Pro Fide - Pro Utilitate Hominum
For the Faith and In the Service of Humanity

The Priory in New Zealand
of the Most Venerable Order
of the Hospital of
St John of Jerusalem

Gold Level St John

31 March 2014
The prime purpose of these notes is to provide you with information about The Most Venerable Order of the Hospital of St John of Jerusalem ("The Order of St John") as you work towards your Gold St John badge.
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Section 1: The Order

The Order of St John – its full name is The Most Venerable Order of the Hospital of Saint John of Jerusalem – has a unique combination of features.

It is an organisation which:

a. stems from roots that began in the 11th Century;
b. in its current form, was incorporated in the United Kingdom by a Royal Charter granted by Queen Victoria in 1888;
c. is an Order of Chivalry of the British Crown;
d. through its members, is a Christian community;
e. is one of five mutually recognised Orders of St John;
f. is a major international charity, recognised at the United Nations, that carries on its activities in more than 40 countries; and
g. has about 25,000 members worldwide and is supported by over 8,000 salaried employees as well as by about 400,000 regular volunteers and numerous other supporters.

The following pages will give you more details about the Order.
Section 2: A Brief History

The exact date when the Order of the Hospital of St John of Jerusalem first came into being is unknown although it was about 1080, when a hospice - a place of care - was established in Jerusalem for Christian pilgrims by monks from a neighbouring Benedictine abbey.

The hospice soon developed into a hospital and in 1113 the Pope confirmed its independence. Over the next forty years it developed into a religious order, with its brothers and sisters (commonly known as Hospitallers of St John) providing care to the poor and sick of any faith. They also took on the additional role of defending all Christians and others within their care when they were threatened.

The Order was driven from Jerusalem in 1187 and established its headquarters on the coast of Palestine, before moving to Cyprus and then on to Rhodes. In 1530 it moved to Malta, where it governed until it was expelled by Napoleon in 1798.

From the beginning the Order grew rapidly and was given land throughout Western Europe. Its estates were managed by small groups of brothers and sisters who lived in communities that provided resources to the headquarters of the Order. These communities were gradually gathered into provinces called Priories or Grand Priories.

In Britain these estates were first administered from one of the communities (called a Commandery) at Clerkenwell, London from about 1140 and the original Priory Church was built at the same time.

However, over time, the extensive amount of land the Order owned in Britain meant that it needed to be managed by several different Commanderies. In 1185 the Commandery at Clerkenwell became a Priory, and had responsibility for Commanderies that had been set up in Scotland and Wales as well as the ones in England. Ireland became a separate Priory.
In 1540 the Order was suppressed by King Henry VIII, as part of the process known as the Dissolution of the Monasteries. It was restored and incorporated by Queen Mary I in 1557, but when Queen Elizabeth I again confiscated all its estates in 1559 she did so without annulling its incorporation. These acts by English Sovereigns did not directly affect the Order in Scotland, but the influence of the Reformation ended the Order’s activities there in about 1565. The Order in Britain then fell into abeyance.

The religious Order of the Hospital of St John, which is now formally known as The Sovereign Military Hospitaller Order of St John of Jerusalem, of Rhodes and of Malta, went through a time of disarray after it was expelled from Malta, but in the middle of the nineteenth century it was re-established, with headquarters in Rome. It is still often called “The Order of Malta” and its members are frequently referred to as “Knights of Malta”.

In the 1820s the Knights of Malta living in France offered knighthoods to specific people supporting the Order in Great Britain, irrespective of their Christian denomination.

Their approach was not part of the official policy of the Order of Malta, but the English Knights devoted themselves to charitable activities, which were organised into what became known as Foundations. It was this British group, carrying out very substantial charitable activities, which Queen Victoria recognised and incorporated in 1888 and which became the modern Order of St John.

