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ANNALES ORDINIS EQUESTRIIS SANCTI SEPULCHRI HIEROSOLYMITANI

The Order welcomes its new Grand Master



Prioritizing the education and training of younger generations in the Holy Land

*Grand Master of the Equestrian Order
of the Holy Sepulchre of Jerusalem*
Cardinal Fernando Filoni

*Governor General of the Equestrian Order
of the Holy Sepulchre of Jerusalem*
Leonardo Visconti di Modrone



ANNALES ORDINIS EQUESTRIS SANCTI SEPULCHRI HIEROSOLYMITANI

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On the cover
Cardinal Fernando Filoni celebrating the Eucharist in the church of Santo Spirito in Sassia in Rome on February 1, 2020, his first Mass presided as Grand Master of the Order of the Holy Sepulchre. (Photo by Cristian Gennari)

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If you do not want to die, drink of charity

It is an expression taken from Saint Augustine, bishop, who explained to his faithful how to survive when faced with a meaningless life. He said *verbatim*: “We are tested by earthly worries and we receive experience from the temptations of the present life. However, if we do not want to die thirsty in this desert, let us drink of charity” (from the *Treaty on the 1st Letter of St. John*).

As members of the Order of the Holy Sepulchre of Jerusalem, we should never forget the wisdom of these words. In fact, nobody is exempt from earthly concerns and we all experience the temptations of the present life. If we allow ourselves to become overwhelmed by worries and temptations, our lives would no longer have any meaning and we would truly risk dying thirsty.

“Drinking of charity,” that is, making it an indispensable need in the life of a Dame and a Knight, is a qualifying virtue. Our support in the Holy Land in the fields of primary, secondary and university education, our commitment to refugees and migrants, our support for families in need represent the precious ointment that pious women brought to Christ’s tomb to complete their labour of compassion for their dead Master, which they had been unable to provide three days before. However, there was no need. Christ had risen. Now he continues his presence among the poor in spirit and those who find themselves in material poverty; he continues to live in our world, but he also continues to suffer and needs the same anointing, that is, that charity initially thought for his Body. Charity is a work of good that responds to this need and knows no statutes of limitation.

A Dame and a Knight, through their own charitable contribution, place themselves in the historical and existential wake of women and men who have in their hearts a unique love for the Holy Land; that Land for which, in a movement of profound emotion, Jesus wept (cf. *Lk 19:42-44*). Without charity, it is as if our faith were extinguished, on the contrary, “whatever you did for one of the least of these brothers and sisters of mine, you did for me” (*Mt 25:40*). Charity, carried out with generosity, with simplicity and in hidden manner is a gesture of love for Christ himself.

These continued references to the words of Jesus and to the apostolic teaching remind us that a Dame and a Knight of the Holy Sepulchre of Jerusalem must always find in the gestures they make the Christological dimension of their actions, which, in addition to qualifying their life, gives it a genuine sense of high belonging.



DANIEL IBÁÑEZ

Cardinal Filoni in the company of Pope Francis on 8 December 2019, the day of his appointment as new Grand Master of the Order of the Holy Sepulchre.

Fernando Cardinal Filoni

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The Chancellor’s message

The heart of this issue of the *Jerusalem Cross*, the Order of the Holy Sepulchre’s annual magazine published in five languages, is dedicated to welcoming our new Grand Master, Cardinal Fernando Filoni. The other major sections concern the life of the Universal Church, with the heartfelt participation of Knights and Dames; news from the Grand Magisterium; information on our activities in the Holy Land in coordination with the Latin Patriarchate; and finally, the testimonies from our Lieutenancies present throughout the world. This year the magazine is also published in Portuguese, thanks to the help of the Lieutenancy for Portugal, to more easily reach the Lusophone world where the Order is very present, especially in Brazil. I thank our Communications Office for the work done, hoping that the *Jerusalem Cross* will be read carefully and generously used by all members to boost awareness of the essential mission of the Order of the Holy Sepulchre at the service of the Mother Church in the Holy Land.

Alfredo Bastianelli, Chancellor



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*Official portrait photo
of the Grand Master
Cardinal Fernando Filoni.*

“The members of the Order are like ambassadors of the Holy Land”



Exclusive interview with Holy See Secretary of State, Cardinal Pietro Parolin. Speaking directly to the Jerusalem Cross readers, he affirms: “The members of the Order are like ambassadors of the Holy Land.”

Your Eminence, the Holy Land has been experiencing an exceptional increase in pilgrimages for some years. What is your analysis of this phenomenon concerning the Mother Church of Jerusalem?

Pilgrimages are an important way to support the Christian presence in the Holy Land. It is also through these journeys of faith that Christians can help their brothers and sisters who live there. This allows the Christians of the Holy Land to work and support their families. Without this contribution of solidarity, the Holy Land would be poorer not only from the economic point of view, but above all from the human point of view. In fact, pilgrimages allow an exchange of cultures, languages, traditions, etc. which open to knowledge and mutual respect, promoting a society founded on the values of universal justice and fraternity. If, on the one hand, the pilgrims transmit resources to the



inhabitants of those lands, on the other they receive much more than they can ever give in return. In fact, the pilgrim has an experience of faith in the places of salvation history that have seen the passage of Jesus on this earth. A journey into memory and, at the same time, a rediscovery of the Gospel that is embodied in all time and at all latitudes.

The pilgrimages to the Holy Land have been a privileged way for me to know, love and follow the Lord Jesus more. Sometimes with a thrill of fear in the awareness that I am treading on the same land that he has walked. However, always with immense gratitude, knowing that all that he did, he did for me and for all my brothers and sisters in humanity, he did it for our love and for our salvation. I hope that everyone who is a pilgrim in the Holy Land can experience the same sentiments and return strengthened in faith and Christian witness.

What does the Order of the Holy Sepulchre represent to you and what is its place in the universal Church? Given that the Pope appoints the Grand Master, could it be said that this is the only chivalric order intrinsically linked to the Holy See?

“The Equestrian Order of the Holy Sepulchre is, together with the Sovereign Military Order of Malta, one of the two chivalric orders recognized by the Holy See. In the first, the Pope appoints the Grand Master, while in the second he is confirmed”, explains the Holy See Secretary of State in this first interview granted to the Jerusalem Cross.

Since the dawn of Christianity, the Land where Our Lord was born, lived, died and rose again has had a special place in the hearts of believers and of the various ecclesial communities that have spread outside the Jewish world. Many faithful chose to live the Gospel both in a solitary form, as hermits, and gathering together, precisely in the places that had seen the earthly presence of Christ, in particular those linked to the stages of his public life, beginning with the Holy Sepulchre. The need is also felt to visit them. Thus, pilgrimages began, as a devotional and existential form of journey, which saw significant growth during the Middle Ages. The birth of the Equestrian Order of the Holy Sepulchre dates back to that period, with explicit reference to the tomb that guarded the body of Jesus Christ devoid of life and from where he rose again. The need was felt to defend its integrity and that of those who went to visit it.

The Knights of the Holy Sepulchre were among those engaged in this noble enterprise. The earliest documents concerning them date back to 1336. From the 14th century onwards, the Popes sought to give them a juridical regulation and they gradually expanded their tasks to devote themselves to preserving the faith in the Holy Land, supporting charitable works and social services of the Church, in particular those promoted by the Latin Patriarchate of Jerusalem.

The Order has always benefited from the protection of the Supreme Pontiffs. We could cite some passages, for example in 1496 Alexander VI decided that he would be the supreme Moderator,



delegating to the Franciscans – who had been entrusted with the care of the Holy Sepulchre by Clement VI in 1342 – the power to confer the knighthood to nobles and gentlemen on a pilgrimage to the Holy Land. Leo X renewed the confirmation of this privilege to the Franciscans in 1516, Benedict XIV further renewed it in 1746, and finally, in 1847 Pius IX, who reconstituted the Order, did so too. In 1888, Leo XIII also granted the possibility to nominate Dames. In 1907, Pius X decided that the title of Grand Master of the Order would belong to the Pope himself. In 1932, Pius XI approved the new Constitution and granted that Knights and Dames could to receive their Investiture beyond Jerusalem. In 1940, Pius XII appointed a Cardinal Protector of the Order. After the Second Vatican Ecumenical Council, Saint Paul VI in 1977 proceeded to approve the new Constitution. Saint John Paul II granted the Order, legal personality under Vatican City State.

The Equestrian Order of the Holy Sepulchre is, together with the Sovereign Military Order of Malta, one of the two chivalric orders recognized by the Holy See. In the first, the Pope appoints the Grand Master, while in the second he is confirmed.

There are 30,000 Knights and Dames worldwide who are very active within their

“The most pressing task is to create the political and socio-economic conditions that favour the permanence of Christians in the Holy Land, because it is in the interest of the whole Church that the Land of Jesus does not become a museum of archaeological finds and precious stones, but continue to be a Church built with “living stones” (1Pt 2:5)”, underlines Cardinal Pietro Parolin.

local Churches and strongly united with the bishops of the territory, who often act as Grand Priors of the Order’s Lieutenancies. Would you say that the mission of the members of the Order consists in being ambassadors of the Holy Land in their respective dioceses?

It could be said in all truth that the members of the Equestrian Order of the Holy Sepulchre, both the Knights and the Dames, are like “ambassadors” of the Holy Land. In fact, in addition to living their own Christian faith and manifesting adherence to the Catholic Church in the environments in which they live and work – in which sense all the baptized are called to be “ambassadors of Christ” (see 2Cor 5:20) – they promote initiatives in favour of the Holy Places in the parishes and in the dioceses they belong to. Moreover, through their presence they also raise awareness among the faithful to meet the needs of the Christians who live in the Holy Land, often in difficult, if not dramatic, conditions. Today, the most pressing task is to create the political and socio-economic conditions that favour the permanence of Christians in the Holy Land, because it is in the interest of the whole Church that the Land of Jesus does not become a museum of archaeological finds and precious stones, but continue to be a Church built with “living stones” (1Pt 2:5), Christians who for two thousand years have continued the uninterrupted tradition of the presence of Christ’s disciples. Therefore, members of the Equestrian Order of the Holy Sepulchre are asked not only to promote the collection of funds for the ecclesial realities present in the Holy Land, but also to pray and work so that peace prevails over divisions and violence.

Interview by François Vayne

The prophetic voice of the Mediterranean Churches

From 19 to 23 February 2020, the first meeting of the bishops of the Mediterranean basin took place in Bari, on the theme “Mediterranean, a Frontier of Peace”.



“**T**he preaching of the Gospel cannot be detached from commitment to the common good; it impels us to act tirelessly as peacemakers,” said Pope Francis in the basilica of Saint Nicholas of Bari, Sunday February 23, 2020, at the conclusion of the historic meeting which brought together 58 bishops from 20 countries located in the Mediterranean basin.

“The Mediterranean region is currently threatened by outbreaks of instability and conflict, both in the Middle East and different countries of North Africa, as well as between various ethnic, religious or confessional groups. Nor can we overlook the still unresolved conflict between Israelis and Palestinians, with the danger of inequitable solutions and, hence, a prelude to new



A few days before the meeting in Bari, Cardinal Bassetti – president of the Italian Episcopal Conference and Prior of the Order of the Holy Sepulchre as well as chief organizer of the event, sent a message to the members of the Order. When asked how the Knights and Dames can support the process born in Bari, he replied: “By continuing to be convinced and sincere ambassadors of peace! This is not only the absence of war but a commitment to promote the dignity of the human person.” Find the full interview on our website www.oessh.va.

crises,” added the Holy Father.

Two days earlier, on February 21, thousands of Israeli settlers had gathered without authorization on the land belonging to the Latin Patriarchate of Jerusalem in northern Palestine, in flagrant violation of private property. Despite these reports on the ongoing conflicts in the Holy Land, the war in Syria and the crisis in Libya, the Pope – eager to see a “theology of welcome and dialogue” developed soon – encouraged representatives of the Catholic Church in the Mediterranean area “to rebuild cities destroyed by violence, to make a garden flourish in what is now a desert, to instill hope in the hopeless, and to encourage those



Order of the Holy Sepulchre. He stressed before the Pope the quality of mutual listening that reigned between these bishops from the Middle East, North Africa and southern Europe, as well as the fruitfulness of shared experiences and the hope aroused by the new proposals resulting from these exchanges.

“Our Churches wish to become a single prophetic voice of truth and freedom,” said Msgr. Pizzaballa, signalling the unanimous desire to continue the path of solidarity undertaken, through twinning of dioceses and parishes, as well as forms of volunteering to be conceived with a view to mutual support.

During the final day, Archbishop Paul Desfarges – archbishop of Algiers and president of the episcopal conferences of North Africa, speaking on behalf of the confreres – thanked the Holy Father for his testimony full of humanity, which helps the bishops to face three great challenges, that is, the reception of migrants, interreligious dialogue and ecology, operating not only as servants of their communities, but also of all the inhabitants of the Mediterranean area.

Together, they somehow realized the dream of Giorgio La Pira, an Italian Catholic layman, involved in post Second World War politics, who worked in favour of dialogue on the shores of the Mediterranean, the *Mare nostrum*, cradle of our history, heir to Athens, Jerusalem, Carthage, Rome and Alexandria.

An apostle of peace among peoples, La Pira wanted to promote a Mediterranean space in harmony, based on interreligious dialogue, so that Abrahamic religions represented paths of brotherhood and not barriers of separation. His heroic virtues were recognized in July 2018 and he may soon be beatified.

One of his spiritual sons who met him in Florence, Cardinal Gualtiero Bassetti, president of the Italian Episcopal Conference and Prior of the Order for Umbria, is the promoter of the Bari initiative that gathered in the Norman-Swabian castle of the Emperor Frederick II, an ancient fortress dating back to the time of the Crusades – a true meeting place.

“The idea was simply to talk to each other, with the synodal method, without expecting sensational

caught up in themselves not to fear their brothers or sisters.”

Citing Giorgio La Pira, former mayor of Florence originally from Sicily, inspirer of the meeting and precursor of dialogue in the Mediterranean – this sea of mixed races which he compared to “the great Sea of Galilee” – the Holy Father suggested an analogy between the time of Christ and ours. “Just as Jesus lived and worked in a context of differing cultures and beliefs, so we find ourselves in a multifaceted environment scarred by divisions and forms of inequality that lead to instability. Amid deep fault lines and economic, religious, confessional and political conflicts, we are called to offer our witness to unity and peace.”

In a perspective of peace and reconciliation, the participants in the Catholic and Mediterranean “G20” interacted and complemented each other for five days, as summarized by the designated spokesperson for the assembly, Archbishop Pierbattista Pizzaballa, Apostolic Administrator of the Latin Patriarchate and Pro-Grand Prior of the

The Norman-Swabian castle of Emperor Frederick II in Bari – an ancient fortress dating back to the time of the Crusades – was transformed into a real “meeting place”, where the bishops of the Mediterranean prayed and meditated. “The idea was simply to talk to each other, using the synodal method, laying the foundations for a process,” said Cardinal Gualtiero Bassetti, president of the Italian Bishops’ Conference, Prior of the Order for Umbria and promoter of the initiative.

results or spectacular acts, but laying the foundations for a process,” observed Cardinal Bassetti, certain that there can be no lasting peace in Europe if peace does not reign in the Mediterranean.

Bari – a bridge city linking East and West – proved to be a suitable host city for these days. It gave the world a great sign of unity, in the spirit of Saint Nicholas of Myra – the bishop of the poor people revered by both Catholics and Orthodox. The saint’s relics rest under the gaze of the icon of the Virgin Odigitria, which dates back to the period of the undivided Church. Under her guidance, in the cathedral, the bishops of the Mediterranean gathered and prayed fervently.

During discussions on the plurality of the Mediterranean in a globalized world, it emerged that the Churches of Europe – grappling with secularism, disenchantment and

Reflecting on the people who come to Europe to flee war and misery – 20,000 of whom drowned between 2013 and 2019 – Archbishop Charles Scicluna of Malta and Grand Prior of the Order for the Maltese Lieutenancy, expressed the hope that the Churches will help “disarm hearts and heal them from fear”. Moreover, the bishops have specified that among these migrants and refugees, many are Christians who can fill the empty churches of the Old Continent.

indifference – appear revitalized by the Churches of the Middle East or North Africa, minorities but still alive and vibrant. Cardinal Juan José Omella – archbishop of Barcelona – highlighted this, hoping for a systematic collaboration between dioceses to help some European parishes – threatened by such “lukewarmness” – to find a joyful and contagious community momentum.

In addition, the bishops noted the importance of education or works of service to people to curb the advance of fundamentalisms and overcome fanaticisms, especially in countries with a Muslim majority, as underlined by His Beatitude Ibrahim Isaac Sidrak, patriarch of the Egyptian Coptic Catholic Church. Christians must participate in the promotion of moderate Islam, in accordance with the intuitions expressed in the Abu Dhabi declaration signed by the Pope and the Grand Imam of al-Azhar, as noted by Cardinal Louis Raphaël Sako, patriarch of the Chaldean Catholic Church of Baghdad.

