

THE CEREMONIES
SUBORDINATE CONCLAVES

AS APPROVED BY THE
UNITED GRAND IMPERIAL COUNCIL
OF KNIGHTS OF THE RED CROSS
OF CONSTANTINE

AND APPENDANT ORDERS
FOR THE
UNITED STATES OF AMERICA, MEXICO
AND THE PHILIPPINES

First Printing—1971
Updated Reprinting—1979
Third Printing—1984
Fourth Printing—1992
Fifth Printing—1995
Sixth Printing—2002

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INTRODUCTION

The Order of the Red Cross of Constantine consists of three degrees—Knight, Priest and Sovereign-Prince—titles which represent grades in the scale of Initiation.

The first Degree of the Order, that of Knight Companion, leads from the Pagan to the Christian Dispensation. It uses the Legend of the Conversion of Constantine the Great as a symbol of the transition. The Candidate comes as a "Knight of Rome" desiring to embrace Christianity. He must be a Royal Arch Mason in good standing and subscribe to a belief in the Christian Religion as revealed in the New Testament in accordance with the Statutes of the United Grand Imperial Council. So far as is known there has been no separate Order of Knights of Rome limited to Freemasons, and it is probable that "Knight of Rome" indicates no more than that the Candidate represents symbolically a member of the Roman Equestrian Order who accepts the doctrine of the Christian Trinity.

The second Degree is that of Venerable Eusebius and is one of the symbolic Priesthoods. A Knight who has attained this honor is eligible for the office of Eminent Viceroy in a Conclave provided he is a member of the Appendant Orders and that he has been regularly elected to that office. The functions of Eusebius and Viceroy are distinct, and when a Viceroy ceases to act in that capacity, his status as Eusebius is unaffected.

The third Degree is confined to Puissant Sovereigns who represent Constantine, Sovereign-Prince of the East and West.

The Appendant Orders of Knights of the Holy Sepulchre and Knights of St. John the Evangelist were attached to the Red Cross Order at an early date.

THE CEREMONIES

OF THE

ORDER

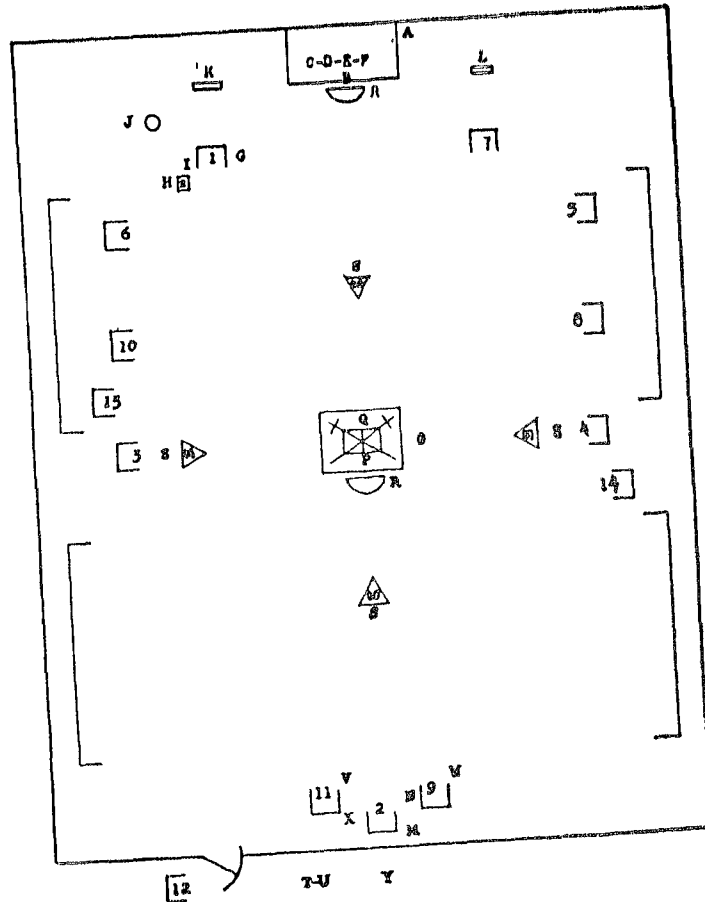
OF

KNIGHTS OF THE RED CROSS
OF CONSTANTINE

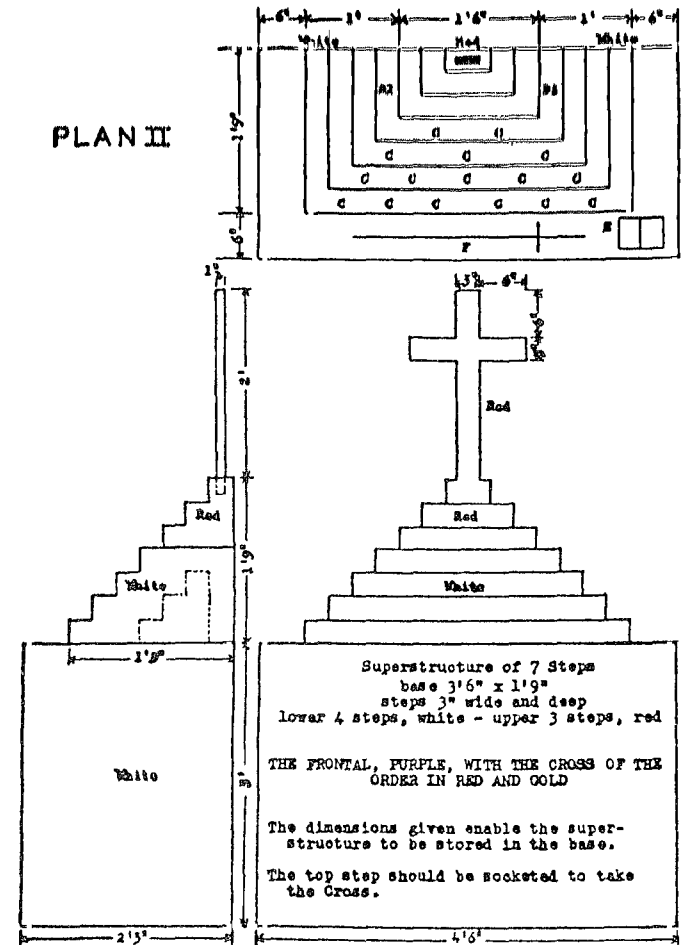
OR

PERFECT KNIGHT MASON

PLAN I



PLAN II



KEY TO PLANS

PLAN I: Floor Plan of a Conclave

PLAN II: High Altar

OFFICERS

- | | |
|-----------------------|---------------------|
| 1. Puissant Sovereign | 7. Prelate |
| 2. Eminent Viceroy | 8. Orator |
| 3. Senior General | 9. Prefect |
| 4. Junior General | 10. Standard Bearer |
| 5. Treasurer | 11. Herald |
| 6. Recorder | 12. Sentinel |

Trustees 3

- | | |
|--------------|--------------------------------|
| 13. 1st Aide | } For Ceremony of Installation |
| 14. 2nd Aide | |

PERIOD: Modern

DRESS: Officers—Tuxedo with Jewels of Rank
 Knights-Companions—Tuxedo and Jewels are
 Most Desirable.

FURNITURE AND PROPERTIES

- A. High Altar with Seven Steps and Cross *Plan II*.
 - B. Purple Frontal Cloth for High Altar, Embroidered with the Cross of the Order in Red and Gold.
 - C. Sixteen Red Candles.
 - D. Two Vases Containing (1) Red Roses and (2) Lilies of the Valley.
 - E. Small Bible *St. Matt. XVI 24*.
 - F. Unsheathed Sword.
 - G. Throne of Puissant Sovereign
 - H. Small Square Pedestal.
 - I. Sceptre.
 - J. U. S. Flag.
 - K. Standard *See Standing Regulations*
 - L. Labarum. *See Standing Regulations*.
 - M. Throne of Eminent Viceroy.
 - N. Pastoral Staff.
 - O. Square Altar.
 - P. Large Bible *St. Matt. XVI 24*
 - Q. Two Unsheathed Roman Swords.
 - R. Two Kneeling Stools.
 - S. Four Triangular Pedestals *Red Tops, White Shafts—1, H, S, V, Approximately 3' High*.
 - T. Basin and Water.
 - U. Apron of a R. A. Mason
 - V. Equilateral Triangle *Brass*
 - W. Cross-Staff *Red—Approximately 3' long*.
 - X. Investiture for Exemplar—Jewel and Sword on a Cushion, Together with Scabbard and Belt.
 - Y. Four Swords and Scabbards, Worn from Shoulder Straps by Generals, Herald and Sentinel, Only.
 - Z. Copy of By-Laws of the Conclave.
- Note. For a Business Meeting, Items G-Q, Y & Z, Only.

MUSIC

If an Organ is available, the following music may be appropriately used:

Page 16: During Prayer of Prelate—Soft Background Music.

Page 19: As the Officers take their Places at the Four Triangular Pedestals—"The Old Rugged Cross," Bennard—Bennard.

Pages 19-20: During the Perambulation—Soft Background Music.

Page 20: During the Obligation—Soft Background Music.

Page 26: After the Legend—"Stand Up, Stand Up, for Jesus," Webb—Duffield.

HISTORICAL NOTE

The Legend of the Foundation of the Order of the Red Cross of Constantine is recited during the Ceremony of Installation of a Knight Companion.

Caes. Flavius Valerius Aurelius Claudius Constantinus (c288-337 A.D.) was the first Christian Roman Emperor. He was a son of Flavius Valerius Constantius (misnamed Chlorus) and of Helena. He was with Diocletian in his youth as a hostage and he served in the Army. He succeeded his father as Governor of Spain, Gaul and Britain, and was proclaimed Emperor of the West by the Roman Legions at York. By the defeat of Maxentius at the Battle of Saxa Rubra (red stones) near Rome in 312, he established his position, and was accepted by the Senate as the lawful Emperor. In 324 he defeated Licinius near Byzantium and brought under his control the Empire of the East, thus becoming the Emperor of the East and West. He transferred the Capitol from Rome to Byzantium, dedicating it in 330 and renaming the city Constantinople. Contradictory claims have been advanced as to the actual date of his personal conversion to Christianity; some placing it as late as his death-bed in 337, while others allege the occasion of the event as related in the Legend of the Foundation of the Order of the Red Cross.

There were two Bishops contemporary with Constantine named Eusebius and it is uncertain which is the one traditionally associated with the foundation of the Order.

The more probable, Eusebius of Nicomedia (Died c342 A.D.), was a supporter of the Arian Heresy (denying the Divinity of Jesus Christ) and his activities in the cause resulted in his exile. He was, however, ultimately restored to favor and became Patriarch of Constantinople. There is a tradition that it was he who baptized the Emperor.

Eusebius Pamphili (c263-c340 A.D.), Bishop of Caesarea, was the "Father" of Ecclesiastical History. He took a prominent part in the Council of Nicaea, convened by Constantine in 325, at which the Arian Heresy was condemned and the Nicene Creed promulgated. His consent to the Creed was reluctant, as he also was in sympathy with the Arian doctrine and, in consequence, he fell out of favor for some years. Like the other Eusebius, he was reconciled with Constantine who is said to have related to him the vision of the Cross and to have shown him the

Tabularum. He wrote the "Life of Constantine" and other works.

The Constantinian Legend is well documented and formed an excellent basis for our Christian Order, as adopted by the unknown writers of our early rituals. There is, however, no connection between the medieval military Order and our Masonic one as the former is still in active existence in Europe.

