

ORIENTATION HANDBOOK



Equestrian Order of the Holy Sepulchre of Jerusalem

United States Northern Lieutenancy

**Sixth Edition
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Equestrian Order of the Holy Sepulchre of Jerusalem
Orientation Handbook



For the United States Northern Lieutenancy

**Equestrian Order of the Holy Sepulchre of Jerusalem
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by
Sir Craig A. Anderson, KGCHS



Acknowledgements

The First Edition of the Northern Lieutenancy Orientation Handbook was written by H.E Donald D. Drake, KGCHS, then Chancellor of the Northern Lieutenancy, and published during the Lieutenancy of H.E. George T. Zirnhelt, KGCHS (2005-2009). It was later revised by Sir Don and Sir Edward Blasco, KGCHS, in July 2011, and then again in August 2011 with Sir Craig A. Anderson, KGCHS, serving as editor. The Handbook was immediately heralded as an important step forward in the orientation process for our Lieutenancy and was relied upon by the Council and Section Presidents in the selection and orientation of new members. As the Lieutenancy has grown, significant changes have occurred at both the Grand Magisterium level and in our local Lieutenancy in addition to the changes in the Holy Land. The Third Edition reflects these changes and our current standards and practices. This Fourth Edition reflects the changes introduced by the NEW CONSTITUTION 2021. The Fifth Edition further reflects these changes from the NEW CONSTITUTION.

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An Introduction to the Order

The Equestrian Order of the Holy Sepulchre of Jerusalem is an association of the Catholic faithful established under 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. Founded in the 11th century in Jerusalem, it is one of the oldest organizations in the Church. Today the Order has around 35,000 members in 40 countries throughout the world.

In the 1977 Constitution for the Order, the mission of the Order is defined as follows:

- To strengthen its members in the practice of 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 which recognize that 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 and promote interest in this work not only among Catholics scattered throughout the world, who are united in charity by the symbol of the Order, but also among all other Christians.
- To uphold the rights of the Catholic Church in the Holy Land.



Crest of the Equestrian Order of the Holy Sepulchre of Jerusalem

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 the light of what is happening in the Holy Land, we have as great, and perhaps now greater, mission to perform as at any time throughout our history.



Membership in the Order

Unlike some chivalric orders whose membership is open to non-Catholics, membership in the Equestrian Order of the Holy Sepulchre of Jerusalem is reserved solely for practicing Roman 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 us so closely to the Sovereign Pontiff. The investiture ceremony itself requires the pledge of fidelity to the Holy Father plus defense of the Faith with a Profession of Faith which only the Catholic faithful could undertake.

The Nomination Process

Membership in the Order can only come from confidential nominations made by existing members which are subjected to a rigorous review and vetting process. Nominations are first reviewed and approved by the Section Presidents and by the candidate's Pastor and Bishop. With the consent of the local Bishop, the Section Presidents then extend letters of invitation. Dossiers of accepting nominees are prepared and forwarded to the Lieutenant. If approved by the Lieutenant, nominations are forwarded to the Grand Prior for review. Once approved by the Grand Prior, dossiers are forwarded to the Grand Magisterium for final review and approval. Finally, formal certificates are issued and signed by the Vatican Secretary of State.

Investiture into the Order is granted to Catholics who are active in Parish and Diocesan work as a labor of love and who 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 Dames are expected to continue their interest in 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 Dame:

"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 of Jerusalem 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, identified the following essential traits of members of our Order:

"[Being] a Knight or Dame 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 this Order of Knighthood is a commitment of Christian services."



The Duties of Knights and Dames

Joining the Order means making a lifelong commitment to sustain and aid the charitable, cultural social works and institutions of the Catholic Church in the Holy Land. Pope Paul V said:

"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 a testimony of hope and charity in service to our brothers and sisters."

The duties and responsibilities of Knights and Dames of the Order today include:

- ✠ To observe and promote the objectives of the Order which relives in a modern manner the spirit and ideals of the early Knights, more specifically:
 - To practice the virtue of charity in supporting and aiding their Parish, Diocese, the Church and the Catholic religious, charitable, cultural and social institutions in the Holy Land.
 - To promote the preservation and the propagation of the Faith in the Holy Land through prayer and in making a personal pilgrimage to the Holy Land.
 - To intensify their practice of the Christian faith in absolute loyalty to the Roman Pontiff including striving to attend daily Mass, but in any event to attend Mass on Holy Days and the following times when a Plenary Indulgence is granted to members 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 bring together all Catholics and non-Catholics of every nation in the love and service to the Holy Land, uniting them in charity by the symbol of the Order.
- ✠ To generously support the Order and participate in its activities, including attending the annual meeting of the Lieutenancy and attending the funeral of a departed member when called upon to do so, and to assemble in the local Diocese annually honoring the Ordinary at a dinner.
- ✠ To keep in mind Catholic ethical principles in carrying out their own professional and social duties, to set an example as a Catholic gentleman or lady (or woman) in word and deeds in adherence to moral and religious principles and evangelical spirit and to never risk suspension, expulsion or disciplinary measures by an unethical act of any nature.



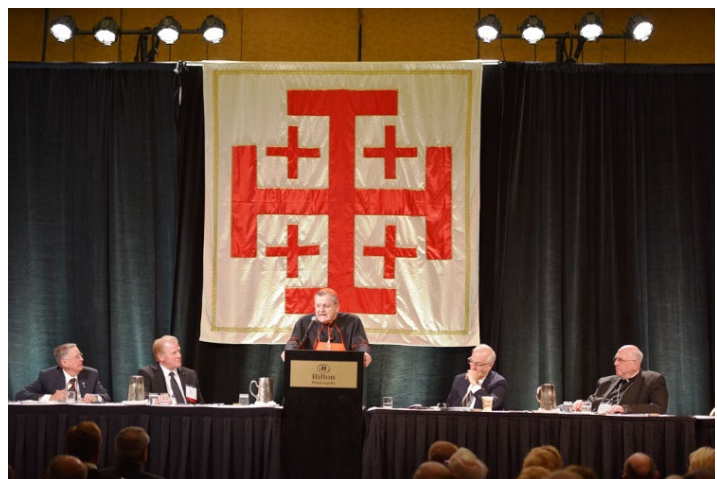
Additional Duties of Ecclesiastical Knights

In addition to the above duties, ecclesiastical Knights (bishops, priests and deacons) are asked to assist all members by providing opportunities for community and liturgical prayer, continuous spiritual opportunities, and catechesis for ongoing formation and spiritual growth. Some clerical members take on special roles such as serving as the Ecclesiastical Master of Ceremonies or as local Section chaplains. All are expected to assist with the sacraments of Confession and Eucharist during meetings of the members, offer and provide opportunities for ongoing religious formation, participate in the events of the Order, invite members to participate in the institutions where they are active, and encourage new members to join the Order.

The Annual Meeting

The Annual Meeting is the one time during the year that the Lieutenancy comes together to pray, invest new members, learn and socialize. The meeting provides an update on current conditions in the Holy Land and an explanation of how the Order's funds are used. It also provides Knights and Dames the opportunity to rededicate themselves to the Order. Members are obligated to attend this meeting.

The Annual Meeting is a three-day event (Friday – Sunday) that is usually held the third weekend in September and rotates among the dioceses of the Lieutenancy. The date and location of the meeting, for the next several years, are published in the Directory each year.



*Cardinal Burke, KC*HS addressing the 2015 Annual Meeting in Minneapolis. Photo courtesy of Sir Tim Milner.*

Recurring Financial Obligations

Ongoing membership costs include Annual Meeting expenses and the Annual Contribution. The amount of the Annual Contribution is suggested each year by the Council. Each member is then asked 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. As some members cannot contribute this amount, the Order relies on the generosity of those who can contribute more to achieve this goal. Given the unique mission of supporting the embattled Christian Community in the Holy Land, we cannot stress too strongly the importance of the Annual Contribution, which is forwarded to the Grand Magisterium to be used to support the works of the Latin Patriarch. Over 90% of the Lieutenancy's contributions go directly to the Holy Land.



Our Lady, Queen of Palestine

On January 2, 1994, Pope John Paul II entrusted the Equestrian Order to Mary's special protection as Queen of Palestine. In addition, in The Guidelines for the Renewal of the Equestrian Order of the Holy Sepulchre of Jerusalem for the Third Millennium (1998), the Grand Magisterium emphasizes the Order's devotion to Our Lady. Quoting the Pope, the Guidelines state:

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 towards both God and neighbor.'"

The Memorare

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

Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me.

Amen.





Origins of the Order

Early History of the Holy Land

In 70 A.D., as Christ predicted, Roman Legions under Emperor 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 Fourth 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 warning, 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 razed by the Caliph of Cairo, Al-Haki, 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 entirely on the benevolence of local rulers.

By the middle of the Eleventh Century the tales of savagery reached their peak and aroused widespread indignation in Europe. The stage was set for what was to become one of the most controversial movements in Church history.



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. Today this 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, 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, defeated the Turks and entered the city of Jerusalem.



Council at Clermont, circa 1095

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 new Christian kingdom.

Early Traces of the Order

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 men who chose to remain in the Holy Land as protectors of the tomb rather than return home. They joined with a 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 four 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.



