The Military and Hospitaller Order of St Lazarus of Jerusalem

Grand Priory of Australia

Members’ Manual
FOREWORD BY THE GRAND PRIOR:
The Hon Justice (Ret) Barry O’Keefe AM KCHS GCLJ

It gives me great pleasure to commend to you this Members’ Manual of the Grand Priory of Australia.

It will serve a great purpose for existing members of the Order as a quick reference source on facts and practice. It will also provide an up-to-date handbook for all Commanderies, thus ensuring uniformity throughout the Australian Grand Priory.

It should serve to remind each one of us of the personal commitments which we must fulfil as faithful and loyal members of our ancient Order.

For postulants and new members it will be useful as an introduction to the Order.

For the efficient conduct of the business of the Order I recommend that all members have the Members’ Manual close at hand when attending meetings of their Commanderies and otherwise dealing with the affairs of the Order.

The Hon Justice (Ret) Barry O’Keefe AM KCHS GCLJ (Ret)
12 March 2008
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1. PREFACE

This Manual is issued to members of The Military and Hospitaller Order of Saint Lazarus of Jerusalem in the Grand Priory of Australia with the intention that the information it contains will acquaint members with the Order’s history and Christian character, its present organisation and its administration requirements. It will serve as a guide for the conduct of ceremonies and provide instructions and procedures to be followed by members in every Commandery within the jurisdiction of the Grand Priory of Australia.

The Manual in no way overrides the National Constitution of the Grand Priory of Australia in any matter and in the event of conflict, the Constitution shall prevail.

The Manual is designed to have members appreciate that they have joined a Christian Order which is an international Order with members living in many different countries throughout the world. Through centuries of courageous and caring service, the Order has acquired respected traditions and an international reputation for unselfish practical performance. Members are expected to uphold these ideals of service and, through concerted efforts, work to relieve the distress of those in need.

In providing ready access to fundamental aspects of the Order and of the Grand Priory of Australia, it is to be hoped that on admission to the Order members will soon understand the purpose of its activities and be quickly assimilated as an interested and useful member. The Manual should also be maintained as a source of reference for experienced and active members of all ranks.

Membership of the Order is selective and indeed an honour; it should never be a passive position. Members are active, both individually and jointly, when they meet together as a committee, as a Commandery or larger gathering in honouring the commitment made upon becoming a member and renewed at National Chapters each year.

The instructions and procedures provided in this Manual should be followed in that same committed Christian spirit. Membership of this distinguished and ancient Order is an additional stimulus for members to live their Christian vocation fully, humbly and with good effect.
2. THE AIMS AND OBLIGATIONS OF THE ORDER

The Order of Saint Lazarus is an Order of Chivalry.

The Order is wholly Christian, ecumenical and has Christian unity as an objective. The members are committed to seek to live their lives with strength, simplicity and charity in a manner that embodies the Christian spirit that has enlivened the Order for nearly a thousand years.

The Order is, in part, a Military Order and so each office-bearer undertakes the duties allotted and becomes the officer primarily responsible for their fulfilment earning the support and active assistance of fellow members.

Similarly, the Order is, in part, a Hospitaller Order and so its objective will always be that members serve to alleviate the plight of the sick and poor, whether they suffer a deficiency in spiritual or physical health, or a poverty of means necessary to live with dignity.

The Order of St Lazarus, in common with Orders of Chivalry founded formally in the Middle Ages, aims to defend Christianity, and to practise its tenets in personal life, to protect the weak, help the sick and to promote justice. When admitted to the Order, members solemnly undertake before God and the assembled congregation to maintain and defend this code of conduct. The Order is not an ordinary association, a social club, a society or dining club of the be-medalled, a folkloric group or an historical association. Important obligations are demanded of its members.

The Hospitallers of St Lazarus form a spiritual fraternity and family, sharing and helping each other at all times, and particularly in times of trouble or grief. The ceremonies of the Vigil and Investiture, pilgrimages and the wearing the cape and the cross are more than a ritualistic maintenance of an ancient tradition. They are outward symbols of brotherhood and dedication to Christianity. The pursuit of Christian unity is shown by respecting the other confessions represented in the Order, each one of us living as faithfully as possible in our own communion, whilst working and praying together for true unity – the fruit of Divine grace.

Each member is asked to participate actively, according to ability, in our Hospitaller work for the sick, the disabled, the elderly and all who are in need. This involves concerned and unostentatious giving of services, funds or supplying medicines, equipment, clothing and other necessities required by the helpless and needy so that, if able to do so, they may help themselves in the long term.
3. A BRIEF HISTORY OF THE ORDER OF SAINT LAZARUS OF JERUSALEM

3.1 The Origins and Development of the Order

The Beginning

The Order of Saint Lazarus had its origins in a leper hospital founded by Saint Basil outside the north wall of Jerusalem in the 4th Century AD. The hospital was dedicated to Saint Lazarus when used in the late 11th Century as a facility to segregate and care for pilgrims who had contracted leprosy during their travels to the Holy City.

The Eleventh and Twelfth Centuries

Gerard, one of the first Masters of another hospital within the walls of Jerusalem and dedicated to Saint John the Almoner (its dedication later changed to Saint John the Baptist), chose to take over the leper hospital in 1098 and is cited as the first Master of the Order of Saint Lazarus. He became known as Blessed Gerard.

In 1099, with the capture of Jerusalem by the crusaders in bloody fighting, both hospitals became part of the Latin Kingdom of Jerusalem under Godfrey of Boullion who styled himself Defender of the Holy Sepulchre. What followed was almost two hundred years of warfare as the Christian States fought for survival against the ousted but aggressive Moslem forces.

In 1100 King Henry 1 of England made a grant to “the lepers of Saint Lazarus of Jerusalem”. Further official recognition of the hospital of Saint Lazarus came by a Bull of Pope Pascal II in 1115, separating it from the hospital of Saint John.

The second Master of Saint Lazarus from 1120 to 1131 was Roger Boyant, who until then had been Rector of the hospital of Saint John. Undoubtedly the two hospitals retained close ties and provided the early association with the knightly Hospitallers in what is now known as the Order of Malta. Until this time those dedicated to the care and welfare of the Saint Lazarus lepers were purely Hospitaller and mostly monks, but with the steady influx into Jerusalem of crusading knights contracting the dreaded disease, the character of the Order gradually evolved to become military.

The Knights Templar, the first military Christian Order, had the policy for knights contracting leprosy to join the Order of Saint Lazarus with the Templars paying a pension for each affected knight’s admission. As leprosy was rampant in the east at that time a steady flow of knightly recruits entered the Order influencing its military nature.

In 1143 the Convent of Saint Lazarus was established at Bethany and accommodated the spouses of leprous knights.

It was after the second crusade of King Louis VII of France in 1150 that the Order of Saint Lazarus began to expand in Europe. The king was so impressed with the Knights of Saint Lazarus that he took twelve back with him to France where leprosy was rife. He granted the knights the Chateau and Barony of Boigny which became the magistral seat of the Order and remained so until 1790.

In 1159 King Henry II of England became interested in the Order which was established in England by a grant from Roger de Mowbray with a manor and lands at Burton Lazar in Leicestershire.

In Scotland the Order was founded by Royal Charter of King Alexander II (1214-1249) with its principal establishment in Linlithgow.

About 1157 Master General of Saint Lazarus, Raymond de Puy, a former Master of the Order of Saint John, adopted a green cross as the Order’s badge, green then being the traditional colour for hospital services.

While the Order became established in Europe, its activity and growth in the Holy Land continued with acquisitions in Jerusalem of a church, a convent, a mill and property near the Mount of Olives. At Tiberias a chapel was built, more establishments acquired at Nablus, Ascalon and Caesarea and two hospitals for pilgrims established in Armenia.
In 1187 this admirable progress was halted by Saladin’s devastating invasion of the Holy land when the Order lost its main hospital and convent during the siege of Jerusalem and a contingent of knights perished in battle.

The loss of Jerusalem forced the Order to relocate its headquarters north to Acre where it built a hospital, convent and church. For the ensuing century it carried on with its Christian Hospitaller functions, receiving many donations and endowments. Papal Bulls favoured the Order of Saint Lazarus and gave it protection.

The Thirteenth and Fourteenth Centuries

For supporting the Sixth Crusade (1226-29) and the temporary recovery of Jerusalem, a grateful Emperor Frederick II rewarded the Order with holdings in Sicily. Good fortune had its limits and in 1244 at the battle of Gaza all knights of Saint Lazarus in the Christian army were slain and Jerusalem recaptured by the Turks. Some five thousand Christians were killed, including most of the Templars, Hospitallers of Saint John and Teutonic knights.

Following this disaster Grand Master Raymond de Flory began recruiting non-leprous knights to the Order. Despite the dread with which the vile disease of leprosy was regarded, these courageous knights chose to dedicate their lives to hard and hazardous service with the stigma of associating with lepers. Theirs was a true spirit of humility and Christian chivalry, while their courage was frequently tested when defending their establishments from Saracen attacks. From this time new members of the Order need not have contracted leprosy.

In 1291 Acre fell following a siege by the greatly superior Meluk forces of Sultan Al-Ashraf and Christian knights present perished in hand-to-hand fighting against the savage hordes. Christian hopes in the east perished with them and after a proud presence in the Holy land for two hundred years, the green cross of Saint Lazarus fell at Acre. It was restored temporarily in Cyprus and Sicily and then gained enduring recognition in Europe.

In 1308 King Phillip IV of France placed the Order under his protection. During the Hundred Years War, the Knights of Saint Lazarus fought for their respective sovereigns and some were with St Joan of Arc’s relief force at the siege of Orleans.

The Fifteenth and Sixteenth Centuries

The Order’s military role declined by the 15th Century and most knights became rustic gentlemen, while the remaining hospitals were maintained by committed Hospitallers and continued to serve the sick. However, the Order was often the object of argument and dispute between Rome and France during the schism and in 1489 the Order split. The Pope sanctioned the Italian properties being taken over by the House of Savoy and the Order of Saint Maurice.

In 1608 the continuing Order in France was placed under a mutual Grand Magistracy with the Order of Our Lady of Mount Carmel, newly founded by King Henry IV of France.

In France, under its Master, Jean Cornu, the Papal Bull was ignored and the remaining sections of the Order were taken under the special protection of King Charles V of France. The disputes between the Papacy and the Order while established at its magistral seat of Boigny continued for several decades and the ultimate separation from the Order’s Italian priories came in 1578.

It was Grand Master Jean du Levis (1557-1564) who authorised the wearing of the eight-pointed green cross signifying the Order’s connection with the Order of Malta after several Grand Masters were also members of that Order.

This period (mid 15th/16th Century) found the Order at a low ebb and its priories in England, Scotland, Ireland, Hungary, Germany and Bohemia all suppressed by the Reformation. In England King Henry VIII’s dissolution of the monasteries and similar religious institutions caused the expiry of the Order there in 1544 until some four centuries later when it was reinstated with Lord Mowbray as its Grand Prior.
The Seventeenth and Eighteenth Centuries

While elsewhere the Order was being suppressed, in France the Order survived and grew. In 1672 King Louis XII favoured the Order and handed over to it properties of other military and hospitaller Orders which he abolished. The Order again prospered with the patronage of royal and noble masters and engaged in military exploits while providing invaluable Hospitaller services during the bubonic plagues which ravaged Europe.

During this period the Order also had several maritime ventures off the coast of France and when war broke out with England engagements off the coast of Brittany were conducted by ships flying ensigns with the Saint Lazarus green cross. In 1667 the Order’s squadron included four frigates plus corsairs. The squadron was increased to ten frigates and the Order was given the role of coastguard off the Brittany coast. Naval activities ceased for the Order with the treaty of Aix-la-Chapelle in 1668.

In 1772 as a result of its diminished religious character, the Order of Saint Lazarus was secularised in a Papal Bull of Clement XIV. Although no longer a monastic Order its religious character was maintained through its chaplains. By decree on 31 December 1778 the Order’s motto was changed from “Dieu et mon Roi” to “Atavis et Armis”, freely translated as “With Compassion and Arms”.

For several centuries the Order has been truly internationalised with members grouped all over Catholic and Orthodox Europe and eventually to dominions overseas. When France took the path of revolution, the Order was informally and illegally suppressed by the French Republic and the Grand Master went into exile.

In 1793 by the execution of King Louis XVI and the presumed death of his son, the Dauphin, the Order’s Grand Master became the future King Louis XVIII. This exiled monarch travelled continually with some Knights of Saint Lazarus in his entourage, among them the Count de Cosse-Brissac, an ancestor of the later Grand Master, the Duke of Brissac. During Louis XVIII’s travels in exile Tsar Paul 1 of Russia was admitted to the Order in 1800 and King Gustav IV of Sweden in 1804. Portraits of King Louis show him wearing the Saint Lazarus breast star.

The Nineteenth and Twentieth Centuries

In 1807 Louis settled in England until the defeat of Napoleon and in 1814 reclaimed the throne for the Bourbons. He relinquished magistery of the Order but became its Protector. On his death in 1824 his unpopular brother, Charles X, became king and the Order’s Protector until exiled. Once more the French State suppressed the Order, but a Council of Officers continued its administration while elsewhere hereditary Commanders ensured the Order’s survival in their countries.

About 1837, with the Order being administered by a Council of Dignitaries and Bourbon Charles in exile and powerless as Protector, the Council looked east to the lands of the Order’s origins and approached the Greek Catholic Melkite Patriarch of Antioch, Alexandria and Jerusalem, Maximos III to become the Spiritual Protector of the Order. He accepted and his successors have continued this role to the present day and so ensured the survival of the Order.

