessed Virgin Mary should be a special characteristic of every member of the Order. As the faith of Mary, Mother of Jesus, illuminated the path followed by the first disciples, it must illuminate the path which each member of the Order takes. Mary, the ‘model of faith which is put into practice’ is the ‘woman who was docile to the voice of the Spirit, a woman of silence…and of hope.’ As the highly favored daughter of the Father, she is the ‘perfect model of love toward both God and neighbor.’”

The Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided.

Inspired by this confidence, I fly unto you, O Virgin of virgins, my mother; to you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.
Jubilee Message of Pope John Paul II

To All Members of the Order

On March 2, 2000, the Holy Father invoked Our Lady when he addressed the assembled members of the Order in Rome:

Dear Knights and Ladies of the Holy Sepulchre of Jerusalem:

May the celebration of the Jubilee help you to grow in the fervent practice of your Faith, in exemplary moral conduct, and in generous collaboration on Church activities at the parish and diocesan level. May the Holy Year, which is a time of personal and community conversion, see each of you intent on fostering and deepening the three characteristic virtues of the Order: “Zeal for self-denial in this society of affluence, generous commitment to the weak and defenseless, and a courageous struggle for justice and peace.”

There is an ancient and glorious bond between your chivalrous confraternity and the place of Christ’s Sepulchre, where the glory of the Resurrection is celebrated in a most particular way. This is the very focal point of your spirituality. You know, in fact, that the beginning of the new millennium demands an updated interpretation of the rule of life for your particular service. For you, as for every Christian, a fresh appreciation of Baptism, the basis of all Christian life, is crucial. This requires careful reflection on the Catechism and the Bible, a serious review of life and generous apostolic zeal. Thus, you will be open to today’s world without losing the spirit of the Order, whose desired renewal depends above all on the personal conversion of each individual.

As your motto says, “Oportet gloriari in Cruce Domini Nostri Iesu Christi”: We must glory in the Cross of Our Lord Jesus Christ. Let Christ be the heart of your life, of your every project and program, both as individuals and as an association.

I entrust you all to the motherly protection of Our Lady Queen of Palestine. May she help you in your special task “of assisting the Church in the Holy Land and of strengthening the practice of the Christian life in her members”.

May the Holy Family protect you and your families. May the consoling certainty that Christ died for us and is truly risen, shine in each of your hearts. He is alive: yesterday, today and forever.

Pope John Paul II

Vatican City, March 2, 2000
Origins

History of the Holy Land

In 70 AD, as Christ predicted, Roman Legions under Titus destroyed the city of Jerusalem. The Jewish population was scattered to many parts of Europe in the ensuing centuries. In the beginning of the 4th century, with Jerusalem still under Roman rule, Empress Helena, the mother of Constantine the Great, the first Christian Roman Emperor, discovered the True Cross in Jerusalem while seeking the locations of Christ’s passion, death, and resurrection. Constantine built a magnificent basilica entirely covering these Holy Places on Calvary Hill. The place was well known as early Christian pilgrims had continuously venerated it.

The Holy Places of Jesus’ life had long been a prime destination of Christian pilgrimage. We have the travel diary of a French pilgrim who visited Jerusalem as early as 333; just two years after Constantine built the great basilica. The basilica encompassing the Empty Tomb of the Resurrection became the focal point of pilgrimages from around the Roman Empire. The belief was universal that prayer at the site of Christ’s resurrection would free the pilgrim from the burden of all sin and guarantee salvation.

Jerusalem was not a pleasant place to visit; even in the early days. St. Jerome opined that if anyone wished to be perfect, he should stay at home and accomplish the work of salvation there. Despite St. Jerome’s negative opinion, Christian pilgrims continued to undertake the journey to Jerusalem.

The Roman Empire declined, and with the rapid rise of Islam, Jerusalem passed into Muslim hands. In the beginning this caused no great problems for Christian pilgrims who were allowed access to the Holy Places. However in 614, invading Persians destroyed Constantine’s basilica. Rebuilt by Abbot Modestos, it was again raised by the Caliph of Cairo, Al-Hakim, in 1009. After a brief period of control by the moderate Fatimids, the city then fell under the warlike Seljuk Turks in 1070, who severely oppressed the Christian pilgrims. No longer safe from harm, Christians were not certain of access to Jerusalem, should they survive to reach its walls. Their fate depended on the benevolence of local rulers.

By the middle of the 11th century the tales of savagery reached their peak and aroused widespread indignation in Europe.
The First Crusade

The reaction of Christian Europe was the formation of the First Crusade, with the battle cry, “God Wills It!” first uttered by Pope Urban II at Clermont in 1095. The cry in Latin, “Deus Lo Vult,” is the motto on the coat of arms of the Order. With Pope Urban II preaching the need for Western European knights to liberate the Holy Places from the infidel, the crusading movement that changed the face of Europe and the Middle East began.

The First Crusade was a long and grueling campaign lasting nearly three years. In 1099, after a month-long siege and a final bloody assault, the combined Crusader army numbering about 12,000, under the command of Godfrey of Bouillon, a Frankish ruler and Duke of Lower Lorraine in what is now northern France and Belgium, conquered the Turks and entered the city of Jerusalem.
The successful Crusader armies asked Godfrey to accept the title of King of Jerusalem. He refused the honor, saying he would never wear a crown of gold where Jesus wore a crown of thorns. Godfrey was instead elected the Protector of the Holy Sepulchre and began to organize the kingdom.

**Establishment of the Knights of the Holy Sepulchre**

Almost immediately, Godfrey created or dubbed new knights at the Holy Sepulchre. Receiving knighthood at the Empty Tomb became an important ritual for the Crusaders. The first Knights of the Holy Sepulchre were those who chose to remain the Holy Land as protectors of the tomb rather than to return home. They joined with the religious Order under the rule of St. Augustine, the Canons of the Holy Sepulchre, who cared for the needs of pilgrims. The early knights of the Order took vows of poverty, chastity and obedience, just as the monks did.

Godfrey’s coat-of-arms, originally gold on a silver background, became the red cross of the five wounds of Christ and contained the cross potent, a large cross surrounded by five smaller crosses. The coat of arms became the symbol of the Latin Kingdom of Jerusalem and is sometimes referred to as the Jerusalem Cross. It has remained the official insignia of the Order to this day.

The crusader affirmation, “God Wills It!” is the motto of our Order, but it signifies today a commitment to a Christian way of life very different from that of the mediaeval knights who
took up the cross at Cleremont. Though of ancient origin, the motto is ever alive and vibrant, for it inspires the knights and ladies of the Holy Sepulchre to crusade for equality, justice for all, and peace in the Holy Land so the Christian, Jew, and Muslim may live side by side in love of God and each other – “God Wills It!”

If we believe – as tradition does – that the Equestrian Order of the Holy Sepulchre of Jerusalem traces its origins to Godfrey de Bouillon, the Order must have been established between the fall of Jerusalem to the Crusaders on July 7, 1099, and Godfrey’s death in the Holy City a year later on July 18, 1100. Yet, despite the relative abundance of firsthand and contemporary accounts of the First Crusade and its immediate aftermath, there is no direct documentary evidence that Godfrey or anyone else founded an order of knights to protect the Holy Sepulchre.

This lack of evidence is in contrast to the two great military orders founded after the conquest of Jerusalem, the Hospitallers and the Templers. Both these orders could point to one man who gathered and organized others to serve and protect the pilgrims who came to pray at the Holy Places.

Godfrey must have known and respected Brother Gerard, a Benedictine, who directed the hospice of St. John the Baptist near the Holy Sepulchre. Holy and devoted to the care of the poor and the sick, Gerard attracted men by his example to a monastic life of prayer and service. If Brother Gerard was saintly, Hughes de Payens, the first Templar, was eccentric. Arriving in Jerusalem in 1115, he quickly became the self-appointed and desperately needed protector of pilgrims on the dangerous road from Jaffa to Jerusalem. King Baldwin II, Godfrey’s brother, recognized that Hughes and his knights were an important addition to the kingdom’s scarce military resources and installed them on the Temple Mount. There, the Templars took a solemn vow to protect pilgrims and to observe the monastic vows of poverty, chastity and obedience. At about the same time, Brother Gerard’s successor, Brother Raymond du Puy, refocused the monks at the hospital of St. John on the more immediate and military task of protecting pilgrims. The papacy subsequently confirmed the religious nature and organization of each order and the Kings of Jerusalem relied heavily on their knights to defend the crusader kingdom from Moslem attack.

The Templars and the Hospitallers presented a new ideology, which fused knighthood with monasticism. The idea of an order at once military and religious was a radical concept to the mediaeval mind and Church. Yet, in Palestine and, subsequently in Spain, it made perfect and necessary sense. However, unlike the Templars and the Hospitallers, we have no evidence that the Knights of the Holy Sepulchre formed such an order with monastic vows, rule, community life, and community of goods or regular organization.

Nonetheless, the modern Equestrian Order of the Holy Sepulchre reflects three historical developments, which can be traced to the era, if not the person, of Godfrey de Bouillon. The first development is the establishment of a group of religious canons in Jerusalem in 1099. Much of the confusion about the Equestrian Order’s origins stems from the fact that, shortly after
his election as Advocatus Sancti Sepulchri, Godfrey established Western-rite clergy at the newly liberated churches of Jerusalem. William of Tyre, repeating eyewitness testimony, wrote that Godfrey ‘established canons in the church of the Lord’s Sepulchre and in the Temple of the Lord; and upon them he bestowed ample benefices [and] gave them noble houses in the vicinity of these same churches beloved of God.’” In this, Godfrey emulated many other European rulers of his time.

As Duke of Lower Lorraine, Godfrey would have been familiar with both the monastic resurgence in France and the practice of establishing groups of priests, called canons, at significant churches and cathedrals to pray for their benefactors and to minister to pilgrims. According to his contemporaries, Godfrey was excessively devoted to the Divine Office. William of Tyre dryly reports, “When he once entered a church, he could not be induced to leave.” It is reasonable that the Advocatus would seek to reorganize the religious attached to the most important church in Christendom along contemporary European lines, endowing the canons with ample land and other revenue-producing property to support their religious work.

However, there is no evidence that the canons had any military purpose similar to that of the Hospitallers and Templars or did anything other than care for the shrine given into their care. It is entirely possible; however, that individual knights or groups of knights became loosely associated with the canons to defend the Sepulchre of the Lord. This second development which points to the Equestrian Order relates more clearly to chivalry and knighthood although here we are on less firm historical ground.

As the medieval Church sought to refine the secular institution of knighthood, it became common for individual or groups of knights to agree to exercise their secular power in the defense of a monastery or church in return for being remembered in the monk’s prayers both during their lifetime and after death. Sometimes called “advocates or defenders,” these groups or confraternities of knights combined religious and secular purposes. Godfrey de Bouillon and his contemporaries appear to have been aware of this trend. Godfrey, it will be remembered, took the title of “Advocate” or “Defender” of the Holy Sepulchre and his erstwhile rival, Patriarch Daimbert, later expressed a similar concept when he wrote that Godfrey “became the man of the Holy Sepulchre and of us and promised thenceforward to fight loyally for God and for us.”