In addition, the bishops of the Mediterranean have appealed to policy makers and civil authorities to combat the causes of immigration, namely economic disparities and wars fuelled by the arms trade. “The Church must become a prophetic voice in order to become the conscience of Europe,” said Cardinal Jean-Claude Hollerich, Archbishop of Luxembourg and president of the Commission of Episcopal Conferences of the European Community.

Given the people who come to Europe to escape from war and misery – of which 20,000 drowned between 2013 and 2019 – Archbishop Charles Scicluna – Archbishop of Malta and Grand Prior of the Order for the Maltese Lieutenancy – hoped that the Churches compete in “disarming hearts and healing from fear”, so that we move “from xenophobia to xenophilia”. Moreover, the bishops have specified that among these migrants and refugees, many are Christians who will fill the empty churches of the Old Continent.

In order to prepare future leaders who will work for peace in the Mediterranean, the Bari meeting elaborated a concrete plan to send twelve young people from the Balkans, Turkey, the Middle East and North Africa annually to follow a formation course at the ‘Cittadella della Pace’, located in Rondine

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(<https://www.rondine.org/en/who-we-are/>) near Arezzo, so that they can discover – through a demanding work of daily coexistence – that hidden within every possible enemy is first a person.

The contemplative communities of the Mediterranean basin brought the meeting into their prayers, which ended with a mass in the heart of Bari, during which Pope Francis pleaded for the cause of “the extremism of love” in front of 40,000 faithful, insisting on the Christian newness represented by love for enemies “To love and forgive is to live as a conqueror. We will lose if we

defend the faith by force. The Lord would repeat to us the words he addressed to Peter in Gethsemane: ‘Put your sword into its sheath’ (Jn 18:11). In the Gethsemanes of today, in our indifferent and unjust world that seems to testify to the agony of hope, a Christian cannot be like those disciples who first took up the sword and later fled. No, the solution is not to draw our sword against others, or to flee from the times in which we live. The solution is the way of Jesus: active love, humble love, love ‘to the end’ (Jn 13:1)”.

François Vayne, in Bari

A visit to Bari’s Exultet scrolls

On Thursday February 20, the delegates of the “Mediterranean Frontier of Peace” meeting were treated to a tour of the city of Bari’s most iconic sites: the Cathedral Basilica of Saint Mary, the Basilica of Saint Nicholas and the Diocesan Museum with the Exultet scrolls.

The Bari codes of the 11th-12th century represent a threshold between the two souls of the city: Latin and Eastern. These scrolls wind through a cylinder to announce the song of praise in the offering of the Easter candle.

The singer performed the song from the ambo and the images placed in the scroll, in the opposite direction of the text, made the content of the hymn present to the faithful. The angels with Christ, Mother Earth, the Church gathered in prayer constitute the beginning. The successive images of Christ emerging from the underworld, the Christ Kosmocreator, the collecting of beeswax, the bishop and the emperor are the text of the Exultet in the southern tradition.

What makes these codes so suggestive, to arouse the enthusiasm of those who see them? The richness of the contents is expressed with the linearity of images, words, melodies in a ritual. For example, the note of a community always capable of renewing itself through the presence of the Risen Lord is transposed into the poem of the bees inspired by Virgil. The text emphasizes that bees go from flower to flower, to fertilize them in their act of love, a symbol of a Church that is mother while remaining a virgin. Bishops have been able to recognize the reference to their pastoral service in these scrolls.



Don Michele Bellino, Prior of the Order in Bari, accompanied bishops on a visit of the diocesan museum, where there is a historical document dating back to 1000 years ago and which is used liturgically to celebrate Christ’s Easter victory.



“Docile to the truth that we testify and walking with other people of good will”

Cardinal Ayuso and the first anniversary of the Document on Human Fraternity

On February 4, 2019, Pope Francis and the Grand Imam of Al-Azhar Ahmed al-Tayyeb signed the Document on Human Fraternity for World Peace and Living Together. One year later, we reflect on the importance of dialogue, especially in the Holy Land, on the key issues discussed in the document and on the role of the Order in this area together with Cardinal Miguel Ángel Ayuso Guixot, president of the Pontifical Council for Interreligious Dialogue.



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Your Eminence, what roads have been opened by the Document on Human Fraternity signed one year ago by Pope Francis and the Grand Imam of Al-Azhar al-Tayyeb?

First of all, it must be remembered that the Abu Dhabi declaration was built gradually. The Pope began a friendship with the Grand Imam. The need to do something together for the good of humanity and, at the same time, the coincidence that the Emirates had proclaimed the year of tolerance and opened a ministry of tolerance to promote coexistence created the favorable context.

The document that was signed in Abu Dhabi has a universal character and is perfectly suited to the reality of living in the Middle East. I like to remember what our dear Cardinal Jean-Louis Tauran used to say: “The Middle East is a

laboratory”, because in the local population there is a deep respect for the other, a high level of civic responsibility and solidarity, despite socio-political difficulties. For example, most of the burden of welcoming refugees is found in countries such as Lebanon and Jordan.

Beyond the pessimistic version, every citizen and believer is called to work for the common good. The Abu Dhabi document has drawn a road map in this direction. Fraternity, peace and coexistence are the three essential elements to follow a path of integration that can heal the wounds of the world. The only balm that can heal from populism passes through the human fraternity that unites us. The problems that create discomfort and hinder the climate of communion have a more political and ideological character.

The Abu Dhabi Document must be proposed



Cardinal Miguel Ángel Ayuso Guixot, President of the Pontifical Council for Interreligious Dialogue, attended the first anniversary of the signing of the Document on the Human Fraternity for World Peace and Living Together in Abu Dhabi in early February 2020.

and re-proposed continuously. We must not forget that the Holy Father wanted to sign it in person; it is therefore not exclusively the declaration of a conference. We must start by presenting it and making it known in particular through educational institutions and schools.

What is the specificity of dialogue in the Holy Land?

The heart of the Holy Land is the city of Jerusalem and Pope Francis on his trip to Morocco in March 2019 wanted to sign together with King Mohammed VI a document for the protection and defense of the city of Jerusalem as the Holy City, the center of the three monotheistic religions, stating that: “We consider it important to preserve the Holy City of Jerusalem / Al-Quds Acharif as the common patrimony of humanity and especially the followers of the three monotheistic religions, as a place of encounter and as a symbol of peaceful coexistence, where mutual respect and dialogue can be cultivated.”

If the heart of this land, Jerusalem, experiences a situation of dialogue, understanding and communion between Jews, Christians and Muslims, it can radiate light throughout this region, which has seen these communities interact in different ways.

We know that the Middle East cannot be understood without Christians, but neither can this be done without interreligious dialogue. The

specificity of this land is the DNA of reality that is lived here.

The issue of citizenship plays an important role in enabling dialogue to flourish ...

The embryo of this discussion by the Catholic Church comes from the appeal of the Synod of the Middle East in which Christians asked not to be considered second-class citizens but rather full citizens. From there a dialogue developed on this issue and I personally involved myself in this direction to affirm that as Christians we do not want to be protected, defended, and tolerated. We want to be full citizens and work together with others for the common good. This is what Cardinal Tauran also had the opportunity to share in his last visit to Saudi Arabia (April 2018).

Many steps forward have been made and the words of the imam of Al-Azhar on the signing of the Abu Dhabi Document should not be forgotten, when he recalled that, despite the different communities to which we belong, we are brothers, not foreigners or protected.

Full citizenship is a fundamental element for preserving identity. It is therefore necessary to work with respect and friendship for the common good, as Pope Francis wishes, beyond religious differences and issues of majority and minority. This is a field in which how many we are in one community or another does not matter: each person must be respected in his or her

individuality, clearly also those who do not belong to any religious tradition.

What do you see as the biggest challenges and what as elements of hope?

We are well aware of the difficulties and the negative aspects but I would like to talk about what is positive by inviting optimism. I remember our dear and late Cardinal Tauran who, dealing with so many social, political and economic difficulties, always referred to international law. Many of our conflicts could be resolved simply by applying the law.

More than talking about the problems, I would talk about the riches and patrimony that this region boasts in terms of culture, history, liturgies and coexistence. In the Middle East, it is important to regain awareness of the fact that we are citizens and believers and, as such, we must build society by enriching it with the values of our respective religious traditions, moving from respectful diversity to the communion of shared values from which we can recreate that coexistence that is not tolerance but the ability to live in diversity. It is common to hear about the difficulties and problems but my experience as a missionary has taught me that ordinary people, on the other hand, often live a spirit of closeness and coexistence.

The word “dialogue” is often used in many different contexts and ways. How would you describe it?

We have chosen to put a phrase on the website of the Pontifical Council for Interreligious Dialogue, that represents dialogue well: “Dialogue implies speaking and listening, giving and receiving, mutual growth and enrichment. It is based on witness to one’s faith as well as openness to the religion of another. It is not a betrayal of the mission of the Church, nor is it a new method of conversion to Christianity.”

Dialogue is an existential attitude that opens us to the reality of the other. I remember the message that Pope Francis sent us on the 50th anniversary of our Dicastery in which, among other things, he remembered that we must become travel companions for every human being on our journey towards truth. As Pope Benedict XVI said, it is not we who possess the truth; it is the truth that

possesses us.

We must make ourselves docile to this truth that we testify and set out on the road with other people of good will. Hence, the condemnation of any type of proselytism that goes against the fundamental principles of the Church and other traditions. We must have a solid formation of our religious tradition and good information about that of others.

We certainly have a responsibility to have received a mandate from God but our life must be a continuous proclamation. We must ask ourselves in what way we are witnesses of the truth: if we

authentically there, God is there. It is true that sometimes some want to impose only the melody that they play but we must not forget that if we want to perform a concert, the challenge is to put together the different melodies to create a symphony.

How can we work more

Pope Francis’ special secretary Msgr. Yohannis Lahzi Gaid, is a member of the High Committee created to achieve the objectives of the Document on the Human Fraternity, signed in Abu Dhabi by the Pope and the Grand Imam of al-Azhar, Ahmed al-Tayyeb on February 4, 2019.



The meeting in Abu Dhabi – one year after the signing of the Document on Human Fraternity – illustrated this important phrase highlighted on the website of the Pontifical Council for Interreligious Dialogue: “Dialogue implies speaking and listening, giving and receiving, mutual growth and enrichment. It is based on witness to one’s faith as well as openness to the religion of another. It is not a betrayal of the mission of the Church, nor is it a new method of conversion to Christianity.”



above a bushel that sheds light everywhere. As does Jerusalem, the holy city. We hope that this light can reach the hearts of all human beings so that we can overcome the obstacles that divide us and instead be able to feel ourselves brothers and sisters in the only humanity that God has given us and that we must respectfully accompany, protect, defend, by respecting God’s plan for each of us.

concretely to have an attitude based on dialogue into our daily realities?

Starting from the points we have in common. The invitation is to commit ourselves together to build a human platform that must be supported starting from our religious values for a common compromise that leads us to do good. In addition, this must be a constant activity, day after day, not only linked to events but also remembering that we are responsible for a new generation that we are called to educate for peace and coexistence. The process is slow. We must sow in silence, put into practice, without fireworks.

We are called to be respectful in diversity, to discern, to be honest in relationships and to be credible in what we do and whoever does so bears witness. Taking up a Gospel image, it is like a lamp

Sepulchre has about 30 thousand members worldwide. What advice would you like to give them?

I greatly appreciate the work done and the action of your 30 thousand members who support and help local communities in the Holy Land. In my missionary experience, I realized that I have given my whole life and youth to the service of the Church and now I realize that what I have received is much more than what I have been able to give. So I want to remind these 30 thousand benefactors that what they do is very generous and I invite them to discover more and more what they receive from the testimony of those whom they support with their help because, always he who gives, receives.

Interview by Elena Dini

The Order in partnership with the Congregation for Catholic Education

Towards the Global Compact on Education, convoked by Pope Francis

Pope Francis has invited all those dedicated to education to a meeting in the Vatican in October 2020 to sign a global educational pact. The Order of the Holy Sepulchre of Jerusalem, has identified education as one of the pillars of its commitment in the Holy Land through our support for realities such as the network of schools of the Latin Patriarchate of Jerusalem and Bethlehem University. The Order will be one of the institutions involved in the global village that will be built for the occasion. Msgr. Vincenzo Zani, secretary of the Congregation for Catholic Education who has been charged with the organization of this great initiative, answers our questions.



educational pact pushes us to dialogue more with our presences in all territories, especially where there are challenges in the dialogue between Jews, Christians, Muslims in the melting pot of cultures, identities and communities.

Can you give us some concrete examples regarding the important contribution of education as a shared experience together with the other components of society in these areas?

In Lebanon a few years ago I participated together with the Patriarch in a meeting with Catholic

schools. An evening was organized where there were Druze, Muslims and Christians of different confessions. I saw the Patriarch in a context of familiar and friendly relations with everyone. At the end of the evening I congratulated him on these relations. He replied: “We were all schoolmates, we have grown up together and we have created and cultivated this relationship since then.” In such a response we understand what education and school mean. In education, differences coexist and grow in respect for differences and in mutual support.

In schools in southern Lebanon, the percentage of Muslim students can reach up to 98%. They told me about the agreement that is made with the families of Muslim children when they enrol their son or daughter in a Catholic school regarding respect for the Christian educational project. Sometimes, they told me, Muslims are more careful to respect it because they see a nice opportunity for growth in it.

Catholic educational institutions represent a large worldwide network. What figures are we talking about?

We have 220,000 schools and 1860 Catholic universities worldwide. On average, 35-40% of the students in our institutions are non-Catholics. In the Middle East, these percentages can be far higher, reaching up to 98% of non-Catholics. If education as such is an instrument of evangelization and humanization, Catholic education should be even more so. For us, in fact, these institutions are instruments that reach the borders and beyond: they are within the Church but at the same time they are all round instruments of dialogue.

The Pope’s invitation to launch a global



Sometimes in our schools there is also a high percentage of non-Catholic teachers, simply because there are not enough Catholic teachers available, and only the director is a Christian. The bishops tell us that these teachers are very faithful to the commitment made and to the direction of the educational project. This internal diversity in our schools bears wide-ranging fruits because both teachers and non-Christian students then bring home the effect of their experience in the Catholic educational arena.

How would you view the commitment of the Order to the Holy Land and in particular in the field of education?

The Order of the Holy Sepulchre which operates in a particular way in the Holy Land is seen by us as a support. A constant dialogue between our institutions and the reality of the Order is necessary. In various cases the Church in the Holy Land is under pressure and, in perspective, we need to strengthen our collaboration even more. I see the Order as an exceptional tool in this sense. Yours is a pontifical institution with a long history that today can continue to carry out its mission in innovative ways by responding to contemporary challenges.

Pope Francis recalled in

his message, inspired by an African proverb, that “it takes a whole village to educate a child.” What are the important steps to take to build this global village that can provide an appropriate space for the growth of young people?

The Holy Father’s message ahead of the event which will take place in October 2020, focuses on the theme “Reinventing the Global Compact on Education” and outlines concrete paths to trace. Starting from this African proverb, Pope Francis recalls that this village must be built. The horizon present throughout the message is of total openness and is the synthesis of what the Pontiff has said in recent years about education by talking about inclusive education, a culture of dialogue, of breaking down walls, building bridges, overcoming differences. They are key ideas of his thought that show us the direction to build the educational pact through a collaboration between cultures and religious and ethnic backgrounds to overcome differences and difficulties.

The Holy Father gives three indications that we have also considered in identifying the particular issues that will be treated in the village. First of all,

“In education, differences coexist and grow in respect for differences and in mutual help,” notes Archbishop Vincenzo Zani, secretary of the Congregation for Catholic Education, in a wide ranging interview granted to us.





this requires some flexibility from the institutions.

Second, the Pope underlines the need to have “the courage to capitalize on our best energies, creatively and responsibly” through short, medium and long-term planning. We live in an epoch-making change in which everything changes rapidly but let’s not forget that education has other times, it needs a wider time frame to bear fruit.

it starts from the centrality of the person. This sometimes involves changing our educational approach by challenging overly formal models and inviting us to consider informal educational languages such as music and sport. When we put the person at the centre, we listen to his needs and

Finally, Pope Francis speaks of educating to service. We must train people to be responsible and willing to serve the common good. “Service is a pillar of the culture of encounter,” says the Holy Father in his message. In the field of education this can be translated with “service learning”, an

“Service is a pillar of the culture of encounter,” said the Holy Father in his message ahead of the event on the theme “Reinventing the Global Compact on Education”, which will take place in Rome in October 2020. It is about educating people who are responsible and willing to put themselves at the service of the common good.





educational method that invites students to develop knowledge and skills through a community-based service. Moving to the world of university, we must not forget to consider the third mission of these institutions after learning and research, that is, confronting the final purpose of research which should be the common good.

We are approaching the date chosen by Pope Francis to meet the various interlocutors in the Vatican who wish to work on a common educational pact. The Congregation for Catholic Education of which you are the Secretary has been charged with organizing this initiative. How will it take place?

We are working on the construction of an education village which will be hosted in the area

The Grand Magisterium of the Order intends to invite some young people from the Holy Land (here, students of Bethlehem University) to participate in the international event on the Global Compact on Education organized at the Vatican. One of the meeting points will be the Palazzo della Rovere, headquarters of the Order of the Holy Sepulchre in Rome.

of via della Conciliazione from 11 to 18 October and which will focus on four main poles: rights, integral ecology, peace and solidarity. There will be four locations, each will be assigned one of these themes and events, and round tables will be hosted during the week. There will also be spaces where to project videos, testimonials and share good practices.