There is some very sketchy evidence that the Red Cross of Constantine was worked masonically at the beginning of the 19th Century and may have been in the process of formation at that time but there is no firm documentation. Unfortunately, at that period, there were several Orders with the words "Red Cross" in their titles: Hence, there was a great deal of confusion. The Premier Conclave in London was constituted in 1865 and its present minutes go back to that time.

It is now generally accepted that our Masonic Order of the Red Cross of Constantine, as worked today, was established in 1865 in England by Robert Wentworth Little, Grand Recorder for many years. The first volume of the Reports of the Grand Imperial Conclave appeared in 1868.

In 1865 the venerable Knight William Henry White was elected Grand Sovereign and died the following year. He was followed by Thomas Taylour, Lord Kenlis and later the Earl of Bective, whose signature appears on the early Charters in the U.S.A.

The Order spread very rapidly, not only in England but elsewhere. Up to the end of 1876 (ten years) one hundred thirty-six Conclaves had been chartered of which two-thirds were outside of England including forty-eight in the U.S.A.

The title of the Order in 1865 was "The Imperial, Ecclesiastical and Military Order of the Knights of the Red Cross of Rome and Constantine." At a later date "Rome" was deleted and the wording of the title changed with various Grand Imperial Councils. The original title

indicates its ritual scope as a three grade Rite of "Prince, Priest and Knight".

The medieval Order of Knight of the Holy Sepulchre is known to be one of Roman Catholic chivalry as an extremely select body. The Masonic Order of the same name has never been separate but always an Appendant to the R.C. of C. There is some reason to believe, but no proof, that the ritual was put together by Robert Wentworth Little in 1865. It is open only to Knights of the R.C. of C.

The Order of Knight of St. John the Evangelist has been intimately connected with that of the Kt. of the H.S.. It is founded upon a tradition concerning Julian the Apostate and his attempt to rebuild the Temple at Jerusalem. This tradition is recounted by Philostorgius (about 400 A.D.) but he does not claim it was a true record. It is probably apocryphal.

Note: The above is based in part upon THE HISTORY AND ORIGIN OF THE MASONIC AND MILITARY ORDER OF THE RED CROSS OF CONSTANTINE published in 1971 by the Grand Imperial Conclave of England.

On February 16, 1870, the Sovereign Grand Conclave of England (with the Earl of Bective as Grand Sovereign) authorized Ill. Sir W.J.B. Moore, of La Prairie, Canada, to introduce the Order into the United States. Sir Knight Alfred Creigh, 33° I.L.D., of Washington, Pa., on September 30, 1870, was appointed Divisional Inspector General to establish the Order in the State of Pennsylvania. Under this Commission he established United States Premier Conclave No. 1, at Washington, Pa. (now at Pittsburgh, Pa.), on December 14, 1870, the first Conclave in the United States. On June 14, 1872, the Grand Imperial Council of Pennsylvania was organized. This was followed by Illinois (August 30, 1872); New York (February 5, 1873), Massachusetts and Rhode Island (December 22, 1873), Michigan (April 10, 1874); Kentucky (March 17, 1875); Indiana (April 21, 1875); Vermont (May 1, 1875), Maine (May 5, 1875) and New Jersey (May 29, 1875).

At one time attempts were made to consolidate these Grand Councils as the Sovereign Grand Council of the United States (June 1, 1825), and later as the Supreme Grand Chapter of the Grand Cross of Constantine of the United States of America (June 21, 1877). Due to opposition from various sources these attempts were unsuccessful. Many of the state Grand Councils eventually passed out of existence, except Maine, with an active membership meeting annually, and Vermont, dormant until 1943 after a lapse of fifteen years.

Illinois, in 1911, established the Grand Imperial Council of the Imperial, Ecclesiastical and Military Order of the Red Cross of Constantine for the United States of America (Empire of the West).

In 1935, Pennsylvania became the Grand Imperial Council for the United States of America (Empire of the East).

On February 18, 1958, the two Empires merged under the title of United Grand Imperial Council of Knights of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico and the Philippines. Conclaves are chartered in all of the United States, except Maine and Vermont, as well as the District of Columbia, Canal Zone, Japan, Mexico, Okinawa, Panama and the Philippines.

FORM OF OPENING A CONCLAVE OF THE ORDER

The Candles on the High Altar in the East are Lighted and the Bible Closed. The Standard Lies Upon the Central Altar, Over the Closed Bible. All are Seated.

Puissant Sovereign Eminent Viceroy, what is the hour?

Eminent Viceroy The hour of a Perfect Knight-Mason.

P.S. What is the hour of a Perfect Knight-Mason?

E.V. The dawn of day, the sun is rising in the heavens, and I behold the Sign.

P.S. What is the Sign?

E.V. A Cross, the symbol of our Faith, inscribed with the initials of the Mystic Words

P.S. Since the day is dawning and we see the Sign, it is time to resume our labors *Knocks X, which is repeated by the E. V*

P.S. Eminent Viceroy, assist me to resume the duties of this Christian Conclave.

E.V. Knights-Companions, to order. *All arise.*

P.S. Eminent Viceroy, what is the first duty of the Knights-Companions of the Order?

E.V. To see that the Conclave is properly cemented, that the Herald and Sentinel are at their posts, duly armed and clothed

P.S. Let the Junior General see that duty performed.

The J G brings sword to the carry, ascertains that the Herald is at his post, knocks X—XXX on the door.

When answered by the Sentinel with the same knocks, he opens the door and sees that the Sentinel is at his post, duly armed, closes the door, and returns direct to his station.

J.G.: Salutes with his sword. Puissant Sovereign, I have ascertained that the Conclave is well guarded and all is secure.

P.S.: With what is it secured?

J.G.: Faith in our Omnipotent Ruler, Unity and Zeal for His Holy Work. Returns sword

Prelate: Offers Prayer, standing before the High Altar in the East.

*O, Omnipotent and Sovereign Ruler of All, in Unity of Spirit we implore Thee to grant us Faith to rebuild Thy Holy Temple and Zeal to animate our labors.
Amen.*

P.S.: Knights-Companions, in the name of Constantine, our Illustrious and Royal Founder, I declare this Conclave duly opened Knocks X—XXX.

The E V., Herald and Sentinel, in order, repeat the knocks.

The Prelate opens the Bible on the High Altar.

The Standard Bearer, escorted by the Generals, with Swords at the Carry, raises the Standard from Central Altar and hangs it in place from its Staff.

The Prefect opens the Bible on the Central Altar, and places the Roman Swords in position.

Both Bibles are opened at Matthew XVI 24.

P.S. Knocks X. All are seated.

CEREMONY OF INSTALLATION OF A KNIGHT COMPANION OF THE RED CROSS OF CONSTANTINE

RECEPTION

The Exemplar (Candidate(s)) is clothed as a Royal Arch Mason, and must profess a belief in the Christian Religion.

P.S.: Knight Companion Recorder, are any Candidates in waiting?

Recorder Rises—gives sign Puissant Sovereign, Companion (s) is (are) in waiting. Seated

P.S. Knight Companion Prefect, when you have satisfied yourself that our Companion is a member of the Holy Royal Arch and professes his belief in the Christian Religion, you will entrust him with the P. W. and prepare him.

Prefect Gives sign, retires, and when satisfied that the Exemplar (Candidate(s)) is a Royal Arch Mason. Do you believe in the Christian Religion as revealed in the New Testament?

Exemplar Answers.

Pref.. The P. W. with which you will gain admission into the Conclave are (a) Preparatory to initiation in the Mysteries, the Ancients washed their hands as a symbol of the internal purification of the heart. In like manner, you will now perform the Rite of Lustration by dipping your fingers in the bowl of water Done

Pref. Leaves Exemplar (Candidate(s)) in Preparation Room, returns to the Conclave, gives sign, and reports Puissant Sovereign, Companion has been entrusted and prepared Resumes his station.

Sentinel X—XXX.

Herald Draws sword and salutes Eminent Viceroy, there is an arrival in the Porch

E.V.: Knight Companion Herald, see who approaches the Conclave.

Her.: *Brings sword to the carry and opens the door. Who comes here?*

Sent.: Companion(s), who has (have) regularly passed from the Square to the Compasses and in due time exalted to the Supreme Degree of the Holy Royal Arch. He has now been entrusted with the P. W. and craves permission to explore the Ineffable Mysteries of the Order of the Red Cross of Constantine

Her. Give me the P. W.

Exemp. (a)

Her. You will wait while I report your desire.

Closes door, returns to his station, and salutes

Puissant Sovereign, Companion, who has regularly passed from the Square to the Compasses and in due time exalted to the Supreme Degree of the Holy Royal Arch, and has now been entrusted with the P. W, craves permission to explore the Ineffable Mysteries of our Order.

P.S.: Knight Companion Herald, let him be duly admitted upon the equilateral triangle.

The Her. returns his sword and admits the Exemp., placing the equilateral triangle against his breast. If there is more than one Candidate, the others will follow in line and are seated by the Her. after the Pref. receives the Exemplar

The Pref. receives the Exemp. and places him between the E. V. and the Western Pedestal, facing East.

P.S. Give me the P. W.

Exemp. (a)

P.S. We have learned that you desire to be admitted into this Illustrious Order. Do you promise Fidelity, Zeal and Constancy if installed as a Knight Companion of the Order of the Red Cross of Constantine?

Exemp. *Answers*

P.S.: Are you willing to obey the New Law, to take up your Cross and follow in the footsteps of the Lamb, by which means alone can we hope to rebuild in our hearts the Temple of God?

Exemp. *Answers.*

THE PERAMBULATION

P.S.: Knight Companion Prefect, place the Cross in our Brother's right hand. *Pref. presents Cross-Staff to Exemp.*—Cause him to travel to the four Points of the Compass, and remember that we await your return.

The 1st Aide takes his post in the North; the Standard Bearer in the East, the Orator in the South; and the 2nd Aide in the West, each behind his Pedestal.

The Pref. places the Exemplar on the east side of the western Pedestal and instructs him to advance to the North by four steps, then halt and face the Pedestal. (Similar to the East, South and West Pedestals)

1st Aide Companion, whom seekest thou?

Pref. (b)

1st Aide Pass, in the name of (b).

The Pref. instructs the Exemp. to advance to the East in a similar manner.

Std. Bearer Who directed you hither?

Pref. (c)

Std. Bearer Pass, in the name of (c).

The Pref. instructs the Exemp. to advance to the South in a similar manner

Orator Where do you hope to rest?

Pref.: (d)

Orator Pass, in the name of (d)

The Pref. instructs the Exemp. to advance to the West in a similar manner

2nd Aide From whom are you descended?

Pref.: (e)

2nd Aide Pass, in the name of (e).

The Pref. causes the Exemp. to face the East

This Perambulation by 16 Steps, alludes to the 16 Letters in the Mystic Words

P.S.: State the initials of the Names of the four Pedestals, the last in its ancient form.

Pref.: (f)

P.S.: What do those letters signify?

Pref.: (g)

P.S.: My Brother, let that be imprinted on your mind forever, for it is the inscription on the Cross.

P.S.: Do you pledge your honor as a Royal Arch Mason to keep inviolate the Secrets of our Order?

Exemp.: Answers.

P.S.: Are you willing to bind yourself by a solemn obligation?

Exemp.: Answers.

The Pref. removes the Cross-Staff and conducts the Exemp. to the Central Altar.

