



**PRINCIPLES OF CONDUCT**  
**TO BE OBSERVED BY**  
**THE MEMBERS**  
**OF**  
**THE EQUESTRIAN ORDER**  
**OF THE HOLY SEPULCHRE**  
**OF JERUSALEM**

## INTRODUCTION

Being a model in one's community by an exemplary Christian life and testifying to Christian love by supporting the Catholic works in the Holy Land: these are the main attributes that identify the members of the Order of the Holy Sepulchre of Jerusalem.

*The Order is not an association created to defend the interests of a category, a group or private ones but is a Body incorporated, civilly and canonically, in the Vatican state, whose Members, selected among practising Catholics of exemplary moral conduct, commit themselves for life to the fortification of their Faith and to the aid to the Catholics in the Holy Land by their own charity, in compliance with the rules of the Order's Constitution and the directives of the Holy Father.*

Membership in the Order of the Holy Sepulchre implies that all members have adopted – in all situations of their lives – an attitude that is consistent with the ideals and human values professed by our Faith.

Far from exhibiting affectation, the Knights and Ladies shall combine noble simplicity with genuine dedication, without indulging in any attitudes that might lead them to negligence or to unwarranted formalism.

In order to create, to the extent that this is possible, a uniform style throughout the Order, a number of *general principles have been chosen and various rules have been established for the various occasions where Knights and Ladies are gathered to testify to their common membership in the Order of the Holy Sepulchre.*

It is advisable that during the Ceremonies and the official gatherings (such as receptions, soirées or other events), in which individual members or groups take part, all attending members observe a serious style of conduct marked by actions that are appropriate for the occasion and for the Order's dignity.

The behavior of the Order members participating in ceremonies and events has an impact on the image of the Order as such, since all actions are taken as expressions of the Order.

In this publication we wish to remind members of some of these rules that belong to the wider area of the Order's Ceremonial. *It presents a set of rules to be observed when attending public events and in association with third parties as well as in the roles and tasks of those in charge of organizing and managing the events.*

It may be useful to recall that, while etiquette focuses on the behavior of one single person in his/her relations with others, presenting an image of such person's private identity, the Ceremonial places this image in a public, official context characterizing him/her as a member (and therefore representative) of the Order. The Ceremonial also governs a member's behavior so that the dignity of the Order of the Holy Sepulchre is adequately preserved in

the framework of the event and in the relations with the representatives of other institutions attending such event.

We shall also address some formal aspects, and therefore wish to remind members that through all phases of a ceremony and the official gatherings connected therewith (receptions, meetings, dinners, etc.), both as individuals and as groups, it is necessary to always maintain a decorous and correct bearing avoiding any attitude that is not in keeping with the occasion and the environment, especially when the Order's cloak and insignia are worn.

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## ATTENDING RELIGIOUS CEREMONIES

### *Processions*

First of all, it is advisable to distinguish a *Procession* from a *Cortege*.

Usually, the term *Procession* indicates an orderly cortege of the faithful with the presence of the Clergy, while the term *Cortege* by itself indicates an orderly passing of people without the presence of the Clergy.

In a *Procession* the most important personalities, usually members of the Clergy, close the Procession preceded in descending order of importance, towards the beginning of the Procession, by the less important personalities.

In a *Cortege* positions are reversed, with the most important personalities placed at the head and followed by all others in descending order of importance.

In the Order's religious ceremonies, for both Processions and Corteges, participation is restricted to its Members (Knights, Ladies and Priests).

Family members and guests do not take part in the Procession or the Cortege, but take their places directly inside the Church, in the seats reserved for them by the lay Master of Ceremonies.

In the Order's Processions, the Cardinal Grand Master or the Grand Prior of the Order (the Latin Patriarch of Jerusalem) close the Procession and the Clergy precede the Grand Master. The other Members of the Order walk in front of the Clergy in descending order of importance, towards the beginning of the Procession (as listed on page 17). When the Highest Ecclesiastic Authority is the Grand Prior of the Lieutenancy, the Procession will be closed by the highest authorities present, even if lay ones, and hence the Lieutenant General, Governor General, Members of the Grand Magisterium, the Lieutenants and then the Grand Prior of the Lieutenancy, preceded by the Clergy.

*When the Grand Prior of the Lieutenancy is a Cardinal (or the Cardinal Grand Master has delegated another Cardinal to preside over the ceremony), due to the respect owed to this appointment, it is the custom to allow him to close the Procession preceded by the Clergy.*

These placings are completely the opposite for a Cortege, and hence it will be led by the Lieutenant General, Governor General, the Members of the Grand Magisterium, the Lieutenants and then the other Members of the Order in descending order of appointment and rank.