Given Godfrey’s deep personal piety and feudal background, it is entirely possible that he appointed a special group of knights to protect the Holy Sepulchre. But the chroniclers record neither the formation of a group of knights to defend the Holy Sepulchre nor their subsequent existence. This silence is surprising. The military situation of the crusader kingdom in its early days was chaotic. Godfrey needed all his knights, especially his best knights, with him. If he had decided to constitute an elite group to remain in Jerusalem to protect the Holy Sepulchre, one of the chroniclers, especially William of Tyre, who records the foundation of the Templers and the Hospitallers, would have recorded either this important event or the later existence of the group given the task of protecting the most important shrine in Christendom. No such record exists.
If we cannot find evidence of a confraternity of knights linked to the defense of the Holy Sepulchre, we can still see in Godfrey himself the third historical thread which leads to the Equestrian Order. Tradition holds and medieval practice supports the conclusion that the Defender himself bestowed knighthood at the Holy Sepulchre. These were truly “Knights of the Holy Sepulchre.” It makes sense that those soldiers who had come to fight for or defend the Holy Land would seek to receive knighthood at the Empty Tomb. This practice probably continued throughout the short history of the crusader kingdom.

Papal Recognition of the Order

In 1113, Pope Paschal II recognized the existence of our Order and we have the first clear historical references to our Order. In 1122, Pope Callistus II issued a bulla establishing the Order as a lay religious community with specific responsibilities of guarding the Basilica of the Holy Sepulchre and the city of Jerusalem in defense of Christianity against Muslim attack. The
first constitution of the Order is still in existence, though the exact date of its writing is in scholarly dispute among historians.

There are many structures built by the Crusaders still standing in the Holy Land. The most important of these is the Basilica of the Holy Sepulchre in the center of the city of Jerusalem. This ancient structure was built by the Crusaders on the site of Constantine’s original basilica and it covers the ground where Christ was crucified, and the tomb where he rose from the dead. This ancient church is the spiritual heart of the Order of the Holy Sepulchre and continues to be a special place of pilgrimage for our members.

The Order During the Middle Ages

The Latin Kingdom of Jerusalem lasted nearly 200 years, falling in 1291 to the Mameluks of Egypt. With the passing of the Crusades, the Knights Templar, Hospitallers and Canons of the Holy Sepulchre gradually departed. Many remained in the Mediterranean basin;
others went to France and Spain, while some went as far away as Poland where works of the Order continued and later their descendants continued in the spirit of the defense of Christianity.

National houses or branches of the Order were established by knights, which adhered to a Rule of the Order, similar to the rule of a monastic order. Throughout Europe today, many beautiful churches, villas and castles once belonging to the Order, as well as documentary evidence, attest to its continuing presence through the centuries.

The activity of the Order, indeed its identity, in Palestine shifted from the knights to the religious Order of Friars Minor, which had custody of the monastery of Mt. Zion. This group of Franciscans preserved the mission of the crusading knights of the Holy Sepulchre, mindful of the original bulla of appointment that entrusted the basilica, as well as the faithful, to the Order’s protection.

Intrepid Western pilgrims continued to make the perilous journey to the Holy Land. There, in the Church of the Resurrection, many of them were dubbed knights, just as Godfrey had dubbed the first Knights of the Holy Sepulchre.

In 1330, the Holy Father named the Prior of the Franciscan house Custodian of the Order of the Holy Sepulchre. The custodian served as deputy to the pontiff, who reserved to himself the governing authority of the Order, and yet, the custodians, in effect, were responsible for all aspects of the Order’s growth and governance, including the calling of new knights.

Almost immediately after the Franciscan return to the Holy City, in 1336, Wilhelm von Boldensel traveled to Jerusalem as pilgrim, received the honor of knighthood at the Tomb and, then, himself dubbed two additional knights. Wilhelm did not record who dubbed him, but most of the early investitures were carried out by knights who were themselves pilgrims or who had joined the Franciscans in their life of prayer and service. For example, between 1478 and 1498, Brother John of Prussia, a noble member of the Third Order of St. Francis, regularly conducted ceremonies creating new knights in the sanctuary of the Holy Sepulchre. In the absence of a lay knight, there is evidence that the Franciscan superior dubbed the new knight with a sword.
Clearly, the men who received knighthood after an arduous and often dangerous journey sincerely believed that they had accomplished the appropriate end to their pilgrimage. They, like the knights Godfrey dubbed, were “Knights of the Holy Sepulchre.” Many believed, as did the first crusaders, that their sins had been pardoned and they would return to Europe to lead a more virtuous life. However, although we have ample records of many of these knights of the Holy Sepulchre, especially from Germany, there is still no evidence that they formed a structured order or had any particular privileges when they returned to Europe.

In 1489, Pope Innocent VIII desired to suppress the Order and decreed that it was to be merged with the Order of St. John (Malta). For seven years, the two lived an uneasy, yet peaceful, union. In 1496, Innocent’s successor, Pope Alexander VI, recognized the folly of this uneasy merger and restored the Order of the Holy Sepulchre to independent status. Alexander VI decreed that the Order of the Holy Sepulchre would no longer be governed by the Office of Custodian and further decreed that the senior post of the Order would henceforth be raised to the rank of Grand Master, reserving this title for himself and his successors of the See of Peter.

The darkest period of the Order’s history began shortly after the pontificate of Alexander VI, when little is recorded of its work or activity. Throughout this prolonged era, with the blessing of the Holy See, the Franciscans of the Holy Land continued to welcome into the Order, under the emblem of the red Jerusalem cross, men of great faith and strength of character always willing to defend the faith, even to the shedding of their blood, and to death when necessary.

While it is disappointing not to be able to point to a single event or single man as the founder of the Order, these three historical threads do link the Equestrian Order to the person and practices of Godfrey de Bouillon. They provide the historical background for the reorganization of the Order by Pope Pius IX in 1847, when he placed the Franciscan Guardian of the Holy Places under the authority of the newly reestablished Latin Patriarchate of Jerusalem and conferred on the Patriarch the right to make knights at the Holy Sepulchre.

The crusader legacy of the Order, based as it may be on tenuous historical ground, nonetheless is a real and vital one. Not the least part of that legacy is Godfrey de Bouillon. His life and character, as recorded by William of Tyre, provided a fitting reminder of the history of the First Crusade nine hundred years ago. Of the first Knight of the Holy Sepulchre, William wrote:

“He was a man of deep religious character, devout and God-fearing, merciful and just. Serious and steadfast in word, he shunned all evil ways. He scorned the vanity of the world, a trait rare for his time of life, and especially to one belonging to the military profession. He was constant in prayer, assiduous in good works, and noted for his liberality. Gracious and affable, kind and forbearing, he showed himself in all his ways commendable and pleasing to God.”

Here is the standard to which knights and ladies of the Holy Sepulchre have been held for nine hundred years.
The Modern Era of the Order

The modern era of the Order begins with the restoration of the Latin Patriarchate in Jerusalem in 1847, a post that had been vacant for 400 years. With the restoration, the Order was placed under the jurisdiction of the new Patriarch, Monsignor Joseph Valerga. In keeping with the customs of the royal houses of Europe prevalent at that time, Pius IX undertook a restructuring of all papal honors, which included the restructuring of the Order of the Holy Sepulchre so that it was more closely linked to the papacy and more formalized and uniform in structure. Pope Pius IX, now a saint, declared:

“With all the rights that have been otherwise sanctioned for the Knights of the Most Holy Sepulchre and which have been carefully studied remaining in force, it is decreed that the conferring of rank in the Order shall belong exclusively to the Patriarch. He shall use this privilege only in favor of those who have been worthy of merit in the cause of Religion and who manifest other requirements of obtaining this honor.”

One of the powers Pius IX gave to the new Patriarch was the ability to dub Knights at and of the Holy Sepulchre. At the present time the Patriarch in Jerusalem still has the privilege of personally appointing Knights and Ladies of the Order, but his appointments must also be approved by the Cardinal Grand Master in Rome, and by the Papal Secretary of State, before they are official.

For twenty years, from 1847 to 1867, Pius IX fostered the growth of the Order throughout Europe. He removed the requirement that a knight be invested in Jerusalem. He also encouraged the formation of a structure, with both an ecclesiastical and jurisdictional hierarchy, so that investiture and other works of the Order could take place throughout the world.

Continuing to care for the rebirth of the Order, Pius IX, in 1868, redefined the new classes or ranks of membership in the Order, that of Grand Cross, Commander, and Knight.

In an attempt to assert its own unique identity in the world, the membership of the Order of the Holy Sepulchre petitioned the Holy Father to nullify the terms identifying the Order as military and sacred, seeking a conferred sovereign status. The Holy See was neither prepared nor capable of doing so, as the Order did not enjoy diplomatic sovereignty. Agreeing that the appellation “sacred and military” was commonly used by chivalric societies not closely linked to the Holy See, Pius IX conferred in their place the appellation “equestrian.” At present, the full title of the Order remains “The Equestrian Order of the Holy Sepulchre of Jerusalem”. Why are we an “Equestrian” order? Equestrian harkens back to our military origins and is derived from the Latin word “equitus” or knight.

In the first few decades of the twentieth century, the reigning pontiff held the senior leadership position of the Order. The offices of Grand Master, Protector, and Custodian were
used interchangeably, albeit incorrectly, by historians and members alike, when referring to the Latin Patriarch’s role in the governance of the Order. During this period of time Pius X intended the title Grand Master to be reserved for the papacy, a political move that linked the Order personally to the pope without the Order becoming assimilated into the Holy See’s own honors system. The role of Grand Prior, which had supplanted that of Custodian, was vested in the person of the restored Latin Patriarch of Jerusalem. Pope Pius X, in a post-risorgimento posture, inserted an additional level of administration into the Order’s structure as he was now in a self-imposed Vatican exile. The office of Cardinal-Protector was established to facilitate the Order’s work in and around Rome in lieu of the pontiff, who remained behind Vatican walls.

In 1949, Eugene Pacelli, Pope Pius XII, restructured the Order once again and relinquished for himself and his successors the title and post of Grand Master, vesting it in the person of a cardinal of the Church who assumed the title. The post of Cardinal-Protector, no longer necessary in a post-Lateran Concordat world, was placed in abeyance.

After the Lateran pacts were sealed, Mussolini attempted many gestures to warm relations with the new Vatican City State. One such gesture was the demolition of a width of 150 yards of the city of Rome, between the Square of St. Peter’s and the Tiber River, known as the Borghi, in order to cut a broad boulevard, a la Parisienne, as a ceremonial entrance into the Vatican. Named Via delle Conciliazioni, this new broad boulevard was created by demolishing hundreds of ancient buildings and palaces.

After its completion, the new façade on either side of the new boulevard revealed that which was formerly well hidden: the palaces and shops of Renaissance Rome. One such “hidden” palace was that of Julius II, the Palazzo dei Penitenzieri. Pius XII bestowed this ancient fifteenth-century palace of Giuliano Cardinal della Rovere, later Pope Julius II, as headquarters of the Equestrian Order. Julius’ ancestor, Domenico Cardinal Della Rovere, between 1480 and 1490, built the palace. It was built to resemble the much admired Palazzo
Venezia. It took its name from the Jesuits, who, after Julius’ pontificate, occupied it as their Roman headquarters. As they were penitentiaries (or confessors) at St. Peter’s, the palazzo took that name.

