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# News Letter

ORDO EQUESTRIS SANCTI SEPULCRI HIEROSOLYMITANI

*Interview with the Grand Master  
of the Order,*

**H. EM. CARDINAL  
JOHN P. FOLEY**

*Instead of opening with our habitual message from the Cardinal Grand Master, we begin this issue of the Newsletter with an interview granted to us on the eve of the Spring meeting of the Grand Magisterium:*

*Your Eminence, since the Holy Father appointed you in June 2007 you have already made many discoveries about the Order's ongoing operations. Does your experience so far coincide with the image you had in mind at the time of your appointment?*

*The reality of the Order of the Holy Sepulchre of Jerusalem is far greater than the image that I had in my mind when I was named to this position by our Holy Father two years ago. There are more members in more countries of the world than I had imagined, and the extent of the assistance given to our brother and sister Christians in the Holy Land is also far greater than I imagined.*



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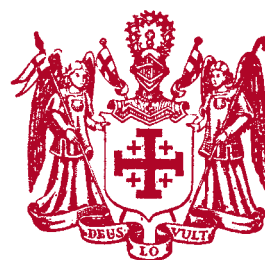
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**IMPRESSUM**  
GRAND MAGISTERIUM  
OF THE  
EQUESTRIAN ORDER  
OF THE HOLY SEPULCHRE  
OF JERUSALEM  
00120 VATICAN CITY



***What has surprised you most and what has made the greatest impression on you?***

*What has surprised me most is the amount of assistance given to the works of the Church in the Holy Land – almost 50 million euros since the year 2000. What has made the greatest impression was the pilgrimage of our Holy Father Pope Benedict XVI in the Holy Land and the wonderful and indeed very visible participation of the Knights ad Ladies of our Order in that apostolic visit.*

***Is there anything you had expected that you have not in fact found and, if so, what?***

*No.*

***Recent months will certainly have been made notable for you by the preparatory work for the Consulta, by the progress of this major gathering of our Order and the themes that emerged. Did the Consulta and the participants live up to your expectations and were any topics raised that you had not anticipated?***

*My own experience of the Consulta was primarily one of worship and of personal encounter with each one of the lieutenants. For me, the Consulta was a “school” for learning much more about the work of the Order and about the quality of leadership around the world.*

***And how did you find your one-to-one conversations with each of the Lieutenants?***

*My meetings with each one of the lieutenants were most fruitful and informative, and I was very impressed by the quality of our lieutenants throughout the world.*

***Now may be a good moment to turn from your own observations and experiences to the Order’s responsibilities as they are set out in our Constitution. In his report, H.B. the Patriarch Fouad Twal again made it clear that there is no limit to the needs of the Christians in the Holy Land. I am thinking, for example, not only of the running costs and our responsibilities toward the schools, but also of areas identified but not yet even programmed, such as “housing projects” and “job creation”. In the current situation in the Holy Land, where do you think the greatest need for our Order’s help lies?***



*We must certainly work to improve the sometimes dismal quality of the facilities at our Catholic schools throughout the Holy Land. The teachers are able to achieve great results in sometimes depressing conditions, but we must strive to create ever better conditions for working and learning. The Holy Father himself recently blessed the cornerstone of the new Catholic University of Madaba, and I am sure that the Order will have calls upon its resources to help not only that university, but also perhaps the new John Paul II University in Nazareth, under the sponsorship of the Melkite archdiocese.*

***In your opinion, where should the Lieutenancies concentrate their efforts in the immediate future?***

*In coordination with the Latin Patriarchate and with the Grand Magisterium, Lieutenancies can perhaps “adopt” particular projects so that greater interest can be generated among the Knights and Ladies, who can then relate more directly to specific activities and/or places.*

***And what can we see as “your dearest wish” for the Holy Land?***

*My “dearest wish” for the Holy Land is peace – that peace which provides young people with the stability they need for study and indeed for a fruitful and happy life and that peace which respects human rights and human freedom.*

***Will you allow one last, very private – indeed almost indelicate – question? In your life as a priest you have held many positions, but they have been predominantly in the fields of journalism and Church communications. How do you feel now in your new and, as yet, no doubt unfamiliar mission?***

