



**SUMMARY OF ADMINISTRATIVE OPERATING
PROCEDURES**

CONTAINED IN THE GUIDELINES

*FOR THE RENEWAL
OF THE EQUESTRIAN ORDER
OF THE HOLY SEPULCHRE OF JERUSALEM
FOR THE THIRD MILLENNIUM*

December 2000
(Minor Corrective Edits March 2012)

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INTRODUCTION

THE IDENTITY OF THE ORDER

Juridical description of the Order

The Equestrian Order of the Holy Sepulchre of Jerusalem is an association of the Christian faithful, established according to ecclesiastical law and entrusted with a special mission from the Holy Father to aid the Church in the Holy Land and to strengthen amongst its members the practice of Christian life. It is governed by the ordinary regulations of Canon Law, the dispositions of the Church, and the rules of its own Constitution.

The Order is a juridic person under canon law, as stated in the Apostolic Letters of Pope Pius XII of 14 September 1949 and of Pope John XXIII of 8 December 1962. It also has the standing of a juridic person in the Vatican as stated in the rescript of Pope John Paul II of 1 February 1996.¹

The Order as a lay association of the Christian faithful

From a juridical point of view, the Equestrian Order of the Holy Sepulchre of Jerusalem is an association of lay faithful that 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."²

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

Pope John Paul II's Apostolic Exhortation *Christifideles Laici* indicates the ecclesial criteria which define such lay associations - that is, those criteria which define associations of and within the Church:

- "The primacy given to the call of every Christian to holiness," which requires that each lay association should be "an instrument leading to holiness" for their members.
- "The responsibility of professing the Catholic faith," which requires that every lay association should be "a forum where the faith is proclaimed as well as taught in its total content."
- The witness to a strong and authentic communion" with the Pope and with the local Bishop, "expressed in loyal readiness to embrace [their] doctrinal teachings and pastoral initiatives."

¹ Constitution of the EOHSJ, Title. I, Art. 1

² The Code of Canon Law, Canon 204, Para. 1

- "Conformity to and participation in the Church's apostolic goals," which requires all lay associations "to have a missionary zeal which will increase their effectiveness as participants in re-evangelization."
- "A commitment to a presence in human society, which, in light of the Church's social doctrine, places it at the service of the total dignity of the human person."³

The Order as an international public association of the Christian faithful

The Equestrian Order of the Holy Sepulchre of Jerusalem has been established by the Holy See and has been entrusted with a specific mission by the Holy Father,⁴ so it is, according to the terms of Canon 312, Para. 1 of the Code of Canon Law, a public association of the faithful.

Only the Holy See can establish universal and international public associations of the Christian faithful. Since its membership is dispersed beyond national and diocesan boundaries and it possesses a constitution approved and promulgated by the Holy See itself, the Equestrian Order of the Holy Sepulchre of Jerusalem is an international public association of the Christian faithful.

THE ROLE OF THE ORDER IN TODAY'S SOCIETY

THE MANDATE OF THE ORDER TODAY

The special mandate given by the Holy Father to the Equestrian Order of the Holy Sepulchre of Jerusalem is to strengthen the Christian life of its members and to support the Christian presence in the Holy Land. We could say that the Pope has restored its initial function to the Order, with the notable difference that its resources are no longer weapons, but brotherly support of the Christians in the Holy Land. In spirit, we are still Knights of the Holy Sepulchre.

THE SPIRITUALITY OF THE ORDER

The centrality of the Resurrection

The very name of Equestrian Order of the Holy Sepulchre of Jerusalem points to the central focus of its spirituality: the Sepulchre of the Lord, the place where the glory of the resurrection is specially celebrated. These words of the Second Vatican Council seem almost purposely written for the members of the Order: "Each individual layman must stand before the world a witness to the resurrection and life of the Lord Jesus and as a sign that God lives."⁵

In the light of these words, the Knights and Ladies of the Order of the Holy Sepulchre - of the Resurrection! - should take a special pride in their membership of this holy militia.