There were originally three charitable Foundations of the modern Order. One, which became The St John of Jerusalem Eye Hospital Foundation, was established in 1882. The St John Ambulance Association, which was concerned with training the public in first aid, was established in 1877. And, the third was The St John Ambulance Brigade, which provided first aid care to the public. It had its origins in 1873, and became a Foundation in 1887. In the UK, the St John Ambulance Association and The St John Ambulance Brigade were amalgamated in 1974 to form the present St John Ambulance.
There was a major re-structuring of the Order’s constitution in 1999. This introduced a Grand Council (see Section 10), removed restrictions as to nationality and religious belief on full membership of the Order; and established a new Priory to carry on the activities of the Order in England and the Islands.

**St John New Zealand**

St John was established in New Zealand at a public meeting in Christchurch on 30 April 1885, at St Mary’s Church, Merivale, followed later the same year by a Centre in Wellington.

The first Division in New Zealand of the St John Ambulance Brigade (the operational uniformed branch) was formed in Dunedin in December 1892.

In 1927, the Brigade formed a Cadet Section in Wanganui to train young people in the skills of first aid and health care, as well as encouraging life skills and good citizenship.

A Commandery of the Order was formed in New Zealand in 1931 which created a governance board and gave some local powers. The Commandery was raised to the status of a Priory in 1946, which allowed for a large degree of autonomy, but within the framework of Royal Charters, Statutes and Regulations of the Order.

A major restructuring in 1987 created a Regional structure for St John in New Zealand and renamed the Brigade as Community Services. In 1990 the membership of Chapter was redefined and now comprises predominantly Senior Members of the Order (Knights, Dames and Commanders) elected from with the Regions. In 2006 St John Ambulance Services and St John Community Services merged to become St John Operations.

The Prior (by convention the Governor-General) is supreme head of the Order in New Zealand, executive responsibility being delegated to the Chancellor, through the Priory Chapter and the Priory Trust Board.
The Chief Executive has overall responsibility to the Priory Trust Board for the operation of St John in New Zealand, but in his work with the Priory Chapter and the affairs of the Order he is known as the Priory Secretary.
Section 3: The Mutually Recognised Orders of St John

There are five mutually recognised Orders of St John, all of which come from the same beginnings.

These are:

a. the Order of St John (www.orderofstjohn.org);
b. the Order of Malta (www.orderofmalta.int), (referred to in Section 2);
c. the Johanniterorden, of Germany (www.johanniter.de);
d. the Crown Order of St John in The Netherlands (www.johanniterorde.nl); and
e. the Crown Order of St John in Sweden (www.johanniterorden.se).

The Johanniterorden was previously an Order under the protection of the King of Prussia and is now recognised as an Order of Chivalry by the Federal German Republic and by several countries in which it has Commanderies, including Finland, France and Hungary.

The Orders of St John in The Netherlands and in Sweden are recognised by the Sovereign authorities in those countries.

All five Orders use the eight-pointed white Maltese (or Amalfi) cross, either by itself or with distinguishing features.

Each of the Orders is autonomous, but there is increasing co-operation between them, particularly at the practical level.

One or more of these Orders has a presence of some form in about 150 countries of the world.
Section 4: The Objects and Purposes of the Order

The Order is governed by its Charter, Statutes and Regulations. This is explained in detail in Section 10.

The objects and purposes of the Order are stated in Statute 4. The two key objects are:

(a) The encouragement of all that makes for the spiritual and moral strengthening of mankind in accordance with the first great principle of the Order embodied in the Motto ‘Pro Fide’;

(b) The encouragement and promotion of all work of humanity and charity for the relief of persons in sickness, distress, suffering or danger, without distinction of race, class or creed and the extension of the second great principle of the Order embodied in the Motto ‘Pro Utilitate Hominum’.

Pro Fide means For the Faith, (meaning the Christian faith) and Pro Utilitate Hominum means In the Service of Humanity.

The Statutes of the Order also contain a number of more specific objects. These include (not in the same order as are stated in the Statutes):

a. to maintain and develop The St John Eye Hospital in Jerusalem;

b. to maintain and develop The St John Ambulance;

c. to provide reserves trained in first aid and allied subjects ready to act in aid of the Armed Forces and Civil Defence Organisations;

d. to award medals and other recognition for special services in the cause of humanity, especially personal bravery; and

e. to act as a heritage body, by establishing libraries and museums and their collections (as well as by owning historic buildings).