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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 medieval knights who took up the cross at Clermont. Though of ancient origin, the motto is ever alive and vibrant, for it inspires the Knights and Dames of the Holy Sepulchre to advocate for equality, justice for all, and peace in the Holy Land so that Christians, Jews, and Muslims may live side by side in love of God and each other – ***"God wills it!"***



Godfrey de Bouillon

This tradition implies that the Equestrian Order of the Holy Sepulchre of Jerusalem traces its origins to Godfrey de Bouillon. This means that the Order must have been established between the liberation of Jerusalem by 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 surviving documentary evidence that Godfrey or anyone else founded an order of knights to protect the Holy Sepulchre. This lack of direct evidence is in contrast to the two great military orders founded after the conquest of Jerusalem, the Hospitallers and the Templars. Both these orders can 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 as Hospitallers. 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 Muslim attack.



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The Templars and the Hospitallers presented a new ideology that fused knighthood with monasticism. The idea of an order at once military and religious was a radical concept to the medieval mind and Church. Yet, in Palestine and later 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 works.

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 maintain 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 knights to agree to exercise their secular power in the defense of a monastery or church in return for being remembered in the monks' 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 one-time rival, Patriarch Daimbert, later expressed a similar



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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 had barely 300 knights in his army and engaged in constant warfare until his premature death. 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 direct 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. In 1122, Pope Callistus II issued a *bull* establishing the Order as a lay religious community with specific responsibilities for guarding the Basilica of the Holy Sepulchre and the city of Jerusalem. The first constitution of the Order from this time is still in existence, though the exact date of its writing is still in dispute.

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 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.



Church of the Holy Sepulchre in Jerusalem



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 the 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 original activities of the Order 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 *bulia* 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 unto 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 a pilgrim, received the honor of knighthood at the Tomb and 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.



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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 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 historical threads do link the Equestrian Order to the person and practices of Godfrey de Bouillon. They provided 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 re-established 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, provide a fitting reminder of the history of the First Crusade 900 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 Dames of the Holy Sepulchre have been held for over 900 years.



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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 that 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 in a document:

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 this 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 Dames 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 20 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, in 1868 Pius IX 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 (Pius XI) to nullify the terms identifying the Order as military and sacred, seeking instead 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 XI 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 "equites" or knights.





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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 the 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.

The Offices of the Order in Rome

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 della Conciliazione, this new broad boulevard was created by demolishing hundreds of ancient buildings and palaces.

After its completion, the new facade 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 as headquarters of the Order. Today, the Palazzo della Rovere is best known as the Hotel Columbus, fronting the Via della Conciliazione 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 and Dames. The address for the offices, chancellery, and residence of the Grand Master are housed here. That address is Piazza Onofrio 2, 00165 Rome. The official address for the Equestrian Order of the Holy Sepulchre of Jerusalem is 00120 Vatican City.

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Two views of the Palazzo della Rovere, headquarters of the Order in Rome.

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 Gesù Hospital and the Pontifical North American College on the Janiculum Hill above the Vatican.



Chapel of St. Humphrey (S. Onofrio)



Dames of the Holy Sepulchre

In 1888 Leo XIII authorized the Holy Sepulchre to confer membership upon Dames of "society and noble birth," becoming the first international order to do so. They were to be known as Dames of the Holy Sepulchre. It was not to be a "Dames' 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 17 years. There have been female members of the Grand Magisterium, and several have served and continue to serve as Lieutenants.

The Formation of the United States Lieutenancies

The American Chapter of the Order of the Holy Sepulchre of Jerusalem was initially 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 at that time.

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 the XII in St. Patrick's Cathedral when he visited in New York as Cardinal Pacelli. To Cardinal Dougherty's right was placed Sir Michael Francis Doyle, the present Lieutenant of the Order for the Eastern [Lieutenancy] who presided, and to the Cardinal's left was seated Papal Marquis George McDonald.



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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 and Lieutenant and Grand Prior for the Western [Lieutenancy]; Chief Justice Joseph T. Ryan of New York; Honorable Martin Conboy; and Mr. Doyle [the Lieutenant for the Eastern Lieutenancy]. 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.

As the Lieutenancies grew in size, a number of reorganizations took place. The following is a summary of these actions:

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 became the reorganized Northern Lieutenancy.

1973 The Western States of the Southern Lieutenancy formed a new Western Lieutenancy.

1981 The New England States, except for Connecticut, were separated from the Eastern Lieutenancy to form the Northeastern Lieutenancy.

1982 Puerto Rico Province was separated from the Southern Lieutenancy to form a Magisterial Delegation and in 1986 became the Lieutenancy of Puerto Rico.

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



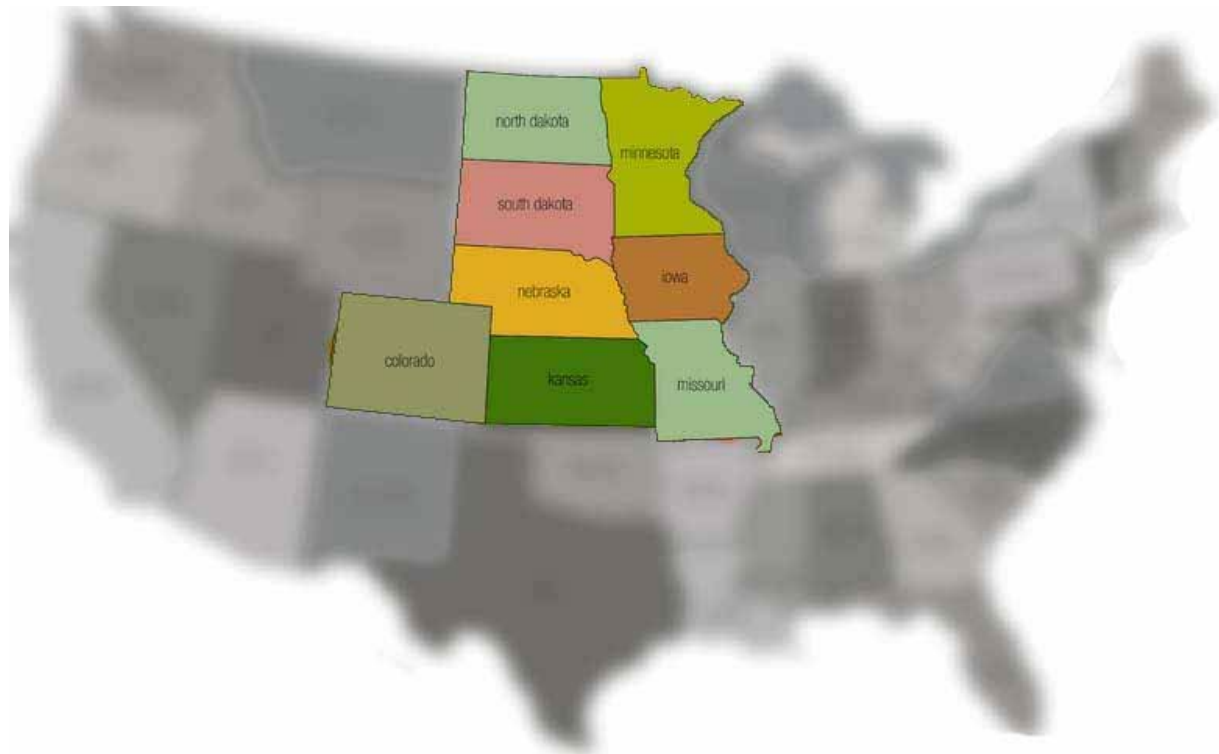
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- 1986** The Southern Lieutenancy is divided into the Southeastern and Southwestern Lieutenancies with Washington D.C. and certain states of the Eastern Lieutenancies added to the new Southeastern Lieutenancy.
- 1993** Delaware, Maryland, Washington D.C., Virginia, West Virginia, Tennessee, and North Carolina were separated from the Eastern and Southeastern Lieutenancies to form the Middle Atlantic Lieutenancy.
- 1993** Oregon, Washington, Idaho, Montana, Wyoming, Alaska, and that part of California north of but not including Santa Barbara were separated from the Western Lieutenancy to form the Northwestern Lieutenancy.

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Important and Interesting Dates

- 326** St. Helena, mother of the Emperor Constantine, discovers the True Cross in Jerusalem.
- 335** The Basilica of the Holy Sepulchre, the Church of the Resurrection, is dedicated.
- 614** Jerusalem falls to the Persians and the True Cross is lost.
- 629** The Byzantine Emperor Heraclius reconquers Jerusalem and retrieves the True Cross.
- 638** Muslim rule comes to the Holy Land.
- 1070** The Church of the Holy Sepulchre and other Christian churches in the Holy Land are burned and pilgrimages hindered by the Muslims.
- 1095** 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.
- 1099** 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.
- 1100** Godfrey dies and is buried along with his brother in the Church of the Holy Sepulchre.
- 1113** Pope Pascal II recognizes an Order of Knights who received their investiture at the Holy Sepulchre.
- 1122** Pope Callixtus II recognizes a lay religious community to guard the Basilica of the Holy Sepulchre.
- 1291** The Latin Kingdom of Jerusalem falls to the Muslims and the last Knights of the Holy Sepulchre leave the Holy Land.
- 1342** 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.
- 1480** Friar Felix Fabri, O.P., witnesses John of Prussia conferring knighthood at the Holy Sepulchre and records the ceremony.
- 1489** Pope Innocent VIII unites the Order with the Order of St. John of Jerusalem and Rhodes, also referred to as the Order of Malta.



