

# JERUSALEM CROSS

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## Message from the Grand Master

### THE PEACE OF THE RISEN LORD: A GIFT TO SHARE

Summer is a time when we can generally rest and pray more. I would like to encourage you to take advantage of and consult some of the fundamental documents made available to you: the book on the spirituality of the Order, the Constitution, and the Ritual. In addition, you can read and reread the publications in five languages on the official website of the Grand Magisterium, which are full of exciting accounts of what the Order lives and accomplishes.

Let us witness all this to those around us, with simplicity and missionary spirit! We speak profusely of our spirituality rooted in the empty tomb of Christ, forever victorious against death. Let us communicate who we are and

what we do: it will allow us to show a more authentic face.

I am aware that Knights and Dames weave relationships in the Lieutenancies that aim to build a Church of communion: it is precisely the Church that we love, that we establish, the Church that we want to serve with faith! Therefore, I urge you to deepen your commitment to the Order, walking a path that accompanies us in our Christian life.

Fernando Cardinal Filoni



*The Grand Master of the Order of the Holy Sepulchre invites the Knights and Dames to give witness to their spirituality, which is based on the empty tomb of Christ victorious over death.*

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## The Order in Union with the Universal Church

### A SPECIAL PRAYER FOR PEACE IN THE HOLY LAND

*Faced with the tragedy that the inhabitants of the Holy Land are experiencing at this moment, the Grand Master has shared a special prayer written by him that we publish here. The members of the Order and their friends are all invited to recite this prayer by Cardinal Filoni every day and spread it as much as possible during the summer in a spirit of communion and hope.*

*Queen of peace,  
Chosen daughter of a land once again devastated  
by wars, hatred, violence.  
We, Knights and Dames of the Holy Sepulchre,  
confidently implore you:  
Do not allow Our Lord's cry at the Holy City's inability to understand  
the gift of peace,  
To once again fall into the void of indifference and political calculation.  
Help us to see the afflictions of so many mothers, fathers, brothers,  
sisters, children, victims of destructive forces that are blind and  
without a future.  
Inspire paths of dialogue, vigorous resolve in the resolution of problems  
and a collaboration of sure hope.  
May we never become immune to oppression,  
May we never consider the struggles as 'inevitable',  
May we never see the victims they produce as 'collateral'.  
May good will prevail over the logic of aggression,  
Help us to see that the solution of many problems is not impossible.  
As you prayed amid the Disciples on Pentecost,  
obtain from the Almighty paths towards a shared solution  
to the apparently insurmountable situations in the Holy Land.*



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## ANNUAL PEACE DAY FOR THE EAST

"This is an initiative coming from Lebanon and all the Eastern Catholic Patriarchs have welcomed it," said Archbishop Pierbattista Pizzaballa, Latin Patriarch of Jerusalem, on the occasion of his trip to Rome in June, a few days before the launch of the 'Peace Day for the East'. "We decided to unite at the regional level to pray for and invoke peace in our territories, noting that this prayer often comes from outside, from the whole world, but that we, here, especially, must consecrate this time together," noted Archbishop Pizzaballa.

Therefore, celebrating the 130<sup>th</sup> anniversary of Pope Leo XIII's encyclical *Rerum Novarum*, the Justice and Peace Commission of the Council of Catholic Patriarchs and Bishops in the Middle East – located in Lebanon – has set the first 'Peace Day' on 27 June 2021. On that day, at 10 am, in churches throughout the East, the faithful prayed intensely "to implore God's Mercy and His Peace on the beloved Middle East, where the Christian faith was born and always lives, despite the suffering."

In a letter published the same day, Pope Francis addressed the Catholic Patriarchs of the Middle East, joining in their prayer and declaring in particular, "Truly be

the salt of your lands, give flavor to social life, wishing to contribute to the building of the common good, according to those principles of the Social Doctrine of the Church which so urgently need to be known, as was indicated by the Post-Synodal Apostolic Exhortation *Ecclesia in Medio Oriente* and as you wished to recall in commemorating the hundred and thirtieth anniversary of the Encyclical Letter *Rerum Novarum*."

Members of the Order of the Holy Sepulchre joined in the prayer through virtual media, particularly the social networks of the Grand Magisterium and the Latin Patriarchate. In this year dedicated to St. Joseph, the Middle East was consecrated to the Holy Family during a Mass celebrated in the Basilica of the Annunciation in Nazareth on Sunday, June 27, in the presence of all the Ordinaries of the Holy Land. An icon of Mary, Jesus and Joseph – adorned with relics from the basilica – was blessed, before departing on a pilgrimage to Lebanon. It will stop in all the countries of the Middle East and will arrive in Rome

presumably on December 8, 2021, for the closing of the year that the pope has consecrated to the faithful Custodian of the Universal Church.

An icon of the Holy Family will visit all the countries of the East and then arrive in Rome on December 8, for the closing of the Year of St. Joseph.



# STORIES OF A GREAT HISTORY

**Father Michele Bellino, Prior of the Order in Bari and director of the diocesan museum of this East-facing city, has agreed to introduce us to each Grand Master of the Order, through a historical event in the life of the universal Church. This summer he offers us the first article, on Pope St. Pius X, celebrated liturgically on August 21, on one of the four feasts of the Order celebrated by our Knights and Dames. In this article we discover the special attention he showed to the East during the 15<sup>th</sup> centenary of St. John Chrysostom.**

The year 1907 constitutes a historic milestone in the bond between Pope Pius X and the Order, with the letter *Quam Multa*,<sup>1</sup> in which the successor of Peter assumed the title of Grand Master. The decision made the Latin Patriarch of Jerusalem his Lieutenant, so that the members of the Order could better grasp the link between the mother church of Jerusalem and the Roman pontiff himself. The attention towards Eastern Christians was in line with the choices made by Pius IX and Leo XIII. In a speech to the Patriarch of Cilicia of the Armenians, on 18 January 1906, Pius X had expressed himself as follows: "the East, which has the glory of having been the cradle of our Lord Jesus Christ, of preserving his tomb".<sup>2</sup>

An event that certainly seemed to manifest Pius X's pastoral solicitude towards the Churches of the East was the fifteenth



*We pray with Pope St. Pius X, who was Grand Master of the Order, that justice, the source of peace, may reign in the Middle East and throughout the world.*

centenary of the death of Doctor of the Church Bishop John Chrysostom. On 12 February 1908, a liturgy was celebrated in his presence, officiated by the Greek Melkite Patriarch of Antioch Cyril VIII Geha, with the choir and ministers of the Pontifical Greek College of Rome. In the introduction to the booklet published on that occasion, as the scholar Manuel Nin<sup>3</sup> points out, it is indicated that in the aforementioned hall, since there was no "isolated" altar, i.e.,

detached from the wall, that would allow for movement around it during the various processions and incensations of the Byzantine Divine Liturgy, another "isolated" altar was placed and, in front of it, two lecterns with two icons of Christ and the Mother of God. Next to these was placed a third lectern with the icon of St. John Chrysostom. It is interesting to note that in the introduction to this booklet, this annotation is still

indicated: "the Greek rite will be observed in its entirety by the celebrants (...) The Supreme Pontiff, supreme head of all rites, will at the same time also act as presider of the Greek liturgical assembly, to whom the principal acts of honor and jurisdiction are entrusted and reserved (...) He will use the Greek liturgical language".