As far as Ladies are concerned, they usually are positioned at the back of the Cortege. In Processions instead the Ladies are positioned at the front.

Both for *Processions and Corteges*, formation and positions are managed by the lay Master of Ceremonies and the others assigned to the Ceremony, respecting rank, appointment and when possible height (increasing from the head of the Procession/Cortege).

The Knights shall wear cloak, beret and white gloves, while the Ladies shall wear cloak, veil and white gloves.

For the formation of the *Procession* or the *Cortege*, all participants shall meet in the agreed place well beforehand.

Any members arriving when the *Procession* or the *Cortege* has already begun will in no case

be allowed to take part in the same, nor may they take a seat in the Church rows reserved for Knights and Ladies, since this would produce a picture of confusion or disorganization that is prejudicial to the composure, decorum and solemnity of the event.

The latecomers will attend the ceremony with the general public, and they shall not wear cloak, beret, veil and gloves.

It is also advisable that any family members and guests should not remain at the place where the *Cortege for Procession* is formed or outside of the church, waiting for the Ceremony to begin, but that they take a seat in the church as soon as possible.

Only the Knights wearing the cloak, beret and gloves, and who are in charge of receiving the guests and accompanying them to their seats, shall be standing at the entrance door of the church.

During the *Procession* or the *Cortege* all Knights and Ladies shall keep due distance from the Knight/Lady walking before them, and they shall also remain in line with the person at their side and in front of them.

Participants shall also adopt a decorous attitude, avoiding greetings, conversations, etc.

On page 17 you will find the positions for the participants in a *Procession* or *Cortege* for a ceremony of the Order. For the Vigil and Investiture ceremonies, the relevant positions are specified on the Liturgical Ceremonial of the Order.

All Knights shall bare their heads when the Lieutenant has taken his seat in the church and taken his beret off.

During the Vigil and the Investiture only, those Knights who have been entrusted with special functions shall keep their beret on, during the ceremony, except during the Consecration and when they receive Communion.

At the end of the Ceremony, the *Procession* (or the *Cortege* if the Clergy at the Altar returns directly to the Sacristy), will reform again under the direction of the lay Master of Ceremonies in the same order as at the beginning and with the same composure.

Upon conclusion of the *Procession*, the Knights and Ladies shall follow the instructions of the lay Master of Ceremonies and line up at the side of the access corridor to the Sacristy in order to allow the passage of the Clergy and to greet the celebrant.

### ***Placement in the church for the Order's religious ceremonies***

It will be the lay Master of Ceremonies' task – upon appointment by the Lieutenancy to organize the ceremony – to make the required arrangements on the basis of the structures and the situation of the church. However, the instructions and criteria specified herein shall be observed, insofar as they are applicable. The lay Master of Ceremonies shall request the prior authorization of his Lieutenancy for any variation he suggests in the circumstances.

For a better understanding of the text, it appears advisable to make reference to the internal shape of the church, so that each participant receives clear indications as to the place he/she has to take according to his/her role.

The indications “left” and “right”, hereinafter used as reference, mean the left and right side of the Altar seen from the nave of the church (looking to the Altar).

The Lieutenant shall be placed on the left side before the steps leading to the altar, in front of the first pews. The two seats at his left side shall be reserved for the two high-

est representatives of the Order attending the ceremony. The members of the Grand Magisterium, the Lieutenants of other Lieutenancies or their representatives shall be placed on the opposite side.

Any representatives of other Orders shall occupy privileged seats separated from those of the dignitaries of our Order. One should bear in mind that only the representative of Orders recognized by the Holy See or of Orders granted by sovereign States (cf. Article 3 of the Constitution) may be officially invited to the Ceremonies of our Order.

The first rows of the pews on the left side are reserved for the attending authorities and those behind them for the Knights; the first rows on the right side are reserved for the Ladies and those behind them, when necessary, for the Knights that could not find a place on the left side. For Investiture Ceremonies, additional chairs shall be placed, if possible, in front of the first rows of the pews: they are reserved for the Knights to be invested and their Sponsors, while the Ladies to be invested and their Sponsors shall be placed in the first rows reserved for the Ladies.

The guests will occupy the rows behind the authorities, the Knights and Ladies on both sides of the church nave.

### *The behavior during the Religious Service*

The Religious Rite of the Vigil and the Investiture are regulated by the specific Liturgical Ceremonial approved by the *Congregation for Divine Worship* (Prot. No. 1572/86 dated June 17, 1986, where the reader shall find further information on the matter). As far as other Ceremonies are concerned, the rite shall comply with the relevant liturgical texts.

