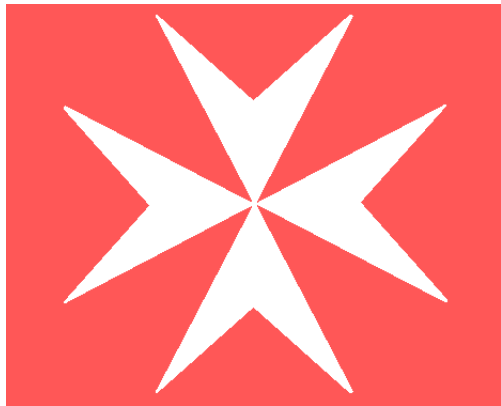


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* Knights of Malta **



Regulations For The Recruitment of Members

This is a working draft approved for the

The Sovereign Order of Saint John of Jerusalem
+ Knights of Malta +

by

the Lieutenant Grand Master and the Grand Chancellor
on June 24, 1996,

The Feast of The Nativity of Saint John The Baptist

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*** Knights of Malta ***

The Vision of the Sovereign Order of Saint John of Jerusalem is to have each member a Bearer of Truth converting the world to the Universal Church. As Hospitaller, the member continues to protect and to defend the poor and the weak.

The Mission of the Sovereign Order of Saint John of Jerusalem is to harness the unique talents and energies of its membership to perform acts of charity and defend the Christian Faith. Each member, in concert with the family, strives to develop a strong prayer life. The O.S.J. will serve as a catalyst for the rebirth of the sacredness of the family and therefore society.

The Maltese cross embodies the philosophy of the O.S.J. The four arms signify the Cardinal Virtues, and the eight points, the Eight Beatitudes. The Rule of Life and Personal Mission Statement will assist each member's efforts to apply these ideals to everyday practice. The defining goal of each member is unity in Christ: "As we are united in Christ, we are united with one another."

Maltese * Cross

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*** Knights of Malta ***

WHAT IS A KNIGHT?

A TRUE KNIGHT is a servant of Christ and the poor. He is the apostle of good deeds, of a life full of duties to be performed, tasks to be executed, wrongs to be rectified, and all this for the purpose of improving the welfare of his fellow-men. His is the voice of chivalry, of justice, of fairness, and of equality of opportunity among the classes. Happy is the land that can boast of such a man, emulate and appreciate his virtues. He is the embodiment of all that is best and noblest in manhood and knighthood.

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Some say that the age of chivalry is past,
that the spirit of romance is dead.
The age of chivalry is never past,
so long as there is a wrong left unrighted on earth.

--- Charles Kingsley

+

Lambs at the sound of the Church bell;
Lions at the sound of the trumpet.

--- Dal Pozzo, Hist. della Sac. Rel. di Malta. Verona 1703

+

The Order recognizes, deplores and explains the universal errors of mankind and its fall from Christian unity and principles, as well as the source, history and reasons for subversive movements in the world of society and government.

To be received as Knight of this Order is to enjoy a privilege which has no parallel in the list of human associations. It is an honor beyond all others because it is an honor based upon a fundamental, complete, and sustained service to humanity. No greater service was ever offered to a misinformed and confused world.

The Knights of this Order subscribe to the slogan: "As we are united in Christ, we are united with one another."

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RULE OF LIFE

1. Prayer -- shall consist of at least 15 minutes a day of formal prayer and meditation. The rosary, books of meditation, the Gospels and the Scriptures are recommended.

Although, each Rule of Life is custom-tailored to the person or family, the following recommendation is offered:

- A. Morning and night prayers.
- B. Grace before meals.
- C. Short prayers at two other times each day.

Keep in mind that the Church in her liturgical hours prays seven times each day.

2. Meditation -- Each member shall practice one hour of meditation each month. This hour of meditation should be offered for the unity of the Church, success of the Order, members of the Order, souls in Purgatory, the Church Militant and one's personal intentions.

3. Virtue -- It is recommended that the member adopt a patron saint as a model of life, i.e., obtain books on the patron saint, study his/her life and practice his/her virtues.

4. Charity -- Whenever possible, the member should practice the corporal and spiritual works of mercy.

5. Defense of Christendom -- The Knight and the Lady should work with all God-fearing people to bring about God's will on earth and to oppose Satan, his agents, his works and his allurements.

6. Every effort shall be made to attend an annual retreat.

Corporal Works of Mercy

- 1. To feed the hungry
- 2. To give drink to the thirsty
- 3. To clothe the naked
- 4. To visit the imprisoned
- 5. To shelter the homeless
- 6. To visit the sick
- 7. To bury the dead

Spiritual Works of Mercy

- To admonish the sinner
- To instruct the ignorant
- To counsel the doubtful
- To comfort the sorrowful
- To bear wrongs patiently
- To forgive injuries
- To pray for the living and the dead

Recommended Rule of Life for a Page/Damosel

A Page or Damosel is any Christian male or female from the ages of seven to thirteen who is in training for ultimate membership in the Order of Saint John.¹ Under the aegis of the Order and the tutelage of a Knight, the young child will be inculcated in the general ideals of Christianity. The emphasis on this level will be on basics: a simple knowledge of the faith and activities a child can do.

Each Rule of Life is custom-tailored to the person or family. Therefore, the following recommendation is offered:

- A. Morning and night prayers.
- B. Obedience to parents.
- C. One work of Charity per month.

Also, the Page/Damosel will be given a simple written and oral exam testing his/her basic knowledge of the Catholic Religion. The questions will be based upon approved catechisms or other suitable texts (see Appendix A for sample questions). The test will be administered and evaluated by the Prior or his designee and the sponsoring Knight.

The work of Charity will be a simple act. The Page/Damosel, for example, may pray for a departed member of his/her family, do extra chores for his/her parents, run errands for an infirm neighbor. The work of Charity will vary according to the young person's age and circumstances.

The Page/Damosel will file a monthly report with his/her parent's report or if an individual, to the Knight in charge. The Knight and young person will in turn once a year review his/her progress with the Prior.