In 1969 the Order was divided by the creation of two Obediences, but in 1986 at a Chapter General in Oxford and with the influence of Patriarch Maximos V, the Order was unified and the Marquis de Brissac (the 13th Duke of Brissac) elected its 48th Grand Master. The Reunification however did not last and the Malta Obedience (so known because of its headquarters in Malta) remained separate under the Duke of Seville.

In 1979, the Paris Obedience of the Order established a presence in Australia.

The Twenty First Century

At the Chapter General of the Paris Obedience in Dublin in 2002, positive moves were made for a reunification of the two Obediences. The Duke of Brissac gave notice that he would retire in 2004 and that he would support the election of the Duke of Seville, the Grand Master of the Malta Obedience as Grand Master of a reunited Order providing he had resolved the concerns of the Catholic Church regarding his marital status.

By the time of the Chapter General in Toronto in 2004, the Duke of Seville had not obtained the canonical annulment of his first marriage and a number of European jurisdictions had proposed Prince Charles Philippe d’Orleans as an
alternative candidate as Grand Master. When it became apparent that they did not have sufficient support for their candidate, they withdrew from the meeting.

The remaining jurisdictions of the Paris Obedience proceeded to appoint the Duke of Seville as Grand Master Elect and allowed him a further two years until the next Chapter General to resolve his situation with his Church. The Duke of Brissac offered his services as Acting Grand Master for the intervening two years, which was accepted with thanks.

The jurisdictions which had withdrawn from the Toronto Chapter General subsequently formed a new body with Prince Charles Philippe d’Orleans as Grand Master. Thus the Order comprised three Obediences:

- The Paris Obedience with the Duke of Brissac as Acting Grand Master,
- The Malta (or Spanish) Obedience led by the Duke of Seville. It became known as the Malta Obedience as its headquarters were established on the Island of Malta, and
- The Obedience led by Prince Charles Philippe d’Orleans.

Over the next two years, the Joint Reunification Commission (JRC), which comprised three representatives of the Paris Obedience and three from Malta, worked on a new Constitution and a set of By Laws that would be acceptable to both Obediences.

The Grand Priory of Australia favoured reunification of the Paris Obedience ahead of merging with the Malta Obedience – particularly while the Duke of Seville had not resolved the concerns over his marital status. It maintained contact with the jurisdictions which had withdrawn in 2004 and which had now parted company with Prince Charles Philippe d’Orleans and formed an association known as the Norwich Group (consisting of Austria, England & Wales, Germany, Hungary, Ireland, Liechtenstein, Romania, and members from New Zealand and Slovakia).

A Chapter General was convened in Baden in 2006 at short notice and with no indication of the business to be discussed. As a result, it was very poorly attended. The Paris Obedience representatives on JRC reported that as the Duke of Seville’s situation had not been resolved, his term as Grand Master Elect, and the Duke of Brissac’s term as Acting Grand Master had both expired and could not be extended. They recommended that the Duke of Brissac be appointed Grand Master Emeritus and indicated that they would administer the Paris Obedience and continue to work towards reunification with the Malta Obedience. Concerns as to the legality of these proceedings were ruled out of order by the Chairman of the Chapter General.

An Agreement of Reunification was subsequently drawn up by the Joint Reunification Commission and was formally signed by representatives of the two Obediences on 12th October 2006 during the Chapter General of the Grand Priory of America in Houston Texas. It was part of this Agreement of Reunification that the Duke of Seville was designated as the Grand Master of the “united” Order.

Many Jurisdictions including Australia did not support this agreement as they could not accept the Duke of Seville as Grand Master. This impasse continued through 2007, with the Grand Priories of Australia, France, Greece, Poland, and other European Jurisdictions including the Norwich Group, declining to acknowledge the Duke of Seville as Grand Master.

In January 2008, it was announced that the Duke of Seville intended to retire during 2008, thus opening the way for the appointment of a new Grand Master and substantially improving prospects for reunification of the Order worldwide.

In September 2008, a Chapter General was held in Manchester, attended by members of the Grand Magistral Council, Heads of Jurisdiction, Knights, Dames and delegates from around the world, including representatives of the Norwich Group. The Chapter General formally elected His Excellency Don Carlos Geréda de Borbón, Marqués de Almazàn as the 49th Grand Master of The Order, agreed to reunite with the Norwich Group and asked the Grand Magistral Council to address a number of administrative and constitutional issues which would help to consolidate the reunification of The Order worldwide.
At an impressive ceremony in Manchester Cathedral, Don Carlos took the Oath of Office in the presence of the Spiritual Protector of the Order (His Beatitude Gregory III, the Melchite-Greek Catholic Patriarch of Jerusalem, Alexandria, Antioch and all the East) and the Ecclesiastical Grand Prior of The Order and was duly installed as Grand Master. This was followed by the formal signing of the Agreement of Reunification with the Norwich Group jurisdictions.

The Grand Priory of Australia

The Order of Saint Lazarus of Jerusalem was established in Australia in 1979 under the leadership of Chevalier Ray Bagdonis and has grown steadily in membership and scope of charitable works through Commanderies formed in each capital city.

Commandery meetings are held in each Capital City during the year and a national meeting, known as the National Chapter, is held annually by rotation among the Commanderies.

A National Council, comprising the Presidents of each State and the ACT together with the office bearers as set out in Section 4.2, is responsible for the governance of the Order between National Chapter meetings.

3.2 A Note on the Life of the Founder – Blessed Gerard

The family and country of origin of Blessed Gerard are unknown, but it is believed that he was born in Scala. He first appeared in history in 1098 as administrator of the hospice of Saint John in Jerusalem, a house for sick and weary pilgrims close to and associated with the monastery of Saint Mary of the Latins, next to the Church of the Holy Sepulchre. The monastery had been founded earlier by Italian merchants from Amalfi and was occupied by a Benedictine community. Gerard may therefore have been a lay brother of Saint Mary of the Latins when he also became Master of the Hospital of Saint Lazarus outside the walls of Jerusalem. He was present when the first crusade besieged and captured Jerusalem in 1099.

After the capture of Jerusalem and the setting up of the Crusader States, Gerard, as Master of the hospitals presided over the foundation of both the Saint Lazarus and Saint John Orders. He had the support of the Papacy and the new rulers of Jerusalem, Godfrey de Bouillon and Baldwin I. Donations were made for hospitals in the States of Jerusalem, Tripoli, Antioch and Armenia and in Europe, providing for them to be set up as havens for the sick on the pilgrim routes. These developments are thought to be attributable to Gerard's planning and enterprise and led to the creation in Jerusalem of the two Orders for the benefit of poor and sick pilgrims, the Order of Saint Lazarus caring for those affected with leprosy and having in its ranks many lepers. In due course both Orders became international.

The Blessed Gerard died in Jerusalem on 3rd September 1120. His epitaph reads:

“Here lies Gerard, the most humble man in the East, the servant of the poor, and kind to strangers. His appearance was not impressive but it was a noble heart that made him conspicuous. One can see from these buildings how capable he was. He looked to the future and achieved a great deal very effectively; he was busy with many things in many different fields. He stretched forth his arms into many lands so as to obtain what he needed to feed his own.”

Another major contribution which Gerard seems to have made is the idea of the lordship of the poor. To the Hospitallers, the poor sick were lords and they the serfs under the obligation to render that devotion and reverence that secular lords would receive from their men. This idea, which proceeds from a deep insight into the teaching of the Gospel of Jesus Christ, can be seen as a reflection of the spiritual life of the founder himself.

Gerard’s epitaph mentions these two characteristics, among his other virtues, when it calls him “servant of the poor” and says that “he stretched forth his arms into many lands to obtain what he needed to feed his own”.

At the time of Gerard’s death a regular process of canonisation did not exist and he was given an equivalent title of Blessed. He is venerated as the founder of both the Order of Saint Lazarus and the Sovereign Military Order of Malta.

His body was taken to Acre prior to the recapture of Jerusalem by Saladin in 1187. Then, before Acre fell in 1291, the
relics were transferred to Manosque in Provence. Most of the relics disappeared at the time of the French Revolution, but some survived in the Church of Martique in France, and some in Rome and Malta.

3.3 Saint Lazarus

The patron Saint of the Order is Lazarus (of Bethany) who died and whom a few days later Jesus raised from the dead. This Lazarus was the friend of Jesus and brother of Mary and Martha. (It was Mary who anointed the Lord with ointment and wiped his feet with her hair.) Saint John’s Gospel, Chapter 9 describes how Jesus relieved the anguish of the two sisters by raising Lazarus from death. This was the last miracle prior to the triumphant but fateful entry of Jesus into Jerusalem.

However, the patron Saint of lepers is Lazarus, the described beggar with sores and subject of the parable in Saint Luke’s Gospel, Chapter 16 verses 19-31. That Lazarus became confused in the medieval mind with Lazarus (of Bethany) above.

While there has been understandable confusion over the two Saints Lazarus with the Order being concerned with lepers, it is Lazarus (of Bethany), the friend of Jesus, who is the patron Saint of the Order and whose feast day is 17th December.
4. ORGANISATION OF THE ORDER

4.1 International

The international organisation below represents the structure as at November 2008 (the time of review of this Members’ Manual) and includes the most recent events following the Chapter General in Manchester in September 2008.
4.2 National

THE GRAND PRIORY OF AUSTRALIA

GRAND PRIOR

Chancellor

NATIONAL COUNCIL

Referendary  National  National  National  Marshal  Immediate  Presidents
   Chaplain    Treasurer  Almoner  Hospitaller   Past Head of  of
   Jurisdiction Commanderies

Special Appointments

- Secretary General
- Deputy Chancellor
- Herald
- Deputy National Chaplains
- Assistant to National Chaplain
- International Reconciliation Adviser
- Custodian of Insignia
- National Archivist

Commanderies

- Australian Capital Territory
- New South Wales
- Queensland
- South Australia
- Tasmania
- Victoria
- Western Australia

4.3 Typical Commandery Organisation

Commandery President

EXECUTIVE

President  Secretary  Treasurer  Herald  Almoner  Hospitaller  Chaplains

MEMBERS
5. MEMBERSHIP

5.1 Admission to Membership

Members are referred to the National Constitution, Part A, Clause 6.

5.1.1 A member wishing to recommend a person for admission to the Order should complete as fully as possible a Proposal for Membership Form (see Appendix II for a suggested pro forma) and hand it to the Commandery Secretary. With the President’s consent, the proposed nomination is then considered by a small selection committee which should include the Commandery’s Herald and Chaplain. Further information may be sought from the proposing member or, discreetly, elsewhere as appropriate.

5.1.2 The proposal should set forth full and clear details and personal information of the nominee, so far as the member is aware, in order to satisfy the committee that the requirements of Part A Sub-clauses 6.1 and 6.2 of the National Constitution can be met.

5.1.3 Upon the committee gaining a favourable impression, the member may be requested by the Herald to bring the nominee as a guest to a meeting or gathering of the Commandery so that members might meet the nominee informally.

5.1.4 The Commandery Executive will decide if an invitation to join the Order is to be made and the sponsoring member directed to inquire of the nominee if he/she wishes to become a member of the Order.

At this point the sponsoring member must acquaint the nominee with the Christian character of the Order, something of its history, its objectives and local activities. If the nominee indicates a genuine interest to join, it is essential that he/she be fully acquainted with the financial obligations of joining the Order and what further involvement is expected of members. The subject of investiture should also be mentioned and the need for members to acquire suitable attire and insignia at their own expense.

5.1.5 If, after this briefing, a nominee then indicates a willingness to become a candidate for membership, he/she should be given two Postulant Petition forms to complete and asked to provide all the documents and photographs listed on the back page of the Petition (refer Appendix IIa).

5.1.6 The Herald (or Commandery Secretary) should then arrange a suitable meeting for the Postulant with the President and such other members as appropriate. At this informal meeting the members should assure themselves that the Postulant has a clear understanding of the nature of the Order, of the financial obligations and the expectations of involvement in Commandery activities. The proposed rank of Officer (or Chaplain) on admission should also be explained.

5.1.7 Provided the Postulant agrees to these conditions and the President is satisfied that the Commandery is prepared to accept the candidate as a new member, the Petition (in duplicate and with accompanying documents and photographs) is completed and submitted to the Secretary General. The Commandery President will enter on the front of the form the rank proposed for the Postulant and also sign the entry. It is important that Petitions are typewritten, or written legibly with black biro, as photocopies are necessary during the admission process.

5.1.8 The Petition is sent by the Secretary General to the Grand Prior, as Head of Jurisdiction, and the Chancellor for their approval and signature. It is then submitted to the Grand Secretary General.

5.1.9 Provided the Grand Magistery accepts the Petition, a letter is received in the Chancery indicating the new member’s rank, date of admission and personal registration number. Both the new member and the Commandery President are advised of admission details by letter. In due course a brevet with the Order’s seal and declaring the member’s admission to the Order, will be forwarded to the Commandery President for presentation to the new member.
5.1.10 Until the final determination is received from the Grand Magistery, admission to membership should not be taken for granted.

5.1.11 The new member should be invested formally in the Order in the presence of members at an authorised ceremony of investiture as soon as practically possible after their acceptance for membership, and within two years of their acceptance, unless the Grand Prior is prepared to extend the time period upon a reasonable request being made for an extension.

5.1.12 Members should exercise sensitivity and discretion so as to allow the nomination to proceed without any embarrassment or pressure upon those entrusted with the duty of considering proposals for membership. Apart from other considerations the privacy of the nominee is of prime importance.

5.2 Advancement and Awards

Members are referred to the National Constitution Part A, Clauses 10 and 25 to 28.

5.2.1 An Executive member of the National Council or Commandery wishing to recommend another member for advancement in rank within the Order should raise a Recommendation for Promotion form (refer Appendix IIb). The grounds for promotion and the nominee’s exemplary service and performance should be stated concisely. Only matters which demonstrate the member’s service and contributions to the objectives of the Order are relevant.