The next day, Pius X in a speech addressed to Cardinal Vincenzo Vannutelli, president of the Committee of the fifteenth centenary, said: "Yesterday we attended the solemn Pontifical, which took us back to the time of St. John Chrysostom, in the Basilicas of



Antioch and Constantinople, so today we are pleased to see you gathered here to give a new proof of your attachment to the Catholic Church and the Apostolic See. (...) As we think of these things, we feel, like our predecessors, animated by the liveliest desire to work with all our might, so that throughout the East the virtue and greatness of the past may once again flourish, and those false concepts and prejudices that gave rise to the fatal division may be destroyed<sup>4</sup>."

The event will mark an increasingly welcoming practice and respect for Eastern liturgies, in the path of dialogue between Christians.

<sup>1</sup> ACTA APOSTOLICA SEDES (AAS), vol. XL (1907), pp. 321-322.

<sup>2</sup> AAS, vol. XXIX (1906), pp. 28-29.

<sup>3</sup> cfr. M. NIN, *Un vangelo cantato*, in *L'Osservatore Romano*, 20 March 2013.

<sup>4</sup> AAS, vol. XLI (1908), pp. 130-134.

## WELCOME TO THE NEW APOSTOLIC NUNCIO TO ISRAEL AND CYPRUS, APOSTOLIC DELEGATE TO JERUSALEM AND PALESTINE

*The members of the Order of the Holy Sepulchre address a prayer to heaven for Archbishop Adolfo Tito Yllana, who was appointed by Pope Francis – on June 3 – Apostolic Nuncio to Israel and Cyprus, as well as Apostolic Delegate to Jerusalem and Palestine.*

**P**reviously, Archbishop Yllana, 73, was Nuncio to Australia, after having served in the papal diplomatic service on four continents. This summer, he takes up his new post in a delicate context, marked by the recent upsurge in Israeli-Palestinian violence and the current political recomposition in Israel. Born 6 February 1948, in Naga City, Philippines, he was ordained a priest 19 March 1972. After graduating in canon and civil law from the Pontifical Lateran University in Rome, and completing his studies at the Ecclesiastical Academy, in 1984 he entered the diplomatic service of the Holy See, working successively in the pontifical delegations in Ghana, Sri Lanka, Turkey, Lebanon, Hungary, and Taiwan.

In December 2001, Pope

John Paul II appointed him Apostolic Nuncio to Papua New Guinea and consecrated him bishop on 6 January 2002 in St. Peter's Basilica. Later, the Pope entrusted him with the nunciature of the Solomon Islands, also in the Pacific. In 2006, Pope Benedict XVI sent him as Nuncio to Pakistan, after which he went to the Democratic Republic of Congo in 2010. Since February 2015, he has occupied the post of ambassador of the Holy See in Australia.

Archbishop Adolfo Tito Yllana speaks English, Spanish, Italian and French. With his new mandate, he replaces in Jerusalem Archbishop Leopoldo Girelli, 68, appointed in March as Apostolic Nuncio to India, whom the Order of the Holy Sepulchre wishes to thank very sincerely for his valuable service in the Holy Land.



*In Jerusalem, Archbishop Adolfo Tito Yllana replaces Archbishop Leopoldo Girelli, appointed Apostolic Nuncio to India.*



## Proceedings of the Grand Magisterium

# GOVERNOR GENERAL'S TERM RENEWED

**C**ardinal Fernando Filoni, Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem, signed on June 29, on the feast of Saints Peter and Paul the Apostles, a decree renewing the mandate as Governor General for another term of four years on Ambassador Leonardo Visconti di Modrone.

Born in Milan in 1947, and having served forty-five years in the Italian diplomatic service, Leonardo Visconti di Modrone was called to join the Grand Magisterium of the Order of the Holy Sepulchre in 2014 by Cardinal Edwin O'Brien and was appointed Governor General, succeeding Prof. Agostino Borromeo in June 2017, in a spirit of continuity with the efforts of the previous governorship. In October of that same year, he was conferred the rank of

Knight of the Collar.

The Governor General of the Order is, according to the Constitution, the central administrator of the Order and the person responsible for its direction. He oversees the activities of the Grand Magisterium and moderates its meetings, analyzes and reports to the Grand Master on the needs in the Holy Land and issues directives to the Lieutenancies and Magistral Delegations. He is assisted by four Vice-Governors, the Chancellor and the Treasurer of the Order, who together make up the office of Presidency of the Grand Magisterium.

Leonardo Visconti di Modrone visited the Holy Land several times both as a private citizen and as a diplomat. He made his first pilgrimage to the Holy Land in 1960, at the age of thirteen. As Governor General he visited many of the structures financed by

the Order, such as parishes, kindergartens, schools, universities, homes for the elderly, hospitals, orphanages, refugee camps, etc., in continuous contact with the Latin Patriarchate of Jerusalem. For the second quadrennium of his mandate, he proposes to complete the visits begun to the various Lieutenancies in the world, in order to increase dialogue and commitment, also availing himself of the collaboration of the Vice-Governors, with the aim of strengthening the Order in all its components, at the service of the Church and the Holy Land.



*Governor General Visconti di Modrone in the company of Cardinal Filoni, Grand Master, Lieutenant General Borromeo, and Chancellor Bastianelli.*



# A RICH SPIRITUAL CONTRIBUTION TO THE LIFE OF THE LIEUTENANCIES

## *Testimonies of men and women religious within the Order*

**“T**he main gift membership in the Order has given me is a deeper understanding of its commitment to support the Church in the Holy Land and the Patriarchate to provide religious leadership for the churches and schools. It has given me a more global vision of the Church. I appreciate the times for prayer, retreat and learning together. While my religious life also includes those activities, praying with members of the Order widens our opportunity to pray for others which is one of our Christian duties. These opportunities are also ways for me to grow in my spiritual life.” These are the words of Sister Lois Paha, Dominican Sister and Religious-Dame of the Order in the Lieutenancy for Western USA since 2015.

For some time, in fact, religious men and women connected in a special way to the Holy Land have been approaching the Order of the Holy Sepulchre to experience communion with other brothers and sisters who manifest special zeal and solicitude for the Land of Jesus.

During the spring of 2021, a circular letter with guidelines for the admission of religious men and women, accompanied by an explanatory note, was addressed to all the Lieutenancies to formalize in a clear manner the entrance and presence in the Order of those who belong to institutes of consecrated life. Although admission to the Order is primarily reserved to the laity, “the admission of

religious (men and women), as faithful called by God to a particular consecration (cf. *LG* 43), is part of the spirit of the Order. In fact, because of their specific consecration to God, they contribute to keeping alive the awareness that the Cross is the superabundance of God’s love overflowing into this world (cf. *Vita Consecrata*, n. 24),” is stated in the explanatory note released.

The guidelines emphasize that “a religious shall not seek out, or be included in, the Order of the Holy Sepulchre of Jerusalem for the sake of an honorary title, but in imitation of those men and women, like Joseph of Arimathea, who offered his tomb to the Lord after asking Pilate for his body (cf. *Mt* 27:57-60), or like Nicodemus, who brought myrrh, aloes, and burial cloths (cf. *Jn* 19:39-40), or again like Mary of Magdala and the other women who piously provided for the burial of the tortured body of the Master (cf. *Lk* 23:55-56) and were the first witnesses of his Resurrection (cf. *Mt* 28:1-10; *Mk* 16:1-11; *Lk* 24:1-12; *Jn* 20:1-18).”