Recommended Rule of Life for a Serving Brother/Sister

Serving Brother/Sister is the next level above Page/Damosel (see footnote 1). Any candidate from the age of thirteen and older is eligible for this rank and may be drawn from two sources. Candidacy of those deemed worthy for the rank of Page or Damosel may be achieved by invitation either from the Prior or by invitation from a Knight or official of higher rank. A brother or sister is called "serving" because in this rank he/she will begin serious study of Church History, Doctrine and evangelical counsels along with an in-depth study of the history, nature and objectives of the Order.

¹While we acknowledge the traditional and historical importance of heredity [grades], here we are applying a modern system of advancement in order for members to aspire and attain the perfection of a Knight or Lady.

After investiture, the candidate will embark on a three year program of study of Catholic Dogma and History. Emphasis here will be on the "why" of Catholic Dogma. The candidate will be expected to know the reason behind the doctrinal and moral teachings of the Church. It is assumed the candidate already knows and is familiar with the Catechism, the Nicene Creed and the Ten Commandments.

Concomitant with this study of Catholic Theology will be a three year program of study of the Order. All aspects of the Order will be included: its origin and history, its nature and objectives, its programs and policies. Emphasis will be on the concept of Knighthood, and how and why everything the Order does flows from a firm grasp of this fundamental concept.

At this level the candidate will also draw up his/her own Rule of Life. It will be a program of prayer and meditation built around an activity or activities which will reflect the Eight Beatitudes. This is the most vital aspect of the candidate's formation, for without prayerful activity there can be no grasp of Catholic teachings and no firm application of the concepts of Knighthood or Ladyship.

At the end of the three year period, there will be comprehensive written and oral exams on the teachings of the Church and on the Order of Saint John. The tests will be administered and evaluated by the Prior or his designee and the sponsoring Knight. Within a month, a review of the evaluation will be made with the candidate, making known the recommendations as to whether or not there should be a promotion to the next grade (see footnote 1).

Knight or Lady of Honor and Charity and Knight or Lady of Honor

A sincere candidate who cannot fulfill the obligations of a Knight/Lady of Justice or a Knight/Lady of Grace, yet supports the ideals of the Order and fulfills all requirements for membership may be invited into the Order as a Knight or Lady of Honor and Charity or may be invited into the Order as a Knight or Lady of Honor. Each year on the feast of the nativity of Saint John the Baptist a substantial donation to the Order is expected. A member in this category may be invited to affairs and functions of the Order. Also refer to pages 8, 12, 14, 16, 17 and 35 of the O.S.J. Red Book.

Prayer -- Traditions of the Order

1. It is customary to begin meetings of the Order with six Our Fathers.
2. The following is a prayer to Blessed Gerard, one of the founders of our Order:

God, You made Gerard wonderful in zeal and charity. Grant that he may be numbered among the Saints of Your Church; and through his intercession grant us the help that we need to support and preserve our Order, through Christ, Our Lord. Amen.

3. Prayer to Saint Umbaldesca, a sister and saint of the Order, is suggested. The ejaculation "Saint Umbaldesca, pray for us," should be said.
4. One should remember all of the Knights and Ladies of the Order who are in Purgatory and are in need of prayers. Remember also that they can assist members in leading Knightly lives.
5. The following meditation is highly recommended. It was written by Cardinal Mercier, a member of our Order, who lived in Europe at the time of the First World War.

I am going to reveal to you a secret of sanctity and happiness. If every day during five minutes, you will keep your imagination quiet, shut your eyes to all things of sense, and close your ears to all the sounds of earth, so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, speaking there to that Holy Spirit saying:

"Holy Spirit, soul of my soul, I adore Thee. Enlighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything Thou permittest to happen to me, only show me what is Thy will."

If you do this, your life will pass happily and serenely. Consolation will abound even in the midst of troubles. Grace will be given in proportion to the trial as well as strength to bear it, bringing you to the Gates of Paradise full of merit. This submission to the Holy Spirit is the Secret of Sanctity. -- Cardinal Mercier, O.S.J.

6. At prayer, a member should end with "May God's help remain with us always, and with our brothers and sisters who are away." Such a prayer consciously includes all members of the Order, all families and associates who should be remembered in prayer.

VOWS AND PROMISES

The purpose of this section is to answer and explain the many questions commonly asked about vows and promises. It is to aid and assist anyone thinking of taking vows within the Order of Saint John.²

A vow is a promise made to God, with sufficient knowledge and freedom which binds a member strictly in conscience to do something that is possible, good and better than its opposite within his or her state in life.³

VOW OF POVERTY

On the Meaning of Poverty

Solemn Vow of Poverty deprives the religious of all right of ownership and invalidates all acts contrary to the vow.

1. This solemn vow should be taken only by those living in the Convent, Hospital or Monasteries of the Order and not intending to live and function in the outside world.
2. A simple Vow of Poverty within one's state in life forbids the use of such things independently of one's superior when acting for the Order. This vow may be taken by each Knight in the spirit and practice of the Code de Rohan. Any property or object of monetary value received while being in the capacity of a Knight or Lady of the Order, due to one's position or title within the Order, may be retained throughout his or her life but upon death returns to the convent of the Order or the local priory or commandery where it has been located.

Thoughts on the Vow of Poverty (from Rerum Novarum written by Pope Leo XIII)

The Great Truth

But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity,

²Vatican Council II, Decree on the Adaptation and Renewal of the Religious Life (1965).

³Vatican Council II, Dogmatic Constitution on the Church (1964), Articles 43 and 44: AAS 57.

and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which Religion rests as on its base -- that when we have done with this present life then we shall really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money and the other things which men call good and desirable -- we may have them in abundance or we may want them altogether; as far as eternal happiness is concerned, it is of no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion make up the texture of our mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour (2 Tim. 2:12). His labors and His sufferings accepted by His own free will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; "for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory," (2 Cor. 4:17).