Those who visit the village will find a pedagogical line, proposals and roads. It will be a laboratory full of stimuli that does not aim to give recipes but rather ideas to be implemented in different contexts. We will deal with big and important issues, such as cyber bullying and artificial intelligence so that teachers, ministries, those who write the laws reflect on which perspectives can be promoted to the greater advantage of young people.

The Pope will first meet the representatives of religions in a more restricted form while there will then be a larger meeting in Paul VI Hall. Work is also underway on the possibility of a meeting for civil authorities involved in the education sector.

Interview by François Vayne and Elena Dini

Cardinal Fernando Filoni, ninth Grand Master of the Order

Cardinal O' Brien's total and fraternal support for his successor

By decision of the Holy Father, His Eminence Cardinal Fernando Filoni has been appointed Grand Master of the Order of the Holy Sepulchre starting December 8 2019, Solemnity of the Immaculate Conception. We publish below the official communiqué of His Eminence Cardinal Edwin O'Brien, Grand Master of the Order since 2012, who concluded his mandate a few months after reaching the age of 80.

"It is with complete acceptance and appreciation that I welcome the decision of Pope Francis to replace me as Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem. I am especially pleased that His Holiness has appointed His Eminence Fernando Cardinal Filoni as my successor.

I have been privileged well beyond the time of my letter of resignation, submitted over five years ago. Throughout my more than eight years as Grand Master, my personal faith and love of our Church have deepened as I have witnessed our members' commitment to the goals of our Order, expressed in different cultures and languages, all profoundly Catholic!

I am most grateful to the two Governors General with whom I have served, Their Excellencies, Professor Agostino Borromeo and Ambassador Leonardo Visconti di Modrone. Our collaborators in the Grand Magisterium and the daily, dedicated service of our office staff largely



account for the steady growth of our Order. Their commitment to our lieutenancies and to the mission of the Latin Patriarchate has been unwavering.

Finally, I welcome His Eminence, Cardinal Filoni as Our Grand Master. His long and broad pastoral and administrative experience in service to the Universal Church will be precious assets as he leads our Order into the future. I offer him my full and fraternal support as I beg the continued intercession of Our Lady of Palestine."

Edwin Cardinal O'Brien

Cardinal Fernando Filoni's Biography

Cardinal Fernando Filoni was born on 15 April 1946 in Manduria (Taranto, Italy), but at an early age, his family moved back to their town of origin, Galatone (Lecce). He attended middle school in the minor seminary of Nardò before completing his high school studies in Molfetta at the Pugliese Regional Seminary Pio XI and theology studies in Viterbo at the Seminary Santa Maria della Quercia.

Monsignor Antonio Rosario Mennonna, Bishop of Nardò, ordained him a priest on 3 July 1970 in Galatone. He attended the Pontifical Lateran University, where he obtained a degree in canon law, and the La Sapienza State University, where he graduated in philosophy. He then pursued further studies at the Pro Deo (now known as the Free International University of Social Studies – LUISS) earning a postgraduate diploma in Political and Social Sciences, specializing in journalism. During this period in Rome, he served as an assistant parish priest, focusing in particular on the education of young people and teaching at the classical high schools Vivona and Socrates.

At the end of his studies, the then Cardinal Vicar of Rome, Ugo Poletti, proposed that he enter the Pontifical Ecclesiastical Academy. On 3 April 1981, he received his first diplomatic posting to Sri Lanka. After three years, he was sent to Iran (1983-1985). Later he was called to the Secretariat of State to follow relations with international organizations. In 1989, he was sent to Brazil until 1992, when he was formally accredited in the Philippines as a Cultural Attaché, with residence in Hong Kong, where the

Holy See had opened a Study Mission to closely follow the situation of the Church in China.

On 17 January 2001, he was elected to the titular see of Volturno, with the dignity of Archbishop, and appointed Apostolic Nuncio to Jordan and Iraq. He received episcopal ordination from Pope John Paul II in the Vatican Basilica on March 19, 2001.

In Baghdad (2001-2006), he was Nuncio during the last two years of Saddam Hussein's

regime, then during the war and in the following three years, until 25 February 2006, when Benedict XVI appointed him Pontifical Representative in the Philippines (2006-2007).

On 9 June 2007, he was appointed Deputy for General Affairs of the Secretariat of State.

On May 10, 2011, Pope Benedict XVI appointed him Prefect of the Congregation for the Evangelization of Peoples, creating him a Cardinal Deacon on February 18, 2012, of Our Lady of Coromoto in St. John of God. On June 26, 2018, the Holy Father Francis designated him to the Order of Bishops.

On December 8, 2019, Pope Francis appointed him Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem and emeritus of the Congregation for the Evangelization of Peoples.

He has authored many texts, including the book "The Church in Iraq", translated into various languages.

He is a member of diverse Congregations including the Congregation for the Cause of Saints, to which he was nominated by Pope Francis on February 1, 2020.



The new Grand Master is welcomed to Palazzo della Rovere

On January 16 the Order's new Grand Master, Cardinal Fernando Filoni, accompanied by the Governor General, Leonardo Visconti di Modrone, was officially welcomed to Palazzo della Rovere, the Rome headquarters of the Grand Magisterium, during a ceremony in which his predecessor Cardinal Edwin O'Brien participated.



The dignitaries of the Order received the Grand Master at the entrance and accompanied him to the Hall of Throne where he greeted the members of the Grand Magisterium present.

Cardinal O'Brien subsequently spoke some words of welcome, assuring his successor the faithful and enthusiastic support of all the Knights and Dames worldwide. "Our noble Order thanks the Lord and

certainly our Holy Father for granting us the privilege of having you as our new guide! You represent a true blessing for our Order," he concluded.



Before delivering his first public speech in his role as Grand Master, Cardinal Filoni received Investiture within the Order from the hands of his predecessor who placed the Knight of the Collar insignia on him. After this ceremony, His Eminence was able to personally meet all the staff members, before going to the chapel for a moment of silent prayer in the company of Cardinal O'Brien.

Cardinal Fernando Filoni received the Knight of the Collar insignia from the hands of his predecessor, Cardinal Edwin O'Brien, during a ceremony held in Rome at the Palazzo della Rovere on January 16, 2020.



Official welcome of Cardinal Fernando Filoni to the Palazzo della Rovere on January 16, 2020.



“Let us begin again from Christ’s empty Sepulchre”

The new Grand Master’s first address



“If you knew the gift of God” (Jn 4:10)

This expression is taken from the Gospel of John.

Jesus finds himself in the village of Sicàr, in Samaria; along the road there is a well, the one that Jacob had given to his son Joseph. The well recalls a sepulchre in which life, water, which must be drawn, is hidden.

Tired, Jesus sees a woman busy fetching water and asks her for a drink.

This is a common scene in regions where water does not flow to the surface and must be drawn from underground.

In the dialogue that opens up between Jesus and the Samaritan woman, Jesus tells her that, besides natural water, there is ‘other’ water, coming from “*a spring of water welling up to eternal life*” (Jn 4:14), just as Jesus says he has ‘other’ food, “*that you know nothing about*” (Jn 4:32), this in reference to the food that the disciples had gone to buy in the village; Jesus then meets the inhabitants of Sicàr, who will recognize him as “*the Saviour of the world*” (Jn 4:42). This in short is the story of the evangelist John.

This episode of the life of Jesus which I mention allows me to encapsulate the meaning of the service to which the Holy Father has destined me; to give

meaning to being with you, to belonging today to the large family of the Equestrian Order of the Holy Sepulchre of Jerusalem. I could say that I am almost the parish priest of this great ‘Parish’ spread across the continents.

We all need to draw on the “*depths*” – a Pauline term – of that mystery of grace that allows us to “*know this love that surpasses knowledge*” (Eph. 3:18-19).

Today we begin a new chapter in the history of the Order; a history full of events and gestures that have ennobled it.

I renew my gratitude to the Most Eminent Cardinal Edwin O’Brien for the duty he has fulfilled with competence and generosity at the helm of the Order. Thank you your Eminence!

I greet those present: His Excellency, Mons.

Tommaso Caputo, the Grand Magisterium, His Excellency, Mons. Franco Croci, Grand Prior of the Lieutenancy for Central Italy, Lieutenant General of Honour, H.E. Prof.

Giuseppe Dalla Torre del Tempio di Sanguinetto and all of the staff.

The new Grand Master together with Professor Agostino Borromeo, Lieutenant General, and Ambassador Leonardo Visconti di Modrone, Governor General of the Order of the Holy Sepulchre.





Cardinal Filoni greets Sister Raffaella Petrini, F.S.E., his former secretary at the Congregation for the Evangelization of Peoples, and Mother Shaun Vergauwen, F.S.E., co-founder of the Franciscans of the Eucharist: the latter gave him the surprise of coming specially from the United States for the Grand Master's welcome ceremony in January 2020.

I wish to assure you of my commitment to the Order and offer my encouragement to you all. In order to journey together, we need together to ask Christ for the gift of “his” water and “his” food so that our journey and that of every Knight and Dame, be faithful to the “vocation” and “ministry” that we are committed to.

As Knights and Dames, we all know we have a mission to carry out; we must live up to the ‘noble ideal’ which the very nature of our institution requires of us. But the ‘nobility’, the honour to which I refer does not come, as Saint Gregory of Nazianzus, Bishop and Doctor of the Church says, from the “titles of our parents or from their life’s work, rather from being and calling ourselves Christians” (Discourses 43, 19-21).

The commitment undertaken, in truth, comes from that empty Sepulchre, that is, from the Resurrection of Christ from which all profound knowledge derives, both of the hidden and public life of the Lord, and of his words. The empty tomb speaks to us of the living Master, whom the Apostle Thomas recognizes and confesses his “Lord and God” (Jn 20:28) and whom the Church is always called to announce and witness to all peoples and at all times.

The Knights and Dames of the Holy Sepulchre always begin from there; from there originates the commitment to the life, spirituality, social life and participation in the needs of the Holy Land. And this will always be our starting and reference point.

Let us begin again from the empty Sepulchre of

The authorities of the Order (here in the photo the Chancellor Alfredo Bastianelli and one of the eminent members of the presidency of the Grand Magisterium, Saverio Petrillo) warmly welcomed the Grand Master, accompanied by the Governor General, to the Palazzo della Rovere.

Christ, which many saw, but only Peter, John, Mary Magdalen, Joan, Mary mother of James and others “saw and believed” (Jn 20:8). We could consider them the first Knights and Dames of the Holy Sepulchre. We are the heirs of those witnesses; and it is precisely in this that we are witnesses today and give meaning to our belonging to the Order.

* * *

Before concluding these words of mine, allow me to address an affectionate greeting to my closest collaborators from the Congregation for the Evangelization of Peoples and Pontifical Mission Societies, present here today: H.E. Archbishop Protasio Rugambwa, H.E. Mons. Giovanni Pietro Dal Toso, Fr. Ryszard Szymdki, O.M.I., Mons. Ermes Viale, Head of the Administration Office, and Sister Raffaella Petrini, F.S.E. A special thank you to Mother Shaun Vergauwen, F.S.E., co-founder of the Franciscan Sisters of the Eucharist, who surprised me and came directly from the United States.

My heartfelt thanks go to you all. And God bless you. Thank you all.



“The root of our commitment in the Holy Land”

The first major celebration presided over by the ninth Grand Master of the Order

Cardinal Fernando Filoni celebrated Mass on February 1 at the Church of Santo Spirito in Sassia, located in front of Palazzo della Rovere, headquarters of the Grand Magisterium of the Order of the Holy Sepulchre, to begin his mission as Grand Master in prayer.

The high dignitaries of our pontifical institution, the Italian Lieutenants and the Knights and Dames of Rome, many members of the Order and friends gathered around him in the crowded church to entrust the Lord with his ministry and the path of the Order in the coming years.

After the Eucharistic celebration, His Eminence met all the participants in Palazzo della Rovere, greeting each one personally.

Below is the “programmatic” homily pronounced by the Grand Master.

Dear Brothers and Sisters in Christ,
From the first moment of my appointment to lead our Order, I have wished to meet you to pray and ask God for the gift of light and His grace.

Reflecting on our special mission or calling in the Church, my thoughts went to the Gospel passages which narrate the vocation of the disciples of Jesus: in fact, with them he initiated a

profound human relationship and the process of their formation and his revelation. In Matthew’s Gospel it is said that the Lord “*saw two brothers, Simon called Peter and his brother Andrew... “Come, follow me,”* Jesus said, “... *Going on from there, he saw two other brothers, James son of Zebedee and his brother John. Jesus called them, and immediately they left the boat and their father and followed him.*” (Mt 4:18-19.21.23); And Jesus “*saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him.*” (Mt 9:9). Jesus encounters them each where life has placed them and they have exchanged gazes forever.

Therefore, I like to think that our call to the Order of the Holy Sepulchre of Jerusalem is the result of an encounter and a call in which we have been, so to speak, scrutinized and chosen; just as Mary of Magdala at the empty sepulchre; there the gaze and the unmistakable voice of the risen Jesus immediately led her to cry out: “*Rabboni!*” (*which*

There were numerous Knights and Dames who came to pray around the new Grand Master, on February 1, 2020, in the church of Santo Spirito in Sassia, in front of the headquarters of the Grand Magisterium.



means “Teacher”); yes, he was not the gardener, but the living Master! (cf *Jn* 20:14-17). But what restlessness, what agitation of the heart and mind!

The same may be said of Paul – while going to Damascus to arrest Christians – was closely scrutinized by the Lord; from that interior experience, from that encounter with the Risen One, he, the persecutor, perceived the grace and obtained the force that changed his life, becoming the greatest preacher among the pagans.

Dear Dames and Knights of the Holy Sepulchre, the thought that each one has been looked upon and loved by the Lord at a particular moment in our life and that his gaze has marked our hearts, allows us to reflect on the sense of our belonging to the Order.

We belong to it not by inheritance of family or class, but because we are called by the One who became the watershed in human history; the “empty sepulchre” we could say, is the point and place where two stories meet: the story of the ‘ignominious’ and ‘unjust’ end inflicted on a man who had done good, but who had become cumbersome in the eyes of religious leaders and the power of Rome, and the story of Peter, John, Mary of Magdala and others who saw his empty tomb, but above all recognized the risen Jesus. This story continues to us; it has not been exhausted.

In front of that empty sepulchre and the

encounter with the living Christ, the greatest transformation of humanity had occurred and unthinkable scenarios were opened up regarding the coexistence between peoples, social relationships, the dimensions of the spirit, the meaning of our existence. History would never be the same again. Human beings found themselves judged by the mystery of the cross and resurrection: love was redefined, good and evil knew their clear point of separation, grace and truth, shown in Christ, revealed the merciful face of God (cf. *Jn* 1:17-18).

With the discovery of the empty sepulchre, which had aroused amazement and dismay, and then in the encounter with the Risen One, who restored inner peace and brought immense joy (cf. *Jn* 20:20), the adventure of the ‘Christian’ faith began.

It is still useful for us to listen again to the strong testimony of Peter and the other Disciples, who cry incredulously to Thomas: “*We have seen the Lord!*” (*Jn* 20:29-25); it is precisely from his disbelief, in which humiliation and faith were intertwined, the last beatitude of Jesus was born that will accompany the life of every believer: “*Blessed are those who have not seen and yet have believed!*” (*Jn* 20:29).

It is with the same faith, humble and reassuring in the Risen One, that, in harmony with today’s Gospel, we would then like to enter the boat of which the Gospel speaks; we are not referring here to a material boat, rather to the boat of life’s journey that navigates in the



“As Dames and Knights of the Holy Sepulchre of Jerusalem, we set out from the same place where Peter, John, Mary of Magdala and the others set out for the world; that is, from that empty sepulchre and from the encounter with Christ, our hope and our intimate joy, we know that He gives meaning to our existence and we will be witnesses of the living Lord”, declared Cardinal Filoni during his first mass celebrated publicly as Grand Master.



“We must never forget that charity and solidarity qualify the Equestrian Order of the Holy Sepulchre and we are honored to have them as our characteristics in favour of the Patriarchal Church of Jerusalem” (Cardinal Fernando Filoni).

rights of those who live there remain alive.

These aims guide us back to the New Testament root of our commitment in the Holy Land. We know that the first Christians of

Antioch, due to the serious famine that occurred between 49-50, “under the empire of Claudius”, with commendable zeal “*decided to provide help for the brothers and sisters living in Judea. This they did, sending their gift to the elders by Barnabas and Saul.*” (Acts 11:27-30). It was a gesture of high solidarity, nonetheless of those that Paul had also asked of the Churches of Galatia and Corinth (1Cor 16, 1-4) and that offered by the Christians of Macedonia; these, despite “their extreme poverty”, had shown great generosity: “*For I testify – writes the Apostle in his second Letter to the Corinthians – that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the Lord’s people*” (2Cor 8:1-6). A splendid attitude to want to take part in the help of Christians in Palestine!

