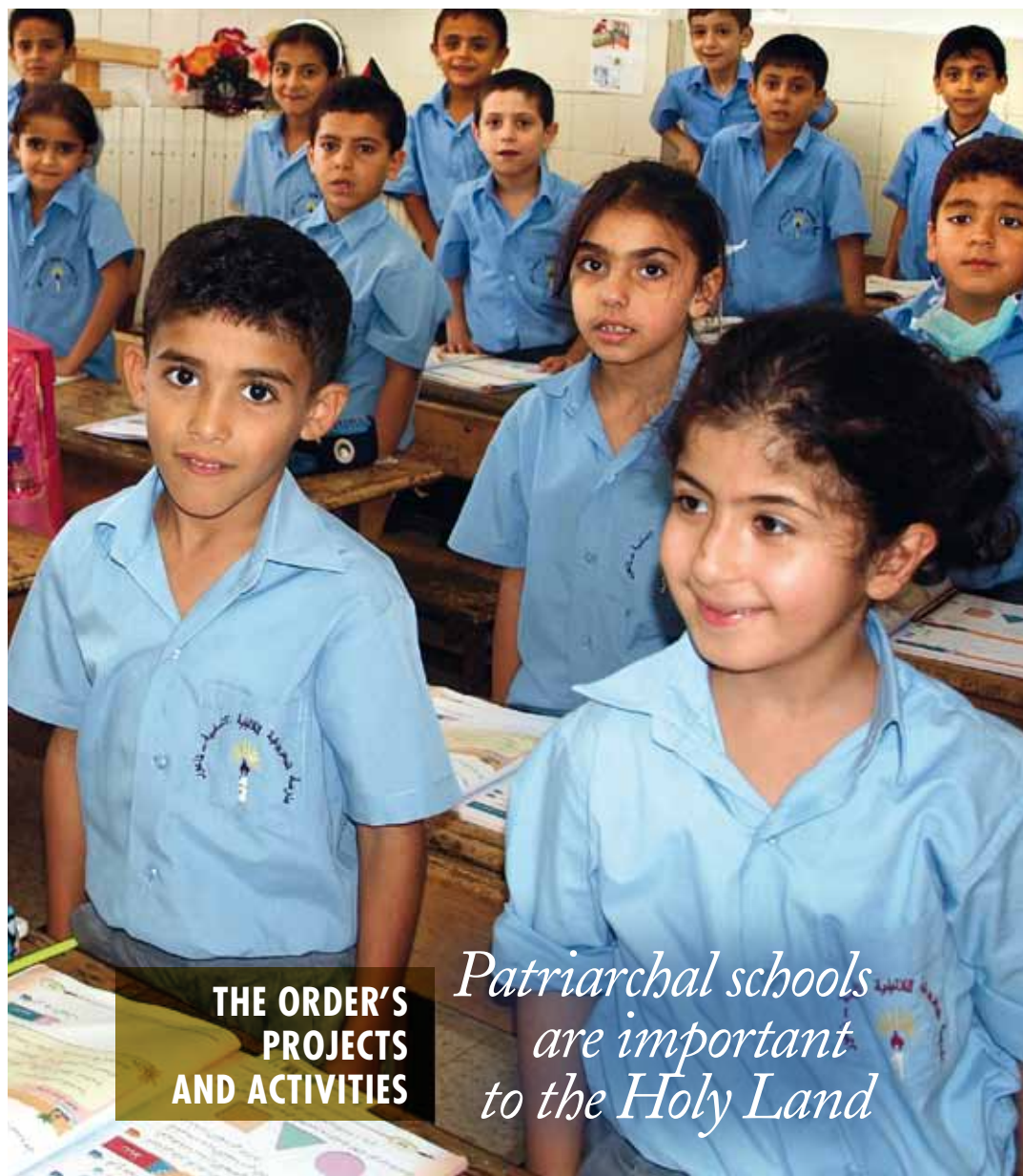


ORDO
EQUESTRIS
SANCTI
SEPULCRI
HIERO-
SOLYMITANI



20
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THE PAST YEAR



**THE ORDER'S
PROJECTS
AND ACTIVITIES**

*Patriarchal schools
are important
to the Holy Land*



ORDO EQUESTRIS SANCTI SEPULCRI HIEROSOLYMITANI
00120 VATICAN CITY

2009

Editor:

Otto Kaspar

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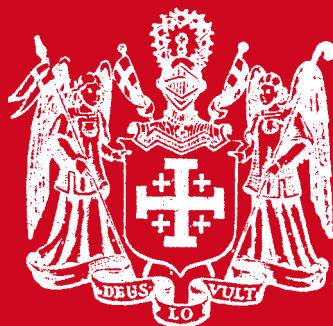
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MESSAGE FROM THE CARDINAL GRAND MASTER



JOHN CARDINAL FOLEY
GRAND MASTER
EQUESTRIAN ORDER OF THE HOLY SEPULCHRE
OF JERUSALEM



For many years, the publication „Annales“ kept the Knights and Ladies of the Holy Sepulchre around the world informed about the works of our Order and about the situation in the Holy Land, especially in the Latin Patriarchate of Jerusalem.

In its last years, the publication „Annales“ was ably edited by our then Chancellor and now Governor General, Count Agostino Borromeo.

At the Consulta of 2008, those present recommended a publication that would be more economical and perhaps less institutional – a publication featuring more the work of the Order than the regional celebrations of our Knights and Ladies. Those present, however, were unanimous in their view that a truly international form of communication was necessary – to present the needs of our brother and sister Christians in the Holy Land, to illustrate what our Order is doing to meet those needs, to report on the progress of the Order itself and to reinforce the bonds of unity that make of the Order such an important presence not only in the Holy Land but in the universal Church.

Several suggestions were made for an internationally acceptable name for the publication, and some were later disqualified for reasons of copyright or universal intelligibility, but our editor Otto Kaspar produced for the most recent meeting of the Grand Magisterium a sample publication entitled „A.D.“ – for „Anno Domini“ – the universally recognized name for the Year of the Lord.

Because the time of the Lord truly began in the Holy Land and because we as Knights and Ladies seek to keep not only the name of the Lord but the testimony of His contemporary disciples alive in the Holy Land, all agreed that „A.D.“ would be an appropriate name for this renewed publication in the service of the Lord, of His Church and of our Order.

The publication begins in an auspicious time – when membership in the Order is at its greatest point history – approximately 26,000; when contributions to the Order for our work in the Holy Land have reached their highest level in history – more than 10 million euros, some of which, of course, has already been made available to the Holy Father to help defray the costs of his Apostolic Pilgrimages to the Holy Land and to Cyprus, all territories under the spiritual jurisdiction of the Latin Patriarch of Jerusalem, our own Grand Prior, His Beatitude Patriarch Fouad Twal.

The primary objective of our Order is not material assistance to the Holy Land, although that is very important; it is the spiritual growth of our members in union with the Risen Lord to whom they give witness in their lives.

May this publication, which reports on “A.D.”, the Year of the Lord, reflect the spiritual vitality of our Order in faithful service to Our Lord and to His Church, especially in the land where He lived, died and rose from the dead that we might be able to live with Him and with those we love in eternal glory!

SOME REFLECTIONS ON THE PILGRIMAGE OF POPE BENEDICT XVI TO THE HOLY LAND IN MAY 2009

JOHN CARDINAL FOLEY

*It is the dream of every Knight and Lady
of the Holy Sepulchre to visit the land of Our Lord
and to pray at the very Holy Sepulchre
from which Our Blessed Lord rose from the dead.*

At least fifty members of our Order were able to join our Holy Father Pope Benedict XVI for all or at least part of his historic pilgrimage to the Holy Land from May 8 to 15, and – as Grand Master of the Order – I was privileged to have been invited to accompany the Holy Father for all of his visits in Jordan, Israel and the Palestinian Territories. Our Grand Prior, Latin Patriarch Fouad Twal, was, of course, one of the Holy Father’s principal hosts in all three jurisdictions.

For all of us as members of the Order of the Holy Sepulchre, no words of our Holy Father could have been more evocative than his declaration at the Holy Sepulchre itself:

“St. John’s Gospel has left us an evocative account of the visit of Peter and the Beloved Disciple to the empty tomb on Easter morning. Today, at a distance of some twenty centuries, Peter’s Successor, the Bishop of Rome, stands before the same empty tomb and contemplates the mystery of the Resurrection. Following in the footsteps of the Apostle,

I wish to proclaim anew, to the men and women of our time, the Church’s firm faith that Jesus Christ was ‘crucified, died and was buried’, and that ‘on the third day he rose from the dead’. Exalted at the right hand of the Father, he has sent us his Spirit for the forgiveness of sins. Apart from him, whom God has made Lord and Christ, ‘there is no other name under heaven given to men by which we are to be saved’” (Acts 4:12).

Just before uttering these words, the Holy Father had said:

“I greet Cardinal John Foley, Grand Master of the Equestrian Order of the Holy Sepulchre and also the Knights and Ladies of the Order here present, with gratitude for their unfailing commitment to the support of the Church’s mission in these lands made holy by the Lord’s earthly presence.”

What a thrill it was for all of us present in the Basilica to hear this affirmation of the work of our Order and to be one with the Holy Father in bearing witness to the Risen Christ!





In a most informative article published in “LUMSA News”, the publication of the Free University of St. Mary Assumed Into Heaven (LUMSA), where he teaches the history of Christianity, Professor Count Agostino Borromeo, the Governor General of our Order – who himself led the Knights and Ladies who accompanied the Holy Father, recalled the purpose noted by the Holy Father himself for his visit to the Holy Land:

1st, to go as a pilgrim to the principal holy places of our Christian faith;

2nd, to confirm the Catholics of the Holy Land in their faith and to strengthen their resolve to confront the difficult situation in which they live;

3rd, to give witness to the commitment of the Church to dialogue and reconciliation as instruments “for arriving at a stable and lasting peace on the basis of justice and mutual respect;

4th, to promote ecumenical and inter-religious contacts.

For me personally, it was a particular thrill to have been able to be part of the group welcoming the Holy Father to the Holy Land,

to Jordan, on May 8, which coincided with the 25th anniversary of my ordination as a bishop. The Holy Father, who had already sent me a beautiful letter for my jubilee, expressed special congratulations as he saluted each of us on his arrival at the Apostolic Nunciature in Amman.

While the Holy Father visited the “living stones” where Christians of the various Catholic churches had gathered to worship with him and while he visited King Abdullah and the royal family of Jordan, the most memorable visits for us as pilgrims to the Holy Land were at Mount Nebo, from which Moses had viewed the Promised Land, and Bethany beyond the Jordan River, where Jesus had been baptized.

On his first stop in Jordan, at the Regina Pacis Center, to which many of our Knights and Ladies had contributed and indeed were present, the Holy Father said:

“Dear young friends, to you in particular I wish to say that standing in your midst I draw strength from God....”

“I exhort you all to pray every day for our world. And today I want to ask you to take up a specific task: please pray for me every day of my pilgrimage, for my own spiritual renewal



in the Lord, and for the conversion of hearts to God's way of forgiveness and solidarity so that my hope – our hope – for unity and peace in the world will bear abundant fruit.”

While, of course, the Holy Father looked forward to visiting the many holy places in Israel – especially in Jerusalem – for which he said the “three great monotheistic religions have in common...a special veneration”, he noted at Ben-Gurion Airport on his arrival in Israel:

“It is right and fitting that...I will have the opportunity to honor the memory of the six million Jewish victims of the Shoah, and to pray that humanity will never again witness a

crime of such magnitude.... Every effort must be made to combat anti-Semitism wherever it is found, and to promote respect and esteem for the members of every people, tribe, language and nation across the globe.”

In the solemnity of the Yad Vashem Memorial the next day, the Holy Father reiterated: “May the names of these victims never perish! May their suffering never be denied, belittled or forgotten! And may all people of goodwill remain vigilant in rooting out from the heart of man anything that could lead to tragedies such as this!”

While the Holy Father met in Jerusalem with political leaders, including the president and prime minister, with leading Jewish rabbis and Moslem muftis and with the Greek Orthodox and Armenian patriarchs, perhaps his most moving encounter was with the Ordinaries of the Holy Land in the Cenacle, the Upper Room where Jesus ate the Last Supper with his Apostles.

“We gather together,” he said, “the Successor of Peter with the successors of the Apostles, in this same place where Jesus revealed in the offering of his own Body and Blood the new depths of the covenant of love established between God and his people.”



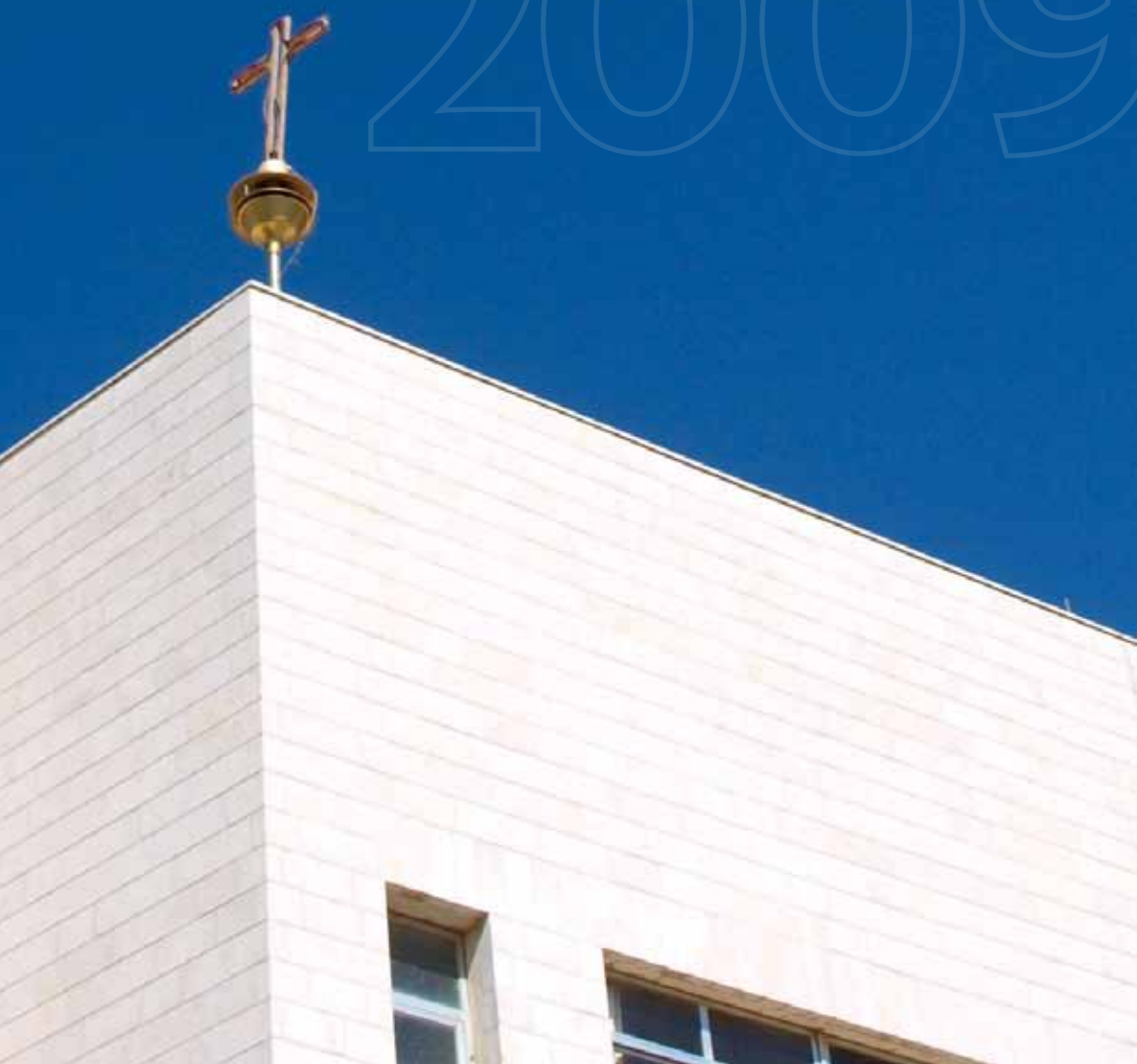
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*To sustain and aid the charitable,
cultural and social works
and institutions of the Catholic Church in the Holy
Land, particularly those of the Latin
Patriarchate of Jerusalem ... “ – those are
some of the Order’s aims as set out in Article 2
of the Constitution of the
Equestrian Order of the Holy Sepulchre.*



THE 2009 PROJECTS

2009



Projects and investment in buildings

Every year the Holy Land Commission of the Grand Magisterium considers suggestions from Jerusalem and, in collaboration with the Patriarch, draws up a list of those Projects that can be financially supported during the year in progress. It is therefore very helpful for the Members of the Commission to visit the Holy Land several times a year and to see the various sites in person – before the works begin, but also during construction and after completion. If such inspection visits frequently allow us to see the pitiful living conditions of our Christian sisters and brothers, then it is true that our human hearts are often struck more forcibly by what we see with our own eyes than by anything a simple statement of fact can convey. Dr. Christa von Siemens, President of the Holy Land Commission, expressed something of the kind when she introduced her report at the Grand Magisterium's Fall meeting with the following words:

"Building projects are sometimes criticized on the grounds that it would be better to provide humanitarian aid."