5.2.2 The Recommendation form should be obtained from the Commandery Secretary and when completed shown to him for checking the nominee’s personal details. When verified, the Commandery Secretary will arrange for the Commandery President and Herald to consider the recommendation and they may seek further information and opinion to support the proposal.

5.2.3 The Commandery President, if in agreement with the recommendation and satisfied that it confirms with established principles, and that the member does not belong to any bogus Order, will send the completed Recommendation for Promotion form to the Chancellor. The form should be under cover of a letter signed by the Commandery President. The letter may amplify the reasons for the recommendation and should confirm the disclaimer about bogus Orders mentioned on the form.

5.2.4 An Executive member of the National Council making a recommendation for the advancement of, or award to another senior member of the Order should follow the procedure as in 5.2.2 and 5.2.3, and forward the form to the Chancellor under cover of an explanatory letter.

5.2.5 On receipt of a recommendation the Chancellor will either convene a meeting of the Membership and Promotions Committee, or seek the views of all members of that Committee, and decide on the merits of the recommendation.

5.2.6 Provided the recommendation is agreed by a majority of the Membership and Promotions Committee, the form will be submitted to the Grand Prior for his approval and signature as Head of Jurisdiction.

5.2.7 An approved form is returned to the Chancery for dispatch to the Grand Secretary General. Promotions to the ranks of Knight, Dame and above are referred to the Grand Master for his approval and depending on his program, it may be several months before a response is received. Similarly, Order of Merit awards are granted by the Grand Master.

5.2.8 The Chancery will receive advice from the Grand Secretary General as to the result of the recommendation. In successful instances, the member concerned will be advised of the promotion or award by letter. A copy of that letter will be sent to the member’s Commandery President.

5.2.9 Should the recommendation be unsuccessful at the Committee stage, or subsequently, the Chancellor will advise the appropriate Commandery President accordingly.
5.2.10 A member recommending promotion or award and those members involved in considering the merits of the case must exercise complete discretion so that the nominee will only become aware of the honour when he/she receives the official letter.

A member who makes a recommendation but receives a decision contrary to the recommendation should accept the decision with grace and not subject it to appeal or inquiry.

5.2.11 In circumstances where advancement in rank is not considered appropriate or desirable within a Commandery, but the member’s dedicated service to the Order is obvious to others, recommendation of a Merit award should be considered. Companions and non-members are also eligible for Order of Merit awards and for advancement in that Order.

A similar procedure to that recommending promotion should be followed, but the Recommendation for Merit form used (refer Appendix IIC and Clause 25 of the Constitution).

5.2.12 Brevets showing the new rank in the Order of Saint Lazarus and in the Order of Merit will be received by members so honoured.

5.2.13 The Grand Priory of Australia may also award medals as mentioned in Clause 26 of the National Constitution.

5.2.14 Neither nominees nor members generally should be made aware of recommendations for advancement and award before the successful result of the recommendation has been conveyed in writing from the Chancery. It is important for the privacy of the nominee and the confidential nature of the recommendation to be respected and any possible embarrassment avoided.

5.3 **Inactive Members**

5.3.1 A member who, due to special or unexpected circumstances finds it impossible to meet the obligations of active membership, may apply in writing to his/her Commandery President requesting to be placed on the list of Inactive Members. It should be emphasised that it is an unusual request to seek to become inactive.

5.3.2 When the Commandery President is convinced by the application, the member should be absolved from paying fees and from formal duties in the Commandery and the member’s name placed on the Inactive List. This decision should be confirmed in writing to the member pointing out, if appropriate, that an application for readmission to active membership in the future will be welcomed. An initial term of five (5) years is envisaged, at which time the member’s status will be reviewed by the Commandery President who will consider the member’s possible continuation of Inactive status, resignation or transfer to a Friend of The Order (see below).

5.3.3 The Commandery President will inform the Chancellor of his decision and reasons; a copy of the letter to the Inactive Member might be sufficient. The chancery will inform the National Treasurer and National Herald of the member’s change in status. The Grand Magistery will also be notified.

5.3.4 An Inactive Member forgoes voting rights but may still take an interest in the activities of the Order and should be encouraged to resume active membership whenever practicable.

5.3.5 The subjects of Resignation, Suspension and Expulsion of members are covered in Clauses 17, 18 and 19 of the National Constitution. The need for such actions is to be deprecated, especially in light of the member’s Oath of Allegiance on admission to the Order. However, if such actions are inevitable, adherence to the conditions of the Constitution is essential.

5.4 **Members Emeritus**

5.4.1 Any member who has been a member of the Order for not less than ten years and who is no longer able to undertake the responsibilities of full membership but nevertheless wishes to remain in communion with the
Commandery may apply in writing to the President to be placed on the Register of Members Emeritus. The President shall consider such application and, if granted, the member will be placed on the Register and the Chancellor shall be so informed in writing.

5.4.2 A Member Emeritus shall pay such annual fees as may be determined by the National Council.

5.4.3 A Member Emeritus may apply at any time for re-admission to active membership.

5.4.4 A Member Emeritus does not have voting rights.

5.5 **Transfer of Members**

5.5.1 A member who moves permanent residency to the jurisdiction of another Australian Commandery may transfer his membership of the Order to that Commandery. The member shall notify in writing the President of both the transferor and the transferee Commanderies of the wish to transfer.

5.5.2 No transfer shall take place unless the President of the transferor Commandery has certified to the transferee Commandery that the member is in good standing.

5.5.3 The President or the Secretary of the transferee Commandery shall inform the Secretary General of a completed valid transfer.

5.5.4 The above rules apply *mutatis mutandis* to transfers of membership to or from an overseas Jurisdiction.

5.6 **Friends of the Order**

5.6.1 Each Commandery may establish and maintain a Register of persons to be known as Friends of the Order. This will consist of persons who support the ideals and aims of the Order but who do not wish necessarily to participate as full members.

5.6.2 A member may nominate a person for inclusion in the Register and for approval by the Commandery that such person is deemed fit. Also, the Commandery may remove a person from the Register.

5.6.3 The Friends shall not have status as a group and the individual Friends shall have no commitment to the Order beyond support of its ideals. Nevertheless, Friends shall be expected to support the charitable activities of the Commandery to which they are registered.

5.6.4 It is considered that where members who have been on the inactive list for the five year maximum period or who do not qualify for the inactive list and are unable to participate in the normal activities of the Order may wish to consider appointment as a Friend. Spouses of the appointed persons might also be nominated as Friends.

5.6.5 The Commandery shall thereupon issue a Certificate certifying, under the hand of the President, that the person named therein is a valued Friend of the Order. The Commandery may issue a lapel badge. Such Certificate, and if applicable a lapel badge, shall be presented to the recipient in such manner as the Commandery may decide.

5.6.6 No fee shall be paid by the Friend in respect of such listing. An annual donation of $50 towards the charitable funds will be expected from each Friend of the Order. A Friend who makes an additional donation of $1,000 or more may request to become a Life Member of the Friends of the Order.

5.6.7 A Commandery has the delegated right to set up its own structure for a new Friends of the Order, but it is recommended that the Commandery consult the Victorian Commandery for assistance in setting up an administration process as it has already been established.
6. RANKS, INSIGNIA AND RELICS OF THE ORDER

6.1 Insignia and Dress Regulations Summary

6.1.1 Instructions for the Wearing of Insignia: What is to be Worn

The Order – Full Size

MALE
OFFICER / ASSISTANT CHAPLAIN
The Badge worn from a breast ribbon
COMMANDER / CHAPLAIN
The Badge worn from a neck ribbon
KNIGHT / CHAPLAIN OF JURISDICTION*≠
The Badge worn from a neck ribbon
KNIGHT COMMANDER / ECCLESIASTICAL COMMANDER*
The Badge worn from neck ribbon and a breast Star on the left side
KNIGHT GRAND CROSS/ ECCLESIASTICAL GRAND CROSS*
The Badge worn from a sash and a breast Star on the right side

FEMALE
OFFICER / ASSISTANT CHAPLAIN
The Badge worn from a breast bow
COMMANDER / CHAPLAIN
The Badge worn from a bow and tails or a neck ribbon (individual choice)
DAME / CHAPLAIN OF JURISDICTION*≠
The Badge worn from a bow and tails or a neck ribbon (individual choice)
DAME COMMANDER/ ECCLESIASTICAL COMMANDER*
The Badge worn from a bow and tails or a neck ribbon (individual choice) and a breast Star on the left side
DAME GRAND CROSS/ ECCLESIASTICAL GRAND CROSS*
The Badge worn from a sash and a breast Star on the right side

* those OF JUSTICE – The Justice Cross in addition on the left side
≠ those invested prior to December 1990 may wear a breast Star on the left side

The Companionate of Merit – Full Size

MALE
MEMBER
The Badge worn from a breast ribbon
OFFICER
The Badge worn from a neck ribbon
COMMANDER
The Badge with Crown worn from a neck ribbon
GRAND OFFICER
The Badge with Crown worn from a neck ribbon and a breast Star on the left side
GRAND CROSS
The Badge with Crown worn from a sash and a breast Star on the right side

FEMALE
MEMBER
The Badge worn from a breast bow
OFFICER
The Badge worn from a breast bow and tails
COMMANDER
The Badge with Crown worn from a bow and tails
GRAND OFFICER
The Badge with Crown worn from a bow and tails and a breast Star on the left side
GRAND CROSS
The Badge with Crown worn from a sash and a breast Star on the right side

PLEASE NOTE:
According to Decree the Stars are worn on the Left and Right as shown with the Justice Crosses on the Left however the custom is ALL STARS ON THE LEFT with the JUSTICE CROSS ON THE RIGHT
The Order – Miniature Size

MALE

OFFICER / ASSISTANT CHAPLAIN
The Badge in miniature worn from a breast ribbon

COMMANDER / CHAPLAIN †
The Badge in miniature worn from a breast ribbon with a rosette with silver wings

KNIGHT / CHAPLAIN OF JURISDICTION †
The Badge in miniature worn from a breast ribbon with a rosette with gold / silver wings

KNIGHT COMMANDER / ECCLESIASTICAL COMMANDER †
The Badge in miniature worn from a breast ribbon with a rosette with gold / silver wings

KNIGHT GRAND CROSS / ECCLESIASTICAL GRAND CROSS †
The Badge in miniature worn from a breast ribbon with a rosette with gold wings

FEMALE

OFFICER / ASSISTANT CHAPLAIN †
The Badge in miniature worn from a breast bow

COMMANDER / CHAPLAIN †
The Badge worn in miniature worn from a breast bow and tails with a rosette with silver wings

KNIGHT / CHAPLAIN OF JURISDICTION †
The Badge in miniature worn from a breast bow and tails with a rosette with gold / silver wings

KNIGHT COMMANDER / ECCLESIASTICAL COMMANDER †
The Badge in miniature worn from a breast bow and tails with a rosette with gold / silver wings

KNIGHT GRAND CROSS / ECCLESIASTICAL GRAND CROSS †
The Badge worn in miniature worn from a breast bow and tails with a rosette with gold wings

The Companionate of Merit – Miniature Size

MALE

MEMBER
The Badge in miniature worn from a breast ribbon

OFFICER †
The Badge in miniature worn from a breast ribbon with a rosette

COMMANDER †
The Badge with Crown in miniature worn from a breast ribbon with a rosette with silver wings

GRAND OFFICER †
The Badge with Crown in miniature worn from a breast ribbon with a rosette with silver / gold wings

GRAND CROSS †
The Badge with Crown in miniature worn from a breast ribbon with a rosette with gold wings

FEMALE

MEMBER †
The Badge in miniature worn from a breast ribbon

OFFICER †
The Badge in miniature worn from a breast bow and tails with a rosette

COMMANDER †
The Badge with Crown worn in miniature worn from a breast bow and tails with a rosette with silver wings

GRAND OFFICER †
The Badge with Crown worn in miniature from a breast bow and tails with a rosette with silver / gold wings

GRAND CROSS †
The Badge with Crown in miniature worn from a breast bow and tails with a rosette with gold wings

† GENERAL – MINIATURES
These miniatures should only be worn if the holder is in possession of two or more orders, decorations or medals and not on their own
**Crosses & Medals of the Order**
These are worn on the breast from the appropriate ribbon

**The Collar of the Order**
If worn this will replace any chain of office and will be worn under the mantle

**Capes**
All members, both male and female, of the Order are required to possess a cape unless they are clerics in which case they will have a mantle cross displayed on the appropriate clerical clothing according to their denominational tradition

**Chains**
The Grand Prior (as Head of Jurisdiction), is to wear the chain under the cape within the jurisdiction

**Batons**
The Grand Prior may, in the absence of the Grand Master or his specific representative, carry a Baton as a sign of his delegated authority

*Wands may be used by those directing ceremonies but not so as to signify rank*

**Undress Ribbons**
Members of either the Order or the Companionate of Merit may use the undress ribbon with, where included, the rosette and wings as appropriate

**Lapel Rosettes & Pins**
The use of these is optional and no grade or rank need be shown

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**Earlier Patterns and Styles**
Members in possession of insignia or other items of an earlier pattern or style may continue to use and wear them until replacement is required

Should a member wish to purchase the latest style this can usually be arranged

The Grand Priory is under no obligation to update an individual’s insignia free of charge

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**Orders, Decorations and Medals Worn by Members of the Order of St Lazarus Should Follow the Guidelines Set Out Below**

**Full Evening Dress (White Tie)**

*Invitations should state “EVENING DRESS – DECORATIONS”*

**A) RIBAND and BADGE of the Order**

A BROAD RIBAND and BADGE should be worn underneath the jacket. Therefore a special shortened Riband is made which buttons to the waistcoat, just below the right armpit. The other end buttons to the left-hand side of the lower back of the waistcoat. (Gentlemen should NOT wear the FULL LENGTH RIBAND with Evening Dress).