This attention to the body of Christ translates today not only into a deep love for the Land in which he lived, gave his life for us and rose again, but also into a charitable concern for the communities that live there. Father Jean-Michel Poffet, a Dominican, was director of the École Biblique in Jerusalem from 1999 to 2008. It was in this context that he became acquainted with the work of



*Sister Lois Paha recounts her joy of belonging to the Order.*





*Father Jean-Michel Poffet, OP, a member of the Order, was the director of the "École Biblique" in Jerusalem.*

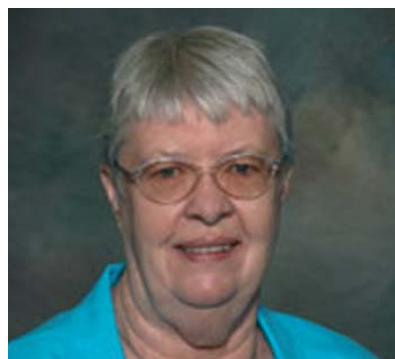
the Knights and Dames of the Order of the Holy Sepulchre. During a visit to Rome, he had met Cardinal Furno, then Grand Master, who had decided to support their institute. The Order's contribution to the École Biblique has continued over time and for the past ten years or so it has been supporting the Palestinian employees who work in the famous and well-stocked library of this center of study. Concerning his entry into the Order through the Lieutenancy for Switzerland, Father Jean-Michel says: "As a religious, I was not looking for a new membership but becoming a member of the Order allowed me to concretize my solidarity in a particular way with Eastern Christians. I know the good that the Order does and how valuable this support is for the schools of the Patriarchate and other institutions. It is not only economic support: it is also prayer and moral support."

Sister Lois Paha also addresses the Order's

purpose. When she joined the Diocese of Tucson, Sister Lois "got to know members of the Order more closely and learned more about the goals and purpose through their commitment. As chance would have it, Sister Lois was responsible for preparing liturgies for and participating in an Order pilgrimage to the Holy Land in 2013. "The overall goal to support the Christians in the Holy Land became real to me during the 2013 pilgrimage. Seeing the

struggle of the Christians gave me the motivation to learn more about this reality and understand more of the situation. As an educator I was especially motivated by the work of Bethlehem University and their efforts to provide strong leaders for the future of the region. I was also impressed by the openness of Christians and Muslims to work together for the healthy and prosperous life they all seek," she says.

Sister Anne Marie Smith took her vows in the Franciscan order in 1960. She joined the Order of the Holy Sepulchre as a Religious-Dame with the Lieutenancy for Western USA. She recounts discovering the existence of this pontifical institution through one of the priests with whom she worked. "I had just completed my second trip to the Holy Land and had learned so much about the people, the conflicts, the care of the various sites by the Franciscans – another connection. While on my



*For Sister Anne Marie Smith, belonging to the Order is a way to maintain contact with the Holy Land.*



first trip I experienced a member receiving the Pilgrim's shell. I later learned what that meant and I wanted to support the faith community in the Holy Land." For Sister Anne, belonging to the Order is also a way to keep in touch with the Franciscan communities in those places.

Involvement in the family of the Order is certainly another important component of choosing to be a Religious-Knight or Religious-Dame. Father Jean-Michel recounts how his participation in the activities of the Lieutenancy is regular and, in addition to this, how he had "the honor and joy of accompanying two years ago a pilgrimage to the Holy Land: a great moment for all of us. In addition, I have led pilgrimages for some French Delegations (Paris, Provence, Lyon)." Sister Anne is aware that belonging to the Order is also accompanied by a desire to contribute

financially to the needs of the Church in the Holy Land. In the case of religious, this is not always possible, yet the support they offer is no less important. "As Sisters - she explains - we are not able to provide the financial support expected of members, but we can provide our prayers." Finally, Sister Lois shares how she has put her studies and experience in the field of liturgy to use in organizing prayer meetings for the Lieutenancy. In addition, she explains, "I have volunteered to assist as well with the editorial work on the newsletter and other projects as requested."

The beauty of the Order's life profoundly benefits from this rich diversity of states of life united at the same time by the feeling of being part of the same family guided by the same purpose of service and love for the Holy Land.

Elena Dini

## THE GRAND MASTER ANSWERS QUESTIONS ON THE ORDER'S NEW RITUAL

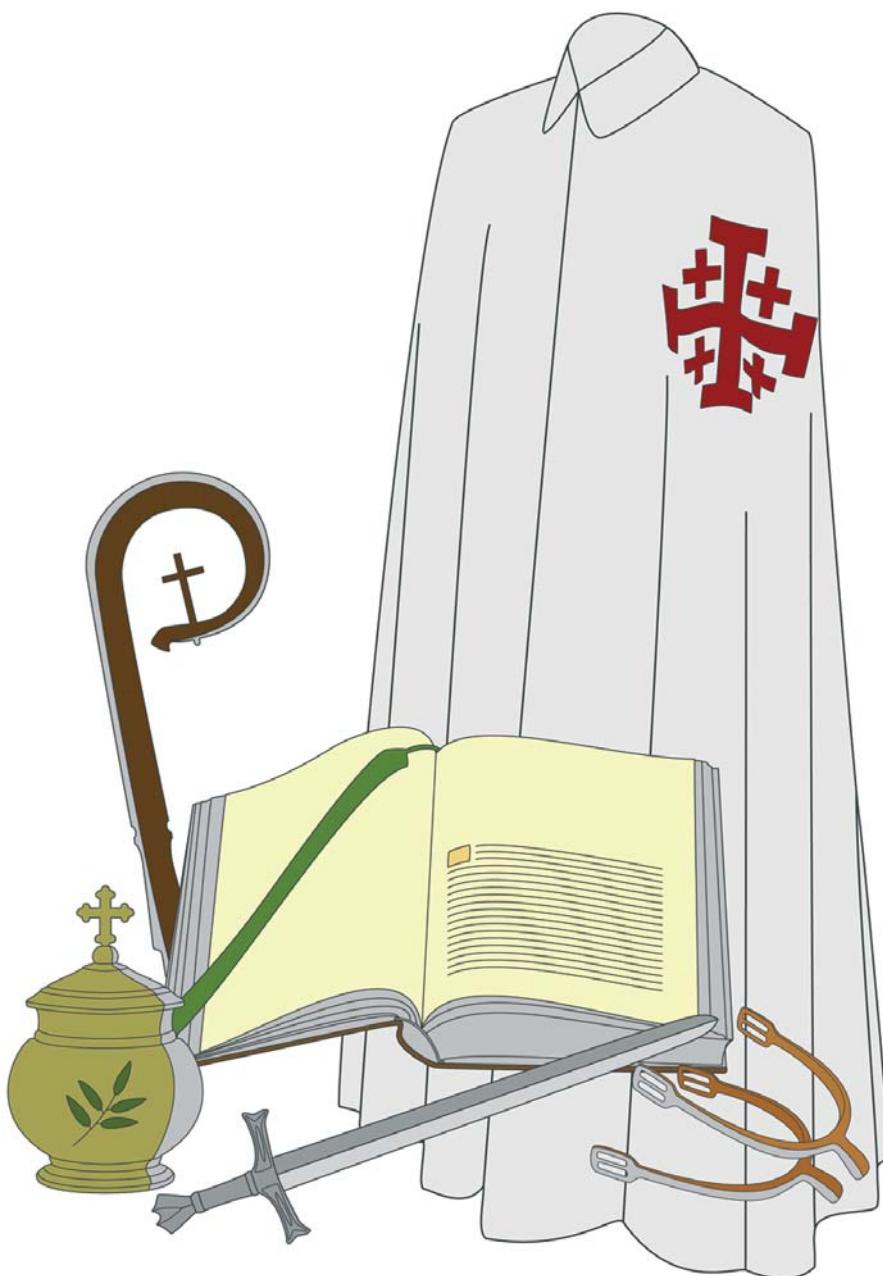
*The Grand Master of the Order was interviewed by Catholic News Agency and ACI Stampa about the new Ritual of Investiture of the Knights and Dames. We publish the article taken from this interview, where Cardinal Filoni explains what there is to know about the important evolution of this Ritual, linked to the new Constitution of the Order signed by Pope Francis.*