³ Jean Paul II, *Christifideles laici*, 30

⁴ Constitution of the EOHSJ, Title I, Art. 2

⁵ Second Vatican Council, *Lumen Gentium*, Chapter IV, Laity, 38

Miles Christi

In those bellicose days of centuries long past, proclaiming oneself a "Miles Christi," - a Soldier of Christ, held a special attraction. The first knights did not hesitate to give their lives to the defense and guardianship of the Holy Sepulchre in a mute but eloquent testimony to the fundamental fact of our faith, the resurrection of Jesus Christ, Our Lord, and to protect the presence of the Church and of Christians in the Holy Land.

The Knight committed himself to generous fidelity in carrying out his Christian duties and to temporal aid, for love for the Risen Lord, conqueror of sin and death, to those who professed the Christian faith in that war-torn and much wept over Land.

The Knight and Lady today must still be a "Soldier of Christ," struggling by word and by personal witness with the myriad problems of the modern world. Their battle is not for the possession of a particular city, but for the soul of the world itself. The battlefield is vast and covered with far more innocent victims in need of our aid than ever dreamed of by the faithful Crusader. The courage and perseverance required by the modern struggle surpasses by far that of days of yore.

The Knight's and Lady's commitment today

Today the sense of commitment, which derives from our baptismal faith, urges us first and foremost to "a renewed appreciation of baptism as the basis of Christian living,"⁶ to bear explicit witness to our faith, continually better formed through "a detailed study of the Catechism of the Catholic Church, to enlighten [our] consciences," and ever to progress in the deepest knowledge of Jesus Christ and His Church.⁷ This is the way to make the words of the Acts of the Apostles a reality: "...you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). The words of Pope Paul VI are still relevant: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."⁸

Bearing witness is the external manifestation of our adherence to Christ through faith as well as a testimony of hope and of charity in service of our brothers and sisters. Seneca said: "longum iter est per praecepta, breve et efficax per exempla" (to Lucillus, 6,5): "the way of rules is the long road; short and efficient is the way of example."

Pilgrimage to the Holy Land

A pilgrimage to the Holy Sepulchre and the Holy Land is a moral obligation of every Knight and Lady of the Equestrian Order of the Holy Sepulchre of Jerusalem and should be realized, with the help of God, at least once during each one's lifetime. The pilgrimage helps us to attain a better insight into our lives as a "pilgrimage of faith," to understand our foundation in the Resurrection of the Lord, opens us to mutual ecumenical and charitable understanding with our brothers and sisters in the faith, and, it reminds us that the "Way of the Cross" is the way that leads to life and hope. The pilgrimage to the Sepulchre of the Lord and to the other Holy Places

⁶ Jean Paul II, *Tertio Millennio Adveniente*, IV, - b) *Second Phase*, 41

⁷ *Ibid.* IV - b), *Second Phase*, 42

⁸ Paul VI, *Evangelium nuntiandi*, 41

is also an act of solidarity with our Brothers and Sisters in the Holy Land. Our presence among them is an encouragement to the minority Christian people of that land, living amid so many problems, pressures, and difficulties. Pilgrims' deepened faith and new experience of the "Land of the Bible" and its people enables them to give a particular witness to those with whom they live and work.

Devotion to Our Lady

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 also illuminate the path that each member of the Order takes. Mary, the "model of faith which is put into practice,"⁹ is the "woman who was docile to the voice of the Spirit, a woman of silence... and of hope."¹⁰ As the highly favored daughter of the Father, she is the "perfect model of love towards both God and neighbor."¹¹

Peace, Ecumenism and Justice

Every member of the Order must be a catalyst and ferment within society to increase concern for peace and the union of Christians in the Holy Land, that sacred ground that the Church entrusts especially to the Order. This is the "ecumenical point of view" asked for by Pope John Paul II in preparation for the great Jubilee of the year 2000.¹² This commitment, which remains valid, demands that each member of the Order work actively and interest society at large in defending the right of all peoples to live in peace and in defending the rights of the Church, as a messenger of peace and justice among peoples.