Ladies wear the FULL LENGTH RIBAND over the right shoulder, with the BADGE on the left hip.

**B) STARS**

Up to FOUR STARS may be worn on the LEFT side of the coat or dress.

If only ONE is used it is worn on the centre of the left breast, and below the medal bar.

If TWO are worn they are placed one above the other (the uppermost being the highest order).

If THREE stars are used, they are worn as a triangle with the most important one on top, the second highest next to the buttons and the third beside it.
When FOUR are used, the fourth is placed below in a diamond formation.

When wearing more than ONE star the precedence of the position of each STAR is (looking at the wearer):-

```
 1     1     1
 2  2     3  2    3
     4
```

Ladies wear the STARS as described above.

**C) JUSTICE CROSS**

Those who are entitled wear the SAINT LAZARUS JUSTICE CROSS on the centre of the RIGHT breast.

**D) NECK BADGE**

ONE NECK BADGE only, suspended on a ribbon (MINIATURE WIDTH) may be worn around the neck and hanging close up below the knot of the bow tie.

Ladies wear the BADGE suspended from a Bow below the MINIATURES, but above the STARS.

**E) MINIATURES**

MINIATURES of Orders, Decorations and Medals are worn on ONE medal bar only, in the following sequence:

- National Orders, Decorations and War Medals, Coronation and Jubilee Medals (in order of country, depending on which Order, Decoration or Medal was awarded first).
- Foreign Orders, Decorations and Medals (in order of country, depending on which Order, Decoration or Medal was awarded first).

Please note:- The ‘COLLAR’ of the Order should NOT be worn with Evening Dress.

**Decorations worn according to Rank**

**GCLJ / and Dames Sections**

```
A B C D E (as above) apply
```

**KCLJ / DCLJ Sections**

```
B C D E apply
```

**KLJ / DLJ Sections**

```
C D E apply
```

*Please note: Members of this rank invested prior to 1990 continue to wear the breast plaque with which they were invested*

**CLJ**

```
D E apply
```

**OLJ**

```
E applies
```

**Dinner Jacket (Black Tie)**

*Invitations should state “DINNER JACKET – DECORATIONS”*

**B**

ONE STAR only may be worn on the LEFT breast

**C**

JUSTICE CROSS

**D**

NECK BADGE - as per the regulations for “FULL EVENING DRESS”

**E**

MINIATURES

**Decorations worn according to Rank**

**GCLJ / and Dames Sections**

```
B C D E apply
```

**KCLJ / DCLJ Sections**

```
B C D E apply
```

**KLJ / DLJ Sections**

```
C D E apply
```

**CLJ**

```
D E apply
```

**OLJ**

```
E applies
```

Please note: The “COLLAR” and the “BROAD RIBAND” of the Order are NOT WORN with a dinner jacket.
Lounge Suit

There are some occasions such as Sunday Services or other special gatherings at which those attending are requested to wear medals with lounge suits. On such occasions it is not customary to wear either the Broad Riband with Badge or Stars unless specifically ordered.

One Neck Badge suspended on a ribbon of the Order, is worn under the collar. The Badge should hang ¾ of an inch below the tie knot in front of the tie or close up under the knot if a bow tie is worn. Full size medals mounted on a medal bar are worn on the left side as with uniform. On some occasions, particularly in the evening, it may be appropriate to wear miniatures but only after sundown. Before sundown full-size medals are to be worn. It should be noted that the ‘Collar’ of the Order is never worn with a lounge suit.

Morning Dress

When Decorations with Morning Dress are prescribed, FULL-SIZE Orders, Decorations and Medals should be worn as follows:-

- Normally only ONE STAR may be worn on the left breast or, for ladies, in a corresponding place on the dress.
- Exceptionally, up to FOUR STARS may be worn on special occasions. The BROAD RIBAND and BADGE is NOT worn.
- COLLARS are worn only with Morning Dress if ordered for a special occasion. Collars are held in position on the shoulders by either black thread or small “gold” safety pins.
- NOTE: If a STAR is worn, the corresponding NECK DECORATION is NOT worn.
- FULL-SIZE MEDALS are worn on fob ribbons.
- The Ladies’ BADGE, if worn separately, is worn on a bow on the left side of the dress. If worn with other Medals it is normally mounted on a medal bar and worn in the same manner as with uniform.

6.1.3 A Table for Wearing Insignia on Different Occasions

Similar to that applicable in England and Wales, based on regulations issued by the Central Chancery of the Orders of Knighthood

<table>
<thead>
<tr>
<th>DRESS</th>
<th>Collars &amp; Chains</th>
<th>Cordons</th>
<th>Stars</th>
<th>Justice Cross</th>
<th>Neck Badges</th>
<th>Fob Badges</th>
<th>Miniature Badges</th>
<th>Ladies’ Bows</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lounge Suit</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>One</td>
<td>Yes</td>
<td>No</td>
<td>One</td>
</tr>
<tr>
<td>Director Suit</td>
<td>No</td>
<td>No</td>
<td>One</td>
<td>No</td>
<td>One</td>
<td>Yes</td>
<td>No</td>
<td>One</td>
</tr>
<tr>
<td>(Short black jacket)</td>
<td>No</td>
<td>No</td>
<td>One</td>
<td>No</td>
<td>One</td>
<td>Yes</td>
<td>No</td>
<td>One</td>
</tr>
<tr>
<td>Morning Suit</td>
<td>One</td>
<td>No</td>
<td>Up to Four</td>
<td>Yes</td>
<td>One</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>(tail coat)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uniform (double</td>
<td>One</td>
<td>One</td>
<td>Up to Four</td>
<td>Yes</td>
<td>One</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>breasted)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uniform (single</td>
<td>One</td>
<td>One</td>
<td>Up to Four</td>
<td>Yes</td>
<td>Up to Three</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>breasted)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mess Dress</td>
<td>No</td>
<td>One</td>
<td>Up to Four</td>
<td>Yes</td>
<td>One</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Dinner Jacket</td>
<td>No</td>
<td>No</td>
<td>One</td>
<td>Yes</td>
<td>One</td>
<td>No</td>
<td>Yes</td>
<td>One</td>
</tr>
<tr>
<td>Evening Dress</td>
<td>No</td>
<td>One</td>
<td>Up to Four</td>
<td>Yes</td>
<td>One</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>(white tie)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:
1. Dress according to what you are wearing;
2. Ladies dress according to what gentlemen are wearing;
3. An organiser may issue different specific instructions for an event (e.g. lounge suits with stars);
4 If wearing a Chain or Cordon, the corresponding neck decoration is not worn;
5 If wearing a star with morning dress the corresponding neck decoration is not worn.

6.2 Regulations for the Ranks of Membership of The Order of Saint Lazarus

Magistral Decree No 90.07 – under the seal of the Grand Master

The Order of Saint Lazarus of Jerusalem is a chivalrous institution, not an order of merit.

6.2.1 The ranks in the Order are (in ascending order):

- Officer (OLJ)
- Commander (CLJ)
- Knight (KLJ)
- Knight Commander (KCLJ)
- Knight Grand Cross (GCLJ)

6.2.2 The members who have the rank of Knight or above may be styled Knight of Justice by the Grand Master when they are members of the nobility in their country of origin and can submit satisfactory proof thereof.

6.2.3 All Knights who are not Knight of Justice are automatically Knight of Grace.

6.2.4 As far as women members are concerned the ranks are:

- Officer (OLJ)
- Commander (CLJ)
- Dame (DLJ)
- Dame Commander (DCLJ)
- Dame Grand Cross (GCLJ)

6.2.5 Dames may be styled Dame of Justice or Dame of Grace as described above for Knights.

6.2.6 With the exception of very special cases, all Postulants enter the Order with the rank of Officer. Further promotion depends on the interest taken in the activities of the Order but should not be before three years’ service in the present rank.

6.2.7 The Grand Collar of the Order is not a higher rank but the supreme distinction which may be granted to a member of the Order already a Knight/Dame Grand Cross. It may only be granted by the Grand Master at his sole discretion, to someone who, in the Grand Master’s opinion, has rendered excellent services to the Order.

6.2.8 The ranks of Chaplains are as follows (in ascending order):

- Assistant Chaplain (AChLJ)
- Chaplain (ChLJ)
- Chaplain of Jurisdiction (ChLJ)
- Ecclesiastic Commander (CChLJ)
- Ecclesiastic Grand Cross (ECChLJ)

6.2.9 Chaplains may be styled “of Justice” under the same conditions as Knights and Dames above.

6.3 Regulations for the Insignia of Members of the Order

6.3.1 The Cross for members of the order consists of four arms, enamelled green, extending to eight points, ending in gold balls (similar to a Maltese cross). In the centre is a gilded medallion, showing on the obverse the representation of the resurrection of Saint Lazarus by our Lord within a border with the motto “Atavis et Armis” and showing on the reverse the Virgin (Our Lady of Carmel). The Cross is adorned with ornaments showing the rank of the holder.
6.3.2 The Star of the Order is an eight pointed radiant star on which the Cross of the Order is placed, adorned between the arms of the cypher SL.

6.3.3 **Knights Grand Cross wear:**
- The Cross of the Order with the cypher SL between its arms, pendant from a military trophy, showing the arms of the Order.
- The Cross with the Trophy, suspended with a green watered silk ribbon 102mm wide, worn over the right shoulder, with the Cross on the left hip.
- The Star of the Order on the right breast.

6.3.4 **Knights Commander wear:**
- The Cross of the Order with the cypher SL between its arms, pendant from a military trophy, showing the arms the Order, the whole suspended from a green watered silk ribbon 16mm wide, worn around the neck. (Note: The investiture ribbon is usually 38 mm wide and should be replaced by the more practical 16 mm wide ribbon for subsequent wearing.).
- The Star of the Order on the left breast.

6.3.5 **Knights wear:**
- The Cross of the Order, pendant from a military trophy, showing the arms of the Order, suspended from a green watered silk ribbon 16mm wide, worn around the neck. (Note: The investiture ribbon is usually 38 mm wide and should be replaced by the more practical 16 mm wide ribbon for subsequent wearing.).
- Knights do not wear a Star.

6.3.6 Originally the Star was worn by all Knights, however, those members who were knighted prior to this Decree (1990) may continue to do so.

6.3.7 **Commanders wear:**
- The Cross of the Order, without cypher or trophy, suspended from a green watered silk ribbon (as described above for Knights), worn around the neck.
- Commanders do not wear a Star.

6.3.8 **Officers wear:**
- The Cross of the Order, without cypher or trophy, suspended from a green watered silk ribbon, pinned on the left breast.

6.3.9 **Dames Grand Cross wear**
- The same Cross as Knights Grand Cross, but with the military trophy replaced by a wreath of laurel and oak leaves around the cypher SL in white enamel, suspended from a grand cordon in the same way as the Star.

6.3.10 **Dames Commander wear:**
- The same Cross as Dames Grand Cross, suspended from a bow of green watered silk ribbon, pinned on the left side.
- Dames Commander also wear the Star.

6.3.11 **Dames wear:**
- The same Cross as Dames Commander, in the same manner but without the Star.

6.3.12 Women Commanders and Officers wear the same insignia as their male counterparts, but suspended from a bow pinned on the left side.
6.3.13 Chaplains of the Order wear:

- Ecclesiastic Grand Cross:
  The same Cross as Dames Grand Cross, worn in the same manner, as well as the Star, worn in the same manner as Knights Grand Cross.

- Ecclesiastic Commander:
  The same Cross as the Ecclesiastic Grand Cross, but suspended from a cordon around the neck. They wear the Star in the same manner as Knights Commander.

- Chaplains of Jurisdiction:
  The same Cross as Ecclesiastic Commanders, worn in the same manner, but without the Star.

- Chaplains:
  The same Cross as Chaplains of Jurisdiction, without the cypher.
  Chaplains do not wear a Star.

- Assistant Chaplains
  The same cross as Chaplains, but suspended from a ribbon, placed on the left breast.
  Assistant Chaplains do not wear a Star.

6.3.14 The Cross of Justice, for those members who are entitled to wear it, is a green four armed cross, ending in eight points (a Maltese Cross), without a central medallion. It may be of enamelled metal or embroidered and is always worn on the left side.

6.4 Regulations for Grades of Members of the Companionate of Merit

6.4.1 Apart from the Category of Members of the Order of Saint Lazarus, there exists also a category of Companions of Merit. The purpose of this category is to award people who have rendered outstanding service to the Order of St Lazarus. This category may be awarded to both members and non-members of the Order. Members of the Companionate do not bear the title of Knight or equivalent.

The award is made by the Grand Master at the recommendation of the head of a National Jurisdiction.

6.4.2 The grades in the category of Merit are (in ascending order):

- Member of Merit MMLJ
- Officer of Merit OMLJ
- Commander of Merit CMLJ
- Grand Office of Merit GOMLJ
- Grand Cross of Merit GCMLJ

6.5 Regulations for Insignia of Members of the Companionate of Merit

6.5.1 The Cross of a Companionate of Merit is a green enamel cross with four arms, rounded off at the ends, with a white medallion in the centre, showing the badge of the Order, surrounded by the motto “Pour le Merite”.

6.5.2 Recipients of the Grand Cross of Merit wear:

- The Cross as under 1, with two crossed swords between its arms, pendant from a closed ancient crown, the whole suspended from a green watered silk ribbon 102mm wide, edged on both sides with black and white stripes. The ribbon is worn from the right shoulder to the left hip.