The texts of the hymns that are usually sung during the various Ceremonies of the Order may be found in the *Appendix* to the same Ceremonial.

Herein below we have summed up some regulations and rules of conduct, which shall be observed during the religious Ceremonies of the Order.

It is advisable that the sign of peace is exchanged only between neighbouring Knights and Ladies. Only the highest representative of the Order present shall, if the Celebrant wishes this, approach him to exchange the *Sign of Peace*.

To avoid diversity of behavior, during the Consecration the Knights must all kneel, or all stand, bowing deeply from the waist.

This will be established and announced by the Master of Ceremonies on each occasion depending on different situations or circumstances: Knights and Ladies may all be placed in pews equipped with kneeling-stools, or partly in the pews and partly on chairs. In the first case, everyone can easily kneel. In the second case, there would be different behavior and hence everyone stands.

There may be elderly people among the Knights and Ladies or people unable to kneel. It is therefore necessary that the participants inform the lay Master of Ceremonies in advance of any physical disability that can hinder their movements, in order to establish, as far as possible, uniformity among all participants.

Knights in service will remove the beret and kneel placing only their right knee on the floor. During Communion the participants shall respect a well-defined order of priority (guided by the lay Master of Ceremonies) as follows: the Lieutenant, the Order's dignitaries, the representatives of other Lieutenancies, and any representatives of other Orders, the Presidents, the

Delegates, the Knights, the Ladies, the authorities and the guests.

The Knights in charge of any service during the ceremony shall be the last to receive Communion, and they shall remove their beret.

It is recommended that, when returning to their seats, the participants follow the instructions of the persons in charge without necessarily reclaiming the exact same seat as before.

The Knights/Ladies shall remain kneeling or decorously standing in their places (in order to ensure uniformity of behavior ) until Communion has been distributed to all.

### ***Dress Code for Ceremonies in Church***

The Knights shall wear the cloak with beret and white gloves; the Ladies shall wear the cloak with black veil and white gloves. These garments may be worn outside the church only in a Procession or Cortege.

Under the cloak, Knights and Ladies shall wear the dress prescribed according to the circumstances.

The priests attending the Ceremony *without concelebrating* shall wear:

*prelates*: choir dress with surplice or rochet and mozzetta of the Order;

*priests*: cassock with surplice or rochet and mozzetta of the Order with decorations;

*religious*: the habit of their order with surplice or rochet and mozzetta of the Order with decorations.

### ***The Arms and Prayer Vigil***

The Arms and Prayer Vigil is the outstanding moment in the life of any Knight or Lady to be invested, because by signing the Oath and the Promise they commit themselves to service and charity in favour of the Church and especially of the Holy Land and also to behave as exemplary Christians.

It is a Ceremony with a private character, which aims at favoring meditation and reflection on the deep significance of the way of living chosen by entering the Order.

Apart from the Knights and Ladies to be invested, the Vigil may also be attended by their family members and by other Knights and Ladies of their Lieutenancy.

The *Religious Rite of the Vigil* is set forth in compliance with the Liturgical Ceremonial of the Order. It does not include celebration of Holy Mass, but only the Liturgy of the Word, blessing of the insignia, reading and signing of the Promise and Oath that each Knight and Lady shall take at the Altar.

### ***The Investiture Ceremony***

The Investiture Ceremony is the solemn event, usually held in the presence of the Cardinal Grand Master or the Grand Prior of the Lieutenancy, characterized by the ancient and solemn rite of the imposition of the sword and the taking of the habit.

The newly invested Knights and Ladies publicly confirm their decision about the way of liv-

ing chosen by them and the service commitment they have assumed by becoming members of the Order, and they publicly receive the Order's insignia.  
The *Religious Rite of the Investiture* is performed in compliance with the Liturgical Ceremonial of the Order.

## THE ORDER'S OTHER CEREMONIES

### *Anniversaries and Festivities of the Order*

There are anniversaries and religious feasts that offer the members of the Order the opportunity to obtain a **plenary indulgence** (*cf. Constitution, App. I*).  
These feasts are:

The Investiture Ceremony

St. Helena (*August 18th*),

St. Pius X. (*August 21st*),

Exaltation of the Holy Cross (*September 14th*),

Feast of Our Lady Queen of Palestine (*last Sunday in October*).

The Order may also organize its own Ceremonies at Easter, Christmas, the Day of Remembrance and also its own spiritual occasions.