This appeal reminds many pilgrims to the Holy Land of their own experiences: when we see the circumstances in which our fellow

Christians live we are immediately compelled to open our wallets. One should not stand in the way of such spontaneous help, but is this the kind of aid that will have a long-term effect? If we are better informed of the local circumstances then we are aware that the upbringing and education of the next generation are dependent on the lasting nature of the help we pay for. That is why the schools are so important to the parents who live in these countries and why the Latin Patriarchate also takes steps to provide good educational facilities for the young people growing up at this time. But that entails a need for financial resources that go far beyond those that the Christians in the Holy Land could ever raise themselves. And that is exactly where the help of the Order comes in, in the form of a Christian contribution: to kindergartens and schools, but also to churches and community centers. Dr. von Siemens expressed the logic behind her comments as follows:

"In my opinion, however, they are a powerful instrument in the realization of our aims, which – amongst others – include creating the basis for places where Christians can live as a community, as well as guaranteeing opportunities for a Christian education and upbringing. That is why these Projects are often largely concerned with the renovation – and sometimes the construction – of churches, schools, presbyteries, parish halls and convents."



Projects in detail

The projects approved by the Grand Magisterium in April 2009 and carried out during the year concentrated on the renewal or expansion of the Patriarchate schools – three schools in Jordan near Amman plus Bir Zeit school in Palestine – and the Seminary. The project for paving the processional path in the Sanctuary of Deir Rafat – carried over from 2008 – was postponed, waiting for a decision on the works to be taken with the new Sisters who have taken charge of the Sanctuary. The corresponding amount sent in 2008 by the Lieutenantcy of Italy North has therefore still to be allocated.

In addition to the above, two special projects were financed by funds from the Grand Magisterium because of their urgency: water-proofing the roof and covering a terrace of the Seminary and the restoration of the Parish house in Paphos (Cyprus) in connection with the pastoral visit of Pope Benedict XVI.

For all the projects, the value in local currency – except for Bir Zeit – is indicated and was paid by the Grand Magisterium in Euros or US dollars at the exchange rates current at the moment of payment. The equivalent amount in Euros at the time of approval is also shown for reference purposes.



Kindergarten children in Bir Zeit

In total, the amount disbursed by the Grand Magisterium for the year 2009 Projects concerned with the realization of infrastructures to serve the Christian community in the Holy Land amounted to the equivalent of € 1,555,000. Of that amount, € 370,000 derived from the sum already disbursed in 2008 for the purchase of the Tabar Bur land in Jordan, which was cancelled by the Patriarchate.





Schoolchildren in Bir Zeit



Christa von Siemens with children in Hashimi



PROJECTS APPROVED BY THE GRAND MAGISTERIUM IN APRIL 2009

Jordan Schools

The program of works focused mainly on the renewal of some schools that had not received adequate maintenance in the last few years and had deteriorated extensively, with consequent effects on the educational process.

The schools in Hashimi and Fuheis Alali serve a densely populated area near Amman, with a strong percentage of Christians and the presence of refugees from Iraq. Madaba is the most important town in the South, where the new Catholic University is also under construction.

Hashimi school

Hashimi kindergarten

Both projects were completed at the beginning of September 2009 (the science laboratory in February 2010).

Works at the school included refurbishing the elementary classrooms beneath the church and renewal of the external sanitary unit, plus upgrading the playground area and the installation of water gutters. In addition the shell of the school building was consolidated and the elevated passage from the church to the school demolished. The mechanical and electrical installations were upgraded.

At the kindergarten, the interior was renovated and the electro-mechanical installations were upgraded together with the sanitary units.

Fuheis Alali school

The finishing of the new extension of the elementary school (begun in 2007) – and the restoration of the basement of the old building to accommodate the science and technology

laboratories as well as store rooms and an apartment for the guard – were completed in October 2009 (the lab in February 2010). The new extension provides 6 new classrooms and 2 sanitary units.

Madaba schools

Balad and Ma'in schools plus kindergarten

The project involved the renewal and upgrading of all four buildings of Madaba Balad school (near the centre of the city) and the upgrading of the ground and first floor at Madaba Ma'in. It included the relocation of the boys' classrooms from grade 3 to 9 from Balad to Ma'in, which has become an all-boys school with 8 new classrooms, plus new administration and teachers' facilities. Balad School has kept the mixed classrooms for boys and girls up to grade 3 and all the other girls' classrooms; all 32 classrooms were renovated and the ones below street level were converted into storage space and a science laboratory.

Work on the kindergarten involved consolidation of the structure and upgrading the outdoor playground.

The project ran into difficulties because of lack of performance by the selected contractor; the works halted in October 2009 and were completed by February 2010 by local subcontractors.

Palestine

Bir Zeit school

The LPJ school in Bir Zeit plays an important role in serving the Christian community in a town where 75% of the residents are



A class in Hashimi

Christians and which is surrounded by many smaller Christian villages (Jifna, Aboud, etc). The town is home to Bir Zeit University – a flagship establishment for Palestinian institutions.

This is the second phase of completion of the school extension that was started in 2008 in order to solve the lack of space caused by the commencement of upper school courses (grades 10 to 12). A new building was added with six extra classrooms, a science lab, a multi-purpose hall and two new toilet units for boys and girls. In addition, a covered playground was made available and an external area of 1900 m² was purchased, to be arranged in the future for outdoor activities.

The new building entered service in September 2009, but the heating system and the asphaltting of the covered playground are yet to be completed.

Latin Seminary at Beit Jala

The Seminary is the place where students from Jordan, Palestine and Israel are prepared for entry to the priesthood. It presently accommodates 75 students. The need arose to reserve a separate area for the students who

take an introductory year, before being admitted to the Major Seminary. The roof space was converted to provide 11 rooms for these students, plus one for the priest tutor, a classroom, the chapel, the living room and a kitchen. This new area will greatly facilitate the spiritual concentration of the new entrants, who thus remain both near, yet separate from, the Major Seminary students.

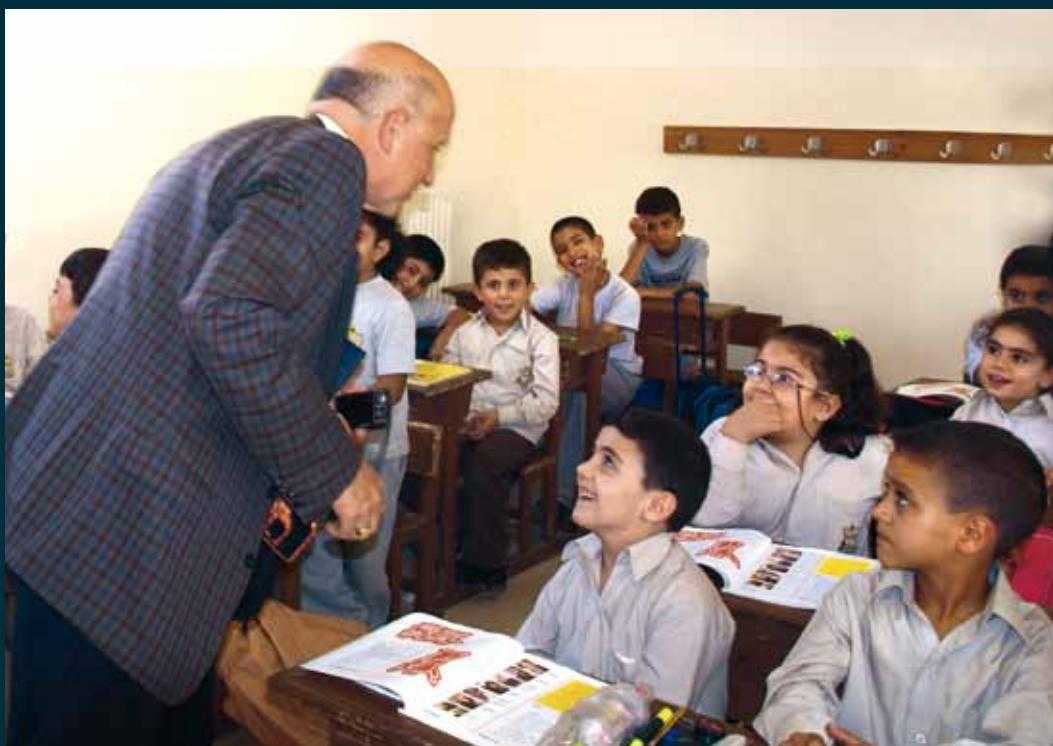
Additional special projects

Waterproofing of the Seminary – External shaded area

During adaptation of the roof space, it was discovered that several places had been letting in rainwater, in particular through the old dormer windows in the roof. All the tiles had to be removed and put back once insulating and waterproofing membranes had been laid. In addition, new windows were installed and gutters replaced. The terraced area, at the end of the elevated passage that connects the preparatory area and the major seminar, was given a cantilever roof to protect it against rain and sun.



Fr. Humam Khzouz in Beit Jala



Vice-Governor General Adolfo Rinaldi joins in with a class



Break time

Cyprus

This donation was requested by the Patriarchate for urgently necessary restorations in view of the Holy Father's visit there in June.

... but not only in bricks and mortar

A range of small expenditures, mainly for support and assistance to communities connected with the Order have been sent to the "Secrétariat de Solidarité" and other associations and institutions.

... also for the running costs of the Latin Patriarchate

Naturally, the Order makes substantial financial resources available for other requirements of the Patriarchate, so a considerable portion of the so-called "institutional expenses" is covered by the OESSH: more or less the total ongoing expenditure on priests' stipends and the operating costs of the Patriarchate.

... the future of the next generation

Otherwise, the single largest item of expenditure is the aid for the schools in the Holy Land so that all the Christian children can attend their parents' choice of school, because in this area it is usually necessary to

pay school fees and these generally exceed the financial means of the parents.

Alongside the Latin Patriarchate Schools the report shows the educational facilities at Bethlehem University. A little below that item is the text of a letter from Bethlehem University to Cardinal Foley, the Grand Master of the Order.

... and individual help for people

Under the portmanteau heading, "medical and human aid", in the past year the Grand Magisterium sent considerable financial means; these include contributions from a number of Lieutenancies designated to specific purposes. We hope that in this way we are carrying out the word of the Lord at least in part: "I was sick, and ye visited me" (Mt. 25, 36).

In the breakdown of the Order's contributions for aid there are some other small items not detailed here.

... the Order takes care of all that.

If we add everything up, then every year the Members of the Equestrian Order of the Holy Sepulchre of Jerusalem transfer notable sums to the three areas that together we call the Holy Land (Israel, Palestine and Jordan):

	(in Euros)
Schools	2,608,000
Institutional expenses	1,681,000
Seminary	251,000
Pastoral activities	145,000
Holy Masses	160,000
Humanitarian aid and medical expenses	801,000
Intentions of the Holy Father	250,000
Bethlehem University	274,000
Other institutions in the Holy land	610,000
for a grand total of	7,670,000
equal to approximately	US\$ 10,585,000

GAZA HUMANITARIAN AID REPORT

EMPOWERING CHRISTIANS IN GAZA

The Latin Patriarchate of Jerusalem reacted immediately towards the needs of the innocent people of Gaza, after the last brutal war that took place in January 2009.

We cannot deny the fact that through the generous contributions and kind donations from different Christian and international institutions, and especially the Equestrian Order of the Holy Sepulchre as represented by the Grand Magisterium, the Latin Patriarchate's aim was to respond successfully to the needs and demands of people in Gaza.

We managed to respond to these needs through social, medical and humanitarian aid, and financial assistance. The fine and generous support was aimed mainly at an emergency response to save the lives of the Christians in Gaza. A committee was formed by the former Parish priest, (the brave) Father Man[a]uel Musallam, and the Sisters, along with the coordination of the General Administration of the Latin Patriarchate, to support and aid the needy Christian families. Several Christian families from different church denominations were helped, and around 500 persons were aided with the basic everyday necessities such as food, medical supplies, water, etc. This aid was divided in two sections: medical help, including medication, medical expenses and urgent operations, and social help, i.e. food, water, paying electricity bills, and creating job opportunities to maintain a stable income for the families.

Following the instructions of His Beatitude Patriarch Fouad Twal, the Latin Patriarchate administration is trying to guarantee regular visits to Gaza, in order to finance and support the community there, since none of the banks

are functioning well, and there is not enough cash to operate in a smooth manner. We have delivered the generous contributions directly to Fr. Manuel Musallam, the former parish priest, who has personally distributed fixed amounts to all the parishioners.

At the present time, Fr. Jorge Hernandez has replaced Father Manuel, who served the Parish of Gaza with all his strength, and who was the pillar of the Christian presence in Gaza for 14 years.

We really do appreciate the continuous support, solidarity, concern, and the tremendous efforts of the Equestrian Order of the Holy Sepulchre, and all the people who made this gesture, when confronted with scenes of a dire humanitarian emergency. With your munificent aid, we were and will be able to help to improve the lives of so many innocent civilians.

Activities and Future Plans:

After the end of the last war the General Administration of the Latin Patriarchate managed several activities that contributed to helping and supporting the Christian community. Centralisation of these activities extends beyond the medical and social aid and we have hired a new full-time employee for the parish. His tasks and duties are to follow up all the humanitarian aid cases of the Parish and to maintain close relationships with all the students and their families. Additionally,

what makes it an unexpected coincidence is that, some days before Christmas, around 100 families from the Gaza Strip had left their homes on the 22 December 2008, and were eager to celebrate Christmas time with their families and relatives back in the West Bank, but unfortunately these families during and after the war were stuck for almost a month in Ramallah.

The Parish Priest of Ramallah, Fr. Aktham Hijazin reacted immediately to this situation, and provided shelter for these families. Nor did he stop there, as he supported these families financially, depending on the number of members in each family.

H.B. the Patriarch Fouad Twal visits Gaza

In addition to his regular visits to Gaza, immediately after the war ended, His Beatitude visited Gaza on the 27 January, with another important visit on the 4 February, when he led a number of the heads of churches in Jerusalem. His Beatitude celebrated several masses there and during his last visit he attended the graduation ceremonies of the Latin Patriarchate School at the end of May 2009.

As for our current and future activities, besides the medical and social aid, we try all the time to support the Parish of Gaza to sustain its daily operations, and be ready to serve all the parishioners. The General Administration of the Latin Patriarchate will try to provide the raw materials for the renovation of the convent, which sustained some damage to the roof and walls due to the brutal war against Gaza. The works will include whitewashing, painting, installing a new electrical system, and new windows.

Job creation

What we are seeking for future activities is to continue in our mission of serving the parish of Gaza, through job creation which will assist some Christians in earning their daily bread in dignity. Other activities to support these people would be financial and medical

aid for the poor and the disabled people, scholarships for school and university students, and several beneficial activities for the elderly, scouts, parishioners, and families. In addition, we want to secure a continuous maintenance contract for the priests' convent and the sisters' convent.

Number of Christians in Gaza

It is worth mentioning that, until recently, the number of Christians in Gaza did not exceed 5,000, where 4,000 are Greek Orthodox, around 400-500 Latins, and some Anglican families. Unfortunately, due to the last war and the very difficult situation in Gaza, a large number of these families have left their houses and moved to the West Bank, and others have left Palestine.

Our core aim is to continue to maintain the Christian presence in Gaza, and to spread the word of the Bible within the existing community. We feel really confident that through the power of our Lord Jesus Christ, we will be able to overcome any difficulties and complications that may arise, and will remain here as permanent servants of the Church. We should focus on this minority in Gaza, as we are considered to be the only existing way for them to live and survive.

LATIN PATRIARCHATE OF JERUSALEM

GENERAL ADMINISTRATION

Financial Statement

Project:	Gaza Aid Fund	
Reported Period:	01. 01. – 30. 09. 2009	

PROGRAM STATEMENT OF ACTIVITY VS BUDGET

<i>Donations:</i>	Reported	Budgeted	Variance
	\$ 565.385,00	\$ 565.385,00	0
<i>Expendiures:</i>			
Humanitarian Aid	\$ 409.649,00	\$ 409.649,00	0
Balance	\$ 155.736,00	\$ 155.736,00	0

Checked By:
Anton Asfar
Finanz-Controller

Approved By:
Fr. Human Khzouz
Generaladministrator

FROM A LETTER
WRITTEN BY BR PETER BRAY, FSC.
VICE CHANCELLOR BETHLEHEM UNIVERSITY,
DATED JANUARY 16, 2009,
TO HIS EMINENCE CARDINAL JOHN P. FOLEY,
GRAND MASTER OF THE EQUESTRIAN
ORDER OF THE HOLY SEPULCHRE

Dear Cardinal Foley,

Greetings from your favourite University in the West Bank! I hope the New Year has begun well and I pray that it will unfold in a very satisfying way for you.