- The recipient also wears a Star, which is a radiant gold star, with the Cross of Merit placed thereon.

- The Star is worn on the right breast.
6.5.3 **Grand Officers of Merit wear:**

- The aforementioned Cross with the Crown, suspended from a ribbon of green watered silk 38mm wide, edged on both sides with black and white stripes, worn around the neck.
- The Star is worn on the left breast.

6.5.4 **Commanders of Merit wear:**

- The same Cross as Grand Officers.
- Commanders of Merit do not wear the Star.

6.5.5 **Officers of Merit wear:**

- The same Cross as Commanders, but without the crossed swords.
- Officers of Merit do not wear the Star.

6.5.6 **Members of Merit wear:**

- The same Cross as Officers, suspended from a green watered silk ribbon edged on both sides with black and white stripes, pinned on the left breast.

6.5.7 Women and Chaplains wear the same insignia according to their grade in the Companionate.

6.5.8 Instead of the above described Cross, non-Christian recipients of the Category of Merit wear a green enamelled Star of five points with a centre medallion showing the resurrection of Lazarus, the whole placed on a gold star. For the grades above that of Commander of Merit the Star is suspended from a wreath of laurel and oak leaves around the cypher SL. The same ribbons and the same manner of wearing them applies as under 1-6.

6.6 **General Rules for Wearing Insignia**

6.6.1 At functions or specified meetings of the Order of Saint Lazarus, the insignia of the Order (including Merits) can only be worn together with decorations issued by sovereign states and/or with the insignia of chivalrous orders recognised by the International Commission of Orders of Chivalry. No other orders may be worn.

6.6.2 At no time are decorations or chains to be worn over the cape, or attached to the cape. In accordance with accepted practice, only one neck badge is to be worn at any one time, with the relevant rank of the Order having preference.

6.6.3 Upon the death of a member of the Order, or of the Companionate of Merit, the insignia may be kept (but not worn) by the immediate family, or otherwise returned to the Order. They may not be sold by the Estate or worn by others.

6.6.4 The Insignia of the Order may not be embellished with augmentations such as jewellery or gemstones. In case of such an alteration, the insignia can no longer be considered legitimate insignia and may not be worn at functions of the Order.

6.6.5 Medals issued to commemorate Reunions and Chapters are not to be worn with other medals, but below them.

6.6.6 Upon cessation of membership of the Order by any means, other than death, Insignia should not be worn and generally should be returned to the Order.

6.7 **Regulations for Medals of the Order**

The only medals recognised as being issued by the Order of Saint Lazarus are the following:
- The medal of the Order
- The Crusader’s Medal (for those who made a pilgrimage to the Holy Land)
- Commemorative medals for International Reunions of the Order
- Medal of Merit of the various jurisdictions
- The latter medals must first be approved by the Grand Master before they may be issued.

6.8 Regulations for Wearing of Uniforms and Insignia

Magistral Decree No. 90.08 – under the seal of the Grand Master.

6.8.1 Uniforms and Dress

- The Cape (Referred to internationally as the Mantle)
  
  The cape of the Order is the distinctive attribute of all members of the Order irrespective of rank whatever their attire.

  The cape is of black material, lined with green satin and having a green velvet, gold edged badge of the Order on the left side, and a green velvet collar. It is buttoned under the collar with two gilded buttons, decorated with the badge of the Order and a gilded chain or black cord linking them.

  No insignia, ribbon, sash or star is worn on the cape, unless expressly authorised by the Grand Master.

  The length of the cape is “three quarter length”

- The Uniform (In abeyance in the Grand Priory of Australia)

  The uniform of the Order consists of a white double-breasted tunic, closed by two rows of three buttons of gilded materials showing the badge of the Order. It has a green velvet collar, facings, and cuffs 8cm wide. The tunic has on the shoulders 20mm wide flat, straight epaulette straps of old gold colour, without trimmings.

  With the tunic black trousers with black braided stripes (dinner suit trousers) are worn.

- The Mess Kit (In abeyance in the Grand Priory of Australia)

  On gala occasions the uniforms may be replaced by a mess kit of white material with a dark green velvet collar, facings and cuffs, similar to those of the uniform, and epaulette straps, also similar to those of the uniform.

  The same trousers as in item above are worn with the Mess Kit.

- Other Uniforms

  In some countries with a specified national costume (e.g. Scotland, Hungary, Bohemia) the uniform may be replaced by a Scots Jacket or high collared tunic in white, with a dark green collar, facings and cuffs. The Scots Jacket is worn with kilts or trews. National military uniforms are not to be worn at St Lazarus functions.

- Alternative Dress

  Alternatively, on formal occasions members of the Order are at liberty to wear either a tail coat with white tie, or a dinner suit (tuxedo) with black tie.

6.8.2 Head Dress (In abeyance in the Grand Priory of Australia)

  The head dress worn with the uniform is either a cocked hat with black feathers (white feathers for GCLJ or equivalent rank) or a forage cap, both with the badge of the Order. Other national headgear may be worn as long as it is consistent with the traditions of both the country and the jurisdiction and of any order of chivalry.

6.8.3 Wearing of Insignia on Uniform and Dress

- With the uniform and mess kit, insignia are worn as follows:
  
  - The Cross of the Order is worn either with breast ribbon, neck ribbon or sash (over the tunic, under the mess kit).
- The Star of the Order is worn on the tunic or mess kit.
- Other officially recognised national and/or chivalric decorations (full size on tunic, miniatures on mess kit).

**With the tail coat:**
- The Cross of the Order on breast ribbon, neck ribbon or sash (under the jacket).
- The Star of the Order on the jacket.
- Miniature decorations.

**With the dinner suit:**
- The Cross of the Order on breast ribbon or neck ribbon (no sash is worn with dinner jackets).
- The Star of the Order on the jacket.
- Miniature decorations.

**Only when attending purely St Lazarus functions do the Insignia of the Order of Saint Lazarus take preference over all other decorations. One sash only may be worn at any one time. When a sash is worn, which is not a Saint Lazarus one, it must belong to a recognised national or chivalric decoration.**

Note: Members are decorated at the investiture with full size Crosses and may wear those during the remainder of the ceremony on whatever costume they are wearing.

6.8.4 **Epaulettes (In abeyance in the Grand Priory of Australia)**

The epaulettes, worn with the uniform and mess kit of the Order, are flat, straight and of old gold colour, without trimmings. Under no circumstances should they be fitted with fringes or embroideries.

They have one button, similar to that of the tunic, at the inside end. They should be fitted as to allow the passing of a sash underneath.

6.8.5 **Indications of Rank on the Epaulettes (In abeyance in the Grand Priory of Australia)**

The rank of the member is shown on the epaulette by means of “pips” which are small green enamelled or embroidered Maltese crosses.

- Commander One pip
- Knight Two pips
- Knight Commander Three pips
- Knight Grand Cross Four pips

Officers wear a white enamelled cypher “SLJ”

Members of the Grand Magistery, Knights Grand Cross wear a crown, in addition to the four pips.

6.8.6 **The Belt (In abeyance in the Grand Priory of Australia)**

The belt is an integral part of the uniform. It must be of dark green leather, fastened with a gilded metal buckle, decorated with the badge of the Order.

It is worn only with the tunic.

6.8.7 **The Sword**

A sword may be worn. When worn, it must be a straight dress sword, not a sabre.

Members may wear either dress swords handed down in the family, or swords decorated with the badge of the Order on the hilt. Swords are always worn on the left side.

Swords are not worn during church services.
6.8.8 **Gloves**

White gloves are always worn in church by men when the cape is worn. They are also worn with the uniform. The ladies wear black gloves.

6.9 **Regulations Relating to Attributes of Authority**

Members who hold certain functions may wear attributes which reflect such office. These are:

6.9.1 **Chain of Office**

This is a simple chain, not be confused with the Grand Collar, with the Cross of the Order hanging from it.

The following officials are entitled to wear Chains of Office:

- Members of the Grand Magistry
- Heads of National Jurisdictions
- With specific approval of the Grand Maser, heads of regional sub-jurisdictions, like commanderies (e.g. the Commanderies in Canada and the USA).

6.9.2 **The Baton**

The Grand Master carries a baton of command. In his absence he may choose someone to delegate for him. This delegate carries a baton. On the occasion of national ceremonies the head of the jurisdiction carries a baton.

The Marshal may also use a baton for directing church processions and investitures.

6.10 **Regulations Relating to the Dress of Chaplains**

When attending ceremonies of the Order, Chaplains will abide by the observance of their denomination at all times. This includes church vestments and liturgical ornaments. It is recommended, however, that they wear the Cross of the Order in a visible position.

Chaplains do not wear a cape, but a shoulder cape (Mozetta) with green edging and the Cross of the Order in green on the left side may be worn.

6.11 **Regulations Relating to the Dress for Ladies**

There are no specific instructions relating to dress for ladies. When attending ceremonies of the Order in church, ladies are requested to wear a black ankle-length dress with black gloves and black mantilla.

The cape is compulsory on all occasions as it is for men.

6.12 **Regulations Relating to Members of Merit who are not Members of the Order**

There are no specific dress regulations. They may not wear either the cape or the uniform or mess kit, however, they may wear the cape without the Order’s Cross.

6.13 **Insignia Guidelines for Australian Occasions**

6.13.1 In amplification of Section 6.6, insignia, medals and other decorations are to be worn by Australian members in strict accordance with Australian Government guidelines.

6.13.2 Decorations (medals) are worn in correct sequence on the left breast or lapel. Neck decorations are suspended
on the appropriate ribbon around the neck and only one neck decoration is permitted at a time. Decorations are never attached to the cape. Rosettes are not worn without decorations.

6.13.3 When wearing the Order’s insignia, the insignia of any other order must not be worn.

6.13.4 Following continental practice, when in evening dress, full size crosses for Knights and Commanders are worn around the neck, or by women members, pinned from a bow on the left side of their dress. Otherwise, in evening dress all decorations should be miniatures worn across the left breast. Knight Commanders / Dame Commanders may also wear the Star of the Order.

6.13.5 Following continental practice, when in evening dress, full size crosses for a Knight and a Commander are worn around the neck, or by a woman member either pinned from a bow on the left side of her dress or from a neck ribbon (individual choice). Otherwise, in evening dress all decorations should be miniatures worn across the left breast. Knight Commanders / Dame Commanders may also wear the Star of the Order.

6.13.6 It is improper for Australian nationals to wear foreign decorations in Royal or Vice-Regal presence unless official approval has been previously obtained. On the occasion of a Saint Lazarus Chapter or Dinner at which Royal or Vice-Regal persons are expected, an exemption for members to wear Saint Lazarus insignia should be sought by the host Commandery for that event.

6.14 Use of Postnominals

The Postnominals shown in sub-clauses 7.1 and 7.5 of the National Constitution may be used in addressing members’ correspondence and in internal matters of the Order where it is of interest to know the member’s rank in the Order.

The postnominal approved by the Order and cited in the *Who’s Who in Australia* and *Debrett’s Handbook of Australia* should appear after Australian, Imperial and authorised foreign abbreviations and before academic credentials.

6.15 Use of Titles Chevalier or Dame within the Order

It is appropriate for members of the rank of Knight to be known as Chevalier and for members of the rank of Dame to be known as Dame, within the confines of the Order.
7. **GRAND PRIORY MEETINGS**

7.1 **National Chapter**

Members are referred to the National Constitution, Clause 20.

7.1.1 *The principal aims of a National Chapter are*:  
- To review the activities of the individual Commanderies which together form the Grand Priory;  
- To receive Committee reports;  
- To determine what funds are forthcoming to promote the works of the Order;  
- To discuss matters of Priory administration;  
- To agree upon any necessary changes to the National Constitution and Rules;  
- To conduct elections due for executive positions on the National Council;  
- To establish common objectives to be pursued in furtherance of the Order's religious character and its charitable works;  
- To conduct a vigil and a service of investiture.

7.1.2 The National Chapter is organised and hosted by a different Commandery each year as agreed to by the National Council.

7.1.3 The host Commandery shall decide and advise the date of the Chapter and the place (within its boundaries) where it shall be held.

7.1.4 Chapters are occasions for reunion of all members and are held on a weekend, normally from Friday afternoon to Sunday afternoon.

7.1.5 *The host Commandery shall arrange the Chapter so that there is time and occasion for*:  
- Members to join together in Christian worship;  
- Members-designate to prepare for their investiture and the investiture to be held;  
- Outstanding service to the Order to be recognised at the investiture;  
- National Council and Committee meetings;  
- Social functions involving all members and representatives of the local community.

7.1.6 The host Commandery shall be responsible for making all local arrangements and for the choice of venue for each program event. It shall also provide the facilities for the meeting, having regard to the venue and the anticipated number of attendees.

7.1.7 The Chairman of a meeting taking place at a Chapter shall prepare the Agenda and convene the meeting. Should the Chairman be aware of any special requirements for the meeting, as much notice as possible should be given to the host Commandery.

7.1.8 At the commencement of planning the host Commandery should establish a close and effective liaison with the Chancery and maintain it at all stages until the Chapter is completed and financially settled.

7.1.9 Members should support the hosting Commandery by responding promptly to the initial advice since early knowledge of the number of likely attendees is of great assistance to the host Commandery.

7.1.10 Early payment of registration fees and confirmation of a firm commitment by members to be present is supportive and encouraging for the host Commandery – a way of lightening the burden of work that the host has undertaken.
7.1.11 The host Commandery should always be innovative, striving to have the Chapter interesting and enjoyable as well as productive of all the aims and objectives set out above.

7.1.12 The host Commandery should always take care to keep costs under control so as to enable as many members as possible to attend. The majority of attendees will incur travelling and accommodation expenses in addition to the Chapter expenses.