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- 1496** Pope Alexander VI re-establishes the independence of the Order.
- 1847** Blessed Pius IX re-establishes the Latin Patriarchate of Jerusalem and gives the Patriarch the power to bestow Knighthood at the Holy Sepulchre.
- 1871** Contessa Maria Francesca di Tomas becomes the first Dame of the Holy Sepulchre.
- 1888** Pope Leo XIII formally enables Dames to become members of the Order.
- 1929** The American Lieutenancy is established with Cardinal Dougherty of Philadelphia as the first Grand Prior.
- 1930** The Holy See rules that the Order is an "Equestrian" rather than a "Military" Order.
- 1940** Two U.S. Lieutenancies are created – the Eastern and the Western.
- 1962** Blessed John XXIII places the Equestrian Order under the personal protection of the Holy Father, although not as a "Pontifical Order."
- 1963** The Western Lieutenancy is split into two lieutenancies called the Northern and the Southern Lieutenancies.
- 1977** Pope Paul VI reorganizes the Order as it is presently constituted.
- 1980** Pope John Paul II beatifies Blessed Bartolo Longo, KGCHS, the "Herald of the Blessed Virgin Mary's Rosary."
- 1986** The Northern Lieutenancy is divided into the Northern and the North Central Lieutenancies.
- 1994** Pope John Paul II confides the Equestrian Order to the special care of Our Lady Queen of Palestine.
- 1999** 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.*



Structure and Governance of the Order

Status of the Order as a Juridic Person under Canon Law

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, is its governing instrument today.

The Order is a juridic person under Canon law, as stated in the apostolic letters of Pope Pius XII of September 14, 1949, and of Pope John XXIII of December 8, 1962. It also has the standing of a juridic person in the Vatican as stated in the rescript of Pope John Paul II of February 1, 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 its particular characteristics that make it unique.

Governance of the Order

The Order has a defined hierarchy. It is headed by the Cardinal Grand Master, who is appointed directly by the Holy Father to lead and govern the Order. The Grand Master is assisted by a consultative body, the Grand Magisterium, composed of up to 18 members from different geographical areas chosen by the Grand Master. The Grand Magisterium’s task is to identify and agree with the Latin Patriarchate of Jerusalem on the programs and actions to be undertaken each year to provide for the Christian institutions and communities in the Holy Land including the operating methods and time frames for such actions.

The Presidency of the Grand Magisterium consists of the Governor General, the Vice-Governors General and the Chancellor of the Order. Together they function as the Order’s executive board. The hierarchy then divides into two distinct parts: ecclesiastic and lay. The first, headed by the Chancellor and the Ceremonial Officer, is responsible for the Order’s spiritual development; the

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second, headed by the Governor General, is responsible for managing the Order's social and charitable activities on behalf of the Holy Land.

Every five years the Grand Master also conducts a *Consulta*, a meeting of the Grand Magisterium and all of the Order's Lieutenants. The *Consulta* can create "ad hoc commissions" to study various matters of concern to the Order and review the objectives, strategies and procedures developed by the Order.

The Order is further subdivided into Lieutenancies, which in turn are divided into Area Councils, sometimes referred to as Sections in some areas of the world. The Lieutenancies enjoy a great deal of autonomy but are in a continuous dialogue with the Grand Magisterium and other Lieutenancies. They are charged with preparing an annual program of meetings and events aimed at strengthening the spiritual growth of the members, as well as events to raise awareness of the Order's role and activities in their respective local communities.

Donations raised for the Holy Land are administered by the Lieutenancies in accordance with the administrative and fiscal legislation of their country of operation and each Lieutenancy maintains relevant accounts, which are reported to the Grand Magisterium. These accounts include the amount of donations, the beneficiaries, and the purpose for which they are allocated.

Currently there are approximately 35,000 members throughout the world, including Knights, Dames and Clergy. There are 65 Lieutenancies and Magisterial Delegations located in 40 countries. A Magisterial Delegation functions almost entirely like a Lieutenancy but are designated as such due to the small number of members that form them.





Structure and Governance of the Northern Lieutenancy

In 1971, in St. Louis, Missouri, a decree was entered creating the Northern Lieutenancy as a Not-For-Profit religious association. A Department of the Treasury Ruling letter was issued finding that the organization was tax exempt under Section 501(c)(3) of the Internal Revenue Code and the organization was listed in the Kenedy Official Catholic Directory.

After the Lieutenancy was divided into two parts, the Northern and North Central Lieutenancies, the Northern Lieutenancy organized itself as a separate Nebraska Not-For-Profit Corporation in 2004 and was listed as a 501(c)(3) tax exempt organization in the Kenedy Official Catholic Directory. The Lieutenancy's tax-exempt status is derived from the IRS Group Ruling issued to the Office of General Counsel, United States Conference of Catholic Bishops. The Registered Office and Registered Agent are in Nebraska. 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 Northern Lieutenancy consists of eight states subdivided into 16 Area or Sections organized by dioceses:

- Colorado: Denver, Colorado Springs, and Pueblo
- Iowa Eastern: Dubuque and Davenport
- Iowa Western: Des Moines and Sioux City
- Kansas: Kansas City
- Kansas: Dodge City, Salina, and Wichita
- Minnesota Northern: St. Paul, Minneapolis, Crookston, Duluth, New Ulm, and St. Cloud
- Minnesota Southern: Winona
- Missouri Central: Jefferson City
- Missouri Southern: Springfield and Cape Girardeau
- Missouri Western: Kansas City and St. Joseph
- Missouri Eastern: St. Louis
- Nebraska Western: Lincoln and Grand Island
- Nebraska Eastern: Omaha
- North Dakota Western: Bismarck
- North Dakota Eastern: Fargo
- South Dakota: Sioux Falls and Rapid City

Each Area has two Section Presidents, who assist the Lieutenant in administering the Area/Section. They also serve on the Lieutenancy's Advisory Council, its general governing board.

Each Lieutenancy is led by a single Lieutenant. The Lieutenant is appointed by the Grand Master for a four-year term and may be re-appointed to a second four-year term. His appointment is recommended by his predecessor and the Grand Prior of the Lieutenancy to the Vice Governor



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General and Governor General, who advise the Grand Master. The Lieutenant is responsible for all administrative, financial, organizational, and policy making matters in the Lieutenancy. The following table lists the Lieutenants for the Northern Lieutenancy since its formation in 1963:

Lieutenants of the Northern Lieutenancy

Appointed	Name
1963	H. E. Joe Zack Miller
1971	H .E. Sir Alfred J. Blasco, Knight of the Collar
1977	H. E. Sir Herbert M. Adrian, KGCHS
1983	H. E. Sir James E. Madigan, KGCHS
1986	H. E. Sir Anthony Adducci, KGCHS
1987	H. E. Sir William B. Guyol, KCGHS
2001	H. E. Sir Vincent E. Shaw, KGCHS
2005	H. E. Sir George T. Zirnhelt, KGCHS
2009	H. E. Sir Donald D. Drake, KGCHS
2013	H. E. Sir P. Thomas Pogge, KGCHS
2018	H. E. Sir Shawn T. Cleary, KGCHS

The Grand Prior for a Lieutenancy is selected by the Grand Master and is responsible for the spiritual aspects of the Lieutenancy. The Grand Prior shepherds the Lieutenancy; gives spiritual guidance; plans, presides over, and celebrates our liturgies; and takes a leading role in the formation of members and their sanctification. The following served as Grand Prior for the Lieutenancy since its formation:

Grand Priors of the Northern Lieutenancy

Appointed	Name
1966	His Eminence John Patrick Cardinal Cody, Archbishop of Chicago
1968	His Eminence John Joseph Cardinal Carberry, Archbishop of St. Louis
1979	H.E. The Most Rev. Michael F. McAuliffe, Bishop of Jefferson City
1992	H.E. The Most Rev. Daniel W. Kucera, Bishop of Dubuque
1996	H.E. The Most Rev. Justin Rigali, Archbishop of St. Louis
2003	H.E. The Most Rev. Raymond L. Burke, Archbishop of St. Louis
2008	H.E. The Most Rev. Joseph F. Naumann, Archbishop of Kansas City
2024	H.E. The Most Rev. Mitchell T. Rozanski, Archbishop of St. Louis

The Northern Lieutenancy is governed by an Advisory Council consisting of the Lieutenant, a series of Council officers and the Section Presidents for the various Areas/Sections of the Lieutenancy. In the Northern Lieutenancy, these areas coincide with one or more established dioceses. Section Presidents are appointed by the Lieutenant for a term of 4 years and may serve no more than two terms. A complete listing of the Advisory Council members is contained in each year’s annual Directory distributed at the Annual Meeting to all attendees with their registration packet.



The Order in Today's World

The Order's Commitment to the Christian Community in the Holy Land

For more than 900 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 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 1847, the goal of the Order has been to support the Christian presence in the Holy Land through support of the living Christian communities and as a witness to Christian values in that region.