The Right Use of Money

Therefore, those whom fortune favors are warned that freedom from sorrow and abundance of earthly riches, are no guarantee of that beatitude that shall never end, but rather the contrary (Saint. Matt. 19:23-24); that the rich should tremble at the threatenings of Jesus Christ -- threatenings so strange in the mouth of our Lord (Saint. Luke 6:24-25); and that a most strict account must be given to the Supreme Judge for all that we possess. The chief and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man, and to exercise that right, especially as members of society, is not only lawful but absolutely necessary. "It is lawful," says Saint. Thomas of Aquinas, "for a man to hold private property; and it is also necessary for the carrying on of human life" (2a 2ae Q. lxxvi. art. 2). But if the question be asked, How must one's possessions be used? The Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle saith, "Command the rich of this world . . . to give with ease, to communicate [share]" (Ibid., Q lxxv. art. 2). True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life, "for no one ought to live unbecomingly" (Ibid., Q. xxxii. art. 6). But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. "That which remaineth give alms" (Saint. Luke 11:41). It is

a duty, not of justice (except in extreme cases), but of Christian Charity -- a duty which is not enforced by human law. But the laws and judgment of men must give place to the laws and judgment of Christ, the true God; who in many ways urges on His followers the practice of almsgiving -- "It is more blessed to give than to receive" (Acts 20:35); and who will count a kindness done or refused to the poor as done or refused to Himself -- "As long as you did it to one of My least brethren, you did it to Me" (Saint. Matt. 25:40). Thus to sum up what has been said: -- Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. "He that hath a talent, " says Saint. Gregory the Great, "let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbor" (Saint. Gregory the Great. Hom ix in Evangel, n.7).⁴

On the Practice or Use of the Vow of Poverty

1. Each Knight and Lady upon reception of the vow will indicate in writing (procedure set forth in Red Book) the amount of monetary sacrifice to be made on a monthly basis, excluding yearly obligations, according to the degree of perfection sought. The amount should be 2% or more of gross salary per month. This sacrifice is above and beyond any other donation (for example, Sunday donations to a Church or Chapel or other charities). It is recommended that this amount be taken into account when setting up one's household budget.
2. If a Knight or Lady wishing to take the vow, seriously cannot afford a monthly donation of 2% or more of gross salary, he or she may substitute (with permission of the local superior) an equivalent amount of time and/or labor working on only Order work or projects.
3. If a Knight or Lady cannot on a regular basis, by reason of available finance or time, fulfill the vow, he or she should not take the vow or should ask to be relieved of such. For one may deceive a superior in the Order, but not the Lord. Vows are made to God, not man, and one must answer to God for what one vows or promises.
4. Knowing that one must make an accounting of one's possessions to the Lord at death, each member (according to the degree of perfection chosen) should leave a portion of his/her estate to the Order in the Form of a Will or Insurance Plan.

⁴Rerum Novarum (1891), Articles 33, 34, 35 and 36.

5. Conclusion -- Taken from Investiture Ceremony

Receive the Lord's yoke, for it is easy and light, and you shall find rest to your soul. We promise you nothing but bread and water, and a modest habit of little worth. We give you, your parents, and relatives a share in all good works of our Order and our brothers that are present, or shall be hereafter, all over the world. Amen.

VOW OF CHASTITY

Chastity is that virtue which guards a member against acts of impurity, both internal and external; and the vow or promise binds within one's state in life depending upon whether such Chastity is perfect, vidual or conjugal. The vow or promise may or may not imply celibacy based upon intent at the time it is taken (Red Book).

On the Meaning of Perfect Chastity

Perfect Chastity is understood to oblige the professed religious, because of the virtue of religion, to abstain from every sin, even a purely internal sin, against holy Chastity and to renounce all that which would be lawful in valid marriage.

On the Meaning of Vidual Chastity

Vidual Chastity understood to oblige the professed religious, because of the virtue of religion, to abstain from every sin, even a purely internal sin, against holy Chastity and to renounce all that which would be lawful in valid marriage, except that which one has already experienced with his or her spouse before becoming a widow or widower.

On the Meaning of Conjugal Chastity

Conjugal Chastity is understood to oblige the professed religious, because of the virtue of religion, to abstain from every sin, even a purely internal sin, against holy Chastity and to renounce all that would not be lawful in valid marriage.

On the Meaning of Virtue of Religion

If one should violate his or her vow, one must confess in the confessional that in addition to violating the Sixth or Ninth Commandment, one has violated his or her vow of Chastity.

On the Understanding of Chastity

1. Chastity is loving kindness toward one's partner and/or the People of God.
2. Chastity can only be thought of in association with the virtue of Love -- i.e., self-giving, self-sacrifice.
3. The virtue of Chastity, whose function it is to free love from utilitarian attitudes, must control not only sensuality and carnal concupiscence, as such, but also, more importantly, those centers deep within the human being in which the utilitarian attitude is hatched and grows -- i.e., the desire to use and control people.
4. The essence of Chastity consists in quickness to affirm the value of the person in every situation.
5. True Chastity does not lead to disdain for the body or to disparagement of matrimony and the sexual life. Such is the result of false Chastity tinged with hypocrisy, or, still more frequently, of unchastity.
6. Only the Chaste Man/Woman is capable of True Love -- self-giving, self-sacrifice.
7. Chastity is conducive to humbling the body, thus allowing approach to God. "Blessed are the pure in heart, for they shall see God."

On the Misunderstanding of Chastity

Chastity is very often understood as a "blind" inhibition of sensuality and of physical impulses such that the values of the "body" and of sex are pushed down into the subconscious, where they await an opportunity to explode. This (mistaken) view of Chastity explains the common inference that it (Chastity) is a purely negative virtue. In this view, Chastity is one long "no," whereas it is above all the "yes" of which certain "no's" are the consequence. The virtue of Chastity is underdeveloped in anyone who is slow to affirm the value of the person, thereby allowing the values of sex to reign supreme. These, once they take possession of the will, distort one's whole attitude to a person of the other sex.

In conclusion, Chastity is a means to an end -- God. Through Chastity, one develops his self-control, as Saint. Thomas says in Question 151, 2a 2ae,

and self-control then ties Chastity to the virtue of moderation. This self-control leads to perfection -- Saint. Matt. 5:48.