7.1.13 **Suggested Timetable**

The following timetable is set forth as a working model. It is not intended to be imposed on any Commandery hosting the National Chapter. This order of events might normally be followed and variations suitably described for the benefit of members wishing to invite guests to appropriate events, or to fit in other personal commitments during the Chapter weekend. It also represents a useful checklist.

**Friday**

- 2.00pm to 4.30pm Committee Meetings (Chancellors, Hospitallers, Chaplains, etc)
- 5.00pm to 6.30pm (Civic) Reception
- 7.00pm to 8.00pm Vigil Service

The remainder of the evening free for dinner or further meetings if required.

**Saturday**

- 8.45am to 10:45am National Council Meeting
- 11.00am to 3.00pm National Chapter Meeting (including an hour’s adjournment for lunch)
- 5.00pm Rehearsal for Investiture
- 6.00pm Church Service and Investiture
- 7.30pm Members and guests assemble for formal dinner.

**Sunday**

- 10.30am Church Parade and Service of Communion
- 12.00pm Drinks and Informal Lunch
- 3.00pm Chapter ends and members depart for home or tour.

7.1.14 **Conduct of the Chapter Meeting**

The National Chapter Meeting can be compared with the Annual General Meeting of a corporation. It discusses results of recent endeavours and sets broad objectives for the future.

7.1.14.1 Priory members, including members-designate, assemble and take their place in the hall prior to the advertised time of the meeting. There is no procession and it is customary to wear lounge suit/day dresses without cape, insignia or decorations.

7.1.14.2 No formal seating plan is necessary for members. Facing the assembly a table and three chairs should be provided for the Grand Prior, Chancellor and the meeting Secretary. A lectern and microphone should be provided for speakers and consideration given to providing a roving microphone for the participation of members.

7.1.14.3 It is expected that the host Commandery will arrange for a distinguished person to address the Chapter for approximately twenty minutes, choosing a stimulating topic compatible with the objectives of the Order. Immediately prior to the luncheon adjournment will probably be the most suitable point in the proceedings for this address.

7.1.14.4 By arrangement with the Grand Prior before the meeting, the program should indicate those periods of the Chapter open to invited guests.
7.1.15 *The Form of the Chapter*

The following is a guide for the order and procedure at a Chapter meeting:

- Welcome by the President of the host Commandery.
- Introduction to the Chapter Meeting by the Grand Prior.
- Opening prayer led by the National Chaplain.
- Roll call of Commanderies and call for apologies.
- Introduction of new members-designate by their Commandery President.
- Acceptance of previous Chapter Report.
- Grand Prior’s Report.
- Chancellor’s Report.
- Referendary’s Report.
- Conduct of any elections by ballot.
- National Chaplain’s Report.
- Finance Report by National Treasurer.
- National Hospitaller’s Report.
- National Almoner’s Fundraising Report.
- National Herald’s Report.
- Commandery activities and achievement since preceding Chapter.
- Agenda items – these are sought by the Chancery and advised prior to the Chapter.
- Other business and briefings.
- Planned venue and date of the next National Chapter and Investiture.
- Closing prayer.

Reports should be printed and distributed in attendee’s satchel for prior reading. Questions may be directed to the appropriate Commandery.

7.1.16 *Records*

Copies of each report (hard copy and electronic copy) should be handed to the meeting Secretary at or prior to the end of the meeting to facilitate preparation of the Chapter Report.

7.1.17 *Chapter Funding*

7.1.17.1 The costs of organising and conducting the National Chapter are the responsibility of the host Commandery and are to be recouped from those attending and any sponsors.

7.1.17.2 Funds collected for charitable purposes are not to be used to defray the costs of a Chapter.

7.1.17.3 The host Commandery may seek a limited advance from the National Treasurer against preliminary expenditure (e.g. reservation fees, deposits, printing, postage, etc). A written request for an advance should be detailed, and a copy forwarded to the Chancellor for information. In due course repayment of the total advance should be made to the National Treasurer.
7.1.18 Public Relations

Opportunity should be taken locally for the Order to receive favourable publicity for the work it does in Australia and elsewhere in the world.

7.1.19 Photographs

A photographer should be arranged to attend important events in the weekend, e.g. the Reception, the Chapter Meeting, Investiture and Dinner. This service need not be professional but there is an advantage if members are able to select and order photographs of their choice before their departure.

7.1.20 Restated Objective

The Commandery organising the National Chapter should aim at attracting a maximum number of members with an interesting and innovative program, by keeping the cost at an affordable level, and obtaining concessions to pass on to visiting members.

7.2 National Council Meetings

In accordance with Clause 13 of the National Constitution the National Council, comprising all Officers of the Grand Priory’s Executive and all Commandery Presidents, shall meet at least once each calendar year. It is convenient to meet whenever and wherever the National Chapter is held.

7.2.1 At other times, if summoned by the Grand Prior or if required by the National Chapter to meet and in the event of an extraordinary meeting being called the Chancellor shall arrange the meeting and give Council members adequate notice of the reason, date, time and place of the meeting.

7.2.2 The Commandery in which the meeting is held shall be requested to make available a suitable venue and to make all necessary arrangements of the meeting.

7.2.3 Agendas for all National Council meetings shall be coordinated by the Chancery and advised to all Council members. Records of the meetings shall be the responsibility of the Chancery and will be distributed to the Council members following each meeting.

7.2.4 Clause 13 of the National Constitution provides further conditions for the composition of the National Council and the conduct of its meetings. Only members appointed to the National Council may vote. If unable to attend a National Council meeting, a Commandery President may, with the approval of the Grand Prior, send his nominee from the Commandery with authority to vote on behalf of the Commandery.

7.3 Chancellor’s Committee Meetings

7.3.1 In accordance with Clause 16.1(1) of the National Constitution the Chancellor’s Committee will be convened as required by the Chancellor to exercise its executive and administrative function between National Chapters and National Council Meetings.

7.3.2 The Chancellor’s Committee shall take the opportunity to meet immediately prior to a National Council meeting and whenever else deemed necessary.

7.3.3 The Chancery shall be responsible for arranging and advising Committee members of the date, time, place and agenda for meetings. Minutes are distributed to Committee members following each meeting.

7.4 Other Committee Meetings

Clause 16 of the Grand Priory Constitution lists Committees established as being necessary for the administration of the Grand Priory. These and other Committees are convened as required. The National Hospitaller and National Chaplain will normally report the activities of their respective Committees to the National Chapter.
7.5 Aide Memoire for the Marshal, National Herald and Organisers of National Chapters

7.5.1 Introduction

The purpose of this brief is to provide an Aide Memoire to assist the Order’s ceremonial officers and Commanderies responsible for organisation of National Chapters in their States.

At National Chapters the chief ceremonial officer is the Marshal who is personally responsible for the planning, coordination, conduct and direction of all of the ceremonies and church services.

The Marshall will be assisted, under his direction, by the National Herald and the host Commandery Herald.

7.5.2 Dates / Timings:

The dates for the Chapter Meeting should be identified, after consultation with the Chaplains, authorised by the Chancellor’s Committee, and circulated as early as possible to all members.

7.5.3 Coordination

This is the most important factor on which success depends. Host Commanderies are encouraged to adhere to proven systems and not try to “reinvent the wheel”. When this advice has not been followed in the past, confusion has invariably resulted.

The essential ingredient for success is the Timetable / Coordinating Plan with 4 columns as follows:

<table>
<thead>
<tr>
<th>Serial</th>
<th>Time</th>
<th>Occurrence/Event</th>
<th>Instructions/Comments (Dress etc)</th>
</tr>
</thead>
</table>

If this is prepared carefully – everything will fall into place and everything will go smoothly.

However:

- Print the final Coordination Plan in a distinctive colour (yellow is good) and stipulate that this is the Plan to be followed. In other years there have been sheets printed which have later been changed and there has been confusion as to which is the executive document and which is the superseded plan – and

- Ensure that the printed plan stipulates by name the coordinator and a statement that he/she is the only authority for any changes. This is vital – because someone will always tell someone else that there have been changes when there have not. In the past this has led to coaches being missed etc.

7.5.4 Chapter Venue

The Chapter Venue will normally be a central hotel. *It does not have to be the grandest or newest.* Competition for conferences is such that hotels will often bid aggressively by offering attractive room discounts. Cost for members is an important consideration. Whatever venue is chosen it will need to have the following:

- Acceptable accommodation costs (preferably at conference group discount)
- Sufficient accommodation rooms for the numbers attending
- Facilities for 5 small separate meetings on the morning of Day 1 of the Chapter
- A major conference room for the Chapter meeting catering for the number of members attending. A reliable PA system and lectern, a “wandering” microphone and a table at the lectern for the Chancellor’s Committee
- A registration area in an easily locatable location at the hotel
- A message board
A white board with markers and eraser
On site car parking for those members driving to the venue
A reputation for efficiency and reliability – particularly for accommodation bookings and meeting timetables
A convenient and secure Coach pick up (preferably under-cover) and set down point (preferably not a busy street)

All of this may appear to be stating the obvious, but, breakdowns of almost every one of these requirements has occurred in the past!

7.5.5 Church Venues

Church services figure prominently in the Chapter activities, and venues need to be selected with careful attention to our liturgical and ceremonial requirements.

It is the responsibility of the Marshal to conduct prior inspections of all venues to ensure that they are appropriate for the Order’s ceremonies. His inspections will be facilitated by the host Commandery Herald.

There are three services which all require detailed pre-planning and careful coordination.

7.5.6 General Requirements

- Church must have an adjoining or adjacent robing room large enough to provide a facility for briefing of those attending and for forming up into processional order.
- Have a central aisle and side aisles unencumbered by pillars or other blockage points.
- Such a robing room will double as a wet weather facility if the weather changes.
- Must have a secure area for coach parking and pick up/set down
- Have easy access double doors to allow two abreast procession
- Have a large open altar area unencumbered by intrusive pulpits or railings or other encumbrances
- Are on flat ground and avoid in particular internal stairs – stairs should be avoided at all costs as they are difficult to negotiate whilst in procession and can be dangerous for those members who are not physically robust, in fact, we had a fall in the Catholic Cathedral in Brisbane in 2002.
- Have an organ and choir stall if music is to be played.

Please Note:
- These seven requirements might appear to be unduly pedantic, but experience has proven that they are ignored at our peril. In one case a church venue had to be cancelled on the day because its design was such that our ceremony was impossible to conduct in it. In another, a nasty accident was just avoided because of steep stairs in a poorly lit entrance.
- Whilst we are an ecumenical Order there is no mandatory requirement that churches from all three major denominations – Catholic, Anglican, Uniting – are used. As our chaplains are from all denominations and all participate in our services to manifest our ecumenical profile the denomination of the church is not a vital consideration. Uniting churches can sometimes present a particular problem as they generally are designed specifically to prevail against ceremonial processions, and their architecture is such that most of the above requirements are not present.

Common problem with church venues in the past have been:
- No observance of the above requirements requiring last minute changes to another church (this can be very embarrassing for everyone involved)
- Keys unavailable for all doors or robing rooms
• Vergers and other key personnel not advised of the event
• Coaches unable to park at the set down/pick up points (witches hats are an effective means of marking parking areas)
• Light switches cannot be located
• PA systems switches and controls cannot be operated
• Pews have not been roped off/reserved
• Our service conflicts with other church activities e.g. youth groups, bible classes, children’s Sunday schools etc
• Vergers or elders, and some clerics, object because they have not been briefed and take offence to our ceremonials e.g. processions, swords and banners
• Regular worshippers object to our presence as being disruptive to their normal worship

All of these problems can be overcome by an early reconnaissance of the churches and a copy of the Chapter Coordinating Plan being given to the Church’s management e.g. vergers, elders etc so that everyone involved knows what is happening.

7.5.7 The Vigil Service

This is one of the most ancient ceremonies in chivalry. In our Order it has emerged as a solemn and beautifully simple ceremony which is resonant with our ancient customs and history.

Consequently, the venue chosen ought to be a chapel rather than a church. Ideally it will be small rather than large, be old rather than modern, and have subdued lighting. Convent, College and hospital chapels have provided the best venues in the past. Hospital chapels are appropriate for this service as they remind us of our Hospitaller mission.

7.5.8 The Investiture Service

This is normally conducted in a grand church – usually the Anglican Cathedral. Secondary churches should not be used for this ceremony, but may need to be if the primary church does not meet the requirements of 7.5.6.

For this service all eight of the general requirements listed in 7.5.6 above are a mandatory requirement.

7.5.9 The Sunday Service

Traditionally this has been High Mass or a Choral Mass at the Catholic Cathedral.

For this service all seven of the general requirements listed in 7.5.6 are a mandatory requirement.

7.5.10 Wet Weather Plans

Weather forecasts should be carefully monitored well before the events. Daily reports should be made available to the Marshal 24 hours in advance. If good robing/briefing rooms are made available wet weather is not usually a problem.

7.5.11 Orders of Service

These need to be made available for members to be distributed at the registration desk at the time of registration.

7.5.12 Music/Choirs

Ensure choirmasters and organist / musicians have a copy of the Coordinating Plan.

Ensure amplification systems work effectively.
7.5.13 **Flags and Stands**

The National Flag will need to be made available by the host Commandery, plus a pike (flag pole).

Four floor stands (of the socket style) need to be available for the National Flag, the Order's Banner, the Cross and the Order Flag. These are usually available at the major churches and cathedrals, and can be borrowed for other ceremonies.

7.5.14 **Communications**

The Chapter coordinator should have a mobile phone and the telephone number should be printed on the Coordination Plan.

7.5.15 **Transport**

Once again coach drivers need to be supplied with the Coordinating Plan well before the event.

Drivers must have on-board communications e.g. mobile phones.