I have just received your letter of 18th December 2009 in which you so generously indicate that the Accounting and Administration Office of the Grand Magisterium has transferred € 170.683,36 Euros to the Bethlehem University account. I thank you for this transfer and can assure you that it will be well used here at Bethlehem University. In the time I have been at Bethlehem University I have been so impressed by the extraordinary support from the Equestrian Order for Bethlehem University. You, as Grand Master, have shown an amazing interest in and concern for the wonderful young people who are entrusted to us. Given the difficulties we face here and the challenges associated with providing for these young people in such an environment, that support and solidarity is much appreciated. So I thank you and all the Lieutenancies who have been so aware of the challenges we face and have responded so positively.

You may know that last weekend I was down in Gaza and had the opportunity to celebrate with Berlanty Azzam, one of our students who was detained, handcuffed, blindfolded and deported to Gaza on 28th October, just a few weeks from finishing her study for her degree. She was prevented from returning to Bethlehem University to complete her study but her teachers here at Bethlehem University were determined that the Israeli Military was not going to deprive her of meeting the requirements to finish. It was a great joy for me, therefore, to be with her and her family as we celebrated that completion. I found it inspiring talking to her and realising what an extraordinary young woman she is with such resilience and strength. It is being engaged with such young people that makes dealing with all the hassles worthwhile!

Best wishes,

*Br Peter Bray, FSC, Ed.D.
Vice Chancellor
Bethlehem University in the Holy Land*

THE LATIN PATRIARCHATE SCHOOLS IN JORDAN

Most of the Christians in the region known as the Holy Land live in Jordan so it is understandable that the Latin Patriarchate should maintain a total of 25 schools and kindergartens there.

Most of the Christians in the region known as the Holy Land live in Jordan so it is understandable that the Latin Patriarchate should maintain a total of 25 schools and kindergartens there.

The Latin Patriarchate Schools have issued a mission statement entitled “Our Heritage, Our Pledge”, of which just a few lines are quoted below:

„The Latin Patriarchate Schools (LPS) are committed to protecting the national culture and heritage in the present and to preparing the next generation to lead our culture to a higher future.

...

The LPS recognize parents as the first teachers in the lives of their children and regard the family as the fundamental building block of the community and a functional society alike. We here recognize the substantial financial investment families make in the education of their children. To that end, the LPS use a sliding scale for tuition charges, subsidizing tuition costs in general and further helping families that demonstrate a special need.

...

It is the belief of the LPS that we are an integral part of our community, and we are glad and proud of it. ...”

Of the 18,800+ students in the Patriarchate

Schools more than 10,800 come from Jordan, i.e. around 57%. The schools ratio is similar in proportion. In contrast, the students from the Palestinian areas number about 5,700 and those from Israel 2,300.

So let us look at the schools in Jordan: during the first six months of 2009 a single master plan was developed to improve or extend these schools, part of which is concerned with the infrastructure. This includes a global purchasing policy for all the schools in order to achieve greater cost savings.

Thanks to the help of the Equestrian Order of the Holy Sepulchre of Jerusalem, in the past year the Patriarchate has been able to carry out considerable improvements in four of its largest Jordanian schools:

1. the school at Fuheis Alali
2. extension of the school at Madaba Balad
3. extension of the school at Madaba Ma'in together with a community centre
4. and the extension of the school and kindergarten in Hashimi.

Our report on the 2009 Projects (see page 18) contains further details but let us look at one example: the school and kindergarten in Hashimi (Hashimi lies within the Amman catchment area).

The school was founded in 1949. Classes currently cover the first to the eighth years of school. There are 22 teachers for 444 students. The kindergarten has five staff to care for 117 children. In order to give a better picture of the school, here is a list of the facilities:

17 classrooms
library
physics laboratory
chemistry laboratory
computer room
kitchen
staffroom
assembly hall
13 toilets.

In 2009 all areas of the kindergarten were improved and extended.

Just over 50 % of the children are Christians, the rest Muslims. At first sight, it is astonishing that the Patriarchate Schools make so many places available for the education of non-Christians. However, it is also clear that the Christian children cannot be allowed to grow up in a ghetto if they will later have to live in a predominantly Muslim environment. At the same time, it is good for the Muslims if they grow up quite naturally with Christians. That is by far the best way to avoid future prejudices.

All these schools require the payment of fees. The amount is 380 Jordanian dinars (JOD) for the elementary schools and 260 JOD for the kindergartens – around 390 and 268 US dollars respectively. Three to five of every 10 Christian parents cannot afford the full fees; they pay as much as they can. The difference is covered by the contribution made by the Equestrian Order of the Holy Sepulchre.







MONSIGNOR
HANS A. L. BROUWERS
CHANCELLOR



THE LORD HAS COME TO ESTABLISH HIS KINGDOM OF PEACE

A few months ago, we celebrated again the great event of our Lord's birth. We rejoiced because "the Word became flesh and made his dwelling among us" (Jn 1:14). The Son of God became the son of Mary. And, he came to overcome sin and death. He came to do battle with the Prince of Death – the Devil himself. As we read in the Gospels, even before he started his public ministry, "the Spirit sent him out toward the desert. He stayed in the wasteland forty days, put to the test by Satan" (Mk 1:12).

More recently, we joined with all Christians around the world in celebrating once more Holy Week and the glorious feast of Easter. During those days, we recalled our Lord's final struggle with the Devil, his ultimate encounter with the evil of humanity and his definitive act of overcoming sin and death as he rose from the dead. And, we were especially joyful as we heard our Lord proclaim, not once but twice, "Peace be with you" (Jn 20:19, 21) when he appeared to his fearful disciples. In his resurrection, Jesus has overcome sin and death and brought the peace of God's kingdom into the world.

And yet, we witness the continuing presence of sin and death in the world – and in particular in the Holy Land – today, more than 2,000 years after the resurrection. It is easy to become discouraged. Why is it that the Lord's peace has not permeated the entire world? Why is man's inhumanity to man still so evident? It seems as if the Devil is still in control.

But, we must not lose heart! We must listen again to our Lord's admonition: "Do you think I have come to establish peace on the earth? I assure you, the contrary is true; I have come for division. From now on, a household of five will be divided three against two and two against three; father will be split against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law" (Lk 12:51-53). God's peace is not to be found here because, although our Lord has overcome sin and death, every individual in every new generation must still turn away from sin in order to embrace the fullness of truth our Lord came to bring us. And, we should not be surprised that division and strife are most evident in the very land where our Lord lived, preached, died and rose from the dead. As his message caused division while he was with us, it continues to be a source of division even today. We hear that "after hearing his words, many of his disciples remarked, 'This sort of talk is hard to endure! How can anyone take it seriously?'" (Jn 6:60) As in our Lord's time, it is easy to become discouraged and walk away.

But, our Lord proclaims: "I have come to light a fire on the earth. How I wish the blaze were ignited!" (Lk 12:49) We, who have received the fire of the Holy Spirit, are called to continue the battle our Lord fought – and won – while he was with us. This battle is to be fought in every generation until our Lord comes again, "to judge the living and the dead" (Apostles Creed). The struggle we read about in the news and witness in person whenever we visit the Holy Land is not just a socio-political struggle or even a religious struggle, it is a clear sign of the ongoing struggle between good and evil – the continuing struggle between God and Satan. We know who will win in the end and so we are eager to take part in this epic battle on the winning side. And, we realize that God's ways are not our ways, and his time is not our time. We recall our Lord's declaration: "As for the exact hour, no one knows it, neither the angels in heaven nor the Son, but the Father only" (Mt 24:36). So, we knights and ladies, who dedicate ourselves to personal holiness and the support of the Holy Land, must reflect constantly on the life, death and resurrection of our Lord and listen attentively to his saving Gospel, so that we can be renewed in our faith and reinvigorated in our commitment to ensure that the presence of Christ remain a vibrant reality in the very land he made sacred until he returns in glory!

Reverend Monsignor Hans A. L. Brouwers
Chancellor

COLLECTING FUNDS FOR THE “HOLY ONES IN JERUSALEM”

— ■ —

BY MARTIN HASITSCHKA SJ, UNIVERSITY OF INNSBRUCK

The New Testament twice tells of help for the original Jerusalem community which has fallen on hard times.

*In the first case, assistance comes from the Christians
in Antioch on the River Orontes;
the second time, a collection made by the communities in
Macedonia and Corinth is taken to Jerusalem.*

Donation from the Antioch community

The Acts of the Apostles state that the apostle Agabus and other people from Jerusalem go to Antioch, where he proclaims a great famine. His words have the following result:

“²⁹. It was decided that each of the young men should, each according to his ability, send relief to the brethren in Judaea. ³⁰. Which they did and sent their gifts to the elders by the hands of Barnabas and Saul” (Acts 11:29-30).

The “young men” are the Christians in Antioch, who donate money to help the Christians in Jerusalem and Judaea whom they regard as their “brothers and sisters”. Help for those in need corresponds to the original community’s ideal (cf. Acts 2:42-47; 4:32-35). At the same time, it is a mark of “service” (Greek: *diakonia* - cf. Acts 6:1). When Barnabas and Saul (i.e. Paul) have completed their errand and “service” they return to Antioch (Acts 12:24-25). The bond with the Jerusalem community is evident not only in the shared belief in Christ, but also in service (*diakonia*).

The original Jerusalem community has a special

place in early post-paschal Christianity. The community and its leading figures are the influential authorities at the so-called Council of the Apostles (around 48-49 A.D.) which deals with and resolves a difficult controversial point that will be of enormous significance for the further development of Christendom, namely, whether Gentile Christians should be obliged to keep the whole of the Jewish law or not. Paul and Barnabas again go to Jerusalem as envoys of the Antioch community, not with a donation this time, but with a controversial question (Acts 15:2-3) However, the precedent of service has already assumed an air of solidarity: an advantage for dealing jointly with a problem that concerns the belief in Christ.

We find an echo of the events surrounding the Council of the Apostles in Paul’s Letter to the Galatians, in which he says that the authorities in Jerusalem have confirmed his view that the Gentile Christians must not be burdened with the Jewish law. Yet Paul receives an instruction from the authorities of the Jerusalem community concerning, not the theological but the human aspect of the matter: “Only we should remember the poor, and I have been eager to do so” (Gal. 2:10)

The collection among the communities of Macedonia and Corinth for the "holy ones in Jerusalem"

At the end of his First Letter to the Corinthians, which Paul wrote in Ephesus (*early in 55 A.D.*), he announces another visit to the Corinthian community, which is also prompted by a collection of money for Jerusalem:

"¹ Now in regard to the collection for the holy ones, you too should do as I ordered the churches of Galatia. ² On the first day of the week each of you should set aside and save whatever you can afford, so that it will not be necessary to make a collection when I come. ³ And when I arrive, I shall send those whom you have approved by your letters of recommendation to take your charitable gift (*charis*) to Jerusalem. ⁴ If it seems fitting that I should go also, they will go with me." (1 Cor. 16:1-4)

The "first day of the week" (1 Cor. 16:2) is Sunday, the day when the community gathers for the "Lord's Supper" (1 Cor. 11:17-34) an early form of the celebration of the Eucharist. It is profoundly significant that on that precise day, which is specially dedicated to the commemoration of the resurrection of Jesus, one should also think of the needy in the Jerusalem community, and that in the practical form of a donation. What is set aside for oneself is, more or less, also designated as "a charitable donation" (*charis*) (1 Cor. 16:3). So it is not simply any kind of almsgiving, but an offering that is seen as a sign of the response to God's gift of grace (*charis*).

For various reasons, Paul is unable to carry out his plan to travel to Corinth as soon as he would like. In the end, he makes the journey to Corinth by way of Macedonia, where he writes his Second Letter to the Corinthians (in late Autumn 55 A.D.). A surprisingly large part of this letter is devoted to the subject of funds-raising (2 Cor. 8-9). In this passage Paul first holds up the communities in Macedonia as an example:

"¹ And now, brothers, we want you to know about the grace (*charis*) that God has given

the Macedonian churches. ² While they were tried most sorely through great need, their overflowing joy and their extreme poverty welled up in rich and selfless generosity. ³ For I testify that they donated as much as they were able, and even beyond their ability, entirely on their own, ⁴ they urgently pleaded with us for the privilege of sharing in this service of aid (*charis*) to the holy ones. ⁵ And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will." (2 Cor. 8:1-5)

The communities (we should think especially of those in Philippi and Thessalonica) experience affliction and "extreme poverty" (*pt cheia*) (2 Cor. 8:2). Yet they also feel a mysterious "richness", namely the manner in which they contribute to the "service of aid" (*charis*) for the "holy ones" (2 Cor. 8:4). They even give "beyond their ability" (2 Cor. 8:3). Their service to the "holy ones" in Jerusalem is equally a commitment to the Lord.

After a look at the model of the Macedonian communities, Paul urges the community in Corinth and "all the holy ones throughout Achaia" (2 Cor. 1:1) to continue and complete the collecting of funds they have already begun:

"⁷ But just as you excel in everything - in faith, in speech, in knowledge, in complete earnestness and in your love for us - see that you also excel in this grace of giving (*charis*). ⁸ I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others." (2 Cor. 8:7-8)

Richness of the spirit (faith, speech, knowledge) entails the duty of generosity (2 Cor. 8:7) and thereby proof of sincere love (2 Cor. 8:8).

At the end of his long discourse on the subject of Collecting funds, Paul says:

"¹² Your service (*diakonia*) and sacrifice (*leitourgia*) not only supply the needs of the holy ones but will bear fruit in many expressions of thanks to God. ¹³ Moved by your service (*diakonia*), men will praise the Lord because you make known to them your obedience to the gospel of Christ, and because of your generosity in sharing with them and with everyone else. ¹⁴ And in their prayers for you they will feel close to you because of the surpassing grace (*charis*)



that God has given you. 15. Thanks be to God for his indescribable gift.” (2 Cor. 9:12-15)

Service (*diakonia*) in the material sense is similar to liturgy (*leitourgia*) in the sense of worship (2 Cor. 9:12). Financial donations have an aspect that is deeply religious. They result in people thanking God and knowing that they are bound together in prayer. (2 Cor. 9:13-14).

On the one hand, the whole passage from 2 Cor. 8-9 reiterates the “grace” (*charis*) of God and the words of Jesus that believers experience as a gift (2 Cor. 8:1,9; 9:8,14); on the other, it takes the same Greek word (*charis*) through “service of aid”, “good deed” and the “act of love” of the “loving gift” of a financial donation (2 Cor. 8:4,6,7,19). The grace (*charis*) of God has a special consequence on human activities that can also be denoted as the work of grace (*charis*). It cannot be bidden or extorted, but occurs voluntarily as an expression of thanks for the gift God gave to us in Jesus.

At the end of Paul’s 3-month stay in Corinth (cf. Acts 19:21; 20:1-3) he travels to Jerusalem with a group of companions to deliver the donations. In Corinth, Paul is still writing to the community in Rome. He mentions the journey and the collection in his letter:

“²⁵. Now, however, I am on my way to Jerusalem in the service of the holy ones there. ²⁶. For Macedonia and Achaia were pleased to make a contribution for the poor among the holy ones in Jerusalem. ²⁷. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings. ²⁸. So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way... ³⁰. I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. ³¹. Pray that I may be rescued from the unbelievers in Judea and that my service (*diakonia*) in Jerusalem may be acceptable to the holy ones there, ³². so that, if God so wills, I may come to you with joy and together with you be refreshed.” (Rom. 15:25-32)

As in the Second Letter to the Corinthians, Paul sees in his Letter to the Romans an inner connection between material aid and the enrichment of belief and deepening of human relationships. This consists of a mysterious exchange of “spiritual goods” and “earthly goods” (Rom. 15:27). Paul asks the Christians

in Rome to pray for intercession, so he is worried as to whether the donation of money to the “holy ones” in Jerusalem (Rom. 15:25.31) is really welcome.

As we know from the Acts of the Apostles, Paul does indeed take the collection to Jerusalem (Acts 24:17), but his arrival sparks off unrest among the citizens. Certain groups are hostile towards him and threaten him with death. The Roman military authorities put him under their protection. He finally arrives in Rome as a prisoner.