On the occasion of the most important local religious anniversaries, the Order will participate in an official manner and with its own insignia, only after receiving an invitation from the local Bishop.

As far as the attending ceremonies outside of the Order is concerned, the instructions given by the competent Ecclesiastical Master of Ceremonies shall be observed (*cf. paragraph "Ceremonies outside of the Order"*).

### *Funeral ceremonies*

Since this Ceremony is not a festive occasion, but one involving sadness, the Cloak is not worn.

For participation to the religious rite formal dark dress shall be worn .

The banner of the Lieutenancy (or Section) Order, draped in black, shall be exposed at the left side of the Altar; close to the Altar, a Knight's cloak, a Lady's cloak and a mozzetta shall be deposited.

As far as the religious rite is concerned, the instructions of the competent Prior, or of the Ecclesiastical Master of Ceremonies, shall be followed.



## CEREMONIES THAT ARE NOT THE ORDER'S

### *Attending religious Ceremonies outside of the Order*

Attending any religious Ceremony outside of the Order is subject to having received a formal invitation from the competent Ordinary.

It is the Lieutenant's duty to determine – in agreement with the President / Delegate – the Order's participation according to the kind of invitation, the occasion and the instruction given by the competent Ecclesiastical Master of Ceremonies.

Usually, attending such ceremonies shall be limited to those showing a close connection with the spirit of our Order (rites during *Holy Week, Corpus Christi, Exaltation of the Holy Cross, Christmas*).

As far as the places to be taken and the various roles are concerned, the instructions given by the competent Ecclesiastical Master of Ceremonies (previously agreed with the same) shall be followed.

It is the duty of the lay Master of Ceremonies to ensure strict observance of such instructions. One should remember that usually, in Diocesan ceremonies, the position assumed by the Order's representatives in the Procession is one immediately preceding that of the Clergy, due to the Order's dignity as an Institution of Canon Law of the Vatican City State and one of the Catholic Church's Central Bodies.

### *Attending services for deceased members of the Order*

Since funeral rites have a private character, the attendance of any delegation of our Order shall be subject to the deceased member's family prior approval.

In case the family approves, the Order shall attend the rite officially with a delegation of two Knights (or four Knights if the deceased person was a dignitary of the Order) wearing cloak, beret and gloves, to be worn exclusively within the Church where the rite is held.

Any other members of the Orders, who do not belong to the official delegation, shall attend the ceremony in formal dark dress together with the other faithful.

The Knights appointed shall wait for the coffin at the entrance door of the Church and escort it to the Altar.

They shall then stand at the side of the coffin throughout the funeral ceremony.

At the end of the ceremony, they shall again escort the coffin to the exit.

The cloak and beret of the deceased member may be placed on the coffin, if appreciated by the deceased member's family.

## THE ORDER'S RECEPTIONS AND CONVIVIAL MEETINGS

The attendance at receptions, dinners, meetings etc. of the Order must primarily be viewed as an opportunity to get together with other members, in order to deepen and strengthen the relationships of brotherhood and friendship that mark membership in our Order.

The reception following the Investiture Ceremony has an official character, and it is also an occasion to meet with the representatives of public authorities.

Therefore, the protocol applicable in one's own nation shall be observed.

### INVITATIONS

#### *For members of the Order*

##### *Within a Lieutenancy*

Attending all Ceremonies and meetings within the Lieutenancy is open to all members belonging to the same, with the exceptions due to logistic problems or as decided by the Lieutenant.

For obvious organizational reasons, all members are required to always confirm their attendance through institutional channels (Delegations, Section, Lieutenancy).

##### *Among different Lieutenancies*

Should one wish to invite Knights or Ladies or Authorities of other Lieutenancies to attend any event organized by one's own Lieutenancy / Section / Delegation, it is necessary to obtain authorization from one's own Lieutenant and to have invitations issued by one's own Lieutenancy.

##### *To the Investiture ceremonies*

The Investiture ceremonies and the relevant Vigils are open to the participation of all the members of the Lieutenancy. As a rule, the Lieutenant will issue the invitations through a circular letter, addressed to the members of his Lieutenancy and to the Lieutenants of those Lieutenancies that, for custom or tradition, participate in the event.

*The Lieutenant shall always ask the Cardinal Grand Master to preside over the Ceremony of the Investiture and the Grand Master will decide, each time, if He will participate in person or delegate anybody else to represent Him. For the invitations to the Members of the Grand Magisterium and the high rank Ecclesiastical personalities, either of the Order or the Patriarchate of Jerusalem or the Catholic Church, these will have to be issued by the Cardinal Grand Master, to whom the concerned Lieutenant will present his proposal.*

### ***For those not belonging to the Order***

Any member who intends to invite persons not belonging to the Order to any ceremony, reception or meeting of the Order shall inform his/her Delegate/President/Lieutenant beforehand of such intention, indicating the name of the prospective guest and the reason for the invitation, to receive an authorization.