Unlike other Crown Orders of Chivalry, the Order of St John is, therefore, very much a working Order and this places special obligations and responsibilities on Members.

The whole text of Statute 4 can be found in Annex A.
Section 5: The Members of the Order

The Statutes of the Order provides that, worldwide, there can be a maximum of 35,000 Members of the Order. There is no restriction as to ethnicity, gender, nationality or religious allegiance of the Members.

At present, there are about 25,000 Members, who come under one of five Grades. These Grades, their titles, and the letters of each title are:

a. Grade V Member (MStJ)
b. Grade IV Officer (OStJ)
c. Grade III Commander (CStJ)
d. Grade II Knight or Dame (KStJ or DStJ)
e. Grade I Bailiff Grand Cross or Dame Grand Cross (GCStJ)

Currently, there is also a Grade VI, Esquire (EsqStJ), although admissions in this grade have been phased out as an entry level in New Zealand.

Members of the Order live in over 40 countries, mostly in the Commonwealth. Approximately 9,000 Members are in the United Kingdom and Canada has the next highest number of Members, with around 2,750. Currently there are approximately 1700 Members in New Zealand.

The admission of every Member to the Order is granted at the discretion of the Order and is made with the sanction of Her Majesty The Queen who is the Sovereign Head of the Order.

The New Zealand Government is not involved in the process of assessing candidates for admission to the Order. This is purely the function of the Priory Honours Committee who in turn makes recommendations to Chapter for admission and promotion. The Chapter recommendations are forwarded to the Order’s Honours and Awards Committee in London for their approval, then passed through the Grand Prior for the ultimate sanction of The Queen.
When The Queen has given sanction, an announcement is made in the *London Gazette*.

The Order of St John is a working Order in that Members are admitted and promoted on merit - for the quality of their contribution to the work of St John and ongoing potential, rather than the work they have done. If you are an employee, Membership acknowledges your contribution over and above that for which you are paid. If you leave St John employment, you are required (because of the declaration you have made) to continue to support the Order’s work in practical ways. The same applies to any volunteer who for whatever reason ceases to be actively involved in St John activities. All members are required to abide by the requirements of the Order and adhere to its Code of Conduct (see Annex B to this document).

Membership of the Order is not necessarily for life and can be resigned at any time. Membership can also be terminated by the Order if the Member is convicted of a serious criminal offence, if the Member persistently does not pay any of the compulsory oblations or fees (see Section 11), or for any other substantial reason.

Admission to, or promotion in, the Order does not confer any rank, style, title, dignity, appellation or social precedence whatsoever and the use of post-nominal letters is restricted to Order business.
Section 6: The Order as an Order of Chivalry

The Order is an Order of Chivalry.

There is no law to define either “an Order” or “an Order of Chivalry” but the basic idea of an Order is that it is a group of people who voluntarily agree to accept a common code of rules to govern their organisation, their conduct, and the leadership of their head. The affairs of this group of people are structured or “ordered” by this common code.

The concept of an Order of Chivalry is that the head is a Sovereign, the lawful successor of such a Sovereign, or a person appointed directly by the authority of such a Sovereign.

The Order of St John recognises that an Order is an Order of Chivalry if it is founded by a reigning Sovereign (or in countries which are not monarchies by another serving Head of State) with whom The Queen, as Sovereign of the United Kingdom, has, or at the time of its founding had, diplomatic relations and which continues to be governed by the lawful successor of the founder.

Membership of an Order of Chivalry can only be conferred by the Sovereign or by a person acting on behalf of the Sovereign and with the consent of the member. The outcome of this means that when you become a member of an Order of Chivalry you have received an honour.

The Western European concept of an Order of Chivalry developed in medieval times. It had three essential aspects:
   a. military;
   b. nobility; and
   c. Christianity.

There are still echoes of the military within the Order, with the use of terms such as knight, however the Order of St John views the development of the
nobility aspect and maintenance of Christianity as being the important aspects.

The Order recognises that nobility is not necessarily a matter of birth, rather that it is based on personal qualities. And so becoming a Member of the Order means not only is an individual granted an honour but they must also accept certain obligations.

