

Typikon
of the
Sovereign Military Order
Of Christ the King



According to the Rule of the Venerable Studite Fathers
and the Apostolic Tradition of the Holy Orthodox Catholic Church



PART I

THE GENERAL RULE OF LIFE AND DAILY ORDER

CHAPTER ONE

The Call and Vocation of the Knight

The Knight of Christ the King is one who, having been illumined by Holy Baptism, dedicates himself to the service of God, the defense of His Holy Church, and the protection of His people.

He is bound to wage a twofold warfare: the inner combat against the passions, and the outer defense of the faith and of the weak.

His arms are not only of steel but of prayer, discipline, and mercy; his sword is sharpened by righteousness, and his shield is faith.

In all things he seeks to manifest the sovereignty of Christ the King — in his conduct, his worship, and his service.

Therefore, he is to live by rule, under obedience, in purity, humility, and courage, according to the pattern of the Studite Fathers who ordered all things in the fear of God and the beauty of holiness.



CHAPTER TWO

The Community and Its Structure

1. The Order shall consist of:

- Knights in full profession, who live the common life and bear the full vows of the Order.
- Semi-monastic brothers, who live partly in the world but under obedience and the discipline of the Order.
- Lay associates, who bind themselves by promise to follow the rule in spirit, keeping the hours of prayer, fasting, and works of mercy according to their strength.
- Each community or commandery shall be governed by a Commander, under the authority of the Grand Master and the Spiritual Father.
- The Grand Master oversees the temporal welfare, discipline, and external mission of the Order; the Spiritual Father or appointed hierarch guards its doctrine, liturgy, and spiritual purity.
- All live in obedience to the Typikon and to their superiors, remembering the words of the Lord: "He who hears you hears Me."



CHAPTER THREE

The Community and Its Structure

1. The rhythm of the Order shall follow the sacred Hours, as the Studite Fathers prescribed:
 - **Midnight Office:** The remembrance of the coming of the Bridegroom, in watchful prayer and repentance.
 - **Orthros (Matins):** The praise of the dawn, with Psalms, Canons, and the proclamation of the Resurrection.
 - **First Hour:** Thanksgiving for the new day and the blessing of labor.
 - **Third Hour:** Commemoration of the Descent of the Holy Spirit.
 - **Sixth Hour:** Remembrance of the Crucifixion of the Lord.
 - **Ninth Hour:** Meditation upon His death and love for mankind.
 - **Vespers:** Offering of the evening sacrifice, thanksgiving for the day's mercies.
 - **Compline:** Prayer for protection and repose.
2. The full daily offices are sung in the Barracks' Chapel or the nearest Orthodox Catholic Church, according to the Byzantine Horologion.

3. Knights and brothers living in the world recite the appointed Hours privately or in family prayer, joining spiritually to the common rhythm.
4. All make daily prostrations and metanias according to custom, in repentance and humility.
5. The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," is to be said continually throughout the day, especially in silence and travel, that the heart may remain united to God.



CHAPTER FOUR

The Divine Liturgy and Holy Mysteries

1. The Divine Liturgy shall be served in accordance with the usage of the Italo-Greek Byzantine Orthodox Catholic Church, whether of St. John Chrysostom or of St. Basil the Great, according to the liturgical season, under canonical clergy.
2. The Knights approach the Holy Mysteries with reverence, fasting, and confession, mindful that participation requires purity of heart and reconciliation with all men.
3. The Divine Liturgy is the summit and strength of the Order's life; therefore, every work, mission, and act of mercy shall flow from it and return to it in thanksgiving.
4. Only Orthodox Catholic clergy of canonical standing may serve the Divine Mysteries or bless the arms and banners of the Order.
5. No innovation, foreign devotion, or custom contrary to the Orthodox Catholic faith shall be permitted within the worship of the Order.



CHAPTER FIVE The Daily Discipline

1. The canonical day of the community shall be ordered thus, unless obedience or service requires adjustment:

05:00 Rising Bell

06:00 (Sunrise) – Orthros and First Hour; beginning of the day’s labor.

07:00 PT

08:00 Breakfast

08:30 Classroom Instruction or Labor, as assigned

12:00 Lunch

12:30 Free Time

13:00 Work

17:00 Vespers

18:00 Dinner

18:30 Recreation

21:00 Compline

2. Silence shall be kept from Compline until the First Hour.
3. On Saturdays, Sundays, and Great Feasts, the Divine Liturgy is celebrated, and the order of the day adjusted for festal joy.
4. During Great Lent and fasts, the meals are reduced and the offices lengthened, according to the ancient rule.



CHAPTER SIX

On Fasting and Abstinence

1. The Knights of Christ the King shall observe the fasting seasons of the Holy Orthodox Church:
 - The Great Fast (Lent), beginning on Clean Monday and ending on Holy Saturday.
 - The Fast of the Holy Apostles.
 - The Dormition Fast.
 - The Nativity Fast.
2. Weekly fasts are kept on Wednesdays and Fridays, in memory of the betrayal and Passion of the Lord.
3. During fasts, abstinence from meat, dairy, and wine is observed, unless health or obedience to service demands mitigation.
4. In all things the Knight shall remember that the true fast is the restraint of anger, pride, and self-will.



CHAPTER SEVEN

On Silence, Labor, and Study

1. Silence is the guardian of the soul. Therefore, in the common life, conversation is limited to what is needful and edifying.
2. Each day, the knights shall devote themselves to manual labor, study, or service, as obedience assigns:
 - **Intellectual tasks:** study of Holy Scripture, theology, the Fathers, and the sacred arts.
 - **Apostolic tasks:** teaching, service to the poor, the sick, the homeless, or veterans.
 - **Manual tasks:** maintenance, construction, or defense training.
3. Labor sanctifies time and guards against sloth; study enlightens the mind; service perfects charity.
4. All these are to be performed under the blessing of prayer, that the Knight may be both monk and soldier, scholar and servant.



CHAPTER EIGHT

On Brotherhood and Conduct

1. The bond of the Order is brotherly love.
2. Let no man despise another for his birth, wealth, or skill, for all are one under the King of Glory.
3. Disputes shall be resolved by humility and obedience; murmuring and slander are forbidden.
4. Courtesy and gentleness shall adorn every Knight, for the beauty of the Order must reflect the nobility of Christ Himself.
5. In all dealings with the world, the Knight shall be upright, merciful, and truthful, showing forth the light of Orthodoxy and the grace of the Gospel.



PART II

ON THE FORMATION, PROFESSION, AND VOWS OF THE KNIGHT

CHAPTER ONE

The Stages of Formation

1. The path of the Knight is entered through three stages:
 - a. Postulancy, a time of discernment and obedience.
 - b. Novitiate, a year of probation in the Rule, prayer, and service.
 - c. Profession, the public vow and investiture as Knight of Christ the King.
2. No man shall be received as postulant without the blessing of the Spiritual Father and approval of the Commander.
3. The Postulant lives within the community for not less than six months, wearing simple garments, keeping the full hours of prayer, and serving humbly in menial works.
4. If he perseveres in obedience and faith, he is clothed as Novice in the mantle of probation during a vigil service before the Divine Liturgy.



CHAPTER TWO

The Stages of Formation

(This rite takes place in the garrison chapel or the local Orthodox Catholic temple, before the icon of Christ the King.)

Rubric: The brethren gather with lighted candles. The Commander presents the candidate to the Spiritual Father, saying:

“Reverend Father, I present unto thee N., who desires to be numbered among the servants of Christ the King.”

PRIEST: The Lord knows those that are His. My son, what do you seek?

CANDIDATE: The mercy of God and the discipline of this holy Order.

PRIEST: Blessed is he who takes up the yoke of the Lord. Do you promise to persevere in obedience, humility, and the life of prayer until the appointed time?”

CANDIDATE: With the help of God, I do.

Then the Priest blesses the habit, saying:

PRIEST: Bless, O Lord, this garment of humility and service, that he who wears it may be clothed with the armor of light and girded with truth.

The habit is placed upon him, and the brethren chant Psalm 132 (“Behold now, what is so good or so joyous”).