The Holy Land encompasses the territory designated as the "Promised Land" in Sacred Scriptures 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 remainder of historic Palestine, whether under the control of Israel or the Palestinian Authority, the Hashemite Kingdom of Jordan, and Cyprus. The Holy Land has also historically included parts of Lebanon.

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 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. The Acts of the Apostles remind us of the vibrancy and expansion of the community in the years immediately after the Resurrection. Even after the Roman Emperor Trajan expelled the Jews from Palestine after the destruction of Jerusalem in 70 A.D., the Christian community continued to exist there, and we have extensive written evidence of many martyrs who witnessed to the Christian faith during the early persecutions.



This Christian community continued to flourish, although it knew theological divisions under the Byzantine Empire, conquest by the Muslim armies beginning in 614, liberation by the Crusades, and permanent Muslim conquest after 1291. For more than 1400 years, Christians and Muslims have lived together as part of the reality of the Holy Land. It was the needs of this Christian community which prompted the re-establishment of the Latin



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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, Muslim, and now Israeli, societies.

In the Holy Land, almost all of the magnificent Christian shrines are living parishes with Palestinian congregations. Unfortunately, due to the violence, oppression, and lack of employment opportunities, many Christian families have moved to other countries in the past 50 years. There is a real possibility that the shrines will lose their Christian congregations and become nothing but museums. Christians today make up less than two percent of the population in the Holy Land.

As Knights and Dames of the Order, we must do all we can to preserve the Christian presence in the Holy Land, through use of our financial contributions, our physical witness and presence, and our prayers. 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 Special 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. The year 2004 marked the 150th anniversary of the opening of the first parish school in Beit Jala. The Order has provided increasing financial support for these 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 this 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 educational 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 report.

There are 40 schools under the control of the Patriarch: five in Israel, 13 in the Palestinian Territories and 22 in Jordan. Approximately 17,000 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. As a result, Order supported schools are a major source of priestly and religious vocations.

There are also several private Catholic schools in the Holy Land sponsored by religious orders, such as the Franciscans and the Christian Brothers. The significant difference between these



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private schools and the Patriarchal parish schools is that the private schools charge a higher tuition and are self-funding. The Patriarchal schools are not.

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 available seats, Muslim children are also accepted into the Patriarchal schools. Christian schools are seen by many Muslim 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 Muslim children reduces discrimination and promotes social tolerance and harmony.

In Israel, there is limited state support for religious schools, with little interference in the curriculum. However, in the Palestinian Territories and Jordan, there is no government support for any private schools. 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.



Mafraq Jordan School 2015 Expansion Project



Young students at the Mafraq school circa 2015

Connected to this financial crisis is the inability to raise teachers' 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 not tuition income. Qualified teachers are constantly tempted to leave the Patriarchal schools for other, higher paying jobs in other school systems.



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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. 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.

- 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. Muslim students are also admitted to Patriarchal schools if space is available.
- 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.
- In Muslim 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 Muslim 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 Muslim 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 Muslim state.

The Order's Commitment to Other Social Projects

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 Creche, which operates 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.



The Order on Pilgrimage 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 over 900 years, members of the



*On pilgrimage to The Church of the Holy Sepulchre
Diocese of Sioux Falls Pilgrimage 2011
Photo courtesy of Sir Mark Conzemius*

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, 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. Today, pilgrims are often as uncertain about their itinerary and the reception they will receive as many pilgrims were in the past.



*Stone of The Anointing, Church of the Holy Sepulchre
Diocese of Sioux Falls Pilgrimage 2011
Photo courtesy of Sir Mark Conzemius*

Those members of the Order who undertake a pilgrimage hope, in the words "Guidelines for the Renewal of the Equestrian Order," that their pilgrimage will help them "attain a better insight into our lives as a 'pilgrimage of faith' and to understand their foundation in the Resurrection of the Lord." A pilgrimage opens



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us to mutual ecumenical and charitable understanding with our brothers and sisters in the Faith and reminds us that the "Way of the Cross" is the way that leads to life and hope.



The Old City of Jerusalem
Photo courtesy of Sir Doug Barrett

The Lieutenancy is committed to promoting pilgrimages as the best means of evidencing the Order's commitment to the Christian community. A pilgrimage to the Holy Sepulchre and the Holy Land is a moral obligation of every Knight and Dame of the Order 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.

The Pilgrim Shell

The Pilgrim Shell is the highest decoration of the Order and is awarded by the Latin Patriarch of Jerusalem to any Knight or Dame of the Order in good standing and who makes a pilgrimage to Jerusalem and prays at the site of the Holy Sepulchre. It testifies that the Knight or Dame 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.

The Pilgrim Shell is a scalloped shell, the 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 are the Jubilee Pins, awarded to members who attended the March 2, 2000, Jubilee, or the November 2025 Jubilee, and awarded Palms, pinned on the left side of the cape above the Jerusalem Cross.



The Pilgrim Shell



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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 pinned 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 Saint 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 tomb of St. James in Santiago de Compostela. 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 Seashell of Santiago de Compostela had become the sign of a successful pilgrimage, and out of faith and tradition, it remains the badge of pilgrims.



Special Liturgical Celebrations and Investiture

Knights and Dames are frequently invited by their local Bishop to vest and participate in important liturgical services such as ordinations, Chrism Masses, as well as Easter and Christmas celebrations. On rare special occasions, they are also invited to participate in regional, national, or international liturgical events and may do so with the consent of their Bishop, Lieutenant, or the Lieutenancy’s Grand Prior. But by far, the most important liturgies are three special services conducted by the Lieutenancy at the Annual Meeting: The Vigil at Arms and Prayers Service, the Rite of Investiture and Holy Sacrifice of the Mass, and the Rite of Promotion and Memorial Mass.

The Vigil at Arms and Prayers Service

In its initial secular development, the ceremony of delivering military arms to (or “dubbing”) a knight did not include a vigil service. As the Church sought to engraft on the secular 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. 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. Artistic representations

generally depict the knight praying before an altar holding the sword with which he was to be dubbed.



Traditional Depiction of a Knight’s Vigil

The modern version of the Vigil at Arms and Prayers Service in the Northern Lieutenancy is held on Saturday evening of the Annual Meeting weekend immediately following dinner. The service is composed of traditional prayers followed by special ceremonies involving the new investees. At this service, the symbols of the Order are presented by the Grand Prior. These include the sword, the spurs and the vase of oil. The investees are invited to venerate a True Relic of the Cross and sign an Oath and Promise. They also receive a Book of the Gospels. At the conclusion of the Vigil, investees and all Knights and Dames are invited to participate in the Sacrament of Reconciliation.

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The Symbols of the Order - Spurs, Sword and Vase of Oil.



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Oath of Loyalty and Promise



Before the Holy Cross and on the Holy Gospels, I swear loyalty to Christ and to his Church and promise to be faithful to the Constitutions and dignitaries of the Equestrian Order of the Holy Sepulchre of Jerusalem.

I call upon the Holy Trinity and the Blessed Virgin Mary, Queen of Palestine, to be witnesses to this Promise.

OATH AND PROMISE

Upon the acceptance of my petition to the Equestrian Order of the Holy Sepulchre of Jerusalem:

I DECLARE

- *myself to be proud to belong to the family of the Knights and Dames of the Holy Sepulchre of Jerusalem;*
- *that I am aware that I may not belong to entities or associations whose characters, purposes and programs contradict the doctrine and teachings of the Catholic Church;*
- *that I do not and will not belong to Orders or Institutions which are not recognised by the Holy See or not allowed by Sovereign States, nor will I participate in the activities or events of such entities or Orders.*

I FURTHER SOLEMNLY PROMISE

- *to lead my life according to moral and religious Christian principles so that I may always be worthy of the honour bestowed on me and of the dignity I have been invested with;*
- *not to ever have my name stained by unbecoming actions that could damage the image and the dignity of the Order;*
- *to adhere to the requirements determined by the Authorities of the Order and to observe the Constitution which regulates the Order's activity;*
- *to contribute to the needs, to the initiatives of the Order and to support the Christian presence in the Holy Land.*

Should I by future behaviour be in contrast to the promises solemnly made, I accept in advance the dismissal from the Order, which will be ruled by the legitimate authority established by the Order.



The Rite of Investiture and Holy Sacrifice of the Mass

The high point of the Annual Meeting is the Rite of Investiture and Holy Sacrifice of the Mass held Sunday afternoon. The structure of the investiture is twofold: a rite of fealty and an admission to the Order. The rite of fealty (Knighthood or Damehood) focuses on the promises made by the prospective Knight or Dame. It is confirmed by the imposition of the Cross upon the shoulders.



*The Rite of Investiture procession begins in Denver 2014
Photo courtesy of Sir Allan Eckert*

The classical structure for entry into our Order involves a number of elements. The first element is being affirmed by the Church through nomination. This is found ritually in the reading of the mandate at the beginning of the Rite. The second element is a series of questions about the intentions of the individual. The imposition of hands upon the head, along with the text "...be a faithful and brave Knight..." has traditionally been understood as a bestowal of the Spirit and the clear designation of one's place within the Church. The dubbing with the Cross establishes the individual in the Order. The final element is the awarding of the insignia of the Order.