The key Member obligation is that they act as a person of honour, to care for the weak, the poor and the sick, to act with decency and integrity, and be bound by the Orders rules and regulations.

They also agree to uphold the dignity of the Order. This can be interpreted as its integrity and the value placed on it by the public.
Section 7: The Order as a Christian Order

The Order is a Christian Order but not all of its members are of the Christian faith.

The Order is a Christian Order in that:

a. it was founded on Christian principles;

b. as an organisation it has a religious belief; and

c. it is motivated by Christian ideals.

Even so, the Order admits those people of different faiths, and those who have no religious belief who know about the Order's Christian nature and who, in good conscience, are able to support the aims of the Order (see Section 4) as a Christian Order.

Section 2 of this booklet described the origins of the medieval Order. The Hospitallers looked after the poor and sick of all faiths because they regarded the poor and the sick as their “lords”, irrespective of the religion of such people. This is much more than looking after those people only by way of charitable duty to them.

To the early Hospitallers a sick man or woman represented the person of Christ, and so was to be treated with the same degree of skill and care as they would have treated Christ Himself.

The principle of the lordship of the poor and the sick which inspired and motivated the members of the medieval Order continues to inspire and motivate the members of the Order of St John today.

The essence of the Order's religious belief is that:

a. the faith of the Order is in God the Father, God the Son and God the Holy Spirit;

b. the Order is founded on Christian discipleship;
c. the Order holds to the special belief of the lordship of the poor and the sick, as explained above;
d. the Order is non-denominational;
e. the members of the Order make up a community dedicated to the service of others;
f. the two Mottoes of the Order, referred to in Section 4, together inspire both the life and work of the Order; and
g. the works of the Order are not to be seen as separate from the Christian faith, as they are an inseparable manifestation of Christian love in action.

The Christian nature of the Order is reinforced by the fact that the Great Officers of the Order (see Section 10) have to profess to their Christian faith. They also have to agree that they will make sure that the faith continues to inform, inspire and invigorate the work of the Order and that this faith remains integral to the Order’s identity and tradition.

The Christian nature of the Order is also reinforced by the appointment in Priors, Commanderies and St John Associations of Chaplains to provide pastoral care and who demonstrate its commitment to its Christian principles.

Candidates being considered for admission to the Order are assessed on their merits without taking into account their religious beliefs or their absence of such beliefs.

The Order wants to be sure that at the time of signing the Declaration (Section 11) the candidate is fully aware of the Christian nature of the Order, and that they are informed enough to accept the character and aims of the Order in good conscience.

The way in which they will be regarded or treated as a member of the Order will in no way be affected by their religious belief. The only exception to this is for the Great Officers of the Order, as stated above.
Section 8: The Organisations of the Order

With some minor exceptions, each member of the Order is also a member of a Priory, Commandery or a St John Association.

Very broadly, Priories are the larger and more established organisations of the Order; Commanderies are organisations within Priories with a significant degree of practical autonomy, and St John Associations are, with some notable exceptions, generally smaller organisations, but which play an important part in the role of the Order. The Priories, Commanderies and St John Associations, are self-supporting entities and are collectively known as “Establishments”. There are:

a. Ten Priories:
   The Priory of England and the Islands;
   The Priory of Scotland;
   The Priory for Wales;
   The Priory for South Africa;
   The Priory in New Zealand;
   The Priory of Canada;
   The Priory in Australia;
   The Priory in the United States of America;
   The Priory of Kenya; and
   The Priory of Singapore

b. Five Commanderies:
   The Commandery of Ards in Northern Ireland;¹
   The Commandery of the Bailiwick of Guernsey;¹
   The Commandery of the Bailiwick of Jersey;¹
   The Commandery of the Isle of Man;¹ and
   The Commandery of Western Australia.²

¹ Dependent upon the Priory of England and the Islands ²Dependent upon the Priory in Australia
c. 30 St John Associations - in Antigua and Barbuda, Barbados, Bermuda, Cyprus, Dominica, Fiji, Ghana, Gibraltar, Grenada, Guyana, Hong Kong, India, Jamaica, Malawi, Malaysia, Malta, Mauritius, Namibia, Nigeria, Pakistan, Papua New Guinea, Saint Lucia, Solomon Islands, Sri Lanka, Swaziland, Tanzania, Trinidad and Tobago, Uganda, Zambia and Zimbabwe.