Therefore, Chastity enables an individual Knight or Lady to serve God through His People or through primarily an individual (spouse); thus, he or she becomes more perfect through practice of the virtue (Vow).

Order of Matrimony -- Common Rule

The options in the Vow of Chastity allow entry of members from all states in life. Indeed, members of the Order come from each circumstance, many married, some widowed, some not yet married and yet others who pursue Perfect Chastity. If applicable, the Order should be built around the Knight's family.

An ideal home situation is one in which a Knight's whole family shares his love for God and has a desire for a mutual expression of this love through family prayer: a Common Rule of Life. An individual Common Rule of Life can be established to meet the demands and requirements of each family.

All matters in a marriage are very serious, although none more so than faith. The couple's coordinated love for God should be a source of harmony. It is to be understood that along with Knighthood, Marriage is also a Religious state of life, a Religious vocation. Because the partners exchange vows with each other, it can be further stated that Marriage is raised to an "Order of Matrimony."⁵

This concept, advanced by the Second Vatican Council⁶, was previously proposed as early as the twelfth century, as cited by Henri Daniel-Rops :

Jacques de Vitry (d.1240) went so far as to say that married people "also belong to an Order, the Order of Matrimony." His words were echoed by the Dominican, Henry of Provins: "The Order of Matrimony is by no means of recent origin, but has existed as long as humanity itself. Our Order and that of the Friars Minor have been recently established; indeed, all religious Orders are later than the Incarnation. But the Order of Matrimony is as old as the world. I will go even further: our Order is the work of a mere mortal, but God Himself founded the Order of Matrimony at the beginning of time." And the good Dominican concludes with this irrefutable argument: "At the time of the Deluge, those whom God preferred to save were married people." Robert de Sorbon (1201-74) described marriage as a "sacred Order," of which, said Pérégrin, God alone is the Superior.⁷

Recommended Readings

Love and Responsibility -- Pope John Paul II

Casti Connubii -- Pope Pius XI

⁵Cf. Catechism of the Catholic Church (1992), Articles 1537 and 1631.

⁶Cf. Vatican Council II, Decree on the Apostolate of the Laity (1965), Articles 11, 20, 30, 31 and 33; also cf. Dogmatic Constitution on the Church (1964), Articles 10, 31, 32, 33, 34, 35 and 36: AAS 57.

⁷Henri Daniel-Rops, Cathedral and Crusade (New York: E.P. Dutton & Co., Inc., 1957), 285-286.

VOW OF OBEDIENCE

The Vow of Obedience consists of the promise made to God to obey one's legitimate superiors within the Order in all things which directly or indirectly refer to religious observance and/or participation in the Order's plans, functions and activities in conformity with the particular rules, statutes, regulations, ordinances and constitutions of the Sovereign Order of Saint John of Jerusalem. (Red Book)

Principles on which Obedience is Founded and Regulated

Dominion has two forms, two manifestations, two actions. The first is called authority; the second, law; and under each of these forms dominion lays claim to obedience. Obedience is due to legitimate authority. It is likewise due to the law legitimately ordained by this authority.

1. God alone has independent existence: "I am Who I am." He is truly the only Being, for all other beings besides Himself receive their existence from Him, have existence only from Him and preserve their existence by Him. Therefore, God has all authority and dominion over creatures.
2. God so deigned to create man and to bestow upon him His own image and likeness, thus establishing man's obligation to obey His laws.
3. God's dominion over man is already law, for it obliges him whom it enlightens; and all law is also dominion, for it enlightens him whom it binds.
4. God imposes obligations on man only to sanctify and save him, so He enlightens him only in order to bind him.
5. The law, then, is the form or the outward token of dominion. Under this name it contains what it expresses and communicates what it contains.

On the Meaning of Obedience

Principle -- the tendency and disposition of intellect and will to obey one's superior in all things he shall lawfully and morally command one to do.

1. Each lawful superior should contemplate his responsibility before God for each and every order rendered. As our Lord said to Pilate: "Thou wouldst have no power at all over me were it not given thee from above"

(Saint.
John 19:11).

2. Every member should view all orders as if they came from God.

On the Practice or Use of Obedience

1. Each order from a superior should be given with a view or knowledge of the state in life of the Knight or Lady.
2. Since few Knights live in the Convent or Monastery of the Order, Directives/Orders are to be given by modern means of communication, i.e., mail, phone, Fax. Upon receipt of directives, the Knight or Lady must respond with a "yea" or "nay" and with reason if "nay." If the Knight or Lady, after contemplating his or her vow of Obedience, says "nay" to the directive, the superior will accept same in view of his or her stated reason. If a Knight or Lady deceives his or her superior (one does not deceive Our Lord), he or she commits a sin against the virtue of Religion.
3. Every member should seriously contemplate his or her vow of Obedience, for if in the majority of situations he or she is unable to respond in the affirmative, one should consider not becoming a Knight or Lady or should ask to be relieved of his or her vow.

On the Form of Directives/Orders

The superior must make clear to the recipient of a directive that it is:

- A. An Order
- B. An Exhortation (strongly encouraged)
- C. A Request
- D. A Recommendation

VOW OF CHARITY

The Vow of Charity consists in actively cooperating with the Will of God and encompasses a sharing of God's own life as exemplified in the practice of the eight Beatitudes, a practice of love and service which denies mediocrity. It is a constant gift of self for the benefit of mankind in which all actions are directed toward the greater honor and glory of God.

On the Meaning of Fraternal Charity

By this virtue man is not called to rise above earthly or sensual pleasures, nor above his judgment and self-will, but above egotism and self-love which shoot their roots deepest in the soul.

On Understanding the Truth of Charity

1. Each person is a member of the great Christian family. Charity toward one's neighbors is Charity toward God in one's neighbor. The second great commandment is: Love thy neighbor as thyself.
2. Each person is a member of the same religious family.