In all those gestures, dear brothers and sisters in Christ, we find – I like to repeat it – the root of our work and the purpose that the Supreme Pontiffs wanted to assign us. We must never forget that charity and solidarity qualify the Equestrian Order of the Holy Sepulchre and we are honoured to have them as our characteristics in favour of the Patriarchal Church of Jerusalem and of the many brothers and sisters in need who live in that Land; A land blessed by the Most High, but also in need of peace.

Thank you for your presence; thank you for your generosity. Thanks for your prayers. May the Blessed Virgin Mary, Queen of Palestine protect you, we entrust ourselves to her, and the Most High bless you. Amen.

restless waters of the heart and mind: it does not matter if in navigating our lives there will sometimes be a boring calm and it appears meaningless; it does not matter if we are shaken as if by a storm due to an impetuous and destructive wind; it does not even matter if sometimes it seems that the boat is about to capsize or fill up with water, while fear would lead us to cry out: “*Teacher do you not care if we drown?*” (Mk 4:38), if the Risen One is with us.

Having the Risen One in the little boat of our life or in the big boat of the Church, knowing that He has promised to protect us from the evil one (cf. Jn 17:15) and in truth (cf. Jn 17:17), this is a guarantee for us and certainty that at the right moment Jesus will threaten the waves and will cry to the wind: “*Quiet! Be still*” (Mk 4:39).

As Dames and Knights of the Holy Sepulchre of Jerusalem, we set out from the same place where Peter, John, Mary of Magdala and the others set out for the world; that is, from that empty sepulchre and from the encounter with Christ, our hope and our intimate joy, we know that He gives meaning to our existence and we will be witnesses of the living Lord.

My most cordial greetings, my gratitude and my prayer, to all of you present here, and to all the great family of Dames and Knights of the world. The purpose of our existence in the life of the Church, consolidated several times by the Supreme Pontiffs, is to ensure that the Gospel continues to resonate in the Land where there are many sacred places, and that the work of charity, support for cultural and social institutions and defence of the

The first Investiture presided over by Cardinal Fernando Filoni



It was in Rome with the Lieutenancy for Central Italy that the new Grand Master celebrated his first Investiture ceremony, choosing on that occasion to use his crozier rather than the sword to focus on the spiritual vocation of the Knights and of the Dames called to follow Christ. (Copyright Osservatore Romano)



“To speak of an ‘Honorific Order’ is misleading”

*Meeting with Cardinal Fernando Filoni,
new Grand Master of the Order*

Your Eminence, in what spirit do you undertake this new responsibility as Grand Master of the Order of the Holy Sepulchre, which the Pope entrusted to you on December 8?

In my life of service to the Church, first as assistant parish priest in Rome (nine years), then in the Service of the Apostolic See (almost forty years), I learned to love each reality to which I have been destined. Among these, I cannot fail to highlight the ecclesial missions in the Near East: Iran (at the time of the Iran-Iraq war), Iraq and Jordan (2001-2006). In Jordan, particularly as a territory where the Prophets, Moses, John the Baptist and finally Jesus had preached, I was marked by these unique bonds with Sacred History. I never imagined that I would return to address them with an appointment as head of the Order of the Holy Sepulchre of Jerusalem. It is like returning to a 'love' that has never been forgotten.

On the day of your appointment, comments on social media referred to the office of Grand Master of the Order as an ‘honorific’ title. How would you like to respond to this statement? More generally, in what way is membership in the Order not simply an honour?

I think the Order of the Holy Sepulchre of Jerusalem develops two dimensions, which remain largely unknown even to the media. The Order undoubtedly has a centuries-old history. Yet not going beyond it is reductive and, in any case, incomplete. Today the Order is a large family of



volunteers (30 thousand), scattered all across the world, who, through their own voluntary contribution, ensure that the Holy Land and the places most sacred to Christianity do not become lifeless museums, rather that they have life. This takes place on two levels: the first is related to the Christians who live there; in this sense, the donations of the Members of the Order go to support poor families, primary and secondary schools, Bethlehem University, health care institutions, and today refugees. The second is to encourage pilgrims from all over the world to visit the most sacred places on pilgrimage and help them receive a suitable welcome. This is in harmony with the Catholic Patriarchate of Jerusalem, which has authority over Israel, Palestine and Jordan. In short, to speak of “honorific order” is misleading.

Your vast experience in the service of the Church is fortunate for the Order, above all because you know the Middle East, having been Nuncio to Jordan, Iraq and Iran. What vivid memories do you have of this part of the world and how do you think the Order can contribute to promoting peace there in the long term?

Peace is the fruit of collaboration between the parties involved. It is frustrating if you work for it and often see it compromised. However, peace is nourished by respect for the rights of all: My thoughts particularly go to the people who live in the Holy Land (but the same can be said for the whole Middle East). The problem begins where prejudices of superiority, lack of historical understanding, rejection of a complex reality that begs patience and dialogue from everyone are allowed to grow. If we think of the legacy of values that unite us, Jews, Muslims and Christians, and not only spiritually, we actually discover how much we are united and first of all the uniqueness of God who, as Father, has revealed himself in this land. A God who does not have preferences (while respecting diversity) and in whose name one cannot fight and kill. The violent wars and enmities that repeatedly bloody the Holy Land (and the Middle East) can never find a justification in God, nor in a Land that primarily belongs to the God of Revelation.

The Order is little known, and sometimes a victim of prejudice, while its mission in favour of the Mother Church in the Holy Land is essential. Eminence, what would you ask of the 30 thousand members of the Order to help communicate a better image of their vocation to holiness and the important service they render to the Church?

Prejudices kill the truth. Not infrequently, they also feed on ignorance. However, it is up to us, in particular to the Members of the Order, to work to diminish them until, hopefully, they disappear. I hope these words will also inspire the desire for better knowledge of the Order of the Holy Sepulchre. I would like to emphasize here that the Order is not accessed through family or social



The life of a Knight and a Dame is "Christological", that is, centred on the mystery of Jesus, according to the teaching of Saint Paul (1Co 15,14). Therefore, the members of the Order commit themselves concretely to the Holy Land in the service of their most fragile and defenceless brothers and sisters.



class. Today the Order welcomes people who accept and live the ideal of a Christian life that is rooted in an empty tomb, where the living, risen Jesus is encountered. The life of a Knight and a Dame is "Christological", that is, centred on the mystery of Jesus, according to the teaching of Saint Paul (1Cor 15:14): "And if Christ has not been raised, our preaching is useless and so is your faith." In addition, the most significantly concrete

point in their life lies in their participation in supporting places, works and brothers and sisters in need of the Holy Land. The 30 thousand members in the world thus constitute a large family or, if you wish, a large “parish”.

The Order is a pontifical institution; therefore, it is intrinsically linked to the Holy See. Which events of ecclesial life would you ask Knights and Dames to be particularly attentive to in order to increasingly walk in communion with the Universal Church?

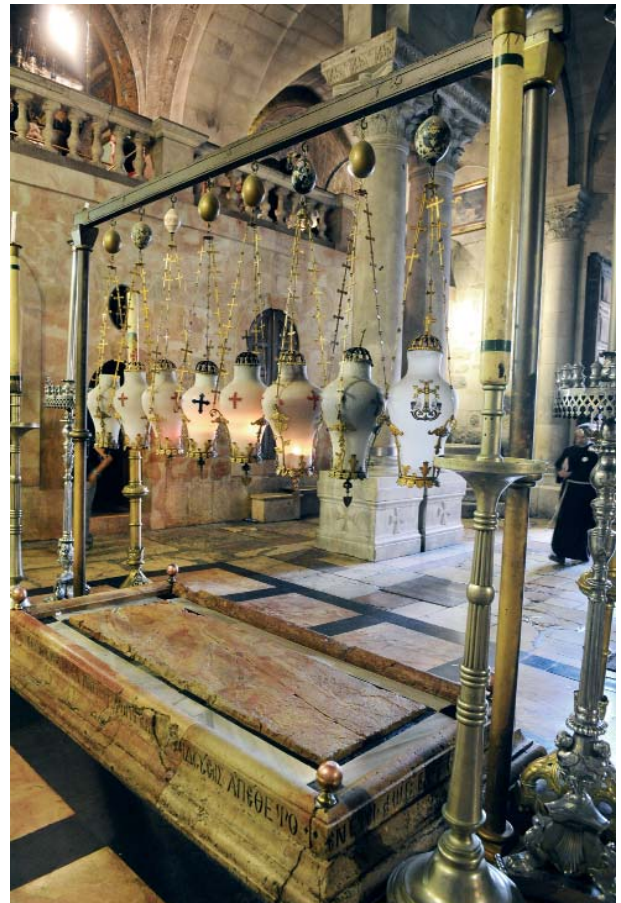
I will leave aside the ancient historical origins. Indeed, the Order has always had the protection of the Apostolic See so much that in its reconstruction, Pius X (1907) himself wanted to reserve the title of Grand Master of the Order. Then Pius XII (1940) passed the title to a Cardinal, and so it has remained until today. There is therefore an intimate bond between the Apostolic See and the Order. For this reason, in addition to the zeal for the Christian life of its members, in addition to supporting the works of the Holy Land, there is also the principal aim of the propagation of the faith through personal witness and the support of the rights of the Catholic Church in that Region in respect of the rights due to any other entity that favours the peaceful coexistence of all. Therefore, the Order is sensitive to the teachings of the Supreme Pontiff in this Region by developing harmony and support.

Interview by François Vayne

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The members of the Order – who regularly go on pilgrimage to places where Christ died and rose again – fulfil the mission of spreading the faith through personal witness of life, as well as defending the rights of the Catholic Church in the Holy Land.



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Two new members of the Grand Magisterium

Two new members have been appointed part of the Grand Magisterium, the Grand Master's international council, which meets twice a year in Rome to discuss current affairs relating to the Order. Italian Leopoldo Torlonia dei Duchi di Poli e Guadagnolo (picture on the left) is



president of the "Circolo San Pietro" – an association of solidarity with the poorest, founded in Rome in 1869. Dominique Neckebroek (picture on the right) is the Chancellor emeritus of the Lieutenancy for France and is very involved in the Order's projects in the Holy Land. We wish them a fruitful activity, alongside Governor General Leonardo Visconti di Modrone and all those in charge of the Order.



Enric Mas appointed Vice Governor General for Central and South America

The Cardinal Grand Master appointed Enric Mas as new Vice Governor General for Central and South America, a newly created role. Mas feels that the keyword of his position is "service": "Where there are no Lieutenancies it is question of encouraging and where there are Lieutenancies it is question of being at their service providing support," Mas said.

"Having been a Lieutenant beforehand helps me understand the needs and expectations because the issues Lieutenants deal with have been the same I myself

experienced as a Lieutenant," he continued. The Vice Governor General for Central and South

America started his mandate at the end of June 2019 and he sees many opportunities ahead. "Latin America is more than a continent and offers great opportunities of growth in all fields and the Order of the Holy Sepulchre can definitely go on developing there."



The new Vice Governor General for Central and South America, Enric Mas.

A fruitful year

The five-year Consulta encouraged the activity of the Order

The Order of the Holy Sepulchre ended the year 2019 with particularly encouraging results since the total of donations amounted to a sum higher than the previous year: this will allow us to effectively support the Christian presence in the Holy Land, especially through the works and projects of the Latin Patriarchate of Jerusalem.

The collaboration with the Patriarchate is increasingly solid and reliable: projects close to people are being launched, especially thanks to the Apostolic Administrator, Msgr Pierbattista Pizzaballa's appointment of Sami El-Yousef to the post of chief executive officer three years ago.

At the Grand Magisterium, new and strict administrative rules have made it possible to achieve substantial savings. In addition, new members of the Grand Magisterium and new Lieutenants make a very constructive contribution to the activities of the Order. The coordination action of the Vice Governors has proved to be very productive and, with the appointment of a fourth Vice Governor specifically dedicated to Latin America, the Order will be able to develop in this large continent which is so important for the future of the Church.

The problems of local organization in certain Lieutenancies have been resolved and the situation with the former Columbus hotel has finally been clarified. Regarding this last point, an international commission of the Grand Magisterium is in the process of selecting a new company to manage the building, the proceeds of which will become an additional source of aid to the Holy Land. In the meantime, numerous events have been organized at the Palazzo della Rovere, such as FAI days of Italian heritage, high-level conferences and charity dinners, for example, the one organized after the Christmas concert in the Vatican. Important restoration works have been carried out on the frescoes of the main rooms.

The Order's new constitution will soon be approved by the Pope and a new Grand Master –

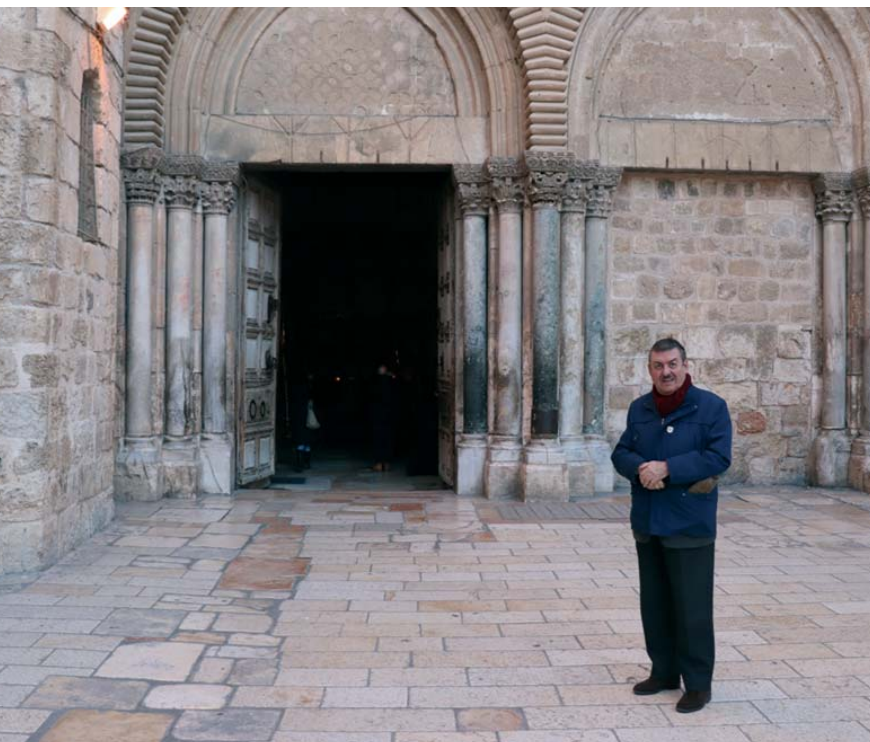


Accompanied by Donata Krethlow-Benziger, Lieutenant of the Lieutenancy for Switzerland, the Governor General Leonardo Visconti di Modrone was invited to speak on the Order on the Italian Catholic channel TV2000. More and more mass media are interested in the activity of the Order which deserves to be better known.

who knows the Middle East well – is now head of our pontifical institution.

I wish to offer a respectful and grateful greeting to the Grand Master, His Eminence Cardinal Fernando Filoni, who immediately after his arrival last month supported and encouraged me in my daily work: this humble

task of mine benefits greatly from the attention and benevolence with which he follows all we do. I would add that the recommendations he shared during our first meeting struck me deeply becoming a guide and compass for my work: the parallel between our action in the Holy Land and that of the Pontifical Mission Societies – where our mission is carried out in the presence of peoples with different confessions and complex situations of suffering – it must not be “ad gentes” but “inter gentes”, since wherever we operate we must



The Governor General in front of the entrance of the Basilica of the Holy Sepulchre, on the occasion of a pilgrimage to the Holy Land with the staff of the Grand Magisterium, in February 2019.

implement the values that distinguish us, the Gospel values. This principle is very important and determines our entire charitable strategy: it focuses today in the Holy Land on the formation of young people, pastoral action and humanitarian activities in favour of those populations, beyond their religious faith, in order to keep alive the Christian presence in the places where our Lord was born,

lived, died and rose again, but also to foster dialogue, peaceful coexistence and respect, that is, the necessary premises for a future of peace in these tormented lands. To do this, our activities can be neither episodic nor disconnected, instead we must adopt a precise methodology that analyses priorities and includes a meticulous planning of times and places.

It is clear to those responsible for the Order that the 2018 Consulta has contributed to most of the successes recorded in 2019, optimizing the synergy between the Grand Magisterium, Lieutenancies, members and friends of the Order, through a more intense internal and external communication.

I congratulate all the protagonists of these advances, encouraging each and every one to continue in this effort, in the fraternal spirit that characterizes our family.

Leonardo Visconti di Modrone,
*Governor General
of the Order of the Holy Sepulchre*

Strengthening the presence of the Order in Central and Latin America

Towards the first meeting of Lieutenants for Central and South America

Central and Latin America form an immense continent with strong Christian roots that deserves every effort for greater development and an authentic enhancement of the presence of our Order. Unlike other geographical areas, such as North America, Europe and Asia-Oceania, so far the South American continent has not benefitted from the coordination of a dedicated director in the Grand Magisterium.

In a sign of great favour, in order to enhance the potential of this huge basin, the position of Vice Governor for South America was created with the appointment of Enric Mas, former Lieutenant for Eastern Spain.