*My present responsibilities are very much a continuation of my former responsibilities because they involve helping to communicate the good news of Christ in the very land made sacred by His presence and making known to others the situation of the community made up of the descendants of the original followers of Our Lord and Savior Jesus Christ.*

***Thank you for being so frank and for giving such direct answers.***



*Attached for your reflection are the words of our Holy Father Pope Benedict XVI in the Basilica of the Holy Sepulchre of Jerusalem on May 15, the final day of his week-long pilgrimage in Jordan, Israel and the Palestinian Territories. As you can see, he specifically thanked the members of our Order for their generous support of the Christian institutions in the Holy Land.*

## ADDRESS OF HIS HOLINESS BENEDICT XVI

*Jerusalem, Friday, 15 May 2009*

*Dear Friends in Christ,*

*The hymn of praise which we have just sung unites us with the angelic hosts and the Church of every time and place – “the glorious company of the apostles, the noble fellowship of the prophets and the white-robed army of martyrs” – as we give glory to God for the work of our redemption, accomplished in the passion, death and resurrection of Jesus Christ. Before this Holy Sepulchre, where the Lord “overcame the sting of death and opened the kingdom of heaven to all believers”, I greet all of you in the joy of the Easter season. I thank Patriarch Fouad Twal and the Custos, Father Pierbattista Pizzaballa, for their kind greeting. I likewise express my appreciation for the reception accorded me by the Hierarchs of the Greek Orthodox Church and the Armenian Apostolic Church. I gratefully acknowledge the presence of representatives of the other Christian communities in the Holy Land. 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.*



*Saint 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 that 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).*

*Standing in this holy place, and pondering that wondrous event, how can we not be "cut to the heart" (Acts 2:37), like those who first heard Peter's preaching on the day of Pentecost? Here Christ died and rose, never to die again. Here the history of humanity was decisively changed. The long reign of sin and death was shattered by the triumph of obedience and life; the wood of the Cross lay bare the truth about good and evil; God's judgement was passed on this world and the grace of the Holy Spirit was poured out upon humanity. Here Christ, the new Adam, taught us that evil never has the last word, that love is stronger than death, that our future, and the future of all humanity, lies in the hands of a faithful and provident God.*

*The empty tomb speaks to us of hope, the hope that does not disappoint because it is the gift of the Spirit of life (cf. Rom 5:5). This is the message that I wish to leave with you today, at the conclusion of my pilgrimage to the Holy Land. May hope rise up ever anew, by God's grace, in the hearts of all the people dwelling in these lands! May it take root in your hearts, abide in your families and communities, and inspire in each of you an ever more faithful witness to the Prince of Peace! The Church in the Holy Land, which has so often experienced the dark mystery of Golgotha, must never cease to be an intrepid herald of the luminous message of hope which this empty tomb proclaims. The Gospel reassures us that God can make all things new, that history need not be repeated, that memories can be healed, that the bitter fruits of recrimination and hostility can be overcome, and that a future of*





*justice, peace, prosperity and cooperation can arise for every man and woman, for the whole human family, and in a special way for the people who dwell in this land so dear to the heart of the Saviour.*

*This ancient Memorial of the Anástasis bears mute witness both to the burden of our past, with its failings, misunderstandings and conflicts, and to the glorious promise which continues to radiate from Christ's empty tomb. This holy place, where God's power was revealed in weakness, and human sufferings were transfigured by divine glory, invites us to look once again with the eyes of faith upon the face of the crucified and risen Lord. Contemplating his glorified flesh, completely transfigured by the Spirit, may we come to realize more fully that even now, through Baptism, "we bear in our bodies the death of Jesus, that the life of Jesus may be manifested in our own mortal flesh" (2 Cor 4:10-11). Even now, the grace of the resurrection is at work within us! May our contemplation of this mystery spur our efforts, both as individuals and as members of the ecclesial community, to grow in the life of the Spirit through conversion, penance and prayer. May it help us to overcome, by the power of that same Spirit, every conflict and tension born of the flesh, and to remove every obstacle, both within and without, standing in the way of our common witness to Christ and the reconciling power of his love.*

