



ORDO EQUESTRIS
SANCTI SEPULCHRI HIEROSOLYMITANI

BEING WITH OUR LORD

An hour of adoration during the pilgrimage to Jerusalem



A spiritual proposal to accompany our brothers and sisters in prayer to the Holy Land and to pray for peace in the Middle East

By the Communication Office of the Grand Magisterium
in coordination with Msgr. Fortunato Frezza,
biblical scholar and Master of Ceremonies of the Order

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The pilgrimage to the Holy Land allows us to carve out a space in our lives to rediscover the beauty of being with Our Lord, retracing his steps.

In the colorful and bustling streets of Jerusalem's old town, we can choose to walk the Via Dolorosa (Way of the Cross), sharing in Christ's journey to Calvary, certain of his victory over death.

We are often consumed by the frenzy of the moment, by the noise, by too many things going on around us and within us and this experience becomes difficult to live fully.

This year we want to invite the Knights and Dames of the Order who have the good fortune to experience a pilgrimage to the land of Jesus to pause in prayer along the Via Dolorosa, to give in to the joy of a moment of Eucharistic adoration, to experience refreshment for the soul bearing in their hearts a special intention for peace in the Holy Land and the Middle East. Prayer enables us to fulfill our mission of supporting the Latin Patriarchate of Jerusalem, not only materially but also spiritually.

The Via Dolorosa

One step after another ... towards death or towards life. The Via Dolorosa does not hide Christ's pain as it unfolds, rather it leaves the door open to the mystery of entrusting oneself totally to the Father for His will to be done, the mystery of a love which keeps nothing for itself, the mystery of life that opens when the grain of wheat that falls into the earth dies.

This road we travel today is supported, like Jesus, by the sweet gaze of Mother Mary. Station number IV recalls Jesus' encounter with the woman who said yes to the announcement of his coming, and who went on to say yes even in the most difficult moments. May the yes of Mary who welcomed Jesus into her womb, who showed him the world's needs at the wedding at Cana, and who followed him to the Cross, be an example for us today in this phase of spiritual refreshment.



Along the Way of the Cross, Jesus encounters the merciful eyes of Mary. Tears streaming down her face, watching her son who suffers, join the tears we shed when we feel powerless to console the suffering, but at the same time they teach us the true meaning of brotherly solidarity.

The Armenian Catholic Church

The church located at the fourth station of the Via Dolorosa, Our Lady of the Spasm, belongs to the Armenian Catholic Patriarchal Exarchate. Inside the church, the small community of the Disciples of the Divine Master carry out their apostolate of prayer, through Eucharistic adoration.



The Armenian Catholic Church is one of the Eastern Churches and is created by a union between the Armenian Apostolic Church and the Apostolic See of Rome. Its roots are in Cilicia, but the story of this faith also passed through Turkey before permanently returning to Lebanon. The Armenian presence in the Holy Land dates back to the fifth century.

The Armenian Catholic Church in Jerusalem is located in a special place for Christians: along the Via Dolorosa, between the third and fourth station of the Via Crucis, the street that marks the

stages of the journey and the first fall of Jesus, but also the encounter with the Virgin Mary: the Church of Our Lady of the Spasm.

In this place, rich in history and culture, we can meet a small Christian community of Jerusalem. A minority church really when you consider that there are only 90 Armenian Catholic families in the Holy Land, represented by a bishop without clergy with the title of Exarch who has jurisdiction over all the Armenian Catholics of Israel, Palestine and Jordan.

The diversity of the liturgical rites is a fundamental aspect in the life of the Church. The



Our challenge is to witness... we always try to give a good example to all those around us



celebration of the Armenian rite is a mix of Roman and Byzantine rite, with the celebrant assisted by a deacon.

“Jerusalem is a Patriarchal Vicariate – explains Msgr. Raphael

Minassian, Patriarchal Exarch of the Armenian Catholic Church until 2011 –. Here we have always been subject to politics, we are still subject to politics because the members of the Armenian Catholic Church of Jerusalem do not all live inside the walls and therefore it is difficult for them, they need permission to come and practice here in their Church. So you can find Armenian Catholics in all Catholic Churches, although not Armenian ones, wherever they are, where the church is close to them. I thank the Lord because our Christians practice their religion and are always faithful to the Church ... and this is an exceptional grace.”

The Armenian Catholic Church was recognized by Pope Benedict XIV in the period between 1740 and the year 1758. It is present with communities in Lebanon, Iran, Iraq, Egypt, Syria, Turkey, Israel, Palestine and other realities of the Armenian diaspora around the world. The number of faithful is estimated

at 540,000, while the Primate of the Armenian Catholic Church is the Patriarch of Cilicia, based in Beirut: Krikor Bedros XX Ghabroyan.