OBLIGATION

P.S.: Knights Companions, to Order. *Leaves throne and proceeds to the east of the Central Altar. Pref. places any other Candidates in line, standing behind the Exemp. or, if desired, all Candidates may kneel at the Altar. You (if more than one Candidate—"The Exemplar") will kneel on both knees, cross your hands upon the Holy Testament—(the other Candidates (if standing) will place their right hands over their hearts)—say "I" (or each of you will say "I")—pronounce your name(s) in full and listen until I bid you speak*

I,, in the Name of the Trinity-in-Unity, and in the presence of the Illustrious Conclave here assembled, solemnly swear never to disclose to any of the children of men, unless to Knights-Companions faithful and true, those ancient secrets or mysteries which lawfully appertain to the Order of Knights of the Red Cross of Constantine, under the penalty of being forever condemned to a place of perpetual darkness and silence, where the light of Masonry exists not, and the Voice of the True Word is not heard

I likewise solemnly, pledge myself to support and maintain the Constitution, Statutes, Regulations, Rituals and Laws of the United Grand Imperial Council of the Order, and further promise strict obedience to the lawful commands of the Puissant Sovereign, or his Viceroy the Venerable Eusebius; that I will at all times hail and recognize the Symbol of our Faith when worn by a Knight-Companion of the Order.

The Candidate(s) will repeat after me:

To all these points I solemnly swear fidelity, so help me the Indivisible Trinity and keep me steadfast in this the sacred obligation of a Knight of the Red Cross of Constantine.

P.S.: As a pledge of inviolable fidelity, you will seal this Obligation on the Holy Testament.

The Exemp. salutes the Holy Testament once.

P.S.: You will now salute the Book again three times.

Done.

Arise and advance to the East P. S. returns to his throne and remains standing.

INVESTITURE

The Pref. conducts the Exemp. to the East, and bids him kneel before the High Altar. (If High Altar is not available, Investiture may be done at central Altar.) The Her. directs any other Candidates to their places, where they will remain standing.

Prel. stands before the High Altar, facing East.

Prel. Let us pray.

O, Most Glorious Trinity-in-Unity, grant, we beseech Thee, that this, our Brother, who has taken up the Cross and is about to be admitted into our Order, may dwell ever in the Light of Masonry and hearken unto the Voice of the True Word. Endue him with Wisdom and Understanding that, in Faith, Unity and Zeal, he may be enabled to rebuild in his heart Thy Mystic Temple and be found worthy of a place in Thy Kingdom, now and evermore. Amen.
Resumes his station.

Pref. presents the sword from the High Altar to the P. S. He then conducts the Exemp. to a position in front of the P. S., and directs him to kneel.

P. S.: By virtue of the power which I have received from the United Grand Imperial Council of the Order, I hereby admit ~~left shoulder, receive right shoulder,~~ and constitute ~~head~~ you, now and forever, a Knight Companion of the Order of the Red Cross of Constantine, by which you will enjoy the titles and prerogatives of a Perfect Knight-Mason.

Arise, Knight Companion, and receive a hearty welcome into this Illustrious Order, which will ever be ready to defend and protect you.

Returns the sword to the Pref. for deposit upon the High Altar and resumes his Throne.

Knights-Companions, be seated.

The Pref. places the new Knight Companion in front of the P. S.

P. S.: I will now confide to you the Mysteries of our Order. The P. W., as you are already aware, are (a); and you were admitted into the Conclave upon the equilateral triangle.

The letters on the Cross on the Standard behind the Throne are the initials of the words, "In Hoc Signo Vinces."—In this Sign thou shalt conquer—and the sixteen lights upon the Altar have a reference to the number of letters in those words

The first part of the Sign is made by (h).

To this a Knight Companion of the Order replies by giving the second part of the sign by (i)

Together, these form the complete sign, and refer to the penalties of your obligation; the first part alluding to darkness, and the second to silence. The first part is used when addressing the Puissant Sovereign or his Eminent Viceroy, the Venerable Eusebius.

The Grip is given by (j), and in this position the words (g) are exchanged.—I will begin *Done*.

The Grand and Ineffable Word is given by (k). It refers to the Ascension and Triumph of our Lord. It was also the Name of (l) and is said to have been adopted by the College of Architects in Rome as the word of their degree, so as to perpetuate His Name forever.

This word must never be pronounced until you have received the most convincing proofs by Grip and Sign that the Brother is entitled to receive it. *P. S. resumes his Throne.*

P. S.: Knight Companion Prefect, you will conduct our newly-entrusted Knight-Companion to the Eminent Viceroy that he may be invested with the Insignia of the Order; after which you will place him in his appointed Stall (chair), and the Herald will proclaim his Installation.

Pref. Gives sign and presents the new Knight Companion to the E. V.

Eminent Viceroy, by command of the Puissant Sovereign, I present to you Knight Companion and pray that you will invest him with the Insignia of his Rank.

The Her. presents the Insignia—Jewel and Sword—on a cushion to the E. V.

E. V.: Worthy Knight Companion as you are now a Perfect Knight-Mason, I divest you (removes apron) of the clothing of toil and care—and reward your patience and perseverance with the symbolic Badge of our Order.—I decorate you with this Jewel, the Emblem of our Mysteries places Jewel suspended from the collar—in token of your preeminence.

The Pref. places the scabbard and belt on the Exemp.

E. V. I commit to your charge this Sword, an emblem of that spiritual warfare with sin which you are now, more than ever, expected to maintain; should foes or false friends approach our Sanctuary, I feel sure that you will wield it with prudence and zeal under the Generals of our Knightly Fraternity. Presents sword. Return your sword Done

The Pref. conducts the Exemp. to his Stall (chair) between the E. V. and the Western Pedestal, and bids him be seated.

The Her. stands in the South West with Sword at the Carry.

Pref.: Knights Companions, to Order. All arise.

Her.: Brings sword to present and then extends it at arms length to an angle of approximately 45° above the head.

Knights Companions, BE IT KNOWN THAT, in the Name of our Illustrious and Royal Founder and by Command of the Puissant Sovereign, I hereby PROCLAIM that.....full name—(and those with him) has (have) this day been admitted, received, constituted and installed a KNIGHT COMPANION of the Masonic and Military Order of the Red Cross of Constantine, whom may the Holy and Indivisible Three-in-One long preserve

Pref Knights Companions, I call upon you to salute our newly-installed Knight Companion with three times one and three, taking the time from me X-XXX, X-XXX, X-XXX Done. Be seated.

The new Knight Companion rises, bows, gives the first part of the sign (h), and resumes his seat.

The Pref. and Her. resume their Stations.

LEGEND

P.S. The Orator will now recite to you the Legend of the Foundation of the Order.

Orator stands East of the Central Altar, facing West.

Orator: According to tradition, this Illustrious and Chivalric Order was founded by the great Roman Emperor Constantine before the battle of Saxa Rubra in the year 312 A.D. In this battle he finally defeated the rival Emperor Maxentius. The Order was founded in memory of the divine miracle which led to the conversion of Constantine to the Christian Faith, and as a reward of the valor and constancy of certain of his soldiers.

The unusual circumstances surrounding the conversion might lead us to speculate that our Royal Founder had been initiated into the Mysteries of the Collegium Artificium—or College of Artificers—at Rome. He might even have attained to the office of Magister or Master. Such training in early life would have enlightened his mind and predisposed him to desire a more complete knowledge of the unknown God. The worship of God formed the core of one of the ancient mysteries. The cares and responsibilities of command, and even Royal duties, would not eradicate such early impressions or restrain a profound desire after Truth and Wisdom. The manner of his conversion is thus related:

Upon an evening during the march of his army on Rome, Constantine was meditating upon earthly matters and the dangers of his expedition against the Emperor Maxentius. Sensible of his own inability to succeed without Divine assistance, he supplicated Heaven to grant him inspiration and wisdom to choose the right path. The G.A.O.T.U. heard his prayer; for suddenly, as in a vision, there appeared in the heavens a pillar of light in the shape of a cross, with the inscription—"I H S.V.", meaning "In Hoc Signo Vinces." So extraordinary a phenomenon created the utmost astonishment in the minds of the Emperor and his confidants. The Pagans deemed it a most inauspicious omen, but Constantine, reassured by the vision, caused a Royal Standard, styled the Labarum, to be made. It is described as a long pike intersected by a transverse beam. Pictured upon the silken device which hung from the beam were the images of Constantine and his children. The top of the pike supported a crown of gold which enclosed the mysterious monogram, Chi-Rho, expressive of both the figure of the cross and the initial letters of Christos, or the Greek name of Christ. Constantine ordered that the Labarum should always be carried before him in his wars as an Ensign of Victory and Celestial Protection.

The safety of the Labarum was entrusted to fifty guards or Knights of the Order, who also formed the personal bodyguard of their Sovereign.

The tradition goes on to relate that several Christians among the soldiers then came forward and openly avowed their faith. To commemorate the event, the Emperor directed them to wear on their armour a Red Cross, with sixteen stars, denoting the sixteen letters of the mystic words.

The Rose and Lily were adopted by our Royal Founder as emblems of the Divine Being he had learned to adore. Mystically, they represent the Rose of Sharon and the Lily of the Valley

Among the many acts of Constantine, his encouragement of learning is conspicuous; he ordered that the scriptures should be carefully preserved, followed and frequently read in all places of worship, he also devoted one-quarter of his revenues to the relief of the poor and to other pious purposes. Because of all of these things, his memory will abide in the minds of good men and Christian Masons until time shall be no more.

Our Order is not only a most ancient one, but a most honorable institution of Christian Knighthood. It behooves us, beloved Knights, to prize the privileges descended to us from those worthy men, and ever to remember the watchwords of the Order—Faith, Unity and Zeal

Orator resumes his Station

The Ritualistic work being completed and the Exemplar being now a Knight Companion, it is appropriate for the Sovereign to have him conducted to the East, to be congratulated and welcomed as a Member of the Conclave. This should be done in words of the Sovereign's own choosing. It is also a suitable occasion to call his attention to the Warrant and present him with a copy of the By-Laws of the Conclave. The new Knight Companion takes his place in the Conclave

FORM OF CLOSING A CONCLAVE OF THE ORDER

P.S.: Eminent Viceroy, what is the hour?

B.V.: Puissant Sovereign, the day is at an end.

P.S.: Since the day is at an end, it is time to cease our labors. Knight Companion Senior General, what is your duty before we close the Conclave?

S.G.: *Rises, draws sword, and salutes* To see that the Conclave is properly guarded.

P.S. Perform that duty

The S. G. brings sword to the carry, goes direct to the door, ascertains that the Herald is at his post; knocks X—XXX and, when answered by the Sentinel, opens the door and sees that the Sentinel is at his post duly armed; closes the door and returns to his Station.

S.G.: *Salutes.* Puissant Sovereign, the Conclave is properly guarded and all is well. *Returns sword and is seated*

P.S.: Eminent Viceroy, what are the last duties to be performed?

E.V. To deposit the Standard of our Illustrious and Royal Founder upon the Altar, and to crave a blessing upon our work

P.S.: Let the Royal Standard be deposited in due form. Knights Companions, to Order. *All arise.*

The Std. Br., escorted by the Generals with swords at the carry, advances and takes down the Standard, and returns to the East of the Central Altar.

*The Pref. removes the sword and closes the Bible.
The Std. Br. lays the Standard, front uppermost, up-
on the closed Bible.*

All resume their respective Stations.

P.S.: Let us invoke a blessing on our work.

Prel.: Standing before the High Altar and facing East.
Mysterious and Eternal Trinity, deign to bless the work
of our hands, and grant that the Faith and Zeal which
inspired our Royal Founder may be imparted to us.
Enable us to take up the Cross and follow in the foot-
steps of the Lamb; teach us to carry out in our daily
lives the Divine principles of Charity and Truth, and
finally admit us to that Immortal Temple, not made
with hands, eternal in the Heavens. Amen.