Turning toward Jesus

Paul accompanies his encouragement of the Corinthians at the end of their Collecting funds activities (2 Cor. 8:7-8) with another surprising explanation:

“For you know the grace (*charis*) of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty (*pt cheia*) might become rich.” (2 Cor. 8:9)

Poverty and richness were spoken of earlier in looking at the Macedonian community. Their “extreme poverty” (*pt cheia*) turned into “rich and selfless generosity” (2 Cor. 8:2). Here already the theme of “richness” has not only a material, but also a deeper meaning.

The richness Jesus relinquishes is his divinity. The “poverty” (*pt cheia*) He accepts voluntarily and for our sake means that He shares in the living conditions of us mortals and is even ready to give up his life as testimony to his mission from God and from his love for us humans.

The thought that Jesus voluntarily becomes poor is matched by statements in the first part of the hymn in the Letter to the Philippians (Phil. 2:6-11):

“⁶ He was equal to God but did not consider equality with God something to be held onto, ⁷ but made himself nothing, and took on the nature of a servant and a human; His life was that of a man; ⁸ He humbled himself and became obedient to death - even death on a cross.” (Phil 2:6-8)

The fact that Jesus “made himself nothing”, that He humbled himself, and His death on

the cross can be associated with the notion of His “poverty”.

Through Jesus, who shed his blood on the cross, we receive a unique richness. We have the hope that we, like Him, can attain resurrection from death, and everlasting life in company with Him, with God and with all who are with Him.

Jesus is the strongest motive not only for donations for Jerusalem, but for all Christian gifts and offerings. He gives us humans not only specific gifts, but Himself, the Giver.

Conclusion

The main themes of the texts dealing with the collection for the Jerusalem community are “service” (*diakonia*) and the “loving gift” (*charis*). Collecting funds is not just a material form of assistance but the expression of a bond and of solidarity with those in need, who are also called the “holy ones”. Financial donations are also a mark of unity between the Hebrew Christians (predominantly in Jerusalem) and Gentile Christians (predominantly in Antioch, Macedonia and Corinth). The material sphere and the religious sphere are intimately linked. Finally, donation in the material sense [leads] turns one toward Jesus and is the expression of thanks for the “grace” (*charis*), that has been given to us through Him.

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THE HILL OF CALVARY

BY
HR DR. RONALD GOBIET AND
MAG. MICHAEL RAINER

*The biblical sites of the crucifixion, entombment
and resurrection of Christ have been
among the most important destinations for pious pilgrims
to Jerusalem ever since early Christian times.
The Gospels speak of the place as Golgotha
or the Hill of Calvary.*

The meaning of the original Aramaic and of the later Latin translation is the place of the skull, the place where torture was carried out in Jerusalem under Roman law. The narrow stretch of land that connects the sites of the Passion and the Resurrection of the Redeemer was sanctified in the first half of the fourth century following the discovery of the True Cross and the Tomb of Christ by Empress Helena, the mother of Constantine the Great. The construction of the Church of the Holy Sepulchre by Emperor Constantine added an architectural bond to the geographical connection. Finally, the Easter procession in Jerusalem (documented only a little later) also created a liturgical relationship between the sites of the Crucifixion and the Resurrection.

Whilst the Holy Sepulchre complex with the rotunda of the Anastasis and the Martyrion was already central to the image of Christian architecture in the early Middle Ages and a number of small additions to the Aedicule are known to date from that time, representations of the Hill of Calvary itself were found only in books and frescoes. It was only in the late Middle Ages that the Easter procession following the Way of the Cross also came to be depicted in church buildings, allowing the stations of Christ's Passion to achieve an established place in church architecture and thereby associating the texts underlying the Easter liturgy with an architectural backdrop that could be seen and felt.

It was the Franciscans' sensitive artistic understanding that proved to be of special

significance for the spread of three-dimensional and architectural representations of the Hill of Calvary. Since 1316 the custodians of the Holy Places in Jerusalem had fixed the route of Christ's road to Calvary by Stations of the Cross on the Via Dolorosa and, by strictly observing the length of the route (hotly debated as to the true number of paces), faithful pilgrims to Jerusalem could replicate it in their own countries. In the late Middle Ages, as well as the worship at the Holy Sepulchre, holy events were commemorated at the site of the Crucifixion, which was marked by the erection of monumental, free-standing representations of the Crucifixion. Apart from the famous Calvaries that exist in Brittany – life-size stone depictions of the events surrounding the Crucifixion – most of the documentation on this tradition comes from the Rhineland.

The Easter Passion Play is the late medieval and baroque representation of the Hill Calvary as a chapel-lined Way of the Cross. One of the first installations of this kind is the Sacred Mountain at Varallo in the Italian Piedmont, a sort of religious landscape architecture that can best be described as a pilgrimage in miniature. If the medieval representation of the Hill of Calvary was strictly part of the Easter liturgy, the universal theater of the baroque era with its roots in the medieval mystery play turned the Easter events into a devotional pilgrimage to be seen and experienced every day of the year. The fixed stations of the Way of the Cross were now to be found and experienced in life-size, three-dimensional representations in small chapels as well as in tiny wayside shrines. The purpose of the Way



Church of Maria Plain atop the Hill of Calvary (Salzburg)

of the Cross was to commemorate the Passion and Resurrection of the Redeemer in the form of a representation of the Crucifixion or a replica of the Holy Sepulchre of Jerusalem.

Since the 15th century, oral reports of the number and route of the stations marked as the Way of the Cross had differed enormously. The Seven Falls of Christ attained particular significance, as did the fourteen Stations of the Cross determined by Pope Clement XII and still used to this day. The large number of baroque depictions of the Hill of Calvary makes it difficult to name a typical example. Nevertheless, the Maria Plain pilgrim way at Bergheim near Salzburg can be cited as an especially fine example of a baroque Calvary. The “Maria Trost” miraculous image at the pilgrimage church of Maria Plain is the destination of a pilgrim route that leads from the town of Salzburg up the Plainberg hill; it is here that four little chapels, complete with huge figures in scenes representing five stations of the Way of the Cross, have stood

since the late 17th century and here, on the summit, that a monumental free-standing group of the Crucifixion itself dominates the view from the foot of the hill. The purpose of the Way of the Cross is devotion to the Resurrection of the Redeemer in a small chapel that replicates the Holy Sepulchre. There, the site of the biblical events of the Passion, transformed into baroque theater, becomes one with the physical location of the event in an exceptionally successful architectural copy of the Aedicule in Jerusalem on the Hill of Calvary.

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Besides the direct assistance that the Order provides the Latin Rite Patriarchate, many members of the Order help other institutions and organizations that encourage the continued Christian presence in the Holy Land and promote justice and peace for all. The following article describes how some Austrian knights have supported the Austrian Hospice which provides pilgrims a place to stay in Jerusalem. The article also reviews a recent interreligious conference held at the Hospice. The open, honest and respectful dialogue in this conference is a good model for everyone who seeks to find a way to peace and justice in the Holy Land.

THE AUSTRIAN HOSPICE OF THE HOLY FAMILY, JERUSALEM

BY DR. HELMUT WOHNOUT AND
RECTOR MARKUS BUGNYAR

I. The rediscovery of the Holy Land

Napoleon's Egyptian expedition reawakened Europe's interest in the Near East and the Holy Land. After visiting Jerusalem in 1837, Dr. Josef Salzbacher, the Head of Chapter at St. Stephen's Cathedral in Vienna, succeeded in convincing Prince Metternich, the Austrian Chancellor, to become involved with the Holy Land. In 1847 Pope Pius IX revived the patriarchal see in Jerusalem, which had been vacant since the late 14th century. As this was exclusively under French protection, the Austrian monarchy took the decision to establish its own presence in Jerusalem.

II. The initial stages

Owing to the insufficiency of local medical care, in 1852 the Austrian Consul Josef von Pizzamano ordered the building of a hospital to care for pilgrims from the monarchy. After consultations with the Latin Patriarch of Jerusalem, the Archbishop of Vienna Josef Othmar von Rauscher decided to found a pilgrim hospice with its own hospital wards.

Pizzamano set about looking for a suitable plot of land and found one at the corner of

Damascus Street and the Via Dolorosa. The bill of sale ("hogget") was signed on 26 September 1855. On 19 March 1863 the pilgrim hospice opened its doors.

III. The halcyon days before 1914

The opening of the Suez Canal in November 1869 gave Emperor Franz Joseph a welcome opportunity to visit Jerusalem's holy sites and to highlight Austria's interest in the Middle East.

The late 1890s saw the realization of Colonel Heinrich Himmel von Agisburg's idea of so-called "Folk Pilgrimages", which made possible the mass movement of people including the lower middle and farming classes. The years before the outbreak of World War I brought about a period of prosperity for the hospice.

IV. Changing fortunes

At the suggestion of the Rector at the time, Dr. Franz Fellingner, in 1916 the building became a convalescent home for German and Austro-Hungarian officers and soldiers. However, in February 1918, Dr. Fellingner could

not prevent the hospice being taken by the British military and turned into an Anglican orphanage for the Syria and Palestine Relief Fund. Only the chapel, sisters' accommodation and the Rector's own room were exempt from requisition.

V. The inter-war period

Faced by the choice of the hospice being used as offices for the English authorities or as accommodation for British officers and officials, in September 1920 Dr. Fellingner decided on the second option. Then, as the end of the 1920s enabled a growing resumption of pilgrimages, the question of enlarging the building arose once more and the Viennese Cardinal Innitzer had a second storey constructed.

VI. The hospice under foreign control

On the very day the British declared war on the Third Reich the hospice was taken over by the British authorities. It served first as an internment camp for all the priests and male members of religious communities resident in Palestine who originated from the German Reich then, at the end of June 1940, it became the quarters for 120 British women and 50 children evacuated from Egypt. From April 1941 to July 1943 the building was again used as an internment camp; finally it served as a school for English officers. At the beginning of 1948 the hospice was handed over to the British Department of Health and converted into a military hospital.

VII. A difficult recovery

When the Red Cross left the city in October 1948 the Jordanian government took over the building for use as a hospital. After difficult negotiations, a lease was finally concluded with the Jordanian government in 1953, renewable on a 3-year term.

On 7 June 1967, the third day of the "Six Day War" the entire Old Town of Jerusalem fell to Israeli control; the agreements made with the Jordanian government were rendered null and void.

The hospital's standards of hygiene gradually deteriorated owing to a lack of sanitary and technical equipment. On 27 July

1985 the hospice's medical facilities were finally closed and the building was returned to the ownership of the Austrian Church.

VIII. The Austrian Knights of the Holy Sepulchre and the reopening of the Pilgrim Hospice

From 1985-1988 it was the Austrian Knights of the Holy Sepulchre who were chiefly responsible for the revival of the hospice. Dr. Julius Schuster, the Order's Lieutenant for Austria, who was the building's curator at the time, and his successor, the architect Kurt Stögerer (master builder of St. Stephen's cathedral), persuaded numerous Knights and Dames to finance a large part of the renovation costs. On 19 March 1988 the hospice once more opened its doors to pilgrims from all over the world.

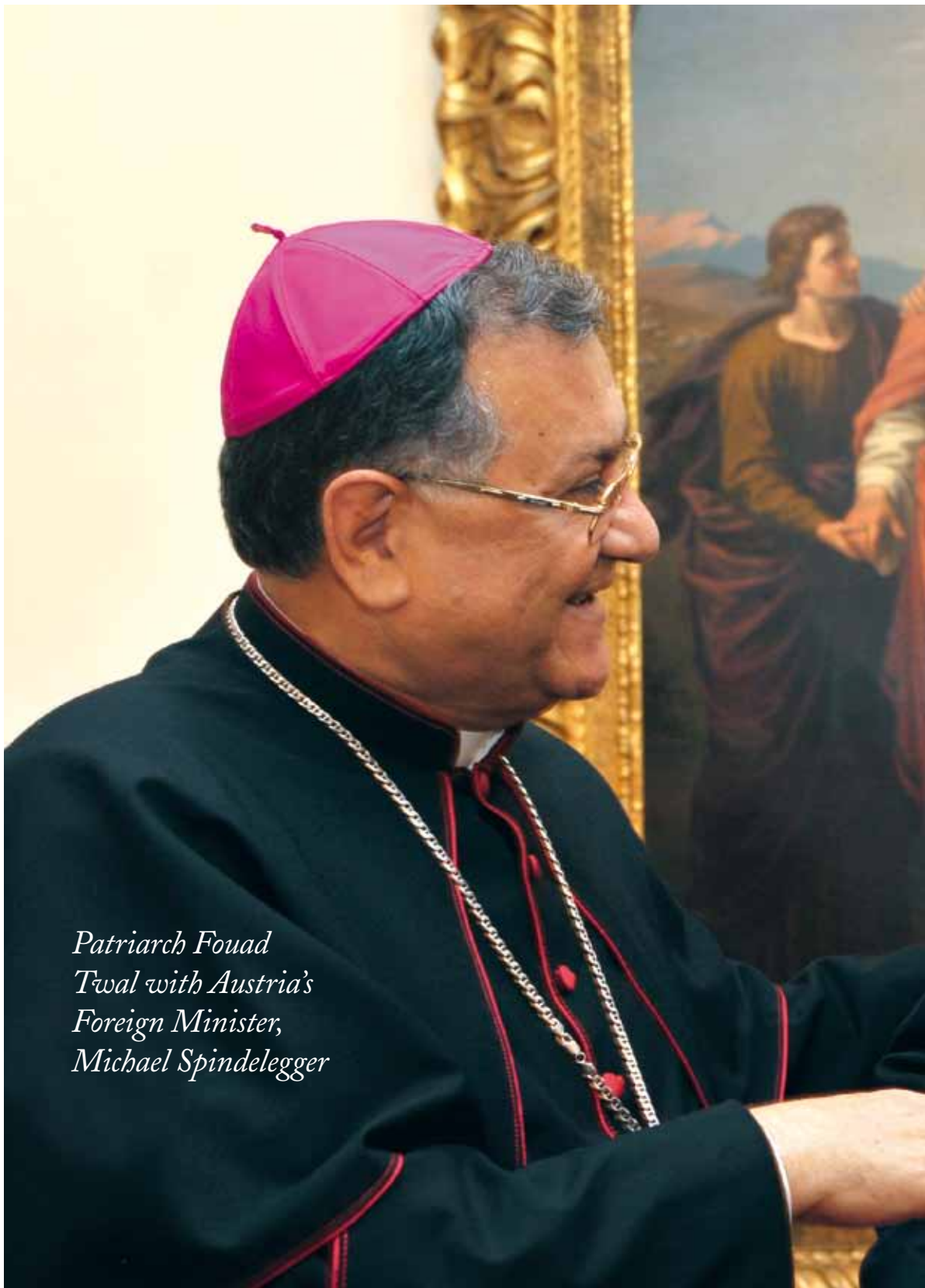
IX. The first and second Intifadas

The period 1988 to 2004, when Dr. Wolfgang Schwarz was Rector of the hospice, was marked by two outbreaks of the Palestinian Intifada (1987 and 2000). The first made it even more difficult for the hospice to establish normal functioning in the early years whilst pilgrim visits to Jerusalem ceased almost completely during the second Intifada.

The intervening years (1991-2000) were very successful, enabling the hospice to consolidate its social and spiritual activities.

X. At the crossroads of religion and culture

As the Second Intifada faded away the pilgrims returned to the Holy Places; anyone wishing to stay at the hospice needed to plan at least a year in advance. Under the leadership of Rector Markus Bugnyar from Burgenland (appointed in 2004) contacts have been established with cultural figures, not only from Austria but also with Jews from Israel and Muslims from Palestine. The hospice is once more on the way to fulfilling its institutional task of uniting the peoples and cultures of the Levant. An intensive program of building and renovation is in progress and in the next few years the hospice will once again become a "home away from home" for the pilgrims of the 21st century.



*Patriarch Fouad
Twal with Austria's
Foreign Minister,
Michael Spindelegger*



*An example of the activities aimed at promoting unity:
in August 2009 the hospice hosted
a conference on the common roots of faith*

OUR FATHER ABRAHAM

THE AUSTRIAN HOSPICE PLAYS HOST TO THE MONOTHEISTIC RELIGIONS

BY

RECTOR MARKUS BUGNYAR

Abraham as the common father and ancestor of the great monotheistic religions is the obvious choice of topic for inter-faith dialogue among Jews, Christians and Muslims. The unifying factor that links these three already lies hidden in their origins; there is no need to discover it, simply to rediscover it. Reflecting on their shared history could help to overcome the divisive aspects of the situation: that is the hope of many in regard to the great global problems posed by our times. With this as his goal, Rector Markus Bugnyar invited the Palestinian Peace Society headed by Dr. Taleb Al-Harithy (Hebron) and the Israeli Interfaith Encounter Association led by Rabbi Dr. Yehuda Stolov (Jerusalem) to a two-day summer conference at the Austrian Hospice, which is becoming increasingly active in the field of inter-faith education. "The problem with Jerusalem is in fact that the city is far too sacred for far too many people. How can there be any easy starting point for dialogue?"