*With these words of encouragement, dear friends, I conclude my pilgrimage to the holy places of our redemption and rebirth in Christ. I pray that the Church in the Holy Land will always draw new strength from its contemplation of the empty tomb of the Savior. In that tomb it is called to bury all its anxieties and fears, in order to rise again each day and continue its journey through the streets of Jerusalem, Galilee and beyond, proclaiming the triumph of Christ's forgiveness and the promise of new life. As Christians, we know that the peace for which this strife-torn land yearns has a name: Jesus Christ. "He is our peace", who reconciled us to God in one body through the Cross, bringing an end to hostility (cf. Eph 2:14). Into his hands, then, let us entrust all our hope for the future, just as in the hour of darkness he entrusted his spirit into the Father's hands.*



*Allow me to conclude with a special word of fraternal encouragement to my brother Bishops and priests, and to the men and women religious who serve the beloved Church in the Holy Land. Here, before the empty tomb, at the very heart of the Church, I invite you to rekindle the enthusiasm of your consecration to Christ and your commitment to loving service of his mystical Body. Yours is the immense privilege of bearing witness to Christ in this, the land which he sanctified by his earthly presence and ministry. In pastoral charity enable your brothers and sisters, and all the inhabitants of this land, to feel the healing presence and the reconciling love of the Risen One. Jesus asks each of us to be a witness of unity and peace to all those who live in this City of Peace. As the new Adam, Christ is the source of the unity to which the whole human family is called, that unity of which the Church is the sign and sacrament. As the Lamb of God, he is the source of that reconciliation which is both God's gift and a sacred task enjoined upon us. As the Prince of Peace, he is the source of that peace which transcends all understanding, the peace of the new Jerusalem. May he sustain you in your trials, comfort you in your afflictions, and confirm you in your efforts to proclaim and extend his Kingdom. To all of you, and to those whom you serve, I cordially impart my Apostolic Blessing as a pledge of Easter joy and peace.*

You can read all the messages from the Holy Father during his pilgrimage to the Holy Land on:

[http://www.vatican.va/holy\\_father/benedict\\_xvi/travels/2009/index\\_holy-land\\_en.htm](http://www.vatican.va/holy_father/benedict_xvi/travels/2009/index_holy-land_en.htm)



IN MEMORIAM  
LUDOVICO CARDUCCI ARTENISIO  
(17 February 1922–18 March 2009)

*Tribute delivered by the Governor General Agostino Borromeo  
at the funeral held in the Church of Santo Spirito  
in Sassia on 20 March 2009*

After a career in the diplomatic service, Count Ludovico Carducci Artensio held the post of Governor General of the Order from 1991 to 2003, then Lieutenant General from 2003 to 2005.

Born in Rome on 17 February 1922, he attained, first, a Doctorate in Law, from Rome University in 1944, then a Doctorate in Canon Law, from the Pontifical Lateran University, in 1947. He joined the Italian Diplomatic Corps the following year. His diplomatic career reached its apex in a successive series of appointments: as Ambassador to Senegal (1971-1975), as Permanent Representative to UNESCO (1975-1980) and, finally, as Ambassador to the Netherlands (1984-1987).

Having enjoyed the privilege of being one of his colleagues in the Grand Magisterium for almost 8 years, it behoves me to say a few words to commemorate the man and his work in the context of our organization. Hence, this is not a eulogy prompted by the sad occasion of his death on 18 March 2009, nor an overall evaluation of his lengthy list of achievements (I wouldn't know where to start), but simply a brief appreciation.

The first recollection that springs to mind is his personality. His calm, well-balanced temperament, his air of nobility, his erudition, the experience he had gained in his prestigious diplomatic appointments, his firm and profound faith. A faith he lived not as an irrevocably conceded grace but as a gift to be cherished and strengthened by attending worship, practicing piety, through reading and meditation.

To this well-rounded character – and this is the second point I wish to make – we must add his successes in reinforcing the solidarity of the Order during his mandate as Governor General. Our Knights and Ladies have always been united, under the leadership of the Grand Master, in their pursuit of the spiritual and charitable objectives assigned to us by the Pontiffs; but it is normal that the shared desire to achieve our statutory aims should produce differences of opinion as to how this should be done, especially in an organization such as





ours which, with its worldwide membership, draws on a variety of cultures, traditions and ways of thinking. Many are the times that I attended meetings when Ludovico Carducci's readiness to listen, his ability to grasp the particular nature of local and personal situations and his openness to constructive dialogue have served to alleviate misunderstandings and resolve minor problems, thereby instilling a new impetus in the work of the whole Order.