The new Vice Governor was able to immediately place his vast experience and international knowledge at the disposal of the confreres of the Latin American continent,



The Governor General in Mexico City in summer 2019, together with the then Lieutenant for Mexico and his current successor.

developing an action plan together with the Governor General Leonardo Visconti di Modrone during visits to Mexico, Argentina and Brazil in the Summer of 2019.

■ **MEXICO**

In Mexico the Lieutenancy had been labouring for some time under a seemingly irreversible crisis. In December 2017, the visit of the Cardinal Grand Master, the Lieutenant General and the Governor

General and the appointment of Gustavo Rincón Hernandez as regent, laid the foundations for a process of rebirth.

On July 29 the Governor General accepted the invitation of the Lieutenant-Regent and went on a visit to Mexico City. There together with the Grand Prior, Cardinal Norberto Rivera Carrera, they evaluated what had been accomplished to date and discussed the next steps to be taken. Considering the advanced age of Gustavo Rincón, particular attention was given to the modality of alternating his responsibilities with a younger but experienced Lieutenant, capable of carrying on the great project of reconstruction and ensure its continuity. The choice fell on Guillermo Macías Graue – a polyglot professor, with international experience gained in prestigious universities such as, the Gregorian in Rome, Salamanca and the Hebrew University of Jerusalem – who took the lead in November at the Investiture ceremony of the Lieutenancy, while Gustavo Rincón, in recognition of the meritorious work performed, was appointed Lieutenant of Honour. In commenting on the meeting with the Governor General, Cardinal Rivera defined the process thus started as an authentic “resurrection” of the Lieutenancy.

■ **ARGENTINA**

On August 20-21, 2019, the Governor General,

The Governor General at a meeting in Buenos Aires attended by Msgr. Héctor Aguer, Grand Prior of the Lieutenancy for Argentina (seated to the right of the Governor General), along with two ecclesiastics, Lieutenant Juan Francisco Ramos Mejía (standing next to the Grand Prior) and Vice Governor Enric Mas (seated on the right)





The Investiture of new members of the Order in Argentina, Pope Francis' country of origin, was one of the central moments of the visit of the Governor General to Latin America during the summer. The Knights and Dames of Argentina wish to increasingly engage in the life of the local Church.

accompanied by the Vice Governor General Enric Mas, paid a visit to Argentina where he attended the Investiture ceremony in Buenos Aires officiated by the Grand Prior Msgr. Héctor Aguer and met with Lieutenant Juan Francisco Ramos Mejía and the leaders of the Lieutenancy in that city. One of the objectives of this second journey was to place the leaders of the Order in full harmony with the guidelines of the Grand Magisterium in Rome and with the local episcopate, following the directives

of the Holy Father. Communication difficulties did not help in the recent past in the life of the Order in Argentina, but in a conversation with the leaders of the local hierarchy, the premises were hopefully set for starting a more constructive dialogue.

Given the current moment of difficulty in the country, it seemed even more necessary to support a greater participation of the members of the Order in the activities of the respective dioceses.



In Brazil, the Grand Prior of the Lieutenancy for Brazil-Rio de Janeiro, Cardinal Orani João Tempesta welcomed the Governor General to talk together about the testimony offered by members of the Order in the largest Catholic country in the world according to the number of baptized.

■ BRAZIL

The Governor and the Vice Governor were in Brazil from August 22 to 24, 2019 where they met the Archbishop of Rio de Janeiro Cardinal Orani João Tempesta, Grand Prior of the Lieutenancy. Together with him they examined in detail the issues relating to what is unquestionably the country with the greatest number of Catholics in the world, and therefore deserving of special attention.

The Governor and Vice Governor met Rio de Janeiro's Lieutenant, Isis Cunha Penido and Sao Paulo's Lieutenant, Manuel Tavares de Almeida Filho, discussing the prospects of opening new peripheral structures of the Order in the country, in order to boost the purposes of the Order of the Holy Sepulchre. The decision was also made to organize a first meeting of all Latin American Lieutenants under the presidency of the new Grand Master.

■ A UNITARY STRATEGY

In addition to a strengthening of the presence of the Order in Brazil, the program of the Governor General and the Vice Governor General for Latin America envisions visits to other countries in the area in view of a concrete enlargement. The Latin American continent must in fact be placed in a situation of absolute parity of importance with the other three geographical areas in which the Order is active. For reasons of cultural and linguistic affinity, it was decided that the Lieutenancy for Mexico, previously included in the North American area, becomes part of the new Latin American formation, while continuing for now to participate as a guest in the meetings of the North American Lieutenants, also in order to ensure a connection and greater sharing. One of the most interesting aspects that emerged in the various sectoral geographical meetings – and always emphasized by the Governor General – is the need to foster the sharing of experiences between Lieutenancies of different areas and therefore – by analogy – between the four Vice Governors.

“The Order is one and it is right that the strategy be unitary – said Governor General Visconti di Modrone in one of his recent interventions – but in implementing it we must also carefully consider local customs and traditions and above all the different experiences. We must unite in feeling we are working to maintain the Christian presence in the Holy Land, despite the difficulties the Church faces today, treasuring at the same time the wealth of ideas and proposals that come to us from different corners of the earth.”

One strong suggestion that emerged from the meeting of the North American Lieutenants in Houston in May 2019, regarded the importance of the pastoral component and of the participation of families in spiritual activities. The European Lieutenants who met in Rome emphasised the charitable commitment and the realization of projects for the formation of young people in the Holy Land. Asian confreres gathered in Brisbane concluded that distance does not constitute a hindrance to collective participation in the Order's charitable activities. The Grand Magisterium's active focus on Latin America is part of this unifying context.

Msgr. Tommaso Caputo, new Assessor of the Order

After the resignation of Msgr. Giuseppe Lazzarotto for health reasons, the Holy Father approved the Grand Master's appointment of Msgr. Tommaso Caputo as Assessor of the Order of the Holy Sepulchre, starting from September 2019.

Msg. Tommaso Caputo was born in Afragola (NA) on 17 October 1950. He attended the Archiepiscopal Seminary of Naples and obtained a Licentiate in Sacred Theology at the Theological Faculty of Southern Italy, section "San Tommaso d'Aquino" (Naples).

He was ordained a priest on April 10, 1974 for the Archdiocese of Naples, where he worked as a formator for high school seminarians (1973-1974), as vice-parish priest of the Parish of San Benedetto at the Arco Mirelli in Naples (1974-1976) and religion teacher in State Schools (1973-1976).

A student of the Pontifical Ecclesiastical Academy since October 1976, he has simultaneously attended courses in Canon Law at the Pontifical Lateran University and obtained a

Doctorate. At the service of the Holy See since March 25, 1980, he was Secretary of the Apostolic Nunciature in Rwanda (1980-1984) and Assessor at the Nunciature in the Philippines (1984-1987) and in Venezuela (1987-1989).

Called to the Vatican, he was responsible for the Secretariat of the Substitute Secretariat of State until June 19, 1993, when Pope John Paul II appointed him Head of the Protocol of the Secretariat of State.

On September 3, 2007, His Holiness Benedict XVI appointed him Apostolic Nuncio to Malta and Libya, elevating him to the archiepiscopal dignity and conferring episcopal consecration on him on September 29, 2007 in the Papal Basilica of St. Peter in the Vatican. On November 10, 2012 Pope

Benedict XVI named him Prelate of Pompeii and Pontifical Delegate for the Sanctuary of the Blessed Virgin Mary of the Rosary of Pompeii.

Archbishop Tommaso Caputo, Assessor of the Order, at the Marian shrine of Pompeii, in the company of Archbishop Pierbattista Pizzaballa, Apostolic Administrator of the Latin Patriarchate of Jerusalem, in early 2020.



Remembering Cardinal Montezemolo, Assessor of Honour of the Order

Two years after the death of Cardinal Andrea Cordero Lanza di Montezemolo, the Grand Magisterium of the Order of the Holy Sepulchre, where he held the role of Assessor since 2001, recalled his figure in two gatherings held at the Palazzo della Rovere on November 18 and 19, 2019.

On November 18 the conference entitled “Andrea Montezemolo: architect and herald of pontifical diplomacy” had Archbishop Paul Richard Gallagher, Holy See Secretary for Relations with States, as keynote speaker. Msgr. Tommaso Caputo, Prelate of Pompeii and Pontifical Delegate for the Shrine of the Blessed Virgin Mary of the Holy Rosary of Pompeii, current Assessor of the Order introduced the intervention. Below is a large excerpt of his opening remarks:

“The life of Cardinal Andrea di Montezemolo, whose memory we want to celebrate today, was astounding in its extraordinary intensity. On November 20, 2017, the day after his transition to eternal life, Pope Francis remembered his ‘generous work in the pontifical representations of different countries, especially in Papua New Guinea, Nicaragua, Honduras, Uruguay, Israel, Italy, where he devoted himself with wisdom to the good of those peoples.’ It can truly be said that he was a man of service to God, to the Church, to contemporary humanity. And he was always a man of service, be it when he drafted his projects with pencils or the slide rule or when he sought dialogue with rulers with the dedication and patience of a bridge builder. He was among the architects of the historic agreement, signed in Jerusalem, December 30, 1993, which normalized relations between the Holy See and Israel, the country to which he will become the first apostolic nuncio, a position he held between 1994 and 1998. This document had



Assessor of Honour of the Order, Cardinal Montezemolo has marked the history of the Church, in particular having been the architect of the very important agreement between the Holy See and the State of Israel, signed in 1993.

exceptional relevance, recognizing ‘the unique nature of relations between the Catholic Church and the Jewish people’ and ‘the historical process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews.’”

Archbishop Caputo continued by evoking his personal memories of Cardinal Montezemolo. “He had a kindness and humanity that made him not only a skilled diplomat, capable of immediate harmony with the interlocutors, but also a simple man and always available to everyone.”

One could not fail to mention the cardinal’s deep love and bond with the Land of Jesus. Msgr. Caputo recalled that the two places particularly dear to Cardinal Montezemolo in the city of Jerusalem were the Mount of Olives and the Basilica of the Holy Sepulchre where he celebrated the Eucharist whenever possible. In an interview published in the book *Colloqui su Gerusalemme*

(Edizioni Terra Santa, 2008), Cardinal Montezemolo said that for him Jerusalem “is such a complex of memories that every alley, every corner, every stone, every building tells us about the life of Jesus and his teachings. What is narrated in the Gospels and in the Acts of the Apostles reminds us that the Church was born there and from there it spread into the world.”

Archbishop Paul Richard Gallagher then took the floor sharing his memories and retracing salient features of the life of Cardinal Montezemolo whom he had known when he was nuncio to Uruguay. “Don Andrea appeared as a person of extraordinary constancy. He led an uninterrupted life, in which one part seamlessly unfolded into the next. Even his important career and vocational choices seemed the result of a calm discernment devoid of dramas or crises,” said Archbishop Gallagher.

Recalling not only his formal profession as an architect but also his philosophical and theological studies, the English archbishop could not fail to point out “when he devoted himself to a given question, he committed himself with extraordinary determination and was constantly in search of the practical applications of the knowledge he acquired.”

In his work, he has always shown himself to be very rigorous and the Secretary for Relations with States defines his style as “intellectually demanding.” “His method – he explained – consisted of gathering all of the elements that constituted the essential points of the problem, but which already contained the seeds of the solution.”

Cardinal Montezemolo’s long diplomatic career led him to various regions of the world. In particular, in the Holy Land. “Msgr. Andrea arrived in Tel Aviv as Apostolic Delegate in Jerusalem and Palestine and left the country a few years later also

During a conference at Palazzo della Rovere, headquarters of the Grand Magisterium of the Order in Rome, Msgr. Paul Richard Gallagher, Secretary for Relations with States, spoke about his memories, retracing the highlights of the life of Cardinal Montezemolo, whom he knew when the latter was nuncio to Uruguay.

as first Apostolic Nuncio in Israel. Who would have had the patience to pursue such a goal? Who else would have put together the elements that make up the fundamental Agreement between the State of Israel and the Holy See?” recalled Archbishop Gallagher at the end of his speech.

E.D.



The new Holy Land Commission

In January 2019, the new members of the Grand Magisterium's Holy Land Commission took office. Scottish professor Bartholomew McGettrick replaced the American Thomas McKiernan at the head of this Commission, also constituted by the Lieutenant emeritus for Germany, Detlef Brümmer and Cynthia Monahan, belonging to the Northeastern US Lieutenancy, of which Cardinal Sean O'Malley is Grand Prior.

We wish to thank Thomas McKiernan, on behalf of the Grand Magisterium, for the leadership work carried out with competence and passion, as well as for his role as consultant in the new team.

In Spring and in Autumn, the Commission went to the Holy Land to follow the ongoing programs and meet the leaders of the Latin Patriarchate, as well as the representatives of pastoral, scholastic and health life. In March, welcomed by Mr. Sami El-Yousef, Chief Executive Officer of the Latin Patriarchate, the members firstly visited the Latin Patriarchate, met with representatives from the Project Development, Financial, and Technical teams along with the catechism office before they left to inspect the on-going and finished projects that the Order funded.

During their meeting at the Patriarchate, they discussed the proposed projects for the coming years, which will focus on youth, scouts, pastoral work, educational projects, humanitarian and infrastructure needs.

Moreover, the HLC visited Jaffa of Nazareth and visited St. Rachel Centre in Jerusalem before visiting four families receiving support from the Order. After a short stop at St. Louis Hospital, they had an audience with Archbishop Pierbattista Pizzaballa.

The Commission had quality time with students



Members of the Holy Land Commission in a school of the Latin Patriarchate of Jerusalem supported by the Order of the Holy Sepulchre.

at Bethlehem University, the Latin Patriarchal Seminary in Beit Jala, and the youth in Beit Sahour. They visited the Home of the Elderly in Ramallah and met with

Fr. Iyad Twal, then Director of the Latin Patriarchate Schools in Palestine and Israel and other school directors. They ended their visit celebrating the Sunday Mass with parishioners in Our Lady of Fatima parish in Beit Sahour. Finally, the Commission was received by the Apostolic Nuncio, Msgr. Leopoldo Girelli.

During its latest on-site visit in September, the Holy Land Commission of the Grand Magisterium, focused on gaining first-hand knowledge of the projects and meeting the people involved in various activities supported by the Order in Jordan. "The parishes we visited vibrant and active. The engagement of youth was a particularly pleasant aspect of our visits," concluded Bart McGettrick, president of the Commission.

360° support in the Holy Land

The discreet and continuous support of Knights and Dames



The Latin Patriarchate projects that the Order will finance in 2020

In 2020, as every year, the Order of the Holy Sepulchre is committed to supporting the daily life and special initiatives of the Latin Patriarchate of Jerusalem at various levels. Our primary commitment benefits the institutional expenses of the Patriarchate, the help to its vast network of schools and the seminary: the diocese of Jerusalem's basic activity is ensured through about € 600,000 sent each month. Alongside this support, the Order distributes aid on the ground through taking charge of a series of projects.

In 2020, a major project is expected to be concluded which has involved the Order alongside the Patriarchate for the past 4 years for a total of over € 1.5 million in funds: the construction of a new church in Jubeiha, a town in nearby Amman

One of the projects planned for the coming months concerns the kindergarten in Hashimi, Jordan.

with a growing Christian community.

A further important part of the funds, around € 1.2 million was earmarked for the

salaries of teachers employed by the Patriarchate in Palestine (for their pension fund) and in Jordan (for an increase in salaries). In fact, in Jordan the State has significantly increased the salary of teachers employed in public schools and the Patriarchate rightly feels the need to offer equal pay in so far as possible.

Given the important needs in the field of humanitarian aid and pastoral care, particularly dear to the heart of the Apostolic Administrator of the Patriarchate, Archbishop Pierbattista Pizzaballa, the Order has also allocated almost 1 million euros for these purposes.

Many medium and small projects have also been

scheduled for the coming months. Four medium-sized projects (for a total of around € 500,000) involve major renovations: at the House of the Sisters of the Rosary in Marqa, in Jordan, and Beit Jala, in Palestine; in the youth center and church of Rafidia (Nablus, Palestine); at the Hashimi kindergarten in Jordan for the construction of a new floor, intended for the sisters' convent.

Finally, as in previous years, the Grand Magisterium is also informing the Lieutenancies of the possibility of financing some small projects. This year, the proposed projects are 32 for a total of around € 900,000 and include specific pastoral activities, the purchase of technical and IT equipment for schools and Patriarchate services, small but fundamental renovations in some schools, churches or religious houses, capacity building, leadership or empowerment programs for different groups.

2020 projects in collaboration with Reunion of Aid Agencies for the Oriental Churches (ROACO)

ROACO is a Committee directed by the Congregation for the Oriental Churches that brings together various support agencies. The Order has been collaborating with the committee for years thus expanding its action to other realities in the Holy Land. In 2020, this collaboration will focus on four projects for a total of approximately € 220,000. Some Christian structures need major renovations to allow them to continue functioning and not be a risk to the people there. For example, one such project is to restore the veranda, bathroom and corridor in the home of the Franciscan Missionary Sisters of the Immaculate Heart of Mary in the Aida refugee camp next to Bethlehem. The nuns, present in the Holy Land



Another project supported by the Order intends to develop the neurology service of the Caritas Baby Hospital in Bethlehem. This Catholic health institution – founded in 1953 – annually treats more than 50,000 very young patients.

since 1885, built this house in the refugee camp in 1961, where about 10,000 people live. The convent complex also houses a kindergarten attended by 35 children.