Today, the Palazzo della Rovere is best known as the Hotel Columbus, fronting the Via delle Conciliazioni on the left as one prepares to enter St. Peter’s Square. The headquarters of the Order are housed in this palace, a part of which was set-aside as a hotel to earn income for the Order and to house pilgrim knights. The address for the offices, chancellery, and residence of the Grand Master are housed here. That address is Piazza Onofrio 2, 00165. The official address for the Equestrian Order of the Holy Sepulchre of Jerusalem is 00120 Vatican City.

The Church of the Order is the very small, ancient Chapel of St. Humphrey (S. Onofrio), under the care of the Franciscans of Mt. Zion, adjacent to the Bambino Gesu Hospital and the Pontifical North American College on the Janiculum Hill above the Vatican.

The Inclusion of Ladies

In 1888 Leo XIII authorized the Holy Sepulchre to confer membership upon ladies of “society and noble birth,” the first international order so to do. They were to be known as Ladies of the Holy Sepulchre. It was not to be a “ladies auxiliary,” as women were to be admitted to all degrees of rank on the same basis as men, and to wear the insignia of those ranks.

Actually, the first female member was the Contessa Maria Francesca di Tomas, who received the rank of Grand Cross in 1871, predating the “official” welcome of female members by seventeen years. There have been female members of the Grand Magisterium as well as Lieutenants.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>326 AD</td>
<td>St. Helena, mother of the Emperor Constantine, discovers the True Cross in Jerusalem.</td>
</tr>
<tr>
<td>335 AD</td>
<td>The Basilica of the Holy Sepulchre, the Church of the Resurrection, is dedicated.</td>
</tr>
<tr>
<td>614 AD</td>
<td>Jerusalem falls to the Persians and the True Cross is lost.</td>
</tr>
<tr>
<td>629 AD</td>
<td>The Byzantine Emperor Heraclius reconquers Jerusalem and retrieves the True Cross.</td>
</tr>
<tr>
<td>638 AD</td>
<td>Moslem rule comes to the Holy Land.</td>
</tr>
<tr>
<td>1070 AD</td>
<td>The Church of the Holy Sepulchre and other Christian churches in the Holy Land are burned and pilgrimages hindered by the Moslems.</td>
</tr>
<tr>
<td>1095 AD</td>
<td>Pope Urban II preaches the First Crusade at the Council of Clermont to the cry of “Deus lo vult!” (God wills it) and Godfrey de Bouillon, Duke of Lower Lorraine, takes the cross.</td>
</tr>
<tr>
<td>1099 AD</td>
<td>The First Crusaders capture Jerusalem. Godfrey becomes Protector of the Holy Sepulchre, establishes religious canons at the Church of the Resurrection and dubs knights at the Holy Sepulchre.</td>
</tr>
<tr>
<td>1100 AD</td>
<td>Godfrey dies and is buried along with his brother in the Church of the Holy Sepulchre.</td>
</tr>
<tr>
<td>1113 AD</td>
<td>Pope Paschal II recognizes an Order of Knights who received their investiture at the Holy Sepulchre.</td>
</tr>
<tr>
<td>1122 AD</td>
<td>Pope Callixtus recognizes a lay religious community to guard the Basilica of the Holy Sepulchre.</td>
</tr>
<tr>
<td>1291 AD</td>
<td>The Latin Kingdom of Jerusalem falls to the Moslems and the last Knights of the Holy Sepulchre leave the Holy Land.</td>
</tr>
<tr>
<td>1342 AD</td>
<td>Pope Clement VI commits the care of the Holy Land to the custody of the Franciscans, with the power to dub Knights at the Empty Tomb.</td>
</tr>
<tr>
<td>1480 AD</td>
<td>Friar Felix Fabri, OP, witnesses John of Prussia conferring knighthood at the Holy Sepulchre and records the ceremony.</td>
</tr>
<tr>
<td>1489 AD</td>
<td>Pope Innocent VIII unites the Order with the Order of St. John of Jerusalem and Rhodes (Also referred to as the Order of Malta).</td>
</tr>
<tr>
<td>1496 AD</td>
<td>Pope Alexander VI reestabishes the independence of the Order.</td>
</tr>
</tbody>
</table>
1847 AD  Blessed Pius IX re-establishes the Latin Patriarchate of Jerusalem and gives the Patriarch the power to bestow Knighthood at the Holy Sepulchre.

1871 AD  Contessa Maria Francesca di Tomas becomes the first Lady of the Holy Sepulchre.

1888 AD  Pope Leo XIII formally enables Ladies to become members of the Order.

1929 AD  The American Lieutenancy is established with Cardinal Dougherty of Philadelphia as the first Grand Prior.

1930 AD  The Holy See rules that the Order is an “Equestrian” rather than a “Military” Order.

1935 AD  Sir Albert Mayrhofer, the first Knight in the western United States of whom we have a record, is admitted to the Order in San Diego.

1940 AD  Two U.S. Lieutenancies are created – the Eastern and the Western.

1962 AD  Blessed John XXIII places the Equestrian Order under the personal protection of the Holy Father, although as an “Ecclesiastical” not “Pontifical” Order.

1965 AD  The Western Lieutenancy is split into two lieutenancies called the Northern and the Southern Lieutenancies.

1977 AD  Pope John Paul recognizes the Order as it is presently constituted.

1980 AD  Pope John Paul II beatifies Blessed Bartolo Longo, KGCHS, the “Herald of the Blessed Virgin Mary’s Rosary.”

1986 AD  The Northern Lieutenancy is divided into the Northern and the North Central Lieutenancies.

1988 AD  His Beatitude Michael Sabbah, the first Palestinian Latin Patriarch of Jerusalem, becomes Grand Prior of the Equestrian Order.

1993 AD  Delaware, Maryland, Washington D.C., Virginia, West Virginia, Tennessee, North Carolina, the Archdiocese for the Military Services, USA and the Ambassadorial College were taken from the Eastern and Southeastern Lieutenancies to form the Middle Atlantic Lieutenancy.

1994 AD  Pope John Paul II confides the Equestrian Order to the special care of Our Lady Queen of Palestine.

1996 AD  Pope John Paul II appoints His Eminence Carlo Cardinal Furno Grand Master of the Equestrian Order.

1999 AD  As a result of the work of the 1998 Consulta in Rome, the Grand Magisterium adopts *Guidelines for the Renewal of the Equestrian Order of the Holy Sepulchre of Jerusalem for the Third Millennium*.

2007 AD  Pope Benedict XVI appoints His Eminence John Cardinal Foley as Grand Master as a result of the retirement of H.E. Carlo Cardinal Furno.
2011 AD  John Cardinal Foley takes an early retirement as Grand Master due to poor health.

The Grand Magisterium and Structure of the Order

Holy Father

Grand Master

Governor General

Grand Magisterium

Vice Governor General  Vice Governor General

56 Lieutenants & Magistral Delegates

24,000 Members World Wide
The History of the American Lieutenancies

The American Chapter of the Order of the Holy Sepulchre of Jerusalem was organized in 1926 by the Very Rev. Msgr. Michael Abraham D’Assemani, who was the representative of His Beatitude Louis Barlassina, Latin Patriarch of Jerusalem, Rector, and Perpetual Administrator of the Order.

The following history is recorded in Msgr. D’Assemani’s book, *The Cross on the Sword*.

On April 30, 1929, a formal dinner and reception were held at the Biltmore Hotel in New York City honoring the American Representative of the Latin Patriarch and other dignitaries of the Order who were present. At that time the Statutes and By-Laws of the Order for the Province of the United States of America were drawn up and adopted, with the approval of the Patriarch.

The magazine, *The Palestinian*, published in Philadelphia, was adopted as the official organ of the American Chapter of the Order.

The first High Protector of the American Chapter was His Eminence Cardinal Dennis J. Dougherty, Archbishop of Philadelphia.

In June, 1940, the American Chapter was divided into the Eastern and Western Lieutenancies by the Patriarch of Jerusalem. Immediately following the organization of the Eastern and Western Lieutenancies a brilliant reception and banquet, held in the appropriately decorated Jansen Room at the Waldorf-Astoria Hotel in New York City, honored His Eminence Cardinal Dennis J. Dougherty, who received congratulations on the fiftieth anniversary of his priesthood. Cardinal Dougherty, was seated in the chair which had been occupied by His Holiness Pope Paul VI in St. Patrick Cathedral when he visited in New York as Cardinal Pacelli. To Cardinal Dougherty’s right was placed Michael Francis Doyle, the then Lieutenant of the Order for the Eastern District who presided, and to the Cardinal’s left was seated the Papal Marquis George McDonald.

Addresses were delivered by His Eminence Cardinal Dougherty; His Excellency Francis J. Spellman of New York; His Excellency Francis J. Kelley, Bishop of Oklahoma City and
Tulsa, Lieutenant and Prior for the Western District; Chief Justice Joseph T. Ryan of New York; Honorable Martin Conboy; and Mr. Doyle. Musical selections were rendered by the double quartet of the Friendly Sons of St. Patrick of New York and by John Payne-Gasser, Knight Commander of the Order, and the Chicago Grand Opera Company.

The addresses emphasized the purposes of the order, pointing out that due to the devastation of the war throughout Europe, the responsibility of maintaining the Faith in the Holy Land must fall upon the American Knights. I repeat: THE RESPONSIBILITY OF THE ORDER MUST FALL ON THE AMERICAN KNIGHTS.

Cardinal Dougherty recalled that after the wars which brought about the destruction of the Holy Roman Empire, the Holy Church led by faithful leaders helped in the formation of nations which later governed the world through faith in God.

Expressing the thought that it is only through Christian faith, and works combined with faith that the world can be preserved against destruction through the evil forces of the present period, the Cardinal appealed for a spirit of sacrifice and a practice of virtue.

Archbishop Spellman referred to his devotion to Cardinal Dougherty and the attachment of the diocese of New York to that of Philadelphia. He recalled that one of his predecessors, Archbishop Hughes, a Philadelphian, was the founder of St. Patrick’s Cathedral of New York. Bishop Kelly, Prior of the Western District, paid a well-deserved tribute to Cardinal Dougherty’s able and eminent leadership.

At this gathering the American Chapter decided to hold annual meetings.

The Lieutenancies of the United States and the date of their formation is as follows:

- 1940 The American Lieutenancy was divided into the Eastern and Western Lieutenancies.
- 1963 The Western Lieutenancy was divided into the Southern and Northern Lieutenancies.
- 1965 The Northern Delegation was formed and it became the Northern Lieutenancy.
- 1973 The Western States of the Southern Lieutenancy formed a new Western Lieutenancy.
- 1981 The New England States, except for Connecticut, were taken from the Eastern Lieutenancy to form a Northeastern Lieutenancy.
- 1982 Puerto Rico Province was taken from the Southern Lieutenancy to form a Magistral Delegation and in 1966 became the Lieutenancy of Puerto Rico.
- 1986 The Northern Lieutenancy was divided into the Northern and North Central Lieutenancies.
- 1986 The Southern Lieutenancy was divided into the Southeastern and Southwestern Lieutenancies with Washington D.C. and certain states of the Eastern Lieutenancies added to the new Southeastern Lieutenancy.
• 1993 Delaware, Maryland, Washington D.C., Virginia, West Virginia, Tennessee, North Carolina, the Archdiocese for the Military Services, USA and the Ambassadorial College were taken from the Eastern and Southeastern Lieutenancies to for the Middle Atlantic Lieutenancy.