On the Practice or Use of Charity

1. To esteem one's brethren interiorly. "Charity, the sister of humility, " says Saint. Paul, "is not puffed up." She cannot live with pride, the disease of a soul full of self.
2. To treat brethren with respect, openness and cordiality, exterior honor being the effect and sign of interior esteem, Charity honors all those whom it esteems, superiors, equals, the young and the old.
3. To work harmoniously with those in the same employment and not to cause any inconvenience to them. Why cling so obstinately to one's own way of seeing and doing? Do not many ways and means serve the same end, provided they be employed wisely and perseveringly?
4. To accommodate oneself to persons of different humor. He who is animated by Charity supports patiently and in silence, in sentiments of humility and sweetness, as if he had neither eyes nor ears, the difficult, odd

and most inconstant humors of others, although he may find it very difficult at times to do so.

5. To refuse no reasonable service and to accept or refuse in an affable manner. Charity is generous; it does everything it can. When, even, it can do little, it wishes to be able to do more.

6. To share the joys and griefs of one's brethren.

7. To refrain from irritation when wronged by others. To pardon and to do good for evil, as God has pardoned man and rendered good for evil in Jesus Christ.

8. To practice moderation and consideration. Tell-tales, nasty names, cold answers, lies, mockery, harsh words, etc. are all contrary to Charity. Saint. John Chrysostom says, "When anyone loads you with injuries, close your mouth, because if you open it you will only cause a tempest."

9. To practice hospitality. Charity lavishes care on the sick and infirm, on the old, on guests and newcomers. It requires visiting those who are ill, cheering and consoling them, foreseeing their wants and thereby sparing them the pain or humiliation of asking for anything.

10. To pray for living and deceased brethren. "We do not remember often enough our dear dead and departed brethren," says Saint. Frances de Sales, "and the proof of it is that we speak so little of them."

11. To have a lively interest in the whole Order, in its works, its successes and its failures.

12. To be edified at the sight of the virtues of one's brethren and to edify them by one's own. In other words, to be alternately disciple and master.

13. Conclusion -- ". . . for the Greatest of these is Charity." -- Saint. Paul.

Recommended Readings

Fraternal Charity -- F. Valuy, SJ

VOW OF DEFENSE OF CHRISTIANITY

Defense of Christianity consists in an aggressive, positive and continuous over-reaching to champion the cause of Jesus Christ in the world at every moment and in every conceivably just manner according to the Rule of the Order and our vows or promises. It requires total commitment, a full realization of the effects and consequences of example and a never-ending vigilance in support of Christianity.

On the Meaning of Christian Defense

As a soldier lives, fights and may die for his country and fellow man, so, too, must a Knight or Lady defend God, the Faith and the Order.

On the Proper Use of Defense

1. As in days of old, the same reasons for a just war are:

Life
Liberty
Right to private property
Pursuit of Happiness

2. However, today's battles are often fought on the metaphysical plane of Faith, Hope, Charity, Prudence, Justice, Fortitude and Temperance.

3. The natural law allows one to always defend himself and his loved ones in the physical and moral, as well as the metaphysical order.

On the Methods of Defense

1. By the natural law one may always exercise sufficient force to repel an unjust aggressor.

2. By the natural law (to repel false ideologies and practices), one may always exercise sufficient intellectual force, be it through argumentation, debate, or publishing.

3. By Divine Positive Law each Christian is commanded to go forth and teach all nations, baptizing them in the Name of the Father, the Son and the Holy Spirit (Saint. Matt. 28:19).

ANNUAL REPORT

The comprehensive Annual Report shall be typewritten and submitted with a signed cover letter to Headquarters. The content of the report shall consist of the following sections: Reference, Personal Mission Statement, Goals and Strategies, Outcome, Limiting Factors/Shortfalls, Lessons Learned/Recommendations.

1996 ANNUAL REPORT FOR JOHN DOE, O.S.J.

REFERENCE

This block shall be standard for each Knight. It shall read:

"In accordance to Article 4 of the ORDINANCES AND CONDITIONS FOR INDIVIDUAL MEMBERS as found in the Promulgation On Regularization dated August 10, 1996, each member must submit a Personal Mission Statement and comprehensive Annual Report. The Personal Mission Statement will contain what one is doing for, or in the name of the Order. The member's Annual Report to Headquarters must reflect the results of the mission statement submitted the previous year."

PERSONAL MISSION STATEMENT

This block shall consist of the member's Personal Mission Statement. The Personal Mission Statement should be one that can be accomplished by the member. Prior to charging one's self to a Personal Mission Statement, the member should determine his/her own strengths, weaknesses and available resources. A member should ask himself/herself, "Is this mission statement realistic and obtainable?"

GOALS and STRATEGIES

The member shall itemize his/her goal(s) (this should also be found in the Personal Mission Statement) and strategies that will be followed in order to fulfill the Personal Mission Statement. An example of the format is:

GOAL	STRATEGY
1. <i>Recruit two members.</i>	<ul style="list-style-type: none"> • <i>Invite candidate(s) to residence and introduce to the Order.</i> • <i>Invite candidate(s) to chapel.</i> • <i>Present recruitment package to prospective member.</i>
2. <i>Donate \$1000 to O.S.J.</i>	<ul style="list-style-type: none"> • <i>Save \$100 per month for 10 months.</i>

OUTCOME

In this block the member shall discuss his/her accomplishment(s). One should elaborate upon the accomplishment(s) and success rate in comparison to the Personal Mission Statement and goal(s).

LIMITING FACTORS/SHORTFALLS

The member shall identify and explain any limiting factors and/or shortfalls that he/she encountered throughout the year in fulfilling his/her Personal Mission Statement. "Limiting factors" are circumstances that may impact the success in accomplishing one's Personal Mission Statement. For example:

"I could not recruit two members this year due to a job relocation."

A shortfall is a deficit (shortage) encountered in one's resources or capabilities, i.e., money, real property, equipment, people, and/or time. For example:

"I could not donate \$1000 this year due to an emergency medical expense that depleted my savings."

LESSONS LEARNED/RECOMMENDATIONS

In this last block, the member shall discuss what valuable lessons were learned throughout this reporting period and provide recommendations in overcoming his/her limiting factors and/or shortfalls. If the member retains his/her current Personal Mission Statement, he/she will identify new goals. If appropriate, a revised Personal Mission Statement can also be identified by the member at this block.