The Knight or Lady of the Holy Sepulchre ever remains the "Miles Christi," constantly engaged in the struggle to shape the modern world and to collaborate in the ongoing divine work of creation.

SUPPORTING THE CHRISTIAN PRESENCE IN THE HOLY LAND

The dimensions of the Order's mandate

To support the Christian presence in the Holy Land means both to support the existence of living Christian communities - i.e., the Church - in the Holy Land and to witness to Christian values in that region. By Holy Land is meant all that territory designated as the "Promised Land" in Sacred Scriptures and especially associated with the life and teaching of Jesus.

The role of the Order

The charity of the Order extends to all those in need, regardless of their beliefs or religious creeds and is exercised following guidance approved by the Grand Magisterium.

The Order's work in and for the Holy Land

The aims of the Equestrian Order of the Holy Sepulchre of Jerusalem in the Holy Land include

⁹ Jean Paul II, *Tertio Millennio Adveniente*, IV, - b) Second Phase, 43

¹⁰ Ibid. IV, - b) Second Phase, 48

¹¹ Ibid. IV, - b) Second Phase, 54

¹² Ibid. IV - h) Second Phase, 41

both works of relief and development, charitable aid to young people, persons with disabilities, the elderly, and the marginalized, and assisting development through education as well as the defense of the rights of the Church, freedom of worship, promotion of ecumenism, defense of ethnic minorities, and the pursuit of justice and peace. The Order also seeks to interest Catholics and other Christians throughout the world in supporting its works and purposes in the Holy Land, in a spirit of union and charity.

Material aid

In addition to the commitment to promote the spiritual growth of its own members (an aim we share with the other Institutions and/or Associations of practicing faithful involved in serving the Church), the Holy Father has assigned the Order the specific task of supplying economic aid for all the activities necessary to maintain the presence of the Christian communities in the Holy Land. In particular, the Order provides material support for the institutional activities of the Latin Patriarchate of Jerusalem, for which it is the main source of finance. This material aid comes almost exclusively from the charitable contributions that each member of the Order solemnly promises to make to assist the needs of the Holy Land, for the whole of his or her lifetime. Since that financial commitment is nowadays considerable, and requires careful planning, it is absolutely necessary that each Lieutenancy should make a precise undertaking as to the contributions that it will be able to send to the Patriarchate, via the Grand Magisterium. It is advisable that this commitment be made clear to candidates before they are admitted, so that they have the correct information and are fully aware of our important task and the contribution they are required to make towards it.

The material aid of the Order in the Holy Land is particularly directed toward the financial support of the institutional activities of the Latin Patriarchate of Jerusalem, including pastoral care, maintenance of clergy, support of the seminary, construction and maintenance of parish churches and school buildings, and subsidy of school operations. The assistance of the Order also includes financial support for the construction, rehabilitation, advancement, and operating expenses of other shrines and sanctuaries, educational institutions, houses of formation, residences for priests and religious, child-care institutions, homes for the aged and persons with disabilities, and health-care and social service institutions. The Order also supports projects and programs of human development such as housing, scholarships, small start-up loans for businesses, and other types of social works.

THE SOCIAL RESPONSIBILITY OF MEMBERS OF THE ORDER TODAY

The challenges of modern society

The development of a multicultural society, the secularization of public life, the growing threats to the institution of marriage and consequently to the family, long-term unemployment and societies' economic disintegration, the deterioration of social security systems, the globalization of world economy, bio-ethics and biotechnology, migration and ecology - these are some of the great challenges of modern society at the beginning of the new millennium. What means does the committed Christian have at his disposal to analyze all these issues and to work actively to bring a Christian solution to bear on them?

The common good

The quest for the common good is indispensable to society. The common good is the sum of those conditions of living in a society that make it easier for each of its members and for various groups to attain the highest possible level of perfection. Its fundamental principles are guided by the eternal laws and require its citizens to fulfill their duty and contribute toward such good; and this must be the concern of the statesmen. The common good is fundamental to a truly human political life and is the source of the primordial rights proper to the State. This entails equality of citizens under the law and the consecration of the rights and duties of the human being; putting one's own purposes before the common good can never be justified (Vatican Council II, *passim*).