• 1993 Oregon, Washington, Idaho, Montana, Wyoming, Alaska, and that part of California north but not including Santa Barbara were taken from the Western Lieutenancy to form the Northwestern Lieutenancy.
Middle Atlantic Lieutenancy 1993 to the Present

Grand Priors

1993 - 2005
His Eminence James Cardinal Hickey

Appointed Coadjutor 1999 and
Grand Prior 2005
His Eminence William Cardinal Keeler

2005 Then His Excellency Edwin O’Brien until His appointment as
Cardinal Grand Master Grand Master in 2012
2012 His Excellency
William E. Lori

Lieutenants

1993 - 1999
Bernard J. Ficarra,
KGCHS

First Lieutenant of the
Middle Atlantic
Lieutenancy
1999 – 2003
Edmund Pellegrino, KGCHS

2003- 2010
John C. Piunno, KGCHS

2013 Interim Regent

Lieutenant of Honor
and Member of the
Grand Magisterium
2010 – 2013
Ronald G. Precup,
KGCHS

2013 – present
Michael J. Ruck, Sr.,
KGCHS
Today’s Works

What we do

• providing 81% of the 2010 budget of the Latin Patriarchate
• supporting 40 schools with 19,000 students
• building new churches, convents
• parish renovations
• aid to orphanages, the elderly, the sick
• preserving Christianity in the Holy Land
• prayer and taking our vocation seriously

Juridical Nature of the Order

The Equestrian Order of the Holy Sepulchre of Jerusalem enjoys the protection of the Holy See by virtue of historic, legal and spiritual bonds.

In 1940, Pope Pius XII gave the Order a new constitution and established a cardinal as its Protector. In 1949, the Cardinal Protector became Grand Master and, once again, the Latin Patriarch became its Grand Prior.

In 1977, the Order was given a newly revised constitution by Pope Paul VI, which, with some few later modifications, as its governing instrument today.

The Order is a juridic person according to Canon law, as stated in the apostolic letters of Pope Pius XII of 14 September 1949 and of Pope John XXIII of 8 December 1962. It also has the standing of a juridic person in the Vatican as stated in the rescript of Pope John Paul II of 1996.

From a juridical point of view, the Order is an association of lay faithful which is also open to ecclesiastics. More precisely, it is an association within the Church, an association of the Christian faithful (whose members include both laymen and ecclesiastics) – that is, of “those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God; for this reason, since they have become sharers in Christ’s priestly, prophetic, and royal office in their own manner, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one.”

The Order has all those common elements associated with other such associations of the Christian faithful according to the general norms and Canon Law of the Church. On the other hand, its history, purposes, structure, and spirituality give the Order particular characteristics, which make it unique.
Legal Structure of the Middle Atlantic Lieutenancy

The Equestrian Order of the Holy Sepulchre of Jerusalem is a not-for-profit organization that is organized to strengthen the practice of Christian life in its members. The Order sustains and aids the charitable, cultural, and social works and institutions of the Catholic Church in the Holy Land. The organization is affiliated with and under the control of the Holy See of the Catholic Church, Vatican City, Italy. The organization was also created to support the preservation and propagation of the Faith in those lands, and sustain the Catholic Church in the Holy Land. The office of the Equestrian Order of the Holy Sepulchre of Jerusalem, Middle Atlantic Lieutenancy, U.S.A., is located in Washington, DC and was formed in 1993.

The Equestrian Order of the Holy Sepulchre of Jerusalem, Middle Atlantic Lieutenancy, U.S.A., operates exclusively for religious, charitable, educational, scientific, literary purpose, within the meaning of Section 501(c)(3) of the Internal Revenue Code. Therefore, the Middle Atlantic Lieutenancy, U.S.A. is exempt from Federal taxes under Section 501 (c)(3) of the Internal Revenue Code, as well as from taxes on related income from the District of Columbia. The organization comes under the exempt status of the U.S. Catholic Church as an affiliated organization.

The Order, through its nature and its strictly religious and charitable purpose, does not participate in any movement or demonstration whatsoever of a political character. The members of the Order cannot take part in activities of enterprises, organizations and associations whose character, purpose and programs contradict the doctrine and teachings of the Catholic Church, or partake in presumed Orders and Institutions of asserted knighthood character, which are not recognized by the Holy See or not allowed by Sovereign States.
Though the Order is mediaeval in its origin, it nonetheless has a very modern mission. Before the Al-Aqsa Intifada began in 2000, the Knights and Ladies of the Equestrian Order around the world provided millions of dollars to support the creation of an institutional infrastructure throughout the Latin Patriarchate. Our Knights and Ladies provided funds that built schools, convents, rectories, and parish centers, which is the Catholic school system. Additionally, the Order supported orphanages, clinics, the Patriarchal Seminary and Bethlehem University, which is the only Christian university in Israel.

The Grand Magisterium in Rome provides accurate and timely information on the disbursal of funds in the Holy Land. With this information, we can assure members that the Order is a good steward of funds donated here in the United States. Our donations are being used by the Latin Patriarch to support the essential mission of the Church in the Holy Land.

In addition to financial support, an important role of the Order in the United States is to provide balanced, unbiased information about the plight of the Christian Community in the Holy Land. It is our responsibility to provide accurate and timely information to our members so that you can formulate your own position on these important ideas and have knowledgeable discussions with fellow parishioners, colleagues in your work place and friends in your community.

His Eminence Edwin Cardinal O’Brien is the Grand Master of the Order. The Latin Patriarch of Jerusalem, His Beatitude Fouad Twal, is the Grand Prior of the Order.

The Assessor of the Equestrian Order of the Holy Sepulchre assumes the responsibility of the Grand Master when that office is vacant. Currently this position is held by Archbishop Antonio Franco.

The Grand Master is assisted by the Grand Magisterium, which is comprised of up to thirty one members, and seven officers. The Grand Magisterium governs the Order, provides the administrative support for the Order in Rome, and interfaces with the Latin Patriarch to provide him with funds to support his efforts throughout Cyprus, Israel, the Palestinian Territories, and Jordan.

At the present time, the Order is divided geographically into 56 Lieutenancies and Magistral Delegations in 39 countries. Lieutenants and Magistral Delegates govern Lieutenancies and Magistral Delegations. Magistral Delegations will become full Lieutenancies once they meet certain membership and organizational criteria specified by the Grand Magisterium.
Every 4 to 5 years, the Grand Master and the Grand Magisterium ask the Lieutenants and Magistral Delegates from around the world to come to Rome for a Consulta to discuss major issues that face the Order. The assembled Lieutenants meet in groups to discuss and debate an *Instrumentum Laboris* (work program) that deals with almost every aspect of the work and organization of the Order. The purpose of the Consulta is to insure that the Order’s work is effective and that we stay true to the mission of the Order.

**U.S. Lieutenancies Members (2011 Annual Report Summary – USA)**

<table>
<thead>
<tr>
<th>Region</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southwestern</td>
<td>2,735</td>
</tr>
<tr>
<td>Western</td>
<td>1,539</td>
</tr>
<tr>
<td>Eastern</td>
<td>2,566</td>
</tr>
<tr>
<td>Northern</td>
<td>1,539</td>
</tr>
<tr>
<td>Southeastern</td>
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<td>Northeastern</td>
<td>790</td>
</tr>
<tr>
<td>North Central</td>
<td>1,266</td>
</tr>
<tr>
<td>Northwestern</td>
<td>541</td>
</tr>
<tr>
<td>Mid Atlantic</td>
<td>853</td>
</tr>
</tbody>
</table>

The Lieutenant is appointed by the Grand Master for a four year term. He may be appointed to a second four year term and serves at the pleasure of the Grand Master. His appointment is recommended by his predecessor and the Grand Prior of the Lieutenancy to the Vice Governor General and the Governor General, who advise the Grand Master. The Lieutenant is responsible for all administrative, financial, organizational, and policy making matters in the Lieutenancy. His Excellency Michael J. Ruck, Sr., KGCHS, is the current Lieutenant of the Middle Atlantic Lieutenancy.

The Grand Prior is selected by the Grand Master and is responsible for the spiritual aspects of our Order. The Grand Prior shepherds the Order; gives spiritual guidance; plans, presides over and celebrates liturgies; and takes a leading role in the formation of members and their sanctification. Archbishop William E. Lori, KC*HS, Archbishop of Baltimore, is the current Grand Prior of the Middle Atlantic Lieutenancy.

Each diocese in the Middle Atlantic Lieutenancy is nearly synonymous with what we designate as a “Section.” A Section Representative is appointed by the Lieutenant, and under the direction of the Lieutenant is responsible for the governance of the Order in that area. Section Representatives serve a four year term and can serve no more than two terms.
The Middle Atlantic Lieutenancy

Lieutenant

Grand Prior

First Counselor

Second Counselor

Chancellor

Treasurer

Secretary

Section Representatives

Director of Chaplains

Section Priors

Section Chaplains

Ecclesiastical

Master of Ceremonies

Vexillary

Lay Master of Ceremonies

Director of Pilgrimages

Section Ecclesiastical

Master of Ceremonies

Section Secretary
The Christian Community in the Holy Land

For more than nine hundred years, it has been the special challenge and role of the Order to support and assist the Christian Community in the Holy Land. In the beginning, this role consisted of maintenance of the fabric of the Church of the Holy Sepulchre and the provision of protection to Christian pilgrims as they came to the Holy Places. Since Blessed Pius IX reconstituted the Order in 1874 coincident with the reestablishment of the Latin Patriarchate of Jerusalem, one of the aims of the Order has been to support the Christian presence in the Holy Land through support of the living Christian Communities in the Holy Land and as a witness to Christian values in that region.

By “Holy Land” is meant all the territory designated as the “Promised Land” in Sacred Scripture and especially associated with the life and teaching of Jesus. The term “Holy Land” as perceived by the Order today generally includes the entire area under the spiritual jurisdiction of the Latin Patriarch of Jerusalem. In this context the term includes the State of Israel, the Hashemite Kingdom of Jordan, and Cyprus. The Holy Land has also historically included parts of Lebanon and Egypt.

While the charity of the Order extends to all those in the Holy Land in need, regardless of their beliefs or religious creeds, special attention has been paid to support for the Christian Community.

The Christian Community of Jerusalem began during the lifetime of Jesus and has been a constant presence over more than 2000 years in the Holy Land. The Acts of the Apostles remind us of the vibrancy and expansion of the Christian Community in the years immediately after the Resurrection. Even after the Roman Emperor Trajan expelled the Jews from Palestine in the aftermath of the destruction of Jerusalem in 70 AD, the Christian Community continued to exist and we have written evidence of many martyrs who witnessed to the Christian faith during the persecutions.

This Christian Community continued to flourish, although it knew theological divisions under the Byzantine Empire, conquest by the Moslem armies beginning in 614, liberation by the Crusades, and permanent Moslem conquest after 1291. For more than 1400 years, Christians and Moslems have lived together as part of the reality of the Holy Land. It was the needs of the Christian Community which prompted the reestablishment of the Latin Patriarchate in 1847, more than a century before the establishment of the State of Israel. Thus, the return of the Jews to the Holy Land in the 20th Century found a well-established, local Christian church, a majority of whom were and are Arabs called to be witnesses of Jesus Christ in Arab, Moslem, and now, Israeli, society.