All coaches should be identified with the Order symbol taped to the inside of the windscreen at the entry door. (Sometimes there are several coaches outside hotels and it is very easy to get aboard the wrong bus).

Ensure that the same coach is being used for delivery and return, as members will need to leave some items on board e.g. cloaks.

Ensure that a local member is appointed a Coach Captain so that places of interest en route can be described over the PA.

7.5.16 **Summary**

“Good planning produces good plans”. The accepted fundamentals of good planning are:

- Foresight and vision
- Personal reconnaissance of venues and routes
- Never assume anything
- Good administration (confirm everything in writing, particularly hotels)
- Coordination (a sound Coordination Plan)
- One coordinator
- Common Sense
- Simplicity
- Good communications

7.5.17 **Commandery Herald**

The Commandery Herald has responsibility for ensuring that all of the ceremonial paraphernalia is in place i.e.

- Ceremonial Sword
- Small Dubbing Court Sword
- Banner and poles
- The Order Cross
- The National Flag and pole
- The Order’s Flag and pole
All of these are usually held by the previous year’s host Commandery and their transport, insurance, security and care is the responsibility of the National Herald.

7.5.18 Conduct of the Ceremonies

These will be conducted by the Marshal of the Order assisted by the National Herald and the Commandery Herald, in accordance with the regulations detailed in this Manual.

It is customary for the Commandery Herald to be available to transport the Marshal and the National Herald and the ceremonial gear by car so that they are all in place before the coaches arrive for the commencement of the services.
8. PRAYERS AND LITURGY

8.1 Spirit of the Order – An Introduction

The Order of Saint Lazarus of Jerusalem has undergone many organisational changes over the centuries. However, one vital element remains constant, namely the ideal which the Order sets before the members that the spirit of Christian charity should permeate their lives and their activities.

Often without any kind of religious motivation, numerous men and women generously dedicate their time and resources to helping others. We admire what they do so well. Such admiration is compatible with the conviction that a Christian has in the example of Jesus Christ a most compelling reason to help others. The teaching and actions of Jesus have inspired individuals and groups to recognise the human dignity of those who, for one reason or another, tend to be rejected or ignored by society.

Membership of the Order of Saint Lazarus is a constant reminder of the Lord’s enduring command: Love God and love your neighbour. The lives of members and the Order’s Hospitaller works are meant to be expression of that twofold love. Moreover, the personal commitment of members within the traditions of the Order prompts them to support each other in their effort to live up to this ideal. Love of neighbour makes our Christian faith and community believable because it points to our response to the love God has lavished upon us.

The Most Rev. Bishop Patrick Murphy DD EGCLJ
Former Catholic Bishop of Broken Bay
Former National Chaplain, Order of Saint Lazarus

8.2 The Invocation

Every official act of the Order shall be preceded by the invocation:

“In the Name of God, the Father, the Son and the Holy Spirit and under the guidance of our patron Saint Lazarus.”

8.3 Prayers of the Order

8.3.1 Our Lords, the Sick

Almost 900 years ago this prayer was amongst the prayers of the Founders of the Order of Saint Lazarus, the Blessed Gerard and Raymond du Puy. Both men were also initiators of the Order of Malta, Raymond spending the last three years of his life (1157-1159) as a leper and Master of the Order of Saint Lazarus.

It is from medieval Rhodes that this prayer survives. It was said every evening by the Brothers in the hospital wards.

“My Lords, the Sick, pray to God to send Peace from heaven to earth,
My Lords, the Sick, pray to God to multiply the fruits of the earth,
So that Holy Church will be preserved and the people sustained.”

The reason for the existence of the Order of Saint Lazarus and the activity of its members may be summed up in the Hospitallers’ four words: Our Lords, the Sick.

8.3.2 International Prayer of the Order

O God, who has chosen us to be an Order of Knights under the protection of blessed Saint Lazarus, grant that we might show devotion to Thee and overflowing love to our neighbours, undefeated in the face of the enemies of the Cross, even until death. Through Jesus Christ our Lord, who lives and reigns with Thee and the Holy Ghost, One God, world without end. Amen.
8.3.3  **Grand Priory of Australia Prayer**

Lord Jesus Christ who has called us to serve in Australia as members of the Order of Saint Lazarus of Jerusalem, keep us united in your love and service. Enable us to be faithful to the ideals of Christian chivalry.

Holy Spirit give us light and strength not to betray the duties of our vocation, that the care of lepers and all in need, the unity of Christians and the defence of the faith be our end and our constant care, for your honour and glory, who with the Father and the Son are one God.  Amen.

8.3.4  **The Clergy's Blessing for the Order**

Creating Father, watch over this Order of Saint Lazarus and its works of charity. Redeeming Son, walk alongside us as the Order moves out under the impetus of your love. Sanctifying Spirit, dwell within us to empower us as agents of your care for all humanity. The Holy Blessed and Glorious Trinity, Father, Son and Holy Spirit, bless you each one today and always.  Amen

8.3.5  **Blessing of Members**

May the Almighty God bless you and strengthen you in His service that you may honour Him, show courtesy to all, protect the weak and serve Christ in the sick and the poor. In the name of the Father and of the Son and of the Holy Spirit.  Amen.

8.3.6  **Prayer Prior to Robing for Procession**

Clothe me, Lord, with the robe of salvation,
and have me wear the mantle of justice.
In the name of the Father, and of the Son,

8.3.7  **Prayer Prior to Disrobing**

Lord God, giver of peace and love,
grant us true submission to your will,
and fill our hearts with brotherly love,
Through Christ, our Lord.  Amen.

8.3.8  **Grace Before Meals**

Bless the Lord.
The poor shall eat and shall have their fill;
they shall praise the Lord, those that seek Him:
their heart shall live for ever and ever (Psalm 22:26).
Let us Pray.
Bless us, O Lord, and these Thy gifts,
which we are about to receive from Thy bounty,
through Christ our Lord.  Amen.
8.4 Calendar of Celebrations

May 28  Anniversary of the Fall of Acre, 1291  Memorial
July 29  Saints Martha and Mary – Sisters of Saint Lazarus  Memorial
September 3  Death of the Blessed Gerard  Memorial
October 3  Blessed Gerard, Founder  Feast
December 17  Saint Lazarus  Feast

8.5 Guidelines for Services

8.5.1 Processional Order for Services

<table>
<thead>
<tr>
<th>Entry</th>
<th>Departure</th>
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<tr>
<td>Cross</td>
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<tr>
<td>Herald (with Investiture Sword)</td>
<td>Clergy</td>
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<tr>
<td>Flags – National</td>
<td>Herald (with Investiture Sword)</td>
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<td>Flag – Order</td>
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<td>Banner</td>
<td>Flag – Order</td>
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<tr>
<td>Marshal</td>
<td>Banner</td>
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<tr>
<td>Postulants (carrying capes if an Investiture)</td>
<td>Grand Prior</td>
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<td>Officers</td>
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<td>Companions</td>
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<td>Chancellor</td>
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<td>Grand Prior</td>
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<td>Clergy</td>
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[Those participants shaded green above proceed in pairs]