Catholic social doctrine

In all the points mentioned above, the authoritative teachings of the Holy Father and the Church are of the greatest importance. Catholic social doctrine provides a clear and concrete impetus towards solutions of all of the above-mentioned problems in the various fields of science and technology as well as in the private spheres of human life. It offers us three weapons for this struggle: the primacy of the human person, the priority of the common good, and the acknowledgement of the creature called to be God's helper in the work of creation.

The human person

The whirlwind development of the economy and technology has made it difficult for ordinary people and their governments to face the newly evolving moral problems. In this general situation of a lack of a moral compass, a system of values and norms, with a firm metaphysical foundation, is sorely needed. Without it, the human community is bound to degenerate into either a battleground of conflicting individual or collective egoisms, or the graveyard of a dictatorship which sets mandatory standards for all spheres of life.

In a world which is spellbound by economic power and technical advancement, the subordination of the dignity of the human being to the necessities and laws of economics has become a fundamental temptation. Only by seeing man as the son of God can the human person be freed from those restrictions that the economic and technological forces impose on them. Without unqualified adherence to the primacy of the human person, the fight for human dignity and human rights is bound to fail in the long run.

QUALITIES REQUIRED OF MEMBERS OF THE ORDER

In addition to his or her charitable commitment to the Holy Land, which is the main concern, each member's life must bear a special witness to the world.

In the same way that his or her failures discredit the Church, his or her successes give glory to God.

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

Zeal for self-renunciation in the midst of this society of abundance

Members of the Equestrian Order of the Holy Sepulchre of Jerusalem practice a specific form of Christian self-discipline and witness: lack of prejudice, a willingness to subordinate their personal good to the needs of others and the common weal, and a notable generosity in the utilization of their material and spiritual resources, talents, influence, time and energy for others.

Generous aid to the weak and those without protection

Members of the Order have a specific focus of Christian 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 lacking the means to defend themselves and their rights.

Courageous struggle for justice and peace

Members of the Order are called to specific activities involving education, the dissemination of information, heightening public awareness and consciousness, advocacy, and initiatives concerned with the recognition of the human dignity of every person, respect for fundamental and inalienable human rights, equal justice under law, freedom, lack of discrimination, security, human development, and a reasonable quality of life.

QUALITIES REQUIRED OF CANDIDATES FOR ADMISSION TO THE ORDER

Members of the Equestrian Order of the Holy Sepulchre of Jerusalem are distinguished by their assiduous practice of Christian faith, by their moral conduct, by their exemplary involvement in the activities of the Church at the parish and diocesan levels, by their willingness to engage in the specific lay apostolate of the Order at the service of the Church, by their ecumenical spirit, and by their active interest in the needs and problems of the Holy Land.¹³

Candidates are bound to such missionary activities by making a new personal commitment; they are assisted in so doing by the sacraments of baptism and, especially, confirmation.

The personality of the future member of the Order (Knight or Lady) must be characterized not only by an exemplary lifestyle, but also by a visible demonstration of lay Christian commitment in the activities of the local Church at the diocesan or parish level, and voluntary and community work.

Consideration for admission to the Order should not be determined solely on the basis of an expectation of donations the candidate may be able to make; there are in fact potential members of the Order whose charitable participation in the Lieutenancy would be limited because of their modest financial circumstances, but who could contribute a great deal of support to the activities of the local Sections and Delegations.

These exceptions, however, should not become norms, because if the only members joining the Order were those who could not fulfill their charitable commitments, the Order would not be able to carry out the task assigned to it, that is, to provide material support for the Latin

¹³ Constitution of the EOHSJ, Preamble

Patriarchate of Jerusalem and for other activities in favor of the Christian community in the Holy Land.