In the Holy Land, almost all of the magnificent Christian shrines are living parishes, having Palestinian congregations. Unfortunately, due to the violence, oppression and lack of employment opportunities, many Christian families have moved to other countries in the past 40
years. There is a real possibility that the shines will lose their Christian congregations and become nothing more than museums. Christians today make up less than 2% of the population in the Holy Land.

As Knights and Ladies of the Order we must do all we can to preserve the Christian presence in the Holy Land. We no longer wage war with a sword. Now it must be with the 21st century means: our checkbook, letters, e-mails and faxes to our elected officials, and prayer. We have a special concern and apostolate: material, moral and spiritual assistance to and support of the poor, those without resources, voice, or means and those who are oppressed and lack the capacity to defend themselves and their rights.

The Order’s Commitment to Education in the Holy Land

From its inception in 1847, the Latin Patriarchate of Jerusalem has based its pastoral program, especially in rural areas of the Holy Land, on parish schools. 2004 marked the 150th anniversary of the opening of the first parish school in Beit Jala. The Order has provided increasing financial support for the Patriarchal schools. The 2003 Consulta was urged by Pope John Paul II to continue this mission. The Pope said, “Aid to Christians in the Holy Land takes the practical form of proper education for children and young people. In the connection, I hope that, as security and stability increase, it will be possible to guarantee Christian education in the schools, in an atmosphere of respect and co-operation amongst the various elements of society.”

The importance of the Order’s education mission was emphasized after the 1998 Consulta by the formation of a Schools Commission, headed by Sir Bartholomew McGettrick, Professor of Education at the University of Glasgow. Professor McGettrick and members of the Grand Magisterium provided important information on the Order’s educational goals within the broader report, with summarized the following projects supported by the Order in 1998-2003:

There are 40 schools under the control of the Patriarch, 5 in Israel, 13 in the Palestinian Territories and 22 in Jordan. A total of 17,764 students attend these schools. Most of these schools are in Christian parishes and the parish priest has a major role in teaching Christian values and religion to the students. As a result, these schools are a major source of priestly and religious vocations in the Holy Land.

Just recently, the Grand Magisterium under the leadership of the Governor General of the Order, has recognized that members want to have some tangible connection to the results of their support. In an effort to improve this connection, each Lieutenancy was assigned a school to support. The Middle Atlantic Lieutenancy was assigned Al-Hashimi in Amman, Jordan.

In addition, there are a number of private Catholic Schools in the Holy Land, sponsored by religious orders such as the Franciscans and the Christian Brothers.
The Patriarch’s objective is to provide an education for children of all Christian denominations, regardless of the ability to pay. This education includes moral, religious and intellectual teaching as well as academic subjects. If there are places, Moslem children are accepted into the Patriarchal schools if they have the ability to pay tuition. Christian schools are seen by many Moslem parents as providing a higher quality of education than state-run schools. But, more importantly, the Patriarch firmly believes that knowledge of the faith of others by Moslem children reduces discrimination and promotes social tolerance and harmony.

In Israel, there is limited state support for religious schools of all denominations, with little interference in the curriculum. However, in the Palestinian Territories and Jordan, there is no Government support for any private schools, resulting in a high level of subsidization by the Patriarchate. The actual cost per student at every school is higher than the tuition fee charged, especially in the current situation of violence and unemployment in which many Palestinian Christian families cannot afford to pay anything. Working with the parents, the parish priest and local school principal seek to determine the level of fees each parent can pay. In many cases, this is only a token amount and the balance must be covered by subsidies from the Patriarchate.

Connected to this financial crisis is the inability to raise teacher’s’ salaries, other than to keep abreast with the cost of living. Even then, in the Palestinian Territories, many schools are closed and the Patriarch has determined to continue paying teachers’ salaries even though there is no tuition income. Qualified teachers are constantly tempted to leave the Patriarchal schools for other, higher paying jobs in other school systems.

At the 2003 Consulta, the North American Lieutenants received a special briefing from Professor McGettrick on the Order’s role in Christian schools in the Holy Land. It is important to recognize that a “Christian school” is defined by three characteristics: (1) the admission of students who are Christian; (2) the employment of teachers who are Christian; and (3) the teaching of religious education.

1. Preference is given to the admission of Christian students to the Patriarchal schools the Order supports, regardless of the ability to pay. No Christian student is denied access to a Christian school because of financial means. Only then are Moslem students admitted to Patriarchal schools.

2. The Order provides about 50% of the cost supporting Christian formation for all teachers in the Patriarchal schools. Further, through the Schools Commission, the Order is developing specific programs to offer a professional education to teachers to improve their ability and professionalism. The program is in conjunction with Bethlehem University.

3. In Moslem countries, such as Jordan and the Palestinian Territories, the government controls the curriculum taught and texts used in all schools. It is illegal to teach another religion to Moslem students. Given these two factors, in Christian schools, there is regularly taught religious education which is oriented to the needs of the children of the
different religious faiths in the school. This means that the principles and doctrine of Christianity is taught to Christian students and Islam to Moslem students.

In Patriarchal schools, the parish priest and Christian teachers, often members of religious orders, provide Christian religious education within the context of the parish. Religious formation is a dimension of parish life, recognizing the accommodation which must be made with a Moslem state.

In addition to its important aspect of supporting educational projects throughout the Holy Land, the Order also supports a variety of social projects, including:

- La Crèche, an orphanage and day-care centers throughout the Holy Land
- Our Lady of Sorrows, a home for the elderly
- The House of Peace, a school for prostitutes and their children
- Saint Vincent’s Boys Home in Bethany
- Playgrounds in Bethlehem, Ramallah and Gaza
- The reconstructed dome of the Church of the Holy Sepulchre itself
- Notre Dame University in Beirut

**Pilgrimages to the Holy Land**

The Equestrian Order of the Holy Sepulchre of Jerusalem has always been a pilgrim Order. Foremost in the mind of the first crusaders was a determination to pray at the Holy Places and thereby obtain forgiveness of sins and eternal salvation. For nine hundred years, members of the Order have traced the route from their homes to the Holy Land to marvel at the places where Our Lord was born, preached, died and was resurrected.

The deliberations at the October 2003 Consulta emphasized that, “Pilgrimage has always been, and still is, an important event in the life of the Order.” “A joint undertaking with high spiritual, penitential and symbolic value,” a pilgrimage to Jerusalem “is a strong moral and individual commitment for all those who are in a position to carry it out.”

Pilgrimages are never easy. They take us away from our ordinary lives, daily lives, and many of the comforts which make life easy. Today, as in the past, there is an element of hardship and difficulty, which accompany pilgrims to the Holy Land, who are often as uncertain about their itinerary and the reception they will receive as many pilgrims were in the past.

Those members of the Order who undertake a pilgrimage hope, in the words of the Guidelines For The Renewal of the Equestrian Order, that this pilgrimage will help us “to attain a better insight into our lives as a ‘pilgrimage of faith’ and to understand their foundation in the Resurrection of the Lord.” “We hope that this pilgrimage will open us to mutual ecumenical and charitable understanding with our brothers and sisters in the Faith and remind us that the ‘Way of the Cross’ is the way that leads to life and hope.” Like Friar Felix Fabri in 1483, our pilgrims
hope to return with a “deepened faith and new experience” of the “land of the Bible” and its people to enable us to give a unique witness to those with whom we live and work.

The Lieutenancy is committed to promoting pilgrimages to the Holy Land as the best means of evidencing the Order’s commitment to the Christian Community in the Holy Land. The Pilgrim Shell is the most prized decoration of the Equestrian Order. The Latin Patriarch of Jerusalem or his delegate presents the decoration to the Knights and Ladies who have visited the Holy Land and prayed at the Church of the Holy Sepulchre. The shell is based on the memento worn by pilgrims who successfully reached the great medieval shrine of St. James the Apostle at Santiago de Compostella.

A pilgrimage to the Holy Sepulchre and the Holy Land is a moral obligation of every Knight and Lady of the Equestrian Order of the Holy Sepulchre of Jerusalem and should be realized with the help of God at least once during one’s lifetime. Despite today’s difficulties, our Lieutenancy and other US Lieutenancies are continuing pilgrimages to fulfill this important obligation of the Order. Information about upcoming pilgrimages can be found on the Lieutenancy’s website.

A pilgrimage to the Holy Sepulchre of Our Lord and to the other sacred places is an act of solidarity with our brothers and sisters living in the Holy Land. Our presence among them is an encouragement to the Christian minority in that land, among so many problems, pressures and difficulties. Also a deepened faith that comes from experiencing the “Land of the Bible” and its people enables pilgrims to give special witness to those with whom they live and work.

The Pilgrim Shell

The Pilgrim Shell is the choicest decoration of the Order, and is awarded by the Latin Patriarch of Jerusalem. Any Knight or Lady of the Order in good standing, who makes a pilgrimage to Jerusalem and prays at the site of the Holy Sepulchre of our Risen Lord, can earn the Pilgrim Shell. It testifies that the Knight or Lady of the Order has seen the results of his or her charity and knows the importance of the mission of the Order and the fulfillment of the apostolate. It is the goal of every member of the Order.

The Pilgrim Shell is a scalloped shell, that ancient badge of a pilgrim, oxidized in silver and overlaid with the Cross of Godfrey of Bouillon enameled in red and bordered in gold. It is
worn on the outside of the cape, scalloped edge down, centered on the red felt cross of the Order. When worn with other decorations, the only decoration that may be worn above the Pilgrim Shell is the Jubilee Pin, awarded to members who attended the March 2, 2000 Jubilee in Rome.

The identification of a seashell with a pilgrim is of ancient origin. In the beginning, the shell was never awarded or conferred on the recipient as it is today. Instead, it was a self-chosen decoration that the pilgrim proudly pined on his own cloak, so that as he returned homeward, other pilgrims would know that the wearer had made it to the place of pilgrimage.

Legend has it that St. James, the apostle, had been the apostle of the Iberian Peninsula and had first brought the Good News of salvation to the people of that part of the world. He subsequently made his way back to Palestine to die and after death his body was returned to Spain to be buried in his own mission land in the city now called Santiago de Compostela in honor of the apostle. In the 9th century, the place of his burial was rediscovered and gradually became a place of pilgrimage.

Before the first Crusade in the 11th century, Christians were not allowed by the Seljuk Turks to visit the Holy Land and Jerusalem. As a result, the faithful started to flow from all parts of Europe by different routes and streams, to pay homage to Our Lord at the spot where one of His apostles lay buried – Santiago de Compostela. Each year thousands of pilgrims visited and prayed at the tomb of St. James. Since Santiago de Compostela is so close to the sea, seashells were abundant and they became the badge of one who had traveled there. As they started the long walk home, the shell on their garment was a symbol of encouragement to those whom they passed who were on their way to visit the tomb of St. James.

As history changed, pilgrims once again started their arduous trips to Palestine and the land of Jesus, but the Sea Shell of Santiago de Compostela had become the sign of a successful pilgrimage, and out of faith and tradition it remained the badge of pilgrims. To this day, the Pilgrim Shell is the most coveted award to be earned by a member of the Equestrian Order of the Holy Sepulchre of Jerusalem who has made a prayerful pilgrimage to the Holy Land.