The 30 or so participants represented Jews from different traditions, Palestinian Muslims and Christians from the various denominations – Catholic, Protestant and Orthodox. Despite the fact that some of them had never met before, the debate was prevented from becoming sterile by the presence of a number of

professionals whose contributions led to discussions that were at times intense and emotional. "It's the only way to get to the root of the problem. As long as we only talk about superficial common interests we shall never understand what everyone else gets worked up about."

As well as the biographical details and the significance of Abraham in one's personal life, the discussions also covered the history of Abraham as represented in each religion respectively.

The Jewish point of view

At the first session, Rabbi Stolov presented the Jewish point of view. Abraham was born and raised in Mesopotamia, a country of idolaters. Even as a child he knew this could not be the right path and he made many intellectual and spiritual attempts to discover the true God until, finally, God revealed Himself. From his love for God he deduced that his mission was love; love for all creation and, above all, hospitality, which applies to everyone and which leads mankind nearer to God. For Abraham, belief in the true God was the only way to peace, for no nation will attack another if it first understands that God is the true source of everything they share. Abraham became a distinguished figure in his own time; Philo of Alexandria credits him with inventing the art

of writing. Once he had discovered the true God he began to attack the idolaters and encourage worship of the one God. His father Terah was a seller of idolatrous images. When he left Abraham in charge of the shop he destroyed all except the very largest, in whose hand he placed a stick. When his father returned he told him that the biggest idol had smashed all the smaller ones. On hearing this story, King Nimrod cast Abraham into a fiery furnace – but God saved him. Then God ordered him to go about the country where, at that time, families of Canaanites were starting to infiltrate. His relationships with them were very good and, if necessary, he defended them – even with the sword (when the four Mesopotamian kings captured his nephew Lot) and also through prayer, when God decided to annihilate Sodom and Gomorrah. His hundredth year was eventful: at 99 he was ordered that both he and Ishmael should be circumcised, he argued with God to save Sodom and Gomorrah and his second son, Isaac, was born, whom Jewish tradition holds to be Abraham's principal heir.

The Muslim perspective

Dr. Karam Nasreddin put forward the Muslim view, which for the most part resembles the Jewish tradition. However, Islam has a particular point of difficulty with the origin of monotheism: in the first place, Abraham saw a star and believed that this was the one true God who must be worshipped; but then the star disappeared from the heavens and Abraham realized that he was mistaken. In contemplating the sun and moon and everything that had been created he finally found the way to God as the one and only Lord and Creator.

Abraham was born in Iraq and later lived in Arabia with his wife Hagar and their son Ishmael. Without any explanation, he abandoned them both in the desert. On the fourth day the angel Gabriel appeared, stamped his foot on the ground and uncovered the well known as Zamzam, which exists to this day. The neighboring families asked Hagar for access to the water, which she permitted in exchange for their protection until Abraham returned.

Abraham and Ishmael built the Kaaba in Mecca; eventually he roamed the Holy Land and lived between Beersheba and Hebron. Lot's tribe lived in seven nearby villages and three angels appeared as men dressed in white to tell Abraham of God's decision to destroy the area. In Islam, Abraham is also the father of faith and of all the prophets; one of the longest suras of the Koran is dedicated to him.

The Christian position

Ms. Ann Marie Micikas presented the Christian position which, according to denomination, depends on two biblical themes. For Protestants the most important is that Abraham was proved right purely as a result of his faith; for the Catholic tradition, the most important is the doctrinal correspondence between the sacrifice of Isaac and Jesus' sacrifice on the cross. Whilst the first was left unfinished, the second secured our eternal perfection.

Although we cannot trace our ancestors back to him in the biological sense of the Jews and Muslims Abraham is still perceived as our forefather. There is a spiritual type of fatherhood that connects us to him. Everyone who trusts and follows the path of God can call themselves a son or daughter of Abraham.

After each presentation the participants formed small groups for debate and further reflection. Astonishingly, the expected confrontational arguments failed to arise; every individual present endeavored to put a united end to their differences. Though the differences may be particularly noticeable in the various histories of Abraham, there are more similarities than people are generally prepared to accept. Undoubtedly the most important aspect of this meeting was the friendly manner in which everyone approached each other. "This is a place for discussion and certainly also for argument, but reconciliation is easier here than it is among strangers."

*Markus Bugnyar is Rector
of the Austrian Hospice
of the Holy Family in Jerusalem*

*Dr. Helmut Wohnout
Head of Department, Federal News Service, Vienna*



Participants in the “Our Father Abraham” seminar



Entry to the Hospice



HOW CHRISTIANS IN THE HOLY LAND LIVE THEIR FAITH

It's the historic sites that are top of the tour itinerary for pilgrims to the Holy Land. Hardly any time is left to visit Christian communities, individual parishes or schools. It may be that until now too little has been done to arouse interest in that kind of contact. Consequently, voices of experience that can paint a picture of the way these Christians live their faith are all the more fascinating.

A voice from Gaza

An e-mail from a lady in Gaza in December 2009 describes the Situation in this troubled region:

"Sunday is a working day in Gaza, except for the Christian schools and institutions. That's why most people can't attend Sunday Mass and why the church is sometimes empty then. So, in Gaza, Christians generally want to attend the Masses and prayers that Fr. George, the parish priest, holds on Thursday, Friday and Saturday afternoons.

However, our church doesn't just welcome Catholics, but also many of the Orthodox faithful.

They all like Fr. George and his way of dealing and talking with them.

Abuna does his best to attract the Christian youth and children too. So, he is always holding meetings with all kinds of people to arrange religious and interesting programs for them. The families are really eager to send their kids to church, at least once a week. They sing, pray, have something to eat and drink and play.

All in all, Christians in Gaza care about their

children's spiritual and physical upbringing and they do their best to keep their faith strong in the face of a challenging Islamic society. Pray for us, please!"

Through the eyes of a European woman

And how do European visitors find their experience of Christianity in the Holy Land? Dr. Christa von Siemens, President of the Grand Magisterium's Holy Land Commission and well acquainted with the countries of the Near East, reported that our Christian brothers and sisters in the Holy Land, whatever their denomination, express their faith so intensely that there is no longer anything like it in our own countries. Every hallelujah of the Mass goes straight to Heaven. It's as if eternal hands are stretching out into the churches.

Such acts of worship always leave you with a striking impression of the intensity and

strength of conviction that come to the fore. These Christians have a different way of praying. Every Our Father spoken in Arabic gets straight under your skin. And after every celebration of the Eucharist everyone wants to share their joy – or their sorrow. Even a visitor cannot miss the feeling of “We belong together!” In this part of the world their belief makes people much more eager to work for peace. The peace message of the Sermon on the Mount can be felt very clearly when you’re with these people.

When you take part in one of these meetings it changes your normal view of things: it’s not the Christians in the Holy Land who should be grateful for our support but we who become thankful that we have the opportunity to help them. Our efforts are only a very small sign that western Christians have not entirely forgotten their brothers and sisters. In fact, western aid is often far too condescending and, unfortunately, we lack the same glowing belief that warms the hearts of our brothers and sisters. We have a lot to learn from them.

... those of a priest from the Patriarchate now in Europe

Fr. Shawki Bateriaian, the former Administrator of the Latin Patriarchate of Jerusalem, is currently studying in Rome. How does he see Christian life in the Holy Land now that he is living in the west and in direct contact with the European Church?

“We all are aware of the situation in the Holy Land; this state of confusion at all levels creates a lot of questions in Christian hearts, questions which remain unanswered and sometimes increase the frustration of our Christian people. Nevertheless we live through it all with faith and hope. We live our faith in several ways; our 62 parishes provide all types of spiritual and cultural services for the faithful. Everywhere there are well attended daily Masses and daily visits to families by the parish priest; add to those the Masses each Saturday and Sunday which are considered a gathering of all the family and at which a high percentage of residents come to worship. The

Christians feel and are conscious of their mission to witness for our Lord Jesus Christ, so practicing their faith by all possible means is a priority. The part played by the lay community is really appreciated: it is they who organize summer camps, catechism lessons, and sometimes the choir, all in cooperation with the parish priest. They are highly esteemed in the parishes.

Youth movements in our parishes are very important: the Scouts, the Legion of Mary, bible studies, Sunday schools attract a lot of our young people who find them a place to be themselves and to develop their self-esteem and their culture. As well as all that, our Christians try to live through all this confusion with faith and hope, trying to find a path to peace, to promote a peaceful solution for both sides. The blockade and the checkpoints are an obstacle to achieving pastoral and spiritual plans. Christians are used to the situation and, together with the parish priest, they try to find a solution so that all these yearly plans do not fail.

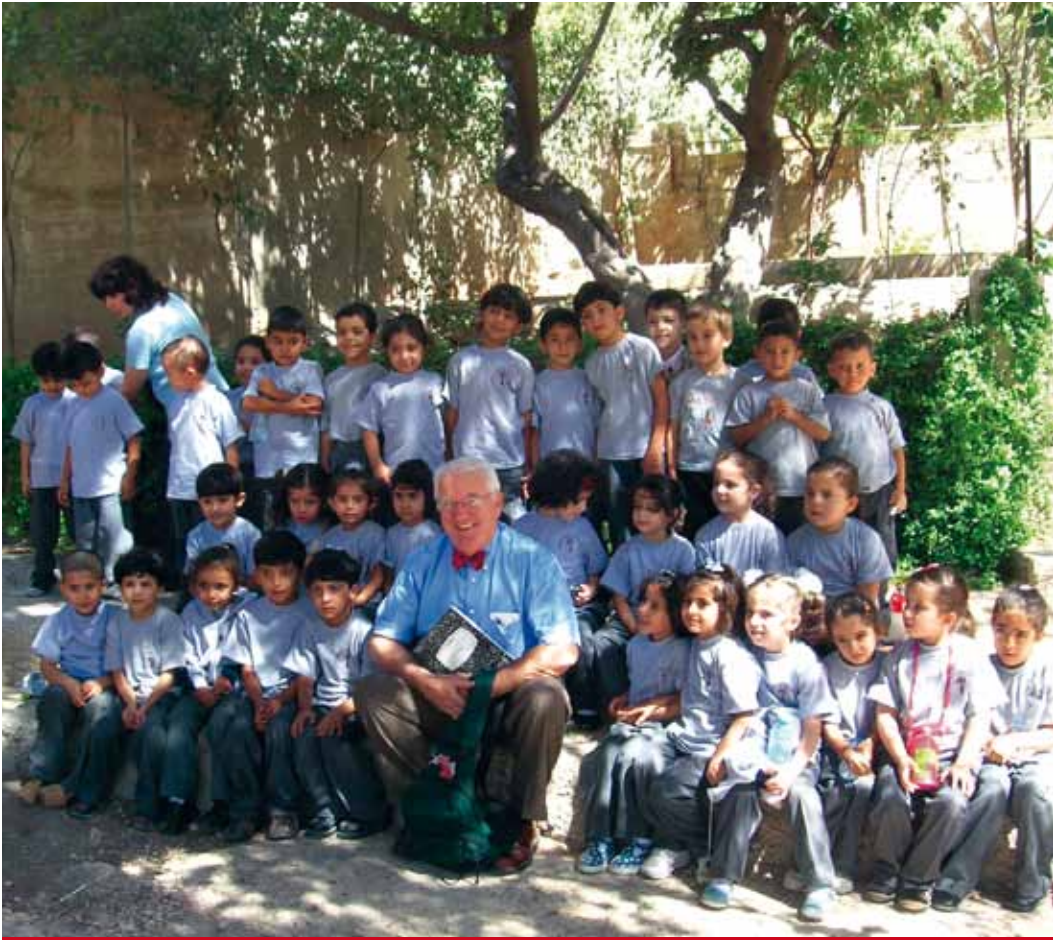
The priests and the religious, especially the Rosary Sisters, are indispensable to these objectives; together they dedicate all their time to building bridges of continuous communication with the parishioners.”

and those of someone in totally different circumstances

Finally, another point of view from Thomas McKiernan, who belongs to the USA North Central Lieutenancy of the Order and who is also a very active member of the Holy Land Commission:

“If you limit your view to devotional aspects such as Sunday Mass and First Communions, weddings, other sacraments and the educational and social aspects of a parish, school and youth groups, it appears Christians in the Holy Land live their faith not much differently than Catholics / Christians in my country or Europe or other places where our members live.

But during my visits to the Holy Land I’ve become aware of a noteworthy difference.



Tom McKiernan with children in Hashimi

Where I live there are several parishes, some within walking distance and others no more than 10 minutes by car. The opportunities for Mass, school, parish gatherings are convenient, frequent and accessible.

In the Holy Land, Christians are a tiny minority and being a minority is often difficult, complicated and sometimes humiliating. The Christian minorities of the Holy Land are not immigrants or converts from Islam or Judaism; they are descendents of those who lived in this land in the time of Jesus.

Many Christians experience daily travel restrictions in addition to the demoralization

caused by occupation, periodic military strife and the constant sadness of seeing their children leaving to seek a better life elsewhere.

Maintaining a friendship takes an effort and for the Christians in the Holy Land, living their faith and maintaining their friendship with the Lord takes more effort than is required of me. Their situation makes it necessary to put great effort into maintaining their relationship with the Lord and they do it day by day, willingly and lovingly. I see this on every site visit and when I visit our parishes and schools in the Holy Land it becomes a spiritual renewal for me. I am always inspired and come home renewed."





Sunday Mass in Beit Jala



After the Mass



THE CUSTODY OF THE HOLY LAND AND THE EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

BY FR. P. PIERBATTISTA PIZZABALLA OFM
CUSTOS OF THE HOLY LAND

If you had looked around Bethlehem's Nativity Square last Christmastime you would have seen crowds of people enjoying the sunshine and festivities as they waited for the Patriarch of Jerusalem to arrive at the basilica and your gaze would certainly have lingered on the traditional elements of folklore that help to spice up the celebrations. All the spectators become amateur photographers: in fact many actually imagine they are professionals and are bold enough to ask even the Franciscan friars and the Knights of the Holy Sepulchre to pose for them! But neither of those groups are just folklore. Far from it!

Perhaps folklore, or a somewhat superficial view of the subject, still associates the Holy Land with the Crusades, the Crusaders with knights and the latter with the Equestrian Order of the Holy Sepulchre of Jerusalem or the Sovereign Military Order of Malta. Yet it was with almost the exact opposite approach that, during the Fifth Crusade, St. Francis, "filled with the burning zeal of his faith, feared not to go into our enemies' camp and for many days preached the word of God to the Saracens, but with little result. Nevertheless the Sultan King of Egypt (Melek al-Kamel) begged him, in secret, to pray to the Lord

that, with divine inspiration, he [the Sultan] might adhere to that faith most pleasing to God" (Jacques de Vitry, 1216, *Fonti Francescane* 2212).*

There is no doubt that it was St. Francis' love for Jesus – God incarnate, the Child of Bethlehem, the Son of Man and Son of God who walked this earth, whose death and Resurrection proved to us that He was chosen and holy – it was certainly this special love that led Francis to take the step that singled him out in a way that was new and sensational then and that still amazes us today: his revolutionary method of living out the "victory" of the Holy Sepulchre.

The Crusaders' time was coming to an end, and any sovereignty they had established over Jerusalem and all the castles they had built on the heights to defend the city were being overwhelmed. But the Franciscans remained. They had followed in Francis' footsteps, so defenseless and so poor that they couldn't possibly trouble anyone, nor would they have wanted or been able to do so. Their founder had already prescribed how they should behave in his "unconfirmed" Rule, judging the situation with so much courage that he began



The Holy Land Custos, Fr. P. Pizzaballa

his recommendations with the words of the Lord: “I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.” It was the Gospels as a code of practice for one’s own way of life; the Gospels *sine glossa*. He therefore invited his friars to “go among the Saracens and other infidels” providing they have permission from their provincial ministers. The ministers should grant permission only to those whom they consider qualified to be sent and these “are to organize their own spiritual affairs in two ways. One way is that they should not argue or quarrel but, for love of God, should be the servants of every human being and should confess their Christian faith. The other way is that, when they see that it will please the Lord, they should preach the word of God...”.