Other renovations concern the two Greek-Catholic Melkite churches of the Saviour (in Kfar Yasir) and of Our Lady (in Kfar Cana), both in Israel.

Finally, another project aims to implement the neurology department at the Caritas Baby Hospital in Bethlehem. This hospital, founded in 1953, is a Catholic institution that treats more than 50,000 very young patients every year. Unfortunately, the frequent marriages between blood relatives and the consequent premature births and perinatal accidents have led to an increase in neurological diseases and congenital disorders. “The number of neurological cases treated has grown 146% in the past four years,” sadly confirms the hospital. Thanks to this project, it will be possible, among other things, to install a long-term electroencephalographic monitoring system (LTM EEG) that allows specialists to offer diagnoses that are more accurate.



The creation of jobs for young graduates in Gaza has given rise to new hopes in the local community, which has been particularly tried.

Looking back at what was done in 2019: the job creation program in Gaza

If this is what the members of the Order are committed to supporting in the coming months, much has been done throughout 2019 and here we want to tell you about just one of the many projects that have helped to give new hope to the local community: the creation of work for young graduates in Gaza.

Gaza is a strip of land with almost 2 million inhabitants including 1200 Christians. There are just over 100 Catholics left. The small Christian presence suffers from the problems of the entire population, including lack of work. The unemployment rate among young people reaches almost 70% and this makes daily life extremely difficult with emigration almost an obligation rather than a choice.

For this reason, the Latin Patriarchate together with the Order of the Holy Sepulchre, thanks to the on-the-ground support of the parish of the Holy Family, has set up a job creation project in non-governmental organizations and private companies for 20 young graduates who are employed for 12 months from October 2018 to October 2019. The aim of the project was to “allow young Christians to enter the general labour



market in Gaza, not only that of Christian institutions and communities, to acquire a wider working experience and an integral approach that will pave the way for professional growth and future development,” comments the Latin Patriarchate.

The young people were first offered an intensive 14-day training course on communication techniques, team building, time management, preparation of reports and curricula, group management and leadership skills...

The twenty young people who were selected were employed in different institutions and capacities according to their qualifications. Yasmin Samir Saba has a degree in Social Services and worked at the Gaza Mental Health Centre while Fouad Maher Ayad with a law degree worked at a law firm. Three young people were hired by Al-Manara School as an English teacher, sports

Every year the Order also supports other Christian realities in the Holy Land such as, for example, Bethlehem University, the school of the Sisters of the Rosary in Gaza, the Hogar Niño Dios, La Crèche – Holy Family Children’s Home and the Effatà Institute in Bethlehem. Visit our website to find more information on our projects.

science teacher and librarian, two young people at the Aisha Association for Women and Child Protection as project coordinator and IT manager. The latter, Elias Issa Fahho is a 31-year-old young man who, after graduating, worked for 7 years with the United Nations Relief and Employment Agency for Palestinian Refugees in the Near East (UNRWA). Unfortunately, the funds available to this agency have decreased and, at the same time, Elias had become a father. Thanks to the project, he has been able to secure a salary for his family during those months and the association for which he has worked has been able to have a competent internal resource for the management of IT systems instead of relying on external consultants.

Mayssa Issa Khouri is 26 years old and is a qualified pharmacist. Unfortunately, however, she did not have opportunity to gain experience in the field. During the project, she worked at the Aziz pharmacy in Gaza. "Having a job gives me hope. Before I had this chance, I spent my time at home thinking about the difficult situation, now I think about how to grow and improve my skills. Now I feel I have a purpose in life," she said. The difficulty of these young people does not end economically with the receipt of a salary. For young

adults entering the job market it is important to grow professionally and feel that they are contributing with their knowledge and commitment to society. This was one of the fruits of this initiative supported by the Order's Lieutenancy for Germany.

Mariam Tarazi worked at the Palestinian Medical Relief Society and sends her thanks to those who made this experience possible: "I would like to thank you for this project that has helped us develop our skills and deepen relations with civil society institutions."

On the YouTube profile of the Latin Patriarchate, you can find a video with the thanks of Mariam and the other young people.

Additional funds have been allocated and the project is continuing: most of these young people are continuing their collaboration with the structures that have hired them and that have accepted to contribute partially to their salary. 10 other young people began 12 months of work experience in May 2019.

The good accomplished by the Order does not make much noise but wishes to help sow the future of the Church in the Holy Land

E.D.

To teach about "the religious other" in the Holy Land

A Catholic priest teaching Judaism and an Israeli Jew teaching Christianity

Teaching about the religious other in a complex place like the Holy Land is an important mission to favour mutual knowledge and pave the way to dialogue and better coexistence.

Father David Neuhaus is the superior of the Jesuit Community in the Holy Land. Son of German Jews and born in South Africa, he was the former Patriarchal Vicar for Hebrew-speaking Catholics for the Latin Patriarchate of Jerusalem. Since 2000 he has taught Judaism to Catholic seminarians and students at Bethlehem University

as well as in other academic institutions in Palestine and the Arab world. He recently published a book in Arabic, entitled *Judaism evolved among us: an introduction to Judaism for Christian Arabs*.

"Whereas in most places, students would know little about Jews and Judaism and the challenge would be to educate them, in Palestine and in the Arab world students know a lot about Jews because of the ongoing political conflict. Of course, this knowledge is based upon hostility," Father David says. The risk is to limit one's own knowledge about Judaism to that and neglect "our

shared heritage, Christians and Jews, coming from the Scriptures of the Old Testament, and our shared history, Christians, Muslims and Jews, over centuries with good times and bad times as well as our shared religious, spiritual and cultural values,” he continues.

The book is structured as a textbook and is divided into four parts: an introduction describing who Jews are and why we should know about them; a long chapter tracing the history of the Jews from Biblical times until the modern age; a third chapter detailing the various aspects of the Jewish religion; and finally a discussion of Jews in the modern world, including sections on Jewish diversity, Jewish secularism, Zionism, Jews in the Arab world and Jews in modernity. “This book aims to teach respectfully about Jews and Judaism without ignoring the abyss that separates Jewish Israelis and Palestinians and Arabs because of decades of conflict over the Land that is known as Holy, sorely torn between Israel and Palestine,” Father David states.

With the Council Declaration *Nostra Aetate* issued in 1965, the Catholic Church inaugurated a new phase in its relationship with the Jewish world and many steps have been made but we cannot forget that this is a relationship we have to carefully nurture. “Getting to know the other, especially as the other sees himself or herself, is not only a rich experience but also an important part of our mission as Christians. Called to love all, we must know them,” concludes Father David.

A few kilometres away, Hana Bendcowsky works for the Rossing Center for Education and Dialogue. Like Father David Neuhaus, Hana too has been teaching about “the religious other” for many years. Coming from a Jewish background and with a degree in Comparative Religions from Hebrew University, she educates Israeli Jews about Christianity and Christians in the Holy Land. There are many educational formats Hana and the Rossing Center offer, ranging from annual or semester academic courses in college for teachers, courses for the army units, adult-education programs, guided tours, as well as courses for governmental officers who need to know more about Christianity because, for example, they might serve the Israeli State abroad and work with Christians there. “I also educate Christians who



Of Jewish origin and with a degree in Comparative Religions from Hebrew University, Hana Bendcowsky, who works for the Rossing Center for Education and Dialogue, teaches Christianity to Israeli Jews.

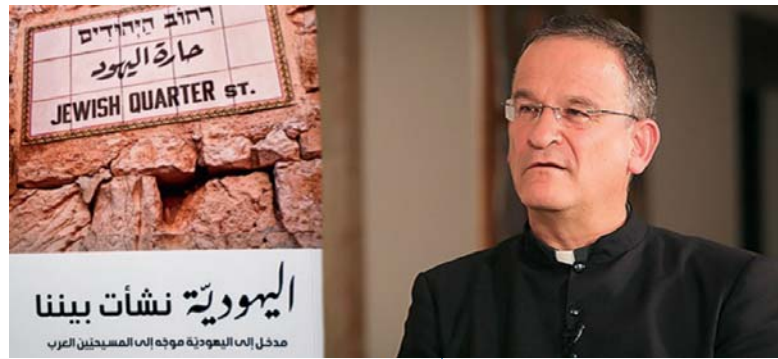
come here but know nothing about local Christians, Eastern Churches and the relation between different churches. I mainly give lectures on Christians in the Holy Land or Jewish-Christian relations in Israel,” says Hana.

In her courses Hana aims at helping people understand more about Christianity and to discover the local presence of Christians. In her experience she realized that two aspects are important to consider when Israeli Jews approach Christianity: a historical and a theological one. “When Israeli Jews see Christians, they immediately think about history, about the painful relations between Christians and Jews. It’s hard for them to put the past aside and to relate to the members of this faith group,” she states. As for the theological aspect, Hana affirms: “Although we share the same Scripture, we have different interpretations. Christianity is faith-based while in Judaism, if you follow the *mitzvot* (commandments) it means that God is present in

your life and you don't ask questions about faith – if it is strong or enough. These are not Jewish questions, we just ask if you believe in God and what you do about it.”

In her courses or guided tours, Hana continues presenting the life of local Christians. “Then we have to explain that there are Christians here, who they are and what it means to be a Christian here. These people have roots in this place, since the beginning of Christianity, and they are not really connected with what happened to Jews in Europe. However, the theological problem is still there and in the context of the Israeli-Palestinian conflict to accept that Jesus was a Jew is challenging.”

When asked about the reason why she thinks that it is important to teach about the religion of “the other” in Israel, Hana replies that it is threefold: first of all, by learning about the other, you learn more about yourself; second, you cannot really understand the Holy Land without knowing the other religions. Third, “to help the Christians here,” she says. “They are a minority within a minority and an important one which can bridge between East and West, between Arabs and Jews and they are part of the Land. It's like a painting with different colours: if you take one off, the painting would not be beautiful, it will lose its meaning. So I think it is our responsibility as the majority, as Jews, to make sure that the Christians would stay here. One of the ways to make the Christians comfortable here is by making sure that people know who they are, what is their faith and identity.”



“Getting to know the other, especially as the other sees himself or herself, is not only a rich experience but also an important part of our mission as Christians. Called to love all, we must know them,” says Father David Neuhaus, author of a recently published book on Judaism for Christian Arabs.

with non-academic or semi-academic institutions or college for teachers to promote education about other religions and favour encounters. In her guided tours in the Christian quarter, she likes to “create encounters and bring people to meet Christians. It might sound strange but it's rare for an Israeli Jew to meet a Christian.” “Wherever we work we discover that people are eager to study, very curious, and institutions are very pleased to include these programs in their curriculum,” she concludes.

“Unfortunately – comments Hana – few courses are offered about Christianity in Israel and usually these are in the field of history. Students can graduate at University from the department of History or Compared Religions and know nothing about Christianity today.”

Therefore, Hana works

Elena Dini

“It's not always easy, it does not happen to everyone, but changes do happen”

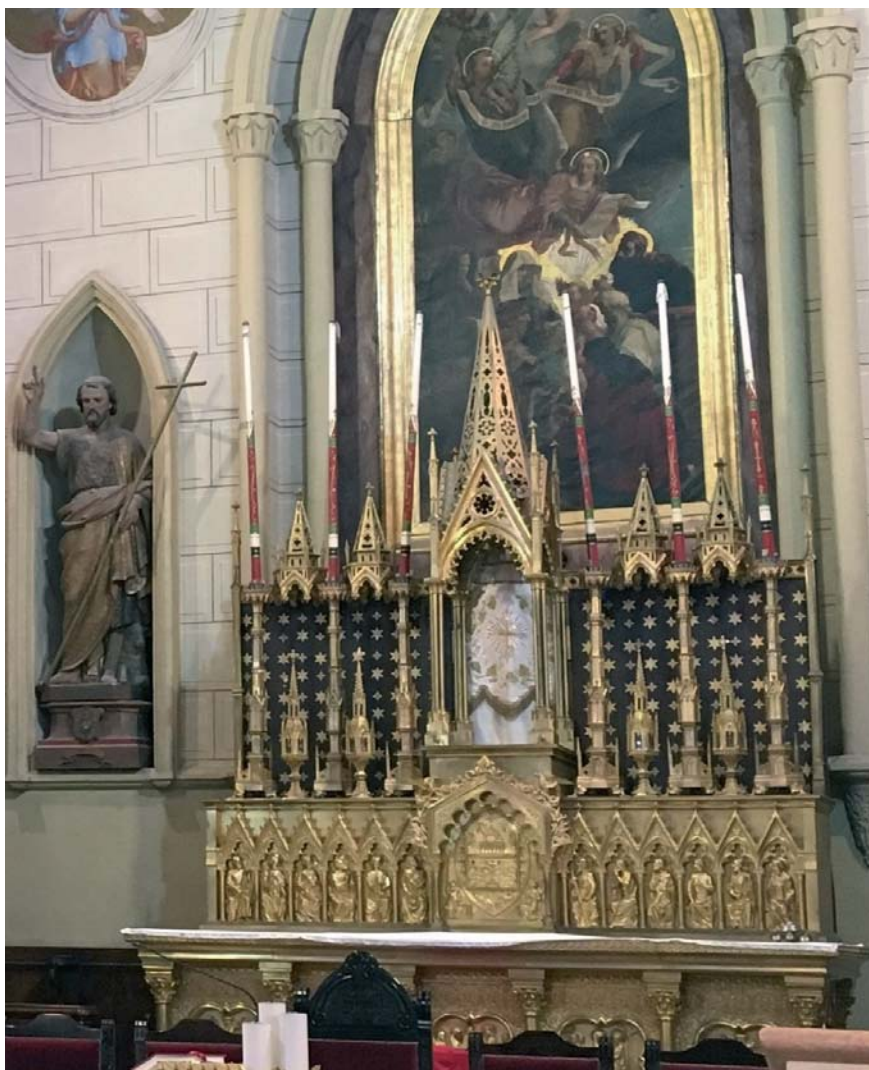
Hana Bendcowsky of the Rossing Center for Education and Dialogue teaches about Christianity. She shares: “I can definitely say that after one semester (28-hour course) students change their opinion. In the first meeting in the course, students were supposed to take symbols belonging to different religions and one student said that he couldn't hold a cross in his hands. By the end of the course he said that it was no longer threatening for him because now he understood what it means.”

The Latin Patriarchate's Art Collection

By Bernard Berthod, Director of the Fourvière Museum of Religious Art (Lyon)

Since its re-foundation in 1847, Popes and European Catholics have always supported the Latin Patriarchate of Jerusalem, not only through monetary donations, but also with works of art and liturgical objects. Aware of the historical and spiritual importance of these donations, Archbishop Pizzaballa wanted to draw up an inventory. Sensitized by Charles-Edouard Guibert-Røed, cultural projects manager for the Patriarchate in the years 2017-2018¹, he contacted the author of this article – a specialist in liturgical art² – and a young expert in religious metalwork, Gaël Favier.³ A one-week assignment in February 2019 made it possible to compile an inventory of the various works preserved in the co-cathedral and in the Patriarchate.⁴

This inventory – consisting of almost 400 pieces – brings together all the works of art of the Patriarchate: artistic metalwork in gold, silver and bronze, fabrics, paintings, portraits of the Patriarchs and historical finds. These works are found in the palace, cathedral and sacristies. Reflecting the style of European artists and artisans of the period, they also represent a testimony of the Western Catholic community's support for the Patriarchate and Latin Catholics of the Holy Land. The members of the Order of the Holy Sepulchre rank first among donors.



High altar of the co-cathedral, embossed and gilded bronze and copper, Placide Poussielgue-Rusand, Paris, around 1870.

THE CO-CATHEDRAL AND ITS LITURGICAL FURNISHINGS

The generosity of European Catholics has primarily focused on the co-cathedral, the seat of the Patriarch. Msgr. Valerga has advocated the



Pulpit.

construction of a new venue since 1860, since the official cathedral – the basilica of the Holy Sepulchre – is difficult to use for large ceremonies, given the proximity of other cults and its small size. The co-cathedral is named after the Most Holy Name of Jesus. The foundation stone was laid in 1862, while Archbishop Valerga consecrated it ten years later (11 February 1872), celebrating the 25th anniversary of his episcopal consecration. Many artists and benefactors contributed: the wall paintings are by Vincenzo Pacelli, the organs are manufactured by Bassani of Venice, the choir sculptor comes from the Parisian school of Désiré Froc-Robert, the four polychrome terracotta statues – depicting St. John the Baptist, St. James the martyr, Saint Louis of France and Saint Helen – were given as a gift by the Belgian Knights of the Holy Sepulchre in 1884. A statue of the Immaculate Conception – attributed to the chisel of the Lyonesse Joseph Fabisch – stands near the altar of the Holy Spirit.

