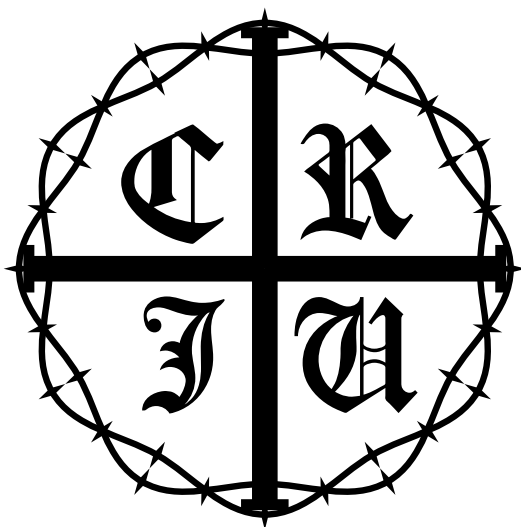
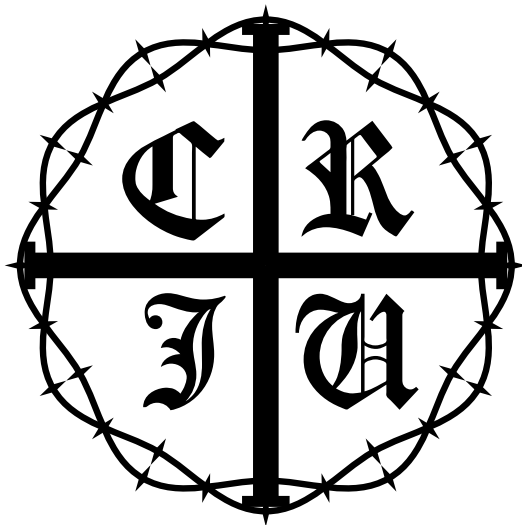


CONSOCIATIONIS
INSTITUTIONES
DOMINI NOSTRI
JESU CHRISTI
REGIS



CONSOCIATIO CHRISTI REGIS
2023

CONSTITUTION
OF THE
CONFRATERNITY
OF
OUR LORD JESUS CHRIST
THE
KING



CONSOCIATIO CHRISTI REGIS
2023

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TABULA MATERIÆ

1.	Fundamentum Consociationis	I
2.	De Membris Consociationis	2
2.1.	Ad Comitem Faciendum	4
2.2.	Ad Militem vel Equitem Faciendum	5
2.3.	De Obligationibus Membrorum	5
2.3.1.	De Obligationibus Comitum	6
2.3.2.	De Obligationibus Militum	6
2.3.3.	De Obligationibus Equitum	7
2.3.4.	De Obligationibus Omnium Membrorum	8
3.	De Institutionibus Consociationis	10
3.1.	De Capitulis Consociationis	10
3.1.1.	De Capitulis in Generale	10
3.1.2.	De Officiariis Capitulorum	11
3.2.	De Senatu Consociationis	14
3.2.1.	De Officiariis Senatus	14
3.2.2.	De Muneribus Senatus	15
4.	De Signis Symbolisque Consociationis	17
4.1.	De Symbolis Consociationis	17
4.2.	De Sermonibus Consociationis	19
4.3.	De Habitu Consociationis	20
5.	De Cæremoniis Consociationis	22
5.1.	De Cœtibus Capituli	22
5.2.	De Cœtibus Senatu	24
5.3.	De Inductione Aspirantium	24
5.4.	De Processionibus	29
A.	Litania Domini Nostri Jesu Christi Regis	30

TABLE OF CONTENTS

1.	Basics of the Confraternity	I
2.	Members of the Confraternity	2
2.1.	Becoming a Comrade	4
2.2.	Becoming a Soldier or Knight	5
2.3.	Obligations of Members	5
2.3.1.	Obligations of Comrades	6
2.3.2.	Obligations of Soldiers	6
2.3.3.	Obligations of Knights	7
2.3.4.	Obligations of All Members	8
3.	The Structures of the Confraternity	10
3.1.	The Confraternity Chapters	10
3.1.1.	Chapters Generally	10
3.1.2.	Chapter Officers	11
3.2.	The Confraternity Senate	14
3.2.1.	Senate Officers	14
3.2.2.	The Duties of the Senate	15
4.	Confraternity Signs and Symbols	17
4.1.	Confraternity Symbols	17
4.2.	On the Mottos of the Confraternity	19
4.3.	Confraternity Dress	20
5.	The Ceremonies of the Confraternity	22
5.1.	Chapter Meetings	22
5.2.	Senate Meetings	24
5.3.	The Entry of Aspirants	24
5.4.	Processions	29
A.	Litany of Our Lord Jesus Christ the King	30

IN NOMINE Patris, et Filii, et Spiritus Sancti, Sanctissimæ Trinitatis; et in honore speciali Personæ Secundæ, Domini nostri Jesu Christi: Christe Rex, Imperator Universi, miserere nobis, quæsumus, et opus nostrum custodi ad finem æternam.

CAPUT I FUNDAMENTUM CONSOCIATIONIS

1. Nomen hujus consociationis christifidelium in toto « Consociatio Domini Nostri Jesu Christi Regis » est, vel « Consociatio Christi Regis » vel « CCR » in breve.

2. Canoni 298 § 1 se subjecta, CCR doctrinam Catholicam de Christo Rege, in *Quas Primas* Pii XI præsertim explicata, ad in mundo moderno promovendum incenditur. Etiam CCR ad perfectiorem vitam membrorum suorum fovendam, et ad apostolatus opera (ad evangelizationis incepta, ad pietatis vel caritatis opera exercenda, et præsertim ad ordinem temporalem christiano spiritu animandum) in luce hujus doctrinæ.

IN THE NAME of the Father, and of the Son, and of the Holy Spirit, the Holy Trinity; and in special honor of the Second Person, Our Lord Jesus Christ: O Christ the King, Ruler of the Universe, have mercy on us, we beseech Thee, and guard our work to our eternal end.

CHAPTER I BASICS OF THE CONFRATERNITY

1. The name of this confraternity of Christian faithful is “The Confraternity of Our Lord Jesus Christ the King”, or “The Confraternity of Christ the King” or “CCR” for short.

2. Subjecting itself to Canon 298 § 1, the CCR is inspired toward establishing in the modern world the Catholic teaching about Christ the King, especially as explained by Pius XI in *Quas Primas*. CCR is also aimed at fostering a more perfect life in its members, and to the work of the apostolate (for the beginning of evangelization, the doing of works of piety and charity, and especially for animating the temporal order with a Christian spirit) in light of this doctrine.

3. Canon 299 § 1 « Integrum est christifidelibus, privata inter se conventionione inita, consociationes constituere ad fines de quibus in can. 298, § 1 persequendos » dicit. CCR consociatio in hoc sensu est: congregatio christifidelium privata ad fines in sectione 2 demonstratas constituta. Constitutio hæc ab auctoritate ecclesiastica non laudentur vel commendentur; ergo, CCR « privata » vocatur, sub Canone 299 § 2, et sub Canone 299 § 3 CCR non in Ecclesia agnoscitur quia statuta sua ab auctoritate competenti non recognoscitur. Auctoritati Ecclesiæ CCR tamen semper subjecta est.

4. CCR opera misericordiæ corporalia tendit, præsertim omnia quæ pauperes adjuvant; et opera misericordiæ spiritualia, præsertim de regno terreno socialique Domini nostri Jesu Christi Regis docere.

CAPUT 2 DE MEMBRIS CONSOCIATIONIS

5. Eligibiles ad introeundum in CCRem omnes christifideles, fidem Catholicam a Domino nostro Jesu Christo Rege doctam fideliter credentes et dili-

3. Canon 299 § 1 says, “It is integral to the Christian faithful to form confraternities, begun by a private formation among themselves, for pursuing the ends about which [are written] in can. 298, § 1.” CCR is a confraternity in this sense: a private gathering together of Christian faithful, constituted for the ends shown in section 2. This constitution is neither praised nor recommended by the ecclesiastical authority; therefore, CCR is called “private”, under Canon 299 § 2, and under Canon 299 § 3 the CCR is not known in the Church because its statutes are not recognized by the competent authority. However, the CCR always subjects itself to the authority of the Church.

4. CCR dedicates itself to the corporal works of mercy, especially anything which helps the poor; and the spiritual works of mercy, especially to teach about the earthly and social reign of Our Lord Jesus Christ the King.

CHAPTER 2 MEMBERS OF THE CONFRATERNITY

5. All Christian faithful are eligible to enter the CCR, if they faithfully believe and diligently live the Catholic faith taught by Our Lord Jesus Christ

gender viventes, iam annos sedecim tenentes, et baptizati et si potuerunt confirmati.