The Novice then bows before the altar and the brethren, who responds:

BRETHREN: Brother, welcome to the warfare of peace.”

The Novice then turns toward the priest, kneels on his right knee, receives the priest’s blessing, and kisses his right hand. The Novice then rises and turns toward the brotherhood. Each member of the brotherhood then comes forward and embraces the novice, then kisses him three times: on the right cheek, then on the left cheek, and once again on the right cheek. Then all depart to partake of the Agape Meal.



CHAPTER THREE

The Formation of the Novice

1. The Novice shall spend his year studying, praying, and doing works of mercy.
2. He is to learn by heart the Rule of the Order, the Purpose, Mission, and Vision of the Order, the customs and traditions of the Order, and Gentlemanly Behavior and Conduct.
3. He receives instruction and training in:
 - Holy Scripture and Patristic teaching.
 - The ethos of the Knight: humility, discipline, and valor.
 - Liturgical service, and courtly custom.
 - Gentlemanly and Ecclesiastical Protocol and Etiquette.
 - Music, art, and cultural appreciation.
 - the arts of defense and protection,
 - Service to the poor and the afflicted.
 - Holy Scripture and patristic teaching.
 - The ethos of a Knight: humility, discipline, honor, and service.

4. The Novice is tested in silence, fasting, and obedience,
5. If the Novice expresses his desire to join the Order, and if the Chapter finds him worthy, he may be admitted into the Order in the rank of Squire.



CHAPTER FOUR

The Rite of Initiation and Investiture of a Squire

(This rite is celebrated after Orthros or at the Divine Liturgy.)

THE CALL

After the reading of the Gospel, the Deacon proclaims:

DEACON: Let him who is to be enrolled among the Knights of Christ the King come forth.

The Novice advances and bows three times, saying:

NOVICE: I come to be the servant of the King of Glory."

THE INTERROGATION

PRIEST: My son, what ask You of the Lord and of His Holy Church?"

NOVICE: That I may be found worthy to serve Christ the King as a member of the Sovereign Military Order of Christ the King and to stand with my brothers in the defense of the Most Holy Trinity, our Sovereign Lord and King, Jesus Christ, His most blessed and pure Mother, His Holy Church, and His people,

PRIEST: Do you renounce pride, vainglory, and self-will?

NOVICE: I do, by the help of God.

PRIEST: Are you resolved to immerse yourself to the learning of the ways of the Order and the service of your brothers in humility and charity?

NOVICE: I am, by the help and grace of God.

PRIEST: May God who has begun this good work in you bring it to fruition.

The Novice is now invested in garments and insignia of his rank. The priest blesses each piece after which, the Novice is vested by the Commander of the Garrison or Commandry to which the Squire will be attached. After the vesting, the Squire venerates the icon of Christ and then kisses the priest's right hand.

After the Divine Service is finished, all go to the refectory for breakfast (if after Matins) or a celebratory meal (if after Divine Liturgy.)



CHAPTER FIVE
The Rite of Profession and Investiture of a
Knight of the Sovereign Military Order of Christ the King

(This rite is celebrated after Orthros or at the Divine Liturgy. The celebrant of the Rite is the Bishop)

THE CALL

After the reading of the Gospel, the Deacon proclaims:

DEACON: Let him who is to be enrolled among the Knights of Christ the King come forth.

The Novice advances and bows three times, saying:

NOVICE: I come to be the servant of the King of Glory."

THE INTERROGATION

BISHOP: My son, what ask You of the Lord and of His Holy Church?"

NOVICE: That I may be found worthy to serve Christ the King as a professed member of the Sovereign Military Order of Christ the King and to stand with my brothers in the defense of the Most Holy Trinity, our Sovereign Lord and King, Jesus Christ, His most blessed and pure Mother, His Holy Church, and His people,

BISHOP: Do you renounce pride, vainglory, and self-will?

NOVICE: I do, by the help of God.

BISHOP: Do you renounce Satan and all his works?

NOVICE: I do, by the help of God.

BISHOP: And all his empty promises:

NOVICE: I do, by the help of God.

BISHOP: Do you believe in one God, the Father Almighty, maker of heaven and earth, and of all that is visible and invisible?

NOVICE: I do.

BISHOP: Do You believe in one Lord, Jesus Christ, the Only-begotten Son of God, eternally begotten of the Father before all ages. God from God, Light from Light, true God from true God; begotten, not made, of one essence with the Father, by whom all things were made.?

NOVICE: I do.

BISHOP: Do you believe that for us men and for our salvation, our Lord Jesus Christ came down from heaven, was incarnate of the Holy Spirit, was born of the Virgin Mary and became man?

NOVICE: I do.

BISHOP: Do you believe that for our sake, He was crucified under Pontius Pilate, suffered, died, and was buried?

NOVICE: I do.

BISHOP: Do you believe that on the third day He rose again in fulfillment of the Scriptures; that He ascended into Heaven and sits at the right hand of the Father?

NOVICE: I do.

BISHOP: Do you believe that he will come again in glory to judge the living and the dead, and that His Kingdom will have no end?

NOVICE: I do.

BISHOP: Do you believe in the Holy Spirit, the Lord, the Giver of Life; who proceeds from the Father; who with the Father and the Son together is worshipped and glorified.?

NOVICE: I do.

BISHOP: Do you believe that He has spoken through the prophets?

NOVICE: I do.

BISHOP: Do you believe in One, Holy, Catholic, and Apostolic Church?

NOVICE: I do.

BISHOP: Do you acknowledge on baptism for the remission of sins?

NOVICE: I do.

BISHOP: Do you look for the resurrection of the dead, and the life of the world to come?

NOVICE: I do.

BISHOP: Do you pledge yourself to the defense of God's Holy Church and to the protection of His people?

NOVICE: I do. so help me God and His Holy Cross.

THE VOWS

The Candidate kneels before the Holy Gospel and Cross, placing his right hand upon them and recites slowly:

"I, N., servant of Christ the King, do vow before Almighty God and His Holy Church poverty, chastity, obedience, fidelity, and stability, according to the Rule of this Sovereign Military Order.

I pledge to live in the spirit of service, compassion, and mercy, defending the Orthodox

Catholic Faith, aiding the poor and afflicted, and upholding the honor of Christ the King in thought, word, and deed.

So help me God, through the prayers of His Most Pure Mother, the Theotokos and Ever-Vigin Mary, and of all the saints.

THE BLESSING OF THE SWORD AND MANTLE

The Bishop takes the sword and blesses it:

BISHOP: Bless, O Lord, this sword, that it may be the instrument not of wrath but of righteousness, for the defense of Thy truth and the protection of the innocent.

He then blesses the mantle and places it upon the new Knight, saying:

BISHOP: Receive the mantle of honor and the yoke of obedience. Be clothed with humility and zeal and may the peace of Christ guard thy heart.

THE INVESTITURE

The Commander girds the Knight with the sword, laying his hand upon his shoulder:

COMMANDER: In the Name of the Father, and of the Son, and of the Holy Spirit, I receive thee as Knight of the Sovereign Military Order of Christ the King. Stand firm in faith, be valiant in truth, and steadfast in mercy.

The brethren respond:

BRETHREN: Axios! He is worthy!"

Then the choir chants the Troparion of the Order (to be composed for your community) and Psalm 144 ("Blessed be the Lord my Rock, Who teaches my hands to war, and my fingers to fight").

The newly professed Knight partakes of the Divine Mysteries, and afterward the community embraces him in peace.



CHAPTER SIX

The Obligations of the Professed Knight

1. From the day of profession, the Knight is bound to:
 - Attend the Hours and the Divine Liturgy as his station allows.
 - Keep the vows in their fullness.
 - Serve in missions of mercy and protection as obedience directs.
 - Maintain courtesy, discipline, and humility in all dealings.
 - Refrain from luxury, idle speech, and contention.
2. The vow of poverty forbids private ownership beyond what is necessary; all income is held in trust for the common good.
3. The vow of chastity guards the purity of heart and body for undivided service.
4. The vow of obedience binds the Knight to his superiors in all lawful commands.
5. The vow of fidelity holds him steadfast to the Orthodox faith and the unity of the Order.
6. The vow of stability roots him in his community, forbidding restless wandering unless sent on mission.