No one should be considered as a candidate for membership in the Order solely because he or she is the spouse, another relative, or, a close friend of a member, but for his or her sincere desire to be admitted into the Order in order to achieve its "statutory" objectives.

The candidate will be informed that his application has been accepted only when the Prior and the Lieutenant have verified that the qualities required of him/her meet requirements. The preparatory period of candidature will then begin. The procedure for formal admission to the Order will not be instituted until the period of formation has been completed satisfactorily.

Candidates should be asked to provide a written statement of their readiness to be admitted into membership in the Order, and of their willingness to accept all the obligations of membership, *especially those made to the Holy Land.*

The preparatory period

All candidates for admission into the Order should undergo a period of formation, guided by a senior Knight or Lady, preferably with the assistance of an ecclesiastic.

They should begin by participating in the various activities organized by the Lieutenancy, in order to broaden their knowledge of the Order and its spirit, so that they may come to their investiture with full awareness of what it means to be a Knight or Lady of the Holy Sepulchre and of the Order's position within the Church and in today's society.

Not all the Lieutenancy Sections or Delegations can rely on the availability of a Knight or Lady with adequate preparation and in-depth knowledge of all the special characteristics that distinguish membership of the Order. It is therefore advisable that each Lieutenancy should organize annual training courses for new members, such courses to be taught by qualified instructors capable of providing full information.

THE LIEUTENANCIES IN THE SERVICE OF THE ORDER

The Lieutenancies' activities are vital to the overall life of the Equestrian Order of the Holy Sepulchre of Jerusalem and to the pursuit of its purposes and ideals. The life of the Order is realized in the Lieutenancy. The Lieutenancy is where prospective members are recruited and trained, where the spirituality of the Order is sustained, where the Order renews itself in the fraternity and love that binds together the members of the Lieutenancy, and where the witness of the members of the Order is made vivid to the society in which they live.

The Lieutenancies necessarily enjoy a high level of autonomy, especially taking into account the diversity of social and economic circumstances and conditions in which they operate. Indeed,

this situation is recognized in the Order's own Constitution.¹⁴

The Lieutenancies, of course, are a subordinate although integral part of a larger reality, which is the Equestrian Order of the Holy Sepulchre of Jerusalem itself. The Order, extended throughout the world, is one body, guided by one central authority, the Grand Master, appointed by the Holy Father, and aided by the Grand Magisterium. *It is the duty and the responsibility of the Grand Magisterium to take measures and to issue directives applicable to all the Lieutenancies to ensure the permanent unity of purpose and action of the Order itself. It is the corresponding duty and responsibility of the Lieutenancies to co-operate with and respond positively to these measures and directives for the sake of the unity of the Order.*

RESPONSIBILITIES AND DUTIES OF THE LIEUTENANTS

Each Lieutenant, assisted by the Grand Prior, the members of the Lieutenancy Council and the local Section Leaders/Delegates and Priors, has a variety of responsibilities for the life of the Lieutenancy. In addition to those regarding the selection of new members, the continuous formation of members and those related to the charitable activities for the Holy Land - *which must take priority over the others* - each Lieutenant is responsible for:

- the moral and spiritual growth of the Lieutenancy entrusted to him, this responsibility being a priority and indispensable prerequisite to any other activity in the nature of charity, organization, or aid;
- promotion of greater awareness of the Order in the society in which the Lieutenancy operates;
- establishing or, in most cases, strengthening relations between the Lieutenancy and the local bishop, ensuring that Knights and Ladies participate in the charitable and evangelizing activities within the diocese and, in any case, offering the local bishop their own availability to serve the Church;
- increasing the number of members of the Lieutenancy and of critically re-examining its methods of recruitment and selection criteria.