Notes:
1. On completing the departure procession members assemble for blessing by the Clergy before removing capes and dispersing. (See 8.3.7)
2. Typical seating arrangements for Vigil and Investiture Services within the church should be:

```
PEWS
Referendary, Chancellor, and Grand Prior
ALTAR
National Council
Knight/Dame Commanders
Knights/Dames
Commanders/Companions
Officers
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3. The actual Investiture process will only involve the postulant/promotee and:-

- Grand Prior
- Chancellor
- Marshal (announces name and citation)
- Custodian of Insignia (passes insignia to Grand Prior)

8.5.2 Order of Service for Postulants’ Vigil

For Processional Order see Section 8.5.1

- Procession of Postulants, Members, Companions and Clergy
- Introit
- General Welcome
- Welcome to Postulants
- Profession of Faith
- Profession of Postulants
- Hymn
- The Meditations
- Lord’s Prayer
- The Oath
- Prayers
- Hymn
- Prayer of the Order and the Grand Priory Prayer
- Blessing and Dismissal

This service is best conducted in a church or chapel where members of the Order and family of the members-designate attend and give a feeling of support to the Postulants. Members wear insignia and capes; Postulants should be plainly dressed, and carry cape over left forearm.
The Welcome to Postulants (as used in Brissac)

Chaplain: Welcome to you Postulants!

In taking part in this vigil you show your desire to be accepted within the fold of this most ancient Christian institution. We ask you to reflect upon the engagement you will undertake at the moment of your investiture.

And you for your part, members of the Order of Saint Lazarus, in praying with the Postulants you demonstrate your continuing pledge to answer your call and to glorify God in your chivalrous work. Use this opportunity to strengthen your determination to follow your vocational idea.

Before the altar, on which are laid the symbols of chivalry, open your heart to the call of the Lord.

Members of the ancient order of Saint Lazarus and Postulants, we are called to serve Our Lord under the banner of the green cross. The eight-pointed cross, the badge of the Order, is to exhort us to practise the virtues taught in the Beatitudes.

The Meditations – The Beatitudes

Chaplain: At this point I propose to recall the Beatitudes. After each of them, I suggest you meditate and examine what service in the life of our Order personally moves you most. We shall conclude our meditation with a prayer.

BLESSED ARE THE POOR IN SPIRIT FOR THEIRS IS THE KINGDOM OF HEAVEN.

The Holy Spirit of Purity will help us in our search for God. In seeking God we seek his kingdom. (Let us meditate upon the simplicity of heart to which we are called.)

Let us pray.

All: Lord God be within me, that I may seek your will and your kingdom. Amen.

Chaplain: BLESSED ARE THOSE THAT MOURN, FOR THEY SHALL BE COMFORTED.

To mourn is to realise our own mortality. The Gospel reminds us that in accepting our weakness, God will give us comfort. (We reflect on our own mortality.)

Let us pray.

All: God, who suffered death on the cross, be ever present in the hour of death to give us comfort and strength and give us courage to comfort all who mourn. Amen.

Chaplain: BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH.

True meekness comes from recognising that God is the creator of all who loves each one of us. (We reflect on our call to love human-kind in true humility.)

Let us pray.

All: O God, you took our human form and humbled yourself on that cross. Keep us always meek and aware that we who are human have been given grace to share in your divinity. Amen.

Chaplain: BLESSED ARE THEY WHO HUNGER AND THIRST FOR RIGHTEOUSNESS, FOR THEY SHALL BE SATISFIED.

Our Christian calling demands that our Chivalry seek the righteousness of God and that vocation comes from within like a hunger or thirst calling us to seek God’s righteousness in all his creation. (We reflect on our quest for God’s righteousness.)

Chaplain: Let us pray.

All: God who created the world in goodness instil in us the desire to be at one with you in seeking righteousness
and unity with you in all your creation. Amen.

Chaplain: BLESSED ARE THE MERCIFUL FOR THEY SHALL OBTAIN MERCY.

Power implies a need to be merciful: “There but for the grace of God go I.”
(We reflect on our duty to be merciful servants.)
Let us pray.

All: God, as your son Jesus hung upon the cross he prayed for the forgiveness of those who persecuted and killed him and he offered consolation to those who were executed with him. Help us to be merciful. Amen.

Chaplain: BLESSED ARE THE PURE OF HEART FOR THEY SHALL SEE GOD.

We remove the darkness of insecurity when we come to God seeking to be pure in the heart as children to a loving father.
(We reflect upon our call to aspire to faith, hope and love.)
Let us pray.

All: Loving God, remove from our heart the stains of sin and faithlessness and open us to the light of your love.

Chaplain: BLESSED ARE THE PEACEMAKERS FOR THEY SHALL BE CALLED CHILDREN OF GOD.

Christian Chivalry must be a sign of peace.
(We reflect on our role in bringing the peace of God.)
Let us pray.

All: Lord God, inspire us with your spirit of peace. Help us to know that peace requires all people to seek your will and to love and serve one another.

Chaplain: BLESSED ARE THOSE WHO SUFFER PERSECUTION FOR THE SAKE OF JUSTICE, FOR THEY SHALL INHERIT THE KINGDOM OF HEAVEN.

Tribulations give a meaning to life. Jesus was put to death, not for having done wrong, but for having served his Holy Father. Could it be otherwise for us?
(Meditate upon our undertaking to defend our faith against all adversity.)
Let us pray.

All: Lord God, keep us firm in the trials of life. Help us to remain faithful in the darkest hour, praying as our Saviour Christ has taught us, saying,

Our Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation;
But deliver us from evil;
For thine is the kingdom,
The power, and the glory. For ever and ever. Amen.

Chaplain: Let us now meditate in silence on our Chivalrous calling that it may correspond to the call of our Lord, inviting us to prove our simplicity, our charity and our willingness to defend our faith as did the Knights of Saint Lazarus in ages past.
The Oath of Allegiance

The Herald (or Master of Ceremonies) leads the members-designate to the foot of the altar and there bids them to kneel.

Chaplain: Having prayed with your brothers and sisters of Saint Lazarus, you may now take your oath of allegiance before God, in the company of the Blessed Virgin Mary of Saint Lazarus and all the saints of our Order.

The members-designate say together:

Members Designate:

I swear before Almighty God to devote my life to the service of the Hospitallers of Saint Lazarus of Jerusalem.

The Herald leads the members-designate to their seats.

Prayer of the Hospitallers of Saint Lazarus

All: Lord Jesus Christ, who has brought us to serve as members of the Order of Saint Lazarus of Jerusalem, keep us united in your love and service. Enable us to be faithful to the ideals of Christian Chivalry.

Holy Spirit, give us life and strength never to betray the duties of that call, that the care of the sick and all who are in need, the unity of Christians and the defence of the faith be our end and our constant care, for your honour and glory who with the Father, and the Son, are one God. Amen.

Chaplain: God of peace, grant us to accomplish your will and to labour for your glory, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, God for ever and ever.

HYMN

THE BLESSING

Chaplain: The blessing of God Almighty, Father, Son and Holy Spirit, rest upon you and remain with you always.

All: Amen.

THE DISMISSAL

Chaplain: Go in peace to love and serve the Lord under the banner of Saint Lazarus.

All: Thanks be to God.

Go forth into the world in peace.

Be of good courage.

Render no evil for evil.
8.5.3 Order of Service of Investiture

For Processional Order see Section 8.5.1

Procession of Postulants, Members, Companions and Clergy
Processional Hymn
Blessing of Sword
Welcome and Introduction
Hymn or Psalm
Confession and Absolution
Opening Prayer
First Reading
Psalm
Second Reading
Alleluia or Hymn
Gospel
The Sermon
The Creed
Prayers of Intercession
Hymn (if required)
Investiture
Prayer of the Order and Priory Prayer
Blessing
Dismissal
Recessional Hymn

Notes:

1. The following may occur:
   - Recognition and Blessing of new Senior office-bearers.
   - Admission of Companion(s).
   - Award of:
     - Companions of Merit
     - Medals of Merit
     - Other items in recognition of service to the Order.

2. Members wear capes, insignia, decorations and gloves.
   Postulants enter with capes over left arms.
   New insignia of Postulants and members being promoted are arranged on the altar (or suitable table) for blessing and successive presentation.
The Investiture of Officers of the Order and Promotion to Other Ranks

The Grand Prior, Chancellor, Referendary, National Chaplain and Secretary General take their places.

The Marshal: The Grand Prior will now declare this Assembly to be a lawful Conclave.

The Grand Prior: In the name of God, the Blessed Virgin Mary and Saint Lazarus and by the authority committed to me, I declare this to be a properly constituted Investiture of the Most Noble Military and Hospitaller Order of Saint Lazarus of Jerusalem assembled, upon due notice, to admit these persons present into Membership of our Order and to promote those members of the Order who, by their service, are deemed worthy of higher rank. I now call for the blessing of the crosses and insignia in accordance with ancient custom.

The National Chaplain together with the chaplains of the Order bless the Crosses and Insignia in unison.

Chaplains: In the name of God; Father, Son and Holy Spirit, Amen.

Lord, sanctify these crosses and other insignia, Grant to those who wear them the spirit of humility, courage, faith and love, that they may give themselves in service of others to the glory of your Holy Name through Jesus Christ Our Lord. Amen.

Under the direction of the Marshal and the Herald, the Postulants are escorted from their seats to stand in extended line in front of the Grand Prior.

The Marshal presents the candidates.

The Marshal: I have the honour to present for admission to the Most Noble Military and Hospitaller Order of Saint Lazarus of Jerusalem the Postulants here present.

The Grand Prior: Have the Postulants made their prayers for admission in all things according to the Statutes and Ordinances of our Order, and are you persuaded that they are, by their lives, conversation and Christian devotion, such persons as be fit and proper to be admitted to our ranks of Chivalry?

The Marshal: We are so persuaded.

The Grand Prior: Postulants, you have petitioned that you may be admitted to this ancient and Noble Order and we have been assured that you are such persons as may be fit so to be admitted. But, that we may be certain of your full understanding of your purpose to do so, and of your acceptance of the high aims and ideals of our Order, that you devoutly intend to live henceforth according to these aims and ideals and further, that we may be assured of the sincerity and earnestness of your desire to enter the ancient and honourable ranks of Chivalry, I require and charge you, that publicly and openly before God and this assembly, you give solemn and serious answers to the following questions.

The Chancellor: Do you solemnly promise to observe and obey the Statutes and Ordinances of the Military and Hospitaller Order of Saint Lazarus of Jerusalem; to uphold in your life and conversation its high ideals of Christian devotion, service and charity, its efforts to alleviate suffering, to succour Christians in heathen lands and to strive for the blessed unity of Christian people which truly belongs to Christ’s Holy Church?

Postulants: I do.

The Referendary: Do you solemnly promise to give all due obedience, loyalty and respect to the Grand Master of the Order, and the head of the Jurisdiction to which you belong, and to hold in reverence all who are set in authority in the Order, saving always that right and proper allegiance, loyalty, obedience and respect which you owe to your own country?

Postulants: I do.

The National Chaplain: Do you solemnly promise to hold fast the Christian faith, to collaborate in all good works and enterprises of this Order and to employ all your influence and effort for the preservation, growth and honour of the Order?

Postulants: I do.

The National Chaplain: As God, by his grace, has given you the will to do and perform all these things, may he by his mercy grant you strength and power faithfully to fulfil the same.
The Marshal presents those to be invested. When their name is called by the Marshal, each Postulant is conducted forward by the Herald to stand in front of the Grand Prior.

The Grand Prior: In the name of God, Father, Son and Holy Spirit and by the authority committed to me, I do now create, make and confirm you as an Officer in the Most Noble Order of Saint Lazarus of Jerusalem.

Receive this cross, the symbol of charity. Now abideth faith, hope and charity, these three, but the greatest of these is charity.

Receive the mantle of our Order, symbol of our unity. Brothers and sisters, let us love one another, for love is of God.

After being admitted, each officer returns to his/her previous position in line. When all have been admitted the Herald directs them to return in line to their seats and be seated.

Those to be promoted to the rank of Commander come forward as their name is called by the Marshal. The Herald conducts them to stand before the Grand Prior as he speaks of their promotion.

The Grand Prior: In the name of God, the Father, the Son and the Holy Spirit and by the authority committed to me, I do now create, make and confirm you as a Commander in the Most Noble Order of Saint Lazarus of Jerusalem.

Wear this Cross, to the glory of Jesus Christ. Cherish it. It will always be your defence in combat as it is the standard of Jesus, our unseen Captain, as it is the mark of your devotion, so it will be the hope of your glory.

They return to their places.

Those to be promoted Knight or Dame are conducted in turn by the Herald, and kneel at the step as their name is called. The aide de camp presents the Sword to the Grand Prior.

The Grand Prior shall then give the accolade.

The Grand Prior: In the name of God, Father, Son and Holy Spirit and by the authority committed to me, I do now create, make and confirm you Knight/Dame in the Most Noble Order of Saint Lazarus of Jerusalem.

Arise Chevalier [First Name] / Dame [First Name]

They are now conducted back to their seats by the Herald.

Those to be admitted to the Companionate of Merit are escorted in turn by the Herald to stand before the Grand Prior.

The Marshal: We have the honour to present [First Name + Surname] for admission into the Companionate of Merit, with rank of [Rank]

The Grand Prior: [First Name + Surname], in recognition of your devotion and service to this Most Noble Order and by the authority committed to me, I admit you into the Companionate of Merit with the rank of [Rank]

The Grand Prior admits each recipient with the appropriate recognition, after which the Herald escorts the recipient back to his/her seat.

The Marshal: The Grand Prior will now close the conclave.

The Grand Prior: I declare this conclave closed.

All stand.

The National Anthem shall be sung

Chaplain: Let us pray:

O God, who gives us joy in the commemoration of Blessed Lazarus, grant us, by your grace to imitate him whose patronage we enjoy. We ask this through our Lord Jesus Christ. Amen.

A customary collection is received during the singing of the hymn.

Recessional March

The Marshal directs the recession from the Chapel with some musical accompaniment.
8.6 Special Hymns

8.6.1 Hymn of the Grand Priory (sung to the Aurelia tune)

1. Christ at the tomb of Lazarus
did call him from the dead
Before he offered for us
His own life in our stead.
For on the cross he suffered
and shared our death as well
That we might rise in glory
And ever with him dwell

2. In life Christ healed the outcasts
The lepers, blind and lame
And ordered all believers
In faith to do the same.
Some godly men responded
Inspired by love and zeal
In prayer and loving service
Sought lepers they might heal.

3. Their patron Saint was Lazarus
Whom Christ called from the grave
They saw the face of Jesus
In all whom they did save.
And so throughout the ages
As monks of Basil’s Law
They helped the world’s rejected
The lepers and the poor.

4. Knights came from far off nations
Jerusalem to free
From those who knew not Jesus
Whose love they would not see.
The Christian men fought bravely
Where leprosy was rife
And many were afflicted
And so despairsd of life.

5. The monks of Holy Lazarus
Gave those sick knights their care
Their guide the Blessed Gerard
They made our Order there
To serve the sick and helpless
In ranks of chivalry
Devoted to Christ Jesus
Seeking his unity.

6. We now are their successors
In vows of Lazarus line
To work for Christian union
And suffering world refine.
May we maintain our Order
On such foundation sound
Inspired by Christ’s example
And in his love abound

Rev. William Weston ChLJ, CMLJ+
First National Chaplain of the Grand Priory
8.6.2 Advance Australia Fair (for use in Church Services)

Australians all let us rejoice,
for we are young and free;
We've golden soil and wealth for toil;
our home is girt by sea;
Our land abounds in nature's gifts
of beauty rich and rare;
In history's page, let every stage
Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair

Beneath our radiant Southern Cross
we'll toil with hearts and hands;
To make this Commonwealth of ours
renowned of all the lands;
For those who've come across the seas
we've boundless plains to share;
With courage let us all combine
to Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair

O God, who made this ancient land,
And set it round with sea,
Sustain us all who dwell herein,
One people, strong and free.
Grant we may guard its generous gifts,
Its beauty rich and rare.
In your great name, may we proclaim,
“Advance, Australia Fair!”
With thankful hearts then let us sing,
“Advance Australia Fair!”

*Peter Dodds McCormick* (1834 – 1916) first two verses
*Robin Lorimer Sharwood*, (1931 –) third verse
9. **FINANCIAL INSTRUCTIONS**

Members are referred to the National Constitution for the following:

- Powers to deal with money and property – Clause 5
- Fees and Finance – Clause 23
- Annual Accounts – Clause 13.3(g) and Part B Clause 3
- Mismanagement of Commandery Funds – Part B Clause 7.4(2)(d)
- Disposal of assets on dissolution – Clause 22 and Part B of Clause 7.2

9.1 **Collection of Contributions**

9.1.1 The annual contribution per member (other than chaplains and inactive or suspended members) varies between Commanderies. Each year a national levy is set by the National Council to include the regular international obligation of members together with a further amount for national administration purposes. The total of these two amounts is currently, at December 2008, AUD150 and is remitted to the National Treasurer. Commanderies then apply an extra amount (of the order of AUD100) to cover their local administration costs. In addition, some Commanderies add a further standard amount for charitable purposes. Where the latter applies, members should be asked to pay the charitable dues by separate cheque to comply with taxation requirements that a separate account be maintained by Commanderies for charitable funds.

9.1.2 A Commandery or the Grand Priory may resolve that additional contributions be levied against its members for such purposes as it may decide upon from time to time.

9.1.3 Treasurers shall ensure that all contributions which are designated for charitable purposes (as defined by Section 7 of the Income Tax Assessment Act), and only such contributions, shall be banked in a separate designated bank account and not subsequently mingled with other funds.

9.1.4 The initial contribution per member (other than clergy members) is currently AUD600 (of which amount AUD200 is remitted to the National Treasurer and AUD400 may be treated as a tax deductible donation to the Commandery’s charitable works) and is payable to the Commandery Treasurer. No annual contribution is payable by a member in respect of the year in which his initial entry contribution becomes payable.

9.1.5 All monies received by Treasurers shall be banked promptly into bank accounts kept in the name of the Order, and receipts issued to payees. Separate receipts shall be issued for monies which may be claimed by members as tax deductions under Income Tax Law. A Treasurer shall consult with his President, or the Chancellor if necessary, if the contribution due from any member falls into arrears, or may become irrecoverable.

9.2 **Accounting and Reporting**

9.2.1 An annual Statement of Accounts shall be prepared by each Commandery Treasurer for the calendar year, unless local legislative requirements make a different balance date necessary. Each Commandery Treasurer shall comply with any direction which may be given from time to time by the National Treasurer, as to the form and content of the annual Statement of Accounts. The annual Statement of Accounts shall be audited, and a copy forwarded promptly to the National Treasurer, together with the Auditor’s Report.

9.2.2 All payments made by Treasurers shall be by cheques drawn on bank accounts which are kept in the name of the Order and which require joint signatures of two members of the Order. Accounts for payment shall be submitted to a meeting of the Commandery, or to the Chancellor (whichever is appropriate), for authority to pay.

9.2.3 Each Treasurer shall report to the regular meetings of his Commandery, or to the Chancellor (whichever is
appropriate), on the funds currently held by him. A Treasurer shall obey the directions of his Commandery, or the Chancellor, regarding investment or use of such funds. Investments may be made only in authorised trustee securities.

9.2.4 Each Commandery Treasurer shall ensure compliance with the requirements of the Corporations Law or Associations Incorporation Act (as applicable to his Commandery) regarding lodgement of statutory documents.

9.2.5 Each Treasurer should bring to the notice of his Commandery, or the Chancellor (whichever is appropriate), any matter or event which, in his opinion, could raise questions of liability against the Order, or the need for taking insurance cover. Assets of the Order shall be insured whenever reasonably possible.

9.2.6 At any National Council or Commandery annual meeting which takes place more than three months after the closing date of the annual accounts presented to that meeting, the Treasurer shall also present unaudited information concerning the subsequent transactions up to a date not more than three months prior to the date of the meeting.

9.3 **Inventory of Articles in Use**

9.3.1 The National Herald shall be the “Keeper of the Inventory of Articles in Use”. The inventory shall list all items valued at over AUD200 owned Nationally, and the Custodian of each item. The list must be checked and updated on an annual basis by the National Herald.