CHAPTER SEVEN

On the Renewal of Vows

1. Each year, on the Feast of Christ the King, the Knights gather to renew their vows publicly before the Divine Liturgy.
2. The renewal is made by the collective recitation of the vow-formula, followed by the blessing of the Bishop.
3. During Great Lent, a personal examination of conscience and confession are required, that the warrior's soul may remain sharp and pure.



CHAPTER EIGHT

On the Renewal of Vows

1. Should any Knight fall into negligence or disobedience, he is to be corrected in charity and humility.
2. Persistent fault brings temporary suspension from arms and office, that he may repent in silence.
3. He who abandons the Rule without blessing is to be prayed for but not defended in his error.
4. Perseverance unto death is the crown of the faithful Knight; for steadfastness is dearer to God than valor.



PART III ON THE CEREMONIAL AND LITURGICAL LIFE OF THE ORDER

CHAPTER ONE The Blessing of Arms, Banners, and Insignia

1. **Time:** The blessing may occur on the eve of a campaign, mission, or solemn feast of the Order.
2. **Place:** Before the icon of Christ the King, the Lord Almighty, King of Glory, with the banners unfurled.

Rubric:

The Priest, vested in epitrachelion and phelonion, stands before the table on which are placed the swords, shields, and insignia of the Order. Holy Water and incense are prepared.

PRIEST: Blessed is our God, always, now and ever, and unto the ages of ages.

CHOIR: Amen.

Psalm 143 (144) is chanted: "Blessed be the Lord my Rock, Who teaches my hands to war, and my fingers to fight..."

When it is finished, the Priest censens the arms and says:

PRIEST: O Lord Jesus Christ, King of Glory, Who didst command Thy disciples to take no sword save the sword of the Spirit, bless now these arms of Thy servants; that they may be instruments of justice and guardianship, not of wrath nor bloodshed, but of protection and peace. Strengthen them that bear these arms to defend Thy Church, to succor the weak, and to uphold righteousness.

He sprinkles them with Holy Water thrice, saying:

PRIEST: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the banners are lifted, censed, and blessed:

PRIEST: Bless, O Lord, these banners, that they may go before Thy servants as signs of faith and victory in Thee, the King of kings and Lord Almighty.

The service concludes with the Troparion of the Order and a dismissal.



CHAPTER TWO

The Feast of Christ the King, the Lord Almighty, King of Glory

1. **Date:** The Sunday preceding the beginning of the Fast of the Nativity (Old Calendar: the Sunday before November 28).

This is the chief solemnity of the Order and is kept as a full feast of the rank of Solemnity of the First Class.

2. **Structure of the Feast:** the Feast of the Order of the Sovereign Military Order of Christ the King is structured as follows:

A. Great Vespers

➤ At "Lord, I Call..." (10 stichera):

- 1) O Eternal King, Thou didst found the heavens and the earth by Thy word; Thou reignest in mercy, yet in majesty unsearchable; grant that we who serve Thee in knighthood and lowliness may be steadfast in Thy truth.
- 2) Thy throne, O Christ, is established from of old; Thy dominion endureth forever. Grant strength to Thine Order, that bearing the armor of light we may stand before Thee unashamed.
- 3) Thou didst appear, O Lord Almighty, as the King of Glory upon the Cross; by Thy humility Thou didst conquer death. Make us victors over pride and passion.

- 4) Let every knee bow and every tongue confess Thee, O Christ the King; for Thy Kingdom is not of this world, yet ruleth over all the worlds.
- 5) Girded with truth, arrayed in meekness, Thou ridest prosperously for the cause of truth and justice; bless those who bear Thy name in faith and mercy.

(Additional verses repeat or adapt the same imagery until 10 stichera are completed.)

Glory, Both now: *(Tone 4):*

Come, ye sons of light, let us worship Christ the King, the Lord Almighty; for He hath crowned His servants with compassion and made His power perfect in weakness.

➤ Entrance Hymn: O Gladsome Light...

➤ Old Testament readings:

- I. Isaiah 9 : 6-7 - "For unto us a Child is born..."
- II. Psalm 44 (LXX 45) : 3-8 - "Gird Thy sword upon Thy thigh, O Mighty One..."
- III. Daniel 7 : 9-14 - "Behold, One like the Son of Man came with the clouds of heaven..."

➤ At the Aposticha:

- 1) Thy Kingdom, O Christ, is an everlasting kingdom, and Thy dominion is from generation to generation.
- 2) Thou art King of Peace and Lord of Glory; subdue the nations beneath the scepter of Thy Cross.
- 3) Rule Thou in our hearts, O Lord, that Thy servants may reign with Thee in meekness.

Glory, Both now:

- 4) Today the Sovereign of all is worshiped upon His footstool; the hosts of heaven stand in awe; for He alone is Lord Almighty, King of Glory.

- Dismissal Troparion (see below).

B. Orthros (Matins)

- After the Polyeleos (Psalms 134-135), the following Magnification is sung:

We magnify Thee, O Christ our King and Lord Almighty,
and we honor Thy servants who fight the good fight in Thy Name.

- Sedalion after the Polyeleos:

Thou hast girded Thyself with power, O Christ the King; establish Thy
servants in righteousness and mercy.

- At the Praises:

Four stichera in Tone 6, echoing those of Vespers:

Let all creation rejoice in its King; for He ruleth by love and guideth by
meekness...

C. The Divine Liturgy

- At the Little Entrance the clergy carry the Gospel preceded by the banner
of the Order.

Apolytikion (Troparion) of the Feast (Tone 4):

O Christ our God, King of Glory and Lord Almighty,
Thou didst come not to be served but to serve,
and by Thy Cross Thou hast conquered death.
Reign in our hearts, enlighten Thy servants the Knights of Thy Kingdom,
that in humility and valor they may proclaim Thee,
the King of kings and Lord of lords.

Kontakion (Tone 2):

O King of Glory, enthroned above the Cherubim,
yet dwelling with the lowly,
strengthen Thine Order with the might of Thy Spirit,
that bearing the armor of faith and mercy,

we may stand before Thee on the day of Thy appearing,
crying: Thy Kingdom come, O Lord Almighty!

Prokeimenon:

“Thy throne, O God, is forever and ever; a scepter of righteousness is the
scepter of Thy Kingdom.” (Psalm 44:6)

Epistle: Ephesians 6 : 10-17 – “Put on the whole armor of God...”

Gospel: John 18:33-37 – “Thou sayest that I am a King...”

Communion Hymn: “Thy Kingdom, O Christ, is an everlasting Kingdom...”



CHAPTER THREE

Other Blessings and Commemorations

A. Blessing of a Chapel of the Order

1. Follows the pattern of the Byzantine Small Consecration, with the Troparion of the Order added.

B. Commemoration of the Departed Knights

At the Panikhida, special petitions are added:

“Again we pray for the repose of the souls of the Knights and Brothers of the Sovereign Military Order of Christ the King, departed this life in faith and hope of resurrection...”

Special Sticheron:

“Give rest, O King of Glory, to Thy servants who bore Thy banner in peace; crown them with light in Thy heavenly kingdom.”

Funerary Note:

A departed Knight is vested in his uniform with mantle and sword laid upon the casket in the form of a cross.

During the final kissing, the choir sings softly the Troparion of the Order.



CHAPTER FOUR

Minor Blessings and yearly Observances

1. The Anniversary of the Founding (if desired) may be observed privately with the Great Doxology and a Moleben of Thanksgiving.
2. Before any mission of mercy or protection, a Brief Blessing of Departure may be given with Psalm 90/91.
3. On the Feast of the Archangel Michael and all the Bodiless Powers, the Order gathers to renew dedication to the heavenly hosts, patrons of spiritual warfare.
4. During the Great Fast, each Knight is to make private confession and receive the Holy Mysteries in preparation for Pascha.