Assuring adequate leadership for the Lieutenancy

The Lieutenant should give special attention to preparing members of the Lieutenancy to assume particular responsibilities for its internal life and functioning, The Lieutenant must ensure the regular rotation of Knights and Ladies taking part in the Lieutenancy Council and of their assuming the duties set forth in Articles 42 and 44 of the Constitution of the Order. In addition, *as the end of his or her term of office approaches,¹⁵ the Lieutenant should, with the concurrence of the Grand Prior, suggest to the Grand Master the names of available candidates from among the members of the Lieutenancy as possible successors to the office of Lieutenant.*

Sustaining the active participation of members

Every Lieutenant will establish a regular review of the lists of Knights and Ladies in the Lieutenancy in order to ascertain the true intentions of those who, with the passing of time, give

¹⁴ Constitution of the EOHSJ, Title 5, Art. 37,4

¹⁵ Constitution of the EOHSJ, Title 6, Art. 47, 1

the impression of having lost interest in the Order's ideals and activities. *This review, which must be conducted in accordance with procedures set out by the Grand Magisterium and in any case having in mind Christian charity and discretion, may, if necessary, end in suspending them formally from the Order's activities (according to the procedure set out in Art. 51 of the Constitution) or, more simply, in ceasing to communicate with them.*

In this connection, a letter should be sent to those members of the Order who, for some time, have not taken part in events or who have not made the promised contributions. This letter should request the reasons for their failure to fulfill their commitments. If no reply is received, or the reasons given are invalid or unsatisfactory, the member(s) in question should be informed in writing that, unless there is proper justification, failure to fulfill their commitments constitutes a de facto withdrawal of their membership of the Order (equivalent to resignation) and that all future contact with the said member(s) will cease. The list of members subjected to this measure must be sent to the Secretariat of the Grand Magisterium each year.

Organizing pilgrimages to the Holy Land

The Lieutenant, either personally or through an appointed director or coordinator of pilgrimages, *should ensure the correct planning, promotion, organization, and execution of Lieutenancy pilgrimages to the Holy Land.* The pilgrimage, besides visits to the Holy Sepulchre and other holy places and to the Patriarchate, should include provision of time for person to person contacts with the local Church of the Holy Land - e.g., a visit to a parish for Sunday Mass with an opportunity to meet with the pastor and parishioners, a visit to Bethlehem University with an opportunity to meet with faculty and students, or small groups of pilgrims visiting individual homes of Christian families in a given parish or area. It is suggested that the advice and assistance of the Patriarchate be requested. The Lieutenant should engage the services of a travel agent and guides who understand that the nature of *the trip to the Holy Land is a pilgrimage, not merely a tour*, and who can ensure arrangements for the contact with the local Church as illustrated above.

Visits to the seat of the Order

It would be advisable if, within his/her four-year mandate, each Lieutenant made at least one visit to the seat of the Order to make a full report to the Grand Master on the state of his or her Lieutenancy and on the execution of his or her responsibilities.

Regional meetings

Regional meetings of Lieutenants are to be encouraged. The Grand Magisterium must be informed in advance and invited to be represented.

Selection of candidates

Selection of candidates for the Equestrian Order of the Holy Sepulchre of Jerusalem is a responsibility that falls primarily upon the Lieutenant; it must be exercised in close co-operation with the Grand Prior, the members of the Lieutenancy Council and the local dignitaries, both lay and ecclesiastical. *The role of the Lieutenant is not restricted to evaluating the qualifications of candidates, but should extend to people within the jurisdiction of the Lieutenancy who may have the necessary moral, religious, and personal qualities to join the Order.*

Preparation of candidates and continuing formation for the Order

Lieutenants and Grand Priors - each of the two dignitaries within the scope of their function - must ensure the continuing formation of Knights and Ladies.

Content and scope of the candidates' preparation

Preparation should not be limited to participation in religious activities but should introduce the candidate to knowledge of the specific spiritual ideals of the Order, as well as its structure, operation, and charitable commitment. Such preparation will allow the candidate, before his or her final decision to join the Order, to be aware of the obligations it entails and his or her will to comply with them. To this end, the following subjects for study could be suggested to the candidate: The Church and the Holy Places; The Latin Patriarchate of Jerusalem; The Organization of the Catholic Church in the Holy Land; The Pilgrimage to the Holy Land and its Spiritual Significance; The Order of the Holy Sepulchre in History and Today; The Current Socio-economic and Political Situation in the Holy Land; Jerusalem and its Significance for Christians; and others of this kind, such as The Religions of the Holy Land.