Conditions for Awarding The Pilgrim Shell

An eligible Pilgrimage is a pilgrimage offered by the Order. For a pilgrimage not sponsored by the Order to be eligible, it must meet the following criteria:

• Must have a spiritual advisor (priest, bishop or archbishop)
• Must have a Catholic focus and daily mass
• Must visit designated sites (under the circumstances—if they are open): The Church of the Holy Sepulchre, Church of the Nativity in Bethlehem, Gethsemane, Church of the Annunciation in Nazareth, Mount of the Beatitudes, Via Dolorosa, The Upper Room, Church of the Primacy of St Peter
• The member must submit a request for approval from the Lieutenant and for arrangements to be made to meet the Latin Patriarch and receive the Pilgrim Shell.

The Pilgrim Shell can be given to those who made a pilgrimage to the Holy Land prior to becoming members of the Order. Because, for many, a pilgrimage to the Holy Land is a once-in-
a-lifetime experience, and because it is for some a motive for wishing to be associated with the Order of the Holy Sepulchre, a true pilgrimage made before becoming a Knight or Lady of the Order is sufficient to satisfy the requirement to receive a pilgrim shell. To receive a Pilgrim Shell, the most treasured decoration of the Order, the member should submit a letter to the Lieutenant with the following information:

1. The date the member made the pilgrimage to the Holy Land;
2. The name of the spiritual director and contact information;
3. The names and contact information of two other pilgrimage participants;
4. The number of days spent in Jerusalem and the number of days spent in Galilee and other areas of the Holy Land.
5. A copy of the itinerary or a list of the holy sites visited.

This information will allow the Lieutenant to evaluate the application and determine if the trip meets the requirements of an Order of the Holy Sepulchre of Jerusalem pilgrimage. Upon review by the Lieutenant, and once approved by the Grand Master of the Order and awarded by the Latin Patriarch of Jerusalem, a letter will be sent to the member approving the awarding of the Pilgrim Shell. The Lieutenant, or his designee, will present the Pilgrim Shell at the next Section or Annual Meeting.

Liturgies and Investiture

The Vigil Service

In its initial secular development, the ceremony of delivering military arms to or “dubbing” a knight did not contain a vigil service. However, the Church sought to engraft on the secular reality of feudal knighthood ethical duties to defend God’s people and uphold the peace among them, a night vigil became a standard part of the ceremony designed to purify the knight before he was dubbed. Thus, medieval sources indicate that after being bathed in rosewater, the aspiring knight spent the night in prayer at a church or chapel. It is unclear what specific prayers or rituals marked the Vigil Service. Artistic representations generally depict the knight praying before an altar that bears the sword with which he was to be dubbed.

It is at the vigil service that the soon to be invested Knights and Ladies publicly make their Solemn Promise and sign it upon the altar.

Solemn Promises

The following is the text of the Solemn Promise made by Knights and Ladies at the Vigil Service:

Having seen my petition accepted and having hence been admitted to the Equestrian Order of the Holy Sepulchre of Jerusalem as a (Knight) or (Dame):

I,___________________________ [Print full name] __________________________
DECLARATION

That I shall always be proud to belong to the family of the Equestrian Order of the Holy Sepulchre of Jerusalem;

That I understand that I may not belong to any associations, entities, and/or organizations whose purposes or programs are in conflict in any way with the doctrines and teachings of the Catholic Church; and

That I do not and shall not belong to Orders or Institutions of any kind or in any way that are not recognized by the Holy See or by Sovereign States; nor will I participate in their activities or events.

I FURTHER SOLEMNLY PROMISE

That I shall always be loyal to Christ and to His Holy Catholic Church; be submissive and obedient to the Equestrian Order of the Holy Sepulchre of Jerusalem’s legitimately established Constitution and its dignitaries; and shall abide by the directives given by them;

That I shall conduct my life in accordance with Christian moral and religious principles so that I may always be worthy of the honor that is to be bestowed on me and of the dignity with which I shall be vested;

That I shall never engage in any actions that could disparage the image and dignity of the Order of which I am to become a member; and

That I shall respond to the initiatives and needs of the Order by assisting in its charitable works in the Holy Land.

Should I, in the future, ever break and/or seriously violate the preceding promises that I have solemnly made, I understand that I will be subject to the rules and or policy concerning dismissal from the Order, this in accordance with its legitimately constituted authority.

_______________________________________________  ____________________
Signature                                               Date

In witness thereof

_______________________________________________  ____________________
Lieutenant                                              Date

_______________________________________________  ____________________
Senior Counselor                                         Date

SEAL
Profession of Faith and Oath of Fidelity

The Profession of Faith and Oath of Fidelity is made and renewed by all members of the Order during the Investiture weekend. Following the recitation of the Nicean Creed, the members make the following Oath:

With firm faith we also believe everything contained in God’s Word, written or handed down in tradition, and proposed by the Church, whether in solemn judgment or in ordinary and universal magisterium, as divinely revealed and calling for faith.

We also firmly accept and hold each and every thing that is proposed by the Church definitively regarding teaching on faith and morals.

Moreover, we adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

The Sword and the Spurs

Two of the most evocative symbols used in the Investiture Ceremony are the sword and the spurs. The earliest detailed description of one’s knighting is roughly equivalent in date to the First Crusade. In 1128, Count Godfrey of Anjou was knighted during the ceremonies accompanying his wedding to the daughter of King Henry I of England. The historical account indicates that, when Godfrey was brought before the King, gold spurs were put on his heels, a shield was hung around his neck and the King girded a sword on him.

As the medieval Church sought to transform the institution of knighthood from a purely secular and military ceremony into what has been called “the eighth sacrament”, the rituals and symbols of knighthood were retained, but infused with another, liturgical, function. Not unlike the ceremonies surrounding the anointing and crowning of a king, the knighting ceremony sought to impress on the warrior the duty to protect the Church, defend God’s people by defending the weak and maintaining justice, and upholding the Peace of God among them.

As a result, more detailed liturgical or pontifical rules were established, giving the Church a central role in the conferring of knighthood. The night vigil in church was introduced, followed by morning mass, the singing of antiphons and a blessing by the priest or bishop who presided. The Church’s representative, rather than the secular lord, gave the knight a light blow with the hand, blessed and girded him with the sword which had been laid upon the altar. Only
then did a layman participate in the ceremony, affixing the spurs to the knight’s heels. Most of these characteristics are in the Order’s investiture service today.

Although the secular rite had been “ecclesiasticised”, not all knights were dubbed in this religious manner. However, the fact that so many knights were dubbed in church impressed upon the medieval mind that “knighthood was a Christian calling, imposing broad obligations of Christian observance and morality.”

According to the Grand Magisterium, “There are symbols used by the Order in the course of its history which, with the passage of time and with changes in culture and social customs, have lost some of the original symbolism or their message and the significance to which they were once united.”

Yet, the sword and the spurs remain powerful symbols today of the Order’s history and mission. The sword, which originally recalled the crusader origins to conquer the Holy Land and protect Christians and pilgrims, symbolizes the concern of today’s Order for justice and peace, especially in the Holy Land. Today, the sword is an apt reminder, not of the sword of Godfrey de Bouillon, but of St. Paul’s injunction to the Ephesians:

“Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. And take the helmet of salvation and the sword of the Spirit, which is the Word of God.”

The Grand Magisterium also notes:

“The sword is also an apt symbol of that important idea of ancient knighthood which is also part of the mission of the Knight of the Holy Sepulchre today, to defend the weak and those without protection. It also evokes another important aspect of the spirituality and life of the modern Knight or Lady, the courageous struggle for justice and peace.”

The spurs, still a part of the Investiture Ceremony, have lost much of their original significance. St Paul again provides the key to a contemporary understanding of the symbolism of the spurs, which should prompt us, and other, on toward good and charity, “wearing for shoes on your feet the eagerness to spread the gospel of peace.”
Promotions

Article 7 of the Constitution defines only a time frame for eligibility for the proposal for promotion. *Promotion cannot be granted by seniority, but only and exclusively by merits.* Regular participation in the events of the Order and fulfillment of the annual charitable contribution is not sufficient merit to justify promotion. Any proposed promotion has to be accompanied by the “evidence of subsequent good services performed after admission and the last promotion (Encl. A art.1 paragraph 3/b). Without this evidence the promotion cannot be granted.” (Prot.550/2006). The following criteria and the recommendations of the Section President and Chancellor are used to prepare an annual list for consideration for promotion (10% of the number of new members invested in the current year is considered normative):

- It has been at least five years from the date of investiture or from the date of their last promotion
- The member has attended the last five Investiture meetings or has been excused for grave reason
- The member has attended the majority of section events over the last five years
- The member has made annual charitable contributions to the Order each of the last five years
- The member is an active and contributing member of the Catholic Church, supportive of his parish and diocese
- The member has been actively involved in the work of the Order either in the Lieutenancy or the Section and has contributed time, talent, and treasure above the simple time in grade. Promotees will be required to submit a form attesting to their “Evidence of Subsequent Good Services.” If this is returned by the proposed promotee with little information, the promotion may be declined.
- The member has not previously declined a promotion
- To be eligible for promotion to Grand Cross, a member must have made an eligible (see below) Pilgrimage to the Holy Land (members who have received the Pilgrim Shell should notify the Lieutenancy office).

A certified currently dated Church marriage certificate will be required if the promotee has married since his investiture or last promotion.

- Priests are eligible to be promoted only if they become a Monsignor, Bishop, or Archbishop
- Section Presidents are eligible for promotion every four years for as long as they are Section Presidents

### Promotion in Rank

<table>
<thead>
<tr>
<th>Rank after Investiture</th>
<th>First Promotion</th>
<th>Second Promotion</th>
<th>Third Promotion</th>
</tr>
</thead>
<tbody>
<tr>
<td>KHS / LHS Knight / Lady</td>
<td>KCHS / LCHS Knight / Lady Commander</td>
<td>KC<em>HS / LC</em>HS Knight / Lady Commander with Star</td>
<td>KGCHS / LGCHS Knight / Lady Grand Cross</td>
</tr>
</tbody>
</table>

### Promotion in Rank for Clergy

<table>
<thead>
<tr>
<th>Rank after Investiture</th>
<th>First Promotion</th>
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</tr>
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<tbody>
<tr>
<td>KHS Knight</td>
<td>KCHS Knight Commander</td>
<td>KC*HS Knight Commander with Star</td>
<td>KGCHS Knight Grand Cross</td>
</tr>
</tbody>
</table>

| Priest | Monsignor | Archbishop / Bishop | Cardinals |
Regarding the Rank and Promotion of Permanent Deacons within the Order

The introduction of Permanent Deacons to the ranks of the Order is a relatively new occurrence and is not explicitly addressed in the Order’s Foundational Documents; however, on the advice of the Vice Governor General, the Lieutenancy follows what is implicit in the documents regarding the rank and promotion of ecclesiastics. Permanent Deacons are invested in the rank of knight and there is no provision for promotion beyond that rank; however, instead of promotion, particular merits earned by members of the Order can be recognized by granting them the special distinction of the Palm of Jerusalem, in one of the three classes provided under the Constitution.

This provision applies only to the Permanent Deacon and not to the deacon’s wife who, if she is a member of the Order, is promoted according to the provisions for lay promotions.

EOHSJ Constitution 1978
TITLE II - THE MEMBERS OF THE ORDER
Article 7 - Procedure for Admissions and Promotions

3 - Admissions into the Order have for their initial rank that of Knight or Lady.