*One is not therefore allowed to personally invite high Dignitaries of the Order or the Church, or any civil or military Authority, since the attendance of guests of their rank must previously be examined and agreed with the relevant Lieutenant, that, for the high Dignitaries of the Order and the Ecclesiastical ones, will issue the invitation through H.E. the Cardinal Grand Master and, for the civil and military Authorities, will have to evaluate if the invitations are in agreement with the rules of the Protocol and if they are suitable.*

Non-members of the Order should not be invited just to return personal favors.

### **RELATIONS BETWEEN MEMBERS OF THE ORDER**

The respect of hierarchic ranks implies due respect towards any person holding any such office in order to allow a correct and systematic governance of the Order, since each authority level has its own competence and responsibility, according to the relevant hierarchical rank.

This also implies that the authorization of the relevant authority level is required for any initiative, before its implementation.

For any question, requirement or authorization, the Order members shall always turn to their respective direct superiors; this means they shall avoid addressing their requests directly to the higher authorities, ignoring the most immediate ones. It is, in fact, the latter's duty to forward requests to the authorities who are in charge of deciding in the relevant matter

Except for those cases where an authorization by the Grand Magisterium is required, the contacts between different Lieutenancies shall take place through the Lieutenants, who may authorize direct contacts between their subordinates if the circumstances so require, assuming the relevant responsibility.

Observance of the hierarchical structure, of the rules of the Order and of the protocol is part of the obedience commitment signed by each member upon investiture. This is not a bureaucratic imposition, but respect for the responsibilities and competences to ensure the Order's correct management.

## INSIGNIA, CLOAKS, DRESS CODE AND USE OF DECORATIONS

### *Insignia*

The term *Insignia* generally applies to all signs that identify an institution (such as escutcheons, decorations, symbols, banners etc.).

The following *decorations* are part of the Insignia:

*Medals* in the form of a metal plate hanging from a ribbon;

*Crosses* (Knight, Commander, Grand Officer) worn around the neck with a ribbon;

*Ribbons* (Grand Cross) with the Cross hanging from them;

*Collars*.

The *Decorations of the Order* include the following:

*Medals*

*Crosses*

*Stars*

*Collars*.

They are divided into:

*great decorations*: medals, crosses, stars, collars;

*small decorations (or reduced decorations)*, which are miniature replicas of the great decorations;

with the following additional elements:

*small ribbons*, reproducing the colours of the ribbon bearing the metal decorations;

*small enamels*, i.e. the metal badges in miniature format;

the *rosettes*, i.e. the round pins, usually laid upon fabric, showing the colors of the small ribbon and the emblem of the decoration.

The *Insignia* of the Special Decorations awarded by the Order (*Palm of Jerusalem and Pilgrim's Shell*) may be worn exclusively during the Ceremonies of the Order.

### *Uniforms*

*The Order's historical uniform is no longer used*, this because in the course of the Order's historical evolution the Order's ancient military designation (with traces of this remaining in the Military trophy on the Order's decorations) was not confirmed. The paramilitary image deriving nowadays from the uniforms is not suitable for a Vatican Institution devoted to charity.

The use of the Cloak dates back to the customs of the Crusaders, when the color of the Cloak and the insignia on it were used for identifying the Knights' belonging to different Orders, Institutions or Formations.

The Cloak (with black beret/veil, white gloves) is today the only "uniform" of the Order, to be worn exclusively in Church during Ceremonies of the Order or Ceremonies of other institutions for which the Order has requested the official attendance of the Knights.

Since the cloak may therefore be compared to the *Church habit* for Order members, as such, it shall be worn with due respect and not outside of the area where the ceremony takes place.

When the Cloak is worn, the distinctions of the rank may be seen on the beret, where they are placed as badges on the stiff band.

The beret shall be worn with the *badge* on the right side of the head (cf. Constitution, chapter II, pages 2 and 3).

There is currently no distinction of rank to be applied to the Cloak for Ladies.

*Decorations representing rank may not be pinned on the cloak*, which may bear only:

*the Pilgrim's Shell* (in the middle of the Jerusalem Cross) as a testimony of the bearer's pilgrimage to the Holy Land;

- the pin indicating *Attending the Jubilee Pilgrimage of the year 2000* (in the middle of the Jerusalem Cross in absence of the Pilgrim's Shell or, when the last one is present, on top of the vertical arm of the Cross) that may be worn by concession of H. E. the Cardinal Grand Master.