Two works of great importance – the main altar and the pulpit – come from the studio of the Parisian goldsmith Placide Poussielgue-Rusand. Emperor Franz Joseph of Austria donated the neo-

Gothic high altar in 1869. The gilded bronze complex features an all-round technique with embossing. Melchizedek and Aaron are represented on the sides of the tomb: on the front, next to the great Austro-Hungarian heraldic weapons, the Annunciation, the Marriage of the Virgin and the Visitation. The step is adorned with the busts of apostles and disciples: John Baptist, Judas Thaddeus, Bartholomew, James, Andrew, John, Thomas and the deacon Stephen. The door of the tabernacle with the lamb on the book of the seven seals surrounded by the tetramorph was created by Eugène Viollet-le-Duc. Six candlesticks and four neo-Gothic reliquaries complete the work.

The neo-Gothic pulpit is made of carved and painted wood. The drum features some bas-reliefs depicting Christ surrounded by the four evangelists. Below the pulpit, there are four shields with the decorations received from Poussielgue-Rusand and his trademark: the coats of arms of Giuseppe Schedoni di Camiasso, Auguste and Eugène Baron, as well as Joseph Crépin du Havelt, the latter as donors.

THE DIFFERENT COLLECTIONS

The liturgical goldsmithery with over 200 pieces makes up the majority of the collection. It comes from various European countries, with Italian predominance. We noticed some French, Belgian, German and Spanish works. Among these, we can distinguish an episcopal chapel donated by Pius IX to Msgr. Valerga, a beautiful processional cross by the Parisian goldsmith Marie Thierry, a monumental monstrance by Poussielgue-Rusand

Patriarchal processional cross, Marie Thierry, silver, Paris, around 1862.



conceived by Viollet-le-Duc, chalices of the first half of the nineteenth century, Palestinian handicrafts, as well as numerous reliquaries and a large batch of bronze altar works.

The pontifical insignia or *pontificalia* that belonged to the various Patriarchs make up a significant part of the patrimony. These are essentially pectoral crosses, pastoral rings, small candlesticks – including that of Msgr. Valerga made by the goldsmith Antonio Belli (Rome, 1860-1867) and two pastoral crosses donated by the Knights of the Holy Sepulchre of Cologne and Catalonia. In the textile sector, there are several mitres – including that of Patriarch Bracco, dalmatics and pontifical gloves.

SOME FAMOUS WORKS OF ART

The episcopal chapel donated by Pope Pius IX to Patriarch Valerga is his own chapel, built in the Papal States at the beginning of the 19th century. It was given as a gift to Giovanni Maria Mastai Ferretti, on his consecration as bishop of Imola on June 3, 1827. Pius IX gave it to the Patriarch, after having consecrated it in the Pauline Chapel of the Quirinale palace, on October 10, 1847. The chapel is made up of twenty silver pieces of the First Empire style: chalice, paten, ewer and basin, peace tablet, ciborium, small candlestick, cruets, bell, tonsure scissors, pastoral, aspersorium, reading stick and six trays. The sacred objects are arranged inside a wooden case covered with blue silk damask, the cover of which bears a silver plaque



with the arms of Pope Mastai. This gift attests to the importance that Pius IX attached to the refoundation of the Latin

Pastoral donated by the Knights of the Holy Sepulchre of Cologne, G. Hermeling, silver and enamels, Cologne, 1862.



Chapel donated by Pius IX to Patriarch Valerga, silver, Italy, around 1810.

Patriarchate and the esteem he had for Giuseppe Valerga.

The pastoral donated by the Knights of the province of Cologne was made by the goldsmith Gabriel Hermeling in 1862 in the neo-Gothic style, then widespread in Western Europe. Cologne has been an active centre of liturgical art, with numerous goldsmiths, silversmiths and artisans. The pastoral in gilded silver is covered with enamelled decorations; the volute of the curved end contains an Adoration of the Magi. Inside special niches, there are Saints Helen, James the Elder, Maurus, Severus, James the Younger and Gideon, with the arms of the Order of the Holy Sepulchre. The shaft is embellished with a medieval bestiary in fluted enamel.⁵

The box – donated by the members of the *Alliance catholique* and the future Cardinal Langénieux to Patriarch Bracco – was made by the Lyon goldsmith Thomas-Joseph Armand-Calliat around 1885. This goldsmith – in business from 1853 to 1901 – is renowned for his quality production and wonderful glazes. He worked for Popes Pius IX and Leo XIII, as well as for many cardinals and bishops. His works can be admired in the great European sanctuaries: Rome, Paris, Lourdes, La Salette, Lorette, Fourvière, and Marseille. The *Alliance catholique* is a French association founded in 1882 by Abbots Augustin and Joseph Lehmann, canons of Lyon, for the “defence of the rights of Our Lord Jesus Christ”, in order to oppose the anti-clericalism of the French



A view of the Patriarchate of Jerusalem where the collections described in this article are housed.



Alliance catholique box, Armand-Calliat, gilded silver and enamels, Lyon, around 1885, detail of the central medallion.

government.

The iconography that adorns the box traces a parallel between the new Catholic growth – dear to the members of the *Alliance*, before the anti-clerical republican government – and the historical crusade started by Urban II. The central medallion shows the Pope in the centre between Blessed Peter the hermit and Saint Louis holding the crown of thorns. Two mottos are legible one in front of the other: *Dieu le veut* (God wills it), the rallying cry of the first crusaders and the motto of the Equestrian Order of the Holy Sepulchre of Jerusalem, as well as *Nous voulons Dieu* (We want God), to tell of the oppression suffered by

Catholics in France at that time. You can also notice the banner of the *Alliance catholique* that pierces “the infamous beast”. In addition, three flowers represent three important French pilgrimage sites: a daisy for Paray-le-Monial, a lily for Reims and a rose for Fourvière.

The aforementioned collection of artistic objects attests to the support brought to the Latin Patriarchate by European Catholics and in particular by the members of the Order of the Holy Sepulchre, from the outset, following the example of Blessed Pius IX. In order to enhance this support, it would be desirable to plan a restoration campaign, since numerous works need it, especially the two pastoral and the candlestick of Pius IX. The restored works could be presented to pilgrims and even become the subject of a traveling exhibition taking in the various Lieutenancies.

Illustrations © Gaël Favier

¹ Historian and Director of the Notre-Dame school in Vineuil (Loir-et-Cher department).

² Director of the Museum of Religious Art of Fourvière (Lyon), emeritus consultant of the Pontifical Commission for the Cultural Heritage of the Church, Knight of the Grand Cross of the Order of the Holy Sepulchre.

³ PhD student at the School of Higher Studies, Paris.

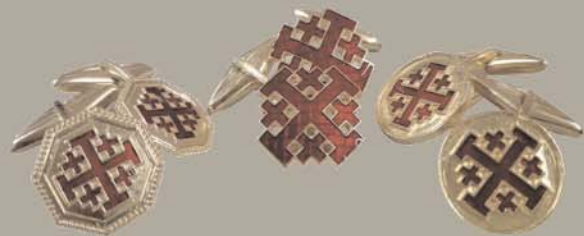
⁴ <https://www.lpj.org/posts/latin-patriarchate-of-jerusalem-a-rediscovered-liturgical-heritage-5e4760b36e8b4.html>

⁵ On the staff, the inscription reads: PATRIARCHALI HIEROSOLYMATANAE / DEDICATE OC PEDUM SOCIETAS / SANCTI SEPULCRI COLONIENSIS MDCCCLXII.



GUCCIONE
SINCE 1975

DECORATIONS OF KNIGHTLY ORDERS



Order of the Holy Sepulchre
Papal Equestrian Orders
Order of Malta

Italian Dynastic Orders and Orders of the Italian Republic

The Lieutenancy for Western Australia and opportunities to meet with its Malaysian members

We had the opportunity to tell the story of the presence of the Order in Malaysia in our publications last year (Newsletter 53, page XIX).

Despite the distance from the Lieutenancy of origin for Australia – Western, the members of the Section of Penang, Malaysia, established in February 2019, have had some opportunities this year to meet with the Australian members of their Lieutenancy.

In November 2019, 23 Australian members (Western Australia) left for a 15-day pilgrimage to the Holy Land, during which they walked in the footsteps of Jesus, deepened the Word of God and visited places of pilgrimage and charity that the Order supports. During these days, the pilgrims had the joy of meeting in Jerusalem with a group of 40 pilgrims from Malaysia, including various

Knights and Dames, led by Fr. Michael Cheah, Commander of the Order. An opportunity to grow in mutual knowledge and in communion lived in particular in the Land of Jesus which reminds the Knights and Dames of their call.

Australian members of the Order who went on a pilgrimage to the Holy Land had the joy of meeting a group of 40 pilgrims from Malaysia in Jerusalem, including various Knights and Dames: an opportunity to grow in mutual knowledge and in lived communion following Jesus.

Julian Liew, Dame of the Penang Section, says that this first pilgrimage to the Holy Land was “enlightening and spiritually beneficial.” These days have been an opportunity for her to dwell more deeply on her faith and question herself on God’s plan for her. “I am so grateful for this trip ... it opened my eyes,” she



concluded.

A few months later, another occasion brought together the members of the Lieutenancy for Western Australia from the two continents: the first Investiture of the Order of the Holy Sepulchre in Penang in Malaysia. The Church of the Immaculate Conception in Penang was the setting for this historic event on January 18 and 19, 2020. The Malaysian members (from the states of Perak and Pulau Pinang) were joined by 15 Australian Knights and Dames, first of which the Lieutenant for Western Australia, Kevin Susai, also accompanied by his predecessor, Lieutenant emeritus Jack Gardner.

Over the past few years, 25 Malaysian members have been invested in Perth, Australia. In January, 19 new members (7 Knights and 12 Dames) joined their ranks driven by love for the Holy Land and eager to commit themselves to charitable support to local communities. Therefore, to date the Penang Section, in this Muslim majority country where Christians represent 9% of the population,

has 44 members.

The joy of the Knights and Dames of this Asian nation is that of being able to grow together in faith and join the 30,000 members of the Order in other continents to carry forward what, in his speech to the members of the 2018 Consulta, Pope Francis defined as “the many spiritual and charitable activities you carry out for the benefit of the peoples of the Holy Land.”

The Holy Father also wanted to remember how “it is a good sign that your initiatives in the field of training and health care are open to all, regardless of the communities they belong to and the religion they profess. In this way you help pave the way to make Christian values known, to the promotion of interreligious dialogue, mutual respect and mutual understanding.” This attention to religious diversity is therefore a clear approach of the Order in the Holy Land and in this, surely, the daily experience of respect and collaboration of the Malaysian members with their Muslim countrymen is an additional richness. **E.D.**

Young volunteers at the service of hope in the Holy Land

“Two years ago the Lieutenancy made its pilgrimage to the Holy Land with the new Lieutenant José Carlos Sanjuán y Monforte and part of his family, including his son Lucas, and three other boys, sons of a future Knight who would soon enter the Order. During the journey the idea was born to organize a pilgrimage geared towards an experience of volunteering that would allow the youngest to learn first-hand about the Holy Land and the work of the diocesan church and the religious organizations that are present in the Holy Places supporting Christians and the neediest among the population.” These are the words of María José Fernández y Martín, Dame of the Lieutenancy for Western Spain, describing how the foundations were laid for the magnificent experience shared in July 2019 by 13 young people (4 boys and 9 girls) whom she accompanied to the Holy Land for two weeks of pilgrimage and volunteering.

“We had to prepare a program that would combine work and pilgrimage. For most of the young people it was their first contact with the Holy Land. As a first experience, it was clear for the Lieutenancy that it had to be a special moment that would allow us to open a promising path for the future from a human and spiritual point of view, uniting Christian values with putting them into practice in a real and active way,” commented María José.

Close to the children of Bethlehem

Of the 13 volunteers, the 5 youngest girls volunteered at La Crèche, an orphanage in Bethlehem run by the Sisters of Charity of Saint Vincent de Paul while the remaining 8 young people offered their service to the Hogar Niño Dios, an institute of the Religious Family of the



Incarnate Word that welcomes children with disabilities. Both institutions are long standing beneficiaries of the support of the Order of the Holy Sepulchre.

There are about 60 children between 0 and 5 years old at La Crèche. “When we arrived, a baby born in the 7th month and abandoned was just entering the orphanage. His lungs, still unable to breathe on their own, needed oxygen and, in his cradle at the crèche, his little body battled to open up to life. Together with this new-born, another dozen children were under 6 months old ... everyone was waiting for a caress, a gesture of affection that made them feel loved ...”, said Maria José, adding that at the end of the volunteer period, the 5 volunteer girls had been affectionately nicknamed “Crèche Ladies”.

The other destination for our volunteers lies a short walk from the Basilica of the Nativity: the Hogar Niño Dios. The sisters immediately suggested the best attitude to have to really experience the time spent at the Hogar: “an open heart, a smile on your lips and a great desire to action.” The children of the Hogar need a lot of attention and the boys have helped both with the children as well as with the daily activities of managing the house: cleaning, washing, organising, helping in the kitchen and in the pantry. Among the many special moments, Maria José points to the

In addition to working as volunteers, young people also experienced the joy of being pilgrims.

party celebrated on the final day.

“When the volunteers finish their time at the Hogar there is a big party. Then Sister Nives attaches her cell phone to an amplifier and puts a compilation of happy songs that children really love. Each child chooses a volunteer, entrusts himself/herself to him/her arms and dances. Even those who can move on their own choose a volunteer to join hands and make their own fun and tender choreographies. How can we truly give a value to moments such as these? How can you describe the laughter of a child or baby whose limitations are so great that they can barely move alone? How can you describe witnessing the joy of a child whose deformation is a permanent risk to his life? After you have danced with one of these little ones, everything changes. In that embrace all distances are erased. There is a perfect fusion of hearts and unconditional love. That child will be your friend forever. You will remember them in your prayers and you will know that, for them, God blesses you in every prayer.”

Fernando Elias Perez Esteban Picazo, one of the young volunteers, says: “This experience was a gift from the Lord. It was especially wonderful to be able to be with the children that the sisters take care of. Although many could not speak, they said everything with their eyes. Theirs is a look of love, joy, simplicity. A look that thanks you for every little detail. Their eyes look just like how God looks at us in this world: loving and hoping to be loved. There are so many things to learn from them.”



During a voluntary activity with children in one of the institutes supported by the Order in the Holy Land.

Pilgrims in the footsteps of Jesus

Besides being volunteers, these young people also had the joy of being pilgrims. The first three days in the Holy Land were days of pilgrimage in Galilee based in Nazareth, a few meters from the Basilica of the Annunciation, in one of the houses of the Sisters of the Rosary.

We turn again to Fernando who describes his experience in the basilica: “This was the most special place for me. Sitting there was like being present at the time of the annunciation. I caught myself thinking how God had entrusted a task of such great importance to Nazareth, to a girl who lived in such a modest house. But it is precisely in this that we see the greatness of God: he looks at the heart. And in the heart of Mary found a joyful yes, a total abandonment to His love.”

On arriving in Bethlehem, which was their base for the remaining days of volunteering, some afternoons and evenings were dedicated to visiting the holy places in Bethlehem and Jerusalem. In particular, the night between July 8 and 9, a group of 5 volunteers accompanied by Maria José remained in prayer inside the Basilica of the Holy Sepulchre. “From 10 to midnight we were able to stay and pray inside the aedicule. The rest of the night we were in various holy places. We have prayed together and devoted time to personal prayer,” said Maria José. A few hours later, the group was preparing for another unique experience: to celebrate the Eucharist inside the aedicule of the Holy Sepulchre. “It is not easy to describe the emotion they each experienced while we were in the place of the resurrection celebrating

the Eucharist. They were 25 intense and emotion-filled minutes and everyone gave thanks to God for having had this opportunity,” explained Maria José with joy.

At the end of the pilgrimage, the group of volunteers of the Lieutenancy for Western Spain, together with a group of volunteers

organized by the Lieutenancy for Portugal (that is running the volunteer initiative for the third year) had the opportunity to visit the Latin Patriarchate and spend time with Archbishop Pizzaballa who wanted to hear about the experience that these young people had lived and who also told them about the Christian presence in the Holy Land and about the Order’s activities.

“A before and after in my life”

Nuria Garcia had already been in the Holy Land but “through the needs of others I felt very close to Jesus. It was an unforgettable pilgrimage that undoubtedly marked a before and after in my life. Now I understand much better why they call this Earth the Fifth Gospel.”

Sergio Hallado initially did not want to go when the volunteer pilgrimage was first proposed to him. He had various reasons, including the economic aspect. But a solution was found thanks to the generosity of many. At the end of the experience he commented: “I can only say three words about the trip: unique, unforgettable and emotional. And this not only for the experience itself but for the other people in the group whom I already miss tremendously. I would like to take this journey again, it changed my way of seeing things and, even more than that, it changed my life. Now I am more patient and more helpful. This is why I wish to say to all those who have lived this experience with me and to those who organized it: THANK YOU EVERYONE, FROM THE BOTTOM OF MY HEART!”

Elena Dini

A national Investiture gathers Knights and Dames from across Canada

At the end of September 2019, a unique and unprecedented event in the history of the Order took place in Montreal. For the first time, the five Lieutenancies of the country – Canada Montreal, Canada-Quebec, Canada-Toronto, Canada-Vancouver and Canada-Atlantic – all joined for a Canadian National Investiture of their new 36 members.