There is also an Associated Body in the Republic of Ireland and a Provisionally Recognised Body in Cameroon.

Part of the work to advance the objects and purposes of the Order is carried out directly by the headquarters of the Order in London; however the vast majority of the activities of the Order are carried out in its Establishments.
Section 9: The Order as a Major International Charity

The Order is a major international charity, carrying on a wide range of caring activities.

The St John Eye Hospital in Jerusalem has a modern 49 bed hospital in Jerusalem with operating theatres and a busy outpatient department. It also has well-equipped clinics in the West Bank and Gaza, as well as providing mobile outreach programmes.

St John Ambulance, which is not a single worldwide organisation, is the name by which many of the Priories, Commanderies and St John Associations carry out their activities which include first aid care and first aid training, ambulance and rescue services, home-based care, maternal, newborn and child health and hospitals and care homes for the elderly. As well, specialised care activities have been developed to meet particular needs in different countries. These include a kidney dialysis service, a dental service for the elderly and therapy pets programmes. St John Ambulance is also a major organisation for the training and development of young people.

Much of the work of St John Ambulance is undertaken by some 400,000 St John Ambulance volunteers. Only about 10% of these volunteers are Members of the Order.

In some countries the work of the St John is also assisted by The St John Fellowship. The St John Fellowship was originally an association mainly for retired members of St John Ambulance, but is now open to all who have served the Order.

The St John Fellowship actively supports the work of the Order, and helps former members to keep in touch with each other. They can also provide help for members when they are in need. There are well over 200 branches of the St John Fellowship worldwide.
The Order is also a Non-Governmental Organisation, which has had Special Consultative Status with the Economic and Social Council of the United Nations since 1999 and which can thereby participate in its affairs.
Section 10: Constitution and Governance

The constitution of the Order is to be found in the Royal Charter, Statutes, and Regulations of the Order and Instructions issued by the Grand Council.

There have been several Royal Charters since Queen Victoria granted the initial Charter of 1888. Royal Charters granted in 1955 and 1974 are currently in force.

The Statutes of the Order are approved by the Privy Council of the United Kingdom. Regulations are made by the Grand Prior and Grand Council Instructions are made by the Grand Council. All these documents apply to every Member of the Order. The Statutes and Regulations are available to download from the Order’s website, and Grand Council Instructions from the Order Matters section of the Hub.

The reigning monarch of the United Kingdom is the Sovereign Head of the Order, and the Grand Prior of the Order is always another senior member of the British Royal Family. His Royal Highness The Duke of Gloucester has held this role since 1974.

In addition to the Grand Prior there are up to five other Great Officers who all have particular roles in relation to different aspects of the Order worldwide.

The governing body of the Order worldwide is its Grand Council. The members of the Grand Council are the Grand Prior and the other Great Officers, the Priors or Chancellors of each of the Priories, and the Hospitaller of the Order, who is the head of The St John of Jerusalem Eye Hospital Group. Four members of St John Associations – different in each year – are also invited to be present at meetings of the Grand Council and to participate fully in its deliberations.

The Great Officers and the Grand Council are supported by the Secretary-General, who heads a small headquarters Secretariat in London.
Each of the Priories, Commanderies and St John Associations have their own constitutions. They are subject to the Charter, Statutes and Regulations of the Order, but within that they have a wide degree of autonomy.

A Priory is governed by its Prior and a Priory Chapter.

A Commandery is bound by the constitution of the Priory of which it is part, and it is governed by a Knight Commander, a Commandery Council and a Commandery Chapter.