That is how the Franciscan presence in the Holy Land originated and how, little by little, it developed, adapting to the ever-troubled situations of this region and these peoples, blending – becoming embodied – into the story that believers know to be the story of salvation and, therefore, of living in a way that is alert to what pleases the Lord, as Francis instructed them. The meeting between St. Francis and the Sultan creates an ideal bond, an essential and indisputable model: it is the burgeoning of the Franciscan presence in the

Near East that has grown, uninterrupted, for eight hundred years, establishing itself as a peaceful Catholic and “western” presence. A “providential” presence, as it has been called by a succession of popes, starting with Clement VI, who, in 1342, acknowledged the service rendered by the friars and formally assigned them the task of guarding the Holy Places of the Redemption and of practicing the Sacred Liturgy in those Places on behalf of the Church. Even today, praying and celebrating the Eucharist can be problematic, but there were worse times in the past. That is why, “at huge expense and through difficult negotiations”, the Neapolitan royal family acquired the Cenacle of the Lord and its two associated chapels and built a place on Mount Zion, apart from the Sanctuary, where “for some long while the queen had desired to maintain at her own cost a permanent presence of twelve friars to practice the Divine Office in the church of the Holy Sepulchre”.

The Holy Sepulchre has always been Jerusalem’s heart of hearts, the focal point of our faith, a faith that would not exist if we did not believe in the resurrection of Jesus Christ. Around that empty Tomb, amongst all those crowds, one can really see the whole world go by in all its confusion and distress, its futile noise, its anxious seeking. Its blindness, its



in the Franciscan Custody



inability to perceive God in the act of annihilation on the Cross, the final deed that released all the powers of His divinity in order to make us see that God is God, the Lord of life. Poor creatures that we are, in this Holy Place our belief makes us recognize the truth of our faith, makes us take a good look at ourselves, at who we are and what God means to us.

So the development of an order of knights so closely connected with the Holy Sepulchre does not come as a surprise. Its ancient origins link it to the chapter of canons who officiated at the Basilica of the Holy Sepulchre, laymen who, at the time of the Crusades, were known as “*fratres, famuli, clientes Sepulcro dedicati, milites Sancti Sepulcri*”. Undoubtedly, the Order’s development was based on its constant commitment to the ideal of giving one’s all for the Holy Sepulchre. This led, in the XIV and XV centuries, to the investiture of knights on the empty Tomb, then the gradual series of recognitions by the Holy See that continued until 1847, the year of the Latin Patriarchate’s restoration, when the privilege of creating these knights was delegated to the Custody of the Holy Land. Also in 1847, Pope Pius IX reformed the order, giving it a well-defined structure and its high ideal by charging its members with the mission of service to the Holy Land and by making it, along with the Sovereign Military Order of Malta, a direct dependant of the Holy See.

“To sustain the needs of the Church in the Holy Land”. That is the fundamental mission of the Knights of the Holy Sepulchre and what that means above all is to unite ourselves with the Apostles who, though they had left to carry the Gospel to all nations, could not forget the needs of this special region. This also and unquestionably means officially assuming the duty of contributing to the needs of the Latin Patriarchate. But first and foremost it means bearing tangible, constant witness, through a faith that is expressed in acts of solidarity, attention, love and compassion for the Holy Land. Then every action will become evidence of that noble charity that Christians are called upon to live as a

virtue; evidence of the – sometimes exhausting – Truth that is required to champion the conservation and propagation of the faith in this Land and to support the rights of the Catholic Church even in the midst of the conflicts there.

The Custody of the Holy Land, in loyalty to its mandate of service, care and guardianship of the Holy Places, has, down through the centuries, purchased and thereby rescued many sites referred to in the Gospels where archeological excavations and historical studies have confirmed the biblical texts. The Custody has made these Places welcoming: places for prayer which, by addressing and suggesting the message and the blessings associated with each of them, help pilgrims rediscover and confirm their belief in the Lord Jesus who chose to live His earthly life in those places. Christian communities have grown up around these Places; these are the “living stones”, the witnesses to the continuity of faith that sprang from the events in the story that tells of Nazareth, Bethlehem, the River Jordan, Bethany and everywhere that Jesus set foot, around and to Jerusalem. Witnesses to the continuation of the faith of that mixed crowd who heard the Apostles emerge from the Cenacle “filled with the Holy Spirit”.

The object of the Franciscans’ action and care, these, along with the archeological finds, are the “living stones” that make the Holy Land the “Place of the Chosen” for Christian pilgrims “to the heart springs of the Faith and the Church”. The Franciscans have worked hard and generously to create and develop cultural and welfare organizations that promote the humanity of the peoples of this region – they are open to the Christians who live here, but also and always to every person “made in the image of God”, no matter what their race or creed.

Without action faith is dead, as the Knights of the Holy Sepulchre well know!

FROM THE LIEUTENANCIES

*Below are the reports of a series of Lieutenancies
about their activities in 2009.*

*There is a wide array, ranging from the usual Investitures
and meetings to a charity marathon run,
but the true aim was always to improve our own
Christian lifestyle and to support the Christians and the
Catholic Church in the Holy Land
(viz. Article 2 of the Order's Constitution).*

*We thank the Lieutenancies
for the photographs they provided.*





AUSTRALIA NEW SOUTH WALES

Gaza Mass

In response to the tragedy of the military action in Gaza at the start of the year and in response to the Grand Master's request for a Prayer Service and collection the Lieutenancy arranged for the principal Mass on Sunday March 8 at St. Mary's Cathedral, Sydney, to be offered for peace in the Holy Land, especially Gaza. At the conclusion of the Mass the Lieutenant was invited to address the congregation regarding the Order and its work for the Holy Land and to seek financial support from the congregation for the people of Gaza through a collection as they left the Cathedral. The collection raised some A\$3,000 which were contributed to the Grand Master's appeal for Gaza

Canberra Weekend

Over the past few years a tradition has emerged in the Lieutenancy whereby Sydney based members join those based in Australia's national capital Canberra (some three hours drive away) for the Palm Sunday weekend. This year some 25 Sydney Members travelled down to Canberra for the weekend. They joined with Knights and Dames resident in the A.C.T. in attending the Lieutenancy dinner.



Fr. Gerry Ryan KCMS.



Grand Master Cardinal Foley with H.E. Secker and Mgr. Brouwers

Visit by Brother Peter Bray FSC, Vice Chancellor, Bethlehem University

In June the Lieutenancy was delighted to welcome Br. Peter on, literally, a flying visit to Sydney. Over dinner with members of the Lieutenancy Br. Peter showed DVDs and spoke about the work of and challenges facing the University and its students.

Visit of the Grand Master

In October the Lieutenancy welcomed our Grand Master John Cardinal Foley and Mgr. Hans Brouwers, the Vice-Chancellor, to Sydney at the conclusion of their visit to Australia. On the Saturday evening the Lieutenancy gathered in the beautiful crypt of the Cathedral to conduct the Vigil ceremonies for those to be invested the following day. On Sunday, the Investiture was held during the 10.30 a.m. Mass. The principal celebrant was our Grand Prior, Cardinal Pell, Archbishop of Sydney. Cardinal Foley presided over the Rite of Investiture and preached the homily. After the Mass, 220 people attended a lunch at the Sheraton on the Park at which Cardinal Foley gave the address, focusing on the suffering of Christians in the Holy Land and the need for Catholics throughout the world to remain in spiritual and practical solidarity with the „living stones“ of the Holy Land. In excess of \$5000 was raised at the luncheon to aid the work of the Order in supporting the Church in the Holy Land.



AUSTRALIA QUEENSLAND

Mass in aid of Gaza

The highlight for this Lieutenancy in 2009 was undoubtedly the visit of His Eminence the Grand Master Cardinal John Foley from 5 to 8 October 2009. Several articles were published, e.g. in three separate editions of The Catholic Leader magazine. One was the cover story.

His Eminence invested six new members – five Knights and one Dame. Spiritually and socially the visit was most memorable and there was an excellent turnout of our membership.

Another highlight was the agreement by the Grand Master that, with the Nuncio's concurrence, the Apostolic Nuncio Archbishop Giuseppe Lazzarotto KC*HS could be made an honorary member of all five Australian Lieutenancies. This was graciously accepted by his Excellency and he became the 100th member of this Lieutenancy, which commenced in 1997.

AUSTRALIA VICTORIA

Excerpt of a letter from the Lieutenant, H.E. Timothy P. McFarlane:

In May 2009 I led our very first pilgrimage to the Holy Land. I took 20 people from Australia, together with a young couple from England and their 2 year old daughter, as they had previously lived in Melbourne and were both in the Order. We were blessed to have 2 chaplains, both members of the Order, together with a Christian Brother, also a member, with us on this wonderful two-week prayerful experience. In addition to the audience with the Latin Patriarch, the Australian Ambassador hosted a reception for the group in Tel Aviv.

The other reason why 2009 was such an important year was the attendance of our Grand Master and the investiture of Knights and Ladies. A married couple joined, also a solicitor from a national firm, the co-coordinator of the Respect for Life office (part of the Archdiocese of Melbourne) and, importantly,



Grand Master Cardinal Foley and the Lieutenant for Australia Victoria



FROM THE LIEUTENANCIES



Australia Queensland



Austria



Italy Central and Sardinia



Spain



FROM THE LIEUTENANCIES



and the visit to the Holy Land

a Federal Senator from the Federal Parliament in Canberra. As you will appreciate, these people will continue the growth of the Order in their various and diverse walks of life.

CANADA-MONTREAL

It was on 3 April 1882 that the Latin Patriarch, His Beatitude Mgr. Bracco, appointed four Canadians from Montreal as Knights of the Order of the Holy Sepulchre of Jerusalem in Montreal but it was not until 1926 that the members got together to form a Lieutenancy. The Lieutenancy of Canada-Montreal now has 246 members, of whom 99 are Knights, 104 Ladies and 43 ecclesiastics. For the commemoration of Advent in this year of the 800th anniversary of the existence of the Order of Friars Minor, the Lieutenancy invited Br. Eugène Bilodeau, ofm, to speak to the members and their guests about the worldwide mission of the spiritual sons of Saint Francis and, in particular, their apostolate in the Holy Land throughout those eight hundred years.

In order to raise funds for the Holy Land, every two years the members of the Lieutenancy, together with their friends and relations, meet to share a charity breakfast and to strengthen their mutual bonds. Similarly, the Lieutenant, H.E. Count Gerardo P. D'Argenio and a group of singers and musicians from

the Fondation Belle Musique, organize a charity concert attended by over 500 people. These events bring in considerable sums to improve the lot of the Christians in the Holy Land. On 3 October, the Prayer Vigil in preparation for the investiture of 16 new members took place at the Grand Seminary of Montreal and on the following day, the Members, wearing the uniform of the Order, assembled at Notre-Dame Basilica, for the momentous Investiture ceremony.

CANADA-TORONTO

April 30 – May 12, 2009 Pilgrimage to the Holy Land

A portion of the Lieutenancy's 2009 Pilgrimage coincided with the visit of Pope Benedict XVI to the Holy Land.

This was a wonderful opportunity for several of the Knights and Ladies of the Lieutenancy to meet the Holy Father in those places that are of intrinsic importance to the Order. It was most helpful to see first-hand where the Canada-Toronto Lieutenancy's donations are making a difference in the schools and churches in the region. A highlight of the pilgrimage was to meet Pope Benedict XVI in Bethlehem during our visit.



Lieutenancy meeting 21 February 2009



North American Lieutenants at a reception in Toronto's "Salt and Light Broadcast Centre"

August 16, 2009 Biannual Promotion

The chapel at Loretto College was the site for the 2009 Promotion and AGM when seventeen members of the Lieutenancy were promoted in rank. Bishop John Boissonneau officiated at the beautiful Mass and ceremony.

October 13, 2009 Dinner of the Ordinary

The York Club in Toronto was the venue for the 2009 Dinner of the Ordinary. Archbishop Thomas Collins was honored for his service and dedication to the Church and the Order. Because the occasion was the second anniversary of the beginning of the Lieutenancy's "Legacy in Faith" program, in which, to date, more than \$750,000 has been donated or bequeathed to the Order in members' Wills, special lapel pins were presented to seven members who had made significant contributions to this program.

In 1953, on the basis of existing legislation, the Ministry of Justice recognized the Lieutenancy as a juridical personality in its own right.

In the same year, the Bogotá Section was founded, whose members included important figures from the diplomatic circles and the armed forces. The same period saw the creation of the Popayán Section, while the Manizales Section was set up ten years later. Most recently, in 2005, came the Cali Section, which is now becoming noted for being especially dynamic.

COLOMBIA

Mass in aid of Gaza

The origin of the Lieutenancy dates back to 1948, when a group of Catholics was called together in Medellín by the then Pontifical Nuncio Monsignor (later Cardinal) Antonio Samorè and the city's Archbishop, Monsignor Joaquín García Benítez.



Investiture in Bogotá on 28 September 2009



FROM THE LIEUTENANCIES

GERMANY

A view to the future

56 new Members and a confrère as the new Bishop of Essen. The figures show that the German Lieutenancy is in good health. Over 1400 faithful met together at the Investitures in Fulda and Mannheim: Members of our Order, guests and people who wanted to learn more about our spirituality and our works in the Holy Land. Not just the Investitures but also life in the Sections and Provinces were marked by this spiritual quest. We can successfully fulfill the motto we set for our Lieutenancy in 2008 and practiced in 2009: We ask you in Christ's name to make your peace with God.

After the end of the tragic war in Gaza large groups of pilgrims from the Order made their way to the Holy Land. Hospitality, strengthened faith and, above all, the way of life in our community made lasting impressions on everyone. So it went without saying that several Knights from the German Lieutenancy would accompany Pope Benedict XVI on his

journey to the Holy Land. We had moving and useful meetings that showed us how the Catholic faith of a universal world church is lived in solidarity with our brothers and sisters in the Holy Land.

In Germany we have again grown somewhat as an Order: on 29 November 2009 the new Section of Saint Elizabeth of Thuringia was inaugurated in Erfurt. We are grateful for this sign of a living faith in the newly-formed German states. Something many people at first believed to be almost impossible is now a reality: we see the life of the Order flourishing in East Germany. The Investitures in Berlin, Görlitz, Magdeburg and Erfurt are high on the list of the best evidence of this situation.

In 2009, the Order marked the 75th anniversary, in 2008, of the German Lieutenancy's foundation with an important publication: Lieutenant Heinrich Dickmann and Lieutenant of Honor Paul Oldenkott presented a substantial collection of 11 essays (386 pages) entitled *Erbe und Aufgabe. Der Ritterorden*



Investiture in Mannheim on 9 October 2009



Investiture in Mannheim on 15 May 2009

vom Heiligen Grab zu Jerusalem (“Heritage and Mission. The Equestrian Order of the Holy Sepulchre of Jerusalem”) at the Bonifatiusverlag (publishers) in Paderborn. The book is a mine of information on the rich and fascinating life of the Order.

ENGLAND AND WALES

Chapter Meeting, 5th December 2009
Lieutenant H.E. Dr David Smith KC*HS:
Key Note Address

Our Mission

As this is my first Chapter as Lieutenant, it might be appropriate that I inform you of my view of our Mission to support the Christians in the Holy Land and

how we might express our commitment. The members of our Lieutenancy have a very clear understanding of the Mission already and actively express their commitment in three ways: prayer, pilgrimage and financial contribution. These are the building blocks in our strategy. They are all firmly embedded in our lives as Knights and Dames.

This is a huge strength, which I feel wherever I visit. Let me touch briefly on each of these.

Prayer

Our foundation is prayer, our own spiritual life, our love of the Lord, following the Christian values, based on our faith in Christ's Resurrection. Nurturing our spiritual life is part of the role of our Prior and clergy. It is also the connection with our fellow Christians in the Holy Land, our Mother Church, through the community of prayer, which both we and they understand.

Pilgrimage

The next most important commitment is our regular presence as a Lieutenancy on pilgrimage, to be with those Christians, visiting their Seminary, their parishes, their schools.

Financial Contribution

The third building block of our Mission is our financial contribution, which we make through our annual oblations, other donations, Gift Aid and Legacies. The point I would like to make is that the Order is engaged in Institution to Institution funding – the Order to the Latin Patriarch. One of the strengths is that the Order provides a regular and continuous flow of funds to the Latin Patriarch.

These funds include substantial projects, which have been prioritized as part of a rolling, forward-looking, strategic plan. These three building blocks support the Mission of the Order. They are a sound and established strategy.