P.S. Eminent Viceroy, our last duties having been per-
formed, you will now close the Conclave. *Knocks*
X—XXX

E.V Knights Companions, in the name of Constantine,
our Illustrious and Royal Founder, and by command
of the Puissant Sovereign, I declare this Conclave duly
closed. *Knocks* X—XXX

*The knocks are repeated by the Herald and the Sent.,
during which the Prel. closes the Bible on the High
Altar and faces West.*

Prel. Nothing now remains but, in accordance with an-
cient custom, to lock up our secrets in a safe depository,
ever remembering the watchwords of our Order:

All: Faith—Unity—and Zeal.

P.S.: *Knocks* X

THE CEREMONIES

OF THE

ORDERS

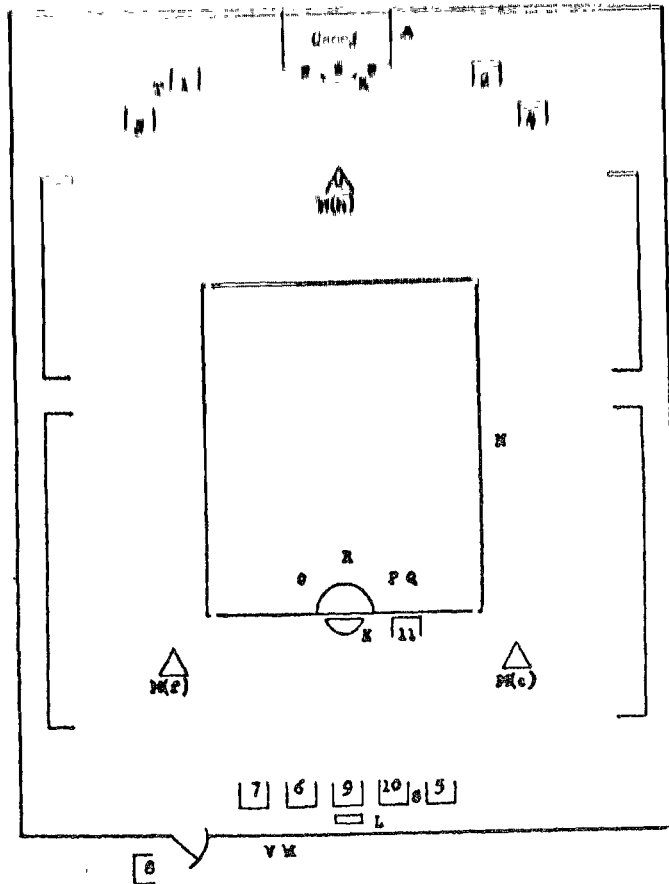
OF

KNIGHTS OF THE HOLY SEPULCHRE

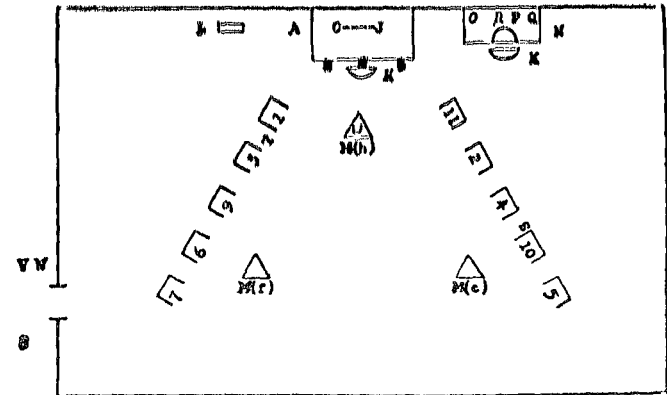
AND

KNIGHTS OF ST. JOHN THE EVANGELIST

PLAN III



PLAN IV

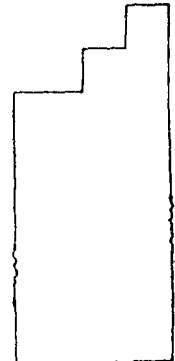


ALTAR

Plan					
⊕	⊕	⊕	⊕	⊕	⊕
Lilies			Crucifix	Roses Bible	
△	Skull	Bones	Py.	I	Py.
Sword					

Approximate Design and Location of Properties

Elevation



FLOOR PLANS

Conclaves may vary the suggested Floor Plans in accordance with their individual needs and availability of local facilities. The details of Furniture and Properties and the use of Scenery or Drapes, Lighting, Costumes and Music are all optional. A well known principle of learning is that the more senses which are brought to bear, the greater the learning. Thus, it is important to appeal to the eye as well as the ear.

KEY TO PLANS

Plan III. Suggested Plan when the Orders are conferred on the Floor of a Lodge Room or Chapter Hall.

Plan IV: Suggested Plan when using a Stage or the Dais in the East with an arrangement of Drapes

Altar: An approximate design and suggested location of Properties.

Sepulchre: A practical Sepulchre may be constructed as follows:

Material $\frac{1}{4}$ " Plywood.

Relative dimensions: width 3
height 4
length 6

Construction: Plywood nailed into sectional frames held in place by removable carriage bolts for easy storing—open at one end or side

Painting: Inside all black

Covering: Reversible, black satin on one side, white satin on the other—drapes to floor—split at the opening.

OFFICERS

Knights of the Holy Sepulchre

1. Right Reverend Prelate
2. Prior
3. Seneschal
4. Sub-Prior
5. Captain of the Guard
6. Verger
7. Warder
8. Beadle
9. Standard Bearer
10. Torch Bearer
11. Guardian of the Sacred Vault
12. Guards (Number Optional)

Knights of St. John, the Evangelist

1. Most Enlightened Commander
2. Prior
3. Seneschal
4. Sub-Prior
5. Captain of the Guard
6. Harbinger
7. Warder
8. Beadle

PERIOD: Time of the Crusades

DRESS: The Prelate, Prior and Sub-Prior are vested in ecclesiastical garments and the former should carry a pastoral staff. Other Officers in military garb of the period.

The Exemplar represents a Novice in preparation for Knighthood.

FURNITURE AND PROPERTIES

- A. Large White Altar with a Black Cover. (Note 1)
- B. 3 Black and 3 White Crosses, Approximately One Foot in Length. (Note 1)
- C. Crucifix—Ecce Homo.
- D. 7 Medium Size Candlesticks with White Candles.
- E. Small Bible.
- F. Skull and Crossbones.
- G. Sword for Exemplar.
- H. Red Roses (1) and Lilies of the Valley (2).
- I. Laurel Crown.
- J. 2 Small White Pyramids.
- K. 2 Kneeling Cushions.
- L. Standard of a R. C. Conclave.
- M. 3 Columns Designated Faith, Hope and Charity.
- N. Sepulchre.
- O. Shroud and Napkin.
- P. Small Bible Open with a Skull Thereon.
- Q. 1 Small Candlestick with a Black Candle.
- R. Electric Star.
- S. Censer.
- T. Pastoral Staff with Holder for Prelate; Scepter and Holder for Commander.
- U. Goblet of Wine and Salver with Biscuits.
- V. Head Cloth of Black Crepe.
- W. New Testament.

NOTE 1. A convenient method of fixing the Altar is to fasten the 3 Black Crosses on the front of the White Altar, then cover with a Black Drape and fasten the 3 White Crosses on the front of the Black Drape.

MUSIC

If an Organ is available, the following music may be appropriately used:

- Page 38: Processional (If Used)—"Jerusalem the Golden," Ewing—St. Bernard of Cluny.
- Page 39: At End of Opening—"The Church's One Foundation," S. S. Wesley—Stone.
- Page 41: During Entrance of Exemplar—Soft Background Music.
- Page 42: During the Period the Verger is Conducting the Exemplar to Each of the Three Columns—Soft Background Music.
- Page 44: As Torch Bearer Lights Candles—"Oh God Our Help in Ages Past," Croft—Watts.
- Page 44: After Verger and Exemplar Retire, While Altar is Being Rearranged—"The Son of God Goes Forth to War," Cutler—Heber.
- Page 48: During Obligation—Soft Background Music.
- Page 52: As Exemplar is Conducted to the H.S. for the Second Time and the Torch Bearer is Extinguishing the Candles Upon the Altar—"The Lord's Prayer," Malotte.
- Page 54: As the Torch Bearer Relights the Candles—"Jesus Christ is Risen Today," Davidica—Latin, 14th Century.
- Page 54: Between Second Point and Third Point—"The Holy City," Adams—Weatherly.
- Page 62: While Knights are Forming Square—"All Hail the Power of Jesus' Name," Holden—Perronet.
- Page 62: When the Biscuits and Wine are Passed—Soft Background Music.
- Page 62: When the C. of the G. is Presenting the Testament to the Principal Officers—Soft Background Music.
- Page 62: At End, or As the Officers are Retiring—"Onward, Ye Peoples," Sibelius—Marshall Kernochan, P.S.

HISTORICAL NOTE

The Order of Knights of the Holy Sepulchre and the Order of Knights of St. John the Evangelist were traditionally under the jurisdiction of a Patriarchal Council of eighteen members, who have usually been the same individuals as those filling the offices of the Grand Imperial Council of the Red Cross of Constantine. Thus, over a period of time, it has been convenient for administrative purposes to consider the jurisdiction of all the Constantinian Orders under the Grand Imperial Council, and the present Constitution so states.

As a matter of historical record, these bodies were organized in the following manner:

A. *Patriarchal Council*

- | | |
|-------------------------|----------------------------------|
| 1. Patriarch | 11. First Lieutenant |
| 2. Sub-Patriarch | 12. Second Lieutenant |
| 3. Seneschal | 13. Guardian of the Sacred Vault |
| 4. Prior | 14. Standard Bearer |
| 5. Sub-Prior | 15. Torch Bearer |
| 6. Captain of the Guard | 16. Verger |
| 7. Chancellor-General | 17. Harbinger |
| 8. Registrar-General | 18. Warder |
| 9. Treasurer-General | |
| 10. Hospitaler-General | |

- a. The total number of members was limited to 99.
- b. Candidates must be Royal Arch Masons and Knights of the Red Cross of Constantine

B. *Knights of the Holy Sepulchre*

- a. Conferred in a body styled a Sanctuary.
- b. Battery—XXX—XX
- c. The Prelate, Seneschal, Prior and Sub-Prior, together with the Captain of the Guard, were styled Grand Officers and laid their swords in a semi-circle, points to the center, on a table in the East.

d. The Verger, Warder, Standard Bearer, Torch Bearer, Guardian of the Sacred Vault and Harbinger, together with a First and Second Lieutenant, were styled Combatant Officers and laid their swords in a circle, points to the center, on a table in the West.

e. The Attendant, or Serving Companion, was designated as the "Beadle."

f. The Insignia of a Knight of the Holy Sepulchre was the Jerusalem Cross* adopted by Baldwin as the arms of the Kingdom of Jerusalem, and has since been deemed a symbol of the Holy Land. Symbolically, the four crosses typify the four wounds of the Savior in the hands and feet, and the large central cross shows his death for that world to which the four extremities point. *Mackey*

*A red cross potent between four similar crosslets.



C. *Knights of St. John the Evangelist*

- a. Conferred in a body styled a Commandery.
- b. Battery—XXXXXXX
- c. The Order is not connected with the Knights of St. John of Jerusalem, but is the Order of St. John of Palestine
- d. The Most Enlightened Commander wore a white cross on a ribbon.
- e. The Insignia was—



FORM OF OPENING A SANCTUARY

OF

KNIGHTS OF THE HOLY SEPULCHRE

Officers may enter in Procession, preceded by the Guards, and take their places—Plan III—or be in place before the Opening—Plan IV. As the Prelate takes his seat, all Officers do likewise. Guards, the number of whom is optional, remain standing. Commands addressed to "Sir Knights," etc., apply only to Officers.