ENCLOSURE A
ADMISSIONS AND PROMOTIONS - RANKS OF KNIGHTHOOD
Article 2 - Conferment of the Knightly Ranks

2 - Class of Knights
a - Knights:
These are selected from among persons of deep and practical Catholic Faith and of unblemished moral reputation who have acquired particular merits on behalf of the Works and the Catholic institutions of the Holy Land and the Order. Ecclesiastics as well who fulfill spiritual and religious duties within the Order or who have acquired particular merits on behalf of the Order and the Catholic Works in the Holy Land can be appointed Knights of the Holy Sepulchre.

b - Commanders:
The rank of Commander is regularly conferred - other than to the Canons of the Patriarchal Chapter of the Basilica of the Holy Sepulchre of Jerusalem - on Apostolic Protonotaries and other prelates of high ecclesiastic dignity, and other civilian and military personages who have rendered good service to the Order and the Works of the Holy Land. It is also regularly conferred on Knights of the Holy Sepulchre who have achieved additional good services on behalf of the Order and the aforementioned Works.

c - Commanders with Star or Grand Officers:
The rank regularly conferred upon Archbishops and Bishops, either in residence or titular, and to the members of the Order, usually already decorated as Commanders and who have become further deserving.

d - Knights of Grand Cross:
A rank conferred on the Cardinals of the Holy Roman Church, on the highest civilian and military personages who have acquired special and important merit on behalf of the Order and the Works of the Holy Land and on members of the Order who usually are already decorated as Commander with Star and who have achieved further merit.

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Promotions

Promotion to the next rank is recognition of the merits earned by those members who, during their time in the Order, have shown particular evidence of active participation, commitment, and generous charitable action, and who can be held up as an example to others in the Lieutenancy. As laid down by the Constitution, in principle no proposal for promotion can be made unless the member has spent at least three years at the lower rank.

Obviously, because promotion is a way of recognizing the merits earned, it cannot be considered solely on the basis of length of membership, nor can it be requested by the member in question.

Promotion to higher ranks such as Knight Commander with Star and, in particular, Knight Grand Cross must be evaluated according to the specific provisions of Enclosure A, Article 2, of the Constitution. [see above]. That is to say, it must take into account not only the merits earned, but also the qualities of the person being considered, who will, through his/her promotion, be set on a level with the relevant positions in the ecclesiastical hierarchy with which said ranks are associated. (The rank of Knight Commander with Star is conferred on Bishops, whilst that of Knight Grand Cross is conferred on Cardinals of the Holy Roman Church and the highest civil and military dignitaries who have acquired special, important merits in respect of the Order and the works in the Holy Land.)

However, it must always be remembered that, instead of promotion, particular merits earned by members of the Order can be recognized by granting them the special distinction of the Palm of Jerusalem, in one of the three classes provided under the Constitution.

Knight or Lady of the Collar

The Collar is conferred on the most eminent persons, ecclesiastic or lay, of the highest dignity, in most exceptional cases. This rank is rarely conferred. It is due by right to the Cardinal Grand Master and the Latin Patriarch of Jerusalem.
Uniform Attire

The Cape or Mantle

The vesting of each new Knight or Lady with a cape or mantle, a type of choir or church robe given to the Order by Pope St. Pius X, signifies both the robes worn by those redeemed in the Blood of the Lamb at the time of the Apocalypse, and the cloak of justice which is testimony to the union by grace of the members of the Order with Christ, the Immaculate Lamb of God. As the prophet Isaiah proclaimed:

“I rejoiced heartily in the Lord, and my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantel of justice.”

It is the visible insignia of the Order, marking it in a special, historic way. The cloak or mantle of the Order, revived by Pius X, is the oldest link to the Crusaders, who originally adopted a white woolen mantle marked by a large red Jerusalem cross on the left breast.

The mantle bears a prominent representation of the Jerusalem Cross, the five crosses potent, which constitute the arms of Godfrey de Bouillon and now are on the banner and emblem of the Order. Their blood-red color reminds us of the love of Christ our Redeemer, of His blood shed for us, His death, and His resurrection. The use of this insignia has been continual since its adoption by Godfrey de Bouillon in 1071. However the Jerusalem cross predates Godfrey’s adoption of it; in fact, it can be traced to Charlemagne in the year 800.

“It consists of five red and gold trimmed crosses, with a gallows cross in the center, inset at the intersections with four small Greek crosses, representing the five wounds of Christ.”
**Beret (Knight)** – Black velvet cap with badge applied at the band with the following distinctions of rank:

![Beret](image)

**Knight** – Scarlet Cross of Godfrey of Bouillon on a silver shield.

![Knight](image)

**Commander** – Scarlet Cross of Godfrey of Bouillon on a silver shield set on a disc of black velvet trimmed by a cord of gold embroidery.

![Commander](image)
**Commander with Star** – Scarlet Cross of Godfrey of Bouillon on a silver shield set on a disc of black velvet surrounded by two circular cords embroidered in gold.

![Commander with Star](image)

**Knight Grand Cross** – Scarlet Cross of Godfrey of Bouillon on a silver shield set on a disc of black velvet surrounded by two circular cords embroidered in gold. The shield is surrounded by a wreath of olive leaves embroidered in gold.

![Knight Grand Cross](image)

**Knight of the Collar** – Scarlet Cross of Godfrey of Bouillon on a silver shield, set on a disc of black velvet surrounded by one circular cord embroidered in gold. The shield is surrounded by a garland-shaped crown of thorns.

![Knight of the Collar](image)
Cape or Mantle (Lady)

A black silken cape, with the red Jerusalem cross emblazoned in the same fashion as on the Knight’s cape, was adopted for the newly accepted women with the title Lady. The black Ladies’ cape is an important link to the Order’s history. In the late 1800’s, when Pope Leo XIII invited Ladies to join the Order, the approved attire for women attending the Papal Court at the Vatican was a black dress, black mantle and mantilla. Thus, this fashion became the standard attire for Ladies of the Order.

Mantilla (Lady)

Black lace in the Vatican or Spanish mode.

![Image of Cape or Mantle (Lady)]

![Image of Mantilla (Lady)]
Use of the Uniform

Members may not wear the uniform or even the cape in public functions and ceremonies without prior authorization from the respective Lieutenancy or Magisterial Delegation, as well as that of the Lieutenancy or Magistral Delegation where the function or ceremony takes place.

Insignia

Knights Insignia

Knights receive three different insignia bearing the Jerusalem Cross.

No two insignia are worn together. In other words, Knights of any rank should not wear the neck insignia with the miniature insignia or the lapel pin.

Ties, cufflinks and shirt studs bearing the Jerusalem Cross may be worn in connection with the ceremonies of the Order or whenever the Knights are representing the Order.

The Lapel Pin – a small lapel pin, called a rosette, is included in the Knight’s insignia. It’s size and design indicates the Knight’s rank. You may wear, and are encouraged to wear, the rosette on any business suit. This is an important witness of the member’s commitment to the Order.

The Miniature Insignia – the miniature insignia consists of a small cross or star of rank suspended from a narrow black silk ribbon which itself is suspended from a small gold pin enameled with stripes of gold and white, the colors of the Holy See. It has the appearance of a traditional miniature military medal and is worn in place of the neck insignia.

The miniature insignia may be worn on the left side of black tie attire (tuxedo) and the equivalent attire for ladies.
The Neck Insignia – The neck insignia with the Order’s cross and, for higher ranks, with star, is the principle insignia of the Order and is worn with white tie and tails; specifically, at the Investiture Ceremony and formal dinner.

**Knight (KHS) and Knight Commander (KCHS)**

The principal insignia for these ranks is the neck insignia with a Jerusalem suspended from a military trophy on a narrow black watered silk ribbon. The Knight Commander Cross is larger than that of the Knights.

It is to be worn with formal attire (white tie). The neck insignia is worn underneath the white tie and tied tightly around the neck. The military trophy should not hang loosely around the neck but should hang directly beneath the tie.

**Knight Commander with Star (KC*HS)**

In addition to the neck insignia, Knight Commanders with Star are entitled to wear, with formal attire, a large, eight pointed silver star, charged with a small cross surrounded by a gold circle bearing a green laurel wreath.

Knight Commanders with Star wear both the neck insignia and the star with formal attire (white tie and tails) and other decorations of the Order.
Knight Grand Cross (KGCHS)

This is the highest rank for Knights below Knight of the Collar, who are appointed by the Grand Master in Rome. Knights Grand Cross wear a large Jerusalem cross and military trophy suspended from a wide black sash (baldrick) with formal attire. A large eight pointed silver star charged with a large Jerusalem cross is worn on the left breast.

The sash is worn diagonally over the right shoulder with the Jerusalem cross on the left hip. The sash and star are only worn with formal attire (white tie and tails). The sash is worn under the waistcoat except in the presence of a head of state; in which case it is worn over the waistcoat.

The star is pinned to the lower portion of the left side of the tail coat. It is never worn around the Knight’s neck or pinned to the outside of the cape.
**Ladies Insignia**

The principal insignia of the Ladies of the Order is the Jerusalem cross worn suspended from a black silk ribbon and worn around the neck. Ladies insignia are distinct from the Knights insignia in that the Jerusalem Cross is pendent from a bow rather than the military trophy.

For social daytime or evening attire, Ladies of the Order may detach the Jerusalem cross from its ribbon and wear it hung from a gold chain. Wearing the Jerusalem cross is a witness of the Lady’s commitment to the Order.

Ladies may also wear the emblem stickpin at any time, but *not* with any other insignia of the Order.

**Lady (LHS) and Lady Commander (LCHS)**

The Jerusalem cross should be worn as described above. The cross of a Lady Commander is larger than that of Ladies.
Lady Commander with Star (LC*HS)

Similar to Knights Commander with Star, Lady Commanders are entitled to wear both the Jerusalem cross and a large eight pointed silver star, charged with a small cross surrounded by a golden circle bearing a green laurel wreath.

Because the star is heavy and may be difficult to pin on certain fabrics, it is also appropriate to wear it suspended from a black ribbon in which case the cross is not worn.

Lady Grand Cross (LGCHS)

This is the highest rank for Ladies, who receive a large Jerusalem cross and golden bow suspended from a wide black sash. A large eight pointed star, charged with the Jerusalem cross is also worn.

The sash is worn diagonally over the right shoulder with the Jerusalem cross on the left hip. The sash is worn only with white-tie formal attire.

The star is pinned on the left side of the dress or suspended from a black ribbon. It is never pinned to the outside of the cloak.
Because the star is heavy and may be difficult to pin on certain fabrics, it is also appropriate to wear it suspended from a black ribbon in which case the cross is not worn.

**Knight or Lady of the Collar**

The Collar is conferred on the most eminent persons, ecclesiastic or lay, of the highest dignity, in most exceptional cases. This rank is rarely conferred. It is due by right to the Cardinal Grand Master and the Latin Patriarch and is granted to certain members of the Grand Magisterium.

**The Pilgrim Shell**

As stated earlier, the Pilgrim Shell is awarded to Knights and Ladies who complete a pilgrimage to the Holy Land that includes visiting works of the Order, education on the situation among the Catholic population in the Holy Land and praying at the Church of the Holy
Sepulchre. Normally it is presented by the Latin Patriarch of Jerusalem, or his representative, and consists of a scalloped shell in silver in the center of which is placed the Jerusalem cross in red, bordered in gold. The shell reminds us that we are all pilgrims on earth, members of a pilgrim Church. It is also a pledge to aid the needy, especially in the Holy Land.