WESTERN SPAIN

In accordance with ancient tradition, the Knights of the Holy Sepulchre were firmly established in the kingdoms of the Crown of Aragon as early as the Middle Ages: at Belchite in 1120 and at Monreal in 1124. The first half of the XII century saw the initial construction of priories such as those at Toro, in Castile, and Calatayud, in Aragon. By the end of the XV century, the latter was the only remaining priory belonging to the Order, so it can truly be said that Spain is the only country in Europe where the presence of Knights of the Holy Sepulchre has continued uninterrupted throughout history. That is why the Order's two Spanish Lieutenantcies hold a joint chapter meeting each year in the collegiate church at Calatayud. They meet in the capacity of honorary canons of the collegiate church, dressed in cassocks, on which they wear, by pontifical privilege, the two-armed, patriarchal, pectoral cross. However, the major growth of the Order in the



Investiture in Seville



Iberian Peninsula took place in the second half of the XIX century, following the restoration of the Latin Patriarchate of Jerusalem in 1847 and the contemporaneous grant to the first Patriarch, Monsignor Giuseppe Valerga, of the privilege of investing the Knights of the Holy Sepulchre. Then, in 1874, the first Asamblea Española de los Caballeros de la Orden Militar del Santo Sepulcro was established. By 1890, there were already 240 members. The next year, the Spanish chapter of the Order was formed, based in Madrid. Two years later another chapter was created; as a result, the first brought together the Knights who lived in Spain and her colonies whilst the second, based in Barcelona, was composed solely of those who lived in Cataluña. It is these earlier, minor groups that gave rise to today's two Lieutenantcies of Spain-Eastern and Spain-Western.

The Lieutenantcy for Spain-Western was extremely active throughout 2009. The number of members is increasing, as is the level of their religious and cultural preparation, whilst, on the contrary, their average age is decreasing, thanks to the entry of new generations of Knights and Ladies. 2009 began with a 3-day spiritual retreat in the city of León, whose collegiate church is the resting place and site of veneration of the mortal remains of Saint Isidore, bishop, theologian, commentator, encyclopedist and Hispano-Roman saint during the age of the Visigoths. The lectures and meditations were



given by the Lieutenancy Grand Prior, the Military Ordinary emeritus, Archbishop José Manuel Estepa Llaurens, to an audience of around 40 members.

In March, in preparation for Easter, His Excellency the Most Reverend Monsignor Luis Quintero Fiuza, Bishop of Orense, gave the traditional Lent sermons at the Lieutenancy's headquarters in Madrid. Then, during Holy Week, the Members of the various Sections and Delegations took part in the rites and processions of their respective localities.

An event of particular significance took place in June: the charity supper organized to raise funds to assist the Patriarchate in Jerusalem. The evening was rounded off by an auction



Meeting with the Holy Father

and raffle of items kindly donated by a number of commercial companies and by leading gift shops.

As well as the formation course for prospective entrants, the Lieutenancy organizes a monthly Mass for all the Members and periodic meetings to which important guests from outside the Order are invited.

The highpoint of 2009 was the ceremonial investiture held in Seville from 6–8 November, presided over by the Grand Master of the Order, His Eminence Cardinal John Patrick Foley. Fifteen new Knights and four new Ladies were invested in the presence of 180 confreres.

FRANCE

The life of the Lieutenancy was marked, above all, by the visit of H.B. Patriarch Twal to Paris and Lyons in March and by the blessing of our Order's capitular chapel in the Cathedral of Notre Dame, Paris. Following the Lieutenancy's Lent retreat in March at Mont Saint Michel, an important Christian site, the Chapter met at the end of May in the Salle des Croisades at the Château of Versailles. The Investiture ceremonies took place at Saint-Louis Cathedral in the 'royal city' in the presence of the Governor General, H.E. Count Agostino Borromeo and the Grand Prior, H.E. Mgr. Jacques Perrier; H.E. Mgr. Éric Aumonier, Bishop of Versailles, presided. H.E. General Bernard Fleuriot, the new Lieutenant for France, thanked H.E. Maître André Damien, Lieutenant of Honor, for the significant expansion of our Order in France during his period of leadership and presented him with a sword of honor like those carried by 19th century Knights of the Order. The authoritative support of Maître André Damien has promoted a remarkable increase in spiritual development groups throughout the Lieutenancy. H.E. General Henry de Chizelle, Knight of the Collar and Lieutenant of Honor, left us on 8 January 2009, in his 107th year, on his final pilgrimage to the heavenly Jerusalem. He was an exemplary model of tireless devotion and inexhaustible generosity toward the Holy Land and especially toward his beloved parish of Taybeh.

Inspired by his shining example and on the basis of the conclusions of the 2008 Consulta, the French Lieutenancy has undertaken to give its activities a new élan.

While still pursuing and developing the two French specialties – the groups for spiritual reflection and the movement for young adults (the Ecuyers or Squires) – it has been decided, on the one hand, to increase our support for the Holy Land by multiplying ways, means and opportunities, and, on the



FROM THE LIEUTENANCIES

other, by promoting greater awareness of the Order so as to provide better information about our work and increase our potential to raise funds among our own membership as well as from the “Friends of the Order”.

IRELAND

H.E. Nicholas McKenna is the fourth Lieutenant since the Lieutenancy was formed in 1986.

Married to Italian-born Greta, he is father to three sons and two daughters and has an expanding group of grandchildren.

The Spirituality of the Irish Lieutenancy

Since the foundation of the Lieutenancy in 1986, the spirituality of members has been a prime concern of the Lieutenant and his Council. In this century, matters have evolved and now have a number of elements.

- Recitation of the Daily prayer of the Order. Self explanatory.

- On-going remembrance of ill members in daily prayer; this is achieved by email alerts to all members asking for specific intentions to be included in daily prayers.
- Development of the annual day of recollection. There are now a number of elements to that day. In November 2009 approx 50% of the members attended at Emmaus, a retreat centre under the direction of the Congregation of Christian Brothers on the outskirts of Dublin. The day commenced and concluded with the daily prayer of the Church. An exposition on the meaning of the Eucharist was then given by Chev. Brendan O'Reilly, an acknowledged authority on Catechetics. Other sessions were then given on the Church's use of Morning and Evening prayer and, following time for Confessions, the Stations of the Cross took place. Mass followed, celebrated by Dr Giuseppe Leanza, Apostolic Nuncio to Ireland. An update was given on moral issues relating to legislation being introduced to the Oireachtas (Parliament) and its implications for Catholics. After a period of



*H.E. Nicholas McKenna with the Assessor Archbishop Giuseppe de Andrea and the Nuncio to Ireland Archbishop Giuseppe Leanza KC*HS*



silence in front of the Blessed Sacrament, the day concluded with Benediction. In all, members spent 8 hours together and with the Lord.

- Stations of the Cross: in recent years the three functions organized under the auspices of the Lieutenancy now include the Way of the Cross: Via Crucis.
- In addition, the Order participates, in uniform, in two national Pilgrimages: Corpus Christi in Dublin and at the national celebrations for the Feast day of the martyred Primate, St. Oliver Plunkett, in County Louth.

Another, unusual, example from Ireland (the charity marathon mentioned in the introduction to this section):

Marathon for Na'our

By Dame Mary Holohan

January – the time for resolutions. In January 2009 I resolved to run a marathon!!

Our aim was to run the Cork City Marathon in early June and I decided to run for a charity and chose to raise money for the Order to help support the upkeep of the school in Na'our, Jordan, which has been entrusted to the care of this Lieutenancy.

Starting from an ability to jog for 5 miles, my friend Carole and I followed an 18 week training program. We ran 4 times a week – three “short” distances and one steadily increasing long run. In the early weeks we ran mainly in Phoenix Park, in wind and rain and cold, but in the late spring we had some warmish weather as we ran from Howth to Dun Laoghaire for the 14 – 20 mile efforts. I enlisted support from my family in Clare, my friends and neighbors and also from my colleagues at work. The support from my hospital colleagues was very generous and included donations from my colleagues from the Middle Eastern region, both Christian and Moslem.

The day dawned for the marathon. It was a very clear blue sky with the sun shining

brightly. It was the hottest day in Ireland for three years and we had had no preparation for running in heat. It was a wonderful experience and the support from the people of Cork was amazing – none more so than those who lived on Model Farm Road (the 20 mile point) who trained their garden hoses on the runners and cooled us down. Some very experienced marathon runners had to give up but Carole and I kept going and finished some five and a half hours after crossing the start line.

Post script. We ran the New York Marathon in November!!

Dr Holohan, who was admitted to the Order in 2007, trained in obstetrics and gynecology, achieving specialist certification in both Ireland and U.K. Appointed consultant in 1995, she was the first female obstetrician on the Rotunda Hospital Staff since it was founded in 1757. She has a special interest in the impact of epilepsy on pregnancy, the management of post-dates pregnancy, the etiology and management of female urinary incontinence and domestic violence issues in obstetrics and gynecology. Mary has been director of the Sexual Assault Treatment Unit since 1998 and has been proactive in the development of a national forensic medical examination service for victims of sexual crime.

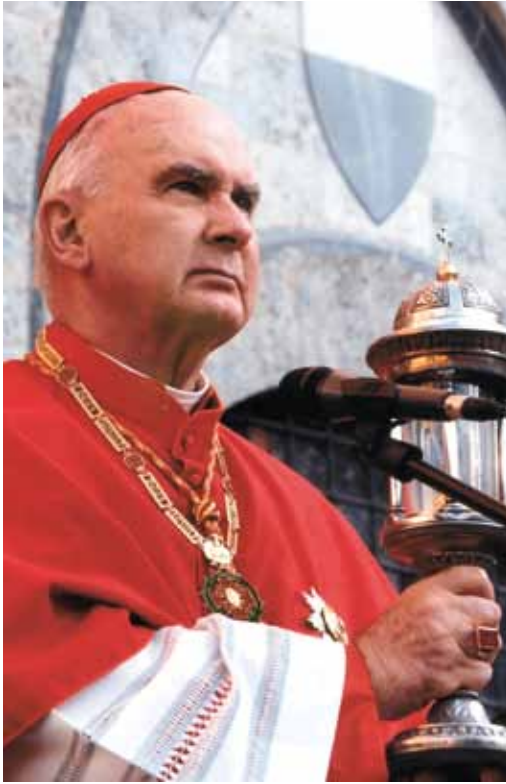
ITALY CENTRAL AND SARDINIA

Constant attention to spirituality and support for the work in the Holy Land: these are the foundations and inspirational principles behind 2009's many and varied activities.





FROM THE LIEUTENANCIES



Cardinal Grand Master John P. Foley

Celebration of the Eucharist, catechism and prayer meetings, pilgrimages, lectures and cultural events, fund-raising and collections were the foundations and inspirational principles that underpin the many and varied activities carried out by the Lieutenancy throughout 2009.

One of the most outstanding – and one we still remember vividly – was the ceremony in honor of St. Catherine of Sienna on 3 May when, as they did some years ago, the Knights and Ladies of the Holy Sepulchre gathered to renew the offering of oil for the votive lamp dedicated to the saint, this time in the presence of Cardinal John Patrick Foley, Grand Master of the Order.

Also worthy of mention is the Holy Mass that takes place in the church of Santa Prassede (St. Praxedes), Rome, on the first Friday of each month and is customarily celebrated by Archbishop Giovanni De Andrea, the Grand

Prior of the Lieutenancy. On two occasions this year notable guests presided: Cardinal Paul Poupard, Cardinal-Priest of Santa Prassede and the Latin Patriarch of Jerusalem, H.B. Fouad Twal.

All the events, whether of a cultural or religious nature, were inspired by and followed the exhortations and messages of the Holy Father:

- systematic catechesis on St. Paul and his teachings
- meditations and lectures on the latest Encyclical, *Caritas in veritate*, including, on 31 October in Rome, a conference on the Holy Shroud with contributions from internationally acclaimed experts on the subject
- and, of course, the Holy Land. Many indeed were the prayer meetings invoking peace in the Holy Places and the fund-raising activities in support of the Order's work to assist the Christian communities who live in the region.

The prayer vigil held on 14 February in the papal basilica of St. Mary Major, Rome, to show solidarity with the Holy Land was a particularly important occasion.

Among the numerous efforts aimed at collecting funds, a major event was the grand concert – part of the Corpus Christi



Patriarch Fouad Twal, S.E. Alberto Consoli Palermo Navarra and his wife in Deir Rafat.



celebrations – organized in collaboration with the Band of the Carabinieri against the striking backdrop of Orvieto cathedral. Finally, our pilgrimages to the Places Jesus knew drew to a close on 25 October with a solemn Mass in the Marian sanctuary at Deir Rafat on the feast of the Order's patron saint, Our Lady Queen of Palestine, an occasion which was attended by our Lieutenant Alberto Consoli Palermo Navarra and his wife.

journeys and in their relationship with the Order because he was always ready with valuable advice and the homilies and meditations he imparted during spiritual gatherings made a very special contribution to their spiritual development. He was a father to us all, in the spiritual and other senses, and he was always full of wise words. We shall miss you, Your Excellency.

ITALY – NORTH

H.E. Mgr. Libero Tresoldi, KC*HS departed on his journey to his Father's house on 22 October '09.

Though not totally unexpected, the Knights and Ladies of the Northern Italian Lieutenancy heard the news with great sorrow and many attended his funeral at St. Ambrose Cathedral. Mgr. Tresoldi was born at Rivolta d'Adda on 18 January 1921. After studying at the Seminary he was ordained in 1943 and assigned to the parish of Santa Maria alla Fontana, Milan. During his long career in the priesthood he held a number of different positions, including Abbot of St. Ambrose, Auxiliary Bishop of Milan, Bishop of Crema and then Bishop Emeritus of Crema.

Mgr. Tresoldi was also a Member of our Order for over 30 years, being made Knight Commander with Star in 1973 and Coadjutor Grand Prior of the Lieutenancy in 1974, a post he held until 1987, when he became the Lieutenancy's Grand Prior (until 2006). In that year, having reached the venerable age of 85, he resigned and was awarded the rank of Grand Prior "ad honorem" by H.Em. the Cardinal Grand Master; even then he never failed to show his attachment to the Order and its Members.

For the Knights and Ladies of the Lieutenancy, the figure of our Grand Prior Mgr. Tresoldi was a solid point of reference in their spiritual

NETHERLANDS

As usual, and in accordance with the objectives of the Order, activities were again developed in the year 2009 to enhance the meaning of the dedication which the members of the Order expressed at their admission. This implies strengthening their lives as Christians as well as supporting the Christians and Christian institutions – especially those of the Latin Patriarchate – in the Holy Land.

For years we have been organizing three national meetings. In addition, members meet for meditation in the regions twice or three times a year. Also, meetings in small groups throughout the country are held to discuss specific themes which have been prepared by the Spirituality Commission. For each year a specific theme is chosen, which also forms an integral part of the lectures at the national meetings.

A special event in 2009 was a symposium dedicated to Judaism. This event was organized by the History & Documentation Commission in collaboration with the Dutch Catholic Council for Israel. In previous years at such symposiums attention has been given to Islam and the Oriental Christian churches. Our Lieutenancy (with some 250 members) is divided into 8 geographic regions. This regional structure serves to improve fraternity – one of the Order's objectives – among the members.



FROM THE LIEUTENANCIES

With regard to material support of the Holy Land, an extra appeal was made in 2009 for emergency aid to the inhabitants of Gaza. Moreover, an important contribution was made to cover the costs of the Latin Patriarchate's School at Beit Jala, as in previous years. Next, we collected funds for several other institutions, such as Paul VI Epheta Institute, Antonian Charitable Society (both in Bethlehem), Maison du Sacré Coeur (Haifa) and the Ain Karim institute for handicapped children. In 2008/2009 our annual Christmas fundraising action resulted in a substantial sum of money for Summer Camps for children on the West Bank, as well as for Lifegate Rehabilitation Institute (Beit Jala). For this year (2009/2010) the proceeds of the Christmas fundraising action is destined partially to the Bethlehem Caritas Baby Hospital. The remaining funds will be transferred to some six relief organiza-

tions that support people in dire need. So far, the tremendous effort of some of our members has enabled the Dutch Lieutenancy to maintain a relatively high contribution (in proportion to the number of members) to the material support of the Holy Land. Changes in Dutch society have made it more difficult lately to find sufficient funds: a reason for us to set up a study group to investigate how we may ensure the collection of sufficient funds now and in the future.

NORWAY

The Magistral Delegation of Norway will be two years old in January 2010. We now have thirteen members: a Grand Prior, ten Knights and two Ladies. As a young branch of the Order, we give priority to developing fraternity among us. In this, frequent meetings and encounters are of particular importance insofar as they enable the Knights and Ladies to know one another better and bolster mutual bonds of cohesion and solidarity. Also, in this rapidly evolving secularized modern society, Knights and Ladies must be sufficiently informed. In Norway we try to achieve these goals by monthly meetings, where the education and formation of the person are the main focus. As yet, the Magistral Delegation of Norway has not arranged a pilgrimage to the Holy Land but in May this year 50% of the Norwegian members participated in the Holy Father Pope Benedict XVI's pilgrimage to Jordan, Israel and Palestine. It was a great experience for all.