**T**hough the sword is no longer used during the investiture ceremony of the Knights of the Holy Sepulchre, it remains in the vigil, as a symbol along with all the other knightly symbols. This is not a break with tradition, but rather an evolution towards a noble simplicity of form, at the same time more substantial. This is how Cardinal Fernando Filoni, Grand Master of the Equestrian Order of the Holy Sepulchre, explains to ACI Stampa.

The Order is among the oldest Catholic

orders of chivalry and today it is present in nearly 40 nations with about 30,000 members worldwide. It has, for this reason, a strong bond with the Holy Land, where it carries out projects of various kinds and distributes aid. It is a chivalrous order that since 1888, by decision of Leo XIII, also admits women, that is, "Dames". Women in all respects on a par with the other Knights, both in terms of commitments and the distribution of contributions. Obviously, the Dame's oath did not include the sword. But





the absence of the sword from the Investiture ceremony caused a rising of shields.

Cardinal Filoni, however, explains that this was not a decision made out of gender equality, nor to disrespect women who found themselves having a different ritual than Knights, but rather to create a ritual that is just as solemn, if more simplified, and more in line with the times, as part of a general reform of the Order that began with

the approval of the new Constitution in 2020, continued with a reflection on spirituality at the request of the Knights themselves (*Cardinal Filoni, And the House was Filled with the Fragrance of the Perfume*) and is now substantiated by the reform of the Ritual.

Speaking to ACI Stampa, Cardinal Filoni explains that the reform follows the general principle of Paul VI, who in a homily on February 2, 1967 spoke of a "renewal faithful to its original statutes and suitable for pursuing its goals with forms more suited to needs."

The reform of the Investiture Ritual was promulgated on March 19, and distributed on May 7 to members, and immediately generated criticism precisely because of the absence of the sword in the oath-taking ritual. Agostino Borromeo, Lieutenant General of the Order, defended the reform. In a

reflection published on the website of the Order, Borromeo said that the earliest extant text on the Investiture of Knights dates back to 1623, and that it seems that the ceremony was centered on the delivery of the sword to the candidate, who "extracted it from its scabbard, handed it to the celebrant. The latter, drawing the sign of the cross in the air three times with it, touched the weapon to the candidate's shoulders."

The sword was returned to the Franciscan



Custos of the Holy Land. It was thought, in fact, that the sword had belonged to Godfrey of Bouillon.

With the admission of women into the Order, it was decided that they – not traditionally part of a knightly order – should swear with a different formula and without the sword. Hence the last reform, necessary – according to Borromeo – because "at the beginning of the 21<sup>st</sup> century, it no longer seems acceptable that people bound by the same obligations and holders of the same rights are received in different ways in the same institution. The new ritual fully responds to this elementary need. It should be noted, moreover, that the sword, because of its symbolic significance, is in any case foreseen in the liturgy of the Vigil."

And he adds that with the new ritual, "the celebration of the most solemn act provided for by the liturgy of the Order will be identical, in words and gestures, in all the Lieutenancies and Magistral Delegations of the Equestrian Order of the Holy Sepulchre of Jerusalem."

No break with tradition, therefore, explains Cardinal Filoni, and not even a decision to defend a kind of gender equality. On the contrary, the sword has an important meaning in the symbolism, evoking virtues such as "loyalty, fidelity, solidarity, honor, nobility of spirit, fortitude, self-denial, defense of justice, truth and above all faith, hope and charity," and remains as a symbol "in the Vigil of Prayer before the conferral of knighthood," along with the spurs (for the Knights) and the jar of perfumed oil (for the Dames), but also the neck cross, the cloak, the cap, the veil and the gloves. All of this makes up the vesture of a Knight and a Dame.

In addition to this, each class has its own particular garment: members of the clergy

wear a mozzetta, religious wear a white scarf, women religious wear a black shawl, while the main distinguishing mark is the Jerusalem cross. All this to emphasize "the practice of Christian virtues" and to encourage "a more intimate participation in the life of the order."

Nothing, in short, to do with gender equality, an issue – among other things – that Cardinal Filoni considers "reductive," because women have been admitted to the Order since the 19<sup>th</sup> century, "in a time this was not expected," and are "full members, in participation and contributions." because the

Order is "inclusive," accepting "bishops, priests, deacons, as well as religious men and women, despite being a predominantly lay order," and all "contribute their love for the land of Jesus and Mother Church," contributing to the Holy Land in equal dignity between men and

women. "It is much more than the sociological concept of equal dignity."

Cardinal Filoni also looked at the Holy Land. "We are," he said, "in deep communion with the Latin Patriarchate of Jerusalem. No one can remain indifferent to the situation of the population in the land of Jesus." He announced support for special support initiatives in the Holy Land, and – as a diplomat who has lived through three conflicts (Sri Lanka, Iran, Iraq) – he highlighted how "peace cannot be negotiated or improvised," because "hatred is not born by chance. It is not a mere explosion of anger. Hate is explosive fuel in conflicts, all of which have deeper and more superficial roots. But with hatred, everything is confused. If we don't get out of this mindset, things will never change."

Andrea Gagliarducci  
Catholic News Agency



"The Order is not a merely honorific institution,  
but a way to witness fidelity to Christ and the Church"

## CONCERNING PROBLEMATIC SITUATIONS IN THE ORDER

*With the desire to communicate more with the Knights and Dames,  
each month Cardinal Fernando Filoni addresses an issue of  
importance to the Order of the Holy Sepulchre on the official website  
of the Grand Magisterium, in the section "Grand Master's Corner."  
This summer we propose that you reread the text he published in  
June, on the effort of truth necessary in the face of complicated  
marital situations that can sometimes arise in the Order.*

From time to time I receive letters in which people share their concern about situations that are not in conformity with the moral doctrine of the Church. Some concern the matrimonial situations of divorced and remarried Knights and Dames. Some also denounce the fact that our members belong to Entities and Orders that are not recognized by the Apostolic See, or even contrary to it. I will speak about this another time. With regard to the aforementioned issue, we all know, as our *Constitution* says, that a member of our Order is required to have self-discipline, a witness of faith, zeal for the good and a special commitment to the Holy Land (see Art. 4 about "Commitments").