PART IV

GOVERNANCE, RANKS, AND ADMINISTRATION OF THE ORDER

CHAPTER ONE

The Supreme Authority

1. The Supreme Commander is the chief executive officer of the Order, responsible for the ultimate direction, governance, and oversight of all spiritual, martial, and apostolic activities.
2. The Grand Master is the chief operating officer of the Order, charged with implementing the strategic and operational plans under the guidance of the Supreme Commander.
3. The Supreme Commander and Grand Master are assisted by the Council of Knights, which advises about mission planning, discipline, formation, and temporal administration.



CHAPTER TWO

Ranks of Knights of the Order

Ranks of the Knights

The hierarchical ranks of the Sovereign Military Order of Christ the King are designed to ensure the full development of each member through spiritual formation, military discipline, and service excellence. Each rank represents a progressive ascent in the imitation of Christ the King – a deepening of the Knight’s call to holiness, service, and sacrificial love. Advancement is not merely a matter of time or accomplishment, but of fidelity to the Rule, obedience to the Order, and growth in humility and virtue.

Inquirer

1. The Inquirer is a seeker – one who has felt the call of God and desires to explore a life of Christian knighthood within the Orthodox tradition. This stage is a time of discernment, prayer, and initial instruction in the faith and charism of the Order.
 2. The Inquirer learns the fundamental ideals of humility, service, and obedience, preparing his heart to be formed in the image of Christ the Servant-King.
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Novice

1. The Novice makes the promise of obedience and fidelity, remaining in this rank for one year. During this period, the Novice receives systematic instruction in the Rule of the Order, its purpose, mission, and vision. The Novitiate is a time of

purification and preparation, where the candidate learns to order his life around prayer, discipline, and service.

2. The Novice is introduced to the rhythm of community and liturgical life and the ethos of the Order's spiritual and martial tradition.
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Gentleman Valet / Squire

1. The Gentleman Valet or Squire serves as a personal aide to a Knight of Honor and Devotion or a Knight Champion. This stage, lasting a minimum of one year, trains the candidate in humility, courtesy, and loyal service – the foundation stones of knighthood.
 2. Through close observation and daily assistance, the Squire learns the bearing, manners, and duties proper to a Christian Knight. At the end of this year, the Squire may choose to continue toward the Professed Knightly path (under vows) or the Secular Knightly path (under pledges of fidelity and obedience).
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Knight of Obedience

1. The Knight of Obedience represents the first formal step into the brotherhood of the Order.
 2. Professed Knights take the five solemn vows – Poverty, Chastity, Obedience, Service, and Valor – embracing the evangelical counsels in a life of deeper dedication.
 3. Secular Knights pledge obedience and fidelity without formal vows, living the chivalric life within the world.
 4. This rank involves intense formation and spiritual discipline, including Boot Camp training for the Professed Knights. The Knight of Obedience learns the structure, spirituality, and rule of military life, grounding his actions in prayer and fidelity to Christ.
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Knight of Service (Frontline Knight)

1. The Knight of Service corresponds to the Frontline Knight, the active arm of the Order. These Knights, both Professed and Secular, are the executors of the missions, works, and projects of the Order – whether in charitable outreach, protection of the vulnerable, or defense of the faith. Their motto is Service and Valor.
 2. Knights of Service act with humility, courage, and compassion, embodying the Lord who “came not to be served, but to serve.” They are the visible hands of Christ’s mercy and the instruments of His justice in the world.
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Knight of Valor

1. The Knight of Valor is one who has proven his steadfastness through endurance, courage, and commitment. Having completed Boot Camp and at least three significant works of community service – personally conceived, led, and executed – he demonstrates mature leadership and the ability to act decisively for the good of others. The Knight of Valor exemplifies moral courage and sacrificial love, living the Gospel with unwavering loyalty and strength.
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Knight of Honor and Devotion (Senior Knight)

1. The Knight of Honor and Devotion represents a Knight whose life bears consistent witness to faith, integrity, and noble conduct. Recognized for honorable and devoted service to the Order, the Church, and the People of God, he stands as an exemplar of Orthodox chivalry.
 2. Knights of Honor and Devotion guide the younger Knights through mentorship and example, embodying humility seasoned by wisdom. These Senior Knights safeguard the spiritual and moral tone of the Order and often serve in leadership, advisory, or instructional capacities.
 - 3.
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Knight Champion (Senior Knight of the Highest Degree)

1. The Knight Champion is the pinnacle of both the Professed and Secular Knightly ranks. This title, normally conferred after ten years of faithful and exceptional

service, recognizes outstanding dedication to Christ, His Church, and the wider community.

2. The Knight Champion is both mentor and model – a defender of the faith, a protector of the weak, and a living embodiment of the Knightly Vows.
 3. In the Knight Champion, the virtues of Honor, Devotion, and Valor converge as a testimony to a life fully consecrated to the service of the King of Kings.
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Knight of Training and Formation

1. Drawn from among the Knights of Valor or Knights of Honor and Devotion, the Knight of Training and Formation assumes the sacred duty of instructing and shaping the next generation.
 2. Knights of Training and Formation teach Novices, Squires, and Junior Knights in the full life of the Rule – liturgical observance, spiritual discipline, martial skill, and intellectual cultivation.
 3. As guardians of the Order's traditions, they ensure that each member grows in faith, discipline, and understanding, forming hearts that are steadfast in prayer and hands that are strong in service.
-

Knight of Discipline

1. Chosen from the Knights of Honor and Devotion or Knights Champion, the Knight of Discipline upholds the moral and structural integrity of the Order.
 2. Knights of Discipline are charged with maintaining order, enforcing the Rule, and ensuring that all members conduct themselves with dignity, humility, and respect.
 3. The authority of Knights of Discipline is pastoral yet firm – rooted in the conviction that true discipline is not punitive but purifying, fostering peace and unity within the brotherhood.
 4. Knights of Discipline personify the principle that obedience to God's order brings freedom and strength.
-

Knight of Justice

1. Selected from among the most trusted Senior Knights, the Knight of Justice serves as the judiciary of the Order.
 2. Knights of Justice interpret the Rule, arbitrate disputes, and oversee the lawful and canonical execution of the Order's operations.
 3. The responsibility of a Knight of Justice is to ensure that every decision, correction, and act of governance reflects both divine justice and evangelical charity.
 4. As guardians of truth and righteousness, they safeguard the moral and canonical integrity of the entire Order.
-

Knight Bachelor

1. The Knight Bachelor is a Secular Knight belonging to the ranks of Obedience, Service, Honor and Devotion, or Champion who lives outside the barracks.
 2. Though not bound by communal residence, he remains fully accountable to the Rule and to his spiritual director within the Order.
 3. Through his work and presence in the world, the Knight Bachelor extends the mission of the Order beyond its walls, bearing witness to Christ the King in public life.
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Knight Banneret

1. The Knight Banneret is a leader among the Knights, typically drawn from the rank of Knight of Honor and Devotion.
 2. A Knight Banneret commands a platoon or squad, ensuring that his men live the Rule in both spirit and action.
 3. Bearing the banner of the Order into the field, he symbolizes unity, courage, and fidelity. His leadership is both strategic and spiritual, serving as a rallying point for his brothers in mission and in battle.
-

Conclusion

Each rank within the Sovereign Military Order of Christ the King represents not merely advancement in title, but progress in holiness. The hierarchy of the Order is a ladder of virtue, ascending from obedience to service, from valor to wisdom, from justice to sanctity. Every Knight, whatever his rank or role, serves one Lord, under one banner – the Cross of Christ the King – and dedicates his life to the glory of God, the defense of the Orthodox faith, and the service of His people.



CHAPTER THREE

Ranks of Knights of the Order

Introduction

The Order of Christ the King, being both a spiritual brotherhood and a disciplined military fraternity, is governed and animated by a hierarchy of Officers who embody the principles of service, wisdom, and guardianship. Each Officer bears not only a functional responsibility but also a sacred trust – to preserve the spirit of the Rule, ensure the well-being of the brethren, and direct the works of the Order toward the greater glory of God and the service of His Holy Church.

All officers are bound to exemplify the virtues of obedience, humility, courage, and prudence, recognizing that authority within the Order is exercised in imitation of Christ the King, who rules by love and leads by example.