*John Doe, O.S.J.
Knight of Justice
submitted June XX, 19XX*

PROCEDURE BEFORE INVESTITURE

1. A \$100 filing fee, non-refundable, must accompany each application. This money is to be used for a security and background check of the individual applying.
2. A complete biographical resume or curriculum vitae is to be submitted in quadruplicate. Copy to:
 - A. Grand Chancellor
 - B. Grand Bailiff
 - C. Security General
 - D. Local Superior (Prior or Knight Commander)
3. A six month time allotment should be considered normal for the Grand Officers to approve an applicant for membership.
4. If an application is accepted, the candidate then submits to his/her superior a Rule of Life and Spiritual Adviser.
5. After the superior receives and approves the Rule of Life and Spiritual Adviser, he forwards his recommendation for the candidate to become a member of the Order to the Grand Officers for their approval.
6. If approved by the Grand Chancellor and Grand Bailiff, the superior may install the candidate for a postulancy of one year (six months if living in community). A donation of \$50 is expected at this time.
7. After one year (six months in community) of postulancy the superior is to submit a written evaluation of the postulant. The superior makes a recommendation or rejection for further advancement in the Order.
8. A final review of the superior's evaluation is made by the Grand Chancellor and Grand Bailiff to approve or reject the postulant for advancement.
9. If accepted for Knighthood or Ladyship, the candidate must purchase a cape and cross from the Order before Investiture is arranged.
10. Time, place and officiating officer of Investiture is designated by the Grand Chancellor. A minimum donation of \$500 is expected at the time of Knighthood.

WHAT A VALID LICENSE MEANS *

* Originally dated April 23, 1995

NOTE : The court cases have permanently finalized the fact that the Collective Membership Mark denotes and indicates membership in the Sovereign Order of Saint John of Jerusalem -- Knights of Malta .

Accordingly:

1. A licensed individual may claim current membership in the Sovereign Order of Saint John of Jerusalem -- Knights of Malta.
2. A licensed member may use the initials "O.S.J." after his/her name -- if permission is not specifically restricted.
3. Valid membership is possible only if the member maintains his or her valid standing -- by following the promulgated rules and regulations of the Order -- including the necessary reports, communications, oblations, license fees, etc.
4. The promises or vows of the individual must coincide with the period of time for which he/she is licensed.
5. Membership does not confer ownership of the Collective Membership Mark. Once the license expires, the member may no longer posture that he/she is currently a member and may not claim affiliation with the Order in any manner.
6. Not only individuals but all organizations or entities that propose to use the name and/or symbols of the Order or claim affiliation and consequent privileges must be licensed and conform to the rules and regulations promulgated by the Order. Failure to do so may result in revocation of the applicable license(s).
7. No member may vote in the affairs of the Order or hold any office unless he is a validly licensed Knight of Justice (or Grace where allowed) in good standing and listed as such by the Convent of the Order headquartered in Reading, PA.
8. The foregoing enumeration (by no means all inclusive) in regard to the Collective Membership Mark is a summation and explanation of the established policy and practices reserved to the Convent and Headquarters of the Order as listed on page 7 of THE O.S.J. RED BOOK. Please refer to this section for context.

NEWSLETTERS

The Order will periodically publish newsletters (intelligence, religious, etc.).

FUND ACCOUNTS

The Order of Saint John will establish separate fund accounts for

- A. General Business
- B. Hospitality
- C. Legal Matters
- D. Investment

GLOSSARY OF TERMS

Ancient Customs and Traditions (Current interpretation) :

Celibacy : The promise not to marry, not to be confused with Chastity.

Chastity : See section on "Chastity" herein.

Cleric/Clergy : One designated to administer the Sacraments of the Church.

Clerical Order : Congregations, societies and orders composed of priests.

Diocesan Priest : A priest in the territory or in the Church under a bishop's jurisdiction.

Diploma : See Red Book pages 15 - 17.

Faculties : Those Privileges and/or Indults granted to the Order by the reigning Pontiffs throughout the centuries for the purpose of granting jurisdiction to the priests of the Order and those in its employment for the purposes of preaching and for the administration of the Sacraments.

Hospitality : The practice of Corporal and Spiritual Works of Mercy.

Knight : A regular member of the Order. See Red Book pages 11 - 14.

Lady : A member of the Order. See Red Book pages 12 - 14.

Lay : A non-cleric (non-priest), i.e., Knight, Brother, Sister, Nun.

Lay Religious Order : A religious order governed by non-clerics.

License : See section herein "What a Valid License Means."

Local Ordinary : For the Sovereign Order of Saint. John this is the local Prior or Grand Prior of the Order.

Prior/Grand Prior : The supreme sovereign authority of the Priory/Grand Priory.

Nuns and Sisters : Nuns are cloistered members of the Order living in convents or monasteries. Sisters are members of the Order living in community administering to the needs of the people. See also "Lay Religious Orders."

Religious : Any person who takes the three Evangelical counsels (Poverty, Chastity and Obedience).

Appendix A

Written/Oral exam for Page/Damosel

- 1) Who is God?
- 2) Why did God make you?
- 3) Who is Jesus Christ?
- 4) How many persons are there in God? Name them.
- 5) What are the Ten Commandments?
- 6) What are the six precepts of the Church?
- 7) Recite the Creed.
- 8) Recite the Our Father, the Hail Mary and the Glory Be.
- 9) Define Sacrament.
- 10) How many sacraments are there? Name them.
- 11) What is the Mass?
- 12) What are the three principal parts of the Mass?
- 13) What are the marks of the Church?
- 14) What are the three attributes of the Church?

Appendix B

Written/Oral exam for Serving Brother/Sister Part One

- 1) What is the object of Philosophy?
- 2) What is the criterion for determining the truth?
- 3) What is the difference between intellect and will?
- 4) What is the difference between sense knowledge and intellectual knowledge?
- 5) Define the following terms: act, potentiality, substance, accident, matter and form.

act:

potentiality:

substance:

accident:

matter:

form:

- 6) What proof can you give for the existence of God? Define your answer.
- 7) What does Philosophy tell us of God's attributes, operations and essence? Explain your answers.