The third element I wish to emphasize is his love for the Holy Land. At the start of his mandate he wanted to make a systematic round of visits to the projects in progress or completed, thanks to our Members' contributions, in the places that had witnessed the Incarnation and the Redemption. The experience he gained from this personal observation enabled him to carry out the orders of the Grand Masters under whose direction he operated with greater efficiency and insight. With this in mind, and serving first Cardinal Giuseppe Caprio and then Carlo Cardinal Furno, he never failed to point out that as Governor General it was not his place to develop his own course of action but rather to proffer his own opinion in order to assist the Cardinal Grand Master and to execute the latter's decisions in a diligent manner.

Whilst remaining true to this principle – and this is the last point I wish to make – he managed to put his own personal stamp on the two major events that fell to his supervision: the 1998 Consulta and the organization of the large gathering for the Holy Year 2000. He introduced new procedures into the preparation and progress of the Consulta, procedures which have remained unchanged ever since: the creation of a preparatory committee charged with drawing up a working document, discussion of the latter by the participants, first in linguistic groups and then in plenary session, and finally a document setting out the conclusions of the meeting. In the case of the 1998 Consulta the latter developed into a lengthy work entitled, significantly, *Guidelines for the renewal of the Equestrian Order of the Holy Sepulcher of Jerusalem for the Third Millennium*. This analyzed the past, defined current needs and looked forward to what might be expected in the future, given the difficult circumstances of the Holy Land. The *Guidelines* went some way to preparing the ground for the Jubilee Year celebrations that culminated in a universal pilgrimage of the Order's Members to Rome, in which more than 3,500 Knights and Ladies took part.

As I indicated earlier, mine is but a summary appreciation: it certainly does not do justice to the zealous activities carried out by Ludovico Carducci Arsenio as Governor General of the Equestrian Order of the Holy Sepulcher of Jerusalem. I only hope that, despite their shortcomings, these few words will help to keep his memory alive in the hearts of all who had the privilege of knowing him and to perpetuate his renown among those who did not.



## THE ORDER'S PROJECTS IN 2008 AND 2009

Not all the Latin Patriarchate's projects approved by the Grand Magisterium during the 2008 spring meeting have been carried out, as four of them had to be cancelled or postponed. Therefore the amount of € 626,000 paid to the Patriarchate for these projects in 2008 will be used for the 2009 projects, which amount to a total value of € 1,516,000.

You will see that the works focus mainly on school premises. This relates especially to the special maintenance works at three Jordanian schools in Madaba, Hashimi and Fuheis Alali, urgently required in order to refurbish large parts of the buildings. Moreover, a new building

for the highest grades will be completed at Bir Zeit school in Palestine, which now serves a catchment area of villagers who can no longer reach Ramallah easily.

Last but not least, at Beit Jala Seminary work has already started to adapt an existing roof space to receive adult vocations, as these students need to follow a one-year preparatory course before joining the Upper Seminary. For this project, mentioned during the 2008 Consulta, the Lieutenancy of Ireland has already sent a considerable donation, as noted in Table II. The Sanctuary of Our Lady of Palestine will finally see the implementation of the project for paving the processional path

### Latin Patriarchate projects

*In 2008 only three projects were undertaken or completed, i.e.*

**1) Bir Zeit School Extension (Phase I) – Palestine** € 290,000 (US \$457,000)

The construction of a new building of 1202 sq. mt. on two floors (6 additional classrooms, a science lab, a multi-purpose hall, a library and sanitary and administrative facilities) was required by the start of courses for the top two grades (11 and 12) in the school. The project also includes the purchase of a 1919 sq. mt. plot of land immediately adjacent to the school for recreational and outdoor activities.

The total cost is equivalent to € 580,000 and is divided into 2 phases, respectively for year 2008 and year 2009. The project was started in December 2008 and it is expected to be completed by the end of July 2009. The adjacent land was purchased in mid-2008 and construction of the first floor was concluded in March 2009.