Prelate: Sir Knight Prior, what is the time?

Prior: Right Reverend Prelate, it is the first hour of the first day of the week, and the True Word, having passed through the gates of death, is lost in the gloomy mansions of the grave.

Prelate: How do we hope to recover the Word?

Prior: By the exercise of Faith, Hope and Charity, which are the pillars of the New Law.

Prelate: How shall we find these three pillars?

Prior: By patiently guarding the Sacred Vault.

Prelate: For what period?

Prior: The space of three days.

Prelate: Sir Knight Guardian of the Sacred Vault, where is your station in the Sanctuary?

Guardian of the Sacred Vault: Rises, draws sword, and salutes. At the entrance to the Holy Place.

Prelate: Your Christian duty, when so placed?

G. S. V.: To see that the Sepulchre is properly guarded against all opposers of the Christian faith. *Returns sword and resumes seat.*

Prelate: Sir Knight Seneschal, as we are taught not to rely on human strength alone, what is the chief defense of our Sanctuary?

Seneschal: Rises, turns and bows to the Prelate. Rt. Rev. Prelate, it is the Sword of the Spirit, which is the Word of God.

Prelate: Sir Knights, to order. *All arise*

Sub-Prior: Reads St. Mark XV: 42-47, using the Bible on the Altar.

Prior: Let us pray. *All face to the East and bow heads.* Before Thine Altar, we humbly bow, O Heavenly Captain of our Salvation; vouchsafe to grant us peace here, and everlasting glory hereafter.

All. Amen.

Prelate: "Gloria Patri, et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Optional alternate form

"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen."

I pronounce this Sanctuary duly opened. Let us repair to our several stations and strictly observe silence.

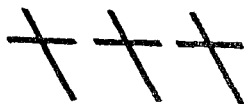
Gives knocks XXX-XX which are repeated by the Warden and answered by the Beadle on door. All Seated.

Captain of the Guard: Directs Guards to their places and is seated.

FIRST POINT

PROBATION

The Assembly Room should represent a Church, the Altar covered with black, on which are placed three candlesticks—unlighted at this time—a crucifix, skull and crossbones, sword, and a small Bible. Three white crosses are fastened on the front of the Altar in the following manner, i.e.



The three columns are placed in the North-West (Faith), the East (Hope) and the South-West (Charity).

The Sepulchre is closed.

Dim lighting.

The Beadle prepares the Exemplar, by veiling him with black crepe, and gives one knock on the door.

RECEPTION

Warder: Opens door, retires, and closes door. Who comes here?

Beadle: A worthy Knight and Soldier of the Cross who, having worked at the Second Temple, and discovered the ancient (A), now prays to be enrolled as a Guardian Knight of the Holy Sepulchre in order that he may learn the true (A) of a Christian Mason

Ward: You will await the orders of the Right Reverend Prelate.

Returns and reports to the Prel.

Rt. Rev. Prelate, a worthy Knight and Soldier of the Cross who, having worked at the Second Temple, and

discovered the ancient (A), now prays to be enrolled as a Guardian Knight of the H. S., in order that he may learn the true (A) of a Christian Mason.

Prel.: On what is his desire founded?

Ward.: On a true Christian principle, to serve the Church and its members by performing the seven corporal works of mercy, and to protect and guard the Holy Sepulchre from the destroying hands of our enemies.

Prel.: What good works hath he performed?

Ward: He hath given food to the hungry, drink to the thirsty, and clothed the naked with a garment.

Prel.: Thus far, he has done well; but there is still much for him to do. Let him enter under the penalties of his knightly obligation.

Exemplar enters with Verger, showing the sign of a RX Kt.

Prel.: We acknowledge you to be a Knight of the Red Cross of Constantine. You must now prove yourself a Royal Arch Mason by giving me the sign and first word.

Exemp. gives the sign and first word of a R. A. M. Verger now prompts Exemp.

Seneschal. Arises and approaches Exemp. Worthy knight, whence came you?

Verger: For Exemp. From Jerusalem.

Sen. What art do you profess?

Verg.: Masonry.

Sen.: What edifices do you build?

Verg.: Temples and Tabernacles.

Sen.: Where do you raise them?

Verg.: For want of territory, we build them in our hearts.

Sen. seated.

Prel. Worthy Knight, you inspire us with esteem, but we are now in darkness and sorrow. The veil of the Temple is rent; the cornerstone of our Faith overthrown; the Rose of Sharon sacrificed; the Day-Star of Mercy obscured; and the True Word is lost. Still we do not yield to despair, and have firmly resolved to guard the Sacred Tomb for three days, in the hope that we may recover the Word. Is it your desire to assist us?

Exemp. It is.

Prel. Sir Knight Verger, perform your duty.

Verg. I will now conduct you round the Sanctuary and during your progress you will be instructed in the Three Theological Virtues, which are the pillars of the New Law. May they ever be impressed upon your memory, and guide you in your journey through life.

THE PERAMBULATION

Exemp. is conducted to first column (N.W.). Verg. places Exemp right hand upon it, saying

This is the Column of Faith

Sub-Prior Rises and faces Exemp. Faith is a firm conviction of the existence and attributes of God. It produces in the mind perfect love and reverence for His Name—a steadfast confidence in His Word—and entire resignation and obedience to His Will. If this Faith be sincere, it will influence all our actions and direct us to a line of conduct that will be pleasing in the sight of that God in Whom we live, and move, and have our being. *Seated.*

Verg. conducts Exemp. to 2nd Column (E) and places high right hand upon it, saying

Verg.. This is the Column of Hope

Prior: *Rises and faces Exemp.* To define the nature of Hope is a task almost beyond the power of language or

thought. It is more than desire, greater than expectation, superior to confidence, and when we speak of the "Hope of Eternal Life," surely no other term can more adequately express the immortal feelings of the soul. This sacred Hope is the Day-Star of our youth, the comfort of our declining years, and the loving companion of our pilgrimage through this vale of tears, until the closing hour of our life unveils to our view the mysteries of a boundless eternity. *Seated.*

Verg. conducts the Exemp. to 3rd Column (S.W.) and places his right hand upon it, saying

Verg. This is the Column of Charity.

Sen Rises and Faces Exemp. Charity is that sacred virtue which inspires in the breast of the spirit of universal beneficence. It teaches us to consider all mankind as our brethren, viewing their errors and infirmities with tolerance; overlooking wrongs, forgiving injuries; avoiding all offense and injustice. The heart enlightened by this greatest of all human virtues can truly be said to reflect to a certain extent the attributes of the Great Author of our being. Let us then carefully cherish and preserve the sacred flame which His goodness has imparted and imitate, so far as humanly possible, His love, His compassion, and His bounty towards the children of men. *Seated.*

Exemp is placed on knees at the Altar.

ELEVATION

Prel. Worthy Knight, I congratulate you on your happy return, as it is the possession of these virtues that can alone ensure you peace in this life and everlasting happiness thereafter.

Prel. Sir Knight Verger, what is now your duty?

Verg. To bring the Exemp. from darkness to vision, and afterward from vision to light.

Prel.: By what right do you claim this privilege?

Parg.: By the right of a sign and the power of a word.

Prel.: Worthy Verger, you are at liberty to show the sign and speak the word.

Verg. shows 1st Sign (B). Prel. responds with 2nd Sign (C), and repeats aloud (D).

Prel.: You are our fellow soldier, and this privilege is yours of ancient right. At the accustomed signal, let it be performed.

Torch Bearer lights the three candles on the Altar. Prel. knocks five times and, at the last knock, exclaims: "And God said, 'Let there be Light,' and there was Light."

At the same moment Verg. removes veil from the eyes of the Exemp., who remains kneeling.

Prel.: Sir Knight Verger, elevate our Brother Knight in due form.

Verg. raises Exemp. from his knees by interlacing his fingers.

Prel.: Sir Knight, Captain of the Guard, you will equip the Brother for his period of probation.

C. of G. Rises and faces Exemp. Take this sword (Verg. removes sword from the Altar and presents to the Exemp.), defend the Holy Sepulchre—unfurl the banner of the Cross (Std. Br. removes Standard from its Staff, hands to Verg., who presents it to the Exemp.), defeat our enemies and return to us in victory and triumph.

Verg. and Exemp. retire.

Torch Br.: Adds to the Altar two additional lighted candles, making a total of five. The skull and crossbones are removed, while a laurel crown is placed thereon. Torch Br. resumes his seat.

The Knights who have retired are supposed to be in warfare with the infidels, whom they defeat and return with trophies.

THE RETURN

Verg.. Knocks XXX—XX. The door is opened by the Ward., who retires and closes door.

Ward.: Worthy Knight, what is your request?

Verg.: For Exemp. Having subdued the enemies of the Cross, we are desirous of the reward due our services.

Ward.: Returns and reports. Rt. Rev. Prelate, the Knights of our noble and invincible Order, having achieved a victory over our enemies, request the honor due their services.

Prel.: Let them be admitted.

Verg. and Exemp. enter, and halt in the West.

Prel.: Worthy Knights, we receive and welcome you on your return from the dangers of warfare. Advance, therefore, to the Altar; deposit the spoils and trophies of your victory, and as humility is ever inseparable from true valor, kneel to receive the fitting reward for your services.

Verg. and Exemp. advance, deposit banner and sword. Exemp. kneels. Prior places the laurel crown on the Exemp's head.

Prior: The laurel wreath with which I crown you has ever been the reward of courage and constancy. It represents for us the victory that men should gain over their passions, and also the final triumph of truth in the world to come. But, in order that you may fully participate in the celebration of our mysteries, I must call upon you to arise, return from light to darkness, and prepare to unite with us in that solemn bond which is the character-

istic rite of our noble Order. Reflect, therefore, before you consent to undertake the toils and trials that may await you. *Pause.* If, however, you are resolved to persevere and, like a true Mason, are willing to retrace your steps in humility, even to the foot of the Cross, as a token of submission, arise and place your crown upon the Altar. *Exemp. arises and places Crown upon the Altar.*

Vorg. and Exemp retire to the West and are seated, or exit until preparations are complete for the Second Point.

* * *

Between the First and Second Points, the following Traditional Oration may be delivered by the Standard Bearer (Plan III) or may be assigned to another Sir Knight who is not in the Cast (Plan IV) In the latter case, either a tuxedo or black robe should be worn. The Exemplar will be placed in a convenient location to hear the Oration.

ORATION

The Legend of the Order of the Holy Sepulchre tells us that

In the year of our Lord 326, St. Helena, Consort of Constantius, and Mother of Constantine the Great, made a journey to the Holy Land in search of the Cross of our Redeemer. After leveling the hillocks on Mount Calvary and destroying the Temple of Venus which had been erected thereon, three crosses were discovered in the year 327, but it was difficult to determine which of the three had borne the Divine Form of the Lamb of God. The Pontiff Macarius, being consulted, commanded that they be carried to the bedside of a woman who had long been visited by sickness and lay at the point of death, and their virtue and efficiency be tested by placing her hands upon each of the crosses. The Pontiff's orders were obeyed, and two of the

crosses rendered her no service—but when her hand was laid upon the third, she was miraculously restored to health and instantly arose, giving glory to God.