6. Membra CCRis de classis tribus sunt: comites, milites, et equites.

7. Omnes christifideles fieri comites CCRis possunt; mares solum milites et equites.

8. Qui accipi petunt in CCRem « aspirantes » vocantur.

9. Omnibus aspirantibus necesse est omnes doctrinas catholicas credere, sine exceptione. Nemo in hærese publica accipi in CCRem potest. Omnes aspirantes jurare oportet quod fidelis omnibus doctrinis catholicis sunt et semper manebunt ut accipi in CCRem possint.

10. Forma hujus voti erit: « Ego, N., his verbis juro quod nunc credo et semper credam omnes veritates quas ecclesia sancta catholica, sola semita ad Deum et in cælos, docet; nam Deus ipse eas revelavit, qui non aut decipere aut decipi potest. »

11. Votum aspirante juratum in verbis sequentis in intrante CCRem oportet esse: « In nomine Patris, et Filii, et Spiritus Sancti. Ego, N., orabo et laborabo ad instaurendum regnum terrenum et socialem Domini nostri Jesu Christi, Regis Universi, sic regula hujus Consociationis

the King, have reached at least the age of sixteen years, and are baptized and, if possible, confirmed.

6. Members of the CCR are of three types: comrades, soldiers, and knights.

7. All Christian faithful may become comrades of the CCR; males only can become soldiers or knights.

8. Those seeking to be received into the CCR are called “aspirants”.

9. It is necessary for all aspirants to believe all Catholic teachings, without exception. No one in public heresy may be received into the CCR. All aspirants must swear that they are faithful to all Catholic teachings and will always remain so in order to be received into the CCR.

10. The form of this oath will be thus: “I, N., swear by these words that I do now believe and always will believe all the truths which the Holy Catholic Church, the sole path to God and to heaven, teaches; for God Himself has revealed them, Who can neither deceive nor be deceived.”

11. The oath which the aspirant must swear, upon entering the CCR, shall be in the following words: “In the Name of the Father, and of the Son, and of the Holy Spirit. I, N., will pray and work for the establishment of the earthly and social reign of Our Lord

comitem/militem/equitem requirit, et in omnibus modis qui in potestate mea sunt. Christus vincit! Christus regnat! Christus imperat! »

12. Aspirantibus necesse est vota hæc in lingua Latina jurare; scientiam suam tamen sensus eorum demonstrare oportet in vel Latina vel vulgari, antequam juraverint. Aspirans vota legere potest dum juret.

13. Cum aspirans votum juraverit, nomen ejus in censum CCRis inscribitur. Nomina in censu pars intentionum CCRis semper erunt.

SECTIO 2.1

AD COMITEM FACIENDUM

14. Primo aspirans votum in numero 10 jurare oportet.

15. Ad comitem CCRis faciendum, aspirans solum promittere oportet quod obligationes orationis et laboris adimplebit; hæ obligationes in numero 22, infra, invenitur.

16. Tum aspirans jurat sic in numero 11.

Jesus Christ, King of the Universe, as the rule of this Confraternity requires a comrade/soldier/knight to do, and in all ways which are within my power. Christ conquers! Christ reigns! Christ is the ruler!”

12. It is necessary that aspirants take these oaths in the Latin language; however, they must demonstrate their knowledge of their meaning in either Latin or the vulgar tongue before they swear. The aspirant may read the oaths while swearing.

13. When an aspirant has sworn, his name is written in the Roll of the CCR. The names on the Roll shall always be part of the intentions of the CCR.

SECTION 2.1

BECOMING A COMRADE

14. First the aspirant must take the oath from number 10.

15. To become a comrade of the CCR, an aspirant need only promise that he will fulfill the obligations of prayer and work. These obligations can be found in number 22, below.

16. Then the aspirant swears as in 11.

SECTIO 2.2
AD MILITEM VEL EQUITEM
FACIENDUM

17. Primo aspirans votum in numero 10 jurare oportet.

18. Ad militem vel equitem CCR faciendum, aspirans examen Catechismi Domini nostri Jesu Christi Regis pervenire oportet, promittere etiam quod obligationes orationis et laboris adimplebit. Hæ obligationes in numero 24 et 25, infra, invenitur.

19. Examen Catechismi D. N. J. C. Regis est ut sequitur: dux capituli (vide numerum 36 et seq.) quæstiones Catechismi rogabit, et aspirans recte respondere oportet. Quæstiones responsaque in Latina vel vulgari esse possunt, in electione aspirantis. Non necesse est quod responsa verbatim sunt, sed sensum Catechismi continere oportet. Dux capituli responsa judicat.

20. Tum aspirans jurat sic in numero 11.

SECTIO 2.3
DE OBLIGATIONIBUS
MEMBRORUM

21. Quia CCR privata consociatio

SECTION 2.2
BECOMING A SOLDIER OR KNIGHT

17. First the aspirant must take the oath from number 10.

18. To become a soldier or knight of the CCR, an aspirant must pass the examination on the Catechism of Our Lord Jesus Christ the King, as well as promise that he will fulfill the obligation of prayer and work. These obligations can be found in numbers 24 and in 25, below.

19. The examination of the Catechism of Christ the King is as follows: the leader of the chapter (see number 36 et seq.) will ask the questions of the Catechism, and the aspirant must correctly answer. The questions and answers may be in Latin or the vulgar tongue, at the choice of the aspirant. The answers do not need to be verbatim, but they must preserve the sense of the Catechism. The leader of the chapter decides whether the answers are correct.

20. Then the aspirant swears as in 11.

SECTION 2.3
OBLIGATIONS OF MEMBERS

21. Because the CCR is a private con-

est, obligationes membrorum sub poena peccati non ligat; membra CCRis tamen has obligationes implere promittit.

2.3.1. DE OBLIGATIONIBUS COMITUM

22. Comes promittit facere sic:

a. Orare orationem ad Dominum nostrum Jesum Christum Regem, a Pio Papa XI scripta, quotidie, pro instauratione regni Christi Regis.

b. Orare « Laudes Regiæ » in dominicis et in omnibus festis Domini nostri Jesu Christi Regis, pro instauratione regni Christi Regis et pro intentionibus in ipsa oratione.

c. Jejunare, et carnem abstinere, in feriis sextis in totum annum, pro instauratione regni Christi Regis.

23. Comitibus omnibus chartella in qua hæ orationes inscriptæ sunt donanda est.

2.3.2. DE OBLIGATIONIBUS MILITUM

24. Miles promittit facere sic:

a. Orare Orationem ad Dominum

fraternity, the obligations of members do not bind under pain of sin; however, members of the CCR promise to fulfill these obligations.

2.3.1. OBLIGATIONS OF COMRADES

22. A comrade promises to do the following:

a. To pray the prayer to Our Lord Jesus Christ the King, written by Pope Pius XI, every day, for the restoration of the reign of Christ the King.

b. To pray the “Laudes Regiæ” on Sundays and on all feasts of Our Lord Jesus Christ the King, for the restoration of the reign of Christ the King and for the intentions of the prayer itself.

c. To fast, and abstain from meat, on Fridays in the whole year, for the restoration of the reign of Christ the King.

23. All comrades must be given a card with these prayers written on it.

2.3.2. OBLIGATIONS OF SOLDIERS

24. A soldier promises to do the following:

a. To pray the prayer to Our Lord

nostrum Jesum Christum Regem, a Pio Papa XI scripta, in matutino, in meridie, et in vespere, pro instauratione regni Christi Regis.

b. Orare « Laudes Regiæ » in dominicis et in omnibus festis Domini nostri Jesu Christi Regis, pro instauratione regni Christi Regis et pro intentionibus in ipsa oratione.

c. Jejunare, et carnem abstinere, in feriis sextis in totum annum, pro instauratione regni Christi Regis. In Quadragesimo, jejunia et abstinentiæ additionales faciendae sunt.

2.3.3. DE OBLIGATIONIBUS EQUITUM

25. Eques promittit facere sic:

a. Sanctificare totam diem Domino nostro Jesu Christo Regi, in uno de sequentis modis:

i. Recitatione Divini Officii, vel in Romano vel in alio ritu approbato.

ii. Recitatione Psalterii Divini Officii, vel in Romano vel alio ritu approbato.

iii. Recitatione Officii Parvi Beatæ Mariæ Virginis, vel alii officii parvi approbati.

iv. Recitatione in omne hora Di-

Jesus Christ the King, written by Pope Pius XI, in the morning, at noon, and in the evening, for the restoration of the kingdom of Christ the King.

b. To pray the “Laudes Regiæ” on Sundays and on all feasts of Our Lord Jesus Christ the King, for the restoration of the reign of Christ the King and for the intentions of the prayer itself.

c. To fast, and to abstain from meat, on Fridays in the whole year, for the restoration of the reign of Christ the King. During Lent, additional fasts and abstinences must be done.