The arrangements for St John Associations vary, but they are generally governed by a Chairman and a Council.
Section 11: Finance

Statute 42 of the Order’s Statutes says that:

“The Order is devoted to works of Charity and Humanity and it is a fundamental rule that those who belong to the Order should contribute to its Charities such Foundation Dues and Oblations according to their position in the Order as may from time to time be prescribed…”

In concept, Oblations are a form of selfless giving for charitable purposes. Membership of the Order carries with it an obligation to pay such dues and oblations, unless exemption is granted in individual or general cases.

The Order itself has no endowment funds (although some of its Establishments do). The Order receives no public funds in its role as an Order of Chivalry, but it does receive some such funds specifically for use in its charitable activities.

Under the Statutes of the Order, Foundation Dues and Oblations can be set either by the Grand Council, for all Members of the Order, or by Priories for their own Members. At present no dues or Oblations have been set by the Grand Council.

Foundation Dues were initially introduced as a contribution to the cost of the insignia. The Priory of New Zealand has done away with Foundation Dues, but having done so retains ownership of the insignia as allowed for in an instruction from the Grand Council. It is a requirement that, on promotion, the Member will return insignia to the Priory to be replaced by the insignia of their new grade. Insignia that is returned is refurbished and reissued where possible.

Oblations are set by Priory Chapter and contributed in their entirety to the Priory of New Zealand’s annual contribution to the Eye Hospital.
Section 12: The Insignia of the Order

Members of the Order are entitled to wear the Badge of the Order suspended on a black ribbon.

The Badge is a representation of the eight-pointed Maltese cross, decorated in the four main quadrants with a lion passant guardant and a unicorn passant. These are frequently referred to as The Queen’s Beasts or the Royal Beasts.

The insignia are worn on official uniform and on all occasions on which orders, decorations or medals are directed to be worn. On occasions when insignia of Orders, decorations and medals are not worn, the ribbon, with a small silver cross in the centre, is worn on a medal ribbon bar without the Badge suspended from it.

The Badge may be worn in miniature, on the same occasions as miniatures of other orders, decorations and medals are worn. A Button may also be worn on any occasion at the holder's discretion, but not at the same time as insignia are worn.

Members are expected to attend an Investiture, but can wear the insignia of the Order, including miniatures, at any time after the announcement has appeared in the London Gazette (see Section 5).

As explained in Section 13, it is expected that, on promotion, they will return insignia to the Priory to be replaced by the insignia of their new grade.

The Order Matters Manual, available on the Hub, is able to provide you with more detailed guidance for wearing insignia.
Section 13: Further Information

Further information about any aspect of the Order referred to in this booklet can be obtained from the Order’s website (www.orderofstjohn.org) or by reference to the Order Matters Manual available on the Hub, or your Regional Order Matters Co-ordinator.
Annex A: Statute 4

The Order is an ancient Christian brotherhood and its objects and purposes shall be:

(a) The encouragement of all that makes for the spiritual and moral strengthening of mankind in accordance with the first great principle of the Order embodied in the Motto “Pro Fide”;

(b) The encouragement and promotion of all work of humanity and charity for the relief of persons in sickness, distress, suffering or danger, without distinction of race, class or creed and the extension of the second great principle of the Order embodied in the Motto “Pro Utilitate Hominum”;

(c) The rendering of aid to the sick, wounded, disabled or suffering and the promotion of such permanent organisation during times of peace as may be at once available in times of civil emergencies or war, including the training and provision of technical reserves for the medical services of the Armed Forces or any Civil Defence Organisations;

(d) The award of medals, badges or certificates of honour for special services in the cause of humanity, especially for saving life at imminent personal risk;

(e) The maintenance and development of the St John Ophthalmic Hospital in Jerusalem and the clinics and research projects connected therewith;

(f) The maintenance and development of the St John Ambulance, the objects and purposes of which are:
(i) The instruction of members of the public in the principles and practice of First Aid, Nursing, Hygiene and other allied or ancillary subjects;

(ii) The preparation, publication and distribution of text-books and other training aids to facilitate such instruction and the organisation of examinations and tests for the purpose of issuing certificates of proficiency in such subjects;