On the spot where the crosses were found, St. Helena and Constantine erected a stately Church. Part of it covers the site of the Crucifixion and, by leveling the hills, the Sepulchre was above the floor of the Church, like a grotto. There was a superb cupola over the Sepulchre and, in the aisle, were tombs of Godfrey and Baldwin, Kings of Jerusalem.

St. Helena then, with the sanction of Constantine, instituted the Order of the Knights of the Holy Sepulchre of our Lord and Savior Jesus Christ. The Patriarch of the Holy City was appointed as Chief of the Knights who, kneeling on the sacred tomb, were bound by a solemn vow to guard the Holy Sepulchre, protect pilgrims, and repel the attacks of all infidels and enemies of the Cross of Christ.

In the year 130, the Emperor Hadrian had built a new city which was named Aelia Capitolina on the site of Jerusalem, and from which the Jews were banned. In the time of Constantine, Jerusalem became a Christian Shrine, under its old name. It was later besieged and sacked by the Persians in 615, and in 637 it fell into the hands of the Saracens, under whose oppressions it long groaned, until Peter the Hermit encouraged the western princes to release the distressed Church. In 1096, Godfrey de Bouillon unfurled the banner of the Cross, and in 1099 expelled the invaders. He was to have been invested with a royal wreath, but thought it not meet to wear a crown of laurel when his Blessed Savior had worn a crown of thorns, yet for the common good suffered himself to be called King of Jerusalem.

During the period of the Crusades, the Order of the Holy Sepulchre flourished and, since the loss of the Holy Land, it has continued to exist in several countries of Europe, and its ancient ritual and ceremonies are preserved to this day in the Masonic Fraternity to which it is our privilege to belong. *Retires.*

SECOND POINT

GUARDIAN KNIGHT OF THE HOLY SEPULCHRE

Inside the Sepulchre is laid a shroud and napkin, while before or on it is placed a small open Bible with a skull thornon and a lighted black candle. The columns in the N.W. and S.W. are removed, together with any insignia on the column in the East. Medium dim lighting.

Verg. and Exemp. approach the Sepulchre.

Guardian of the Sacred Vault: Worthy Knight, before proceeding further with the ceremony of your reception into this Sovereign Order, we must earnestly demand whether you are prepared to renew your Knightly vows, pledging yourself to a strict observance of our laws, and a careful concealment of our mysteries.

Exemp.. I am.

G.S.V.: Approach then and take the engagement we require. You will kneel at the mouth of the Sepulchre.

Verg. conducts Exemp. to mouth of Sepulchre. C. of the G. and Ward. move to position and cross swords on back of Exemp's neck.

G.S.V.: Place your right hand upon the Holy Gospel, and your left hand upon the emblem of mortality. *Done.* You will say "I," repeat your Christian and surnames, and then listen until I bid you speak.

OBLIGATION

I,, in the presence of our Prophet, Priest and King, do hereby voluntarily renew my sacred vows as a Christian Knight, and faithfully promise to guard and defend the Sepulchre of the True Word against all the attacks of the impious and ungodly.

I also solemnly swear to reverence the blessed name of our crucified Master and never to forsake the Christian religion, so that at the resurrection of the dead I may arise from the tomb of transgression as one of the just, made perfect.

I likewise pledge myself never to reveal the mysteries of the Sanctuary to any Knight Mason, Royal Arch or Master Mason, Fellow Craft, or Entered Apprentice, or indeed to anyone in the universe, unless it be to a Knight of the Order, or to a Candidate lawfully entitled to receive the same.

I further promise to pay due obedience to the Statutes of the Grand Council of Patriarchs of Jerusalem, who are the true chiefs of this noble and invincible Order. All this, I solemnly swear to observe in addition to all my former obligations, under the penalty of being pronounced dead and deprived of the rites of Sepulchre.

G.S.V.: You will repeat after me:

"So help me, our Prophet, Priest and King, and keep me steadfast in this my solemn engagement as a Guardian Knight of the Holy Sepulchre and a Knight of St. John the Evangelist."

G.S.V.: As a seal to the renewal of your vows, you will salute the Holy Gospel three times; (*Done*) and the emblem of mortality twice. *Done.*

C. of the G. and Ward. cross swords at mouth of S.V. until Exemp. is removed.

Prel.: Sir Knight Verger, elevate our brother Knight and place him in the East. Done.

INVESTITURE

At this point, C of the G. and Ward carry swords and retire to positions.

Prel.: Receives sword from the Sen. and addresses Exemp.

You will kneel. *Done.* Worthy
I now receive and acknowledge you a Christian Knight,
and as proof of our confidence, hereby create you (*dubs
on left shoulder*) a Guardian Knight of the Holy Sepul-
chre. Arise Sir Knight. *Returns sword and is seated.*

Prel.: We receive into our Order only those who are true Royal Arch Companions, because Freemasonry was founded upon the instructions that were given not only by Moses and Solomon, but also by Zerubbabel, at successive periods of the world's history. We further follow the footsteps of those worthy Masons who have remodelled it in accordance with the precepts of our Sovereign Redeemer and Master, whose titles are inscribed in his own blood above the Throne of God. The allegorical sequel to the history of the Royal Arch Degree will now be made known to you.

Prior Rises and addresses Exemp. After the rebuilding of the Second Temple the Masons neglected their labors, and abandoned to the ravages of time the valuable buildings which they had raised with such pains; so that the skill of their workmanship, the strength of their materials, and the beauty of their architecture were alike exposed to confusion, destruction and decay.

But the Eternal Jehovah determined to manifest His glory, and to replace the fallen material structures by those of the spirit, whose duration should be everlasting. It was then that the stone—the corner of the building—was torn from the Temple by the workmen and thrown among the ruins. It was then that the Mystic Rose was sacrificed on a cross. In an instant the veil of the Temple was rent, the earth was covered with darkness, the Day-Star of Mercy was obscured, and the Word was lost. *Seated.*

Sen.: Rises and addresses Exemp. It may easily be imagined into what depths of misery every true Mason

was plunged. Some of the brethren, who possessed relics of the former Temple, wandered among the woods and mountains in the deepest obscurity. Others sought the Sacred Tomb in which the Word was hidden and watched in silence for the space of three days.

Never before was such perplexity experienced by the human heart. But the will of Him who rules all events, at the expiration of three days, caused the light to shine again; the Day-Star of Mercy appeared in greater brilliancy, and the Word of God was found. *Seated.*

Sub-Prior. Rises and addresses Exemp. The Elect Brethren, who had followed the hallowed footsteps of the Redeemer, then taught others that it was necessary to practice Faith, Hope and Charity, and to obey the new Law before they could resume the mystic labours of the Order. It was only by means of those sublime principles that Masonry reappeared to the gladdened eyes of man, and from this period Masons no longer built material edifices, but occupied themselves in spiritual buildings. Their works were sustained by temperance, prudence, justice and strength, and they feared no more the vicissitudes of life, or the shadowy terrors of the grave. *Seated.*

Prel.. Sir Knight Verger, place the Knight before me. *Done.* I will now entrust you with the signs and grip. The first or sign of sorrow is given thus (E). The response of a Knight of the Holy Sepulchre is given thus (F). These signs, however, must never be used unless in the Sanctuary, or when you are obliged to claim from a brother Knight the performance of the seven corporal works of mercy, which I will now explain.

Prel here interlaces his fingers with those of the Exemp and says:

1st :—Go feed the hungry.

2nd :—Give drink to the thirsty.

3rd :—Clothe the naked with a garment.

4th:—Visit and ransom the captives.

5th:—Shelter the homeless, give the widows and orphans a place to lay their heads.

6th:—Visit and relieve the sick.

7th:—Go and bury the dead.

C. of G.: Sepulchre Guards—Engage—Swords.

*Prel.: Chants "In Nomine Patris.
et Filii.
et Spiritus Sancti."* *Guards clash swords.
Guards clash swords.
Guards clash swords.*

Guards clash swords.

Guards clash swords.

Guards clash swords.

Optional alternate form.

"In the name of the Father,

Guards clash swords.

And of the Son.

Guards clash swords.

And of the Holy Ghost."

Guards clash swords.

Entire Cast. AMEN.

Prel. The examination or interrogatory signs are made thus: (G). The grip is given: (H).

THE QUEST

Prel. Sir Knight Verger, conduct the Brother Knight to the entrance of the Sacred Vault.

The Exemp. is again veiled by the Verg The main lights are extinguished gradually and the Torch Bearer extinguishes the five candles upon the Altar. Profound silence reigns. The Prel. knocks XXX—XXX.

Prel. The mysterious number is accomplished. Sir Knight Guardian of the Sacred Vault, descend with our brother into the Sepulchre and report to us what you may see.

The G. S. V. directs Exemp. to kneel, does likewise, and tells him to look into the Sepulchre, which is in darkness. (Done) G. S. V. rises; Exemp. remains kneeling.

Prel.: Sir Knight Guardian of the Sacred Vault, what have you seen?

G.S.V. Rt. Rev. Prelate, the Day-Star of Mercy is obscured, and darkness covers the earth. *Pauses, as if in deep thought.*

Prel.: Sir Knight Guardian of the Sacred Vault, descend into the Sacred Vault a second time, and report to us again. *Done.*

G.S.V.: The Day-Star of Mercy is still obscured, and darkness covers the earth. *Pause as before.*

Prel.: Let us hear the word of the Lord

Sub-Prior: And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

St. Mark XVI:1-6

During the recitation the Torch Bearer takes position in front of the opening of the Sepulchre and swings censer.

Prel.: Descend once more, Sir Knight Guardian, and report to us for the third time. Done.

G. S. V. descends for the third time, removes the veil, and as he and the Exemp look into the Sepulchre, the white star appears, illuminating the inside of the Sepulchre. The G. S. V. falls prostrate and says in voice of awe.

The Sepulchre is empty.

All drop to right knee, except the Torch Bearer, and say.

He is risen.

All slowly rise, except the Exemp.

G.S.V.: God be praised Our Temple is rebuilt, the Corner-stone of our Faith is restored, the Day-Star of Mercy reappears in greater splendour, and the Word of God is FOUND.

Here the Verg. raises the Exemp. The Torch Bearer continues to swing the censer until the Grand Word is pronounced.

Prel.: Sir Knight Guardian, Pronounce the Word.

G.S.V.: (I) The Lamb of God and the King of Glory. All face East. Low roll thunder. Lighting effect.

Prel.: Worthy Knight, the ceremony that you have just witnessed has revealed to you that the grand mystery of Christian Masonry is sincere belief in Jesus Christ, the Lamb of God.

The Torch Bearer lights the five candles on the Altar and the main lights are restored to medium.

Prel.: You will now be conducted to the ruins of the Ancient Temple upon which the New Tabernacle of Divine Truth has arisen. You will gaze for the last time upon the fragmentary forms and types of the Mosaic dispensation, and return with the Holy Doctrine of the great Evangelist St. John. You will enter the Commandery with the password (J).

Verg. and Exemp. retire.

THIRD POINT

NOVICE AND KNIGHT OF SAINT JOHN THE EVANGELIST

The Altar is now white with three black crosses fastened on the front. There are seven lighted candles on the Altar; the laurel crown, sword and banner are removed, while the red roses, lilies of the valley and 2 small white pyramids are placed thereon. On the column in the East are placed a goblet of wine and a salver with biscuits.

Officers representing the Knights of St. John the Evangelist replace the Knights of the Holy Sepulchre, as indicated.

The Sepulchre is closed.

Bright lighting.

OPENING

Commander I declare this Holy Commandery of Knights of St John the Evangelist duly formed.

Knocks seven times, which may be answered by Ward. and Bead.

* * * * *

NOVITIATE

Bead. knocks XXX—XX

Ward. Opens door, retires and closes door. Who art thou?