2.3.3. OBLIGATIONS OF KNIGHTS

25. A knight promises to do the following:

a. To sanctify the entire day to Our Lord Jesus Christ the King, in one of the following ways:

i. By the recitation of the Divine Office, either in the Roman or in another approved rite.

ii. By the recitation of the Psalter of the Divine Office, either in the Roman or in another approved rite.

iii. By the recitation of the Little Office of the Blessed Virgin Mary, or of another approved little office.

iv. By the recitation in every hour

vini Officii orationum « Pater noster », « Ave Maria », et « Gloria Patri », tot sic psalmi in illa hora sunt. Id est: in Matutino, novem; in Laudibus, quinque; in Prima, tres; in Tertia, tres; in Sexta, tres; in Nona, tres; in Vesperibus, quinque; in Completorio, tres.

b. Orare Orationem ad Dominum nostrum Jesum Christum Regem, a Pio Papa XI scripta, quotidie, pro instauratione regni Christi Regis.

c. Orare « Laudes Regiæ » in dominicis et in omnibus festis Domini nostri Jesu Christi Regis, pro instauratione regni Christi Regis et pro intentionibus in ipsa oratione.

d. Jejunare, et carnem abstinere, in feriis sextis in totum annum, pro instauratione regni Christi Regis. In Quadragesimo, jejunia et abstinentiæ additionales facienda sunt.

2.3.4. DE OBLIGATIONIBUS OMNIUM MEMBRORUM

26. Omnis membrum CCRis precari Dominum ante et post cenas semper debet, præsertim in publico, nisi circumstantiæ graves impediant.

27. Omnis membrum minime tertientem sancti Rosarii Beatæ Mariæ, semper Virginis, quotidie precari debet. In

of the Divine Office of the prayers “Our Father”, “Hail Mary”, and “Glory be to the Father”, as many times as there are psalms in that hour. That is: at Matins, nine; at Lauds, five; at Prime, three; at Terce, three; at Sext, three; at None, three; at Vespers, five; and at Compline, three.

b. To pray the prayer to Our Lord Jesus Christ the King, written by Pope Pius XI, every day, for the restoration of the kingdom of Christ the King.

c. To pray the “Laudes Regiæ” on Sundays and on all feasts of Our Lord Jesus Christ the King, for the restoration of the reign of Christ the King and for the intentions of the prayer itself.

d. To fast, and to abstain from meat, on Fridays in the whole year, for the restoration of the reign of Christ the King. During Lent, additional fasts and abstinences must be done.

2.3.4. OBLIGATIONS OF ALL MEMBERS

26. Every member of the CCR ought to always pray to the Lord before and after meals, especially in public, unless grave circumstances prevent it.

27. Every member should pray at least the third part of the Holy Rosary of the Blessed Virgin Mary every day.

honore et pro instauratione regni Christi Regis, dum recitatio tertii dolorosi mysterii, quinti dolorosi mysterii, et quinti gloriosi mysterii, omnis membrum in genibus flectis orare debet, nisi circumstantiæ impediunt.

28. Jejunium (et abstinencia, sed præsertim jejunium) non solum pœnitentia et disciplina pro corpore est; jejunium etiam est occasio ad pauperes adjuvandum. Pecunia non usa, vel cibus non editus, pauperibus donari debet, et omnis membrum pauperes semper recordare oportet; nam « [b]eati pauperes spiritu: quoniam ipsorum est regnum cælorum ».

In honor of and for the restoration of the reign of Christ the King, during the recitation of the third sorrowful mystery, the fifth sorrowful mystery, and the fifth glorious mystery, every member should pray kneeling, unless circumstances prevent it.

28. Fasting (and abstinence, but especially fasting) is not only penance and discipline for the body; fasting is also an opportunity for helping the poor. The money not used, or the food not eaten, should be given to the poor, and every member must always remember the poor; for “[b]lessed are the poor in spirit, for theirs is the kingdom of heaven.”

CAPUT 3
DE INSTITUTIONIBUS
CONSOCIATIONIS

29. CCR ordo unum est, sed dividitur in partes proprias. Ordo toti CCRis a *senatu* gubernatur, sed membra principaliter in *capitula* agunt.

SECTIO 3.1
DE CAPITULIS CONSOCIATIONIS

3.1.1. DE CAPITULIS IN GENERALE

30. CCR in *capitulis* consistit.

31. Si possibile est, capitulum parochiæ adjungere debet; si non possibile est, vel carentia parochiæ vel opere oneroso, capitulum in se instituire potest.

32. Capitulum nomen pro se eligere oportet. Nomen ejus locum, membra, parochiam, vel aliam rem de capitulo significare debet, et religiosum esse oportet. Numquam nomen personæ vivæ eligere vel uti permittitur.

33. Unum membrum solum in capitulo sufficit; multorum tamen membrorum status melior est.

34. Capitula convenit minime se-

CHAPTER 3
THE STRUCTURES OF THE
CONFRATERNITY

29. The CCR is a single organization, but it is divided into its proper parts. The organization of the entire CCR is governed by the *senate*, but members principally act in the *chapters*.

SECTION 3.1
THE CONFRATERNITY CHAPTERS

3.1.1. CHAPTERS GENERALLY

30. The CCR consists of *chapters*.

31. If possible, a chapter should be joined to a parish; if that it not possible, either through the absence of a parish or the great burden of the work, the chapter may be instituted by itself.

32. A chapter must choose a name for itself. Its name should signify its place, members, parish, or other aspect of the chapter, and must be religious. It is never permitted to choose or use the name of a living person.

33. One member only suffices for a chapter; however, the state of many members is better.

34. Chapters come together at least

mel in mense.

35. Membra capitulorum invicem « frater », « digne frater », « care frater », vel verbis similibus vocant.

3.1.2. DE OFFICIARIIS CAPITULORUM

36. Capitulum de membris componitur, cujus unus est *dux*.

37. Dux capituli ex membris ejus a membris ejus eligitur.

38. Dux eques vel miles esse oportet.

39. Dux annum unum capitulo servit.

40. Dux capitulo eligitur in cætu capituli ante festum Christi Regis.

41. Dux « digne dux » invocatur.

42. Munera ducis capituli sunt sic:

a. Præsideri in cætibus capituli.

b. Decernere in omnibus quibus capitulum non discernere potest.

c. Judicare aspirantes.

d. Judicare membra qui de iniquitatibus accusantur.

43. Capitulum arcarius nominare oportet.

44. Arcarius ex membris ejus a mem-

once a month.

35. Members of the chapter call one another “brother”, “worthy brother”, “dear brother”, or similar terms.

3.1.2. CHAPTER OFFICERS

36. A chapter is composed by its members, of whom one is the *leader*.

37. The leader of the chapter is chosen by its members from its members.

38. The leader must be a knight or soldier.

39. The leader serves the chapter for one year.

40. The leader is chosen at the chapter meeting preceding the feast of Christ the King.

41. The leader is addressed as “worthy leader”.

42. The duties of the leader of the chapter are as follows:

a. To preside at meetings of the chapter.

b. To decide in all matters in which the chapter is unable to decide.

c. To judge aspirants.

d. To judge members who are accused of wrongdoing.

43. A chapter must have a treasurer.

44. The treasurer is chosen by its

bris ejus eligitur.

45. Arcarius eques vel miles esse oportet.

46. Numquam dux arcarius esse permittitur, nisi nullum alium membrum sit.

47. Munera arcarii capituli sunt sic:

a. Servare pecunias capituli.

b. Deferre duci et capitulo de pecuniis capituli in omni cætu.

c. Exhibere documenta originalia de pecuniis capituli toto capitulo, si dux vel capitulum roget.

48. Arcarius « digne arcari » invocatur.

49. Pecuniæ capituli magna cum cura ab arcario præsertim sed ab omnibus membris conservatur. Ad hæc finem, regulas sequentes Consociatio instituit:

a. Capitulum quantitatem magnam pecuniarum numquam aggregat. Pecunias ad bonam causam, in fines Consociationis convenientem, celeritate idonea absumit.

b. Si multæ pecuniæ pro fine necessaria requiruntur (exempli gratia, pro ædificatione pro pauperibus), capitulum alia opera bona extendit, et pecu-

members from its members.