In particular, Art. 34, about the Candidacy for Admission to the Order, specifies that the candidates "must be Catholics of exemplary faith and moral conduct"; in addition, they must be faithful to the "Obligations" provided for in Art. 36, especially with regard to behavior that may constitute a serious public violation of divine or ecclesiastical law (§ 5). It is clear that we are not talking about perfect, idealistic lives, but the real lives of people.

Pope Francis has written that the demands of the faith and the Church's own

teachings are not always easily understood or appreciated by everyone. He adds, "Faith always remains something of a cross; it retains a certain obscurity which does not detract from the firmness of its assent" (*Evangelii Gaudium* 42). As for married life, we know well that, if Jesus is not kept at the center of the relationship, the vocation of marriage and conjugal love is also easily lost. "The life of every family," says Pope Francis, "is marked by all kinds of crises" (*Amoris Laetitia* 232), and there is no shortage then – John Paul II wrote – even breakups and separations at times, "a last resort, after all other reasonable attempts at reconciliation have proved vain." (*Familiaris Consortio* 83).

Similar situations exist in our Order as well. However, the Order is not indifferent to those who are victims or find themselves in situations of marital division. Discernment and pastoral sense on the part of priors, and understanding on the part of confreres, are needed, as well as strong commitment to help in prayer and closeness to those who are suffering. In addition, participation in the life of the Order is certainly a moral help, especially when, in such cases, there may be a weakening of faith and witness. This does not detract from the fact that divorce is an evil (cf. *Amoris*





*The Order is a spiritual family in which each person is called to gradually find his or her place in prayer, in harmony with the teaching of the Church (Photo: Investiture at Wilten Abbey, Innsbruck, in 2020).*

*Laetitia* 246) and that with a new marriage, at times, there is a tendency to self-marginalize from full participation in the sacramental life, even if not from the Christian faith.

In these cases, especially those who hold responsibilities in the Order, are regretfully invited to renounce their office of service without losing the purpose of their belonging to the Order. The Order, in truth, is not a merely honorific institution, but a way to witness fidelity to Christ and the Church, with special attention to the Land of Jesus, in support of the Mother Church of Jerusalem.

In this sense, the choice of members of

integrity and high moral life and generous commitment is fundamental and constitutes a delicate step in the process of adhesion, as well as in the evaluation of those who are appointed to offices of responsibility. But it is also necessary, since we are dealing with moral matters, that members should avoid gossip, envy, jealousy, and damage to reputations. At the same time, that there be true availability for service on the part of those who have a responsibility (Lieutenants, Presidents, Delegates, etc.) in the life of the Order. Let us always look to Christ who came not to be served but to serve, as he calls us all to fully trust in him.

Fernando Cardinal Filoni

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# TWO NEW MEMBERS OF THE GRAND MAGISTERIUM

**H**is Eminence the Cardinal Grand Master has appointed as member of the Grand Magisterium, on 9 June 2021, His Serene Highness Prince Hugo Mariano Windisch-Graetz, born in 1955, an Austrian entrepreneur. Prince Windisch-Graetz has been a member of the Order since 1980 and of various charitable organizations of the Catholic Church. He studied philosophy, political science, and economics at the University of Buckingham (Oxford) and belongs to a family historically closely linked to the Vatican. He was appointed a Gentleman of His Holiness in 1987 by Pope St. John Paul II. Married to Archduchess Sophie (Habsburg) of Austria, he is the father of three children.

On the same day, the Grand Master also appointed Professor Helene Jørgensen Lund, born in 1973, of



*Hugo Mariano Windisch-Graetz and Helene Jørgensen Lund are now members of the Grand Magisterium of the Order.*

Norwegian nationality, as a member of the Grand Magisterium.

Professor of Theology, Helene Lund, who entered the Order in 2008, served as Magistral Delegate for Norway from 2013 to 2020, always distinguishing herself for her assiduity at the meetings of the European Lieutenants and the *Consulta* and for her attachment to the Order, contributing to its expansion in the Nordic countries. Married in 1995 to Rev.

Øystein Johannes Lund, also a professor of Theology, who came into full Catholic communion from Lutheranism in 2014, in a ceremony attended by Cardinal O'Brien, and member of the Order since 2016. The couple has two children.

We entrust the service of these two dignitaries to the intercession of Our Lady of Palestine, Patroness of the Order of the Holy Sepulchre.



**GUCCIONE**  
SINCE 1975

DECORATIONS OF KNIGHTLY ORDERS



Order of the Holy Sepulchre  
Papal Equestrian Orders  
Order of Malta

Italian Dynastic Orders and Orders of the Italian Republic

## The Order and the Holy Land

# PALESTINIAN CHRISTIANS IN GAZA SUPPORTED BY THE WHOLE CHURCH OF THE HOLY LAND

*The Governor General of the Order of the Holy Sepulchre is in constant contact with the Latin Patriarch of Jerusalem in order to respond to the latter's appeal to help the Christians of Gaza after the eleven-day Israeli-Palestinian conflict that devastated Gaza last May. In the meantime, solidarity has been organized locally, according to the wish of the Patriarch himself, who first of all intends to support the formation of future Christian generations and prepare "a new secular leadership" capable of planning political and economic solutions in the Holy Land.*

**O**n the occasion of his visit to Rome at the end of June to participate in the 94<sup>th</sup> meeting of the Reunion of Aid Agencies for the Oriental Churches (ROACO), Archbishop Pizzaballa returned to the root causes of the ever "incandescent" situation in the Holy Land, stating that it is a priority for the Catholic Church to form lay Christians capable of finding their place within society, in order to overcome rancor and resentment, as well as to promote long-term solutions in Palestine and Israel. Concretely, to resolve the most pressing issue, he had issued an appeal on May 25, asking parishes and churches to donate their Sunday collections to the Christian community in Gaza.

"The appeal I sent has borne fruit," said Patriarch Pierbattista Pizzaballa. "More than \$60,000 has been sent from the regions of Palestine and Israel." Half of the funds will be allocated to repair damage caused to the school and spaces around the Sisters of the Holy Rosary's convent. The needs are immense, as the Patriarch was able to see

for himself after making a pastoral visit to the Christian community of the Gaza Strip from June 14 to 17, 2021.

In the school of the Rosary Sisters, he inspected the damage suffered by the building and some solar panels. Repair costs currently total \$340,000. Following his visit to the Missionaries of Charity, who lovingly care for disabled children, the Patriarch met with recipients of the Employment Creation and Skills Enhancement Program. More than 70 young people benefit from this program, working in religious, educational, social, health and development institutions.

The Patriarch also attended some meetings at the Caritas medical center and the Thomas Aquinas training center, the latter organizes courses in English, in computer science and personnel management for young Christians. Archbishop Pizzaballa also met with professors, staff and students of the Holy Family School, authorizing a 15% reduction in tuition fees for 2020-2021, as well as a contribution to offer psychosocial support to





*Archbishop Pizzaballa in front of the ruins of Gaza last Spring.*

teachers, students and parents before the start of the next academic year.