Like its people, the Armenian Catholic Church has had to face many difficulties in the course of its history. In 1915 the Armenian people were the victim of one of the greatest crimes in history: the genocide perpetrated by the Turks. 1.5 million people died in massacres and deportations.

In Jerusalem, the Armenian Catholic Church is located in the Arab souk, where every day hundreds of pilgrims pass through, mingling with the comings and goings of Muslims and Jews.

“Our challenge is to witness – continues Msgr. Minassian – Christian witness, non-denominational... we always try to give a good example to all those around us both Jews and Muslims. Sometimes they come in and ask interesting questions and we try to give an explanation that brings them closer to Christ, to God.”

*Original text taken and updated from
the site of the Custody of the Holy Land*

Pause for prayer

As often happens when we have so many ideas in our head and many activities planned, even a pilgrimage can become a “race” to do too many things, no matter how beautiful they are. This year during the Via Dolorosa, we propose a stop for spiritual refreshment.

A praying heart in the center of Jerusalem

Since March 2009, in the church of the fourth station on Via Dolorosa perpetual Eucharistic Adoration takes place organized by a women’s religious community, the Disciples of the Divine Master, with the collaboration of lay volunteers and pilgrims who find an oasis of silence there. From the heart of this holy city a perpetual prayer rises for the needs of the people who live here and all over the world.



Adoration in the lives of the saints

We pilgrims can join in prayer with the saints and take a break in our journey to draw close to the Lord and keep watch with him.

You are, my Lord, in the Holy Eucharist. You are Here, a meter away from me, in this tabernacle!

Your Body, Your Soul, Your humanity, Your divinity, Your whole being is here, in his dual nature. How close you are my God, my Savior, my Jesus, my Brother, my Spouse, my Beloved! [...]

When you were sitting in the midst of Your apostles, you were not closer to them than you are near to me now, my God! ... How happy I am! [...]

Kissing the places which you have sanctified in Your life on earth, the Garden of Gethsemane and Calvary stones, the soil of the Via Dolorosa, the waters of the Sea of Galilee, is sweet and pious, my God; but to prefer this to Thy tabernacle is to leave Jesus who lives next to me, abandon Him and leave, alone, to venerate the dead stones where He is not; it is to leave the room where He is, His divine company, to go and kiss the ground of a room where he was, but is no longer ...



Blessed Charles de Foucauld

O Blessed Host, in whom is contained the mercy of the Father, the Son and the Holy Spirit toward us, and especially toward poor sinners.

O Blessed Host, in whom is contained the infinite price of mercy which will compensate for all our debts, and especially those of poor sinners.

O Blessed Host, in whom is contained the fountain of living water which springs from infinite mercy for us, and especially for

poor sinners [...]

O Blessed Host, our only hope in all the sufferings and adversities of life.

O Blessed Host, our only hope in the midst of darkness and of storms within and without.

O Blessed Host, our only hope in life and at the hour of our death.

O Blessed Host, our only hope in the midst of adversities and floods of despair.

O Blessed Host, our only hope in the midst of falsehood and treason.

O Blessed Host, our only hope in the midst of the darkness and godlessness which inundate the earth.

O Blessed Host, our only hope in the longing and pain in which no one will understand us.

O Blessed Host, our only hope in the toil and monotony of everyday life.

O Blessed Host, our only hope amid the ruin of our hopes and endeavors.

O Blessed Host, our only hope in the midst of the ravages of the enemy and the efforts of hell.

O Blessed Host, I trust in You when the burdens are beyond my strength and I find my efforts are fruitless.

O Blessed Host, I trust in You when my tasks will be beyond my strength and adversity will become my daily lot.

O Blessed Host, I trust in You when the practice of virtue will appear difficult for me and my nature will grow rebellious. [...]

O Blessed Host, I trust in You when Your judgments will resound over me; it is then that I will trust in the sea of Your mercy.

Most Holy Trinity, I trust in Your infinite mercy. God is my Father and so I, His child, have every claim to His divine Heart; and the greater the darkness, the more complete our trust should be.

I do not understand how it is possible not to trust in Him who



can do all things. With Him, everything; without Him, nothing. He is Lord. He will not allow those who have placed all their trust in Him to be put to shame.

Saint Faustina Kowalska

The importance of prayer in the life of a member of the Order

For the Knights and Dames of the Order, prayer is what nourishes our journey so that our being in service with our time, with our energy, with what we are and what we have is experienced in love and trusting abandonment in the hands of the Father.