45. The treasurer must be a knight or a soldier.

46. The leader is not permitted to be the treasurer, unless there be no other member.

47. The duties of the chapter treasurer are as follows:

a. To preserve the moneys of the chapter.

b. To report to the leader and to the chapter about the chapter's moneys at every meeting.

c. To show the original documents about the moneys of the chapter to the entire chapter, if the leader or the chapter asks.

48. The treasurer is addressed as "worthy treasurer".

49. The money of the chapter is guarded with great care, by the treasurer especially but also by all members. To this end, the Confraternity has established the following rules:

a. A chapter never gathers a large amount of money. Money is spent for a good cause, toward a suitable goal of the Confraternity, with due speed.

b. If a lot of money is required for a necessary goal (for example, for a building for the poor), the chapter continues its other good works, and the money

niæ pro hac fine secreto servat donec satis pecuniæ aggregatur; in illo tempore, pecuniæ celeritate idonea pro hac fine absumitur.

c. Nullum membrum pecunias capituli absumere potest nisi dux vel arcarius. Si dux et arcarius de absumptione pecuniarum non convenit, capitulum solum decernit. Si capitulum pecunias absumere vult, dux et arcarius eas absumere oportet, etiam si non conveniunt.

d. Solum in exigentia, dux vel arcarius pecunias capituli absumit sine capituli permissione. Dux vel arcarius deferre de absumptione pecuniarum in proximo cætu capituli oportet; si capitulum non convenit in absumptione, dux vel arcarius statim reddere pecunias capitulo oportet.

e. Arcarius, si dux vel capitulum roget, de pecuniis capituli capitulo toto deferre oportet. Documenta originalia (apochas, dictiones argentariæ, etc.) exhibere oportet. Si dux roget, et arcarius ei non placet, capitulo casum refert. Si capitulo non placet, capitulum arcarium admonet vel deponit, et auctoritatibus civilibus eum defert, si casus requirit.

for this purpose is kept separately until enough money has been gathered; at that time, the money is spent for this goal with due speed.

c. No member may spend the money of the chapter except the leader or the treasurer. If the leader and the treasurer do not agree on the spending of money, only the chapter decides. If the chapter wants to spend money, the leader and the treasurer must spend it, even if they do not agree.

d. Only in an emergency, the leader or the treasurer may spend the chapter's money without the chapter's permission. The leader or the treasurer must report about this spending of money at the next chapter meeting; if the chapter does not agree with the expense, the leader or treasurer must immediately return the money to the chapter.

e. The treasurer, if the leader or the chapter ask, must report to the whole chapter about the chapter's money. He must show the original documents (receipts, bank statements, etc.). If the leader asks, and the treasurer does not satisfy him, he refers the case to the chapter. If he does not satisfy the chapter, the chapter admonishes or removes the treasurer, and reports him to the civil authorities if the case requires.

50. Dux vel totum capitulum alia officia necessaria instituet, si bonum capituli requirat. Omnia hæc officia duci subjecta sunt.

51. Si arcarius a duce vel capitulo toto indiligens, dissolutus, vel falsus in officio ejus exhibeatur, capitulum eum ex officio dimittere oportet, et auctoritatibus civilibus, si necessarium sit, eum defert.

SECTIO 3.2

DE SENATU CONSOCIATIONIS

52. Consociatio in toto mundo in *senatu* congregatur.

53. Omne capitulum unum membrum eligit ad senatum mittendum.

54. Hoc membrum *legatus* vocatur.

55. Munus legati dicere pro capitulo in senatu est.

56. Legatus miles vel eques oportet.

57. Senatus semel in anno convenit.

58. Membra senatus invicem « frater », « digne frater », « care frater », vel verbis similibus vocant.

3.2.1. DE OFFICIARIIS SENATUS

59. Senatus solum duos officarios: *tribunum* et *arcarium*.

50. The leader or the whole chapter may establish other necessary offices, if the good of the chapter requires it. All these offices are subject to the leader.

51. If the treasurer is shown by the leader or by the whole chapter to be careless, unfit, or dishonest in office, the chapter shall remove him from office, and if necessary, report him to the civil authorities.

SECTION 3.2

THE CONFRATERNITY SENATE

52. The Confraternity throughout the world is gathered into the *senate*.

53. Every chapter chooses one member to send to the senate.

54. This member is called the *legate*.

55. The legate's duty is to speak for the chapter in the senate.

56. The legate must be a soldier or a knight.

57. The senate meets once a year.

58. Members of the senate address one another as “brother“, “worthy brother“, “dear brother“, or similar terms.

3.2.1. SENATE OFFICERS

59. The senate has only two officers: a *tribune* and a *treasurer*.

60. Senatus de legatis ejus unum virum qui *tribunus* erit eligit.

61. Senatus tribunum eligit omni anno in cætu senatus; hic annus proximum serviat, et annus servitutis tribuno post cætum incipit.

62. Tribunus annum unum senatui servit.

63. Munera tribuni senatui sunt munera ducis capitulo.

64. Tribunus « digne tribune » invocatur.

65. Arcarius in eodem tempore et eodem modo tribuno eligit, et pro eodem anno tribuno servit.

66. Munera arcarii senatus sunt munera arcarii capituli, sed pro senatu.

67. Arcarius « digne arcari » vocatur.

68. Tribunus vel totus senatus alia officia necessaria instituet, si bonum senatus et Consociationis requirat. Omnia hæc officia tribuno subjecta sunt.

3.2.2. DE MUNERIBUS SENATUS

69. Senatus bonum Consociationis et finium ejus, et fidelitatem ejus ad fi-

60. The senate chooses one man from its legates who will be the *tribune*.

61. The senate chooses the tribune every year in the senate meeting; this man will serve for the next year, and the tribune's year of service begins after the meeting.

62. The tribune serves the senate for one year.

63. The tribune's duties for the senate are the duties of the leader for the chapter.

64. The tribune is addressed as "worthy tribune".

65. The treasurer is chosen at the same time and in the same way as the tribune, and serves during the same year as the tribune.

66. The duties of the treasurer of the senate are the duties of the treasurer of the chapter, but on behalf of the senate.

67. The treasurer is addressed as "worthy treasurer".

68. The tribune or the whole senate may establish other necessary offices, if the good of the Senate and the Confraternity requires it. All these offices are subject to the tribune.

3.2.2. THE DUTIES OF THE SENATE

69. The Senate must preserve the good of the Confraternity and its ends,

nem ejus, conservare oportet.

70. Senatus suos officarios judicat, et vel admonet vel deponit eos qui non fidelis, diligens, vel verus in munere eorum.

71. Senatus accusationes versus duces, arcarios, et alios officarios accipit vel facit, et eas judicat. Si dux, arcarius, vel alius officarius infidelis, indiligens, vel falsus in munere esse inveniatur, senatus deponere istum officarium oportet, et capitulum ut novum officarium eligat dirigit.

72. Senatus accusationes versus ipsa capitula accipit vel facit, et eas judicat. Si capitulum infidelis, indiligens, vel falsus in munere esse inveniatur, senatus capitulum ut se reformet dirigit; et, si capitulum se reformare negat, senatus capitulum suppressere oportet, et capitulum nec nomen nec symbola Conso- ciationis uti permittetur.

73. Nisi judicare in malefactionis vel indiligentiæ casis, senatus bonum Con- sociationis et fines ejus colit.

74. Senatus auxilium, pecuniarium vel alium, capitulis donat; vel rogatione capituli vel senatus ipsi.

75. Senatus novas missiones capitu- lis promulgat.

and its fidelity to its ends.

70. The Senate judges its own offi- cers, and either admonishes or deposes those who are not faithful, diligent, and true in their office.

71. The Senate makes or receives ac- cusations against leaders, treasurers, and other officers, and judges them. If the leader, treasurer, or other officer is found to be unfaithful, undiligent, or false in office, the senate must remove that of- ficer, and direct the chapter to select a new officer.

72. The Senate makes or receives ac- cusations against chapters themselves, and judges them. If the chapter is found to be unfaithful, undiligent, or false in duties, the senate must direct that chap- ter to reform itself; and, if the chapter refuses to reform itself, the senate must suppress the chapter, and the chapter shall not be permitted to use the name nor the symbols of the Confraternity.

73. Besides judging in cases of wrongdoing or carelessness, the senate cultivates the good of the Confraternity and its ends.

74. The Senate gives aide, whether pecuniary or otherwise, to the chapter, either on the request of the chapter or of the Senate itself.