Later, the Patriarch visited the sick and the elderly, verifying the damage inflicted on their homes. He was able to see for himself the destruction of the city's infrastructure and spend time with those affected by the war. Fifty Christian families have suffered

considerable damage to their homes, but fortunately 32 of them are already being helped by the Latin Patriarchate.

The visit ended with Archbishop Pizzaballa administering the sacraments to twenty-three children in the Church of the Holy Family: nineteen received their First Communion, three were confirmed and one child was

baptized. "I touched with my own hands the weariness of the people... the wounds of the war are still open, especially at the psychological level. I noticed that the word 'trauma' is used a lot and I had never heard it before. Very strong trauma. So I tell you not to lose courage, do not lose hope," said the Patriarch.

*Archbishop Pierbattista Pizzaballa, Latin Patriarch of Jerusalem and Grand Prior of the Order of the Holy Sepulchre, was received at Palazzo della Rovere – on the sidelines of the ROACO meeting – by Cardinal Fernando Filoni, Grand Master of the Order itself. The talks, which were also attended by the Governor General, Ambassador Leonardo Visconti di Modrone, focused on the situation in the Holy Land and in particular in the Gaza Strip – visited in the previous days by Archbishop Pizzaballa – and on the initiatives to be undertaken to remedy the damage caused by the bombings. Particular attention was also given to upcoming major events, including the planned visit of the Cardinal Grand Master to the Holy Places, as well as the coordination of numerous initiatives promoted by the Order of the Holy Sepulchre in Palestine, Israel and Jordan in agreement with the Latin Patriarchate.*



## THE PERSEVERANCE OF FATHER GABRIEL, PASTOR OF GAZA, AND HIS COMMUNITY DURING THE DAYS OF BOMBARDMENT

The entire Gaza Strip has a very small Christian community, consisting of about 1,200 people out of more than two million inhabitants; of these more than a thousand Christians, barely 10% are Catholic. It is therefore a presence at risk of extinction, threatened by war and by the structural and contingent conditions that make the permanence of this minority in this territory unbearable, but which despite everything is kept alive by the support of the religious *in loco* and of the many benefactors outside of Gaza, who, through the Latin Patriarchate of Jerusalem, manage to make the life of these living stones of the Holy Land more dignified.

During the first week of conflict many Christian families lost their homes, destroyed or damaged by Israeli raids, and were forced to move to the homes of friends or

relatives, with all the inconveniences linked to the ongoing bombings and restrictions to mobility. Since the eighth day, however, it has been possible to reopen the doors of the parish, thus allowing the reception of six families, who have miraculously given new life to the parish and who have found here an oasis of peace. A wonder, given the circumstances. "What strikes us most", the Argentinian pastor of the Holy Family Church in Gaza, Father Gabriel Romanelli, tells us, "is the enthusiasm of the children, who in this context are above all paying the highest price."

One little girl, a guest in the parish premises with her family, at the dawn of yet another day of bombings, confessed to the priest that she was finally able to

sleep at night, thanking the Lord Jesus for his protection. "She said this with incredible tenderness, demonstrating great faith."

Like her, many other Christians gave proof of integrity in the faith; no one seemed to waver in this dramatic moment, to the point that this small but irreducible Christian community, which also includes the Orthodox faithful who habitually attend Catholic services, are an example for the religious themselves and for the parish pastor himself. "We learn a lot from them, from their evangelical fortitude and simplicity [...], they teach us so much in matters of faith, they pray tirelessly." During all those days under the bombs, the faithful have never ceased to pray and to ask for communion. Their pastor, for his part, has never abandoned them, contacting them, reaching them and bringing them spiritual, moral and material help.

Filippo de Grazia



*Father Gabriel in Gaza, in solidarity with all Palestinian inhabitants, extremely tried by the conflict.*





## The 94<sup>th</sup> Plenary Assembly of ROACO

# TOWARDS THE CLOSING OF THE DEFICIT OF THE LATIN PATRIARCHATE OF JERUSALEM

From June 22 to 24, the 94<sup>th</sup> Plenary Assembly of ROACO (Reunion of Aid Agencies for the Oriental Churches) was held in Rome, with the participation of representatives of its member agencies and presided over by Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches. The Order of the Holy Sepulchre of Jerusalem was represented by the Governor General Leonardo Visconti di Modrone.

In the first session, entirely dedicated to the situation in the Holy Land, speakers included Archbishop Pierbattista Pizzaballa, Latin Patriarch of Jerusalem, Father Francesco Patton, Custos of the Holy Land, and Brother Peter Bray, Vice Chancellor of Bethlehem University. The speeches were followed by a lively debate with numerous questions from those present. The good news – announced by Patriarch Pizzaballa at the meeting – is the closure of the entire deficit of the Latin Patriarchate at the end of 2021. The Patriarch was keen to publicly thank the leaders of the Order of the Holy Sepulchre for the valuable financial partnership offered in the context of excellent management, especially since he was appointed Apostolic Administrator of the Patriarchate in 2016. He also congratulated the support provided by the Order in terms of social-humanitarian aid, through small projects, particularly in Palestine, where the situation is very

difficult and painful.

Archbishop Paul Gallagher, Secretary for Relations with States of the Holy See's Secretariat of State, as well as the Nuncios to Syria, Iraq, and Lebanon also addressed the General Assembly. Among the solidarity projects with the Christians of the Holy Land and the Middle East presented this year, the Order of the Holy Sepulchre – through the voice of Ambassador Leonardo Visconti di Modrone – committed itself to an amount of approximately 230,000 Euros, destined for the renovation of a school in Nazareth and the expansion of another school in Shefa'Amr (Israel), as well as the restoration of a convent in Bethlehem. The following day, Pope Francis delivered a much-anticipated address, welcoming the ROACO participants, led by Cardinal Leonardo Sandri.

"In your meeting, you have discussed a variety of geographical and ecclesial situations. In the first place, the Holy Land itself, with Israel and Palestine, peoples who we hope and pray will see the bow of peace that God showed to Noah as a sign of the covenant between heaven and earth, and of peace among peoples. For all too often, even lately, those skies have been darkened by missiles bringing destruction, death and fear!" said Pope Francis in his address, thanking the members of ROACO for the permanent support brought to the different Churches in the East.



## The Life of the Lieutenancies

# MEETINGS WITH THE GRAND MASTER

**C**ardinal Fernando Filoni took office as Grand Master shortly before the pandemic began, so he was unable to meet with members of the Order during this long and painful period. However, His Eminence has sought alternative ways of communicating with Knights and Dames, notably through the "Grand Master's Corner" column on the Order's international website, as well as through virtual meetings held over the past few

months. Following the easing of restrictions related to the pandemic, he has resumed meetings with members, especially in June in Rome. He will soon travel to the United States and other countries, including Monaco and Malta, where he will personally preside over Investiture ceremonies and be able to respond directly to questions from Knights and Dames, in the hope of encouraging mutual fellowship.