Written/Oral exam for Serving Brother/Sister
Part Two: Theology

- 8) What is Theology?
- 9) What is the difference between Philosophy and Theology?
- 10) What is revelation? Where is it deposited?
- 11) What is the relationship of reason to revelation? Explain your answer.
- 12) What is meant by the Trinity?
 - A) Explain filiation and spiration.
 - B) Explain person and nature.
 - C) Explain appropriation.
- 13) What is meant by the Incarnation?
 - A) Explain person and nature.
 - B) Explain hypostatic union.
 - C) Explain the relationship of human nature to divine nature in Christ.
 - D) Explain why the second person of the Blessed Trinity became man.
- 14) What is meant by Redemption?
 - A) What is Original Sin?
 - B) Explain God's promise to Adam and Eve.
 - C) Was it necessary for Christ to suffer?
 - D) What was the prefigurement of Christ in the Old Testament?
 - E) Define sacrifice and explain why it is necessary.
- 15) What is heaven?
 - A) Define beatific vision.
 - B) Define dwelling of the blessed.
 - C) What do you do for eternity?
- 16) What is Hell?
 - A) What are the two torments of Hell?
 - B) Why is punishment eternal?
- 17) What is Purgatory?
 - A) Define temporal punishment.
 - B) How do we make amends for our sins?

- 18) What is a Sacrament?
- A) Define matter and form.
 - B) Define Sacramental Grace.
 - C) Why seven Sacraments?
 - D) Why did our Lord create seven Sacraments?
- 19) What is Grace?
- A) Nature and supernature.
 - B) What are the different kinds of Grace?
 - C) What are the means of Grace?
 - D) Why is Grace necessary?
 - E) Why is Grace important?
- 20) What is the Church?
- A) Define The Mystical Body of Christ?
 - B) Define The Communion of Saints?
 - C) Did our Lord found a Church?
 - D) Where is the Church found in scripture?

Appendix C

Written/Oral exam for Esquire/Escort

- 1) Define Schism.
- 2) Define Heresy.
- 3) Define Apostasy.
- 4) What are the two great principles of Protestantism and why are they erroneous? Defend your answer.
- 5) Define Socialism. Explain in detail why Socialism is erroneous.
- 6) Define Communism. Explain in detail why Communism is erroneous.
- 7) Define Freemasonry. Explain in detail why the following aspects of Freemasonry are wrong:
 - A) Naturalism
 - B) Secrecy
 - C) Oaths
- 8) Define Modernism. Explain in detail why it undermines the Faith.
- 9) Define Evolution. Explain why Evolution is erroneous and how it undermines the basis of Christianity.

Appendix D

Sample Monthly Reports

Appendix E

Scripture Readings -- The Divine Office First Nocturn -- Matins Traditional

WINTER

ADVENT

1st week of Advent -- Isaias 1, 1, 2, 3, 4, 6, 7

2nd week of Advent -- Isaias 11, 13, 14, 16, 19, 24, 25

3rd week of Advent -- Isaias 26, 28, 30; (Ember Wed.) St. Luke 1; Isaias 33;
(Ember Fri.) Luke 1; (Ember Sat.) Luke 3

4th week of Advent -- Isaias 35, 41, 42, 51, 64, 66

(There is no seventh entry as the Vigil of Christmas is encountered during this week)

CHRISTMASTIDE

Octave week of Christmas -- Romans 1, 2, 3

Jan. 1 -- Romans 4

Jan. 2 -- Acts 4

Jan. 3 -- Romans 6

Jan. 4 -- Romans 7

Jan. 5 -- Romans 8

EPIPHANY

Octave days

2nd -- Romans 9

3rd -- Romans 12

4th -- Romans 13

5th -- Romans 14

6th -- Romans 15

Sun. (Holy Family) -- Col. 3 & 4

Week of:

1st Sun. after Epiph. -- 1Cor. 1, 2, 5, 6, 7, 13, 16

2nd Sun. after Epiph. -- 2Cor. 1, 3, 5, 7, 10, 12, 13

3rd Sun. after Epiph. -- Gal. 1, 3, 5; Eph. 1, 4, 5, 6

4th Sun. after Epiph. -- Phil. 1; Phil. 4; Col. 1; Col. 3 & 4; 1Thes. 1; 1Thes. 4; 2Thes. 1

5th Sun. after Epiph. -- 1Tim. 1; 1Tim. 3 & 4; 2Tim. 1; 2Tim. 3; Tit. 1; Tit. 2 & 3; Philemon

6th Sun. after Epiph. -- Heb. 1, 3, 4, 6, 7, 11, 13

Septuagesima -- Gen. 1, 2, 3, 4, 5, 5, 5

Sexagesima -- Gen. 6, 7, 8, 9, 10, 11, 11

Quinquagesima -- Gen. 12, 13, 14

Ash Wednesday -- Saint. Matt. 6; Matt. 8; Matt. 5; (Sat.) Saint. Mark 6

SPRING

LENT

1st week of Lent -- 2Cor. 6; Matt. 25; Matt. 21; (Ember Wed.) Matt. 12; Matt. 15;

(Ember Fri.) Saint. John 5; (Ember Sat.) Matt. 17

2nd week of Lent -- Gen. 27; John 8; Matt. 23; Matt. 20; Luke 16; Matt. 21; Luke 15

3rd week of Lent -- Gen. 37; Luke 4; Matt. 18; Matt. 15; Luke 4; John 4; John 8

4th week of Lent -- Ex. 3; John 2; John 7; John 9; Luke 7; John 11; John 8

Passion Week -- Jer. 1; John 7; John 7; John 10; Luke 7; Isaias 53; John 12

Holy Week:

Palm Sunday -- Jer. 2; John 12; Jer. 11; Jer. 17&18; (Maundy Thur.) Lam. 1;