Knight Lieutenant

1. The Knight Lieutenant is the leader of a company unit – the smallest operational formation within the Order's structure.
2. Drawn from among the Knights of Honor and Devotion, the Knight Lieutenant is responsible for the immediate discipline, welfare, and spiritual vitality of the men under his command.
3. The Knight Lieutenant ensures that the daily rhythm of prayer, study, and service is maintained within his company, fostering a spirit of unity and fraternity.
4. The Knight Lieutenant leads by presence and example, serving as both mentor and comrade-in-arms to his subordinates. His motto is "To Lead is to Serve."

Knight Commander

1. The Knight Commander is appointed from among the Knights of Honor and Devotion or Knights Champion and is entrusted with the leadership of a battalion, composed of several companies.
2. The Commander is responsible for overseeing the execution of the Order's missions within his region, ensuring discipline, adherence to the Rule, and fidelity to Orthodox spiritual principles.
3. The Commander balances administrative authority with pastoral care, guiding his officers and men to act with courage and integrity. He reports directly to the Grand Commandery, coordinating his battalion's service, outreach, and formation programs with precision and zeal.

Knight Grand Commander

1. The Knight Grand Commander holds oversight of an entire province of the Order, which may include multiple battalions, companies, and local commanderies.
2. The Knight Grand Commander serves as the highest-ranking field officer under the Supreme Council and acts as the primary liaison between the Order's local operations and its central authority. His duties include supervising regional missions, ensuring the proper observance of the Rule, and providing ongoing formation to subordinate officers.
3. The Grand Commander embodies the unity of the Order's mission – binding its diverse works into one harmonious expression of chivalric service to Christ the King.
4. The leadership of the Grand Knight Commander is marked by wisdom, decisiveness, and paternal care for all entrusted to his command.

Supreme Treasurer

1. The Supreme Treasurer serves as the Minister of Finance and Steward of Temporal Goods. Entrusted with the administration of all financial and material assets of the

Order, he safeguards the resources given for the glory of God and the service of humanity.

2. The Supreme Treasurer, together with the members of his office, oversees property management, fiscal responsibility, and transparent accounting.
 3. The Supreme Treasurer ensures that all economic activity of the Order reflects honesty, simplicity, and generosity.
 4. The Treasurer is ever mindful that the true wealth of the Order lies not in gold or estates, but in faith, virtue, and the good works accomplished for the sake of the Kingdom of God.
-

Supreme Hospitaller

1. The Supreme Hospitaller serves as the Minister of Humanitarian Action and Interorganizational Cooperation.
 2. Following the noble example of the ancient Hospitallers of St. John, he coordinates all charitable, medical, and humanitarian missions of the Order.
 3. His office directs outreach to the poor, the sick, the imprisoned, and the suffering, ensuring that every act of mercy flows from the Eucharistic heart of Christ.
 4. The Hospitaller also maintains relationships with external organizations, Orthodox jurisdictions, and civic entities for the purpose of unified charitable witness.
 5. His ministry embodies the Order's commitment to active compassion – the love that heals, restores, and dignifies every human person.
-

Supreme Chancellor

1. The Supreme Chancellor assists the Supreme Commander and the Council of Knights in the coordination and documentation of all official acts of the Order.
2. The Supreme Chancellor is the chief archivist, chronicler, and registrar, responsible for maintaining accurate records, issuing charters, and certifying the foundation of new commanderies and provincial houses.

3. The Chancellor also ensures the consistent application of the Rule, customs, and statutes throughout the Order. His pen is both administrative and sacramental – preserving the living memory of the Order’s faithfulness and transmitting its charism to future generations.
-

Chaplain

1. The Chaplain is a priest appointed to oversee the spiritual and liturgical life of a commandery or battalion.
 2. As the shepherd of souls, he ensures that the Knights under his care are nourished by the Word of God, the Holy Mysteries, and the rhythm of the liturgical year.
 3. The Chaplain is the confessor, teacher, and spiritual father of the commandery, forming the conscience of the Knights toward holiness and humility.
 4. The Chaplain celebrates the Divine Liturgy, leads daily prayers, and provides pastoral counsel.
 5. The Chaplain’s sacred duty is to remind all that the true battle of a Knight is fought first within his own heart, where grace conquers pride and love triumphs over fear.
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Supreme Apostolic Prefect

1. The Supreme Apostolic Prefect is the bishop who serves as the patron and senior ecclesiastical officer of the Order.
2. The Supreme Apostolic Prefect represents the direct apostolic and canonical oversight of the Orthodox Church, ensuring that the Order remains fully obedient to the Sacred Canons and in harmony with the hierarchy of the Church.
3. The Prefect advises the Supreme Commander and Council on all matters of faith and moral governance, and presides at solemn ceremonies, investitures, and consecrations.
4. The Chaplain is the living sign of the Order’s communion with the Church – a spiritual father whose episcopal blessing sanctifies the labors of the Knights.

Through his oversight, the Order remains a living extension of the Church's mission to sanctify, teach, and serve in the name of Christ the King.

Conclusion

The Officers of the Sovereign Military Order of Christ the King form a sacred chain of leadership – not of domination, but of service, fidelity, and guardianship. Each officer bears the responsibility of maintaining both the spiritual and temporal harmony of the Order, ensuring that all its members, from the youngest Novice to the most seasoned Knight Champion, are united in purpose and charity.

In the exercise of their authority, the Officers remember that Christ the King is the true Supreme Commander. All rule, governance, and administration within the Order exist solely to advance His reign of peace, righteousness, and love. The officer who governs with humility and discernment reflects the divine order of Heaven itself, where leadership and service are one and the same act of worship.



CHAPTER FOUR

Governance

Introduction

The governance of the Sovereign Military Order of Christ the King reflects both the discipline of the military life and the order of the Church, united under the sovereign kingship of our Lord Jesus Christ. The Order exists not as a secular institution of power, but as a spiritual brotherhood ordered toward service, sanctification, and the advancement of Christ's reign in the world.

Authority within the Order is therefore never an exercise in dominance, but an act of obedience and stewardship. Every officer and Knight governs and serves under the supreme command of Christ the King, guided by the Holy Canons of the Orthodox Church, the Rule of the Order, and the directives of the Grand Master and the Supreme Council.

Structure of Local Commanderies, Battalions, and Companies

1. Each local body of the Order – whether a Commandery, Battalion, or Company – is organized according to the hierarchical structure previously described.
2. Companies are led by Knight Lieutenants, who oversee daily operations, training, and discipline.
3. Battalions are commanded by Knight Commanders, who coordinate the efforts of multiple companies.

4. Commanderies comprise one or more battalions and are governed under the direction of their local officers in communion with the Grand Commandery and the Supreme Council.
 5. This structure ensures that every work of the Order – from the smallest act of service to the largest mission – is carried out with order, efficiency, and spiritual purpose. The chain of command mirrors the harmony of heaven itself: unity in diversity, obedience in charity, and action in peace.
-

Role of Officers in Governance and Mission

1. The Officers of the Order are charged with ensuring proper formation, discipline, and execution of missions within their jurisdictions. They coordinate their work with the Supreme Commander, the Grand Master, and the Council of Knights, maintaining unity of purpose across all provinces and commanderies.
 2. Each Officer must govern as a shepherd, not a ruler – instructing, correcting, and encouraging those under his charge with patience and justice. The Officer's first duty is always to lead by example: to be the first in prayer, the first in service, and the last to seek personal comfort.
 3. All military and apostolic missions are planned and executed through careful discernment and consultation with the appropriate governing bodies, ensuring that every initiative aligns with the Rule and the spiritual vision of the Order. In this way, governance becomes not merely administrative, but ascetical, a living discipline that shapes both the individual soul and the collective body toward holiness.
-

Chapter Governance and Internal Life

1. Within each Commandery, the Chapter acts as the principal council for organizing and managing the life and works of the brethren. It is composed of the local officers, the chaplain, and appointed representatives of the Knights.
2. The Chapter is responsible for the schedule and supervision of Divine Services, ensuring that the rhythm of prayer remains the heartbeat of the community. In addition, it oversees:

- a. Educational formation, including theological and cultural instruction consistent with the Orthodox faith;
 - b. Martial and tactical training, cultivating readiness and discipline for both spiritual and practical service;
 - c. Apostolic and charitable works, coordinating outreach to the poor, the suffering, and the marginalized.
3. Through the Chapter's guidance, each Commandery becomes a microcosm of the Kingdom of God – a place where prayer, learning, and action are united in the service of Christ and His Church.
-

Assignments, Promotions, and Merit

1. All assignments, offices, and promotions within the Order are made according to merit, service, and spiritual maturity. No title or rank may be sought for personal gain, nor bestowed without discernment and testing. Advancement within the Order signifies not prestige but a greater call to humility and responsibility.
 2. All promotions are subject to the supervision and confirmation of the Grand Master, who, in consultation with the Supreme Council and the relevant Officers, discerns the worthiness of each candidate. Each advancement is to be accompanied by spiritual examination, confession, and blessing, reminding the Knight that all honor and authority come from God alone.
 3. The true measure of a Knight is not the insignia upon his chest but the purity of his heart, the steadiness of his obedience, and the constancy of his service. The governance of the Order must therefore ever guard against ambition, ensuring that virtue precedes promotion, and humility crowns achievement.
-

Conclusion

Governance within the Sovereign Military Order of Christ the King is an act of sacred stewardship. It maintains order without suppressing charity, enforces discipline without extinguishing compassion, and promotes excellence without breeding pride.

Through this divine order of governance, the life of the Order remains rooted in the Gospel, united in purpose, and obedient to Christ the King – who alone is the Supreme

Commander and Lord of the Order. Under His banner, all authority becomes service, and all service becomes a form of worship.



CHAPTER FIVE

The Supreme Council

Introduction

The Supreme Council of the Sovereign Military Order of Christ the King serves as the principal governing and advisory body under the authority of the Grand Master and the Supreme Apostolic Prefect. It is the highest deliberative assembly within the Order, ensuring that all administrative, spiritual, and temporal affairs are conducted according to the Rule, Statutes, and the Holy Canons of the Orthodox Catholic Church.

The Supreme Council embodies the collegial spirit of Christian leadership – where wisdom is drawn from many voices, unity is forged through obedience, and all decisions are made in the fear of God and in fidelity to Christ the King. Its members govern not as lords over others, but as stewards of the divine mission entrusted to the Order.

Purpose and Function

1. The Supreme Council exists to preserve the integrity, direction, and continuity of the Order's mission. It ensures that all actions, policies, and initiatives reflect the spiritual, apostolic, and charitable aims of the Order. The Council serves three principal functions:

Spiritual Oversight – safeguarding the Orthodox character, doctrinal purity, and sacramental life of the Order;

Administrative Governance – coordinating the worldwide operations, finances, and discipline of the Order;

Strategic Direction – discerning and approving missions, alliances, and works that advance the reign of Christ the King on earth.

2. In all its deliberations, the Council is guided by prayer, consultation with the Chaplains, and the canonical blessing of the Supreme Apostolic Prefect.
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Composition of the Council

1. The Supreme Council is composed of the following members, who collectively represent the spiritual, administrative, and operational unity of the Order:
 - **The Supreme Commander** – Chief executive officer of the Order; supreme temporal and military head of the Order; presides over all sessions of the Council.
 - **The Grand Master** – Chief operating officer responsible for implementing the Council's directives and overseeing all missions.
 - **The Supreme Apostolic Prefect** – Episcopal patron and senior ecclesiastical officer of the Order; ensures canonical conformity and ecclesial unity.
 - **The Supreme Chancellor** – Secretary of the Council; records all proceedings, maintains archives, and certifies official decrees.
 - **The Supreme Treasurer** – Oversees financial stewardship, ensuring transparency and accountability in all temporal matters.
 - **The Supreme Hospitaller** – Directs the humanitarian, charitable, and medical missions of the Order.
 - **The Grand Commanders of Provinces** – Represent their respective territories and advise on regional affairs.
 - **Additional Members** – May include appointed Knights of Honor and Devotion or Knights Champion serving in consultative or advisory roles as deemed necessary by the Supreme Commander.
2. Each member serves at the pleasure of the Grand Master and under the spiritual guidance of the Supreme Apostolic Prefect, pledging absolute fidelity to the Rule and to the Orthodox faith.

Authority and Deliberation

1. The Supreme Council exercises legislative, executive, and disciplinary authority within the bounds of the Rule and the oversight of the Church. It is empowered to:
 - Enact and amend internal statutes and policies consistent with the Order's mission;
 - Confirm the appointments of senior officers and provincial commanders;
 - Oversee the establishment of new Commanderies, Battalions, and charitable institutions;
 - Administer justice and discipline in accordance with the canonical and moral law of the Church;
 - Supervise financial and material stewardship of the Order's assets;
 - Approve major undertakings, missions, and external alliances.
2. All deliberations of the Council begin and end with prayer, invoking the Holy Spirit to guide its members toward wisdom, peace, and unity.
3. Decisions are reached by consensus whenever possible, or by majority vote when required. In all matters of faith and morals, the judgment of the Supreme Apostolic Prefect is final and binding.

The Supreme Commander and His Relationship to the Council

1. The Supreme Commander serves as the supreme head of the Order in temporal and military affairs. He embodies the unity of purpose, discipline, and service that defines the brotherhood. The Supreme Commander presides over all meetings of the Supreme Council and ratifies its decrees.
2. While the Council provides counsel, accountability, and collaborative governance, the Supreme Commander remains the final executive authority of the Order, bound by his own vows of humility and obedience to govern in justice and charity.

His authority is not autocratic but paternal – modeled upon Christ the Good Shepherd, who leads His flock through love, not coercion.

3. The Supreme Commander consults the Council in all major matters affecting the life, direction, and welfare of the Order. In his absence, the Grand Master acts pro tempore as his deputy, ensuring uninterrupted leadership and fidelity to the Rule.
-

The Supreme Apostolic Prefect and Ecclesiastical Oversight

1. The Supreme Apostolic Prefect, as a bishop of the Orthodox Church, provides the spiritual and canonical oversight that binds the Order to the life of the Church. He ensures that all acts, missions, and governance of the Order remain in communion with the Great and Holy Synaxis of Bishops and the Local Eparchial Synods of the Bishops Synod and in conformity with Orthodox faith and discipline.
 2. No act of governance that contradicts the moral law, the Sacred Canons, or the teachings of the Church may be sanctioned or executed. The Prefect presides at solemn liturgies, investitures, and consecrations, imparting the apostolic blessing and maintaining the sacramental unity of the Order with the Church.
 3. In matters of ecclesiastical dispute or moral discernment, his judgment, rendered in consultation with the Grand Master and the Chaplains, is deemed final.
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Meetings and Sessions of the Council

1. The Supreme Council convenes at least twice annually, or more frequently as needed, at the call of the Supreme Commander or the Supreme Apostolic Prefect.
2. Extraordinary sessions may be held for urgent matters concerning discipline, mission deployment, or canonical oversight.
3. Each session shall include:
 - a) The celebration of the Divine Liturgy, invoking the Holy Spirit's guidance;
 - b) Formal reports from each Officer on their sphere of responsibility;
 - c) The review and approval of missions, appointments, and finances;
 - d) The discernment of new initiatives, ensuring their conformity to the Order's Rule and the Gospel.

4. All proceedings are recorded by the Supreme Chancellor, signed by the Grand Master and the Supreme Apostolic Prefect, and preserved in the archives of the Order.
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Spirit of Governance

1. The Supreme Council governs in a spirit of synodality and ascetic discipline, recognizing that authority in Christ's Kingdom is exercised through service, and wisdom is gained through obedience. Each member is expected to cultivate interior silence, humility, and prayer before deliberating on the affairs of the Order, so that every decision may be born not of ambition, but of divine illumination.
 2. The Council stands as a living image of the Church's own conciliar order: bishops, priests, and laymen united in one heart and mind for the glory of God and the salvation of souls. Thus, the governance of the Order becomes a form of worship, and its decisions an offering of obedience before the throne of Christ the King.
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Conclusion

The Supreme Council of the Sovereign Military Order of Christ the King serves as the guardian of its mission, the custodian of its discipline, and the conscience of its unity. Under the leadership of the Supreme Commander and the blessing of the Supreme Apostolic Prefect, it ensures that the Order remains faithful to its divine vocation – to defend the faith, serve the poor, and bear witness to the Kingdom of Christ in the world.