Significant themes for continuing formation

Against a background that relates not only to commitment to the apostolate, but also to the continuing formation, of members of the Order and better awareness of their presence in the life of the Church, the Lieutenancies, directly (or through their Sections and Delegations with the assistance of Ecclesiastics), should enhance the permanent formation of their members through meetings or lectures about deepening the Christian life; knowledge of sacred Scripture; the mystery of the resurrection of the Lord; the teachings of the Church's Magisterium, especially the papal encyclicals and other recent documents; and, the spirituality and history of the Order. Furthermore, Lieutenancies should promote activities of an ethical, cultural and religious nature aimed at nurturing discussion and enlightening public opinion on ethical and social problems such as those indicated in the chapter entitled "**the social responsibility of members of the Order today.**"

Teaching or discussion outlines should be prepared by qualified experts for distribution to the Lieutenancies to facilitate this continuing formation of members. The publications of the Order and the various newsletters of the Lieutenancies can also be utilized as means of continuing formation.

In this case too, the Lieutenancy could organize a series of annual meetings for preparation and formation, to take place regularly each year, led by well prepared, qualified instructors, on themes such as those indicated above.

GENERAL AND FINANCIAL ADMINISTRATION OF THE LIEUTENANCY

Introduction

As already mentioned several times, the Order represents both the principal and the largest source of aid for maintaining the "institutional activities" of the Latin Patriarchate of Jerusalem and for implementing the projects needed to guarantee an efficient social infrastructure which will support the life of the Christian community in the Holy Land. Each year, it is the task of the

Grand Magisterium of the Order to analyze, together with the Latin Patriarchate, the total expenditure necessary for routine administration (maintenance of the clergy, management of the schools and seminary, teachers' wages, health insurance for priests, assistance for the orphanages, etc.) and for non-routine activities, such as financing new projects. The annual budget for this expenditure must be covered by the sum of the offerings the Lieutenancies collect each year from their members, which they send to the Grand Magisterium for onward transmission to the Patriarchate according to the timetables established in the operating plan.

To enable the Patriarchate and the Grand Magisterium to formulate and program the sums and timetables for forwarding contributions, it is absolutely necessary that, at the beginning of each year, every Lieutenancy advise the total contributions it expects to be able to collect and the dates on which they will be sent. To ensure that this expenditure is covered, every member of the Order must be able to make an annual charitable contribution amounting to no less than the overall total of the annual budget of the Patriarchate divided by the number of active members of the Order.

Since not every member of the Order has the same capacity to contribute and this may vary over time, it is the duty and responsibility of each Lieutenancy to determine those of its members who have greater resources available and, therefore, might be in a position to cover the lower contributions of those who may find themselves in difficulty, unable to make an adequate annual contribution.

Lieutenancies are permitted to propose charitable objectives other than those indicated and approved by the Patriarchate and the Grand Magisterium, but these can be authorized only after the total administrative budget of the Patriarchate and the cost of the priority projects already approved have been fully covered. At this time of exceptional need, in order to ensure the good of the Christian peoples in the Holy Land, it is in fact wise to avoid spending resources on commitments that are not of the first urgency or already pledged.

Budgetary projections and planning

Every Lieutenancy should present to the Grand Magisterium, by the end of January each year, an estimated forecast of the contributions as foreseen in the Lieutenancy's budget and expected to be put at the disposal of the Order in that year. Such a document, complete with dates on which funds are expected to be forwarded, will enable the Grand Magisterium to evaluate more accurately the nature and size of the Order's financial aid to the Holy Land.