75. The Senate promulgates new missions to the chapters.

76. Hæ regulæ non mutari oportet nisi a senatu, et spiritus finesque regularum semper conservabunt.

CAPUT 4 DE SIGNIS SYMBOLISQUE CONSOCIATIONIS

77. CCR, sic omnes ordines, signa particularia habet. Usus horum signorum hac regula gubernatur.

SECTIO 4.1 DE SYMBOLIS CONSOCIATIONIS

78. *Signum Consociationis* est crux græca, vel negra vel rubra, litteris « C » in sinistro supero tetrante, « R » in dextro supero tetrante, « I » in sinistro infero tetrante, et « U » in dextro infero tetrante, et coronatione spinarum totum circumeunte.

79. Litteræ « CRIU » « Christus Rex, Imperator Universi » significant.

80. *Arma Consociationis*, tota, sunt scutum ceruleanum, in tres partes divisa a lata linea aureana. In sinistro est corona spinarum; in dextro est orbis terrarum et crux in cacumine suo; et infero est fasces, symbolum potentatis et imperii. In centro est crux græca, rubra,

76. These rules cannot be changed except by the senate, and the spirit and ends of these rules shall be preserved.

CHAPTER 4 CONFRATERNITY SIGNS AND SYMBOLS

77. The CCR, like all organizations, has particular symbols. The use of these symbols is governed by this rule.

SECTION 4.1 CONFRATERNITY SYMBOLS

78. The *Seal of the Confraternity* is a Greek cross, either black or red, with the letters “C” in the upper left quadrant, “R” in the upper right quadrant, “I” in the lower left quadrant, and “U” in the lower right quadrant, and with a Crown of Thorns surrounding the whole.

79. The letters “CRIU” stand for “Christus Rex, Imperator Universi”, or “Christ the King, Ruler of the Universe”.

80. The *Arms of the Confraternity*, whole, are a blue shield, divided into three parts by a broad golden line. On the left is the Crown of Thorns; on the right is a globe, with the Cross on top; and beneath is a fasces, a symbol of power and rule. In the center is a

in circulo (i.e., « crux solis »), et paulo infra centrum crucis corona regalis, aureana, est. Vexillæ longæ supra et infra scutum sunt; supra scutum « Christus vincit Christus » scribitur, et infra scutum « regnat Christus imperat » scribitur. Inscriptio tota « Christus vincit, Christus regnat, Christus imperat » est. Et arma hæc *arma tota* sunt.

81. *Arma simplicia* Consociationis sunt crux græca, rubra, in circulo (i.e., « crux solis »), et paulo infra centrum crucis corona regalis, aureana, est. Est signum in centro armorum totorum est.

82. *Vexilla Consociationis* est ager ceruleanus, armis simplicibus paulo supra centri verticalis, et in centro horizontale. Vexilla est longior quam lata, dissimilis vexillis modernis.

83. Ceruleanus est color Mariæ, Matris Dei; aureanus est color regiminis; rubrus est color sanguinis et passionis. Profunde omnes graves in charismate Consociationis sunt.

84. *Baculum Capituli*. Omne capitulum *baculum capituli* habet, quod a duce capituli fertur. Baculum ferme sex pedes (ferme duo metri) in longitate et

Greek cross, red, in a circle (that is, a “sun cross”), and a little below the center of the cross is a golden royal crown. There are long banners above and below the shield; above the shield is written, “Christus vincit Christus”, and below the shield is written “regnat Christus imperat”. The whole inscription is, “Christus vincit, Christus regnat, Christus imperat” (in English, “Christ conquers, Christ reigns, Christ rules”). And these arms are the *Full Arms*.

81. The *Simple Arms* of the Confraternity are the Greek cross, red, in a circle (that is, a “sun cross”), and a little below the center of the cross is a golden royal crown. This is the symbol in the center of the Full Arms.

82. The *Standard of the Confraternity* is a blue field with the Simple Arms slightly above vertical center and exactly on the horizontal center. This is longer than wide, in contradiction to modern flags.

83. Blue is the color of Mary, the Mother of God; gold is the color of kingship; and red is the color of blood and suffering. All are deeply meaningful for the charism of the Confraternity.

84. The *Staff of the Chapter*. Every chapter has a *staff of the chapter*, carried by the leader. The staff is about six feet (about two meters) long and about one

una uncia (duo vel tres centimetri) in latitudine est, et signum Consociationis prope cacuminem fert. Baculum ligneum esse oportet.

85. *Gladius Capituli*. Omne capitulum *gladium capituli* habet, quod a duce capituli fertur. Gladius in forma crucis esse oportet.

86. *Coronula spinarum* devotio privata est; membra gerere eam non requiruntur. Coronula, vel « parva corona », est circulus parvus in materia core coriave panninave compositus, spinis parvis additus causa poenitentiae. Spinæ coronulae injuriam causare non oportet, et celetur si possibile sit. Geritur in carpo, circum alvo, vel in alia parte idonea corporis.

SECTIO 4.2 DE SERMONIBUS CONSOCIATIONIS

87. CCR sic omnes confraternitates sermones particulares qui charismata et fines eorum singulariter nuntiant habet.

88. *Sententia* CCRis est *Age viriliter, noli morare*. Prima pars hujus sententiae in prima epistola Sancti Pauli Apostoli ad Corinthios est: « Vigilate, state in fide, viriliter agite, et confortamini ». Secunda Pars necessitatem nuntiat

inch (two or three centimeters) wide, and it has the Seal of the Confraternity near the top. The staff must be made of wood.

85. The *Sword of the Chapter*. Every chapter has a *sword of the chapter*, which is born by the leader. The sword must have the form of a cross.

86. *The Little Crown of Thorns* is a private devotion; members are not required to wear it. The coronula, or “little crown”, is a small circle made of plant material, leather, or cloth, with small thorns added for the sake of penance. The coronula’s thorns must not cause injury, and should be hidden if possible. It is worn on the wrist, around the waist, or on some other suitable part of the body.

SECTION 4.2 ON THE MOTTOS OF THE CONFRATERNITY

87. The CCR, like all confraternities, has certain words which uniquely express their charisms and goals.

88. The *motto* of the CCR is *Age viriliter, noli morare* (“Act manfully; delay not”). The first part of this motto is from the first epistle of St. Paul the Apostle to the Corinthians: “Watch ye, stand fast in the faith, do manfully, and

instantis actionis, agentis *nunc*, et non morantis donec serum nimis agere est.

89. *Acclamatio* CCRis est *Christus vincit! Christus regnat! Christus imperat!* Hæc acclamatio vetus gloriosaque, pars Laudum Regiæ, est; recitari clamorique frequentissime debet.

90. *Litania* CCRis est *Litania D. N. Jesu Christi Regis* (vide Appendix A in pagina 30). Præsertim in processionibus *Litania* dicitur.

SECTIO 4.3

DE HABITU CONSOCIATIONIS

91. Membra CCRis qui non clerici sunt signa Consociationis ferunt, signa diversa in temporibus diversis.

92. Omnia membra CCRis Signum Consociationis induere permittuntur, vel in vestimento, in numismate affixo, vel in alio modo ostenso.

93. Milites et equites CCRis Signum Consociationis induere permittuntur, sed etiam arma ejus, vel totum vel simplicem.

94. Milites et equites CCRis *sagum Consociationis* induere permittuntur; sa-

be strengthened.” The second part expresses the necessity of acting *now*, of not putting off action until it is too late.

89. The *acclamation* of the CCR is *Christus vincit! Christus regnat! Christus imperat!* (“Christ conquers! Christ reigns! Christ is the ruler!”). This acclamation is ancient and glorious, and is a part of the Royal Praises; it should be very frequently recited and shouted.

90. The *Litany* of the CCR is the *Litany of Our Lord Jesus Christ the King* (see Appendix A on page 30). The *Litany* is said especially during processions.

SECTION 4.3

CONFRATERNITY DRESS

91. Those members of the CCR who are not clerics wear markers of the membership, different markers for different times.

92. All members of the CCR may wear the Seal of the Confraternity, either on a pin, on their clothing, or displayed in some other way.

93. Soldiers and knights of the Confraternity may wear the Seal of the Confraternity, as well as its Arms, either the full version or the simple.

94. Soldiers and knights of the CCR may wear the *cloak of the Confraternity*.

gum est sic sagum Romanorum in multis modis. Sagum Romanum vestimentum belli erat, et pro militibus equitibusque CCRis, vestimentum belli etiam est. Bellum tamen *spirituale* est, non bellum carnale; sagum ergo *ceruleanum*, non rubrum, est. Sagum longum est, ad terram; et figitur in scapula dextra est. Arma simplicia in sinistro latere est, supra cor. Si possibile est, sagum figi numismate Signi Consociationis debet.