**2) Casa del Niño Dios – Bethlehem, Palestine** € 15,000 (US \$24,000)

The central heating, for both the basement and the first floor of the building (donated in 2004 by our Order to the Patriarchate) where the Sisters of the Order of the "Verbo Encarnado" care for severely handicapped children, was installed during summer 2008.



**3) Church of Christ the King - Amman Mizdar, Jordan** € 63,000 (US \$99,000)

This amount was donated by our Order at the request of His Beatitude Michel Sabbah, so as to finalize payment for the restoration work on the Church, completed in February 2008.

*The following projects were either cancelled or postponed during the year:*

**4) Purchase of Tabarbour land – near Amman, Jordan** € 370,000 (US \$586,000)

The Order transferred the amount shown above to the Patriarchate. This corresponds to half of the total value of the land, which was intended to be purchased in a rapid expansion site close to Amman for the future construction of a Church and a school. The purchase could not be carried out because of uncertainties over the property rights of the sellers.

**5) New school at Fuheis al Balad – near Amman, Jordan** € 136,000 (US \$214,000)

This was the second part of the project (for grades 10 to 12). Having experienced repeated difficulties regarding the tendering process and the likely ultimate cost ever since that year, the project was finally set aside in September 2008 in favor of more urgent requirements at the Jordanian schools in Fuheis Alali, Madaba and Hashimi.

**6) Priest's house in Al Wahadneh – Jordan** € 50,000 (US \$79,000)

The sum shown above was simply an estimate for building a new presbytery for the parish priest. However this project was never defined in real terms by the Patriarchate.

**7) Deir Rafat Sanctuary – Israel** € 36,000 (US \$57,000)

The paving of the processional path, used during the liturgical procession on the Feast of Our Lady of Palestine, as well as the related drainage system, is required in order to avoid the formation of rainwater puddles. The Patriarchate has postponed completion of the project until 2009.

*Of the amount sent by the Order, the Patriarchate has benefited from only € 368,000, whilst the remaining € 626,000 will be used for the 2009 projects.*

## R.O.A.C.O. projects:

*In 2008 the Order donated around 1.7 million Euros for various projects proposed by R.O.A.C.O., of which € 132,000 came from the Lieutenancies.*

**The main project is:** St. Joseph Hospital Maternity Centre – Jerusalem € 1,500,000

The project for the construction of the Centre (4370 sq. mt, 36 beds, delivery unit, emergency unit and nursery) has finally obtained, at the beginning of May 2009, the building license from the Municipality of Jerusalem, so the tendering process to appoint a general building contractor has been started.

Up to now the total amount of funds raised by the hospital has reached around 3.5 million Euros, set against the total of 5.5 million Euros needed to complete the project. Further efforts to attract additional funds are requested.



## 2009 PROJECTS

### The Latin Patriarchate Projects

*In order to avoid the impact of exchange rate fluctuations, starting from this year all the amounts for new projects are to be agreed with the Patriarchate in local currencies. The corresponding amounts in Euros are shown for reference purposes using the exchange rate in force on the day of the Grand Magisterium meeting.*

**1) Beit Jala Seminar – Palestine** **NIS 894,000 (new Israeli shekels) (€ 162, 000)**

This is an important project in view of an increasing number of adult vocations. The applicants who enter the Major Seminary (8 this year) need to attend a one-year preparatory course (concentrating on furthering the practice of prayer, communal living and Christian virtues). During this time they need to be housed close to, yet separate from, the students in the Upper Seminary.

The existing roof space will be converted to create 11 new rooms (each consisting of 13.5 sq. mt. plus private bathroom) as well as a common room, classroom, stores and a kitchen.

The total for the project is equal to NIS 1,290,626; the contribution from the Order indicated above will cover the construction costs almost completely while other donations will finance the remaining NIS 397,000, mainly for design, supervision of the works, administration and furnishings.

**2) Bir Zeit school extension (Phase 2) – Palestine** **€ 290,000**

This amount relates to completion of the project begun in 2008.

**3) Deir Rafat Sanctuary – Israel** **€ 36,000**

This is the project for paving the processional path which has been postponed since year 2008.