The Procession. The Investiture Mass begins with a solemn procession. The procession is organized and led by the Lieutenancy's Ecclesiastical Master of Ceremonies, followed by various ceremonial officials for the service, the Knight and Dame Investees, the clergy, and the Celebrant.



*The Knight and Dame investee procession, Denver 2014
Photos courtesy of Sir Allan Eckert*



The Rite of Promotion and Memorial Mass

The Memorial Mass and Rite of Promotion is held on Saturday morning at the Annual Meeting. In this liturgy, deceased members are remembered and honored. Various promotions in rank are also recognized and awarded during the ceremony.

Promotion of Knights and Dames

From time to time a Knight or a Dame may be recognized by the Order for promotion in rank. The promotion process is like the membership process. The Secretary advises the Section Presidents of the list of members in their Area/Section who are eligible for promotion, and the Section Presidents prepare an updated Promotion Application packet for approval by the Local Ordinary, the Lieutenant, and the Lieutenancy Grand Prior, before being recommended to Rome for final approval. A promotee is notified of approval and must attend the Memorial Mass and Rite of Promotion to receive his or her new insignia and Certificate of Promotion.

Promotion in rank is not a right or entitlement, nor does it entitle a Knight or Dame to any special privileges within the Order. Rather, it is the discretionary recognition by the Order that a Knight or a Dame has continued to demonstrate a devout dedication to the Order, its mission, and the local and universal Church.

Promotion of Lay Members

Membership Ranks for Lay Members. Lay members are usually promoted through four ranks. A fifth rank, Knight of the Collar, may also be conferred on the most eminent persons, ecclesiastic or lay, of the highest dignity, and only in the most exceptional cases. This rank is rarely conferred.

KHS / DHS	Knight / Dame	Status after Investiture
KCHS / DCHS	Knight / Dame Commander	First Promotion
KC*HS / DC*HS	Knight / Dame Commander with Star	Second Promotion
KGCHS / DGCHS	Knight / Dame Grand Cross	Third Promotion

Criteria for Promotion of Lay Members. The following criteria are used to determine eligibility for promotion:

- The Knight or Dame must be in good standing with the Order.
- Five years must have passed since Investiture or last Promotion.
- The Knight or Dame must financially contribute for four (4) of the five (5) years prior to their promotion.
- The Knight or Dame must attend the Annual Meetings four (4) out of five (5) years prior to their promotion.
- The Knight or Dame must be active in their local area, Church and community.



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- Promotion to Commander with Star and Grand Cross also requires that the promotee has made a pilgrimage to the Holy Land. In rare cases, the pilgrimage required may be waived by the Lieutenant.

Promotion of Clergy and Religious

Membership Ranks for Clergy. Priests are promoted based on their ecclesiastical status and changes in their status as follows:

KHS	Knight	Priest / Monsignor/Abbot
KC*HS	Knight Commander with Star	Archbishop / Bishop
KGCHS	Knight Grand Cross	Cardinal

Rank is awarded on investiture based on present status. For example, a Bishop investee is immediately given the rank of Knight Commander with Star.

Membership Ranks for Deacons. Seminarians who are Transitional Deacons are not allowed to be invested until they are ordained and have served five (5) years as a priest. All other deacons are invested as Knights and may be promoted only as far as Knight Commander (KCHS) if the following criteria are met:

- The Knight must be in good standing with the Order.
- Five years must have passed since Investiture.
- The Knight must financially contribute for four (4) of the five (5) years prior to their promotion.
- The Knight must attend the Annual Meetings four (4) out of five (5) years prior to their promotion.
- The Knight must be active in their local area, Church and community.

Deacons are not eligible for promotion to the ranks of Knight Commander with Star (KC*HS) or Knight Grand Cross (KGCHS), but may maintain their rank if ordained after such rank is awarded.

Membership Ranks for Religious. Members of religious orders are not eligible for promotion. The ranks are:

KHS / DHS	Knight / Dame	Religious Member
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In the rare and unusual circumstances where a clerical member was previously a lay member and was promoted to a higher rank, they keep their highest rank but are not eligible for further promotion except as outlined above. There is no demotion in rank.



The Ceremonial Uniform of a Knight and Dame

Part of a member’s witness to supporting the Holy Land is the preservation and observance of the traditions of the Order handed down over the centuries by the many Knights and Dames who preceded them. Today these traditions are kept alive in our special liturgies and Feast Days and in the uniform and dress rules. By observing these rules, members unite themselves with fellow Knights and Dames around the world and honor those who kept the Order and its ideals alive.

The uniform of a Knight and Dame vary in certain important liturgical and traditional ways. Both wear a cape, sometimes called a mantle, adorned with the Jerusalem Cross. A Knight’s cape is white linen, while a Dame’s cape is black satin. Knights wear a distinctive beret bearing their badge of rank, while Dames wear a mantilla. Both Knights and Dames wear their neck insignia, which also vary by rank. Knights wear white gloves, while Dames wear black gloves.

Members may not wear the uniform or even the cape at public functions and ceremonies without prior authorization from the respective Lieutenancy or their local Bishop.

The Cape

The vesting of each new Knight and Dame with a cape or mantle 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.



The Dame’s Cape

The cape is the visible insignia of the Order, marking it in a special, historic way. It is the oldest traditional link to the original Knights, who adopted a creamy white woolen mantle marked by a large red Jerusalem cross. Its blood-red color reminds us of the love of Christ our Redeemer, of His blood shed for us, His death, and His resurrection.

The black Dames’ cape is also based in history. In the late 1800’s, when Pope Leo XIII invited Dames to join, 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 Dames of the Order.



The Knight’s Cape

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The use of the Jerusalem Cross has been continual since its adoption by Sir Godfrey de Bouillon in 1071. However, the Jerusalem Cross predates Godfrey’s adoption of it and can be traced to Charlemagne in the year 800. The Cross is rich in symbolism:

It consists of five red and gold trimmed Crosses, with a galleys Cross in the center, inset at the intersections with four small Greek Crosses, representing the five wounds of Christ.



This complex form is composed of a central Cross made of four tau Crosses representing the Old Testament law. The four smaller Greek Crosses represent the fulfillment of the law in the Gospel of Christ. Others have interpreted it to represent the missionary work of the Church – spreading the Gospel to the four corners of the earth. Still others have acknowledged the five Crosses to represent the five wounds of Christ on the Cross (hands, feet and side). The Cross appeared on the coat-of-arms of Godfrey of Bouillon, the first ruler of the Latin Kingdom of Jerusalem. It was embodied in the heraldry of the Crusaders.

The only insignia permitted on the cape is the Pilgrim Shell, pinned to the center of the Jerusalem Cross, the Jubilee Pin, awarded to members who attended the March 2, 2000, or November 2025 Jubilees, and awarded Palms, pinned on the left side of the cape above the Jerusalem Cross.

The Knight’s Beret

The Knight’s beret is a black velvet cap, which also dates back to the earliest days of the Order. The beret contains a patch located on the right side that indicates the Knight’s rank. The beret is worn with the patch on the right side of the head with the patch positioned approximately midway between the Knight’s right eye and ear.



The Knight’s Beret

The beret patch varies by rank as follows:



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



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 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.



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 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 of gold embroidered in gold. The shield is surrounded by a garland-shaped crown of thorns.

Lieutenants also wear olive leaf branches embroidered in gold on either side of their rank patch.

Knights' Ceremonial Dress

When participating in a liturgical event, a Knight's cape is worn over a dark business suit, white shirt and a dark business tie with the neck ornament worn on the outside of the cape with the tie under the collar. Knights Grand Cross never wear the black sash under the cape but should substitute their neck insignia, which is the same one received as a Knight Commander.



*Knights in ceremonial dress. Denver 2014
Photo Courtesy of Sir Allan Eckert*

The beret and white gloves are worn during the procession and recession and are removed during the liturgy.

Dame's Ceremonial Dress

A Dame's cape is worn over a modest plain black dress with black hose and black closed toe shoes. A black mantilla is worn at all times. Black gloves are worn during the procession and recession but are removed at all other times.



*Dames in ceremonial dress. Denver 2014
 Photo courtesy of Sir Allan Eckert*

A Dame or Dame Commander wears her Jerusalem Cross suspended on a black ribbon around her neck under her cape. A Dame Commander with Star or a Dame Grand Cross wears her Star suspended on a black ribbon around her neck under her cape. Jewelry other than the insignia should be modest and consistent with the dignity and proper decorum suitable for a member of the Order.

Clergy's Ceremonial Dress

A deacon or brother who is invested receives the same cape, beret and insignia as a Knight and is invested with the other Knights. Any other clergy, including priests, bishops, and abbots, are invested before the Knights and Dames. They receive their insignia and a white linen mozetta emblazoned with the red Jerusalem Cross on the left side. After receipt of the mozetta, the investee is escorted to a vesting area, removes his mozetta, and vests in the stole and chasuble of the Order.



The Mozetta



*Receiving the Mozetta, Minneapolis 2015
 Photo courtesy of Sir Tim Milner*

Clerical ceremonial dress varies depending on the celebration and their role. Note that stoles and chasubles are provided by the Lieutenancy or the host diocese.



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Welcome and Departure (Travelers) Masses

If concelebrating the Mass:

Bishops: cassock, amice, alb, cincture, and white mitre.

