

# The Cross of Lorraine



The Cross of Lorraine is known in many circles as the Cross of the Army of Godfrey de Bouillon, Duke of Lower Lorraine and Defender of the Holy Sepulchre (left). Godfrey de Bouillon was the son of Count Eustace II of Boulogne and Ida of Lorraine, daughter of Godfrey the Bearded (Godfrey III), Duke of Lower Lorraine. Lorraine had been segregated into Upper and Lower sections under the Holy Roman Empire long ago and placed under the direction of separate Dukes. The father of Godfrey III, Gothelo I, had been granted the Duchy of Lower Lorraine in 1023 and Upper Lorraine in 1033 which, effectively, consolidated the Duchy under a single leader. A powerful Duchy with experienced soldiers and leadership, its consolidation was viewed as a threat to the Holy Roman Empire which set into action several events that lead to multiple transitions of leadership in the domain.

Henry III actually came to power in 1039 after the death of his father, Conrad II of Germany. He was crowned emperor of the Holy Roman Empire by Pope Clement II who had, himself, been nominated by Henry to the papal crown. After the death of Pope Clement II, in 1047, Henry nominated Pope Benedict IX in 1048, and after his death during the same year, nominated Pope Damasus II who died within a month of elevation. As such, Henry selected Pope Leo IX in 1049 and leveraged the papacy as a tool to control the Holy Roman Empire.

After the death of Gothelo in 1044, control over both Duchies were to be segregated to Godfrey III and Gothelo II by order of the Emperor, Henry III. According to scholars, this was due to fear of a united Lorraine. Outraged by the decision, Godfrey III started a twelve year rebellion in 1044. This drove the emperor to appoint Frederick of Luxembourg as Duke of Lower Lorraine in 1046 and Adalbert as Duke of Upper Lorraine in 1047. Eustace took on the cause of his father-in-law's rebellion in 1048. As a result of his

participation in the rebellion and from claims that his marriage to Ida was within a prohibited degree of kinship as both were descendants of King Louis II of France, Eustace was excommunicated from the Holy Roman Church within months of his declaration by Pope Leo IX in 1049.

Although the rebellion devastated Lower Lorraine, it had outlasted Pope Leo IX and the Emperor. Pope Leo died in 1054 and was succeeded by Pope Victor II. The new Pope was at the side of Emperor Henry III when he died in October of 1056. As the guardian of and advisor to the new emperor Henry IV, who was only six years old at the time, Pope Victor II worked through the youth to restore peace throughout the Holy Roman Empire. In doing so, Godfrey was exiled to Tuscany to serve as Margrave and, after the death of Pope Victor II in 1057, he was appointed Duke of Spoleto through the work of his brother, Pope Stephen IX, who succeeded Pope Victor II.

As Duke of Spoleto, Godfrey became very powerful politically and utilized his relationships to become a political cornerstone in Northern Italy. His success in expelling antipope Benedict X during the term of his brother and political intervention in regional conflicts under succeeding Popes had gained him control of Loguordo and Pisa and prominence in Rome. His service through this period found him being recalled as Duke of Lower Lorraine by Emperor Henry IV after the death of Frederick in 1065 and Margrave of Antwerp which was under Frederick's control.