(Good Fri.) Lam. 2 & 3; (Holy Sat.) Lam. 3 & 4

PASCHALTIDE

Easter Week -- Mark 16; Luke 24; Luke 24; John 21; John 20; Matt. 28; John 20

1st week after Oct. -- Col. 3; Acts 1, 2, 3, 5, 8, 10

2nd week after Oct. -- Acts 13, 15, 17 & 18, 20, 24, 25, 28

3rd week after Oct. -- Apoc. 1, 2, 4, 5, 15 & 16, 19, 22
 4th week after Oct. -- James 1, 1, 2, 2, 3, 4, 5
 5th week after Oct. -- 1Peter 1; (Rogation Mon.) Luke 11; (Rogation Tue.) 1Peter 4;
 (Rogation Wed.) John 17; (Ascension) Acts 1; 2Peter 1; 2Peter 3
 Oct. week of Ascension -- 1John 1 & 2; 1John 3; 1John 4; 2John 1; Eph. 4; 3John 1;
 (Vigil of Pentecost) Jude 1-13
 Pentecost & Whit week -- John 14, 3, 10; (Ember Wed.) John 6; Luke 9;
 (Ember Fri.) Luke 5; (Ember Sat.) Luke 4

SUMMER

PENTECOST

1st week after Oct. of Pent.
 (Trinity Sun.) -- Isaias 6; 1Kings 1; 1Kings 1; 1Kings 2;
 (Corpus Christi/Thur.) 1Kings 2: 12 - 21 & 1Cor 11: 20 -32;
 (Fri) 1Kings 2: 27 - 36; (Sat.) 1Kings 3: 1 - 12
 2nd Pent./Oct. week Corpus Christi -- 1Kings 4, 5, 6, 7, 8; (Sacred Heart) Jer. 24 & 30 & 31; 1Kings
 9
 3rd Pent./Oct. week Sacred Heart -- 1Kings 9, 10, 12, 13, 14, 15, 16
 4th week after Pent. -- 1Kings 17, 17, 17, 18, 19, 20, 21
 5th week after Pent. -- 2Kings 1, 2, 3, 4 & 5, 6, 7, 11
 6th week after Pent. -- 1Kings 12, 13, 14, 15, 15, 16, 18
 7th week after Pent. -- 3Kings 1, 1, 2, 3, 4, 5, 7
 8th week after Pent. -- 3Kings 9, 10, 11, 11, 12, 14, 18
 9th week after Pent. -- 4Kings 1, 2, 3, 4, 6, 8, 9
 10th week after Pent. -- 4Kings 10, 11, 12, 13, 17, 17, 18
 11th week after Pent. -- 4Kings 20, 22, 23, 23, 24, 24, 25
 1st Sun. of August -- Prov. 1, 3, 5, 8, 10, 14, 16
 2nd Sun. of August -- Ecclesiastes 1, 2, 3, 4, 5, 6, 7
 3rd Sun. of August -- Wisd. 1, 3 & 5, 6, 7, 9 & 10, 13, 15
 4th Sun. of August -- Ecclesiasticus 1, 1, 2, 3, 3, 4, 4
 5th Sun. of August -- Ecclesiasticus 5, 7, 10, 13, 14, 21, 32

AUTUMN

1st week of Sept. -- Job 1, 1, 2, 3, 4, 6, 7
 2nd week of Sept. -- Job 9, 27, 28, 31, 38, 40, 42
 3rd week of Sept. -- Tob. 1, 2, 3 & 4; (Ember Wed.) Mark 9; Tob. 12;
 (Ember Fri.) Luke 7; (Ember Sat.) Luke 13
 4th week of Sept. -- Judith 1 & 2, 4, 8, 10, 12 & 13, 15, 16
 5th week of Sept. -- Esther 1, 2, 3, 4, 5, 6, 7
 1st week of Oct. -- 1Macc. 1, 1, 2, 2, 2, 3, 3
 2nd week of Oct. -- 1Macc. 4, 4, 4 & 5, 5, 6, 7, 8
 3rd week of Oct. -- 1Macc. 9, 9, 12, 12, 13, 14, 16
 4th week of Oct. -- 2Macc. 1, 2, 3, 3, 4, 5, 6
 Last Sunday of Oct. (Christ The King) -- Col. 1: 1-23
 5th week of Oct. -- Col. 1; 2Macc. 6, 7, 7, 9, 10, 15

Oct. 31 (Vigil of All Saints) Luke 6 Nov. 1 (All Saints) Apoc. 4 & 5;
 Nov. 2 (All Souls) Job 7 & 14 & 19

1st week of Nov. -- Ezech. 1, 2, 3, 7, 13, 15 & 16, 19
 2nd week of Nov. -- Ezech. 21, 33, 34, 40, 41, 43, 47
 3rd week of Nov. -- Dan. 1, 2, 3, 4, 5, 6, 9
 4th week of Nov. -- Osee 1; Osee 4; Joel 1; Joel 3; Amos 1; Abdias 1; Jonas 1
 5th week of Nov. -- Micheas 1; Nahum 1; Hab. 1; Soph. 1; Aggeus 1; Zach. 1; Mal. 1

Appendix F

Examples of Personal Mission Statements

Medical Doctor:

"Each week, I will devote one day of my practice to help the sick and needy without financial compensation."

Law Enforcement Officer:

"My personal mission is to oppose the adversaries of Christianity and advise other law enforcement personnel as to their obligations to God."

Financial Executive:

"My personal mission is to remind my peers of their financial obligations toward the needy. I will run a workshop instructing the elderly about financial issues they need be kept informed about. This year I will continue directing the holiday food drive that I began at my office last year."

Knight/Lady of Honor:

"My personal mission is to donate \$1,000 annually for the works of the Order."

Male/female student:

"My personal mission is to visit the local hospital on a weekly basis. I will distribute Rosaries and teach the Rosary to pediatric and adult patients who are unfamiliar with it. I will distribute good magazines and booklets to them as well."

Page/Damosel:

"My personal mission is to continue to develop my prayer-life, education of, and dedication to our Lord, Jesus Christ. I will continue my prayers for the souls in Purgatory. I have been asked by my teacher to (and I will) serve as a monitor for the mentally retarded students in the special education class in my school."