*On the occasion of the Feast of the Most Holy Body and Blood of Christ, Cardinal Filoni, Grand Master of the Order of the Holy Sepulchre celebrated a Holy Mass in the Church of Santo Spirito dei Napoletani, organized by the Rome Section of the Central Italy Lieutenancy. The Eucharistic liturgy, concelebrated by the Prior of the Section, Msgr. Maurizio Piscolla, was followed by a meeting of His Eminence with the members present, with the participation of the Governor General Ambassador Leonardo Visconti di Modrone, the Lieutenant of Central Italy Dr. Luigi Giulianelli, the Treasurer Dr. Saverio Petrillo and the Dean of the Rome Section Prof. Lorenzo de Notaristefani.*



# THE ROYAL COLLEGIATE-BASILICA OF THE HOLY SEPULCHRE OF CALATAYUD

*On June 12, two hundred Knights and Dames of the Order in Spain commemorated the elevation, in 2020, of the Royal Collegiate Church of the Holy Sepulchre of Calatayud to the status of Minor Basilica, an event that could not be held at the time because of the pandemic.*

**O**n 25 November 2020, the Royal Collegiate Church of the Holy Sepulchre of Calatayud, of the Lieutenancy for Eastern Spain, was elevated to the rank of Minor Basilica.

The request, which the Collegiate Chapter had addressed to Bishop Eusebio Hernández Sola, was favorably received by the Congregation for Divine Worship and the Discipline of the Sacraments late last year. On behalf of the pope, the bishop of Tarazona was informed of the favorable decision to make it the Mother House of the Order of the Holy Sepulchre in Spain, by virtue of the fact that it is the first instance, outside Jerusalem, of the Order of the Canons of the Holy Sepulchre. In addition to this, there is a unique artistic value given by the exclusive consecration to the Passion, Death and Resurrection of Christ, and the splendor with which the Eucharist and the other sacraments are celebrated in it.

The history of the Royal Collegiate-Basilica of the Holy

Sepulchre of Calatayud began in 1146, when the Prince of Aragon Raymond Berengar IV donated to the Order of the Canons of the Holy Sepulchre, among other assets, a plot of land in Calatayud to build a convent of their Order, in compensation for the Order's renunciation of the will of King Alfonso I the Warrior who, in 1131, had linked his kingdom to the Orders founded in the Holy Land to protect the Holy Places. The dedication of the original church took place in 1156 in the presence of the Prince of

Aragon himself and of the canon Friar Giraldo – who would become the first prior – as well as of the archbishops of Toledo and Tarragona, and the bishops of Tarazona and Zaragoza. During the second quarter of the 13<sup>th</sup> century, the architectural structure was renovated and considerably enlarged. It was consecrated by the archbishop of Tarragona, Pedro de Albalate, on 11 November 1249 and only forty-nine years later, on 6 June 1262, with the bull of Pope Urban IV the church of Calatayud direct began





*During the beautiful celebration last June 12, the Prior of the Royal Collegiate Basilica of the Holy Sepulchre of Calatayud, Father Javier Sanz, received the Investiture by Cardinal Luis Martínez Sistach, Grand Prior of the Lieutenancy for Eastern Spain.*

to depend directly on the Holy See and the Patriarch of Jerusalem.

The current church was built in the early 17<sup>th</sup> century at the request of Prior Don Juan de Rebolledo y Palafox, by the architect Gaspar de Villaverde, who, on the same site, erected a Latin cross church with three wide naves, covered by a central vaulted lunette, cross vaults on the sides, while in the transept, a large dome on pendentives. The presbytery of great depth hosts the high altar and, behind this, the choir. Along the naves are the side chapels, all decorated with retablos representing the complete cycle of the Passion of Christ, making this church unique. The iconographic cycle ends with the monumental canopy above the high altar, with the image of Christ lying in the tomb, the sculptures of Nicodemus and Joseph of Arimathea and a representation of the risen Christ.

The Aragonese monarchy granted the Order and the Collegiate Church the utmost protection, which was crucial for the continuity of the Order of the Holy Sepulchre, particularly when Pope Innocent VIII, with the Bull *Cum Solerti* of 28 March 1489, integrated the Order of the Holy Sepulchre to the Order of St. John of

Jerusalem. King Ferdinand II "the Catholic" of Aragon firmly opposed it, asking the pope to revoke this bull in his kingdom. He obtained this in 1494 from Pope Alexander VI, with ratification by Pope Leo X in a Brief of 29 October 1513, in which he ordered that, since the suppression of the Order of the Holy Sepulchre of Jerusalem decreed by Innocent VIII had not become effective in many areas, including the Kingdom of Aragon, and since in the city of Calatayud there was a church and a Priory of the said Order, it was declared that such church, priory, persons, goods, and properties could and should not be included in the above-mentioned bull of extinction. In this way, the Collegiate Church of Calatayud became the only survivor of the suppression of the Order in all of Spain.

The Collegiate Church was served by canons regular who followed the Rule of Saint Augustine, fulfilling their obligation to live communally and celebrate in choir the liturgy of the Church of Jerusalem. The Prior of the Collegiate Church was also the superior of the Order of Aragon, Catalonia, Valencia and Majorca. Since 1431, the priors were chosen and appointed directly by the Holy See until 1746, when the Collegiate



Church of the Holy Sepulchre of Calatayud was declared a Royal Patronage and its prior was elected by the King of Spain. The patriarchal cross with its six fleur-de-lis extremities became the emblem of the Collegiate Church: the canons wore it on their chests and in crimson fabric on the side of their choir robes. The prior began to use it as a pectoral cross and, following the privilege granted by Pope Clement VII on 25 May 1385, also used a crosier.

In 1851, following the Concordat between the Kingdom of Spain and the Holy See, the regular Chapter of the Collegiate Church was suppressed, making it a major parish, dependent on the bishopric of Tarazona and endowed with secular clergy. After the transformation of the Order into its modern form in 1868, the Spanish Knights of the Order of the Holy Sepulchre organized to recover the collegiate community of the church (always considered as the mother house) making the request to the crown that, on 28 August 1893, communicated to the Ministry of Grace and Justice, the authorization to

ask of His Holiness the pope, the title of Honorary Collegiate for the Major Parish of the Holy Sepulchre of Calatayud. The church was granted the dignity of Collegiate *ad Honorem* thanks to the apostolic Brief *Templa Dei* of Pope Leo XIII, signed in Rome on 18 September 1901. As a sign of gratitude for their efforts, the Chapter named the Spanish Knights honorary canons and granted them the use of the patriarchal cross.

A few years later, in 1916, the Feast of the Holy Sepulchre was reinstated as the Collegiate's major solemnity on the second

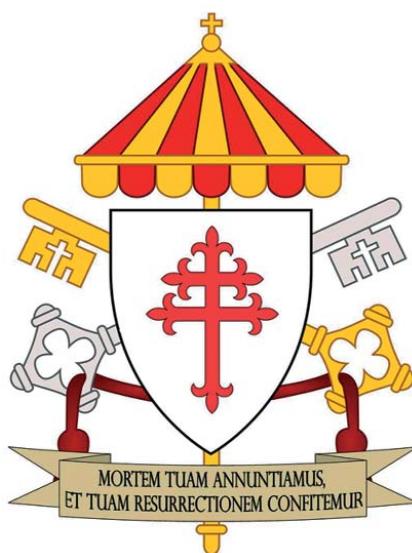
Sunday after Easter, on the eve of which the Chapter and the two Spanish Lieutenancies gathered to recite the canonical hours and take possession of the choir stalls by the new Knights and Dames. The church has hosted many of the Order's events, such as the first Investiture ceremony of a Knight in 1920, the first meeting of the two Spanish Chapters in 1953, the solemn mass at the opening of the Order's first study days – which led to the creation of the Study Center of the Order of the Holy Sepulchre – as well as the Investiture ceremonies of

Knights and Dames in 1991, 2001, and that of 2008, presided over by the Grand Master of that time, Cardinal John Patrick Foley.