Bead.: For Exemp. A Knight Mason. I have visited the ruins of the ancient Temple, and have discovered the Gospel of our Holy Patron.

Ward.: I will report the discovery to the Most Enlightened Commander. Returns and reports. Most Enlightened Commander, Sir Knight, who was sent to visit the ruins of the ancient Temple, re-

turns from thence, having found the Gospel of our Holy Patron.

Command.: It is a precious treasure. Admit him.

Exemp. enters, holding the Gospel in his right hand and on his crossing the threshold is taken charge of by the Harbinger. C. of the G. points his sword to the breast of the Exemp. and demands the password, which is given (J). C. of the G resumes seat.

Command.: Noble Knight, we are informed that you have discovered a sacred treasure. Relate the circumstances thereof.

Harbing: I was conducted to a place said to represent the ruins of Herod's Temple and was advised that the Emperor Julian had begun the erection of another building on this ancient and sacred site. Much activity was in progress and I was permitted to assist the laborers who were already working on the foundations. As the digging progressed, a stone was removed which disclosed the location of an underground vault.

It appeared to be very deep and, after consultation, it was decided that someone should descend to explore its meaning and contents. I was selected. The workmen lowered me by means of a rope and I found water on the floor of the vault. After my eyes became accustomed to the darkness, I saw extending slightly above the surface of the water what appeared to be a stone column. Upon the top of this column there was something wrapped in very fine material, probably linen. As nothing else of value seemed to be in the vault, I took possession of the object, gave the signal, and was drawn up to the light.

The discovery proved to be a parchment of some age. No sooner was it opened than great fear was expressed by all present. At the very beginning of the parchment were written in bold characters these words: "In the

beginning was the Word, and, the Word was with GOD, and, the Word was GOD."

It proved to be a manuscript copy of the Holy Gospel according to St. John!

This incident, together with other events, bordering on the miraculous, occurring about the same time, made it very plain that our Lord's prophecy of the desolation of the Temple would surely be fulfilled. The Gospel declared that He who had spoken was GOD—the creator of all things. It proved beyond a doubt that they who were doing the building labored in vain. A divine and immutable sentence had already decreed its final destruction. It was now believed that it was not pleasing to GOD that the Temple be restored.

Prior: As a proof of your statement, you will read aloud the first five verses of the sacred record. Sir Knights, to order!

All rise and place right hand on heart.
Exemp. reads St. John I 1-5.

Command.: To *Exemp* As a reward for the discovery you have made, and the zeal you have shown for the Christian faith, I receive you as a Novice of this Holy Order.

Prior: Turning and pointing to the Crucifix and saying "ECCE HOMO." Fortified by this sublime symbol, and with the words "ECCE HOMO" ever present to your mind, you may now be seated in the West, and be instructed in the mysteries of the Order

Command: Sir Knights, resume your seats.
Exemp. is seated in the West.

EXPLICATION

Sen. Rises. Sir Knight the tradition which has just been made known to you should ever impress upon your mind that the decrees of the Almighty cannot be reversed by

the hand of man. Julian the Apostate attempted to rebuild the Jewish Temple but failed signally to accomplish his design. It is narrated that, when wounded by a Persian dart, he endeavored to mount his horse for a second charge on the enemy, but fell back exhausted into the arms of his attendants, and died, exclaiming bitterly, "Thou hast conquered, O Galilæan." After the death of Julian, the Christian religion spread apace, except in the East, and the subsequent trials of our Brethren in that part of the world, and especially in Palestine, were related to you in a former lecture. *Seated.*

Prior Rises. It is now my duty to explain to you the origin of Masonic rites as now practiced. It is said that the Crusaders, finding themselves unable to expell the Saracens from the Holy Land, agreed with Godfrey de Bouillon to veil the mysteries of religion under emblems, by which they would be enabled to maintain their devotions in secret, and secure themselves against the intrusion of traitors or pretended friends. In this respect they followed examples laid down in the sacred scriptures, the style of which is figurative. The model which they selected was Solomon's Temple, which emblematically represents the Christian Church. Hence, it follows that the mysteries of the craft are in reality the mysteries of religion. The Knights were, however, careful not to entrust this important secret to any whose fidelity and discretion had not been fully proved. They therefore invented different degrees to test their Novices, and gave them only symbolical secrets, without explanation, to prevent treachery, and solely to enable them to make themselves known to each other. For this purpose it was resolved to use different signs, words and tokens in each degree, by which they would be secured against the Saracens, cowans, or intruders. *Seated.*

Sub-Prior Rises. It is, however, only in the Master Masons Degree that our Knightly Brethren began to unfold the true mystery, by narrating the assassination

of Hiram Abif at the hands of false Brethren. The symbolic mystery of Hiram's death represents to us that of the Messiah. For instance, the three attacks that were made on the Master Builder at the three gates of the Temple allude to the three points of condemnation against Christ at the tribunals of Caiaphas the High Priest, Herod the King, and Pilate, the Roman Governor. It was from the last tribunal that our Lord was led to a violent and shameful death. The three blows were given with the gauge, square and heavy maul; they are also symbolic of the buffet on the cheek, the flagellation and the cruel crown of thorns. The brethren assembled round the tomb of Hiram represent the Disciples lamenting the death of Christ on the cross. The Master's word which is said to be lost since the death of Hiram Abif is the same that the Messiah pronounced on the cross, and which the Jews did not comprehend: (K). Instead of these words in the Third Degree, our ancient brethren substituted (L) which in Arabic, signifies: "The son of the widow is dead." This was done to guard the real secrets from traitors, warned by the example of Judas, who betrayed his Master. The sprig of acacia is the figure of the cross, which was made of wood from an acacia tree. *Seated.*

Ward Rises. The Royal Arch, referring to the captivity of the Jews, shows us the persecutions of the Christians under the Roman Emperors, and their liberty under Constantine the Great. The Red Cross Order is the first degree of the series in which the ultimate objects of Freemasonry were revealed, and in the ceremony of the Knights of the Holy Sepulchre the allegory was further explained. The Knights of St. John the Evangelist, however, alone received the true words, for it was only after warfare with the enemies of the faith that they obtained this privilege, and were granted full communion with the holy brotherhood. *Seated.*

Command. Dearly beloved Knight, your initiation of toil and blood is now finished. There is no longer any

Temple, because the Light of the Lord is universally diffused, and the world has become one Holy House of wisdom. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.

KNIGHTING

C. of the G.: Sir Knights—To Order; Reverse—Swords. *Done.*

Prior: Let us pray.

The Prior stands in front of the Altar; all the Knights (except the Guards) drop on the right knee, and hold swords vertically in front of the eyes, by the blade, to form a cross.

Prior. Oh, Jesus of Nazareth, Immaculate and Immortal God, assist us in the great work which we have undertaken; aid us in making this world a Temple of Love and Peace, fitted for Thy second coming, when all mysteries shall be revealed and every heart laid bare before Thee and the angelic host of Heaven. Grant, we beseech Thee, that this Novice may prove worthy of our Order. Arm his soul with faith in Thee, and finally, by Thy mercy, may he attain to the realms of eternal bliss and glory. Amen.

All arise.

C. of the G.: Sir Knights, Carry—Swords; Return—Swords; Be seated. *Done.*

Command.: Sir Knight Harbinger, you will place the Novice in the East. *Done.*

Sub-Prior rises and presents the pyramids.

Sub-Prior: The symbols to which I now direct your attention are highly instructive and important. The pyramids, being built on rock, shadow forth the durability of the Christian faith. Their bases were four-cornered, their

external surfaces equilateral triangles, pointing to the four cardinal points, and thus denoting the entire globe. The pyramidal form also reminds us of our mortality. Its broad base represents the commencement, and its termination in a point the end of human life. *Replaces the pyramids on the Altar.*

Command.: Sir Knights—To Order.

Command.: *To Exemp.* You will kneel on your right knee.

Command: *Draws sword.* By virtue of the power vested in me, and in the presence of this Holy Brotherhood, I make *left shoulder*, create *right shoulder*, and constitute *head* you now and forever a Knight of St. John the Evangelist. Be prudent, wise, and valiant. Arise, Sir Knight *Done.* The words which you have heard (M) are the words of the Palestine Order of St. John, and are not those used by the Knights who remained in Europe during the Crusades, or those adopted by the Knights who took possession of Rhodes and Malta. We entrust them to your honour, and require no further pledge. The sign is given by (N). It will remind you that your B, F, and K are now dedicated to the service of the Great Master Emmanuel, whose title may be read upon the cross, which is an emblem of our redemption. The grip is given by (O).

Command.: Sir Knight Harbinger, you will conduct the Novice to the West and let him take his place as a Knight of the Order. *Done.*

Command.: The Brotherhood will now salute you with seven, as a Knight of the Holy Order of St. John. *Seven times B, F, and K.*

THE COVENANT

Command.: You will now unite with us in that bond of brotherhood which no foe can shatter nor adversity destroy.

*C. of the G.: Sir Knights—Form square in the East.
The Sir Knights form a square round the column;
Exemp. next to Command, and on his left. The Sub-
Prior passes the biscuits and wine, beginning with the
Command, and Exemp. the Command, saying:*

*Command Let us all eat of this bread in love, that we
may learn to sustain one another.*

*The biscuits and wine are then passed to the other
Knights, each partaking in silence; when all have
finished:*

*C. of the G.: Sir Knights—Resume your places and remain
standing. Done.*

CLOSING

*Command. Thanks be to the Lord for all his mercies.
Companions, let us now cease our labors and depart in
peace from the chambers of the dead.*

*The C. of the G. advances to the East, kneels and
presents the open Testament from the Altar to the
Command, who kisses it and then, in turn, to the
other three principal Officers, who each salutes it in
the same manner.*

*Command Our Labors as Guardian Knights of the noble
and invincible Order of the Holy Sepulchre, and as
Knights of the Holy Order of St John the Evangelist,
being thus concluded, I now close this Commandery.
Captain of the Guard, you will seal the Sanctuary
accordingly.*

*C. of the G. knocks seven times on the Altar with the
hilt of his sword, answered by Warder and Beadle.*

*Note 1 If Plan III is used, the Command, preceded by
the C. of the G., and followed by the Prior and the
other Officers, retire with the Exemp; the Guards
following*

*Note 2 If Plan IV is used, draw the curtains slowly
during the knocks.*

SHORT FORM CEREMONY FOR THE INSTALLATION

OF A

KNIGHT COMPANION

OF THE

RED CROSS OF CONSTANTINE

INTRODUCTION

Most Conclaves should be able to install a Knight Companion in full ceremonial. However, it is appreciated that because of the available facilities or small membership, a few Conclaves may not be able to do so. In such cases, the following Short Form Ceremony may be used.

OFFICERS

1. Puissant Sovereign
2. Orator
3. Prefect

Dress: Tuxedo with decorations.

PROPERTIES

Page 9—Items O, P, Q, & one R.

Jewel & Collar Ribbon of a Knight Companion.

RECEPTION

Prefect Informally presents the *Exemplar* (Candidate(s)), who has (have) been given the Passwords at the door, west of the Altar. If there is more than one Candidate the others should stand in line behind the *Exemplar*.

Pref.: Puissant Sovereign, Companion(s), who has (have) regularly passed from the Square to the Compasses and in due time exalted to the Supreme Degree of the Holy Royal Arch, craves permission to explore the Ineffable Mysteries of the Order of the Red Cross of Constantine.

P.S.: Leaves throne and proceeds to east of the Altar—Since the full Ceremonial of the Order of Knight of the Red Cross of Constantine will not be exemplified, we will proceed to confer this Order upon you by Communication.