95. Idoneus est quod saga lanea sint. Arma simplicia quarumcumque idonearum materiarum facetur.

96. Milites et equites CCRis *rostripetasus* induere permittuntur. Dicti in lingua francica « chapeau à bec » et in anglica « bycocket », petasus est ceruleus et lintea feltrove facitur. Crista (pluma, penna, vel alio signo) alba in petaso figi oportet, in honore Catholicorum præteritorum assertorum doctrinæ Christi Regis, qui cristas blancas in certaminibus ferunt. Crista affigi debet a numismate ferente signum Consociationis, si possibile est.

97. Coniunctim, habitus CCRis *habitus* appellatur.

This cloak is like the Roman *sagum* in many ways. The Roman *sagum* was a garment of war, and for the soldiers and knights of the CCR, it is also a garment of war. The war, however, is *spiritual*, not a carnal war; the cloak is therefore *blue*, not red. The cloak is long, to the ground, and it is fastened on the right shoulder. The Simple Arms are on the left side, over the heart. If possible, the cloak should be fastened with a medal of the Seal of the Confraternity.

95. It is fitting that the cloaks should be made of wool. The Simple Arms may be made of any suitable material.

96. Soldiers and knights of the CCR are permitted to wear the “beak-cap”. Called in French “chapeau à bec” and in English a “bycocket”, the hat is blue and made of linen or felt. A white cockade (plume, feather, or other sign) must be attached to the hat, in honor of the past Catholic defenders of the doctrine of Christ the King who wore white cockades in their struggles. The cockade should be affixed, if possible, by a pin bearing the Seal of the Confraternity.

97. All together, the dress of the CCR is referred to as the *habitus*.

CAPUT 5
DE CÆREMONIIS
CONSOCIATIONIS

98. Omnis cœtus Consociationis in virtute et dignitate persequendus est. CCR est ordo Catholicus, et nullus cœtus CCRis malam famam CCRi fideive dare potest.

99. Nec alcohol nec tabacum, nec alium chemicum inebriante, in cœtibus CCRis permittitur. Coffeinum non est chemicum inebrians.

100. Si extra cœtum membra congregant, ebrietas propter alium chemicum non permittitur. Usus rationis semper a omnibus membris conservandus est.

101. In omnibus rebus quæ CCR agit vel in quibus CCR participat, membra CCRis in modo idoneo CCRis agere oportet.

SECTIO 5.1
DE CÆTIBUS CAPITULI

102. In initio cœtus, dux cœtum in ordinem Baculo capituli convocat, verberante illum ter in tabulatum, et dicens: « Audite! In nomine Patris, et Filii, et Spiritus Sancti, et præsertim in nomine Domini nostri Jesu Christi Regis, et in nomine Reginæ nostræ, Matris ejus,

CHAPTER 5
THE CEREMONIES OF THE
CONFRATERNITY

98. Every meeting of the Confraternity must be conducted in virtue and dignity. The CCR is a Catholic organization, and no meeting of the CCR may give a bad name to the CCR or to the Faith.

99. Neither alcohol, tobacco, nor any other intoxicating chemical is permitted at meetings of the CCR. Caffeine is not an intoxicating chemical.

100. If outside of a meeting members gather, drunkenness due to any chemical is not permitted. The use of reason must always be maintained by every member.

101. In all things which the CCR does, or in which the CCR participates, every member must act in a way fitting for a member of the CCR.

SECTION 5.1
CHAPTER MEETINGS

102. At the beginning of the meeting, the leader calls the meeting to order with the Staff of the chapter, striking it three times on the floor, and saying, “Hear! In the Name of the Father, and of the Son, and of the Holy Spirit, and especially in the Name of Our Lord Jesus Christ the

Mariæ, semper Virginis, cœtum *nominis capituli*, capituli Consociationis Christi Regis, convoco! »

103. Omnibus membris in ordinem conventis, si clericus in cœtu, clericus capitulum in orationibus sequentibus ducit. Si non clericus adest, dux capitulum in signo crucis ducit, dicens, « In nomine Patris, et Filii, et Spiritus Sancti. Amen. »

104. Dux tum dicit, « In nomine Jesu Christi, Imperatoris Universi, nos ad Sacrum Cor ejus semper denuo consecramus. »

105. Dux tum capitulum in actu Consecrationis Humani Generis Sacro Cordi Jesu Christi ducit.

106. Postquam canticum idoneum cani permittitur, si dux et capitulum desiderat.

107. Arcarius in hoc tempore de pecuniis capituli referre oportet.

108. Negotium vetus primo conferatur, tum negotium novum.

109. In fine cœtus, dux capitulum in Laudibus Regiis ducit; vel dicit vel cantat.

110. Cœtus finitur a duce, cum Baculum capituli ter verberat in tabulatum,

King, and in the Name of our Queen, His Mother, Mary ever Virgin, I call together this meeting of the *name of the chapter*, a chapter of the Confraternity of Christ the King!”

103. When all members have come to order, if there is a cleric in the meeting, he leads the chapter in the following prayers; if there is not a cleric present, the leader leads the chapter in the sign of the Cross, saying, “In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.”

104. The leader then states, “In the Name of Jesus Christ, Ruler of the Universe, we consecrate ourselves to His Sacred Heart, ever anew.”

105. The leader then leads the chapter in the Act of Consecration of the Human Race to the Sacred Heart of Jesus.

106. Afterwards a suitable song may be sung, if the leader and the chapter so desire.

107. The treasurer must, at this time, make report regarding the money of the chapter.

108. Old business is discussed first; then, new business.

109. At the end of the meeting, the leader leads the chapter in the Royal Praises, either spoken or singing.

110. The meeting is finished by the leader, when he bangs the Staff of the

dicens: « Coetus *nominis capituli*, capitulum Consociationis Christi Regis, finitur, in nomine Patris, et Filii, et Spiritus Sancti. Amen. »

III. Et membra in viis suorum ire permittuntur.

SECTIO 5.2 DE CÆTIBUS SENATU

II2. Coetus senatu, mutatis mutandis, sic coetus capitulorum conducitur.

SECTIO 5.3 DE INDUCTIONE ASPIRANTUM

II3. Si quicumque comes CCRis fieri vult, solum promittere oportet quod obligationes orationis et laboris adimplebat; nulla cæremonia necesse est.

II4. Cumque aspirans in CCRem inducere vult, primo a duce capituli examinari in Catechismo Christi Regis oportet. Si in iudicio ducis examen succedat, accipi in CCRem potest.

II5. In coetu capituli, vel ordinario vel pro hac rem convento, aspirans deforis coetus manet dum dux et capitulum

chapter on the floor three times, saying, “The meeting of *name of chapter*, a chapter of the Confraternity of Christ the King, is finished, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.”

III. And the members may now go their own ways.

SECTION 5.2 SENATE MEETINGS

II2. Senate meetings are conducted like chapter meetings, with the necessary changes being made.

SECTION 5.3 THE ENTRY OF ASPIRANTS

II3. If anyone wishes to become a comrade of the CCR, he must only promise that he will fulfil the obligations of prayer and work; no ceremony is needed.

II4. Whenever an aspirant wants to be admitted into the CCR, he must first be examined in the Catechism of Christ the King by the leader of the chapter. If, in the judgment of the leader, he passes, he may be admitted into the CCR.

II5. At a meeting of the chapter, either a normal meeting or convened for that purpose, the aspirant waits outside

primam partem cæremoniæ facit.

116. Dux Baculum capituli ter in bulatum verberat et dicit, « Audite! In nomine Patris, et Filii, et Spiritus Sancti, et præsertim in nomine Domini nostri Jesu Christi Regis, et in nomine Reginæ nostræ, Matris ejus, Mariæ, semper Virginis, cœtum Consociationis Christi Regis convoco! »

117. Dux capitulum in signum Crucis, in Pater noster, in Ave Maria, et in Gloria Patri ducit; dux tum sic in cœtu ordinario introductionem et Consecrationem Humani Generis Sacro Cordi Jesu Christi capitulum ducit.

118. Dux tum dicit, « Digni fratres, aspirans in servitatem specialem nostram Domini nostri Jesu Christi Regis inducere vult. Aspirans, *nomen aspirantis*, cognotus mihi præparatus est, et examen in Catechismi succedit. Aspirans etiam cognotus mihi dignus paratusque nos in opera nostra sancta conjungere est. Si quicumque aspirantem objiciat, dic nunc! Hic enim jam frater noster erit. »

119. Si quicumque aspirantem objiciat, dicit, et capitulum objectionem confert et resolvit. Si capitulum objiciat, dux exit, aspiranti refert, et redit, cum

while the leader and the chapter perform the first part of the ceremony.