**4) Madaba Schools restoration – Jordan** **JOD 535,000 (Jordanian dinars) (€ 581,000)**

The project follows extensive reorganization of the schools in Madaba. More precisely, starting from the next school year, in Madaba Balad (close to the city) there will be a mixed school for boys and girls up to grade 3 and a girls' school from grade 4 to 12, while Madaba Ma'in will become a single sex school for boys from grade 4 to 12.

The works (construction and plant) will include the electro-mechanical systems, 32 classrooms, 1 library, 4 laboratories and 30 WC units. The total internal works area is over 3500 sq. mts., while external works will amount to 1800 sq. mts. of walls and roof plus 1500 sq. mts. of outdoor facilities and playground.

Most of the classrooms, which are now located below the level of the ground outside – especially in the existing Madaba girls' school – will be vacated and converted into stores and laboratories.

The concrete structure of the kindergarten (270 sq. mts.) will be reinforced and 13 WC units and the outdoor playground will be refurbished (500 sq. mts.).





*Extracts from an article by Dr. Wilm Tegethoff in “Deus lo vult”,  
the 2008 yearbook of the German Lieutenancy:*

## ON THE POWER OF PRAYER

*An approach to the spiritual life of the  
Eastern and Western Churches*

**I**n 2008 the East German section of the Order held its days of reflection in Schmochtitz. The theme was introduced by Dr. Reinhard Braun with “The spirituality of the Orthodox Church through the eyes of a Catholic pilgrim” ...

**Brotherly Acceptance.** The Eastern Church was also started by Christ. The 2006 visit of Pope Benedict XVI to the Ecumenical Patriarch Bartholomew I in Istanbul was of great significance for relations between the Churches because it was seen as a sign of recognition. For the Eastern Church too, the Blessed Trinity is at the foundation of its faith. Nor, after the Passion of Christ, has the Holy Spirit ever ceased to be important to the Eastern Church, which puts it on a par with Christ Himself. However, during the course of its history the Eastern Church has faced more difficult challenges than those met with by the Roman Church. One far-reaching event was the capture of Byzantium by the Ottomans (1453). For the Russian Orthodox Church, Communism inflicted another wound. Thanks, primarily, to great individual strength of character, the Eastern Church has survived all these hazards, but it lacks a generally accepted center of the type that Rome represents for the Western Church...

Still, the Eastern Church has always attached more weight to spirituality than the Western Church. At Mount Athos especially, it is not

heart and mind that count, but piety and the intensity of one’s faith. In this context, certain departures from the prescribed route are tolerated and accepted. Thanks to its inner strength, the Eastern Church has overcome all incursions...

That said, the monastery at Athos in particular has to this day preserved the “lost” heritage of orthodoxy. The monks firmly believe that prayer changes not God but those who pray and, through them, alters the world. Prayer opens up a place for stillness within us. It helps to achieve the great aim – peace for the soul – the ascetic immersion of the self in God. The standard liturgy and the constantly repeated liturgy of the hours are part of this:

Man needs God’s help in order to calm his soul. A reference to St. Augustine: my soul is not at peace until it rests in you, my God. Hence the monks do not recognize any common division between head and heart; that is a private matter for each individual. A special type of devotion is the worship of icons, which sees the path to Christ as being through the Mother of God, who was the means by which God Himself entered human history. Therefore, for Orthodox Christians icons are not simply pictures, but symbols of God’s love for mankind. For Orthodox Christians, orthodoxy means the proper glorification of God. The heart of Orthodox belief is not the Passion of Christ but the Resurrection. So the continual cycle of





darkness and light is regarded as a symbol for Christ's Resurrection...

**Prayer as lived spirituality.** Father Dr. Reinhard Körner O.C.D. gave his presentation on the theme, "Living with the Godhead and the Father of Jesus Christ"...