In its deliberations, the Council must ever remember that the truest governance is that of the Spirit – and that every decision, no matter how temporal in nature, must lead the brethren closer to the eternal reign of Christ the King, who alone is the Alpha and the Omega, the beginning and the end.



CHAPTER SIX

Discipline, Justice, and Appeals

Introduction

The Order of Christ the King is a brotherhood bound together by obedience, discipline, and love. Discipline within the Order is not merely punitive, but restorative and purifying, seeking always the conversion and renewal of the soul. Justice, when exercised rightly, becomes an act of mercy and truth – a reflection of the divine judgment of Christ, who corrects in order to heal and restores in order to sanctify.

All discipline within the Sovereign Military Order of Christ the King must be exercised in the spirit of the Gospel, rooted in humility, fairness, and fraternal concern, never in wrath, pride, or vengeance. Every correction must serve the greater good of the offender's salvation and the preservation of the Order's integrity.

The Nature of Discipline

1. Discipline within the Order is a sacred trust, entrusted to the officers and superiors who are charged with maintaining order, virtue, and fidelity among the brethren. It exists not to condemn, but to guide; not to destroy, but to strengthen.
2. Every Knight, Squire, or member – whether professed or lay – is bound by the Rule, Statutes, and Commandments of Christ, and is accountable for his conduct both publicly and privately.
3. Infractions against the Rule, disobedience to lawful authority, scandalous behavior, or conduct unbecoming a Knight of Christ the King shall be subject to disciplinary review. The purpose of such review is always the restoration of

harmony, the amendment of life, and the reaffirmation of one's vows of honor, chastity, and obedience.

4. Discipline shall be applied with discernment, taking into account the gravity of the offense, the intent of the offender, and the scandal caused to the community. Mercy must always temper justice, yet justice must never be abandoned in the name of misplaced compassion.

Forms of Penances and Corrective Measures

1. Penances and disciplinary measures are intended as spiritual medicine, not as humiliation or revenge. They are to assist the member in regaining inner order and in reconciling with God and his brethren.
2. Depending on the nature and seriousness of the infraction, the following penances or corrective measures may be imposed:
 - A. **Admonition or Fraternal Correction** - A private or public warning administered by one's superior to call the member to repentance and renewal.
 - B. **Spiritual Exercises** - Temporary assignment to additional prayer, fasting, confession, or meditation upon Scripture and the Rule.
 - C. **Additional Service or Duty** - Engagement in acts of charity, manual labor, or extra service to the poor, sick, or the community.
 - D. **Restriction from Duties** - Temporary suspension from offices, privileges, or public functions within the Order.
 - E. **Physical Remediation** - Acts of correction designed to restore discipline, focus, and endurance, including structured exercises such as push-ups, sit-ups, long-distance runs, and other rigorous physical training. Remediation may also involve attention to detail and responsibility within the Order, such as shining boots, maintaining personal and communal spaces, and ensuring the cleanliness and readiness of the barracks. These measures are not merely punitive, but intended to cultivate self-discipline, humility, and attentiveness to duty, reinforcing the unity of mind, body, and spirit in the life of a Knight.

F. Probationary Period - A time of testing and observation under the supervision of one's superior or chaplain.

G. Suspension - For grave offenses, temporary removal from active membership or participation in the Order's works and liturgies.

H. Expulsion - In cases of persistent disobedience, heresy, moral corruption, or scandal beyond remedy, the Supreme Commander, with the consent of the Supreme Council and blessing of the Supreme Apostolic Prefect, may permanently expel the offender from the Order.

3. All penances shall be administered discreetly, without undue publicity, and always with the counsel of the Chaplain when spiritual matters are involved.

The Spirit of Justice

1. Justice in the Order is not a mere legal process; it is a spiritual discernment undertaken in prayer and in the light of the Gospel.
 2. Those entrusted with authority must imitate the divine Judge, who is both just and merciful, slow to anger, and abounding in steadfast love.
 3. Every Knight has the right to be heard, to present his defense, and to receive a fair and impartial judgment. No penalty shall be imposed without due inquiry, testimony, and discernment by those appointed to judge. All proceedings must be conducted with discretion, charity, and respect for the dignity of the person.
 4. Members serving on disciplinary councils or courts must act without bias, personal enmity, or favoritism, mindful that they will one day answer before Christ the King for every judgment rendered in His Name.
-

Judicial Bodies and Procedures

1. The administration of justice within the Order follows a hierarchical structure modeled upon both the canonical and military traditions of the Church and the Order.
2. **Local Tribunals or Commandery Councils** - Handle minor infractions and matters of internal discipline within a company, battalion, or commandery.

3. **The Judicial Court of Appeals** – Serves as the appellate body for decisions rendered by local or provincial authorities. It consists of three senior Knights of unimpeachable virtue, appointed by the Supreme Commander and confirmed by the Supreme Council.
 4. The Supreme Commander – Serves as the final arbiter of appeals. His decision, rendered in consultation with the Supreme Apostolic Prefect when appropriate, is final and binding.
 5. In cases involving clergy or matters of faith and morals, the Supreme Apostolic Prefect retains the right of direct intervention and judgment, ensuring canonical propriety and ecclesial communion.
 6. All disciplinary proceedings shall be properly documented and recorded by the Supreme Chancellor, sealed, and archived for reference and historical record.
-

The Right of Appeal

1. The Order recognizes the right of every member to appeal a disciplinary judgment, provided such appeal is made respectfully, in writing, and within a reasonable time.
 2. Appeals must proceed as follows:
 - First Appeal** – To the Judicial Court of Appeals, which shall review the case impartially and render a decision based on justice and the Rule.
 - Second Appeal** – If unsatisfied, the member may appeal to the Supreme Commander, whose judgment is rendered after consultation with the Supreme Apostolic Prefect and the Supreme Commander.
 3. Finality – The decision of the Supreme Commander is final and may not be further appealed, save for cases of canonical dispute referred to the Supreme Apostolic Prefect.
 4. In all appeals, the dignity of the member and the unity of the Order must be preserved. Fraternal charity and respect for authority are to guide both accuser and accused.
-

Restoration and Reconciliation

1. When a member completes his penance and demonstrates sincere repentance, he is to be formally restored to full communion within the Order through a liturgical act of reconciliation, usually during the Divine Liturgy or a special Vespers service. The Chaplain or the Supreme Apostolic Prefect shall pronounce the absolution and blessing, symbolizing the healing of wounds and the restoration of brotherly unity.
 2. The true victory of discipline is not punishment, but conversion of heart. The highest triumph of justice is mercy that transforms. For the Knight who has fallen and rises again in humility is more pleasing to God than the one who has never been tested.
-

Spirit of Obedience and Renewal

1. Every Knight must remember that obedience is the foundation of true freedom. Discipline, rightly received, is not a burden but a grace. To accept correction without bitterness, to bear penance without complaint, and to seek reconciliation with humility are the signs of a soul purified by love.
 2. Thus, the discipline and justice of the Order are not meant to divide, but to unite – not to cast out, but to bring back – that the whole body may remain pure, strong, and ready to serve the King of Glory.
-

Conclusion

In all matters of discipline and justice, the Sovereign Military Order of Christ the King must mirror the heart of Christ Himself – stern in truth, tender in mercy, unyielding in righteousness, and unending in love.

Every act of correction and every judgment must lead ultimately to the peace of Christ and the sanctification of His servants, that the Order may ever stand as a beacon of holiness, honor, and divine order in a world of confusion and sin.