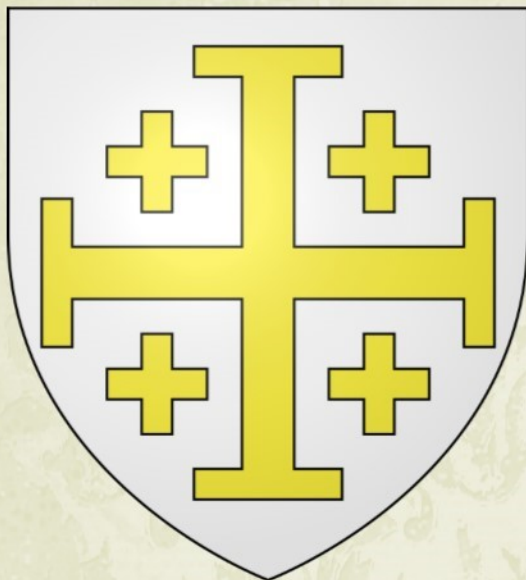
As Duke of Lower Lorraine, Godfrey rebuilt his castle at Bouillon and maintained his status as Margrave of Tuscany until his death in 1069. Godfrey IV, the hunchback, succeeded his father as Duke of Lower Lorraine and Margrave of Tuscany and Antwerp. After his death in 1076, Lower Lorraine was transferred to Conrad II, Tuscany to Matilda and Antwerp to Godfrey de Bouillon. After Conrad's ascension to King of Germany in 1087, Godfrey de Bouillon became Duke of Lower Lorraine. It is through this line of succession that Godfrey de Bouillon came to power.

A devout Christian and accomplished warrior, Godfrey de Bouillon was a prominent figure in the First Crusade. He took out loans on his castle at Bouillon and on his other lands to finance the Crusade called on by Pope Urban II (right) in 1095. In doing so, he gathered Knights from across Europe to liberate Jerusalem, the Holy Land, from Muslim control and aid the Byzantine Empire which was under Muslim attack. By 1097, multiple armies had arrived at Constantinople which was the capitol of the Byzantine Empire along with Godfrey's Crusaders. Together, they marched into battle. After three years of war, the Crusaders captured Jerusalem and established Crusaders states.

The Army of Godfrey of Bouillon adopted the heraldic, two-barred cross to denote its fealty to







**CROSS OF JERUSALEM**

The Jerusalem Cross was typically borne on the flags and shields of Knights Templar in Jerusalem. It symbolizes the five wounds of Christ and his sacrifice over the four quarters of the world.

The Cross of Lorraine is the double-barred cross, also known as the Patriarchal Cross, represents redemption for Jews (top bar) and gentiles (middle bar). Worn colored red by Knights Templar, it represented their willingness to shed blood in defense of Christ and the Church.



**CROSS OF LORRAINE**



**CREST OF THE HOUSE OF LORRAINE**

On the Crest of the House of Lorraine, the double-headed eagle under the crown and red banner represent fealty to the Holy Roman Empire. The upper right corner of the shield hosts the Jerusalem Cross. The crown atop the shield affirms the fealty of Lorraine to the Holy Roman Church.

The Cross of Salem is the triple-barred cross which represents the nameplate of Christ (top bar), the bar to which his hands were nailed (middle bar) and the bar to which his feet were nailed.



**CROSS OF SALEM**

the Holy Roman Church of the Holy Roman Empire as the three-barred cross had been adopted by the Pope, the representative of the Holy Roman Church. When engaging in battle, the Cross of Lorraine was worn in red to represent the willingness of the Knights under Godfrey's command to shed their blood in defense of Christ and the Church. As a result of the efforts of the Army of Godfrey, Godfrey de Bouillon (right) was heralded as the Defender of the Holy Sepulchre and was installed as King of Jerusalem in 1099. He had a short reign as king controlling the Crusader states of Acre, Ascalon, Arsuf, Jaffa and Caesarea. He died on July 18, 1100 in Jerusalem and was buried at the Church of the Holy Sepulchre.

The symbols that were utilized by the Army of Godfrey de Bouillon and the Knights of the First Crusades have remained stable throughout the centuries across the Holy Roman Empire and remain active within the ranks of the church and Rites of Freemasonry. The Cross of Salem and Cross of Lorraine are used today as hierarchical symbols within the Roman Catholic Church. The Cross of Jerusalem is a permanent fixture on the garments of the church as well. The Red Cross of Jerusalem remains as a clear and present sign of the Knights Templar of the York Rite of Freemasonry. The slanted versions of the Crosses of Salem and Lorraine are used as hierarchical symbols within the Scottish Rite. In addition, the double-headed eagle remains as an emblem of the Scottish Rite of Freemasonry.