### ***Dress code***

Dress code indicates the appropriate clothes to be worn on various occasions.

#### *For Knights and their Guests*

The **tailcoat** (with waistcoat and white tie) is the proper evening dress for gala events, receptions and official dinners.

The precept to wear tails is indicated in the invitations with the remark "*white tie*".

The tailcoat shall be worn with the decorations (small ribbons or decorations) only when explicitly prescribed in the invitation (with the remark *Decorations*).

However, Decorations must necessarily be worn (even without any remark in the relevant invitation) when the person is attending any official dinner or reception where a Head of State is present (if this circumstance has been indicated in the invitation) or if such invitation has been officially sent by the Chairperson of any Supreme Body of a State (Senate, Chamber of Deputies, Council of Ministers, Constitutional Courts, etc.) or by an official government representative for a gala event.

In these cases, as mentioned above, the use of a tailcoat implies wearing decorations, and it is therefore not specified in the invitation.

Decorations can be worn in two ways with a *tailcoat*:

*en brochette*, i.e. passed in a little chain without any ribbon;

*on a small metal bar* with a pin, to be pinned on the lapel, the little ribbons side by side, without overlapping.

Only one correctly sized neck decoration may be worn (Knight or Commander) or one sash of the Knight Grand Cross.

However, several stars may be worn, with a maximum of 3.

They shall be applied to the left side of the breast, under the decorations, in their order of importance from right to left.

The sash is usually worn under the tails waistcoat, unless a Head of State or the Cardinal Grand Master is attending: in this case, it is worn above the waistcoat.

The neck decoration (Knight or Commander) is worn under the bowtie.

A **dinner jacket** is worn for soirées, dinner parties and receptions unless a tailcoat is strictly required.

The precept to wear dinner jacket is indicated in the invitation with the remark “black tie”. No collars, patches, sashes or decorations may be worn with *dinner jackets*, only a rosette that is usually the one for the most important honor.

For invitations to anniversary receptions, parties or Ceremonies involving foreign nations or Orders that are civilly acknowledged, the *rosette* of the highest decoration received from the host State or Order should be worn.

When representing the Order of the Holy Sepulchre, the Order’s rosette should be worn.

During the reception that usually follows the Investiture Ceremony, newly invested and newly promoted Knights are permitted to wear their collar neckchain decorations.

Similarly, newly appointed and newly promoted Ladies may also wear their appropriate decorations under the same circumstances.

*N.B.:The use of miniature decorations on small bars or en brochette is allowed only for Ceremonies of the Order of the Holy Sepulchre also with a dinner jacket, and the same applies to the special decoration of the Palm of Jerusalem to be worn both with a dinner jacket and with a tailcoat below miniature decorations.*

A **dark suit** is suitable for attending luncheons or receptions when a *dinner jacket* or *tailcoat* is not required.

A suit is usually worn in the morning and also whenever the cloak is required.

Only a rosette is worn with a suit.

Alternatively, a metal badge with enamel replicas of decorations received is admitted (decorations and/or campaigns) while the use of neck chains, and miniature decorations, *is not permitted*.

#### *For Ladies and their Guests*

When wearing a *long black dress*, Ladies may wear the decorations indicated in the paragraph entitled: “*for civilians - tailcoat*”.

With a *short back dress or evening dress*, always below the knees, follow the information provided in the paragraph entitled “*for the Knights and their Guests – dinner jacket*”.

Whenever *different clothes* are worn, Ladies must wear only the Order’s rosette on the left of their dresses.

#### *For the Military*

For the Order’s Ceremonies soldiers usually wear *gala uniform* (with small decorations).

If civilians are asked to wear a *tailcoat*, soldiers wear *walking out uniform* (with small decorations), while when a *dinner jacket* is worn *Mess Dress* is required (with ribbons).

When civilians are requested to wear *formal dress* (or dark suit), soldiers must wear *ceremo-*

*nial uniform* (with reduced ribbons)

On all other occasions *ordinary uniform* (with ribbons) must always be worn.

Neckchains, badges and sashes are always worn when normal or reduced metal badges are required.

### *For Priests*

When attending receptions or ceremonies:

Cardinals, Bishops, Monsignors: *cassock with fascia*;

Priests: *black cassock with black fascia*;

Those belonging to religious orders: *dress code for the Institution they belong to*.

Use of the *clergymen's suit with the rosette* is acceptable.