As an outward symbol of the new phase that had begun, the Royal Collegiate-Basilica of the Holy Sepulchre of Calatayud incorporated into its coat of arms and seal the patriarchal lily cross, red on a silver base, as insignia proclaiming it a Minor Basilica, as well as the stamping of the basilica umbrella in red and gold, half-open and surmounted by a globe and the cross.

Attached to the coat of arms are the papal keys, bearing the motto "Mortem tuam annuntiamus et tuam resurrectionem confitemur", which masterfully summarizes the rich and centuries-old spiritual and artistic tradition of which the new Basilica of Calatayud is the depository and which it will continue to hand down as a testimony to the faith we profess.

**Carlos E. de Corbera y Tobeña**  
Knight Commander of the EOHSJ  
President of the Aragonese Section  
Lieutenancy for Eastern Spain



*Coat of arms of the Royal Collegiate Basilica of the Holy Sepulchre of Calatayud.*



## Culture

# A NEW BOOK ON THE HISTORY OF THE ORDER

*Interview with the author Tomáš Parma*

You have just published an important book on the history of the Order, in Czech. Many members of the Order will not be able to read it, at least not until it has been translated into English, which is planned according to what you have told us. What is the original contribution of this work?

The book in Czech was a necessity, because in our country there were no reference texts about our Order. We envisaged a little book covering the basics, but more than two years of research and love for the subject eventually led me to write a book of over four hundred pages. I would be delighted if it could be translated into English because the story of the chivalry of the Holy Sepulchre and our Order deserves it: it is a fascinating history, a story that relates our identity as Knights and Dames of the Holy Sepulchre.

**Can you tell us what you have discovered about the origins of the Order?**

Our image of the history of the Order is far more modest than that of 19<sup>th</sup> and 20<sup>th</sup> century historians. The Order of the Knights of the Holy Sepulchre was not founded by Godfrey of Bouillon, during the time of the Crusades, but almost immediately after the fall of the Crusader States in 1291. It was the presence of the Franciscans that made it possible to invest the Knights at the Sepulchre of Christ: first (from 1335) it was

the Knights themselves who conferred this dignity, then the Custos of the Holy Land took over. This moment in history is particularly beautiful: when European chivalry was entering a crisis and turning into entertainment or hollow accolades, in the Holy Land an idea of glorious chivalry was developing, linked to Christian virtues, which asked for a commitment to help those who needed it, a chivalry anchored in the central mystery of the Christian faith, that of the death and resurrection of the Saviour. In the 19<sup>th</sup> century, the popes, who re-established the Latin Patriarchate of Jerusalem, created the fundamental link between the patriarchate and the knights of the Holy Sepulchre, which was transformed into a true knightly Order, a community of people with concrete goals and a strong spirituality.

**Do you support the theory of Professor Agostino Borromeo, historian and current Lieutenant General of the Order, that the founding of the Order of the Holy Sepulchre was unrelated to the Crusades?**

It is my opinion that the Order was not founded during the Crusades, but only afterwards, and I came to this conclusion based on the research of previous historians and Professor Borromeo, with whom I had the pleasure of being able to discuss this. The first Latin kings of Jerusalem founded the chapter of the Canons of the Basilica of

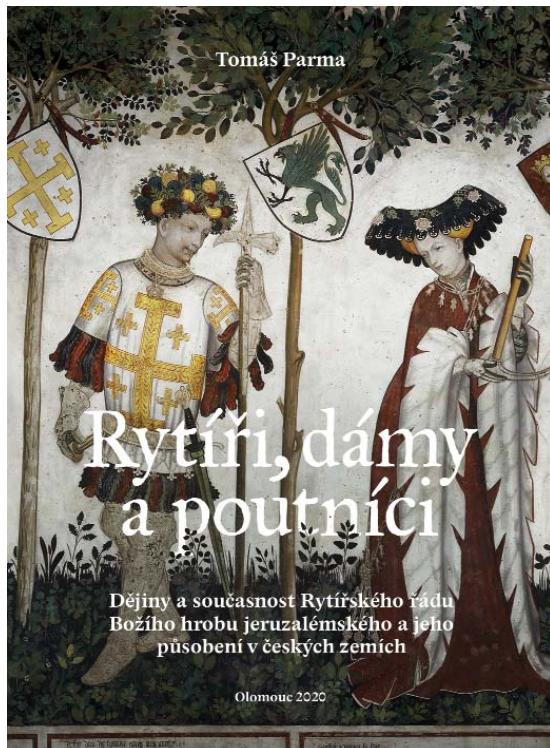


the Holy Sepulchre, the cathedral of the Latin Patriarchate, and transformed it into a regular chapter. From this chapter was born the Order of Canons, which continued to live in Europe and its female branch still exists today. But the Canons were not Knights, and one cannot confuse the two, as was often still done in the 20<sup>th</sup> century.

But we cannot say that the Order has no link with the Crusades or with the person of Godfrey of Bouillon: without the phenomenon of the Crusades, without the person of the great Crusader king who became one of the "nine valiants", we would not have the powerful idea of Christian chivalry, which defends the sacred places of Jerusalem and helps Christians there. This was the original idea, onto which the Franciscans grafted the knighthood of the Holy Sepulchre. Godfrey and the Crusaders are not our founders, but reference persons, bearers of the idea that generated and formed us.

#### **What can be found in the Czech archives on the history of our Order?**

For me, that was the biggest surprise of all my research. From our archives, but also from the collections of the Latin Patriarchate and the Custody, I have been able to identify more than 200 Knights of the Holy Sepulchre of Czech origin, starting with the oldest in the 15<sup>th</sup> century. We have also been able to write the history of the Czechoslovak Lieutenancy, founded in 1929, but which



*The book "Knights, Dames and pilgrims" is available in Czech from the distributor Kosmas (<https://www.kosmas.cz/knihy/283143/rytiri-damy-a-poutnici/>), or from the Magistral Delegation for the Czech Republic (oessh.cze@gmail.com).*

disappeared during the Nazi occupation during the war and especially during 40 years of the totalitarian communist regime. Only after that, the life of the Order in the Czech Republic slowly resumed, heir to such a full past.

#### **Do you have other plans for historical research on the Order?**

With my book, the work has just started for me. I think it would be especially useful to revive the International Historical Commission, which existed at the end of the 20<sup>th</sup> century and which prepared the famous Lateran Symposium in 1996. While writing the book, I realised, and meetings

with Prof. Borromeo confirmed this for me, that not enough is known about the history of the Order in the 20<sup>th</sup> century, about the formation of the first Lieutenancies, their life and successive development. And yet, as we know, the life of the Order happens in the Lieutenancies. It would be a collective work, to write history from that point of view, because it is beyond the realms of possibility for an individual. And this very work carried out together could give a new image of our history because the Order is not an individual, but a fraternity, as our Grand Master teaches us so well in strong continuity with Pope Francis. My dream is to be able to participate in this work, as part of this professional community at the service of the Order.

**Interview by François Vayne**