Let us allow ourselves to be conquered by the beauty of





listening to God's voice through the silence of adoration and bring to Him the needs of this world, especially the Holy Land, because before Him we are never alone, but, as we pray the prayer Jesus has taught us, we are children of a Father who is ours, not just mine.

We also pray together with Mary on this Via Dolorosa station that sees her next to her son. May she, who is the mother of God and our Mother, intercede for us.

We ask the Holy Spirit to come to our aid in prayer as the Apostle assures us: "In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will" (*Romans* 8,26-27).

Praying for peace

*“Peace I leave with you; my peace I give to you.
Not as the world gives do I give it to you”
(John 14:27)*

Pace, *shalom*, is part of the promises that Jesus made us. Today we are here to ask for peace for ourselves, in our lives, in our communities and for this land that we love so much.

Shalom does not mean the absence of war, it is something much deeper. *Shalom* embraces various meanings, as does every Hebrew word: happiness, security, peace, fullness, perfection, harmony, integrity, completeness, wholeness. The sense that our life acquires when we are anchored to the rock of our salvation.

Cardinal Carlo Maria Martini, who deeply loved Jerusalem wrote words about this city, and peace, that are still relevant today:

But herein lies the tragic dilemma that has always accompanied its history: a city of encounter, dialogue or a melting pot of tensions, clashes such as those we see today? “If there is peace in Jerusalem, there will be peace throughout the world.” So you need to come to Jerusalem with feelings of peace, as peacemakers.

This requires us that we place high on our scale of values respect for others, their tradition and culture, in the belief that they have the same human dignity as I and enjoy the same rights and prerogatives.

This must lead us to feel the other’s suffering as our own, of those who are different from us. Hence the hope that lives in each of us every time we come as pilgrims to Jerusalem, hoping that minarets and steeples become symbols of respect and acceptance for all in the belief that all those who recognize God feel themselves to be His creatures and equally loved as His children.

Those who live in Jerusalem know that here, at the level of small initiatives, there are many efforts, attempts at dialogue, encounter, understanding, reconciliation and forgiveness. People who often

work in silence and hidden away and who do not get the impact on the media they deserve. They are those who have understood that peace has a price and that everyone must begin to pay their share. For those who come to Jerusalem only for a few days, it can be an amazing experience to encounter these realities, discover them, know them and make their commitment to peace known.

Encountering Jerusalem means, therefore, meeting her to love her, to take up, despite the tensions that she has always lived and still lives, her call to become peacemakers.

Carlo Maria Martini

Avvenire, November 26, 2004



Let us take all of this to heart as we approach the Blessed Sacrament to adore Him and implore the gift of peace.

Witness and invitation of sister Gabriella Schiavone

Our small international community is formed by four sisters and is present in Jerusalem since 2009. We belong to the Congregation of the Sister Disciples of the Divine Master, our specific task in the Church is to honor Jesus present in the Eucharist, in priests and liturgical life.

Here in Jerusalem, in the heart of the Old Town we custody the Armenian Catholic Church in which there is also the third and fourth station of the Way of the Cross but primarily we witness to our charism of adoration giving those who wish to do so the same opportunity.

It is good to be here and to broaden our invitation to “invoke peace for Jerusalem” and on the whole world: in nations, in families and in hearts. We see ourselves at the forefront with our joys and ... fears.

We want to help the individuals and groups who come here to find a climate of peace, an oasis of silence, prayer and hospitality. In the confused and convulsive din of this particular corner of the Muslim Quarter, we want to ensure that the various worshipers and tourists who are often distracted, can find themselves before the Lord Jesus who Died and Rose again here.

With joy we see that even the groups ... in their rush forget their ever present cameras for a moment in the solitude and kneel.

Suggestions for Prayer

The LORD is my light and my salvation;
whom shall I fear?
The LORD is the stronghold of my life;
of whom shall I be afraid?
When evildoers assail me
to devour my flesh—
my adversaries and foes—
they shall stumble and fall.
Though an army encamp against me,
my heart shall not fear;
though war rise up against me,
yet I will be confident.
One thing I asked of the LORD,
that will I seek after:
to live in the house of the LORD
all the days of my life,
to behold the beauty of the LORD,
and to inquire in his temple.
For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will set me high on a rock.
Now my head is lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.
Hear, O LORD, when I cry aloud,
be gracious to me and answer me!
“Come,” my heart says, “seek his face!”
Your face, LORD, do I seek.
Do not hide your face from me.
Do not turn your servant away in anger,

you who have been my help.
Do not cast me off, do not forsake me,
O God of my salvation!

(Psalm 26:1-9)

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves.

Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?" And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and of fifties. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men.