While not officially presented with the Pilgrim Shell, a, miniature Pilgrim Shell may be purchased. Knights and Ladies who have made a pilgrimage to the Holy Land are encouraged to wear the miniature Pilgrim Shell with, or instead of, the rosette.

The Pilgrim Shell is pinned to the center of the Jerusalem cross on the cape of both Knights and Ladies. The flat side of the shell is worn up. Except for the special Jubilee 2000 medal, this is the only decoration worn on or outside the mantle.

The Pilgrim Shell, or its miniature, should be worn on anything except casual attire during the Lieutenancy’s annual meeting. The miniature Pilgrim Shell may be worn at any time with business attire.

The Pilgrim Shell should be worn with formal attire (white tie), dinner jacket (black tie), or with business attire at Order-related functions. Both Knights and Ladies should wear the Pilgrim Shell, or its miniature, on the left shoulder of any attire, other than casual attire, and above any other insignia or decorations, except the Jubilee 2000 medal.

The Pilgrim Shell can be worn with any other of the Order’s insignia.
Clergy Insignia and Decorations

Clergy knights of the Order wear a mozzetta with biretta.

When wearing choir dress, the mozzetta is worn over the cassock of the color appropriate to the cleric’s ecclesiastical rank, with a rochet and biretum.

Priest-knights wear their insignia of rank, pendent from the neck. The insignia are identical to those of the lay knights.

For the celebration of Mass, concelebrants wear the Mass vestments with no insignia. Non-concelebrants are to wear choir vesture as detailed above.

For non-liturgical occasions, the clergy wear cassock, sash, ferraiolone and insignia.
Palms of Jerusalem

The Palm of the Order bears on its face the Cross of Godfrey de Bouillon on a shield of gold, silver or bronze, surmounted by the motto “Deus lo vult.” The entirety surrounded by two Palms in elliptic form, one with olive branches, the other with branches of laurel, enameled in green. On the reverse side is engraved the inscription “Palma Equestris Ordinis Sancti Sepulcri Hierosolymitani.”

Those decorated with the Palm or the Order wear the Palm on their left chest, hung on a ribbon of watered black silk.

Other Decorations

Knights and Ladies who have been awarded other decorations for military or governmental service or who have received other Papal honors or belong to other Catholic orders (for example, the Order of Malta) may wear these decorations at the same time as those of the Equestrian Order.

Generally, decoration of other orders should be worn in miniature on the left side, arranged from right to left in decreasing order of rank or with the most recent decoration to the left.

Only one neck cross may be worn.
Awards of Merit

The Constitution of the Order provides in unusual circumstances the awarding of honors to persons of unquestionable moral conduct in recognition of particular meritorious charity in the Holy Land. Such persons do not assume responsibilities imposed on Knights and Ladies. The recipients do not receive the title Knight or Lady of the Order.

Insignia of Merit are of three classes: Cross of Merit; Cross of Merit with Silver Star; and Cross of Merit with Gold Star. Merit emblems are worn similar to those insignia bestowed upon Knights and Ladies of the Order of the Holy Sepulchre of Jerusalem. No capes are worn and award of the Cross of merit does not confer membership in the Order.
# Insignia and Apparel Guide

## Knights

<table>
<thead>
<tr>
<th>Insignia/Attire</th>
<th>Business Attire/Dark Blazer, white shirt and tie</th>
<th>Black Tie/Tuxedo</th>
<th>White Tie and Tails</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape and Beret</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rosette (Lapel Pin)*</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Miniature Insignia *</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Neck Insignia*</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Star Insignia**</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Sash with Star</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Pilgrim Shell</td>
<td>Yes (miniature)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

*Only one insignia of rank should be worn at a time

**KC*HS wear both the Star and Neck Insignia as one Insignia

## Ladies

<table>
<thead>
<tr>
<th>Insignia/Attire</th>
<th>Dress attire/Black Dress, Black Hose and Black Shoes</th>
<th>Social Daytime Attire</th>
<th>Formal Evening Attire (ankle length dress)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape, Mantilla, gloves</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Rosette (Stick Pin)*</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Miniature Insignia*</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Neck Insignia*</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Star Insignia as a pin or on ribbon**</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Sash with Star***</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Pilgrim Shell</td>
<td>Yes (miniature)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

*Only one insignia of rank should be worn at a time

**LC*HS wear both the Star and Neck Insignia as one Insignia; however, when the star is worn suspended from the neck, the neck cross is not worn.

***LGCHS wear both the Star and Sash as one Insignia; however, the star may be worn suspended from the neck rather than pinned to the dress.
NOTE OF CLARIFICATION FROM THE SECRETARIAT OF STATE

Vatican City, 16 October 2012 (VIS) - In response to frequent requests for information concerning the recognition by the Holy See of Equestrian Orders dedicated to the saints or to holy places, the Secretariat of State considers it opportune to reiterate what has already been published, namely that, other than its own Equestrian Orders (the Supreme Order of Christ, the Order of the Golden Spur, the Pian Order, the Order of Saint Gregory the Great, and the Order of Pope Saint Sylvester), the Holy See recognizes and supports only the Sovereign Military Order of Malta - also known as the Sovereign Military Hospitaller Order of Saint John of Jerusalem of Rhodes and of Malta – and the Equestrian Order of the Holy Sepulchre of Jerusalem. The Holy See foresees no additions or innovations in this regard.

All other orders, whether of recent origin or mediaeval foundation, are not recognized by the Holy See. Furthermore, the Holy See does not guarantee their historical or juridical legitimacy, their ends or organizational structures.

To avoid any possible doubts, even owing to illicit issuing of documents or the inappropriate use of sacred places, and to prevent the continuation of abuses which may result in harm to people of good faith, the Holy See confirms that it attributes absolutely no value whatsoever to certificates of membership or insignia issued by these groups, and it considers inappropriate the use of churches or chapels for their so-called "ceremonies of investiture".
Justice and Peace

Catholic social teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching founded on the life and words of Jesus Christ, who came "to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind" (Lk 4:18-19), and who identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the Eucharist.

As the Catechism of the Catholic Church explains, "To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren" (no. 1397).

Catholic social teaching emerges from the truth of what God has revealed to us about himself. We believe in the triune God whose very nature is communal and social. God the Father sends his only Son Jesus Christ and shares the Holy Spirit as his gift of love. God reveals himself to us as one who is not alone, but rather as one who is relational, one who is Trinity. Therefore, we who are made in God's image share this communal, social nature. We are called to reach out and to build relationships of love and justice.

Catholic social teaching is based on and inseparable from our understanding of human life and human dignity. Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. Every person, from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity. Human dignity comes from God, not from any human quality or accomplishment.

Our commitment to the Catholic social mission must be rooted in and strengthened by our spiritual lives. In our relationship with God we experience the conversion of heart that is necessary to truly love one another as God has loved us.

---from Catholic Social Teaching: Challenges and Directions.

As members of the Equestrian Order of the Holy Sepulchre of Jerusalem, we serve to create a more just community that gives priority to the needs of poor and vulnerable people. We facilitate following Christ through works of charity and action that promote social justice and nurture faith that reflects God's love in the world and brings forth peace.

The Church's teaching on the sanctity of life flows from her understanding that every human being is created by God out of an act of love and in His image and likeness. As such, we are created with an inherent dignity that can never be diminished or taken away, and we are made for a life in relationship with Him. Life is a precious gift – it is the means by which we
encounter God and each other. Because of this dignity, we seek to protect life at all stages and in all conditions – from its very beginning at the moment of conception until we take our last breath at natural death.

As an Order, we do not take part in political activities that may place at risk our national or international standing to continue our charitable work in the Holy Land. As individual Catholics, we are called to be conscientious citizens, speaking out for the rights and dignity of all people. As informed Catholics we seek through public policy initiatives, advocacy and voter education, to bring about the unchanging Gospel values into a changing world. As individuals we advocate for legislative and policy issues at the local, state and national levels placing ourselves at the service of the local bishop, USCCB, Catholic Relief Services and other organizations.

Parishes are the heart of Catholic life and a vital setting for sharing and acting on our Catholic social teaching. We acknowledge and attest that every human life is a life worth living, that every person has gifts, talents and inherent dignity, from the moment of conception to our entrance into eternity.
The day after he was elected, Pope Francis emphasized that every believer – including bishops, cardinals and Popes – must proclaim Jesus crucified to be true Christians.

“We can build so many things but if we don’t confess Jesus Christ, then something is wrong. We will become a pitiful NGO, but not the Church, spouse of Christ,” Pope Francis said in his March 14 homily.

Pope Francis made his remarks at the Mass to close the conclave on Thursday evening in the Sistine Chapel with all of the cardinal electors present.

Pope Francis then turned his thoughts to the Gospel reading of the day from Matthew in which Peter confesses Jesus is the Christ.

“This is the same Peter who confesses to Christ, who says ‘you are the Messiah, the Son of the Living God. I will follow you, but let’s not speak of crosses! This has nothing to do with it. I will follow you with other possibilities, without the Cross,’” he said, characterizing Peter’s reaction.

“And, if we walk without the Cross, how much do we build without the Cross? And, when we confess Christ without the Cross, then we are not disciples of the Lord.”

The Pope then applied his words to himself and his brother cardinals, saying, “We might be bishops, priests, cardinals and Popes, but we are not disciples of the Lord” if we leave the Cross behind.

“I would like all of us, after these days of grace, to have the courage, precisely the courage, to walk in the presence of the Lord, with the cross of the Lord, to edify the Church in the blood of the Lord poured out on the cross and to confess the only glory,
that of Christ crucified. And, in this way, the Church will move forward,” he said as he finished his homily.

The motto of our Order is “Oportet gloriari in Crucem Domini Nostri Iesu Christi.” We must glory in the Cross of Our Lord Jesus Christ.

The spiritual point of reference of the Equestrian Order of the Holy Sepulchre – we who wear the Cross of Christ symbolizing His five saving wounds – is the Holy Sepulchre. It is the place where the mystery of the Resurrection of the Lord is especially celebrated, that Resurrection which is the keystone of the faith of Catholics and all Christians.

The hope and prayer of the Lord, “that all may be one,” must also guide the charity and work of the Order in the Holy Land and throughout the world. The development of ecumenical relations with other Christian Churches and communities must be one of our priorities.

Above all else, the work of the Order and of each of its members must be infused with love, for “this is how all will know that you are my disciples, if you have love for one another.” (Jn 13:35).
For Further Reflection

The Guidelines for the Renewal of the Equestrian Order counsels each member to study the Catechism of the Catholic Church. To be defenders of the faith, we must be knowledgeable of our beliefs and their current form of expression. http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm

We should also reflect on the Sacred Scriptures. St. Jerome tells us that to be ignorant of Scripture is to be ignorant of Christ. http://www.usccb.org/bible/index.cfm

For the most recent Annual Report on the works of the Order http://midatlanticeohs.com/download/AD_2011_Internet.pdf

For the most recent information on the Middle Atlantic Lieutenancy www.midatlanticeohs.com

For the most recent information on the Grand Magisterium http://www.vatican.va/roman_curia/institutions_connected/oessh/index_en.htm

For recent information on the works of the Latin Patriarchate http://lpj.org/