116. The leader strikes the Staff of the chapter three times on the floor and states, “Hear! In the Name of the Father, and of the Son, and of the Holy Spirit, and especially in the Name of Our Lord Jesus Christ, the King, and in the Name of our Queen, His Mother, Mary ever Virgin, I call together this meeting of the Confraternity of Christ the King!”

117. The leader then leads the chapter in the sign of the Cross, in the Our Father, Hail Mary, and Glory be; then the leader, as in an ordinary meeting, leads the chapter in the introduction to and the Consecration of the Human Race to the Sacred Heart of Jesus Christ.

118. The leader then says, “Worthy brothers, an aspirant wishes to join in our special service to Our Lord Jesus Christ the King. The aspirant, *aspirant’s name*, is known to me to have prepared, and has passed the examination in the Catechism. The aspirant is also known to me to be worthy and ready to join together with us in our holy work. If anyone objects to the aspirant, speak now! For soon he will be our brother.”

119. If anyone objects to the aspirant, he speaks, and the chapter discusses and resolves the objection. If the chapter objects, the leader leaves, informs the as-

cœtum concludit in modo numeri 109 et seq. Si capitulum non objiciat, dux fratri Baculum capituli tradit et aspiranti eum mittit, qui aspirantem in cœtum ducit.

120. Frater aspirantem ante ducem ducit, et Baculum capituli duci tradit. Aspirans se inflectit, and dux caput suum inflectit.

121. Dux aspiranti dicit, « Aspirans, quod de Consociatione Christi Regis petis? »

122. Aspirans respondet, « Solum servire Regem meum. »

123. Dux aspiranti respondet, « Scis quod tibi requiret? »

124. Aspirans respondet, « Scio, et studeo ut agam. »

125. Dux respondet, « Ergo aspirans genua flectat et Regem suam adoret. »

126. Crucificum frater duci tradit dum aspirans genua flectit. Dux crucificum accipit et aspiranti ostendit, dicens, « Ecce, Rex tuus et Deus tuus. Et < non est servus major domino suo, neque apostolus major est eo qui misit illum >. Rex tuus in cruce passus est; ita tu etiam in cruce tua patiendus es, quacumque sit. Huic vocaris, et huic nos omnes vocamur: pati Jesu Christo, Domino nostro, Deo nostro, capitaneo nostro, Regi no-

pirant, and returns, when he closes the meeting as described in number 109. If the chapter does not object, the leader gives the Staff of the chapter to a brother and sends him to the aspirant, who leads the aspirant into the meeting.

120. The brother leads the aspirant before the leader and hands the Staff of the chapter to the leader. The aspirant bows, and the leader bows his head.

121. The leader says to the aspirant, “Aspirant, what do you seek from the Confraternity of Christ the King?”

122. The aspirant responds, “Only to serve my King.”

123. The leader responds to the aspirant, “Do you know what will be required of you?”

124. The aspirant responds, “I know, and I am eager to do it.”

125. The leader responds, “Then let the aspirant kneel and adore his King.”

126. A brother hands a crucifix to the leader while the aspirant kneels. The leader receives the crucifix and shows it to the aspirant, saying, “Behold, your King and your God! And ‘[t]he servant is not greater than his lord; neither is the apostle greater than he that sent him’. Your king suffered on the cross; so also you must suffer on your cross, whatever it may be. To this you are called, and to this we all are called: to suffer for Jesus

stro. Sed numquam obliviscere, aspirans: Rex noster est creator noster, et Deus noster; Rex noster est omnipræsens, omnisciscens, omnipotens — sed etiam unus nostri, frater noster et amicus, qui sic nos amat quod hoc tormentum, quod ante te vides, passus est, et quidem in altaribus cotidie patitur, propter nos et salutem nostram. Adora eum, aspirans! Adora eum, et patere sic Rex tuus patitur; esto sicut Rex tuus, nam solum in hoc modo recte eo servire potes. »

127. Duo fratres post aspirantem appropinquat, magnam crucem ferentes, dum dux orationem crucifigi dicat. Oratione perfecta, fratres crucem in scapulam dextram aspirantis ponunt.

128. Dux dicit, « Rex noster nobis dixit tollere crucem nostram, jugum quo opera ejus operamus; sed Rex noster etiam nobis dixit quod < [j]ugum meum...suave est, et onus meum leve >. Tollite ergo jugum ejus, et in opera ejus te ipsum infunde. »

129. Aspirans per spatium cum cruce procedit; omnes membra præter ducem procedit post eum. Aspirans tum ducem appropinquat dum capitulum in ordinem post eum reddit.

130. Dux crucifigum ad aspirantem

Christ, Our Lord, our captain, our King. But never forget, aspirant: our King is our creator, and our God; our King is omnipresent, all-knowing, all-powerful — but He is also one of us, our brother and our friend, who so loves us that He suffered this torment, which you see before you, and indeed suffers it every day on the altars, for us and our salvation. Adore Him, aspirant! Adore Him, and suffer as your King suffers; be like your King, for only in this way can you rightly serve him.”

127. Two brothers approach behind the aspirant bearing a large cross while the leader says the prayer of the crucifix. When the prayer has been finished, the brothers place the cross on the aspirant’s right shoulder.

128. The leader says, “Our King told us to take up our cross, the yoke by which we do His work; but our King also told us that ‘my yoke is sweet and my burden light’. Take up, therefore, His yoke, and pour yourself into His work.”

129. The aspirant proceeds around the room with the cross; all the members, besides the leader, proceed behind him. The aspirant then approaches the leader while the chapter returns to order behind him.

130. The leader holds out the crucifix

extendit, et aspirans ejus pedes basiat. Duo fratres post aspirantem appropinquat et tollit crucem. Et capitulum omne pedes crucifici basiat.

131. Dux crucificum fratri tradit et accipit Baculum capituli. Eo scapulos aspirantis dextrum et sinistrum verberat, in signo dolorum Regis nostri, dicens, « His verberibus momento pati, sic etiam Rex tua patitur. »

132. Dux Baculum capituli fratri tradit et accipit Gladium, dum aspirans in uno genu dextro solo stat. Et eum in forma crucis, cuspidem deorsum, tenens, dicit, « Aspirans, bene sciens omnia quæ tibi requiret, vis in Consociationem Domini nostri Jesu Christi Regis induci? »

133. Si aspirans adhuc sic vult, respondit, « Sic volo. » Si non adhuc sic velit, respondit, « Nolo induci », et decedere permittitur.

134. Dux gladio scapulos aspirantis dextrum et sinistrum verberat, dicens, « Aspirans, gere gladium tuum in servitute Regis Universi, Jesu Christi, et semper in servitute et auxilio aliorum, præsertim pauperum, et viduarum, et pupillorum, et omnium qui in necessitate

to the aspirant, and the aspirant kisses its feet. Two brothers approach behind the aspirant and take away the cross. Then the whole chapter kisses the crucifix's feet.

131. The leader hands the crucifix to a brother, and receives the Staff of the chapter. He strikes the right and left shoulder of the aspirant with it, in token of the sufferings of our King, saying, "By these blows remember to suffer, as also your King suffers."

132. The leader hands the Staff of the chapter to a brother and takes the Sword, while the aspirant goes to one knee, the right, only. And holding it in the form of a cross, the point downward, he says, "Aspirant, knowing well all the things that will be required of you, do you wish to be brought into the Confraternity of Our Lord Jesus Christ the King?"

133. If the aspirant still so wishes, he answers, "I so wish." If the aspirant does not still so wish, he answers, "I do not wish to be let in", and he is permitted to depart.

134. The leader strikes the shoulders of the aspirant, right and left, with the sword, saying, "Aspirant, bear thy sword in the service of the King of the Universe, Jesus Christ, and always in service and assistance of others, especially the poor, the widows, the orphans, and all those

curæ et caritatis sunt. »

135. Aspirans manum dextrum levat et jurat sic in numero II.

136. Post juravit, Aspirans caput suum inclinat dum dux eum gladio verberat.

137. Aspirante verberato, dux gladium fratri tradit et manum suam ad aspirantem extendit, dicens, « Leva, digne frater; inter amicos enim tu es. »

138. Aspirans levat, et dux eum complectitur in modo commodo loco ejus. Tum omne capitulum eum complectitur.

139. Aspirante inducendo, si cœtus pro hac causa convenitur, dux cœtum claudit sic in numero 109 et seq. Si est cœtus ordinarius, dux in cœtum procedit.

SECTIO 5.4 DE PROCESSIONIBUS

140. Processione publica palam testificamur fidem. CCR pars processionis sit quandocumque possibile est.

141. Milites et equites CCRis saga et rostripetasos in processionibus gerunt.

142. Dux vel adlegatus ejus capitu-

who are in need of care and love.”