The idea of this meeting was born a few years ago, on the initiative of the then Vice Governor General of North America – the current Vice Governor General of Honour Patrick Powers – and of the Canadian Lieutenants. It was an absolute challenge for the scope of such an event and it was the first mission I had to carry out as a new Lieutenant for Canada-Montreal, nominated in September 2018.

In addition to the Vice Governor General of North America, six out of nine United States Lieutenants participated in this historic Investiture held in Montreal.

History shows that the first diocese of North America was created in the city of Québec (founded in 1608 by the French explorer Samuel de Champlain), in New France. In 1658, Saint François de Montmorency Laval was its first Apostolic Vicar. American and Canadian Catholics recognize that their Catholic origin actually dates back to New France.

The Vigil of Arms took place in the crypt of the Saint-Joseph Oratory, next to the tomb of our beloved “Frère André” (Saint André Bessette). It was presided by Msgr. Christian Lépine, Grand Prior of the Canada-Montreal Lieutenancy, assisted by His Eminence Cardinal Thomas Christopher Collins, Grand Prior of the Canada-Toronto



Luc Harvey, Lieutenant for Canada-Montreal, hosted the first major meeting of the Order's Lieutenancies in Canada, in the presence of Archbishop Pizzaballa, Apostolic Administrator of Jerusalem.

Lieutenancy.

On Sunday September 28, the Investiture ceremony took place in the Cathedral Basilica of Marie-Reine-du-Monde-et-Saint-Jacques-le-Majeur, under the guidance of the then Grand Master, Cardinal Edwin O'Brien. During the grand celebration, a bishop and four priests received the Investiture, along with fifteen Knights and sixteen Dames. The Canadian Lieutenancies now have





The Order of the Holy Sepulchre, which offers many lay faithful a path of holiness through prayer and the service of others, is more alive than ever in North America.

During my solemn closing address, I stressed that the arrival of new members among us is important, as it contributes to responding to the challenge that awaits the Order in the years to come.

In retrospect, we are pleased to note that the presence in Montreal of numerous members of the United States and Canada at this historical moment

shows that the Order is more alive than ever in North America. All Lieutenancies joined together under the guidance of the then Grand Master Cardinal O'Brien, the Grand Magisterium, and Vice Governor General Tom Pogge. This shows that a bright future awaits our Order: it is a great source of hope for continuing to support our Christian brothers and sisters in the Holy Land.

Luc Harvey

Lieutenant for Canada-Montreal

thirty-six new members; of which we can be proud.

After the Investiture, at the gala dinner that brought together 220 guests, we had the privilege of listening to our Grand Prior, who congratulated the Canadian Lieutenancies for such success. He said he was very happy to have been able to attend a unique event in the history of the Order in Canada and thanked all the participants for the welcome, reiterating his congratulations to the new members.

For Knights and Dames, the Order represents a family and the Holy Land a second home

Donata Krethlow-Benziger – a doctorate in philosophy and head of the Lieutenancy for Switzerland and the Principality of Liechtenstein – tells us of the fraternal bonds intertwined between the various Lieutenancies, thanks to the love for the Holy Land and its inhabitants. The annual Investiture ceremonies in which members of other Lieutenancies participate encourage the family spirit in the Order, at the service of the Mother Church which is in Jerusalem.

In 2019, I was lucky enough to participate in three Investiture ceremonies abroad, specifically in Frankfurt, Milan and New York. Even in previous years, it had been my honour to attend other Investitures in Paris, Bordeaux, Ireland, Scotland and Austria, as well as several times in Germany. I felt a particular happiness in being able to go to the New York ceremony with my twenty-year-old son Carl Emmanuel. In all Lieutenancies, we have always received a very warm and familiar welcome. Although foreigners, we were hosted with open arms in the various communities, as if it were obvious and natural, as if we had long belonged to each



During 2019, the Lieutenant for Switzerland was lucky enough to participate in three Investiture ceremonies abroad (here, in Milan).

Lieutenancy. This proves that we form a large family, not only within our specific Lieutenancies, but also beyond borders, oceans and continents. The 2018 Consulta had in particular demonstrated this special solidarity between us.

It is interesting to note national differences and peculiarities, in the spirit of “unity in diversity”. However, unity prevails, thanks to the directives of the liturgical ceremonial of the Grand Magisterium and, therefore, through our universal Roman Catholic Church.

The visits of representatives from foreign Lieutenancies on the occasion of our Investiture ceremonies also represent an immense honour and pleasure. It is wonderful to offer a friendly welcome, show the country to the honourable guests, celebrate the Investitures together and welcome new members to the Order. How many friendships were born as a result of these mutual visits and how many contacts remain forever!

What predominates during our celebrations are the faith and love of the Church, as well as the particular solidarity with the Christians in the Holy Land. Since the founding of the Equestrian Order, all the Popes have entrusted these Christians to our personal concern. During

the Investiture, everyone promised to support their brothers and sisters in the Holy Land. We feel connected to them through our projects, but also through prayer.

The Holy Land represents a second homeland

Projects that foster coexistence and dialogue form a basis for supporting peace in the Holy Land. The commitment of the Order – especially in the field of education – contributes to ensure that people of different origins and religions learn to live in mutual respect, that is, in peace, freedom and justice. All this in the land where God became man, lived, died, where he rose and ascended to heaven.

Taking on my responsibility within the Order is an important task and the radiant gaze of the people who can benefit from our support is a gift. I will never forget the happiness and gratitude of those I met during my many visits to the Holy Land. For us Knights and Dames, the Holy Land actually represents a second homeland. When we go there, we go “home.” This is why travel to the Holy Land is of such importance: it allows us to get to know the country and its inhabitants better, loving them more.

Investiture in New York, in the presence of the Governor General. “In all Lieutenancies, we have always received a very warm and familiar welcome,” says Donata Krethlow-Benziger.





The Investiture in Milan was an occasion for the Lieutenant for Switzerland to pray during the celebrations with her confreres and sisters.

this inner spiritual commitment, above all to make ourselves guarantors of dialogue and justice in the Holy Land.

Aware of our secular tradition and

Among the most important objectives of the members of the Order is spiritual work aimed at making us progress along the personal path towards holiness. The Spirit of God acts in prayer and in regular participation in the sacraments. In his Apostolic Exhortation *Gaudete et Exsultate*, the Holy Father Pope Francis affirms that “the measure of holiness is given by the stature that Christ reaches in us ... with the strength of the Holy Spirit”. As Knights and Dames, we must face

of the history of the Order, it is essential to consciously accept this mission towards Christians in the Holy Land and give God a face of love, so that we all become to become credible ambassadors of the resurrection of Christ. As the Secretary of State Cardinal Pietro Parolin said recently: “It could be said, in all truth, that the members of the Equestrian Order of the Holy Sepulchre – both the Knights and the Dames – are like the ‘ambassadors’ of the Holy Land”.

The places of the theophany

A meditation for the Order by Cardinal Ravasi

In December 2019, Cardinal Gianfranco Ravasi, president of the Pontifical Council for Culture, joined the Roman members of the Order of the Holy Sepulchre for the customary Advent retreat, during which he offered a conference focused on the theme of the presence of God. “In this reflection I wish to exalt some places of the theophany: where we must encounter God, where His epiphanies are celebrated, where we feel His presence,” indicated Cardinal Ravasi at the beginning of his address. The following passages are a summary of the key points covered in this meditation.

First place of encounter: The Word

Within the Bible, the Word is fundamental. The beginning of creation took place through a “sonorous” event: “God said ‘Let there be light’ and there was light” (*Gen* 1:3). The history of the people of God is always linked to the Word. When Moses has to summarize the experience on Mount Sinai, he does so with a verse which Cardinal Ravasi translated as follows: “Then the Lord spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice” (*Dt* 4:12). God is a Word and has all the

characteristics of the weakness of the Word but also, at the same time, its extraordinary strength and effectiveness.

The New Testament is placed in the same line and also begins, in the Gospel of John, with the Word – “In the beginning was the Word” (*Jn* 1:1) – narrating its greatness to arrive at the incarnation.

Let us return to knowing, listening to and meditating on the Word. In the apostolic exhortation *Gaudete et Exsultate*, Pope Francis says: “The prayerful reading of God’s word, which is ‘sweeter than honey’ (*Ps* 119:103) yet a ‘two-edged sword’ (*Heb* 4:12), enables us to pause and listen to the voice of the Master. It becomes a lamp for our steps and a light for our path” (GE 156).

Second place of encounter: History

History in all its dimensions is a place of the presence of God. By randomly opening the Bible, we do not normally find theological, systematic and abstract speculations but “daily” events. God manifests Himself and man discovers Him within what is happening and the various events.

We are called to seek God in the person, as Matthew 25 reminds us: in the prisoner, the hungry, the thirsty. In fact, the religious way to know God passes through justice, agape and love.

Cardinal Gianfranco Ravasi while addressing the Knights and Dames of the Order during their Advent retreat.



“Space is the place of the presence of God”, Cardinal Gianfranco Ravasi tells us.

In Mark’s Gospel, Cardinal Ravasi explained, 47% of the story of the public life of Christ speaks to us of a Jesus who touches diseased flesh, even the forbidden flesh – such as that of lepers – and heals it. According to a widespread theory, leprosy was a sign of a great sin and the leper was excommunicated. Those who touched him were therefore contaminated not only by the disease but by the evil that this person transmitted. Instead, Jesus goes to meet the lepers, touches them and heals them. Today we are invited to recognize the epiphany of God in the other, especially the suffering person.

The Wisdom literature also tells us where to look for God. The Book of Proverbs offers us a series of scenes from everyday life. In fact, it is necessary to find God even in small events, not only in large events. “Let us not forget that Jesus asked his disciples to pay attention to details. The little detail that wine was running out at a party. The little detail that one sheep was missing. The little detail of noticing the widow who offered her two small coins,” comments Pope Francis in *Gaudete et Exsultate* (GE 144).

Finally, let us not forget that pain, the scandal of loneliness, the suffering are also the place of the presence of God. In suffering our response to the love of God is authentically revealed.

Third place of encounter: Space

The moment we leave the womb, we enter two other wombs: that of time and that of



The God of Israel speaking through the Bible invites us to recognize his work in the whole of creation. It is precisely there that a revelation of God awaits us, his presence to be discovered.

space. Space is the seat of the presence of God. Let us be inspired by Psalm 148 where a great cosmic temple is described.

Nature speaks – “the heavens tell the glory of God” (Ps 18:2) – and we are called to find the work of God in it, in the whole of creation. There a revelation of God awaits us, His presence to be discovered.

In the space we also find the temple. A Jewish aphorism reads: “The world is like an eye: white is the sea, the iris is the earth, the pupil is Jerusalem and the image reflected in it is the temple.” The temple is seen as the supreme place of presence. Saint John Damascene said that if a pagan comes to visit you and asks you what your faith is, do not use words but take him to the temple and show him the paintings, the beauty of the ornaments, let him follow the splendor of the cult ... and keep quiet.

Let us return to love for the temple and for the liturgy: may it be a moment that creates an oasis capable of fertilizing the rest of the days of our week.

Fourth place of encounter: silence

This is a particular place to enjoy prayer as contemplation, adoration, inner silence. Many fear

silence because they experience only that of emptiness, black silence. Instead there is a white silence, full of communication. When two lovers have run out of words, they look and keep silent, said Pascal. In faith, as in love, silences are much more eloquent than words.

In Scripture we find the story of Elijah who guides us to recognize God in silence. Elijah was a desperate, persecuted, lonely man and God tells him to climb Mount Oreb to receive his vocation again. Once on the mountain, Elijah will wait for God and will not find him in the storm, nor in the earthquake but in the “voice of subtle silence,” a light wind. Like Elijah, we must train our ears to meet God where He reveals Himself and, therefore, also in the epiphany of silence.

Dietrich Bonhoeffer reflects on the link between Word and Silence: “Let us be silent before listening to the Word so that our thoughts are already turned to the Word. Let us keep silent after listening to the Word so that it still speaks to us, lives and dwells in us. Let us keep silent early in the morning so that God have the first Word. Let us keep silent before going to bed so that the last Word belongs to God. And let us be silent for love of the Word.”

Summary by Elena Dini

New impetus in Mexico, a nation with a centuries old history of being close to the Order

A long journey of loyalty to the Order

The presence of the Order of the Holy Sepulchre in Mexico dates back to the second half of the 18th century, when Dr. Tomás Cuber y Liñán – superior officer, vicar general, archdeacon and canon of the Holy Sepulchre of Calatayud – arrived in New Spain as procurator of the Royal Court of the Holy Office. Since then, sporadically, there were some Knights in this country. The Mexican chapter of the Order was officially created in 1907 by means of the *Quam multa te ordinamque* decree of His Holiness Pius X. At that time, Don José María Domínguez de Murta was appointed judicial vicar.

The headquarters of the Lieutenancy were established in Mexico City. With the passing of the years and the increase in vocations, three Sections dependent on the Lieutenancy of Mexico had to be created: Nueva Galicia, Nuevo León and Nueva Vizcaya, as well as having a large presence of

The Investiture in Mexico in 2019 made it possible to double the number of members of the Lieutenancy.

Knights in Mérida. The aforementioned Lieutenancy came to count more than four hundred Knights and Dames, distributed throughout the national territory.

The sudden death of the Lieutenant – the architect José María Carracedo Bolinaga – surprised everyone, so much so that it was not possible to choose a successor, leaving the Lieutenancy inactive for twelve years. In 2016, the Grand Magisterium appointed Don Gustavo Rincón Hernández as interim leader, with the mission of reorganizing the Lieutenancy of Mexico and giving it new life. When his mandate began, in fact, there were only a few Knights and Dames in activity. Don Gustavo’s work proved to be very fruitful since, on November 9, 2019, there were already 53 Knights and 18 Dames.

An Investiture that made it possible to double the number of members of the Lieutenancy

On November 9, 2019, almost all the members of the Equestrian Order of the Holy Sepulchre of





The Investiture ceremony in Mexico City was marked by the entry into office of the new Lieutenant, Guillermo Macías Graue.



Jerusalem of the Lieutenancy for Mexico gathered around the then Grand Master, Cardinal Edwin O'Brien, who came to Mexico City in the company of Don Enric Mas, the new Vice Governor for Latin America. The reason: The Investiture of sixty-one local Knights and Dames, the last celebrated by Cardinal O'Brien as Grand Master of the Order. The Lieutenancy is now represented by one hundred and thirty-two members of our venerable and beloved Order, which is "rising" in the country chosen by Our Lady of Guadalupe.

The ceremony also allowed the new Lieutenant Guillermo Macías Graue to take office. "I received the news of the appointment with surprise and apprehension, since this implies a responsibility that goes beyond my limits. Despite this, I accepted it as God's call to a greater commitment of fidelity to my Investiture in the Order. I read it – in harmony with Pope Francis – as a call to the service of my brothers, Knights and Dames of this Lieutenancy for Mexico," said the new Lieutenant.

Commenting on the path taken by the Lieutenancy and on what is expected for the future, Guillermo Macías Graue continued: "It is literally a resurrected Lieutenancy, it has been cared for like a seriously ill patient and is now ready to go out again into the open to meet the Christians of Holy Land. It is an essentially spiritual path that must be translated into practical help. I believe that Mexico has the generosity necessary to accept this challenge and to increase more and more the number of Knights and Dames who live the faith in first person, being themselves "living stones" for our brothers and sisters of the Middle East".

Ricardo Próspero Morales Arroyo is one of the Knights who joined the Order during the November Investiture. He spoke about this experience: "I saw the invitation to become part of the Equestrian Order of the Holy Sepulchre of Jerusalem as a vocation received from God. It is a beautiful opportunity and a way to help the Holy Land, where Christ was born, lived, died and rose again. First of all, it is a responsibility towards our Christian brothers and sisters who encounter difficulties and have particular needs in a country

that is so important for Jews, Christians and Muslims."

These new members are a cry of hope for the Order and the Mexican Lieutenancy. They offer new energies that reinvigorate the decision to live life together with the Risen Christ and commit us to give ourselves every day in our specific apostolate: to maintain the Christian presence in the small land of the Lord. This is why these members followed a year of formation, aimed at getting to know our spirituality and the needs of the brothers and sisters in the faith, that is, men and women who retrace the footsteps of Jesus of Nazareth.

Lieutenancy for Mexico



The Knight and Dames' Prayer

*O Lord Jesus Christ,
we pray to you through your five wounds
that we carry on our insignia.*

*Give us the strength
to love all whom your Father has created
and, especially, our enemies.*

*Free our hearts and souls
from sin, from prejudice,
from self-interest and from cowardice,
so that we may be worthy of your sacrifice.*

*Let your Spirit fall upon us all,
the Knights and Dames of the Holy Sepulchre,
so that it may make us committed
and sincere ambassadors of peace and love
among our brothers and sisters
and, especially,
among all those who do not believe in you.*

*Give us faith
to face all the problems of everyday life
and to deserve one day
to approach your presence,
humbly but without fear.*

Amen.

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