PART V

THE RULE OF LIFE AND DAILY SCHEDULE OF THE ORDER

CHAPTER ONE

Principles of the Rule

1. The life of a Knight of the Sovereign Military Order of Christ the King is a balanced life of prayer, service, formation, and discipline, integrating:

Spiritual Life – Prayer, reading of Scripture, participation in the Divine Services, confession, and obedience.

Apostolic Service – Works of mercy, protection of the faithful, support of the Church, and outreach to the marginalized.

Martial and Civic Formation – Training in defensive tactics, protective service, and the arts of leadership.

Cultural and Intellectual Education – Study of theology, fine arts, music, history, and gentlemanly conduct.

Obedience and Fidelity – Observance of vows, respect for hierarchy, and dedication to the mission of the Order.



CHAPTER TWO

Daily Cycle of Prayer

1. Knights in community observe the Divine Services of the Byzantine Rite in English, adapted to the Rule of the Order:

A. Morning

- I. Matins / Orthros – Praise and preparation for the day, including Psalms, hymns, and the appropriate versicles:

“Lord, I call upon Thee, hear me; attend to my voice when I call upon Thee.”

- II. Reading of Scripture and patristic commentary.

B. Midday

- I. Terce, Sext, None – Short hours for prayer and reflection; includes intercessions for the Church, Order, and missions.
- II. Physical and martial training may be conducted between or immediately following these hours.

C. Evening

- I. Vespers – Hymns, Psalms, and Aposticha: Appropriate versicles selected from the Psalter.
- II. Blessing of the Knights’ tools and weapons may occur at the end of Vespers if a mission is scheduled.

- III. Compline / Small Compline - Reflection, confession of faults, and prayer for protection overnight.

D. Night

- I. Midnight Office - Optional; encouraged for Knights in formation and those preparing for missions.
- II. Silent personal prayer and examination of conscience for all professed Knights.



CHAPTER THREE

Weekly Schedule

Weekly schedules of Commandries and Barracks are subject to adjustment according to individual and company needs and resources. The following is a basic weekly schedule:

Monday - Training & Formation

Martial, defensive, and strategic training.
Study of theology, patristics, and ethics.

Tuesday - Apostolic Works

Service to the poor, sick, veterans, homeless, and marginalized.
Coordination of missions with Chaplain and Supreme Hospitaller.

Wednesday - Community Life & Education

Fine arts, music, and gentlemanly conduct.
Spiritual guidance and mentoring between senior and junior Knights.

Thursday - Liturgical & Spiritual Development

Extended Hours, Bible study, prayerful reflection.
Confession and spiritual mentoring.

Friday - Martial & Protective Service

Drills, strategy, and physical conditioning.
Preparation for protective or apostolic missions.

Saturday - Apostolic Outreach

Missions to the community, church, or wider society.
Knights of Service, Valor, and Honor lead operations under guidance of senior officers.

Sunday – Feast of the Lord, Community & Reflection

Participation in Orthros, Divine Liturgy, and Vespers.

Reflection on personal and communal growth.

Special liturgical observances, blessings of insignia, and recognition of service.



CHAPTER FOUR

Seasonal Observances and Fasts

1. Feast of Christ the King (“The Lord Almighty, King of Glory”) – Sunday before St. Philip’s Fast/ Advent (Old Calendar: Nov. 28)
 - a. Renewal of vows for all professed Knights.
 - b. Blessing of insignia: Holy Water and censing as in Byzantine consecration.
 - c. Troparion and Kontakion of the Order:

Troparion:

“O Christ our King, Lord Almighty, who reigns in glory, guide Thy servants in courage, wisdom, and mercy, that they may defend Thy Church and serve Thy people faithfully.”

Kontakion:

“Thou who art the Ruler of all creation, establish Thy faithful in strength and humility; let Thy Knights shine forth in service, valor, and devotion.”

2. Fasts – Observed in accordance with the Byzantine calendar.
 - a. St. Philip’s Fast/ Advent: Nov. 15 (New Calendar)/Nov. 28 (Old Calendar).
 - b. Great Lent, Apostles’ Fast, Dormition Fast, and Nativity Fast.

3. Memorial Services - Departed Knights may be buried in uniform. The Order celebrates Panikhidas according to the typikon of the Church, without Western devotions.



CHAPTER FIVE

Integration of Apostolic, Tactical, Marshal, and Cultural Duties

Introduction

The Sovereign Military Order of Christ the King calls each Knight to a life of holistic service, integrating the spiritual, martial, and cultural dimensions of knighthood into a unified vocation. Every duty, whether in the execution of missions, the instruction of novices, the enforcement of discipline, or the adjudication of justice, must be undertaken with fidelity to Christ, the Church, and the Rule of the Order. The work of the Order is thus an ongoing synthesis of apostolic zeal, tactical readiness, martial skill, and cultural refinement, forming Knights whose hearts, minds, and bodies are aligned in service to God and neighbor.

Knights of Service (*Frontline Knights*)

1. The Knights of Service are the executors of the Order's mission, both in spiritual works and temporal undertakings. They carry forward the charitable, humanitarian, and protective tasks of the Order with courage, diligence, and humility.
 2. Whether engaging in community service, defending the faithful, or participating in strategic operations, these Knights embody valor in action and service in humility, demonstrating that true knighthood is inseparable from selfless devotion. They act decisively and with integrity, ensuring that every mission is completed according to the principles of the Rule and the guidance of the Supreme Council.
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Knights of Training and Formation (*Training Knights*)

1. Knights of Training and Formation serve as the instructors and mentors of the younger members of the Order, including Novices, Squires, and Knights in initial formation.
 2. Knights of Training provide instruction in all aspects of the Rule – liturgical practice, spiritual discipline, martial skill, intellectual formation, and cultural refinement.
 3. By fostering both knowledge and virtue, Training Knights ensure that the next generation of Knights is prepared to embody the Order's ideals with competence, faithfulness, and courage. Their role is both pedagogical and pastoral, cultivating not only the abilities of the Knight but also the character and conscience.
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Knights of Discipline

1. Knights of Discipline uphold the integrity of the Order by maintaining order, enforcing the Rule, and ensuring adherence to canonical, moral, and martial standards.
 2. Knights of Discipline serve as the custodians of internal discipline, administering correction and guidance with justice and charity. Their vigilance ensures that all members act with responsibility and decorum, fostering a culture of accountability and spiritual maturity.
 3. Knights of Discipline remind the Order that obedience, self-control, and fidelity are essential to both individual sanctification and the collective efficacy of the brotherhood.
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Knights of Justice

1. Knights of Justice are entrusted with the oversight of lawful and canonical governance within the Order.
2. Knights of Justice adjudicate disputes, interpret the Rule, and ensure that all actions, decisions, and missions conform to both ecclesiastical law and the Order's statutes.

3. Acting as arbiters of fairness and integrity, Knights of Justice protect the unity and credibility of the Order, guaranteeing that authority is exercised in accordance with virtue and law. Their judgments safeguard the Order's moral and spiritual mission, ensuring that truth and charity guide every resolution.
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Senior Knights (*Knights of Honor and Devotion and Knights Champion*)

1. Senior Knights – including those of Honor, Devotion, and Champion rank – serve as the mentors, guides, and overseers of the entire Order.
 2. Senior Knights provide spiritual direction, cultural education, and martial oversight, ensuring that every Knight attains maturity in virtue, knowledge, and skill. Their wisdom and example form the cornerstone of the Order's continuity, transmitting the ethos, discipline, and traditions of knighthood to successive generations.
 3. Senior Knights act as both leaders and exemplars, demonstrating that true authority is exercised in service, humility, and devotion to Christ.
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Conclusion

The integration of apostolic, tactical, martial, and cultural duties ensures that every Knight functions as a complete instrument of the Kingdom of God, ready to serve in body, mind, and spirit. Each role – Frontline, Training, Discipline, Justice, or Senior – is distinct yet complementary, forming a cohesive system in which every Knight contributes to the Order's mission. Together, they embody the Order's vision: to defend the faith, cultivate virtue, administer justice, and extend Christ's mercy and love to all peoples, under the banner of the Sovereign King of Heaven and Earth.