Priests: amice, alb, cincture.

If sitting in choir and not concelebrating:

Bishops: choir cassock, fascia, rochet, mozetta, zucchetto, biretta, pectoral cross.

Priests: cassock, surplice, mozetta, biretta (optional).

Deacons: vest and process **only if actively officiating in the Mass**. Otherwise, deacons follow the same dress and procession and seating rules as their lay rank in the Order.

Vigil at Arms and Prayers Service

Bishops: choir cassock, fascia, rochet, mozetta, zucchetto, biretta, pectoral cross.

Priest Investees: cassock of the proper rank, surplice/rochet, biretta (optional).

Other Priests: cassock, surplice, mozetta, biretta (optional).

Deacons: If actively officiating, bring alb and cincture (stole and dalmatic provided); otherwise, Knight's attire and seating rules as their lay rank in the Order.

Rite of Promotion and Memorial Mass

Bishops: Bring amice, alb, cincture and white miter (stole and chasuble provided).

Priests: Bring amice, alb and cincture (stole and chasuble provided).

Promotees: Bring amice, alb and cincture (stole and chasuble provided).

Deacons: If actively officiating, bring alb and cincture (stole and dalmatic provided); otherwise, Knight's attire and process and sit with the other members. Deacons do not process or sit together.

Investiture Mass and Rite of Investiture

Bishops: Bring amice, alb, cincture and white miter (stole and chasuble provided).

Priests: Bring amice, alb and cincture (stole and chasuble provided).



Priest Investees: Bring cassock, surplice/rochet, mozzetta, amice, alb and cincture (stole and chasuble provided) Please bring mozzetta on a hanger with your name attached to the hanger for vesting after you are invested.

Deacons: If actively officiating, bring alb and cincture (stole and dalmatic provided); otherwise, Knight's attire and process and sit with the other members. Deacons do not process or sit together.



*Priests in procession, Minneapolis 2015
Photo courtesy of Sir Tim Milner*



Insignia

At the time of investiture and with each promotion in rank, a Knight or Dame receives a distinctive set of insignia, also sometimes referred to as decorations, reflective of their rank. The rules for wearing the insignia are complex due to the long traditions of the Order and the various Lieutenancies around the world. The rules set forth below reflect the practice and tradition in the Northern Lieutenancy.

Knights' Insignia

Knights receive three different insignia bearing the Jerusalem Cross: the neck decoration, a miniature insignia and a lapel pin. No two insignia are worn together. In other words, Knights of any rank should not wear the neck insignia (or in the case of a Knight Grand Cross, the black sash) with the miniature insignia or the lapel pin.

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



*A Knight's Insignia Set
Photo courtesy of Schomali Inc. 2015*



*Wearing the rosette
Photo courtesy of Southwestern Lieutenancy USA*

The Lapel Pin – a small lapel pin, also called a rosette, is included in the Knight's insignia set. Its design indicates the Knight's rank. A Knight may wear, and is encouraged to wear, the rosette on any business suit at any time. This is an important witness of the member's commitment to the Order.

The Miniature Insignia – the Miniature insignia consists of a small star or cross of rank suspended from a narrow black

silk ribbon, which itself is suspended from a small gold pin enameled with strips 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). It may also be worn with formal attire (white tie), but only instead of the neck decoration or Jerusalem Star (or, for Knights Grand Cross, the black sash), and may be worn on business attire at designated Order functions.



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The Neck Insignia – The Knight’s neck insignia with the Order’s cross has replaced the miniature insignia for most ceremonies. The neck insignia with the Jerusalem Cross and the Order’s star insignia and sash are the most appropriate decorations when formal attire is prescribed; for example, at investitures or other ceremonies of equal solemnity.

Knight (KHS) and Knight Commander (KCHS). The principal insignia for these Knights is the neck insignia with a Jerusalem Cross and military trophy suspended on a narrow black silk ribbon. The Knight Commander Cross is slightly larger than that of Knight.



*A Knight Commander’s Insignia Set
 Photo courtesy of Schomali Inc. 2015*

To be worn with formal attire (white tie) or a dinner jacket (black tie), the neck insignia is worn underneath the white or black bow tie and tied tightly around the neck. The military trophy portion of the insignia should not hang loose around the neck but should hang directly underneath the tie knot. Examples of this are shown on subsequent pages.

For ceremonial dress, the neck insignia is **always** worn with the cape, but is **never** worn with business or church attire without the cape.

Knight Commander with Star (KC*HS). In addition to the neck insignia (which is the same neck insignia received when promoted to Knight Commander), Knight Commanders with Star are entitled to wear, with formal attire, a large, eight-pointed or rayed silver star, charged with a small cross surrounded by a gold circle bearing a green laurel wreath. Knight Commanders with Star may wear both the neck insignia and the star with formal attire and tails.



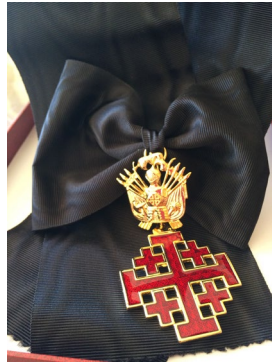
*Knight Commander with Star
 Photo courtesy of Schomali Inc. 2015*

The star is pinned to the lower portion of the left side of the jacket. It is never worn around the Knight’s neck or pinned to the outside of the cape.

Examples of how to properly wear the insignia are on subsequent pages.



Knight Grand Cross (KGCHS). Knights Grand Cross wear a large Jerusalem Cross and military trophy suspended from a wide black sash (known as a baldric) with white tie attire only. A large eight-pointed or rayed star, charged with a large cross, is also worn.



*Black Sash
Knight Grand Cross*



*Insignia Set
Photos courtesy of Schomali Inc. 2015*

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 and tails. The sash is worn **under** the waistcoat (vest) except in the presence of a head of state or the Cardinal Grand Master; in which case, the sash is worn **over** the vest. The dinner invitation will specify if the sash is to be worn over the vest.

The star is pinned to the lower portion of the left side of the jacket. It is never worn around the Knight's neck or pinned to the outside of the cape. It is permitted to wear the Neck Insignia **if the sash is not worn**. The use of the Neck Insignia and star of rank is the only proper decorations to be used by Knights Grand Cross with a Black Tie tuxedo.

Knights Grand Cross do not wear any other insignia of rank of the Order with formal attire.

Examples of how to properly wear the insignia are shown on subsequent pages.

Dame's Insignia

The principal insignia of the Dames of the Order is the Jerusalem Cross worn suspended from a black silk ribbon and worn around the neck.

For social daytime or evening attire, Dames of the Order may detach the Jerusalem Cross from its ribbon and wear it hung from a gold chain or in another appropriate fashion. Wearing the Jerusalem Cross in this way is a witness of the Dame's commitment to the Order.

The Stick Pin – Like the Knight's lapel pin, a small stick pin is included in the Dame's insignia set. Its size and design indicate the Dame's rank. A Dame may wear the emblem stickpin at any time, but **not** with any other insignia of the Order.



*A Dame's Insignia Set
Photo courtesy of Schomali Inc. 2015*



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The Miniature Insignia – the Dame’s miniature insignia, like the Knight’s miniature insignia, consists of a small star or cross of rank suspended from a narrow black silk ribbon which itself is suspended from a small gold pin enameled with strips of gold and white, the colors of the Holy See. It is worn in place of the neck insignia on the left side of a formal dress, but only instead of the neck decoration or star (or, for a Dame Grand Cross, the black sash), and may be worn on business attire at designated Order functions.



*A Dame Commander’s Insignia Set
 Photo courtesy of Schomali Inc. 2015*

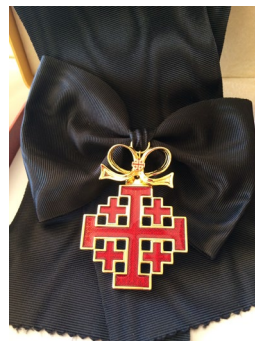
Dame Commander with Star (DC*HS). Similar to Knight Commanders with Star, Dame Commanders with Star are entitled to wear both the Jerusalem Cross and a large, eight-pointed or rayed silver star, charged with a small cross surrounded by a golden circle bearing a green laurel wreath.



*Dame Commander with Star
 Photo courtesy of Schomali Inc. 2015*

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. Dames may also prefer to wear the miniature insignia instead of the star. In this case, the Jerusalem Cross should **not** also be worn.

Dame Grand Cross (DGCHS). This is the highest rank for Dames, who receive a large Jerusalem Cross and golden bow suspended from a wide black sash. A large eight-pointed or rayed star, charged with a large cross, is also worn.



*Black Sash
 Dame Grand Cross*



*Insignia Set
 Photos courtesy of Schomali Inc. 2015*

The sash is worn diagonally over the right shoulder with the Jerusalem Cross on the left hip. It is worn **only** with formal attire.

The star is normally worn suspended from a black ribbon but may be pinned to the left side of the dress. It is never worn with the cape. Dames may also prefer to wear the miniature decoration instead of the star. In this case, the sash should **not** also be worn.

Examples of how to properly wear the insignia are shown on subsequent pages.