People today are afraid of relationships and that is why they have problems. It is especially difficult for them to speak to God. So in many cases there is a tendency to turn away from a personal God and to abandon theistic spirituality. With St. John of the Cross we encounter God as the Godhead and as the Father of Jesus Christ. During his earthly life Jesus used the word "father" (*Abba*) several times in its familiar sense. That is the basis of the idea that God is love, a God who can only love, ... who is lovingly disposed toward mankind. Yet this is only true if mankind reciprocates God's love. God is a totally loving God, but not a "cuddly God": man must actively (not passively) return the love of God in a Me-You relationship in the desire to live up to the loved one. Christian spirituality is therefore devotion to the loving God. That's how St. John of the Cross saw the relationship between God and man and it was in just that way that Pope Benedict XVI presented the relationship in his Encyclical *Deus caritas est*...

**Prayer starts from the inside.** The question, "What is at the heart of the Christian way of being human" has internal and external aspects. One's inner, personal life with God is the mystical side, about which St. John of the Cross wrote a great deal: living with God in a Me-You relationship. Pure ecclesiality in the sense of having the Church in one's life is therefore not enough. Using the image of the body and the limbs, it is essential to live inwardly with God in order to connect to the head. To describe this, St. Teresa of Avila coined the

expression "inner prayer". So it is inner prayer that is fundamental, far more so than the repetition of spoken prayers (*ora* rather than *recita*). For this, St. Teresa also used the image of a prayer tree with its many branches representing the different forms of prayer that are possible (rosary, liturgy of the hours, meditation, etc.). In principle, all these forms of prayer are of equal value to God. What is important is the inner practice of prayer in which the person praying does not address God solely through the words of the text but also turns to God with his/her inner being (to "think God", *advertentiam ad amorosam*).

This begins... by going to church: that's how Christ envisions God, in the consciousness that there God is "present". As, in fact, the priest's greeting says, "The Lord is with you" (instead of "May the Lord be with you"! ). Without this active awareness the celebration of the Eucharist and the liturgies would be no more than outward show (Cardinal Ratzinger). The "prayer that starts from inside" is realized through the most diverse forms of prayer imaginable. But as far as possible prayer should be selfless, without the "please and thank you" of a familiar conversation between man and God. In this connection, Master Ekkehard wrote that many people respect God as they would a cow (bearing in mind the milk and cheese it provides). So true prayer also affects external relationships with other people. This becomes especially clear in Christ's "farewell prayer" (the "high priest's prayer" in John 17) in which Christ prays, "that they may all be one; even as You, Father, are in Me and I in You...". This prayer was once taken to mean unity between man and God. Today it is also understood as a request for religious unity: for mankind to be united in the faith as Christ is one with the Father. That is what Christ prayed for above all in his innermost heart. So it is not a question of the person who prays finding peace in God,



but that the person will not be at peace while he or she is seeking oneness with God. This involves sharing in the will of God; a common union with God, not in the sense of merging into some nameless God-ocean, but of unity with a personal God and living “as one with Him” in this kinship. As Ignatius Loyola also pointed out, it is the deliberate turning toward God that is crucial, not the superficial practice of prayer without the inner desire to reach Him...

**Listening to the spirit of wisdom.** Prayer is never a one-way street, but a dialogue with “the speaking God”. In this sense, Mary is the shining example of the relationship between God and man. Christ told his disciples that he would send them the Spirit of truth who would guide them into all the truth. St. John of the Cross asks himself when and where this hap-

pens. The Old Testament speaks of the spirit of wisdom whereas the New Testament speaks of the spirit of truth...

So Holy Scripture hands down a centuries-old tradition in which we can find many examples of the prayerful relationship between man and God (the Word of God in the words of a human being). Therefore it makes sense to read Holy Scripture every day and to espouse the enlightening truths we find there. In that way we acquire a set routine that allows us to discover and consciously embrace hidden truths which we can strengthen through meditation and intentionally introduce into our lives (meditari = study/practice). It is essential to Christian spirituality to live in a personal relationship with God... If man seeks God, then God was seeking man much sooner and has been doing it for very much longer!