(Mark 6:30-44)

So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is

written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

(John 6:30-35)

MEDITATION:

A body for the Eucharist

Our Lord Jesus Christ, Son of God and Son of Mary of Nazareth came into the world and said: “Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the scroll, Behold, I come to do your will, O God’” (*Hebrews 10: 5-7*).

These words, coming from the ultra-cosmic, understood by a terrestrial register, are signs of a mysterious dialogue that accompanies the Son of God’s exit from the Trinitarian orbit, and His entering into the space of our ecosystem, where, together with us, He begins to live, in a protective and provisional shelter.

From the bosom of the Father, the Son enters into the world. He is aware that He receives a body that allows Him to promise obedience to the Father and speak with Him in the eternal communication of the uninterrupted Trinitarian dialogue, “a body you prepared for me, here I come.” It seems that everything has been accomplished. Instead it is only the beginning of the journey of the Son in our earthly history.

In order for Him to enter a door must be left open, another “Here I am” is needed, another obedience. A human creature becomes part of the Trinitarian dialogue, Mary of Nazareth, who

speaks with the ultra-cosmic. She was named “Land of Heaven”, because she welcomes an Angel, she is declared the handmaid of the Father, she is home to the Holy Spirit, she conceived the Son. From that moment the woman of Nazareth and the Nazarene will never again, for eternity, leave each other neither on earth or in heaven.

Wherever He goes, the Son carries the flesh and blood, humanity and beauty that He has received from you, Mother: in Bethlehem, in Nazareth, in the temple of Jerusalem, Cana of Galilee, on Calvary, then and today in the Eucharist.

There is no Eucharist without the body. There is no body without Mary. There is no Jesus without Mary. Praying the Rosary, the Hail Mary encircles the mysteries of the Lord. Adoring the Eucharist, as we see bread and wine as appearances of the Body of the Son, we find the clear transparency of the Mother: *Ave verum Corpus, natum de Maria Virgine*.

In Nazareth the Eucharistic Christ is adored at the altar of Mary’s House; in Jerusalem on the Via Dolorosa, the Fourth Station of the meeting between Jesus and His Mother, there is continuous Eucharistic Adoration. Throughout the world in the many Marian shrines solemn celebrations and Eucharistic processions are held.

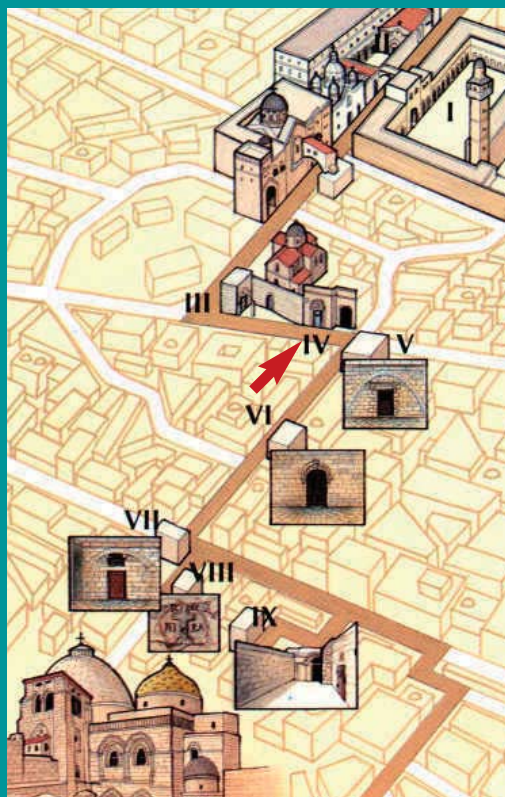
Knights and Dames of the Holy Sepulchre wear their hearts the mark of the sacrificed body of the Son of Mary, like a silent and intense exposition of the Five Wounds red with blood. Carriers of the Eucharist in a woven into the fibers of their apparel and their soul, on the road or kneeling, their natural gesture is to bow their head on their worshipping heart and invoke: “*O Iesu dulcis, o Iesu pie, o Iesu, fili Mariae*”.

Msgr. Fortunato Frezza
Master of Ceremonies of the Order



*We want to invite everyone: C O M E.
We invite you who are reading, come!
Jesus present in the Holy Host is waiting for you, here in his
Land which is three times Holy.*

Sister Gabriella Schiavone



www.religione20.net

Hours of worship at the Church of Our Lady of the Spasm:

- From Tuesday to Saturday from 9 to 16:30 ending with vespers in Italian.
- On Sunday the Blessed Sacrament is exposed at 10, after Mass.

Worship takes place in silence

If you wish to come in groups please contact Sr. Cecylia Wilk beforehand:

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