(iii) The organisation, training and equipment of men, women and young persons to undertake, on a voluntary basis either as individuals or as organised groups, First Aid, Nursing and allied activities, in the streets, public places, hospitals, homes, places of work or elsewhere as occasion may require for the relief, transport, comfort or welfare of those in need;

(iv) The instruction of boys and girls in First Aid, Nursing and other subjects conducive to the education of good citizens;

(v) The provision of trained personnel to give assistance to Central or Local Government Departments or to the Armed Forces at times of emergency in peace or in war;

(g) The formation of ambulance and medical comforts depots and the organisation and administration of transport by ambulance;

(h) The formation and administration of establishments, councils, associations, centres or other subordinate bodies to facilitate the work of the Order in local geographical areas;

(i) The maintenance of contact and the development of collaboration with kindred Orders and bodies;
(j) The manufacture and distribution by sale or presentation of publications, equipment or materials useful for or connected with furthering the objects and purposes of the Order;

(k) The receipt and acceptance of donations, endowments and gifts of money, lands, hereditaments, stocks, funds, shares, securities or other assets whatsoever, and the borrowing, investing or raising of money with or without security for any objects or purposes of the Order and either subject to or free from any special trusts or conditions;

(l) The maintenance, administration or development of all real and personal property vested in or under the control of the Order, and the sale, lease, mortgage, loan, exchange, gift, or any other disposition of the same as circumstances may arise or permit; and

(m) The establishment and maintenance of libraries and museums and the collection of works of art and objects of historical interest relating to the Order.
Annex B: Code of Conduct for Order Members

Order Members are recipients of discretionary Honours from our Sovereign Head, Her Majesty The Queen, on the recommendation of the Priory in New Zealand of the Order of St John (“the Priory”) and therefore have special status within the organisation. The Order is a Chivalrous Order and those who have been admitted are required to declare that they will “conduct (themself) as a person of honour”. This means that a high standard of conduct is required of Order Members, as individual conduct reflects on the reputation of the Order.

This Code of Conduct for Order Members is made pursuant to Rule 29.2 of the Priory Rules and applies to all those who have been admitted to the Order (“Order Members”). It is not exhaustive and should be read in conjunction with the Priory’s Statutes, Rules and Regulations (amended from time to time) and St John’s core values of Integrity, Teamwork, Professionalism and Empathy. This Code also reinforces both the Declaration that Order Members sign when invited into the Order and the promises that they make when invested.

Order Members must:
1. Act as persons of Honour with high standards of conduct at all times
   a. Be compassionate, caring and kind towards all human beings
   b. Be ethical and honest
   c. Behave in a dignified way and demonstrate self-control and restraint
   d. Be sensitive to the rights, values and humanity of the diverse communities we serve.
   e. Avoid any conduct that may reflect negatively on the Order’s reputation
   f. Respect the Christian traditions of the Order.

2. Respect the law and act accordingly by:
   a. Complying with the laws of New Zealand.
b. Applying the provisions of the law to others with humanity and charity.

3. Be responsible for their actions and accountable for the consequences of those actions including:
   a. Accepting responsibility for action they take, or fail to take, relating to their position in the Order.
   b. Being responsible for honestly and fully reporting on their actions
   c. Putting the needs and reputation of the Order ahead of their own interests
   d. Complying with the Order’s Statutes, Rules & Regulations and policies.

4. Not place themselves in a position where there is a conflict of interest, or conflict with the ethos of the Order by:
   a. Avoiding situations where their private interests conflict directly or indirectly with their obligations to the organisation and the Order.
   b. Avoiding association which any organisations or activities which are at odds with the ethos and values of the Order.

5. Use the assets of the Priory only to fulfil the Objects of the Order by:
   a. Not using the Order’s funds, assets or position in the Order to provide private benefits for themselves or associates.
   b. Not using the Order’s funds beyond what is demonstrated to be responsible or necessary to carry out the works of the Order (e.g. personal expenses, entertainment, travel or accommodation).

6. Seek guidance on any aspects of this Code of Conduct where there is doubt about its application.

Breaches of this Code may result in the suspension of involvement in the activities of the Priory or termination of Order Membership, subject to processes pursuant to the Rules & Regulations of the Priory.