The triple-barred cross or Cross of Salem, is still in use today to identify leaders of organizations. It is used by the Pope, the Vicer of Christ, who presides over the empire of the Roman Catholic Church. It is also used by Grand Commanders of Knights Templar to signify



Sovereign Grand Commander Basil Sands (PHA-NJ)

leadership over Grand Commanderies of Templars in the York Rite of Freemasonry. The slanted version is adorned by the Sovereign Grand Commanders of the Scottish Rite of Freemasonry to signify hierarchical authority of the Holy Empires of the Rite within respective jurisdictions.

The double-barred cross, the Cross of Lorraine, is utilized by Cardinals or officers of the Roman Catholic Church to represent their fealty and willingness to push forth in the name of the church. It is also used to identify officers of Knights Templar Commanderies in the York Rite of Freemasonry. The slanted version is adorned by Sovereign Grand Inspectors General of the Scottish Rite of Freemasonry to signify their fealty to the Rite as active or emeritus members under the direct leadership of the Sovereign Grand Commander.



Godfrey de Bouillon Defender of the Holy Sepulchre



Sovereign Grand Commander Deary Vaughn (PHA-SJ)

As the double-headed eagle signified the Holy Roman Empire, it is also used to represent the Empire of the Scottish Rite of Freemasonry. Within Prince Hall Affiliated jurisdictions, the versions of the double-headed eagles identify specific empires. Eagles with wings-up represent the Holy Empire of the Northern Jurisdiction while versions with wings-down represent the Empire of the Southern Jurisdiction. Hence, these ancient emblems still have significance in the church and the York and Scottish Rites of Freemasonry today.

In addition to the emblems, heraldic references between the church and the Scottish Rite are similar as well. As the Pope oversees a consortium of Cardinals for consultation and decision making for the Holy See or the ecclesiastical jurisdiction of the Roman Catholic Church, the Sovereign Grand Commander oversees a consortium of Sovereign Grand Inspector Generals, active and emeritus members of a Supreme Council, to execute the affairs of the Rite. Honorary members of the Supreme Council or Grand Inspector Generals are crowned based on degrees of service but do not have the same rights as active or emeritus members. Their privileges are extended at local levels or Valleys via Consistories in Orients which fall under the supervision of a Sovereign Grand Inspector General who serves as Deputy for the Sovereign Grand Commander. Likewise, bishops, priests and other church officers have limited ability at the Holy See but full authority at the local levels to which they have been assigned.

For the Roman Catholic Church, this Ecclesiastical Heraldry is symbolized in the Coat of Arms of the Holy See (bottom right). It symbolizes that the keys to heaven were entrusted to St. Peter. The keys are gold and silver to represent the power of loosing and binding. The gold key alludes to the power in the kingdom of the heavens and the silver key indicates the spiritual authority of the papacy on earth. The cord with the bows that unites the grips alludes to the bond between the two powers. The triple crown represents the pope's functions as supreme pastor, teacher and priest. The gold cross on the triple crown symbolizes the sovereignty of Jesus.

A requirement for any man to join the ranks of Freemasonry is that he must confess a belief in a Supreme Being. The Cross of Jerusalem, Cross of Lorraine and Cross of Salem and their variations have a direct connection to a belief in God through Jesus Christ. They each represent specific facets of Christ's sacrifice and the emblems continue to promote that belief directly and indirectly. As Christ's mission was to save the world by completing his ordained duty via crucifixion, the fundamental duty of believers is to meet the demands of God. Therefore, these emblems, themselves, are meant to reinforce this concept which is the primary premise of the author of the Book of Ecclesiastes in the Holy Bible—"let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." As such, it is the whole duty of Freemasonry to serve as Christ served, to yield to the command of God in whom all Freemasons believe and fulfill those duties to the best of their abilities. In doing so, the world will become a better place.