### *Use of decorations*

The use of decorations is regulated by international protocol that does not permit arbitrary or personal interpretations or exceptions.

Any lack of respect of this protocol discredits the person and the image of the institution he/she belongs to.

It is therefore the duty of the lay Master of Ceremonies to correct any abuse on this subject. The type of decoration worn is strictly linked to the clothes worn (*outfit*), as indicated in previous paragraphs.

Those awarded decorations by recognised national and foreign Orders may wear them in regard to precedence to those from their own Country.

For every Order only one decoration may be worn, the highest.

Regards to precedence among the decorations of Orders of one's own State and those of various foreign States, one usually follows a chronological criterion applied to their creation.

*In a foreign State, the decorations from the guest Country follow those from the host Country. For receptions or events held by foreign States, decorations from the Country honored take precedence.*

Similarly, for the ceremonies of the Order of the Holy Sepulchre, the Order's decorations have precedence over others.

## PRECEDENCE

Precedence among Members with particular appointments, as indicated in the Constitution (*Tit. III and Tit .V*) is as follows:

**Cardinal Grand Master**  
Patriarch Grand Prior  
Assessor  
Lieutenant General  
Governor General  
Vice Governor Generals  
Chancellor of the Order  
Master of Ceremonies of the Order  
Other Members of the Grand Magisterium  
Other Members of the Council  
Lieutenants  
Grand Priors of Lieutenancy  
Regents of Lieutenancy  
Magisterial Delegates  
Grand Priors of Magisterial Delegation  
Regents of Magisterial Delegation  
Coadjutor Priors of Lieutenancy or Magisterial Delegation  
Section Presidents  
Section Priors  
Local Delegates  
Priors of local Delegation.

With the same appointment and rank, precedence is established by seniority in the office. *The list for precedence does not include Councillors of Lieutenancies (or Sections or Delegations) since they do not hold an operational appointment, but a consultancy's one and hence their position is that of their rank.*

## USE OF TITLES

The following are a number of summarising tables concerning titles to be used when addressing those with responsibility of Government within the Order or Ecclesiastics or personalities with particular decorations, at Ceremonies or Official meetings. During ceremonies and official meetings it is best, disregarding all personal relations, to abstain from addressing Superiors, the Order's Dignitaries, Priests and other Authorities present with excessive familiarity.



The following tables resume:

- the *use of appropriate titles*
- the *use of Decorations*

## TABLES ON THE APPROPRIATE USE OF TITLES

### *Appointments of the Equestrian Order of the Holy Sepulchre of Jerusalem*

<i>INTERLOCUTORS</i>	<i>TITLES</i>
Cardinal Grand Master	Eminence
Grand Prior Latin Patriarch of Jerusalem	Beatitude
Lieutenant General	Excellency
Governor General	Excellency
Vice Governor General	Excellency
Chancellor	Excellency (if a Bishop) (1)
Master of Ceremonies	Excellency (if a Bishop) (1)
Grand Prior of the Lieutenancy	Excellency or Eminence (if a Cardinal)
Lieutenant	Excellency
Councillor	<i>Use title appropriate for rank or appointment or academic title</i>
President	
Section Prior	
Delegate	
Prior of a Delegation	

(1) *Use title appropriate for rank (if lay person)*

### ***Priests***

<i>INTERLOCUTORS</i>	<i>TITLE</i>
Cardinal	Eminence
Bishop	Excellency
Monsignor	Monsignor
Priest	Reverend

*Persons decorated by the Equestrian Order  
of the Holy Sepulchre of Jerusalem*

<i>INTERLOCUTORI</i>	<i>APPELLATIVI</i>
Knight of the Collar Lady of the Collar	<i>Appropriate title for rank or academic title</i>
Knight Grand Cross Lady Grand Cross	
Commander with Star (or Grand Officer) Lady Commander with Star	
Commander Lady Commander	
Knight or Lady	

**TABLE ON THE APPROPRIATE USE OF DECORATIONS**

	DRESS UNIFORM	TAIL-COAT	DINNER JACKET	SUIT
MEDALS, CROSSES, STARS	in miniature, on left side of chest	in miniature, en brochette or on bar	Not allowed (1)	Not allowed
COLLARS: Knights and commanders	Only one around the neck under bowtie	Only one around the neck under bowtie	Not allowed	Not allowed
SASHES	Only one from right shoulder to left hip	Only one from right shoulder to left hip	Not allowed	Not allowed
BADGES	On left side of chest below decorations	On left side of chest below decorations	Not allowed	Not allowed
ROSETTES	Not allowed	Not allowed	Highest decoration in buttonhole (2)	Only one in the buttonhole
ENAMELS	Not allowed	Not allowed	Not allowed	allowed
INDICATIONS ON INVITATIONS	Uniform	White tie	Black tie	Suit

(1)The use of miniature decorations *on bars or en brochette* is permitted for Ceremonies of the Equestrian Order of the Holy Sepulchre of Jerusalem.