135. The aspirant raises his right hand and swears as in number II.

136. The aspirant bows his head while the leader strikes him with the Sword.

137. Once the aspirant has been struck, the leader hands the sword to a brother and holds out his hand to the aspirant, saying, “Rise, worthy brother; for you are among friends.”

138. The aspirant rises, and the leader embraces him in the manner customary in his place. Then the whole chapter embraces him.

139. Once the aspirant has been admitted, if the meeting was convened for this purpose, the leader closes the meeting as in number 109 et seq. If it is an ordinary meeting, the leader proceeds with the meeting.

SECTION 5.4 PROCESSIONS

140. In public processions, we testify openly about the faith. The CCR participates in these processions whenever possible.

141. Soldiers and knights of the CCR wear their cloaks and bycocks in processions.

142. The leader or his delegate directs

lum in processionibus dirigit.

143. Dux vel adlegatus ejus in loco honoris, fine, procedit; capitulum præcedet eum.

144. Dux cum Baculo capituli procedit.

145. Membra capituli, si eos habet et leges loci permittunt, cum gladiis suis procedere permittuntur.

146. Si in processione nullus alius oratio dicitur, dux vel, si clericus præsens est, clericus membra in Litania D. N. Jesu Christi Regis ducit; et, quando Litania finitur, in Laudibus Regiis. Hæ orationes dicitare possunt si necessarium est.

APPENDIX A LITANIA DOMINI NOSTRI JESU CHRISTI REGIS

ψ. Kyrie, eleison.

℞. Christe, eleison.

ψ. Kyrie, eleison.

ψ. Jesu, audi nos.

℞. Jesu, exaudi nos.

ψ. Pater de cælis, Deus, ℞. Miserere nobis.

ψ. Fili, Redemptor mundi, Deus, ℞. Miserere nobis.

ψ. Spiritus Sancti, Deus, ℞. Miserere nobis.

ψ. Fili Adam, ℞. Miserere nobis.

the chapter in the procession.

143. The leader or his delegate walks in the place of honor, at the end; the chapter precedes him.

144. The leader processes with the Staff of the chapter.

145. The members, if they have them and the laws of the place permit, may process with their swords.

146. If during the procession no other prayer is being said, the leader or, if a cleric is present, a cleric leads the members in the Litany of Our Lord Jesus Christ the King; and, when the Litany is finished, in the Royal Praises. These prayers may be repeated if necessary.

APPENDIX A LITANY OF OUR LORD JESUS CHRIST THE KING

ψ. Lord, have mercy.

℞. Christ, have mercy.

ψ. Lord, have mercy.

ψ. Jesus, hear us.

℞. Jesus, graciously hear us.

ψ. God, the Father of heaven, ℞. Have mercy on us.

ψ. God the Son, Redeemer of the world, ℞. Have mercy on us.

ψ. God the Holy Spirit, ℞. Have mercy on us.

ψ. Son of Adam, ℞. Have mercy on

ψ. Fili Abraham, R. Miserere nobis.	us. ψ. Son of Abraham, R. Have mercy on us.
ψ. Fili David, R. Miserere nobis.	ψ. Son of David, R. Have mercy on us.
ψ. Leo Judæ, R. Miserere nobis.	ψ. Lion of Judah, R. Have mercy on us.
ψ. Rex Regum, R. Miserere nobis.	ψ. King of kings, R. Have mercy on us.
ψ. Dominus dominantium, R. Miserere nobis.	ψ. Lord of lords, R. Have mercy on us.
ψ. Beatus et solus potens, R. Miserere nobis.	ψ. Blessed and only Mighty, R. Have mercy on us.
ψ. Justus et salvator, R. Miserere nobis.	ψ. The just one and the Savior, R. Have mercy on us.
ψ. Benedictus qui venit in nomine Domini, R. Miserere nobis.	ψ. Blessed One Who comes in the Name of the Lord, R. Have mercy on us.
ψ. Princeps regum terræ, R. Miserere nobis.	ψ. Prince of the kings of the earth, R. Have mercy on us.
ψ. Princeps pacis, R. Miserere nobis.	ψ. Prince of peace, R. Have mercy on us.
ψ. Rex Israel, R. Miserere nobis.	ψ. King of Israel, R. Have mercy on us.
ψ. Rex Judæ, R. Miserere nobis.	ψ. King of Judah, R. Have mercy on us.
ψ. Rex Judæorum, R. Miserere nobis.	ψ. King of the Jews, R. Have mercy on us.
ψ. Rex gentium, R. Miserere nobis.	ψ. King of the nations, R. Have mercy on us.
ψ. Rex cælorum, R. Miserere nobis.	ψ. King of Heaven, R. Have mercy on us.
ψ. Rex legifer, R. Miserere nobis.	ψ. Lawgiver King, R. Have mercy on us.

- ψ. Rex iudex, R. Miserere nobis.
 ψ. Rex iustitiæ, R. Miserere nobis.
 ψ. Rex pacis, R. Miserere nobis.
 ψ. Rex sæculorum, R. Miserere nobis.
 ψ. Rex immortalis, R. Miserere nobis.
 ψ. Rex invisibilis, R. Miserere nobis.
 ψ. Rex sedens super pullum asinæ, R. Miserere nobis.
 ψ. Rex qui venit in nomine Domini, R. Miserere nobis.
 ψ. Rex in virtute, R. Miserere nobis.
 ψ. Rex crucifixe pro nobis, R. Miserere nobis.
 ψ. Rex Angelorum, R. Miserere nobis.
 ψ. Rex Patriarcharum, R. Miserere nobis.
 ψ. Rex Prophetarum, R. Miserere nobis.
 ψ. Rex Apostolorum, R. Miserere nobis.
 ψ. Rex Martyrum, R. Miserere nobis.
 ψ. Rex Confessorum, R. Miserere nobis.
- us.
 ψ. Judgement-giving King, R. Have mercy on us.
 ψ. King of justice, R. Have mercy on us.
 ψ. King of peace, R. Have mercy on us.
 ψ. King of ages, R. Have mercy on us.
 ψ. Immortal King, R. Have mercy on us.
 ψ. Invisible King, R. Have mercy on us.
 ψ. King sitting on the colt of an ass, R. Have mercy on us.
 ψ. King Who cometh in the Name of the Lord, R. Have mercy on us.
 ψ. King in power, R. Have mercy on us.
 ψ. King crucified for us, R. Have mercy on us.
 ψ. King of angels, R. Have mercy on us.
 ψ. King of patriarchs, R. Have mercy on us.
 ψ. King of prophets, R. Have mercy on us.
 ψ. King of apostles, R. Have mercy on us.
 ψ. King of martyrs, R. Have mercy on us.
 ψ. King of confessors, R. Have mercy on us.

ψ. Rex Virginum, R. Miserere nobis.

ψ. Rex omnium sanctorum, R. Miserere nobis.

ψ. Christe Rex, R. Miserere nobis.

ψ. Christe Regnator, R. Miserere nobis.

ψ. Christe Imperator, R. Miserere nobis.

ψ. Agnus Dei, qui tollis peccata mundi, R. parce nobis, Domine.

ψ. Agnus Dei, qui tollis peccata mundi, R. exaudi nos, Domine.

ψ. Agnus Dei, qui tollis peccata mundi, R. miserere nobis.

ψ. Sedebit Dominus Rex in æternum. R. Dominus benedicet populo suo in pace.

ψ. Oremus.

Omnipotens sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctæ familiæ gentium, peccati vulnere disgregatæ, ejus suavissimo subdantur imperio: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia sæcula sæculorum.

R. Amen.

ψ. King of virgins, R. Have mercy on us.

ψ. King of all saints, R. Have mercy on us.

ψ. Christ the King, R. Have mercy on us.

ψ. Christ the Ruler, R. Have mercy on us.

ψ. Christ the Emperor, R. Have mercy on us.

ψ. Lamb of God, Who takes away the sins of the world, R. spare us, O Lord.

ψ. Lamb of God, Who takes away the sins of the world, R. graciously hear us, O Lord.

ψ. Lamb of God, Who takes away the sins of the world, R. have mercy on us.

ψ. The Lord is enthroned as King forever. R. May the Lord bless His people with peace.

ψ. Let us pray.

Almighty and everlasting God, who in thy beloved Son, the King of the whole world, hast willed to restore all things: mercifully grant that all the families of nations, now kept apart by the wound of sin, may be brought under the sweet yoke of his rule. Who with thee liveth and reigneth, in the unity of the Holy Spirit, one God, world without end.

R. Amen.

COLOPHON

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