Clergy's Insignia

The Lieutenancy's Grand Prior may modify the regulations for clergy uniforms and decorations at his discretion. At the time of publication of this handbook, the following rules were in place:

- When vested to celebrate Mass, a clerical member, including deacons, should wear no insignia or decorations of the Order. It is appropriate to wear the stole and chasuble embroidered with the Jerusalem Cross if provided by the Lieutenancy.
- Knights, who are permanent deacons, should follow the regulations for wearing the Order's insignia and decorations as set forth for lay Knights.
- Bishops who are Knight Commanders with Star should wear the star on the left side of their cassock or clerical suit during formal functions.

Other Decorations

The Pilgrim Shell is awarded to Knights and Dames 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.



The Pilgrim Shell

The Pilgrim Shell is the only decoration or award permitted to be worn on the cape with the exception of awarded Palms. It should be pinned to the center of the Jerusalem Cross on the cape of both Knights and Dames. The flat side of the shell is worn up. ***Except for the special Jubilee 2000 and/or 2025 medals and awarded Palms, this is the only decoration worn on or outside the cape.***

The Pilgrim Shell should be worn with formal attire (white tie), dinner jacket (black tie), or with business or church attire at Order-related functions. Both Knights and Dames 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 and the Jubilee 2025 medals and awarded Palms.

The Pilgrim Shell can be worn with any other of the Order's insignia. The Pilgrim Shell, or its miniature, should be worn on anything except casual attire during the Lieutenancy's Annual Meeting. Examples of how to properly wear the Pilgrim Shell are shown on subsequent pages.

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

The Palms of Jerusalem. The Palm of the Order (4x4 cm) bears on its face the Cross of Godfrey of 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. The Palm is engraved with the inscription: *"Palma Equestris Ordinis Sancti Sepulcri Hierosolymitani."*

Those decorated with the Palm of the Order wear the Palm on the left side of their formal dress, hung on a band of watered black silk. In the event a higher level of palm is given to one who has already been awarded a palm, the previous award will be superseded and only the highest level of the award will be worn.

The Jerusalem Palms

Photos courtesy of Somali Inc. 2015



The Bronze Palm



The Silver Palm



The Gold Palm

Criteria for the Palm Awards. The Bronze, Silver and Gold Palms may be awarded to members for meritorious service, exceptional generosity or other extreme distinctions. The final criteria for these rare awards are determined by specific criteria shared by the Grand Magisterium and reviewed on a case-by-case basis.

Decorations from Other Groups. Knights and Dames, 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, decorations 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 awarded to the left. Only one neck cross may be worn.

Awards of Merit. The constitution of the Order provides the awarding of honors to persons of unquestionable moral conduct in recognition of particular meritorious charity in the Holy Land. Such persons do not need to assume responsibilities imposed on Knights and Dames. The recipients do not receive the title of Knight or Dame 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 Dames of the Order of the Holy Sepulchre of Jerusalem. No capes are worn.



Insignia and Apparel Guide

The foregoing rules are complex, and it is sometimes daunting to determine exactly what to wear when and in what combination. The following guide is designed to help you decipher all of these rules. It reflects the rules and traditions of the Northern Lieutenancy, which vary slightly from other Lieutenancies and Delegations around the world.

Investee Dress

Knight Investees. Knight investees wear a formal white tie tuxedo with coattails. They should bring their capes, berets, and white gloves with them to the Investiture Mass. (Note: these are not worn until later in the ceremony.) Gloves should be placed in the beret and the beret will be carried in the left hand during the procession. The cape is folded with the Jerusalem Cross showing and carried across the left arm during the procession. Gloves should be left in the seat during the individual declaration ceremony. At the time of investiture, an investee carries his cape and beret to the place of investiture and holds them while the investiture takes place and then a vesting assistant will help the new Knight with donning his cape and beret. Newly declared Knights then return to their seats and remove their berets. The beret and gloves are put on at the end of Mass immediately prior to the recessional.



*Knight Investee
Photo courtesy of the
Southwestern Lieutenancy*

Dame Investees. Dame investees wear a simple, modest black dress, knee-length or longer, with three-quarter or long sleeves, and a modest neckline in both the front and back. Dames also wear black hose and black closed toe shoes. Extraneous jewelry should be simple and plain. A small, black clutch purse is also permitted, but should be avoided, if possible, as no security is provided in the assembly areas. They should also bring their black mantilla, which should be worn during the procession and Mass, their capes, and black gloves with them to the Investiture Mass. (Note: the cape and gloves are not worn until later in the ceremony.) Capes will be carried in the left hand during the procession. The cape is folded with the Jerusalem Cross showing and carried across the left arm during the procession. Gloves should be left in the seat during the individual declaration ceremony. At the time of investiture, the investee carries her cape to the place of investiture and holds them while the investiture takes place and then a vesting assistant will help the new Dame with donning her cape. Newly declared Dames then return to their seats. The gloves are put on at the end of Mass immediately prior to the recessional.



*Dame Investee
Photo courtesy of the
Southwestern Lieutenancy
Gloves are not worn beyond
specific times associated
with liturgies.*



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*Knight and Dame investees in procession. Denver 2014
Photo courtesy of Sir Allan Eckert*

Investee Insignia. Both Knight and Dame investees will receive their insignia sets from the investor. ***These are not put on during the ceremony*** but are left in the boxes. The insignia will be first worn at the gala dinner on Sunday night.

Dressing for a Formal Event

At the conclusion of the Annual Meeting, a formal gala dinner is held. Dress for this dinner is “White Tie” attire. Basic dress is white tie with a white waistcoat (vest) and black tailcoat for the Knights and a formal floor length gown for the Dames.

The following pictures are provided by the Southwestern Lieutenancy USA and show the proper formal dress (with a special thank you to Sir Michael E. Lodes and Dame Regina Lodes who modeled the attire).



*White Tie Attire
Photos courtesy of the Southwestern
Lieutenancy, USA*



Knight and Dame



Photos courtesy of the Southwestern Lieutenancy USA

Knight (KHS). A Knight wears the smaller Jerusalem Cross insignia on a black ribbon around his neck with the crest directly below his tie. Alternatively, a Knight may wear the small insignia on his left lapel, but this must be worn without the neck insignia. Wearing the neck insignia is the preferred dress for Knights in the Northern Lieutenancy.

Dame (DHS). A Dame wears her Jerusalem Cross insignia on a long black ribbon around her neck. A Dame may also substitute her small insignia, worn on the left side of her dress, but this must be worn without her neck insignia. Wearing the neck insignia is also the preferred dress for Dames in the Northern Lieutenancy.

Additional Decorations. A Knight or a Dame, who has received the Pilgrim Shell, may wear the Shell on the left side of their jacket or dress. Alternatively, the miniature Pilgrim Shell insignia may be worn.



Knight Commander and Dame Commander



Photos courtesy of the Southwestern Lieutenancy USA

Knight Commander (KCHS). A Knight Commander wears the larger Jerusalem Cross insignia on a black ribbon around his neck with the crest directly below his tie. This neck insignia is larger than the comparable Knight's cross. Alternatively, a Knight Commander may wear the small insignia on his left lapel, but this must be worn without the neck insignia. Wearing the neck insignia is the preferred dress for Knight Commanders in the Northern Lieutenancy.

Dame Commander (DCHS). A Dame Commander wears her Jerusalem Cross insignia on a long black ribbon around her neck. A Dame Commander may also substitute her small insignia, worn on the left side of her dress, but this must be worn without her neck insignia. Wearing the neck insignia is the preferred dress for Dames in the Northern Lieutenancy.

Additional Decorations. A Knight or Dame Commander, who has made a pilgrimage and who has received a Pilgrim Shell, may wear the Shell on the left side of his or her jacket or dress. Alternatively, the miniature Pilgrim Shell insignia may be worn.



Knight Commander with Star and Dame Commander with Star



Photos courtesy of the Southwestern Lieutenancy USA

Knight Commander with Star (KC*HS). A Knight Commander with Star wears the larger Jerusalem Cross insignia on a black ribbon around his neck with the crest directly below his tie. This is the same neck insignia received upon his promotion to Knight Commander. In addition, he wears his rayed silver star pinned to the lower portion of the left side of his coat. Alternatively, a Knight Commander with Star may wear the small insignia on his left lapel, but this must be worn without the neck insignia and Star. Wearing the neck insignia and Star is the preferred dress in the Northern Lieutenancy.

Dame Commander with Star (DC*HS). A Dame Commander with Star wears her Jerusalem Cross insignia on a long black ribbon around her neck. This is the same neck insignia received upon her promotion to Dame Commander. She also wears her rayed silver star pinned to the left side of her gown. Alternatively, she may wear her Star on a black ribbon around her neck (shown above), in which case the Jerusalem Cross insignia is not worn. Dame Regina, pictured above, has also chosen to wear a small Jerusalem Cross necklace, which is also permitted. A Dame Commander with Star may also substitute her small insignia, worn on the left side of her dress, but this must be worn without her neck or Star insignia. Dame Regina's choice is by far the most common in the Northern Lieutenancy.

Additional Decorations. A Knight Commander with Star, who has received the Pilgrim Shell, may wear the Shell on the left side of his jacket above his Star. A Dame Commander with Star, who has received the Pilgrim Shell may wear the Shell on the left side of her dress. Alternatively, the miniature Pilgrim Shell insignia may be worn.