(2)If decorations *on a bar or en brochette* are worn.

## THE USE OF THE ORDER'S COAT OF ARMS

All the Orders' Coats of Arms have a precise reference and identification of the level of the operational organization they refer to.

*It is strictly forbidden to use the Order's Coats of Arms if not for institutional reasons, and hence no member of the Order may use the aforementioned Coats of Arms for personal reasons.*

### **Headed notepaper**

*The Order's Coat of Arms as defined in Article 1 of Appendix II to the Statutes, can only be used on the documents and headed notepaper of the highest operational appointments of the Order and the Grand Magisterium.*

**The Lieutenancy** may use the following Coat of Arms:

*Silver shield for the enamelled Cross of Jerusalem, in bright red, helmet bearing Our Lord Jesus Christ's crown of thorns at the top of a terrestrial globe with the Cross above it, flanked by two silver flags with a red Cross and below the motto: "Deus lo vult", in capital Roman letters in a bifid band below the point of the shield, all on the left side of the sheet of notepaper with the heading: "Equestrian Order of the Holy Sepulchre of Jerusalem", with the name of the Lieutenancy below and at the centre.*

**Sections** may use the following Coat of Arms:

*Silver shield for the enamelled Cross of Jerusalem, in bright red with the motto: "Deus lo vult", in capital Roman letters in a bifid band below the point of the shield, all on the left side of the sheet of notepaper with the heading: "Equestrian Order of the Holy Sepulchre of Jerusalem", with the name of the Lieutenancy as well as, below and at the centre, that of the Section.*

**Delegations** may use the following Coat of Arms:

*Scarlet Cross of de Bouillon on the left of the sheet of paper with the wording: "Equestrian Order of the Holy Sepulchre of Jerusalem" with the name of the Lieutenancy and the Section, to whom they belong, and the Delegation.*

For all the Order's internal correspondence (between the Lieutenancy, the Sections, the Delegations and Members of the Order) headed notepaper may be signed exclusively by those with operational positions, each according to competence. For a uniform presentation, the heading for the Lieutenancy, the Sections and the Delegations must be written in the language of the country.

Only the Lieutenant, the Presidents and the Delegates are permitted to have the Order's headed notepaper printed and are directly responsible for its correct printing and use.

The use of headed notepaper, or notepaper bearing the Coat of Arms, is only allowed for the Order's official, internal and external correspondence, and never for personal correspondence.

*No Member is allowed to use the Order's headed notepaper for personal correspondence.*

The Order's Coat of Arms may not be duplicated and used for any reason whatsoever by Members of the Order since these identify specific sectors within the Order and may not be used for personal business.

## *Visiting Cards*

Members of the Order are only allowed to add the Cross of the Order high in the left hand corner of their *visiting cards*, preferably engraved (or in bright red), stating Professional Title, Name and Surname, Rank:

*EXAMPLE:*

*Mr. John Smith  
Grand Officer of the Equestrian Order  
of the Holy Sepulchre of Jerusalem*

Only the Lieutenant, the Presidents and the Delegates may print their rank and position on *visiting cards* to be used exclusively and restricted to occasions on which they are Representatives of the Order, and therefore not to be used for normal social and professional occasions.

*EXAMPLES:*

*Comm. John Smith  
Delegate for ...  
of the Equestrian Order  
of the Holy Sepulchre of Jerusalem*

*Comm. John Smith  
President of the ... Section  
of the Equestrian Order  
of the Holy Sepulchre of Jerusalem*

In no other cases, such as *accompanying cards* or *cards used for sending best wishes* etc., is the use of the Order's heading and Coats of Arms permitted for personal use. The Presidents and Delegates are responsible for verifying that these provisions are respected within their field of competence.

## *Publications*

The Lieutenantcy's or the Grand Magisterium's written permission is required for the use of the Order's heading, coat of arms and insignia for all publications depending on circumstances and case records assessed by the Lieutenant.

## *Relations with the Mass Media*

No Member of the Order may give interviews, make statements, write articles or provide photographic documentation concerning the Order without written authorisation from the Lieutenant, who remains the only person responsible towards the Grand Magisterium with respect to the correctness of information and the suitability of providing these depending on the circumstances.

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