## THE NEW VICE CHANCELLOR OF THE ORDER

*If you look at the Grand Magisterium section of the Order's website ([http://www.vatican.va/roman\\_curia/institutions\\_connected/oessh/index\\_en.htm](http://www.vatican.va/roman_curia/institutions_connected/oessh/index_en.htm) or [http://www.vatican.va/roman\\_curia/institutions\\_connected/oessh/](http://www.vatican.va/roman_curia/institutions_connected/oessh/)) you will see that we have a new Vice Chancellor. Those of you who attended the Consulta have already had the opportunity to meet him: he is Hans A. L. Brouwers.*

Our Grand Master, John Cardinal Foley has now made it known that he was notified in early March by the Office of the Secretariat of State that Reverend Hans A. L. Brouwers, a priest of the Archdiocese of Philadelphia whom Cardinal Rigali had appointed last 16 June as special assistant to our Cardinal and whom the Cardinal Grand Master assigned as Vice Chancellor of the Order of the Holy Sepulcher of Jerusalem, had been named on 28 February as a Chaplain of His Holiness Pope Benedict XVI.

When Monsignor Brouwers saw this announcement, he bowed his head and responded that he was honored, and happy to accept the title for the good of the Order. As is typical of so many priests of the Archdiocese of Philadelphia, Monsignor Brouwers has been a tireless worker for the past 30 years in a wide variety of assignments in that Archdiocese. Just before he came to Rome, he oversaw the construction of the Pope John Paul II Regional Catholic Elementary School. The first in the Archdiocese of Philadelphia specially built to serve as a regional school, it presently has an enrollment of 673 students from five parishes. Mgr. Brouwers also speaks fondly of his years in several parishes, as director of the Family

Life Office (when he introduced both Retrouvaille and Courage into the Archdiocese), as director of the Society for the Propagation of the Faith (when he went almost every weekend to a different parish in the Archdiocese to awaken a missionary spirit among the people), and as professor and chaplain at Immaculata College. And now, we are very happy to have him here in Rome, where he is using his many talents for the good of the Order and, at the same time, is looking after our Cardinal Grand Master so well.

Mgr. Brouwers was born in Soengei Gerong, Indonesia, on 4 May 1952. In September 1966 he entered Saint Joseph College Seminary, Mountain View, California. He graduated from Archbishop Carroll High School for Boys, Radnor, PA.

On examining Mgr. Brouwers' résumé in more detail, one is struck by the breadth of his academic achievements and by the many posts he has occupied in the Archdiocese of Philadelphia. Here is an extract:

In 1970, he received the General Excellence Award, Scholarship Award and Scholastic Excellence awards in Religion and Social Studies.



In September 1970, he entered Saint Charles Borromeo Seminary, Overbrook, PA, where, in June 1974, he received a B.A. *cum laude* in Philosophy and the Monsignor Thomas Mundy Award.

Other qualifications include the Advanced Teacher Certificate from the Archdiocese of Philadelphia Confraternity of Christian Doctrine (1976) and a Certificate in Clinical Pastoral Education from Ancora Psychiatric Hospital, Hammonton, NJ.

In May 1978 he was ordained as a priest and received his Master of Divinity degree, *summa cum laude*.

Over the course of the next seven years he carried out a variety of different ecclesiastical functions.

In 1986 he was granted the opportunity to study at the John Paul II Institute for Studies on Marriage and the Family at the Pontifical Lateran University, subsequently receiving a number of related assignments in the US.

In 1996 he became Professor of Theology at the Immaculata College, Immaculata, PA.

He was invested into the Equestrian Order of the Holy Sepulcher of Jerusalem on 16 June 2007.

## NEW MEMBER OF THE GRAND MAGISTERIUM

Dr. Pierre Blanchard, who is French, has spent 38 years as an official in the Special Section of the Administration of the Patrimony of the Apostolic See (A.P.S.A.) and was Treasurer of the Pontifical Committee for International Eucharistic Congresses for ten years from 1998 to 2008.

He became a Knight of the Equestrian Order of the Holy Sepulcher of Jerusalem in 1977 and for ten years was a Council Member of the Rome Delegation within the Lieutenancy for Central Italy.

As Secretary and President of A.P.S.A. he was private secretary to His Eminence Giuseppe Cardinal Caprio before the latter became Grand Master of the EOHSJ. In 2006 Cardinal Caprio's successor, Carlo Cardinal Furno, made him a member of the Grand Magisterium's Standing Committee for Admissions and Promotions.

On 27 March 2009 the present Grand Master, John P. Cardinal Foley, appointed Dr. Blanchard as a Member of the Grand Magisterium.