Annual Reports

The Constitution of the Order states the requirement that the Lieutenancies and Magisterial Delegations must send to the Cardinal Grand Master and to the Grand Magisterium an Annual Report, including a detailed report of their financial and administrative management.”¹⁶ There needs to be a standardized form for the annual report, including the financial report showing the total amounts collected on behalf of the Order, together with their nominated allocations, administrative and secretarial expenses and resources sent to the Grand Magisterium under various headings such as institutional expenses, projects, Holy Masses, or medical expenses. Lieutenancies that promote initiatives and projects not approved by the Grand Magisterium

¹⁶ Ibid., Art. 37,5

must, in particular, report on their object, the aims of the project and the institution assisted, the socio-economic background to the aid being given, and the source of the funds being used.

REGULAR CHANGES IN OFFICIAL POSITIONS AND TERMS OF OFFICE

A considerable degree of dedication is required of those who hold official positions in the Order (or receive a particular appointment, e.g., to carry out a certain task) because these are not honorary titles, but specific mandates involving active responsibility with the aim of developing and expanding the Order along the lines indicated in the *Guidelines*, in order to attain our statutory aims and the objectives that may be determined at various times.

There is a limit to the amount of time that one person can be requested to devote to the "spirit of service" in his/her area of responsibility and the capacity for innovation and the ability to produce results within the functions of the same office often tend to diminish over time. It is therefore indispensable to make arrangements as to how these tasks should be allotted and for new appointments to be made on a regular basis.

Changing office-holders regularly also provides an opportunity for other members of the Order with the requisite qualities and ability to make their own contribution to the running of the Order, bringing to it the new energies that are essential if the Order is to continually keep pace with the rapid developments in the situations and environment in which it operates and the commitments it is called upon to assume as time elapses.

When the term of office associated with any official position or specific appointment reaches its end (terms of office are laid down in the Constitution), and unless said term is officially renewed, then that official position or appointment is in all respects to be considered as terminated.

The person holding the office or appointment may continue the functions associated therewith only on a temporary basis until a successor is appointed.

The above also applies to the terms of office relating to members of standing or temporary commissions.

PROMOTIONS

Promotion to the next rank is recognition of the merits earned by those members who, during their time in the Order, have shown particular evidence of active participation, commitment, and generous charitable action, and who can be held up as an example to others in the Lieutenancy.

As laid down by the Constitution, in principle no proposal for promotion can be made unless the member has spent at least three years at the lower rank.

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

The proposal for promotion must be made by the member's superior in the hierarchy, whose overall knowledge of member's conduct in his or her own area of jurisdiction places him/her in a better position than anyone else to judge the scale of merit that can be attributed to his/her own members.

It is compulsory that the proposal for promotion be accompanied by evidence of the merits earned.

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

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

SPECIAL DISTINCTIONS

The Palm of Jerusalem (gold, silver and bronze) is conferred “by the Cardinal Grand Master on persons of flawless moral conduct who are especially meritorious on behalf of the Order or the Holy Land,” as set out in Title II, Article 14 of the Constitution.

The Pilgrim Shell is conferred by the Cardinal Grand Master or by the Latin Patriarch of Jerusalem on Knights and Ladies who have completed a pious pilgrimage in the Holy Land.

Decorations for Merit are granted by the Cardinal Grand Master (as set out in Article 13 of the Constitution) to persons of unquestionable moral conduct and particularly commendable charity on behalf of the Holy Land, even if they cannot undertake the duties imposed on Knights and Ladies by their investiture.

Since recognition of the merits of members of the Order is conferred through promotion or special distinctions (in certain cases, certificates of merit may be awarded), there is no point in resorting to decorations for merit for those who already belong to the Order.

In principle, decorations for merit (in the relevant classes provided for) must be proposed for the purpose of recognizing merits earned by persons who cannot join the Order, because they are not Christians or not Catholics, or for some other reason that prevents it.

Any proposal made by Lieutenants or Magistral Delegates for decorations for merit or special

distinctions must be accompanied by a report detailing the commendable qualities that justify the awards. In recommending decorations for merit, it is particularly important to state the reasons preventing the person from joining the Order and assuming the commitments associated with membership, or why he/she does not wish to do so.