The OESSH is not well known in Norway. We therefore try to promote better awareness of our Order by explaining who and what we are, and that our work makes a difference. To achieve this we have given interviews in the national Christian newspaper. We have also established a website www.oessh.no in order to better promote our work. One of the most



H.E. Godfried Prieckaerts on the topic of 'Judaism'



important means for achieving this goal in Norway was our conference The Exodus of Christians from the Holy Land – A challenge for a sustainable Peace. This conference was arranged on December 4th in co-operation with MF Norwegian School of Theology. Their lectures will be available at our web-site “www.oessh.no”.

On December 4th we had Vigil at the Church of St. Joseph, and on December 5th four new Knights were invested at St. Olav's Cathedral in Oslo. We are very grateful that both our Grand Master H.Em. John Cardinal Foley and Vice Chancellor Mgr. Hans Brouwers participated in these Celebrations. It was both inspiring and comforting to have them among us. The Grand Master's visit was an historic event, not just for us, but also in the annals of our Order, by celebrating its first ever Investiture on Norwegian soil. Our hope and ambition is that now we will be also able to promote the work and mission of the OESSH from Norway.

AUSTRIA

New Leadership for the order in Austria



The new Grand Prior Archbishop Dr. Alois Kothgasser at the Innsbruck Investiture



Lady candidate in Innsbruck

2009 saw many changes in the Austrian Lieutenancy. It was the first calendar year under the guidance of the new leaders appointed by the Cardinal Grand Master John Patrick Foley: first, our new Grand Prior, Dr. Alois Kothgasser, Archbishop of Salzburg, in the autumn of 2008, then, shortly afterward, DDr. Karl Lengheimer, the new Lieutenant for Austria.

The outgoing leaders, the Grand Prior, Provost Maximilian Fürnsinn, Abbot of the Herzogenburg monastery, and the Lieutenant, Dr. Edwin Gräupl, were respectively awarded the titles of Grand Prior of Honor and Lieutenant of Honor in recognition of their long service to the Order. The Austrian Lieutenancy had an extremely successful year in 2009. Thirty new Knights and Ladies joined the Order, amongst them Dr. Michael Spindelegger, former Foreign Minister of Austria. The Lieutenancy has therefore now achieved its goal of exceeding 400 Members, with the total at 31 December 2009 standing at 410.



FROM THE LIEUTENANCIES

One sign of this pleasing development has been the successful foundation, with the agreement of the Grand Magisterium, last autumn, of a new Section (Komturei) at Salzkammergut.

This year's investiture took place in Innsbruck, the administrative capital of the Tyrol. The ceremonies, attended by the civic leader of the Tyrol and the diocesan bishop of Innsbruck, proved an impressive experience both for the Members of the Order and for the many foreign guests. As a result of the efforts made by the Innsbruck Komturei, at this Investiture we were in a position to celebrate not only the traditional wealth of ceremonies and fraternal harmony but also, thanks to generous donations, our ability to make an additional € 35.000 available for the Projects in the Holy Land.

“To be a witness to the Resurrection” – that is our mission as Knights and Ladies of the Holy Sepulchre. The Austrian Lieutenancy interprets this as our collective duty to come together in prayer and in working for the people of the Holy Land, but also as the shared task of conveying an awareness of our activities to as many people as possible in our own country. That is why, once again this year, in the run-up to Christmas we erected cribs and sold Christmas tree decorations from Bethlehem in our Sections, parishes and public places in order to generate additional resources for the work of our Order. Next year the Austrian Lieutenancy will be increasing its efforts to raise awareness by issuing an official publication, by announcements on the internet, and by offering a visit to the Holy Land under the leadership of the Order. We shall also be expanding our endeavors to communicate knowledge of the existence and meaning of our Order to non-Members.



Every Christmas Members of the Order, their relatives and friends sell items from the Holy Land under the name “Bethlehem: Christians in Need”



PHILIPPINES

2009 Activities of the Philippines Lieutenancy

Early in 2009 and after attending the Consulta in Rome from November 30 to December 6, 2008, Ambassador Jesus P. Tambunting began a study of the membership profile and activities of the Lieutenancy,

A. Membership Profile (based on available records)

Active Members

22 including 15 new members covering the period 2000-2009

Inactive Members 5

Deceased members 44

B. Activities

So far, activities have been limited to investiture ceremonies, since Ambassador Tambunting became a Knight in March 2004 and was appointed Lieutenant for the Philippines in August 19, 2009.

Ambassador and Mrs. Jesus P. Tambunting together with Mr. and Mrs. Jose L. Cuisia, Jr. were part of the contingent of the Equestrian Order of the Holy Sepulchre of Jerusalem who accompanied the Holy Father on his trip to the Holy Land from May 8–15, 2009. This was a historical pilgrimage and our participation was a most humbling experience and a privilege indeed.

Visit of the Most Reverend Diego Monroy, Bishop of Mexico. Ambassador Jesus P. Tambunting hosted a lunch on October 16, 2009 when he spoke to the OESSH members about Our Lady of Guadalupe.

- Some of the members also attended the mass celebrated by Mgr. Monroy on October 17 at the Decagon Hall, Tiendesitas.

Recruitment program for new members to join

the Order. Have written to about ten (10) prospective nominees, and also to a member of the clergy in Guam who has communicated his intent to join the Order since last year and who also has several prospective parishioners who are interested in becoming members of the Order. Our target for 2010 is to acquire 35 new members and have an investiture ceremony with, we hope, the participation of the Grand Master of the Order, His Eminence Cardinal John P. Foley around October or November 2010, depending on the availability of the Cardinal.

PORTUGAL

Summary of the main events in 2009

2009 was a year rich in events for the Lieutenancy of Portugal.

We would like to highlight the edition and distribution to all members of the Portuguese Lieutenancy of prayer cards printed with the prayers of the Knights and Dames and of Our Lady of Palestine. The Portuguese Lieutenancy website (www.santosepulcro-portugal.org) was also launched during 2009, as well as the generalization of e-mail to broadcast information amongst our members. We also organized three conference-dinners on the theme of “Religions in the Holy Land” with representatives of Jewish, Muslim and Catholic communities.

However, the most memorable and unforgettable events in which the Portuguese Lieutenancy members had the privilege of participating were not planned at all. Two of them were most wonderful. The first one was the Pilgrimage to Rome of around 50 Portuguese Knights and Dames on the occasion of the Canonization of Saint Nuno de Santa Maria Alvares Pereira, a Portuguese Knight of the 14th century, in April. The pilgrim Knights and Dames had the privilege of attending a special audience with the Grand Master of the Order, His Eminence Cardinal



FROM THE LIEUTENANCIES

John Foley, with the presence of the General Governor of the Order, HE Count Agostino Borromeo, in the Palazzo della Rovere. The second event was the pilgrimage of His Holiness Pope Benedict XVI to the Holy Land, in which a Portuguese Lieutenancy delegation of 8 Knights and Dames participated.

Finally, we would like to note the recent acquisition of an important 17th century parchment, conceding the insignia and Knighthood of the Order of the Holy Sepulchre to the Portuguese D. Francisco Montana. This document is signed by Fr. Cesario de Trino, Commissioner and Apostolic Governor of the Holy Land and dated 30th January 1608. It was acquired thanks to the gracious donations of Portuguese members of the Order. 2010 will also be a year full of events for our Lieutenancy, because in May we will have the visit of His Holiness the Pope Benedict XVI and in October we will have our pilgrimage to the Holy Land, with the investiture of the new Portuguese Knights and Dames in Jerusalem.

the Lieutenancy with different activities. The gatherings have been enriched by well-prepared spiritual activities brought by our Grand Prior, bishop Anders Arborelius and the Grand Prior Coadjutor, pater Fredrik Emanuelson OMI. The central spiritual activity of the year is, like every year, the retreat in the monastery of Saint Bridget of Sweden, near Stockholm. The retreat was held in the beginning of April.

The main event in our Lieutenancy this year was the Investiture led by the Grand Master of our Order, H. Em. John Cardinal Foley. The Investiture Mass was celebrated in the beautiful Cathedral of Saint Eric in Stockholm. The Lieutenancies of Germany, England & Wales and Poland, the Magistral Delegation of Norway and the Scandinavian Association of the sovereign Order of Malta, were represented at the Holy Mass with Investiture ceremony as well as at the dinner that followed. More than 200 other guests were present at the Investiture. During his visit to Sweden, H. Em. The Grand Master had a number of other

SWEDEN

2009

begun with a seminar about the situation of the Christians in the

Holy Land. The purpose of the seminar was to turn the public's attention to the situation of living of the Christians in the Holy Land. The seminar was led by three eminent lecturers: University Fellow Lecturer Tord Fornberg, Dean Erik Kenneth Pålsson and Msgr. Ghattas Louis. The historical background of the present situation in the Holy land was explained as well as the position of the Catholic Church in the Holy Land and the present situation of Christians living in the Holy Land. The Swedish Catholic press reported about the seminar.

During the year the Web page of our Lieutenancy has been improved, with regular news reports from the Lieutenancy, the Order and the Church. A number of gatherings has taken place in



Baritone Davor Zovko (KCHS) singing in Christmas-concert in Eskilstuna arranged for the Benefit of Christian institutions in the Holy Land.



important meetings, and he even paid a visit to some important historical places in and around the city of Uppsala such as the ancient gothic Cathedral, once catholic, and “Gamla Uppsala (“Old Uppsala”) where the Holy Father John Paul II held his final out door Mass during his visit in our country in 1989. The Investiture and the visit of the Grand Master has been both inspiring and inspiring for everyone of us in the Lieutenancy. The Grand Master’s visit to Sweden showed us that the Leadership of the Order holds us in focus even if we are quite a small Lieutenancy. We were happy to hear His Eminence the Grand Master expressing that the development of our Lieutenancy goes in right direction. The fact that every member of the Lieutenancy had a possibility to meet the Grand Master in a personal conversation was particularly warming.

During the past years, specially in 2009, several new persons, not least non catholic, have shown interest in the Order and its humanitarian work. Since Swedish society is strongly secular, our lieutenant H.E. Carl Falck has emphasized that it would be important to pay particular attention to these persons. We try to find a way to keep these persons as friends of the Order and the Lieutenancy by inviting them to activities not strictly internal. We see these persons of good will as important ambassadors for the Church and our Order in Sweden...

The year was rounded off by a Christmas-concert in the city of Eskilstuna of our member, baritone soloist Davor Zovko KCHS. This concert was not only a way of collecting funds for the Order’s work but even an opportunity for presenting the Christian schools and other institutions in the Holy Land to the audience of Eskilstuna. The concert was arranged in collaboration with Elim Baptist Parish in Eskilstuna. This was the second time that a concert for the benefit of Order’s work in the Holy Land was performed in the Elim Baptist Church in Eskilstuna.

USA NORTHEASTERN

Activities of the Lieutenancy in or for the Holy Land

The Northeastern Lieutenancy has been extremely busy this year with various activities for the Holy Land. Our members were extraordinarily generous in responding to a request from His Eminence, John P. Cardinal Foley, KGCHS, Grand Master, who requested the immediate help of every member of the Order in alleviating the incredible suffering of the people in Gaza, especially the Christians and the parishioners of the only Catholic Parish in Gaza. The members of our Lieutenancy donated \$30,000 to this appeal in February 2009.

Members of the Lieutenancy who participated in a pilgrimage to the Holy Land in March, 2009 brought gifts to the children of the Church of the Good Shepherd in Jerusalem. Thirty-four Members of the Lieutenancy traveled to the Holy Land on March 1-9, 2009. We continue to support business in the Holy Land by again ordering our annual Christmas cards from the Holy Land and donating the funds raised back to the Order.



Investiture in Worcester, MA



FROM THE LIEUTENANCIES

Lieutenancy's History

The Northeastern Lieutenancy came into existence on March 21, 1981, at a meeting between the Grand Master of the Order, His Eminence Cardinal Maximilian de Fürstenberg, His Eminence Cardinal Humberto Medeiros, the Archbishop of Boston, and His Excellency Sir Alfred J. Blasco, the Vice Governor General of the Order, to discuss the size of the Eastern Lieutenancy which had increased to nearly 2000 members since the introduction of the Order in the United States on April 30, 1929. At a second meeting which took place in Boston, MA, Sir Norman E. MacNeil was appointed by Cardinal Medeiros to be the first Lieutenant of this new jurisdiction for the Northeastern United States. The states of Maine, Massachusetts, New Hampshire, Rhode Island and Vermont comprise the Northeastern Lieutenancy.

The Lieutenancy has now grown to over 700 members and continues to grow under the guidance of H.E. John J. Monahan, KGCHS.

Lieutenancy's current events

The Lieutenancy's 2009 Investiture was held on October 16-18, 2009, in Worcester, MA. 16 priests, 19 Knights and 18 Ladies were invested into the Order. 17 Knights and 19 Ladies were promoted. The Vigil Mass and Investiture Mass were held at the Cathedral of St. Paul in Worcester, which was beautifully decorated. We were privileged to have His Eminence Sean P. Cardinal O'Malley, Grand Prior, celebrate the Vigil Mass on Friday, October 16, 2009. The Investiture Mass was celebrated by His Excellency, Robert P. McManus, Bishop of Worcester.

USA SOUTHEASTERN

The Southeastern Lieutenancy of the Holy Sepulchre of Jerusalem in the United States covers the States of Louisiana, Mississippi, Alabama, Florida, Georgia and South Carolina and contains 20 Dioceses. Its membership consists of 633 Knights, 669 Dames and 277 ecclesiastics. Contributions sent to the Grand

Magisterium in 2008 amounted to \$843,978. The Lieutenancy resumed sponsoring pilgrimages to the Holy Land in 2007, sponsoring two pilgrimages a year. The pilgrimages were limited to 50 persons each and all but one was led by a Bishop from a diocese within the geographic boundaries of the Lieutenancy.

The Southeastern Lieutenancy has a webmaster who has created an excellent website. Among other things, it relates the history of the Equestrian Order of the Holy Sepulchre of Jerusalem, the history of the Southeastern Lieutenancy and other interesting facts related thereto. It features the newsletters of the Grand Magisterium and those of the Lieutenancy. Previous issues are available online. The web address is "www.sleohs.com".

The Southeastern Lieutenancy has an outstanding newsletter. The editor is a retired university professor and possessor of a Doctorate. The newsletter is printed in color and is published and distributed three times yearly.

It also appears on our website. Since May 2008, there has been a renewed emphasis on the Holy Land Mass and Gift Program.

Plans are being finalized for the launch of the Legacy Guardian Program. The purpose of the program will be to provide methods for members to contribute tax-exempt funds over and above their annual contributions and mass stipends by donations inter vivos or mortis causa to address the needs of the Christians in the Holy Land.

The 2009 Annual Meeting and the Investiture were held in Charleston, South Carolina at the Cathedral of St. John the Baptist. This was the first time for our Lieutenancy to meet in the Charleston Diocese and was significant in that, until recent years, Charleston had been mission territory.

The Charleston Diocese covers the entire State of South Carolina.

FROM THE LIEUTENANCIES

USA WESTERN

Highlights of Western USA Lieutenancy Activities in 2009

The Western USA Lieutenancy joined Rotary Club International and the Rotary Club of Amman, Jordan in an innovative Christian/Muslim project to provide over \$25,000 in funds to improve the computer and chemistry science labs at Zarqa North School in Jordan. The labs were renovated and funds were provided to purchase new equipment to further the educational needs of the school.

Members of the Western USA Lieutenancy continue to provide funds to the Latin Patriarchate seminary to “adopt a seminarian” for the duration of his priestly formation. Fr. Issa Hijazin was “adopted” by the Western USA Lieutenancy a few years ago. He was ordained to the priesthood in June. The Lieutenancy has now adopted a new seminarian, Mr. Stephan Baha. The Western USA Lieutenancy provided

\$45,000 in funds for the purchase of new Xray equipment for the Bethlehem Arab Society for Rehabilitation.

The Lieutenancy announced an Annual Contribution for Life program, whereby, for an initial cash contribution of \$25,000 per member, one gets credit for a \$1,000 annual contribution each year for life. The annual contribution will be generated each year from the earnings on the invested principal.

A Super Pilgrimage

The Western USA Lieutenancy sponsored a Super Pilgrimage to the Holy Land in November 2009. Leading the 170 Pilgrims were: H.E. Patrick Powers, Lieutenant; Cardinal Roger Mahony, Grand Prior; Mgr. Kevin Kostelnik, Ecclesiastical Master of Ceremonies; and Their Excellencies Bishop Pepe and Bishop Esterka. 81 members received their Pilgrim Shells, making it the largest number of Pilgrim Shells awarded at once in the Order’s history.



*We hope that you find the activities of the
Equestrian Order of the Holy Sepulchre of Jerusalem
interesting. If you would like to support
our work please contact the Grand Magisterium
or your nearest Lieutenancy.*

*The Lieutenancies are listed below
in alphabetical order of country.*



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