Knight Grand Cross and Dame Grand Cross



*Sir James Noble, KGCHS photo courtesy of the Minnesota Area
Dame Regina Lodes photo courtesy of the Southwestern Lieutenancy USA*

Knight Grand Cross (KGCHS). A Knight Grand Cross wears a large Jerusalem Cross and military trophy suspended from a wide black sash with white tie attire only. The sash is worn diagonally over the right shoulder with the Jerusalem Cross on the left hip. The sash is worn under the waistcoat (vest) except in the presence of a head of state or the Cardinal Grand Master, in which case the sash is worn over the vest. The dinner invitation will specify if the sash is to be worn over the vest. A Knight Grand Cross also wears his rayed star pinned to the lower portion of the left side of his coat. Alternatively, the Jerusalem Cross neck insignia (the same neck insignia received upon promotion to Knight Commander) and the Star can be worn with White Tie if the sash is not worn. The sash and the neck insignia are never worn together. The use of the neck insignia and Star of rank is the only proper decorations to be worn with a Black Tie tuxedo.

Dame Grand Cross (DGCHS). A Dame Grand Cross wears a large Jerusalem Cross suspended from a wide black sash diagonally over the right shoulder with the Jerusalem Cross on the left hip. A large eight-pointed rayed star is pinned on the left side of her gown. It is also appropriate to wear it suspended from a black ribbon with formal attire as shown above. This is the most common choice in the Northern Lieutenancy due to the large size and weight of the Star. A Dame Grand Cross may prefer to wear the miniature decoration instead of the Star, in which case the sash is not worn.



Additional Decorations.

The Pilgrim Shell. A Knight Grand Cross, who has received the Pilgrim Shell, may wear the Shell on the left side of his jacket above his Star. A Dame Grand Cross, who has received the Pilgrim Shell, may wear the Shell on the left side of her dress. Alternatively, either may wear the miniature Pilgrim Shell insignia.

The Jerusalem Palms. A Knight or Dame who has received the Jerusalem Palm award wears the Palm on the left side of their coat or gown positioned between the Pilgrim Shell and the Star of Rank.

Decorations from Other Groups. Knights and Dames, 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, decorations 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 awarded to the left. Only one neck Cross may be worn.



*Knight Grand Cross with Pilgrim Shell
Photo courtesy of the Minnesota Area*

Formal Dress for Clergy

When attending receptions or formal dinners:

Cardinals, Bishops, Monsignors: cassock with fascia and insignia.

Priests: black cassock with black fascia and insignia.

Religious Orders: dress code for the institution to which they belong.

Deacons: same dress code as for Knights of their same rank.

Use of the clergyman's suit is acceptable with the rosette worn in the lapel and the miniature insignia suspended from the small ribbon on the left side of the coat. The neck decoration should not be worn when wearing clericals.









GRACE in the Holy Land Committee

According to a study by the Catholic Near East Welfare Association, the Order's American members are "a special group of well-educated and potentially influential citizens, in a unique position to influence the formulation of United States public policy concerning the Middle East, a determining force in the achievement of justice and peace in the Holy Land." Although the report emphasizes that it is inappropriate for the Order to become a lobbying organization, it does not preclude the Order from mobilizing its membership, circulating appropriate information, and strategizing and coordinating the actions steps taken by its members to communicate with and influence decisions taken by their elected representatives.

Especially with present conditions being what they are in the Holy Land, peace and fairness issues are of vital concerns to the Order. Maintaining the rights of Christians in the Holy Land is an issue that ultimately affects all Christians, for it calls into question the right of all of us to walk in the footsteps of Jesus, Our Savior. Our faith has its roots in the Holy Land, just as does the Jewish faith and the Islamic faith. With respect to Jerusalem itself, no faith has a better claim on this holy city than does Christianity and especially Catholicism.

The **GRACE** Committee (Growth, Retention and Continuing Education) of the Northern Lieutenancy strives to inform its membership of the ongoing struggles of the Christians in the Holy Land. By support of the Christians through numerous activities, this encourages the Christians to stay in the Holy Land for years to come.

Among the activities taking place at the Lieutenancy and Diocesan level are:

-  Creating opportunities for the co-promotion of inter-religious dialogue and understanding.
-  Creating opportunities for the young people in the Holy Land by sponsoring educational scholarships.
-  Encouraging members to make a pilgrimage to the Holy Land.
-  Sharing current events on situations in the Holy Land to educate and inform members.
-  Promoting small group rosaries on a monthly basis for the intentions of peace in the Holy Land and for our Christian brothers and sisters.
-  Praying the Memorare each day for the intention of Peace in the Holy Land and for the intentions of our Holy Father.

GRACE is in many ways what being a Knight or Dame is all about. We hope every member will be actively involved in this effort.



Welcome to the Order and Prayer of the Knights and Dames

Prayer of the Knights and Dames

O Lord, for Your five wounds that we carry on our insignia we pray:

Give us the strength to love all whom your Father has created and, more so, our enemies. Free our souls and hearts from sin, from partiality, from egoism, and from fear so that we can be worthy of your sacrifice. Let Your Spirit descend upon us all, the Knights and Dames of the Holy Sepulchre, so that it may render us as convinced and sincere ambassadors of peace and love among our brothers and sisters, and especially, among all those who think they do not believe in You. Give us Faith to face all the pains of daily life and to deserve one day to approach, humbly but without fear, Your presence.

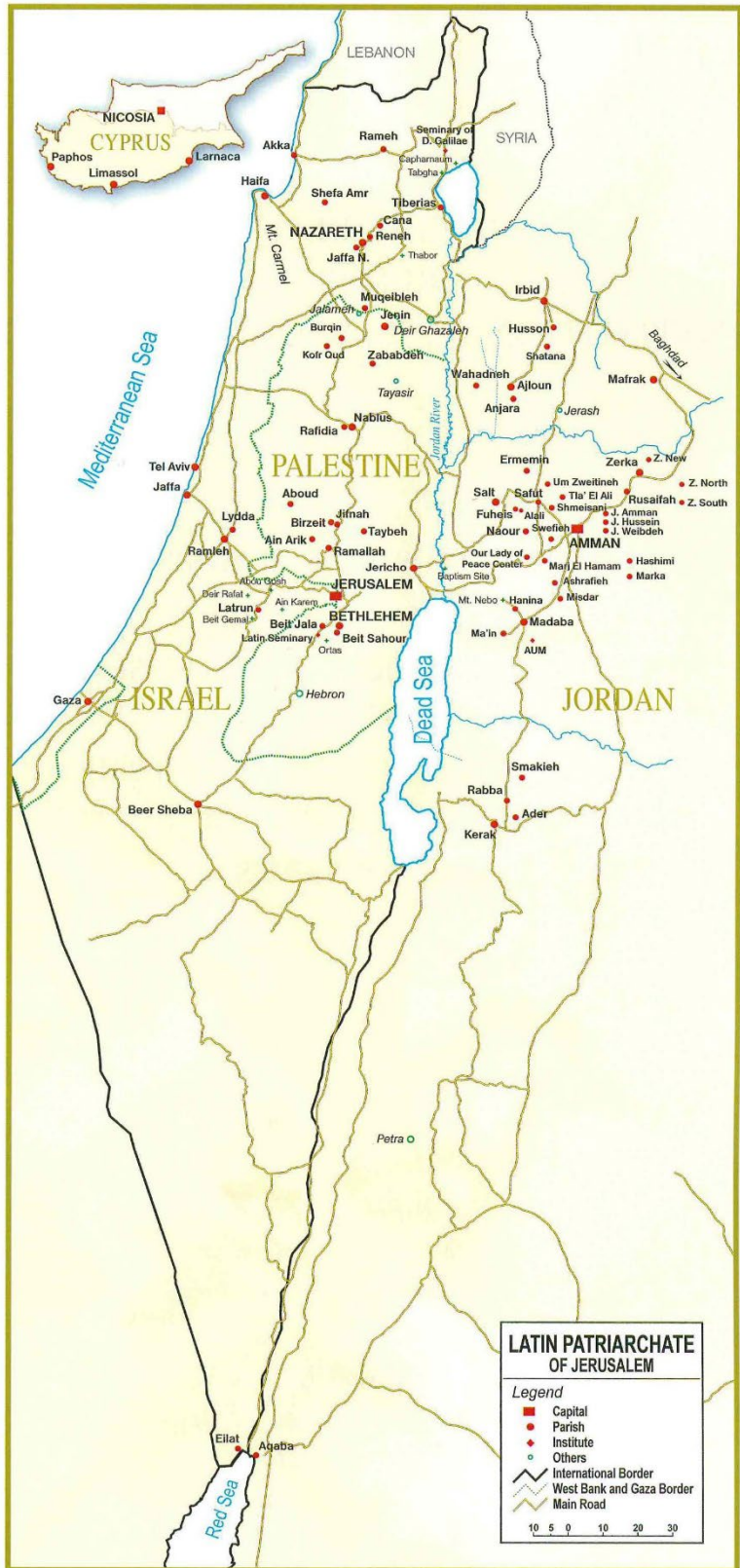


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Map of the Latin Patriarchate





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