Are you willing to obey the New Law, take up your Cross and follow in the footsteps of the Lamb?

Exemp.: Answers.

P.S.: Knights Companions, to order. *All rise.* (If desired, all candidates may kneel at the Altar) You (If more than one Candidate, standing—The *Exemplar*) will kneel on both knees, cross your hands upon the Holy Testament—(the other Candidates will place their right hands over their hearts)—say "I," (each of you will say "I")—pronounce your name(s) in full and then listen until I bid you speak.

OBLIGATION

See pages 20-21, including saluting the Holy Testament.

P.S.: Takes up sword from Altar—By virtue of the power which I have received from the United Grand Imperial Council of the Order, I hereby admit *left shoulder*, receive *right shoulder* and constitute head you, now and forever, a Knight Companion of the Order of the Red Cross of Constantine, by which you will enjoy the titles and prerogatives of a Perfect Knight Mason. *Returns sword to Altar.*

Arise Knight(s) Companion(s), and receive a hearty welcome into this Illustrious Order, which will ever be ready to defend and protect you.

The Signs of this Order are:

See Page 22, par. 9-11.

Knights Companions, be seated. *Prefect seats other Candidates.*

Prefect presents the Jewel and Collar to the P.S.

I decorate you with this Jewel, the Emblem of our Mysteries *places the Jewel suspended from the Collar Ribbon* in token of your preeminence.

The Orator will now briefly recite to you the Legend of the Foundation of this Order. *Seated.*

Or.: Stands east of the Altar.

ORATION (in part)

Use only Page 24—last paragraph.

Use only Page 25—2nd & 3d Paragraphs. Seated.

Prefect seats Exemplar with other Knights Companions.

SHORT FORM CEREMONY

OR

COMMUNICATION

OF THE

KNIGHTS OF THE HOLY SEPULCHRE

AND

ST. JOHN THE EVANGELIST

INTRODUCTION

While it is appreciated that some of the Conclaves do not have the facilities for conferring the Appendant Orders in full ceremonial, it is very desirable that the Candidates receive as much information about these Orders as is possible.

If at all possible, one of the following procedures should be used before a Knight Companion attains the rank of Knight of the Holy Sepulchre and Knight of St. John the Evangelist. They are listed in order of desirability.

1. Conferment of the Orders in Full Ceremonial.
2. Attendance by a Candidate at an Assembly of another Conclave, or a Regional Assembly, when the Orders are being conferred in Full Ceremonial.
3. Short Form Ceremony, as indicated hereafter.

OFFICERS

1. Right Reverend Prelate—Most Enlightened Commander.
2. Prior.
3. Seneschal.
4. Verger—Harbinger.
5. Warder.

Dress: Tuxedo with Decorations.

PROPERTIES

- a. Central Altar with an Open Bible (St. Mark XVI:1-6) thereon.
- b. Kneeling Cushion West of the Altar.
- c. Skull Upon the Bible.
- d. Naked Sword.

OPENING

Prel. I pronounce this Sanctuary of Knights of the Holy Sepulchre duly opened. *Gives knocks XXX—XX.* Sir Knight Warder, satisfy yourself that we are in security.

Ward. Goes to door, knocks XXX—XX, which are answered from without, and returns to his seat.

RECEPTION

Verg. Informally presents the Exemplar West of the Altar. If there is more than one Candidate, the others shall be seated nearby in a convenient location.

Right Reverend Prelate, a worthy Knight and Soldier of the Cross, who prays to be enrolled as a Guardian Knight of the Holy Sepulchre. *Verg. retires.*

Prel.: Worthy Knight, since the full ceremonial of the Orders of Knights of the Holy Sepulchre and St. John the Evangelist will not be exemplified, we will proceed to confer these Orders upon you by Communication. The True Word having passed through the gates of death, we hope to recover the Word by the exercise of Faith, Hope and Charity, which are the pillars of the New Law. It is the possession of these virtues that can alone ensure you peace in this life and everlasting happiness hereafter.

I must now, before proceeding further with the ceremony of your reception into this Sovereign Order, earnestly demand whether you are prepared to renew your knightly vows, pledging yourself to a strict observance of our laws, and a careful concealment of our mysteries.

Exemp I am.

Prel.: Kneel then at the Altar; place your right hand upon the Holy Gospel and your left hand upon the emblem of mortality. *Done.* Sir Knights—To Order. The other Candidates (*if any*) will place their right hand over their heart. *Done.*

Each of you will say "I," pronounce your name in full, and then listen until I bid you speak.

OBLIGATION (See Pages 48-49.)

Prel.: As a seal to the renewal of your vows, you will salute the Holy Gospel three times. *Done.* And the emblem of mortality twice. *Done*

Prel. Takes sword Worthy
I now receive and acknowledge you a Christian Knight, and as proof of our confidence hereby create you *dubs on left shoulder* a Christian Knight of the Holy Sepulchre. *Returns sword.* Arise. Sir Knights be seated.

A chair is placed for the Exemp., West of the Altar.

I will now call upon the Seneschal to deliver the Traditional Oration of the Order. *Seated.*

ORATION (See Pages 46-47.)

Prel.: *Rises.* In the full ceremonial, after the Novice while kneeling at the Sacred Tomb, is obligated—he is entrusted with the various signs and grips and instructed in the seven corporal works of mercy, which are:

1st—Go feed the hungry.

2nd—Give drink to the thirsty.

3rd—Clothe the naked with a garment.

4th—Visit and ransom the captives.

5th—Shelter the homeless.

6th—Visit and relieve the sick.

7th—Go and bury the dead.

Prel.: The Candidate and the Guardian of the Sacred Vault then descend three times into the Sepulchre. Upon the first two occasions nothing is seen, but at the third descent the Sepulchre is illuminated and it is realized that the Sepulchre is empty, but that He is risen and the Word of God is found.

This concludes the ceremony of the Knights of the Holy Sepulchre. *Seated.*

The skull is removed from the Bible.

Command.: I declare this Holy Commandery of Knights of St. John the Evangelist duly formed. *Gives knocks*
XXXXXXX.

Ward.: Goes to door, repeats the knocks, which are answered from without, and returns to his seat.

Command.: Myse. Previous to his admission to the Commandery, the Novice is supposed to have visited the ruins of Herod's Temple and, while assisting the laborer, to have discovered in a vault the Holy Gospel according to St. John. After reading this sacred record it became apparent that Christ was God, and that it was not pleasing to Him that the Temple should be restored. You will now hear the Explication of this Order. Seated.

**Prior: It is now my duty to explain to you the origin
.....
with the holy brotherhood.*

**This lecture (pp. 58-59) may be divided and given by three different Officers, as in the full ceremonial, if desired.*

Command.. Sir Knight Harbinger, you will place the Novice in the East. Done. Sir Knights—To Order. To Exemp. You will kneel on your right knee. Takes sword. By virtue of the power vested in me, and in the presence of this Holy Brotherhood, I make (left shoulder), create (right shoulder), and constitute (head) you now and forever a Knight of St. John the Evangelist. Be prudent, wise, and valiant. Arise Sir Knight.

Command.: In the full ceremonial the Novice then unites with the Sir Knights in a bond of brotherhood by partaking together of bread and wine. Sir Knight Harbinger, you will conduct the Novice to the West and let him take his place as a Knight of the Order. Done.

Command.: Our labours as Guardian Knights of the noble and invisible Order of the Holy Sepulchre, and as Knights of the Holy Order of St. John the Evangelist being concluded, I now close this Commandery.

Gives knocks XXXXXXXX, which are repeated by the Warder on the door and answered from without.

PRONUNCIATION GUIDE

Phonetic Spelling with the Accented Syllable
in Small Capitals

Adonai	AD-ah-nye
*Aelia Capitolina	EYE-le-ah cap-e-toe-LEENA
*Agnus Dei	AHG-nus DAY-ee
Arimathaea	ahr-im-ah-THEE-ah
Baldwin	BALD-win
Beadle	BEE-d'l
Caiaphas	KYE-yuh-fus
*Chi-Rho	KYE-row
*Collegium Artificium	col-LAY-ghe-um ar-te-FICK- e-um
Constantius	kon-STAN-shus
†Cristos	KRISS-tuss
*Ecce Homo	ECK-kay HO-mo
Eli, Eli, Lama Sabachthani	A-lee, A-lee, LAH-mah sah- BOCK-thah-nee
Gethsemanee	geth-SEM-ah-nee
*Gloria Patri, et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum	GLOW-ree-ah POT-re, et FEE- lee-o et SPEE-ree-twee SANK-toe. SEE-kut ERR-at in prin-KIP-ee-oh, ett nunk, ett SEMP-err, ett in SYE-ku-lah sye-ku-LOW- rum.
Godfrey de Bouillon	GOD-fre de BOO-yon

Hadrian	HAY-dre-en
Harbinger	HAR-bin-jer
Iesus	YEA-zus
Immanuel	im-MAN-u-ell
*In Hoc Signo Vinces	IN HOKE SIG-no WIN-case
*In Nomine Patris et Filii et Spiritus Sancti.	IN NO-mee-nay POT-rees et FEE-lee-ee et SPEE-ree- tuss SANK-tee
Julian	JOOL-yan
Labarum	LAB-ahr-um
Macarius	mah-CAR-ee-us
Macbenac	MACK-be-NACK
Magdalene	MAG-dah-lean
*Magister	MAH-ghes-tare
Matthias	mah-THY-us
Maxentius	mack-SEN-shus
St. Helena	SAINT HELL-ee-nah
Salome	sah-LOW-me
Saxa Rubra	SACK-suh RUBE-ruh
Shiloh	SHY-low
Seneschal	SEN-e-shall
Sepulchre	SEP-uhl-cur
Uzziah	uz-ZYE-yah
Verger	VUR-jer
* Latin	† Greek

RX

- a) Constantine and Matthias
- b) Immanuel
- c) Hiram, the Widow's Son
- d) Shuloh, the City of God
- e) Uzziah
- f) I H S V
- g) In Hoc Signo Vincas, in this Sign thou shalt conquer
- h) placing the right hand, with the fingers and thumb forming a square across the forehead as if covering the eyes and then raising the hand to a 45 ° angle in order to see the response.
- i) placing the first two fingers of the right hand upon the lips
- j) crossing the hands, thus forming a double triangle, and mutually giving the lion's grip with both hands
- k) raising the grip and pronouncing the word Adoniram beneath it
- l) King Solomon's Intendant of Works on Mount Lebanon

H S & S J.

- A) Word
- B) Place right hand over heart, forefinger pointing downward
- C) Raise right hand with index finger pointing toward Heaven
- D) Adohai
- E) Same as (B) adding "and saying He is not here "
- F) Same as (C) adding "and saying He is risen "
- G) The first knight holds up the forefinger of the right hand, the second knight holds up two finger (1st & 2nd) of the right hand, the first knight holds up three fingers (1st, 2nd, & 3rd) of the right hand, the second clenches the right fist This signifies the Trinity of three persons in one God
- H) by mutually grasping the right hand, take second joint of forefinger, press with thumb, first says "Jesus", Second responds "Agnus", first replies "Dei"
- I) Agnus Dei
- J) Gethsemane

K) Eli, Eli, Lama Sabachtham

L) See (sub L)

M) Ecce Homo

N) placing the right hand, fingers closed, successively on the left breast, the forehead and the right knee

O) mutually grasping wrists with arms crossed

(Sub L) **Delete** which in Arabic, signifies "the son of the widow is dead " **Replace with** used a substitute word